

ACTS OF SYNOD  
OF THE  
CHRISTIAN REFORMED CHURCH  
OF AMERICA

\*\*\*\*\*

ASSEMBLED AT GRAND RAPIDS, MICHIGAN

FROM JUNE 20 TO 29, 1900

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FIRST SESSION

Wednesday Morning, June 20, 1900

Article 1.

At the Prayer Service of Synod on the previous evening, Rev. J. Manni, the president of the last Synod spoke on Rev. 3:8, and led in prayer for God's blessing upon Synod.

The following morning the delegates assembled in the Theological School, and Synod was convened by Rev. J. Manni. After singing Ps. 133:1-3, he read John 15:1-17, and addressed Synod as follows:

Honorable and beloved brothers in Christ! Brother ministers and elders, delegates to our Synodical assembly. Beloved brother professors of our Theological School, and advisors of Synod;

Grace, peace, and mercy be granted to us from God the Father, and his Son Jesus Christ, through the Holy Spirit. Amen.

It is unquestionably an enjoyable experience that we are brought together here this morning. Without fail, we must pause to give thanks to Him, that whereas two years have elapsed, we may again enjoy the privilege to assemble as a Church to perform the duties that devolve upon us. Although not all the same brothers are met here, yet we do represent the same churches, and no minister is a stranger to this place, and many of the elders have gathered here several times for the same purpose. He, who is here for the first time, does not feel that he is a stranger here, because he knows that he is met here with brothers of the same household, for the same purpose, in the spirit of love, to promote the interests of the Church of Christ.

Although the delegates change, so that we cannot expect the same brothers to be here, yet one brother in particular will be missed, our beloved brother, H. Beuker, who, such a short time ago, was snatched from our Theological School, and consequently from the whole denomination. This blow pained us, when we received the sad report; of this painful blow we shall be constantly reminded during our sessions; his place as advisor is vacant, and cannot be represented by another as a delegate.

This inevitably reminds us of other ministers in the service at the time of the last Synod still sojourned with us on the battlefield, but who in God's mercy were discharged. Thus we remember brother E. R. Haan, who passed away shortly after the last Synod; and this year our brother H. Bode, loved by all of us, but especially by those in the West. Then brother S. Sevenema, although advanced in age, the congregation would have gladly kept. Furthermore, brother, J. Stadt, emeritus minister, though old and weak, yet with a heart glowing for our church.

Shall we lament concerning them? We cannot. Shouldn't we much rather envy them? This we may not do. We believe it is a blessed joy to be released and be at home with the Lord.....

To die is gain for those who die in the Lord. But isn't it also a great privilege, which must be considered also as glorious, to be permitted to labor in the vineyard of the Lord? This too is our firm faith. In this faith we courageously go forward. To labor in the vineyard of the Lord is not to work for ourselves but for the Lord. It is His vineyard. The Church is the Lord's. What has to be done must be done according to the will of the Lord of the Church. Let us, therefore, definitely seek the will of the Lord when we shall be called upon to make decisions. Those decisions concern the most sacred interests of our churches, but especially the honor of the Name of the Lord. Our entire denomination has its eye upon us, expects of us that we shall faithfully pay attention to every matter. Although there were Synodical assemblies wherein more difficult matters had to be considered than this one, there will be plenty that will require our earnest, faithful, and prayerful attention. Especially when differences of opinion arise as to what the will of the Lord is, may love continue to hold sway, for then the blessing of the Lord is assured, even though we cannot always vote unanimously, which can have its good as well as its bad side. Last night we reminded you with only a word that we should not be fearful of our little strength. The Lord wants to use that which is small. That which is small, under the hand of the Lord becomes large and plentiful. Nothing is to be expected from the world, since it will only display opposition, but everything from the Lord, if we do what He commands; and this is the command, that we love one another as He loves us. Out of Him we must draw the sap of life, as branches from the same vine. All sap. Spiritual labor as well as our personal life with Him. If we are branches in Him, then we all draw the same sap out of Him, even though one branch differs from another in greater growth, of more prominent strength, and in more splendid fruit, yet unity is found there, and unity must be maintained even in the midst of diversity. The unity of the branches in the unity of the vine.

If that unity is to prevail, and the bond of unity and love to be profoundly experienced, then they must be given to us by the Lord. That is what the Lord wills. He will fill our hearts therewith, when we humbly ask Him for them, and He shall cause them to descend into our hearts through the Holy Spirit of our Lord Jesus Christ, who constantly intercedes for us at the Father's right hand, and from where in tenderness and affection His eye is over us, to give us the Holy Spirit for all the work in the Church. Come, join me in approaching His throne.

Article 2

The credentials are presented and read. From them it appears that the following brothers are delegated:

CLASSIS HACKENSACK

DELEGATES

Rev. J. C. Voorhis  
Rev. J. A. Westervelt  
Rev. J. Bolt  
Elder J. Bakelaar  
Elder J. Christie  
Elder H. P. Demarest

ALTERNATES

Rev. J. F. Van Houten  
Rev. G. A. Haring  
Rev. E. C. Van Duyne  
Elder H. Van Duyne  
Elder W. J. Christie  
Elder L. Sherwood

CLASSIS HUDSON

DELEGATES

Rev. J. Manni  
Rev. P. Kosten  
Rev. J. M. Remein  
Elder M. Klapmuts  
Elder W. Lauwe  
Elder J. Molhoek

ALTERNATES

Rev. E. Vanden Berge  
Rev. R. Drukker  
Rev. F. J. Drost  
Elder T. J. Peters  
Elder H. Soodsma  
Elder P. Bregman

CLASSIS GRAND RAPIDS EAST

DELEGATES

Rev. L. J. Hulst  
Rev. F. M. Ten Hoor  
Rev. J. H. Voe  
Elder Wm. Brink  
Elder J. Bolt  
Elder S. S. Postma

ALTERNATES

Rev. R. L. Haan  
Rev. E. Vander Vries  
Rev. S. B. Sevenema  
Elder T. Dykstra  
Elder J. Jonker  
Elder N. Silvius

CLASSIS GRAND RAPIDS WEST

DELEGATES

Rev. J. W. Brink  
Rev. J. Post  
Rev. W. R. Smidt  
Elder E. Hekman  
Elder H. J. Grit  
Elder M. Rueter

ALTERNATES

Rev. P. Skster  
Rev. H. Beets  
Rev. J. Noordewier  
Elder D. Kruidenier  
Elder H. Vander Ark  
Elder R. Zwart

CLASSIS HOLLAND

DELEGATES

Rev. H. Van Hoogen  
Rev. A. Keizer  
Rev. J. Groen  
Elder A. Lanning  
Elder J. Vander Werp  
Elder H. Bosch

ALTERNATES

Rev. M. Van Vessem  
Rev. J. B. Hoekstra  
Rev. P. Schut  
Elder H. Richtering  
Elder M. Notier  
Elder M. Timmerman

CLASSIS MUSKEGON

DELEGATES

Rev. J. I. Fles  
Rev. G. D. De Jong  
Rev. G. G. Haan  
Elder G. Vlasma  
Elder F. Kniphuizen  
Elder A. Bolt

ALTERNATES

Rev. P. Jonker  
Rev. H. Walkotten  
Rev. J. Schepers  
Elder J. Ham  
Elder D. Wietsema  
Elder M. Dykema

CLASSIS ILLINOIS

DELEGATES

Rev. K. Kuiper  
Rev. L. Van Dellen  
Rev. B. H. Einink  
Elder S. Dekker  
Elder C. L. Clousing  
Elder L. Beré

ALTERNATES

Rev. P. Van Vlist  
Rev. J. Robbert  
Rev. H. Vander Werp  
Elder J. W. Einink  
Elder W. Bonnema  
Elder G. Nienhuis

CLASSIS IOWA

DELEGATES

Rev. E. Breen  
Rev. W. Heyns  
Rev. J. Keizer  
Elder H. Jager  
Elder F. Van Kley  
Elder J. Stek

ALTERNATES

Rev. J. Wyngaarden  
Rev. G. Westenberg  
Rev. J. Vander Mey  
Elder H. Meppeling  
Elder J. Vander Haak  
Elder P. Rus

CLASSIS OOSTFRIESLAND

DELEGATES

Rev. C. Bode  
Rev. J. H. Schultz  
Rev. J. Timmermann  
Elder A. Tjepkes  
Elder C. H. Frerichs  
Elder G. H. Masselink

ALTERNATES

Rev. H. C. Bode  
Rev. J. Plescher  
Rev. J. Guelker  
Elder H. O. Peters  
Elder J. Hempen  
Elder M. J. Bakker

All the delegates are present except elder M. Ruster of Classis Grand Rapide West, Rev. G. D. De Jong and elder F. Kniphuizen of Classis Muskegon, elder J. Stek of Classis Iowa, and elders A. Tjepkes and C. H. Frerichs of Classis Oost Friesland. For delegate J. Stek, Mr. P. Rus was present.

The credentials are approved. As advisory members the theological professors G. E. Boer and G. Hemkes are seated.

Article 3.

The following officers are elected:

Rev. A. Keizer, President  
Rev. E. Breen, Vice-President  
Rev. F. M. Ten Hoor, Clerk  
Rev. J. W. Brink, Second Clerk

Rev. J. Manni, the president of the last Synod, wishes the elected president the Lord's help and blessing, whereafter he assumes the chair with a cordial word.

Article 4.

The president, after the delegates have risen, reads the public declaration of agreement. After the reading thereof Synod expresses its agreement with a solemn "Yes".

Article 5.

The chairman calls for Rubric I of the Agenda:

- a. Once again Classis proposes to Synod that in appointing Pre-advisory Committees, it urge them to serve Synod with well-rounded reports and motivated advice, so that enlightenment is given concerning these matters, and not only or almost only the judgment of the Committee.

- b. Should Synod decide to work through committees, it should make provision that not too much is demanded in time and effort of the members of the committees.

Classis Illinois

It is decided:

- a. That Synod again work by means of Committees of Pre-advice.
- b. That while members of Synod are met in committees Synod shall not be in session.

Article 6.

It is decided that Synod shall meet in the morning from 8:00 to 11:30 o'clock, and in the afternoon from 2:00 to 6:00 o'clock.

Article 7.

The President appoints the ministers J. Post, J. Groen, K. Kuiper, G. G. Haan, and the elders S. S. Postma, J. Bakelaar, J. Molhoek, H. Jager, G. H. Masselink to present to Synod the Pre-advisory Committees for the various rubrics found in the Agenda.

Article 8.

The President appoints Rev. W. Heyns and elder H. Bosch to examine the minutes of the last Synod in order to present those matters that have been referred to this Synod.

Article 9.

Rev. L. Van Dellen, Rev. W. R. Smidt, and elder A. Lanning are appointed to draw up a resolution of condolence concerning those Ministers of the Word, who, in this Synodical year, were taken from our midst by the Lord.

Article 10.

Rev. J. H. Vos and elder W. Brink are appointed to provide housing for the delegates who have been delegated from other denominations to our Synod.

Article 11.

Closing devotions.

SECOND SESSION

Wednesday afternoon, June 20.

Article 12.

Opening devotions.

Article 13.

Rev. M. Van Veesem, the secretary of the Board of Domestic Missions, presents his report. It is received and approved. It is decided that it be placed in the Supplements. (Supplement 1)

Article 14.

The J. I. Fles reports for the Committee of Jewish Missions. This report is received and approved. Decided that it be placed in the Supplements of the Acts. (Supplement 2)

Article 15.

Rev. W. Heyns reports concerning those matters from the minutes of the last Synod and referred to this Synod. They are:

- a. Art. 31. It is decided that the traveling expenses of the delegates be reported as decided by this article.
- b. Art. 50, 2, c. Upon investigation it appears that this article concerning the reporting of complete statistics by the Classes has only been fulfilled in part. It is urged to conform to this decision.
- c. Art. 60, 5. It is decided: 1. To print 1200 copies of the Acts, of which 1100 are to be sent to the Consistories and 100 to be sold. The cost per copy to be determined by the officers of Synod. 2. In connection with Rubric IX Agenda, p. 14, it is decided that at the expense of Synod that Classis Hackensack shall translate into English as much of the Acts as deemed necessary to be published in the "Banner of Truth". The same shall be done for the German congregations in "Der Reformirte Bode" by Classis Oost-Friesland.
- d. Art. 83. It is decided that the General Treasurer of the



Emeritus Fund shall report in De Wachter the quota, the receipts, and the deficits of the Classes only.

- e. Art. 84,2. The matter pertaining to Rev. E. Bos is placed in the hands of the Committee of Discipline.

Article 16.

Rubric VIII of the Agenda, Varia, is considered:

"May and idiot be baptized?"

Classis Oost-Friesland

Decided not to enter into this matter.

Article 17.

The President read a letter from the Chicago Hebrew Mission expressing a word of thanks for the support received from our Church. In connection herewith the matter of Mr. M. M. Braun is discussed. The Committee advises that for the time being he remain at the school. This advice is supported by the Curators, and after Mr. Braun addressed Synod, the matter is postponed until later.

Article 18.

The Comm. appointed in Art. 8 advises that the following persons be appointed to the various committees:

1. Section II, Domestic Missions. Ministers - E. J. Hulet, C. Bode, L. Van Dellen; Elders - J. Bolt, J. Vander Werp.

2. Section III, Heathen Missions. Ministers - W. Heyns, J. Westervelt, J. Groen; Elders - H. Jager, J. Molhoek, G. A. Masselink.

3. Section IV, Emeritus Fund. Ministers - J. H. Vos, W. R. Smidt; Elders - C. L. Clousing, M. Klapmuts, A. Bolt.

4. Section V, Theological School. Ministers - K. Kuiper, J. Post, J. Bolt, J. Groen, J. Manni, E. Breen, G. G. Haan, J. Timmermann; Elders - S. S. Postma, H. Bosch.

5. Sections VI and VII, Discipline Matters and Unions, Prof.

G. Hemkes; Ministers - J. Keizer, B. H. Einink; Elders - G. Vlaema, J. Bakelaar.

6. Section VIII, Varia. Prof. G. E. Boer; Ministers - J. Remein, J. W. Brink; Elders - H. P. Demarest, J. Christie.

7. Section X, Protests. Ministers - F. M. Ten Hoor, H. Van Hoogen (alt. M. Van Vessem), J. H. Schultz; Elders - F. Van Kley, S. Dekker.

8. Section Protests not on the Agenda. Ministers - J. I. Fles, P. Kosten; Elders - W. Brink, W. Lauwe, E. Hekman, L. Bere.

9. Sections XI - XVIII. Ministers - A. Keizer, L. Van Dellen; Elders - H. J. Grit, A. Lanning, P. Rus.

Article 19.

It is decided to adjourn until tomorrow afternoon at 2:00 o'clock.

Closing Devotions.

THIRD SESSION

Thursday Afternoon, June 21.

Article 20.

Opening Devotions.

Article 21.

The President reads the credential of Rev. J. H. Karsten, D.D., delegate of the Reformed Church of America. He is seated with advisory vote.

Article 22.

There is a letter of recommendation for Rev. Jesse W. Brook, Ph.D., D.D., District Secretary of the American Tract Society. In his address he enlightens us concerning this tract Society, and requests Synod to consider its interest in this matter by congratulating the Society on its.....

75th anniversary, and to recommend its work. His address in substance is translated by Prof. A. J. Rooks, A.M.

Article 23.

The Pre-advisory Committee for Section X requests to be excused in order to finish its work. This request is granted.

Article 24.

Rev. J. H. Karsten, D.D., addresses Synod in substance as follows:

Beloved Brothers:

It gives me pleasure to be the means of bringing you Christian brotherly greeting from the General Synod of the Reformed Church of America. It must fill the soul of all true followers of Christ with unfeigned joy that the initiative has been taken for correspondence, which should be a blessing for the cause of Christ in this land.

Let there not be a step backwards in this correspondence. And that shall not happen, if we are conscious of and acknowledge the fact that we are one in origin and one in destiny.

Although the General Synod did not give us any instructions concerning specific points mentioned in your communication for discussion, there are, however, certain general interests which we for a moment may consider, which we trust will be for our mutual benefit. In your letter to the General Synod, which we represent, you express the desire that this correspondence which has begun, may be more meaningful than a mere mutual exchange of Christian greetings. This feeling will undoubtedly receive the approbation of all who acknowledge the divine establishment of the Christian Church to execute the purposes of God with respect to his Kingdom and the world.

The question of what more we can do than exchange fraternal greetings is interesting, and awaits an answer.

Permit me first of all to say that the expression of brotherly feelings means much, very much, in ecclesiastical life. When the necessity is experienced to give expression to true brotherhood in Christ as the fruit of the Holy Spirit and his work, then we realize that therein lies the first condition for Christian fellowship.

To help one another for a better sanctified life, to

a life near the cross of our common Lord, who died for his people and is risen, in order that they might have life, and have it abundantly, which must be acknowledged as one of the richest blessings of the fellowship of the Christian Churches.

The Christian Church must needs have greater spirituality. The spirit to overcome the world, which threatens the Church of God with a spiritual paralysis, must be considered as the greatest mission of Christian organizations. The salvation of men and the glory of God is the foundation of ecclesiastical life. We must emphasize true faith and true life.

Further, the Reformed Churches in this land, by whatever name, have a glorious past and a still more glorious future, if they remain faithful to their divine calling.

Their faith in the sovereign grace of God for the salvation of the fallen; the emphasis which they place upon the necessity of the Holy Spirit and on the truth, that without sanctification no one shall see the Lord, gives them the right and the power to speak to the fallen. These and related truths alone answer the questions of conscience; how shall a man stand just before God. The thousands, yea, hundreds of thousands, who each year stream into our land with views about the fundamental truths of God's revelation, which ruin all hope for the future life, and make them useless for life in this land, ideas which they advocate and justify are the ruination of family, country, and church.

What a great mission for those who have a remedy in their hands for all these evils. Let us acknowledge our calling and with winged feet hasten to fulfil the same. And we know that God will bless our joint efforts. Glorifying in our privileges and in the heritage of our blessed forebears, we tremble at the responsibility which they bring, but accept them with a humble and firm reliance upon God.

It is not with any limited degree of pleasure that we are in a position to inform you that the Reformed Church of America, however imperfect, seeks to fulfil her mission in this and pagan lands. It does this by preaching the Gospel, by establishing institutions of advanced Christian education, and by mission work.

God has richly blessed this historic Church, a branch of the Reformed Churches of the seventeenth century. In the last 50 years it has grown 45% in the number of Classes; 120% in congregations, 140% in ministers; 220% in communicants. To foreign

missions it gave 16 times as much last year as in 1850. It has two Theological Schools in this country with 61 students, and one in India with 36 students. It has two colleges with 400 students, with Academies for preparation in the studies of the arts... Complete statistics are omitted for the sake of brevity.

God gives both Churches a wonderful opportunity in this great country to practice a self-sacrificing faith and loyal devotion to the great Head of the Church. Let us seek this power in the fulness of the Holy Spirit. Let us take up our mission and love it, with the love of our Redeemer, who said: "Behold, I come to do thy will, O God!"

The President replies to this address of Rev. Karsten, and the Church he represents, and wishes him God's blessing. Before Rev. J. H. Karsten leaves Synod, he expresses the wish that our Church send delegates to the next Synod of the Reformed Church.

#### Article 25.

Rev. L. J. Hulst and Rev. L. Van Dellen, reporters for Section II, Domestic Missions, which is read, received, and acted upon item by item. The report is as follows:

Esteemed Brothers:

Your Comm. for Domestic Missions--pp.4-5 of the Agenda-- received four requests to review Art. 9,e of the Mission Orders:

The Comm. of Domestic Missions requests a revision of the Synodical Mission Order.

M. Van Vessem, Secretary

Coldbrook Consistory. (Appeal from Classis). Requests Synod to revise the Domestic Mission Order so that the Mission Comm. itself can call, and thereby not be dependent upon any Classis.

L. J. Hulst

Synod review the decision concerning the calling of domestic missionaries.

Classis Muskegon

Synod return to the decision found in the Domestic Mission Order, Art. 9,e, to permit a Classis to call a missionary which the Mission Comm. appoints.

These requests, presented in various wordings, pertain to the same matter.

The matter is this: The Synod of 1898 decided that the calling and sending of someone for Domestic Missions should not be performed by the Mission Committee but by a Classis. This decision was embodied in the Mission Order.

For the last two years the Mission Comm. has adhered to this rule, but found more and more that it was a difficult method. Because, first of all, they would have to wait for a Classis to meet in order to have it call, or they would have to resign themselves to pay the expense for a special meeting of Classis; and secondly, it seemed strange generally that a Classis, when requested by the Board of Domestic Missions to call a or b for the Mission, it had no choice in the matter of calling a man. It appeared to everyone that it was device to cover up something that was amiss.

One thing and another gave cause for reflection concerning the adoption of this method, and this study led to the conviction that not the sending but the calling of a missionary by the Domestic Mission Comm. was more in conformity with Reformed Church Polity than when it was done by a Classis. Surely a missionary does not work for a Classis nor for a congregation, but rather for the entire Church. Upon what ground would a Classis or a congregation presume to do that which concerns the entire Church?

It has been said that a Synod cannot mandate a Comm., but why not has not been clarified for your Comm. If authority must come forth from the congregation that is built upon the teaching of the Apostles and Prophets, then soon there is in the Consistory a Comm. which works at the behest of the congregation; then in Classis there is a Comm. that works for the various congregations, and then in Synod there is a Comm. that works at the behest of the various Classes. But why should not then the broadest Comm., the Synod, give a mandate to certain persons where a vacancy obtains to call a missionary in the name of the Church according to decisions prescribed by Synod in its Mission Order?

Your Comm. advises that the aforementioned point be rescinded, and replace it with the followings:

- a. That, should a vacancy occur, the Board agree amongst one another to call a man of their choice in accordance with the mandate received from Synod.
- b. That, this having taken place, the Board, in its name and, consequently for the whole church, issue the call.
- c. That, should the man of their choice be a candidate, the Board or its Committee consult with a Classis to have him examined and sent, assisted by the Board.

Your Comm. advises the latter, not so much that it thinks that Synod cannot instruct a committee without violating Reformed Church Polity; but because it deems it advisable to refrain the Board from running into Collegialism.

Humbly submitted for the Committee,

L. J. Hulst, Chairman

Esteemed Brothers:

The desire of Classis Holland in a proposal directed to Synod is as follows:

"Synod implement a more systematic arrangement in obtaining funds for missions,"  
was greatly appreciated by your Comm. According to its conviction the Church can never bring offerings of gold and silver too large for the cause of missions, and least of all there is no reason for our Church not to give more abundantly.

Whereas your Comm. heartily sympathizes with Classis Holland in its proposal for more generous giving, at the same time it does not believe that it is reasonable to expect Synod to promote such a systematic arrangement for obtaining more funds for missions, whereby it, e.g., would engage a solicitor to go through the congregations according to prescribed rules. And that for the following reasons:

- a. A solicitor would have to be appointed which would create excessive expense.
- b. The free-will offerings of our Young Men's, Young Women's, Ladies' Societies, and other organizations would have to be terminated.
- c. There would be danger of quenching the love for missions through ambitious desires.
- d. and the result would be retreat instead of progress.

But is it superfluous for Synod to stimulate and advise our churches?

Least of all according to the judgment of your Committee.

The sacred calling of devoting as much as possible with one accord the work of missions by prayers and gifts must be more generally examined, understood, and taken to heart. But then, under the blessing of the Lord, much more must necessarily be done to arrive at this goal.

In view thereof your Committee believes it is extremely desirable that Synod also be active in the promotion of this cause. It therefore recommends:

a. To alert all Consistories by means of prayer meetings, distribution of mission materials, etc., to promote understanding and interest in missions.

b. To alert the Classes of our denomination at their meetings constantly to make an evaluation of what is being done in their midst for missions, and as much as possible to serve with advice and encouragement.

Humbly submitted for the Committee,

L. Van Dellen

Both reports with the recommendations are adopted.

The Classes have proposed the following as members of the Board of Domestic Missions:

Classis Hudson - Rev. J. Manni  
Classis Hackensack - Rev. J. C. Voorhis  
Classis Grand Rapids East - Rev. L. J. Hulst  
Classis Grand Rapids West - Rev. J. Noordewier  
Classis Holland - Rev. M. Van Vessel  
Classis Muskegon - Rev. G. D. De Jong  
Classis Illinois - Rev. B. H. Einink  
Classis Iowa - Rev. W. Heyne  
Classis Oost-Friesland - Rev. C. Bode

The proposed delegates are elected by ballot by the Second Clerk in the name of Synod.

#### Article 26.

The Committee to prepare a Resolution of Sympathy reports the following to Synod:

With profound sympathy Synod is reminded of the touching loss by means of death the various brothers and co-workers in the work of the Lord. In his divine sovereignty it behooved the King of the Church, since the last Synod.....



to take from our midst the active ministers E. R. Haan, H. Bode, and S. Sevenema, and the emritus-minister J. Stadt, while but a few weeks ago Prof. H. Beuker, D.D., was unexpectedly and suddenly snatched by death from our Theological School, and therewith the entire Church and his family.

With departure of these beloved brothers the hand of the Lord lay heavy upon us, and the Church they served or have served with their surviving families and friends were cast into deep sorrow, yet Synod wishes to bow humbly before the will of its Lord and King.

May He, who took our lamented brothers to Himself in glory, by a comforting reliance upon Him, compensate our late loss, and hallow our hearts to serve Him faithfully and zealously until the hour of our death.

This resolution is adopted by Synod.

#### Article 27.

Prof. G. Hemkes reports for the Committee of Pre-advice concerning Disciplinary Matters and Unions. The report is as follows:

Esteemed Brothers:

Your Committee for Disciplinary Matters and Unions reports as follows:

First of all the matter from Classis Iowa:

"Synod give fatherly advice to all Classes that they properly respect each other in the transfer of ministers to each other, and that particularly no Classis attempt to make a transfer before the other Classis involved herewith be informed."

The president of your Comm., Rev. J. Keizer, clarified this point, and expressed the fear of the Western Classis that the West of America could become for the Eastern Classes what the East Indies are for the Netherlands, that is, to send to them what is less useful for their purposes. Your Comm. judges that it would be well for Synod to decide the followings:

a. That Synod advise all Classes that brother ministers who are experiencing great difficulties in their own congregations, or those who are sound in doctrine or in life but are without a congregation, that they not be permitted to preach in another Classis much less receive a call without the consent of the Classis where such brother might come, since such preaching or calling of such brothers without the consent of the said Classis could have serious detrimental results.....

and is unauthorized according to Articles 3 and 4 of the Church Order of Dordt of 1618-'19 to which we direct their attention.

b. There is also a request from Classis Illinois, namely: "Synod appoint a committee not involved in the disagreement which exists between Rev. Huizingh of Michigan and Elder H. De Windt of Illinois that it may be amicably settled."

Several letters are read concerning this matter from which it appears that for several years there has been dissension in the congregation of Fulton; that already in 1894 Synod sent a committee to Fulton to investigate the matter in loco and, if possible, to obtain a settlement; and with the help of God the committee was successful; but notwithstanding the aforementioned settlement through letters written by Rev. Huizingh to members of said congregation and letters from some members of the congregation to Rev. Huizingh a root of bitterness developed between Elder De Windt and Rev. Huizingh, which root of bitterness created such havoc so that if this dissension is not cleared up in the congregation of Fulton through dissension and the resulting financial decline will soon pine away. For this reason we strongly urge Synod to send another committee there. Also to write Rev. Huizingh to be present in Fulton at the appointed time in order together once and for all to clear up this matter. We further advise Synod to appoint as committee the brother ministers: H. Van Hoogen and J. Robbert.

c. Further the request of Classis Muskegon that Synod determine whether the baptism administered by Rev. Wolbers is legal. Brother Vlasma, delegate of Classis Muskegon, reports why Classis Muskegon brings this request to Synod. Since there is no concrete case, your Comm. believes it best to direct Classis Muskegon, in case a concrete situation should arise, to the Church Order of Dordrecht and the Synodical decisions of the Christian Reformed Church with certain remarks by Rev. H. De Cock, Art. 60, and thus for the present not to enter further into the request of Classis Muskegon.

d. Then also the proposal of Classis Grand Rapids East addressed to Synod, namely: "Synod mention by name those secret societies, the membership in which is inconsistent with membership in the Church, and adduce as many grounds as possible."

Your Comm. is of the opinion that all the names of such secret.....

societies have already been mentioned in former Synodical decisions. (cf. Acts 1898, Art. 84, No. 1)

Your Comm. further points to the report<sup>of</sup> the Comm. appointed by Synod, which must still report, as well as the reports of the Classes Holland and Wisconsin (Ref. Church) published in 1888, and also the editions of De Wachter of 1899, wherein the brothers J. Keizer and E. Breen have clearly shown sound objections against various new secret societies.

e. Further a request from Classis Grand Rapids West is considered, namely: Classis requests Synod to mention in the Acts of 1900 the names of those Unions whose constitutions, etc. have already by various Classes<sup>been</sup> placed in the scale of God's Word and found to be wanting.

Your Comm. does not deem it necessary the mention all these unions by name but points to the decision already made by the Synod of 1892, Art. 60-61, and advises Synod to appoint a committee to investigate the general principles of Unions to report to the next Synod, and that the results of this investigation be published in De Wachter. As members of this committee we recommend Rev. J. W. Brink and Prof. K. Schoolland, and a third member to be selected by them.

f. Finally, there is the request from Classis Hackensack, which asks Synod to revise or rescind the binding character of the rule with respect to secret societies in such a manner that this rule be less arbitrary.

Your Comm. advises Synod that with respect to this matter once more to pronounce the following general and specific rule that members of our Church cannot be members of Secret and Oath-bound Societies, nor of secret societies which require a vow that is on a par with an oath. In order that consistories in such situations can clearly explain to those persons concerned that such an alliance is not permitted, they are directed to the "Preamble and decisions of the First Reformed Church of Holland, Michigan, as also the Report concerning Free Masonry of the Honorable Classis Wisconsin (Ref. Church) in 1880."

And specifically concerning this request of Classis Hackensack concerning the rule, which has long existed in our Church, the following: This rule is not arbitrary, and therefore there is no need for change; repeal is not possible, and the request for repeal an insult to.....

our assembly and our church. And seeing there is a practice in many of our congregations in receiving members to ask the pertinent question, if the person to be received is a member of a secret society, to make this practice obligatory for all Consistories and thus also for Classis "ackeneack.

Your Committee,

G. Hemkes, Reporter

This report is received and is discussed item by item.

Synod decides:

1. Decided not to accept the advice of the Comm. with respect to Point a, and not to enter into the proposal of Classis Iowa, Section VI of the Agenda since no facts are presented.
2. To amend Point b of the advice of the Comm. in this sense that two members of Classis Iowa and one from Classis Oost-Friesland shall belong to the Committee. Adopted.
3. Decided to adopt Point c of the advice of the Comm.
4. With respect to Points d, e, and f of the advice of the Comm. to table the same until the Report concerning secret societies is considered.

#### Article 28.

The Report of the Comm re Protests, Section 10 of the Agenda. Reporter, Rev. M. Van Veesem. This report is received and tabled until the next session.

#### Article 29.

The Report of the Board of Heathen Missions is presented by its secretary, Rev. J. Groen. This report is received and is to be placed in the Acts as Supplement III.

#### Article 30.

Since Rev. S. Sevenema, the alternate for Rev. J. H. Vos, has died, the question is asked whether Rev. E. Vander Vries, the alternate for Rev. F. M. Ten Hoor, may not be seated as the alternate for Rev. J. H. Vos. This is granted.

#### Article 31.

Closing Devotions.

FOURTH SESSION

FRIDAY MORNING, JUNE 22

Article 32.

Opening Devotions.

Article 33.

The minutes of the previous sessions are read and received. After certain emendations they are approved.

Article 34.

It is decided to adjourn this afternoon at 4:00 o'clock, because otherwise certain delegates cannot <sup>be</sup> at their appointed places on time.

Article 35.

The report of the Comm. concerning Protests (Section 10 of the Agenda) is now considered. It is as follows:

Esteemed Brothers:

There were three protests from the Consistory of Ramsey, N. J., and a petition of Classis Hackensack against Classis Hudson.

The protests of Ramsey are:

I. Against the legality of a special session of Classis held March 14, 1899.

II. Against the restoration of censured members without the knowledge of the Consistory.

III. Against the deposition of the minister and consistory done on February 28, 1900, to which is attached six grievances against Classis Hackensack, namely:

1. Concerning the composition of Classis, whereby voting rights were acknowledged of ministers without a charge.
2. Classis not submitting to Synod, especially the decision of the last Synod in the case of Voorhis.
3. Lack of homogeneity with respect to our Theological School, pointing to two facts.
4. Depriving the minister of his membership on various committees, although he is not under censure.
5. Placing a minister under censure because he permitted Rev. Iserman to preach for him. And

6. The uneclesiastical organization of a congregation at Ramsey, N. J., and Ridgewood, N. J.

Classis Hackensack brings in objections to Protests 2 and 3 giving as reason that they should first have been presented to Classis.

The petition of Classis Hackensack contains nine objections against Classis Hudson, of which the latter Classis knows nothing.

On the Agenda we found the followings:

"The undersigned appeal the decision of Classis Hackensack concerning the extraordinary meeting (of Classis) held at Ramsey, N. J., March 14, 1899, which was declared legal. We ask permission to differ from this judgment of Classis, and contend that the conveners of this Classis acted contrary to the rules of the Church and against the Word of God. We place this matter before your honorable body."

J. N. Trompen  
A. A. Ackerman

To The Synod Of The Christian Reformed Church:

"Fathers and Brothers: We, the consistory of the Christian Reformed Church of Ramsey appeal to Synod concerning the decision of the meeting of Classis held December 27, 1899, where certain members placed under censure by the Consistory, had their censure lifted.

"Placing this before your higher judgment, we remain yours in the truth,

J. N. Trompen  
A. A. Ackerman"

#### AGAINST THE PROTEST

(Rev. J. N. Trompen appeals to Synod concerning hte extraordinary meeting of Classis held March 14, 1899.)

The Stated Clerk has received no notice of intention concerning this appeal.

Classis Hackensack,  
C. D. De Mott, S. C.

(Rev. J. N. Trompen and his Consistory have repeatedly stated that they would bring their case to Synod. Therefore Decided, since Rev. J. N. Trompen and his Consistory, against whom certain grievances were made December 27, 1899, in a letter addressed to Classis January 3, 1900, informs Classis of their intention to appeal to a higher assembly certain action of the Classis, and that this body.....

(Classis) must protest against Synod giving consideration thereof, and that for the following reasons;

- I. Because the appellants refused to attend Classis or to recognize it.
- II. Because the appellants did not submit to classical action in this case, and
- III. Because of the irreverent and unchristian expressions made in the letters of Rev. J. N. Trompen and his Consistory, such as:  
Charges against the Classis of illegal actions, and that according to its history did not build up the Kingdom but undermined it and continues to do so.)

C. D. De Mott, S.G.

Some introductory remarks for clarifications:

a. Classis Hackensack has its own rule book for Church Polity; and from this book it appears--according to p. 71, Art. 70, e, 43, that two ministers and two elders have the right to request a special meeting of Classis, if they belong to the Classis, and the chairman of the previous Classis is obligated to call the same.

b. Classis Hackensack maintains its Church Rule Book upon the ground of an agreement with our Synod of 1890, calling it one of those minor differences pertaining to internal government, to which Synod agreed at the time of the merger.

We find this notation by the Classis but not in our Synodical Acts of 1890, cf. pp. 43a, 44, 14, where a difference of Polity is spoken of but only in the election of Consistory members.

c. Synod should know that the decision of 1898, see minutes pp. 70-72, as understood by Hackensack, has led to a declaration that the delegates of Synod were uninformed or mistakenly informed concerning certain facts that occasioned protest. Rev. J. N. Trompen maintains this to be an untruth, and that the delegates were well and rightly informed.

d. That Rev. Trompen and his Consistory at Ramsey, N. J., were censured by Classis, that Rev. Trompen's name was deleted from the list of ministers, but that their membership in the church was not touched, and that Classis Hackensack recognizes them as members of the church.

At Leonia, N. J., Rev. Wyckoff with his congregation left the Church; a small number remained faithful to the Church and were organized as a congregation, Rev. E. Vanden Berge, counselor. Rev. Trompen refused to fill a classical appointment there; his sympathy for Wyckoff and the action of Classis over against the Synodical decision were the cause. The Classical Committee was

to speak to him, while the counselor wrote him a couple of letters in which he asks an explanation concerning the attitude of Rev. Trompen. Meanwhile a complaint is heard that Rev. Trompen is not very loyal; two ministers and two elders request a special meeting of Classis, which is scheduled for March 14, 1899, a month before the regular meeting of Classis.

The Classical Committee did not visit Rev. Trompen. Rev. Trompen sent no reply to Rev. Vanden Berge and, when the special meeting of Classis was ready to meet, it found the church at Ramsey closed.

The Consistory of Ramsey was informed that there was to be a special meeting of Classis to investigate and to act upon the strange, mysterious and suspicious position of its minister over against the faithful of Leonia.

Rev. Trompen was visited and asked for the reason of his failure to attend the special meeting; he answered, that this action was contrary to Scripture and Synod, and that he would give account at the regular meeting of Classis.

At this special meeting of Classis his actions were declared "contumacious". At the regular meeting of Classis on April 18, 1899, Trompen declared the special meeting of Classis to be illegal and unconstitutional. Classis, however, decided that the special meeting was legal, whereupon Trompen declared that he would appeal to Synod, and not give any explanation unless the decision concerning the legality of the special meeting was rescinded.

1. a. Your Comm. judges that the Consistory of Ramsey had no right to refuse the special meeting, since the Consistory recognized the rules of Classis; b. Also that Classis Hackensack hastily and unnecessarily was called to meet, since this was in the hands of the Classical Committee, and Classis should first have heard from this Comm.
2. Protest 2 and 3. Classis Hackensack maintains that these two protests of Rev. Trompen and his Consistory are not to be received by Synod. According to our judgment they come legally before Synod since the aforementioned brothers have previously appealed to Synod, and the matters in the 2nd and 3rd protests are a continuation of the same case.
3. Your Comm. is of the opinion that the lifting of censure of members outside the confinee of the Consistory, the Consistory is essentially right, but not so in that it failed to go to Classis with the whole matter.
4. Concerning the third protest, namely, the deposition of the Consistory.....



etc., your Comm. judges that this action was unjust, because an appeal should have been made to Synod.

5. Concerning the grievances, it judges that 1, 2, 3, and 4 belong in the province of Classis; and this about 5: Rev. Trompen was formally correct upon the ground of its own rules that ministers of other denominations are admitted upon the responsibility of the Consistory; factually it was very careless of Rev. Trompen in this instance to permit Rev. Iserman to preach.
6. The that which concern 6: the organization of Ramsey II was illegal: a. because with the organization of this congregation by Classis the deposed minister and consistory members, who were still members, was not recognized; b. because the Classis in the bosom of the congregation organized a congregation without giving the congregation any information; c. because it was an arbitrary action and an encroachment upon the rights of the existing congregation.  
Hence your Comm. believes that for this action Classis should be rebuked, and the new congregation be disbanded.
7. Concerning the organization of the Ridgewood congregation, your Comm. is of the opinion that the customary rules were followed by Synod the objection does not pertain; that, however, it should have been at Classis, and should not have been permitted to be brought to this meeting.
8. The charge of Classis Hackensack against Classis Hudson is not acceptable, because the Classis:
  - a. was called upon to bring its charges to Classis Hudson, which was not done, and
  - b. that Classis Hackensack brought its charges to Synod without even informing Classis Hudson.

Your Committee,

M. Van Vessen, Reporter

In this session the report up to point 7 is acted upon and is adopted unaltered.

Rev. J. C. Voorhis informs Synod that he will file a protest concerning this decision.

Article 36.

Closing devotions.

FIFTH SESSION

FRIDAY AFTERNOON, JUNE 22

Article 37.

Opening Devotions.

Article 38.

The matters of the Report concerning Protests are continued.

Point 8 is also adopted.

The concluding decision of Synod concerning this case is as follows:

- a. Synod reproves Rev. J. N. Trompen and his Consistory because they did not appear at the special meeting of Classis and the following Classis, in which they were cited, and decides that they must make confession thereof to Classis Hackensack, while Classis for its part must recall the deposition and make confession to Rev. Trompen and his consistory concerning this deposition.
- b. Synod appoints a committee of Synod to meet with the delegates of Classis Hackensack and Rev J. N. Trompen during this Synod, to come to an agreement, if possible, in a brotherly manner before the adjournment of Synod, The members of this committee are Rev. J. Post, (Alt. Rev. H. Beets), Rev. E. Vanden Berge, and elder S. Dekker.

Article 39.

The Report of the Comm. of Pre-advice with reference to the Theological School is read and received. Reporter, Rev. Timmermann.

The report has the following contents:

Esteemed Brothers:

Your Committee has the honor to report the followings:

- I. Classis Hudson requests Synod to distribute the remaining debt on the Theological School building of our Church over the various Classes

Your Comm. having ascertained that Grand Rapids will meet this obligation, and considering that such a distribution for the various Classes and congregations would be less advisable, as experience shows, advises; that the Classes themselves endeavor in.....

their own Classis to obtain by free gifts and collections, what they can, so that the Church can liquidate this debt.

II. Classis Muskegon placed on the Agenda:

"Synod re-appoint Prof. Schoolland."

The same request appears in the report of the Curatorium of the Theological School point a. Since Prof. Schoolland gives good satisfaction in every respect, your Comm. readily supports this request, and advises Synod to re-appoint him until the next Synod.

III. The Curatorium of the Theological School requests in its report point b: "Synod increase the salary of Prof. Schoolland and Prof. Rooks to \$900.00." Your Comm. advises to honor this request because the Curatorium is in every respect satisfied with their work, domestic circumstances of at least one of them demands this, and other institutions often pay a higher salary for less work.

IV. In connection with the foregoing your Comm. wishes to say that in its judgment the honorarium which the Treasurer of the Theological School receives for his work is not sufficient. The work of a financial nature in connection with the school is manifold and will increase when the Library Department is expanded, and a laborer is worthy of his hire. Hence your Comm. believes the Treasurer should henceforth receive \$200.00.

V. Point c in the report of the Curatorium of the Theological School: "Synod take measures with respect to the financial circumstances of Mrs. H. Beuker." The Curatorium appointed a Comm. to investigate this matter further. This Comm. gave your Comm. to understand that Mrs. Beuker is in need of support. This support is supposed to come from the treasury of the Theological School. (cf. Art. XIII, II, K, a and b.) Your Comm., however, is not sufficiently informed with the circumstances, and therefore advises that this matter be placed in the hands of the Curatorium to consult with those concerned in supplying their needs for the time being until the next Synod.

VI. The Curatorium of the Theological School in point e of its report reminds Synod that in 1901 the Theological School will have been in existence 25 years, and whether consideration should be given to remember this in a fitting way. Your Comm. is of the opinion that the Church should take notice of this, and remember what God has given us in those years in and through our Theological School; advises, however, that further arrangements concerning this be placed in the hands of the Curatorium.

VII. Point f of the report of the Curatorium of the Theological School reads: "The Curatorium supports the advice of the Comm. for the 'college', .....

that the expansion of the Literary Department toward an Academy should be undertaken by the Church under the present circumstances, since it is impossible for a society to organize a college." Classis Muskegon has on the Agenda; "Synod as much as possible promote the establishment of a college." Classis Holland says: "Classis Holland in harmony with the last Synod is convinced of the need of our own college, and recognizing that the instituted procedure will in all likelihood not attain the desired goal, proposes to Synod that the Church itself assume this task to organize the Literary Department of our Theological School so that it can be used by others who have different goals in mind."

With respect to this and other matters your Comm. advises the followings:

a. The Literary Department be expanded into an Academy with a curriculum for four years, followed by a transitional year for students who wish to study theology, while the Academy be opened for other undertakings.

The Academy curriculum of four years is general while the transitional is particularly for preparation to enter the Seminary.

b. Synod decide to appoint two professors for the Academy so that we would have four professors for the Literary Department.

c. The appointment of these two professors for the time being be assigned to the Guratorium, because an investigation should be made concerning Reformed principles of such teachers.

d. The salary of these professors be obtained in a three-fold way; first; by increasing the quota of the Theological School by \$800.00; second; that the Classes appoint someone to collect for this purpose; third; by means of tuition.

e. Your Comm. has been informed by the Trustees concerning the organization of a college, to see to it that the contributors toward a college be informed that the contributions received will be used for the Academy, and that those who cannot reconcile themselves to this arrangement have the privilege of having their contributions returned.

Your Comm. does not consider it necessary to explain why we cannot have a college because it takes for granted that the reasons are generally known. Much less is it necessary to prove why the Literary Department should be expanded, since every one will realize that without expanding the courses of study it is impossible to meet the needs of the times. With this contemplated expansion the request of Classis Holland would also be met:

"Proposes that Synod increase and make more explicit the standards for admission to the Literary Department."

VIII. In connection with the proposal of Classis Iowa on the Agenda that a new step be taken to relate our Theological School to the responsibility of the demands of our times, and, in consideration of the vacancy by the painful loss of Prof. Beuker, your Comm. has the following advices:

- a. By way of clarification by a member of the Comm. from Classis Iowa re the matter of the Agenda, it appears that there is not so much the desire for an increase but rather an improvement in teaching in the Theological Department, especially with respect to English, hence your Comm. advises that for the present not to appoint a fourth professor.
- b. With reference to filling the vacancy your Comm. advises:
  1. With the eventual appointment to require of the man chosen to be able to teach in the English language.
  2. With the eventual appointment consideration also be given with respect to the age of those considered.
  3. Should someone be called who has not given proof of qualification in the courses concerned, the appointment be for six years.
  4. With respect to the appointment Synod apply a former decision (cf. Acts 1898, Art. 42, 13, h).

IX. Classis Illinois requests Synod to decide that no Classis has the right to examine students who have not yet completed their studies in our own or some other Reformed institution, and have completed their Praeparatoir Examinations in accordance with II, K, General Decisions Art. 4, II, a.

With reference to this your Comm. advises:

Since the Church as a rule has entrusted the Curatorium with the responsibility for recommending candidate for a call, it follows that anyone who wishes to serve our Church must follow this procedure to become ordained. Stu.....

dents who have studied at specifically Reformed institutions must study at least one year at our own institution.

X. Was acted upon in Executive Session.

XI. Finally your Comm. takes the liberty to remind Synod that a number of new Curators have been nominated by various Classes which must be approved by Synod.

Humbly submitted,

J. Timmermann, Reporter

Article 40.

The President <sup>first</sup> of all presents Point 8, a, of the Report in connection with the proposal of Classis Iowa concerning the calling of a fourth teacher in theology (cf. Section V, Agenda). This item is approved, and Synod decides to appoint a professor in the place of the late Prof. H. Beuker, D.D. Further, it is decided that the entire Synod will engage in the nomination and appointment rather than by means of a committee.

Article 41.

Closing Devotions.

SIXTH SESSION

Monday Afternoon, June 25

Article 42.

Opening Devotions.

Article 43.

The minutes are received and with certain additions are approved.

Article 44.

Elder S. Dekker inquires in how far the mandate of the Comm. in the matter of reconciliation between Rev. J. N. Trompen and Classis Hackensack is extended. He receives as answer that the Comm. has been mandated to work for a reconciliation according to the decision of Synod (cf. Art. 35 and 38).

Thereupon brother S. Dekker requests to be excused from this Comm., which is granted. In his place elder H. Bosch is appointed by the President.

Article 45.

Roll call is taken in which it appears that elder M. Ruster, delegate from Classis Grand Rapids West is present at Synod. Rev. H. Beets is present as alternate for Rev. J. Post. Rev. J. Manni is absent because of the illness of his wife, and there is no alternate to take his place.

Also the absentees recorded in Article 2 have not yet made an appearance in the assembly.

Article 46.

Consideration of Point 8 of the report of the Comm. re the Theological School is continued:

Decided: Point 8, b, 1 - adopted

8, b, 2 - rejected

8, b, 3 - adopted with the amendment that the decision concerning the period of time of six years apply to every appointment.

8, b, 4 - adopted

Article 47.

Synod made a gross list and from the gross voted six, and from the six a trio, namely, the ministers F. M. Ten Hoor, G.D. De Jong, and A. Keizer. After Synod met in Executive Session, and prayer was sought in this serious matter led by Rev. L. J. Hulet, while the persons concerned were absent, each one on this trio was discussed, and thereafter Rev. F. M. Ten Hoor was chosen.

The President congratulated him, and Rev. F. M. Ten Hoor addressed Synod, in which he finally inquired the length of time be granted him for making a decision. Synod urged that, if possible, a decision be made before adjournment.

Article 48.

Discussion re the report of the Theological School (f.....

Section V of the Agenda) is continued. The advice of point 1 is rejected.

Article 49.

Rev. J. Noordewier, collector for the Theological School Building, is reappointed.

He advises that the guarantors for \$6,000.00, which the churches of Grand Rapids are to collect for the building of the of the Theological School, of which \$1,300.00 still must be paid, be discharged, since this debt of the concerned congregations and guarantors has been taken over. Synod decides not to enter into this matter.

Article 50.

Rev. E. Vander Vries informs Synod that because congregational work he cannot perform his duties on the Comm. (cf. Art. 38) and requests to be excused. This is approved, and Rev. J. Groen is appointed in his place.

Article 51.

Closing Devotions.

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SEVENTH SESSION

Tuesday Morning, June 26

Article 52.

Opening Devotions.

Article 53.

The minutes of the previous session are read, accepted, and with minor corrections are approved.

Article 54.

The Comm. for Reconciliation between Classis Hackensack and Rev. J. N. Trompen (cf. Art. 38) reports through its secretary, Rev. H. Beets, that the persons concerned except one are willing to reconcile.....



if Synod's concluding decision (cf. Art. 38,a) be revised so that the demand for mutual confession be excluded.

The proposal to revise is rejected, and therewith the work of the Comm. is completed.

Now it is decided to appoint a Comm. of three to carry out the decision of Synod which can be called upon by both parties. H. Beets, J. Groen, and H. Vander Werp are appointed.

#### Article 55.

Rev. J. H. Voe, secretary of the Emeritus Fund, reports concerning the status of the Fund. This report is adopted and is to be placed in the supplements. Supplement IV.

#### Article 56.

Report of the Comm. of Pre-advice re the Emeritus Fund (Section IV of the Agenda), is read and adopted. Rev. W. R. Smidt, Reporter. It is as follows:

Honorable Assembly:

#### Agenda 1:

- a. With respect to the changed domestic circumstances, to increase the support from the Emeritus Fund for Rev. J. Stadt from \$200.00 to \$250.00.

Since in the meanwhile he died, no advice can be given. In consideration of the poor condition of this Fund, your Comm. proposes to consider whether or not the widow can get along on \$150.00.

#### Agenda 2:

- b. Synod declare that all Classes give their share to the Emeritus Fund, and if this cannot be accomplished by the regular means that have been instituted to meet the deficit to devise other means, just so it is met. Classis Iowa

Your Comm. so advises, but with the following additions:

- a. Not to promise too much to the recipients in order not to create dissatisfaction among the contributors.
- b. That Synod express the desire that an active minister voluntarily contribute one dollar of each one hundred to this Fund.....

so that by this means this Fund may be extricated from its embarrassing circumstances, and also to provide a good example to prevent all occasion for criticism.

Agenda 3: East St. (Classis Grand Rapids East) requests Classis:

- a. Not to demand that they pay their deficit to the Emeritus Fund for the last two years.
- b. Henceforth not to assess them more than what is collected by free-will offerings.

Classis did not act on this matter but requested the Consistory of this congregation to present this matter to Synod.

Your Comm. advises: That East St. be required to pay its arrears, and to pay its quota in the future.

The reasons for this advice:

- a. The Fund needs it.
- b. The Emeriti have a right to demand what has been promised them.
- c. A congregation such as East St. is well capable of meeting its obligations.

Agenda 4: Your Comm. advises:

- a. The debt to Rev. J. Gulker by the Emeritus Fund be granted him.
- b. To grant him \$250.00, although Classis would prefer \$400.00.

Motives of your Comm. for this advice:

- a. The late Rev. J. Stadt, who was old, weak, and had a large family, received only \$200.00
- b. Rev. Gulker is still young and comparatively strong, also understands farming well, has a son who can be of some help, and with the above support can provide for his needs, and moreover such employment would be more profitable for his health than unemployment.

Agenda 5: Your Comm., finally, to regulate the quota in such a manner so that the Classical quota need not be increased.

Your Comm., W. R. Smidt, Rep.

1. Concerning Item 1, decided that Mrs. J. Stadt receive \$150.00 per year.
2. Item 2 - a is adopted; b is rejected.

3. Item 3 - Decided not to enter into the matter but refer it to Classis.
4. Item 4 - a and b are adopted with the understanding that Item 4-b will be granted providing he receives his emeritation.

Article 57.

The Comm. of the Emeritus Fund advises:

- a. To increase the quota for the Emeritus Fund by 15%. In agreement with the Comm. of the report, see Item 5, Synod decides not to enter into the matter.
- b. Decided that Mrs. C. Vorst receive \$140.00, and Mrs. E. R. Haan \$200.00.

Article 58.

Rev. W. Heyns reports on the Church Help Fund. It is received and placed in the Supplements. Supplement V.

The question of the Comm. with reference to the request from Princeton, Nebr. is given to the Comm. of Pre-advice, Varia, Section VIII of the Agenda. Rev. E. Breen is added to the Comm.

Article 59.

Closing Devotions.

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EIGHTH SESSION

Tuesday Afternoon, June 26

Article 60.

Opening Devotions.

Article 61.

Rev. J. Noordewier is present as alternate for Rev. W. R. Smidt.

Article 62.

Rev. J. Noordewier, Synodical Treasurer, delivers his report which is received as information:

Receipts from 4 Classes	\$676.30
Re-imbursments and other disbursements	<u>567.60</u>
Balance	\$108.70

The Synodical Treasurer also submitted the followings:

REPORT OF SYNODICAL EXPENSES

CLASSES	QUOTA	TRAVELING EXPENSES	CONTRIBUTIONS	RE-IMBURSEMENTS
Grand Rapids East	\$109.28	\$ 5.00	\$104.28	\$ 0.00
Grand Rapids West	115.12	5.00	110.12	0.00
Holland	176.16	14.25	161.91	0.00
Muskegon	110.16	17.70	92.46	0.00
Illinois	104.80	50.20	52.60	0.00
Hudson	70.56	194.00	0.00	123.44
Iowa	99.60	149.25	0.00	49.65
Hackensack	15.00	196.65	0.00	181.65
Oost Friesland	25.00	66.88	0.00	41.88

This is approved.

Article 63.

The Comm. for Protests Not On The Agenda reports by Rev. J. I. Fles concerning the case of Sheboygan. After reading the report it appeared that representatives of the protesting Consistory had come to Synod after this report had been made. The Committee will therefore meet again in order to interview these Consistory members.

Article 64.

Discussion of the Report for the Theological School is continued:

1. Concerning Point 2 Synod decides to re-appoint Prof. K. Schoolland for a period of six years.

2. The advice in Points 3 to 7 and Point 9 are approved by Synod with the exception of what is found in Point 7, d, called first (Cf. p. 30, d), which is rejected.

3. Point 10 is tabled because the representatives of the Consistory of Sheboygan urgently request that their case be considered.

Article 65.

The President reads the credential from the General Assembly of the United Presbyterian Church of North America stating that Rev. J. A. Reed, D.D., has been delegated to our Synod.

Decided to grant him an advisory vote, and later to address Synod.

Article 66.

The Comm. re the Protest of Sheboygan (cf. Art. 63) presents the following advice:

Your Committee is of the opinions:

- a. That the situation in Sheboygan is incredible.
- b. That matters are so involved that something must be done. But that this work must take place there. Therefore Synod appoint a committee consisting of 4 persons outside of and 2 from Classis Illinois to resolve this case.

This report is received and discussed, and since it is time to adjourn, it is tabled until the next session.

Article 67.

Closing Devotions.

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NINTH SESSION

Wednesday Morning, June 27

Article 68.

Opening Devotions.

Article 69.

The minutes are read and approved with a few corrections. Elder J. Ham is seated as alternate for elder G. Vlasma.

Article 70.

Synod meets in Executive Session General to discuss Point 10 of the Report of the Comm. of Pre-advice re the Theological School (cf. Section V, p. 9, 10, of the Agenda.)

Article 71.

The Comm. for the Theological School presents Point 11 of its report concerning the nominations of the various Classes for Curators to Synods:

Classis Hackensacks: Rev. J. A. Westervelt, delegate for 4 years; Rev. J. C. Voorhis, delegate for 2 years; Rev. J. Bolt, alternate for 4 years; Rev. J. P. Van Houten, alternate for 2 years.

Classis Hudsons: Rev. R. Drukker, delegate; Rev. J. M. Remein, alternate.

Classis Grand Rapids East: Rev. J. H. Vos, delegate; Rev. E. Vander Vries, alternate.

Classis Grand Rapids West: Rev. F. F. Fortuin, delegate; Rev. J. W. Brink, alternate.

Classis Hollands: Rev. K. Van Goor, delegate; Rev. J. Groen, alternate.

Classis Muskegons: Rev. G. D. De Jong, delegate; Rev. H. Wal-kotten, alternate.

Classis Illinois: Rev. K. Kuiper, delegate; Rev. P. Van Vliet, alternate.

Classis Iowa: Rev. E. Breen, delegate; Rev. W. Heyns, delegate; Rev. G. Westenberg, alternate; Rev. J. Wyngaarden, alternate.

Classis Oost-Frieslands: Rev. J. H. Schultz, delegate; Rev. G. Bode, alternate.

The Comm. proposes that elder S. S. Postma and the Hon. J. W. Garvelink be added to the above nomination.

This proposal is tabled because it is deemed necessary to investigate whether it is legal to appoint someone as a Trustee who is not a citizen of this country. The ministers H. Beeta and G. D. De Jong are appointed as Comm.

Article 72.

The Synodical Treasurer advises that with respect to the

decision in Art. 70 the quota for the Theological School be increased. Decided not to enter into this matter.

Article 73.

The report of the Comm. re the Protest of Sheboygan (cf. Art. 66) is again discussed and the final proposal is approved.

Article 74.

Rev. J. A. Reed, D.D., delegate from the U. P. Church, addresses Synod in substance as follows:

Beloved Fathers and Brothers of the Christian Reformed Church:

He, who speaks to you, and you, who listens to him, meet each other for the first time in the flesh. But we have a spiritual knowledge and a holy relationship through the universal fellowship with our Lord Jesus Christ. "From whom every family in heaven and on earth is named."

I consider it an honor to be in your midst, and fortunate that you give me time and opportunity to address you. I stand here as the representative of the U. P. Church of America, to assure you of our fraternal love toward you and our confidence in you by bringing you our Christian greetings.

I represent the Church in which I was born, nurtured, and educated for the ministry of the Gospel, and thus have an understanding of the life, the church polity, and the organization of our Church. The genuineness and the authenticity of the Book is not doubted by us. We continue with perseverance to hold fast to the full inspiration. Calvinistic theology continues to be believed and taught by us. There is no inclination among us to separate ourselves from the teaching of the Westminster Confession concerning God's sovereignty nor God's unlimited power concerning salvation of man. To the contrary we notice that there is concerned determination to ask for the old paths and to walk in them. We are prepared to give account of the ground of the hope that is in us of all those who inquire.

With respect to singing the Church maintain the same point of view as formerly. Nothing but Psalms in the worship service. Hereby we honor the Holy Spirit, and thus we are safe and strong and satisfied. If there happens to be a general impression that we are prepared to mute our testimony against secret societies, let me solemnly assure that this is not the case. Our General Assembly, a few weeks ago.....

gathered in Chicago gave sufficient evidence thereof. There once again the Article of our Testimony against secret societies was confirmed.

Nor are we abating our mission work. East, West, and South we are sending missionary<sup>es</sup> to our domestic mission fields. We have reached our hands to India and Egypt, and by God's grace they have not been empty hands. The members of the Mission Boards gladdened by the generosity of the membership, and are encouraged to undertake greater things.

So too we have the interest of our Church at heart concerning the instruction of our youth. Although we do not have the financial means to do what we would gladly do for our colleges and seminaries, we do have professors and teachers for which the church is thankful.

I extend to you the sympathy of our Church in the death of Prof. H. Beuker, D.D. My friend, Prof. John McNaugher, D.D., who was personally acquainted with him, said to me; "Dr. Beuker was the Dr. James Harper of the Christian Reformed Church, a man rich in talents, of great competence, influential and humble in character." You who have long been with him in the ministry of the Gospel, blessed with his fellowship, enriched by his advice, and educated by him for the work of the ministry, all of you surely feel: "...a prince and a great man is fallen in Israel..." and you are ready to cry out: "Help, Lord; for there is no longer any that is godly; for the faithful have vanished from among the sons of men." The Church experienced strange days, and therefore there is sorrow in every serious and thoughtful soul when the Elijah's vanish. But thanks be to God who keeps an Elisha in reserve, and cause him to appear and take up and promote the work.

Send one or more delegates to our next General Assembly which will meet next May, if the Lord wills, in Des Moines, Iowa. Let intimate feeling continue until there be a merger, which our Church so earnestly desires.

I bring you the Christian greetings of the United Presbyterian Church of North America, and address this word to you in the name of almost one thousand ministers and more than one hundred twenty thousand members. May the apostolic benediction descend upon you; "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all." Amen.

Prof. A. J. Rooks, A.M., is requested to translate this address to be read at the next session. Thereafter the President

.....



addresses a cordial word to him, and bids him and his Church the Lord's Blessing.

Article 75.

Closing Devotions.

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TENTH SESSION

Wednesday Afternoon, June 27

Article 76.

Opening Devotions.

Article 77.

Rev. P. Jonker, alternate for Rev. J. I. Flees, is seated.

Article 78.

Prof. A. J. Rooks has translated in substance the address of Rev. J. A. Reed. Decided that the substance of this address should not cover more than one page in the Acts.

Article 79.

Rev. W. Heyns reports for the Comm. of Pre-advice for Heathen Missions. This report is received and is as follows:

Esteemed Brothers:

A question is proposed by Classis East-Friesland to Synod whether it is possible to take on another mission field. Apparently there are two considerations that led to this question. In the first place, the less than satisfactory results with respect to the work on our present field, and the fear that in the future the work will be unfruitful. Not that the work among the Indians should be terminated, but rather take on a second field besides. Your Comm., however, does not share this point of view. It must be granted that it has continued to be shown that to win Indians for the Kingdom of Christ is difficult, but to the contrary notwithstanding the Gospel of the Kingdom has also celebrated glorious triumphs among the Indians; the history of missions.....

has shown that the Indians in general are not excluded from the promises to all nations, and there is no reason to believe that the Navajos and Zunis should be exceptions. It must also be granted that before our missionaries began their work here many years were devoted to these tribes by others without any results, the Roman Catholics amongst the Zunis, as well as by Protestants amongst the Navajos. And without judging the work of the Protestants, it is nevertheless a fact that not one letter has been printed in the Navajo language, which gives reason to doubt that mission work amongst this tribe was pursued with well founded methods, and with true devotion and perseverance. And where it is a known fact that on a new mission field even with the most zealous labor one must wait years and years for results, we have by no means reached the point for permitting our spirits to sag.

In the second place, that which led to this question is the understanding that the financial condition of the Heathen Missions is so flourishing that it would permit opening a second mission field, and this understanding seems to be quite general. But whoever has closely scrutinized the financial reports knows better. And even though this observation were correct, your Comm. would find it more beneficial to devote our meager strength to our chosen field, where there is plenty of room for expansion, than to fragment it between more fields. It should be our intention to do well what we are doing, and then we shall experience that we have our hands full in laboring under this increasingly expanding Navajo tribe alone, with the great and staggering task of bringing to them the Word of God in their own difficult language.

In view of these considerations your Comm. advises not to enter into the matter of obtaining a second field.

2. In consideration of the apparent ignorance with respect to the financial condition of the mission, your Comm. advises to accept that which Classis Iowa requests, namely:

In matters pertaining to Heathen Missions Classis is of the opinion that more should be done to acquaint the Church regarding the status of this mission, and urge it to interest the members in it, and to support the leaders with prayer and love offerings.

If we think that the Treasury of Heathen Missions is well supported, one hardly dares plead for this matter only in view of the many other needs. And, if one is not acquainted with the nature of mission work, then there is no other avenue but to bring the needs before the throne of grace in a general way. Both are necessary. And far be it from us to infer that in this.....

respect nothing has been done; the contrary is true; but it should be pursued with the almost tenacious perseverance with which business advises, and to go the whole length, in English and German as well as in Dutch. To provide for this need your Comm. advises Synod to adopt the following:

a. That a Mission Department be opened in De Wachter, and that the editors of the Banner of Truth and the Reformierte Bode be invited to do the same. That for each of these three editors be appointed, while at the same time the attention of the Missionaries be requested to provide article for publication.

b. That every three months the Comm. of the Board of Missions shall provide copy for an article concerning the finances of the mission and its needs.

c. That Synod alert consistories and ministers to set aside on Sunday evening per month by means of prayers and sermons, the concerns of the mission shall have priority, and also to do what they can in the distribution of mission literature, and that a systematic method be instituted for obtaining contributions, for example, by means of mission boxes, penny societies, etc.

3. The third item on the Agenda speaks for itself. It desires that the Comm. of the Board no longer consist of the delegates from Michigan and Illinois, together six in number, but of the president, the vice-president, the secretary, and the treasurer of the Board. This Comm. was formed because the delegates are spread from East and to West, and can meet only once a year because of excessive traveling expenses, and meanwhile there are matters that need immediate attention. The Comm. deals with these matters and is accountable to the Board, just as the Board is to Synod. This accountability to the Board is reduced to zero, since, of the ten members on the Board, six of them are on the Committee, at the annual Board meeting the Comm. has the majority of votes, and is thus predominant. And although so far no difficulty has arisen, your Comm. nevertheless advises that not only to prevent any clash in the future, but also as a precautionary measure of equity and fairness, Art. 14 of the Mission Order adopted by the Synod of 1898 be revised as Classis Iowa proposes.

4. In its report the Board of Heathen Missions requests that Synod declare itself on the question that in case there are Zu-

nie who come to faith, what to do about their baptism by Roman Priests.

There is no concrete case, but it could soon happen, and then our missionaries, what attitude they should take, for which reason we believe Synod should take action. Now we know from of old that the baptism of the Roman Church was acknowledged, but here we have a peculiar situation. Here it concerns a baptism administered in the name of the Father and the Son and the Holy Spirit, but without first having made these Zunis disciples according to the institution of Christ; a baptism administered to total heathen and their children, strangers to the covenant promises; thus a baptism, in our estimation, which in no way is a covenant seal, but must be considered merely as an empty form which cannot be acknowledged by us. Thus we advise Synod to declare that when Zunis become obedient to the faith, they with their children must be considered as not having been baptized.

5. Further the Board requests Synod that the annual quota for Heathen Missions be established at \$4,000.00. Noticing the course of the finances your Comm. advises that this be granted. In ordinary circumstances it could be less, but for unforeseen cases there should be a certain amount of leeway.

6. The Board also requests an increase in salary for Assistant A. Vander Wagen of \$100.00. Considering the excessive expense for domestic needs, because of the unfruitfulness of the soil and the high price of transportation by the Santa Fe R. R., your Comm. is convinced that a salary of \$600.00 according to the Mission Order is too little for the missionary assistant, and therefore recommends that Synod grant the request.

7. With reference to the question of Rev. D. R. Drukker brought to Synod by the Board, namely, whether he can get a reduction of his indebtedness, even as the previous Synod granted to those students who received aid from the General Treasury, if he pays the debt in one sum. Reluctantly your Comm. returns to matters once finished, but this question necessitates doing so. It appears to this Comm. that Rev. Drukker would be qualified for making this request to be placed on the same basis as the others only if he, as the others, had maintained the goal for which he studied. Moreover your Comm. judges that Rev. Drukker after his confession of guilt made to the last Synod, and their kindly disposed dealing with him....

would have been wiser not to come with such a question. The advice of your Comm. is that Synod leave the matter rest.

8. Another question of the Board of Heathen Missions is that Synod grant the request of Mr. James E. De Groot to be released, and instruct the Board, according to the decisions of the Mission Order, to call Cand. L. P. Brink in his stead.

The reasons why Brother De Groot asks for his release is his weak health and the detrimental influence of the climate of Arizona on his constitution. Naturally it is a disappointment when one of its employees, after surmounting somewhat the initial difficulties to leave the field; but your Comm. nevertheless believes that release cannot be refused upon such grounds, and therefore advises Synod to accede to the request, with the understanding that the release shall not commence until a successor comes to Little Water.

And concerning the desire of the Board to appoint Cand. L. P. Brink as successor surely did not come until after mature consideration, and your Comm. also has every reason to share in their desire. History has taught us that in the interests of missions that as much as possible to send out Ministers of the Word, and since Brother Brink has revealed his desire to labor among the heathen, and, as we have learned through reliable sources, that he has many qualifications that recommend him, our advice is to grant the request of the Board.

9. And, finally, the Board presents the following to Synod: Since it is desirable for the mission that Brother Vander Wagen be ordained as a minister, the Board requests that Synod agree to his ordination, if, after a period of two years, he successfully sustains an examination by a Classis in dogmatics, history of missions, as also the delivery of a sermon.

Your Comm. would like to request more because there are still several courses which would be advantageous for a missionary, e.g., natural idolatry, exegesis, since often missionaries, because of circumstances, are forced to leave the mission field to become ministers in the Church. Yet, considering the circumstances of Brother Vander Wagen and the work he has to perform in the service of missions, your Comm. came to the conclusion that the Board had judged well not to require more than was necessary. Synod thus make the proposal of the Board its decision.

10. Classis Holland has on its credential a proposal not to make inspection trips to the mission field unless it is highly

necessary. This proposal needs no elucidation. No one can be against it. Synod should so decide. Should this proposal, however awaken doubt that the Board has not been exercising the necessary economy, we feel called upon to observe:

a. that we are still at the inception of our work, which is always difficult, and that so far sending an inspector annually is no proof that the Board will have to continue to do this. So far the situation was of such a nature that the Board felt that an annual inspection journey was of the utmost necessity; and

b. that each established minister is under the supervision of his Consistory, and there is no reason to think that a missionary has no need of this. When our mission was established there, a Methodist missionary was found with whom no one interested himself. He received a reasonably good salary, and did nothing for it. And although we expect greater things from our missionaries, it remains true that the above missionary would have done better work, if there were better supervision over him. We have the privilege of having our missionaries near enough to us to make such inspection trips possible, and that opportunity should be used, but naturally only when it is highly necessary.

11. Another proposal comes from the same Classis that a more systematic method should be used with respect to the above matter. As we understand it they mean that the same person is sent as inspector and not others. Your Comm. believes something can be said for both sides. To send the same person has the advantage that the inspector who has visited the field one can profit from the former visit. With a second visit he is more orientated, and can make better comparisons, and see if the suggestions that have been made have been instituted. Overagainst this the Board only sees through the eyes of one person, and must proceed from his suggestions, and he has the opportunity to direct things according to his way of thinking. If different persons are sent at various times, then there are more in the Board who gain knowledge of the situations, and can judge better, while at the same time there is supervision of one inspector over the other. Hence the Board favor a more systematic method. But then the various Classes should also be more systematic in their nominations of members to the Board by not terminating the appointment of a Board member, especially one who visited the field, without good grounds. Your Comm. advises Synod that this matter be left to the judgment of the Board.

12. Finally, information is presented with respect to the person who have been nominated as Board members:

Classis Grand Rapids East - Rev. J. H. Vos  
Classis Grand Rapids West - Rev. H. Beets  
Classis Holland - Rev. J. Groen  
Classis Muskegon - Rev. H. Walkotten  
Classis Illinois - Rev. J. Robbert  
Classis Iowa - Rev. W. Heyns  
Classis Oost-Friesland - Rev. C. Bode  
Classis Hudson - Rev. R. Drukker  
Classis Mackensack - Rev. J. C. Voorhis

to which Synod nominate Mr. J. W. Garvelink as Treasurer.

The Comm. of Pre-ative,

W. Heyns, Reporter

The twelve items of this report are adopted by Synod.

With respect to item 12 the person nominated by their respective Classes as members of the Board of Heathen Missions are elected by Synod per ballot by the Clerk of Synod; while Mr. J. W. Garvelink is appointed as Treasurer by Synod.

#### Article 80.

Rev. J. Groen reports for the committee to investigate secret societies, appointed by the Synod of 1898 (cf. Acts 1898, Articles 84 and 98). This report is received and will be placed in the supplements. Supplement X.

#### Article 81.

The President reads a communication of the National Christian Association, Chicago, Ill., with the information that Rev. J. Groen has been delegated to our Synod by this association to plead its concerns. Received as information.

Rev. Groen gives a report of the purpose and work of this organization, and is appointed by Synod to represent our Church at its annual meeting.

#### Article 82.

The delegates of Classis Muskegon informs Synod.....

that their Stated Clerk to place on their credential that this Classis has granted Rev. J. Vander Werp, formerly minister of New Era, Mich., and presently elder in the congregation of 9th St., Holland, honorable emeritation for the time being.

His request for emeritation, supported by the Consistory of New Era, was granted upon the ground of physical ailments. In connection with this matter he informed Classis Muskegon that he with God's blessing would be able to provide for himself and his family. Synod confirms the decision of Classis Muskegon.

Article 83.

The second part of the report of the Comm. of Pre-advice pertaining to Disciplinary Matters and Unions. (cf. Art. 27)

Concerning items d and e it is decided to adopt the advice.

With respect to item f it is decided to place it in the hands of the Comm. for the investigation of Unions, after the delegate of Classis Hackensack clarified its proposal on the Agenda, Section VII, what actually was meant.

Article 84.

It is decided that every Consistory shall question those who appear to make confession of faith whether they are a member of any secret societies.

Article 85.

Rev. H. Beets reports for the Comm. of Church Correspondence. This report is received, and is as follows:

Esteemed Gentlemen, Father and Brothers in Christ:

Your Committee, appointed according to Articles 58 and 68a of the minutes of the Synod of 1898, to make an investigation concerning the character and work of the "Alliance of Reformed Churches holding the Presbyterian System", and concerning the state "of the various branches of the Presbyterian Church in America and Scotland", in order at this "Synod to report to what extent we can engage in correspondence with those churches",



has the honor to present the following report to the honorable Synod.

We would like to preface our report with an expression of deep sorrow concerning the death of our beloved fellow committee member, Prof. Dr. H. Beuker, who also had a warm place in his heart for the cause of Interchurch correspondence, and whose plans and recommendations were gratefully accepted by the Comm.

I. First of all to be reported is the matter of cooperation with the "Alliance of Reformed Churches holding the Presbyterian System", your committee advises that for the present we do not enter into it.

1. Because by affiliation with the Alliance it appears that only or chiefly the emphasis is on the Presbyterian System of church government and not necessarily on definite Reformed confession, so that, e.g., the Arminian Cumberland Presbyterian Church is a member of the Alliance.

2. Because from the nature of the state of affairs the Alliance cannot be what we according to Reformed principle desire, namely, a world-synod of definite Calvinistic churches to strengthen the confessional point of view, which is necessary, especially in our days. All efforts, apart from a confessional foundation, according to the considered opinion of your Committee, can lead to nothing that would be of any advantage.

3. Moreover, our Church with its feeble strength and many internal needs would find it difficult to meet the desired financial obligations to the Alliance nor pay for the high transportation costs of the delegates.

4. Further, your Comm. would advise Synod to answer the Alliance accordingly.

II. With reference to the second part of our mandate, namely, with which branches of the Presbyterian Church in America and Scotland it would be desirable to correspond with, Synod is reminded that your Committee, concerning the recommended correspondence with the churches to be mentioned, confines itself strictly to the mandate as it is given in Art. 68-1 of the Synod of 1898, namely, that correspondence consist not merely of an exchange of greetings and courteous visits, but also:

1. in sending deputies to each others major assemblies with advisory vote;

2. to give consideration to one another that we neither in doctrine, nor in service and discipline depart from Reformed principles;

3. in mutual consultation how to deal with a third party;

4. to serve one another with enlightenment, especially when there is consideration of the revision of the Confession, Church Order, or Liturgy.

1. Correspondence now in the above mentioned sense, your Committee would urgently recommend and freely advise, be engaged with four American Presbyterian Churches.

They are:

1. The United Presbyterian Church;
2. The Synod of the Reformed Presbyterian Church;
3. The General Synod of the Reformed Presbyterian Church;
4. The Associate Presbyterian Church.

It appeared to us from their history and from personal correspondence that these four Churches stand foursquare on the Westminster Confession, are not ashamed to proclaim the whole counsel of God, and also earnestly contend against the cancer of current ecclesiastical life: secret societies and their affiliated societies.

With respect to un-inspired congregational singing they are stricter than we are.

To begin correspondence with the above named Churches, in the opinion of your Committee is not only a privilege but also a duty, and we would eagerly like to see our Synod take steps by sending delegates to their forthcoming Synods, etc., in order to implement this correspondence. Since the General Assemblies of these Churches generally are held not far from our center makes it more convenient for us to attend.

2. The situation is different two other Presbyterian Churches in our country, namely,

- a. The Southern Presbyterian Church, and
- b. The Associate Reformed Presbyterian Church of the South

These churches also, as far as we can gather, are still sound in doctrine, and enemies of departing from the Westminster Confession. With reference to opposition to secret and oathbound societies there is no action.

Because of the last matter mentioned, and also because of distance your Committee does not dare advise correspondence in accordance with the stipulations. Nevertheless upon the basis of Heb. 10:24: "And let us consider one another to provoke unto love and good works," your Committee would have Synod consider whether it is not our duty that we communicate with these Churches: (a) that we esteem them for holding fast the old truth; (b) that we would like to enter in correspondence with them if distance did not prevent; but (c) that this we have against them that they do not oppose the evil of secret societies, and would gladly see that they also in this matter would enter the combat.

3. With respect to the (now merged) "Free Church of Scotland" and the United Presbyterian Church of that land, your Committee has the.....

advice of Prof. Bouker, who was to inquire about these churches, which it accepts as its own. Literally it is as follows: "It now appears that also elements of the newer Theology are infiltrating these churches, and as it appears is tolerated, hence our Synod should take a waiting attitude. Since a committee ad hoc has been appointed by the Reformed Churches of the Netherlands, after two years our Synod can ascertain what these churches have accomplished.

Finally. In connection with the Synodical resolution of 1898 to enter into correspondence with the Reformed Church in America, with whom we are closely united historically and confessionally, your Committee would like to advise the following to the honorable Synod:

Synod give instructions to the delegates to be appointed to the General Synod of the Reformed Church of America, mindful of our comprehensive conception of ecclesiastical correspondence, to bring to the attention at a convenient time at a meeting of that ecclesiastical body:

a. That our Christian Reformed Church would very much like to have further information concerning the attitude of the Reformed Church towards secret oathbound societies, whether or not, they definitely wish to combat them and continue to do so.

b. That we would like further information concerning the reason for excluding from their Standards the "Rejection of Errors of the Remonstrants" in the Canons of Dordt, since we believe that a matter of such grave importance as the revision of our Creeds should be done in common deliberation with our Reformed sister-churches, which surely is most expedient even though not a positive duty.

Humbly submitted to Synod.

For the Committee,

H. Beets, Reporter

After discussion this report is adopted in its entirety.

Article 86.

Closing Devotions.

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ELEVENTH SESSION

Thursday Morning, June 28.

Article 87.

Opening Devotions.

Article 88.

The minutes are read, received, with a few corrections approved. Elder H. Vander Ark, alternate of Elder H. J. Grit, is seated.

Article 89.

Rev. J. H. Vos reports for the Synodical Committee. It is received and is to be placed in the supplements. Supplement VI.

Article 90.

In reference to the above report it is decided that by means of Dr. W. J. Leyde to send a word of sympathy to Paul Kruger, the President of the African Republic. The officers of Synod are instructed to implement this.

Article 91.

Rev. G. D. De Jong reports for the Curatorium of the Theological School. This report is received and is to be placed in the supplements. Supplement VII.

Article 92.

Rev. P. Kosten continues the report of the Comm. for Protests not on the Agenda.

Worthy Brothers:

Your Comm. received a couple of protests or rather petitions from brothers of the congregation of Alto, Wis., which were acted upon by Classis Illinois

1. Why these brothers could not be reconciled in the advice of Classis is not stated, so that your Comm. was not able to consider it, and therefore Your Comm. advises to send it back.

2. Your Comm. having considered the protest of brother G. Gordon of Paterson, N. J., against the Consistory of the First Church concerning censure and offence against his person by the aforementioned Consistory, as also against Classis Hudson pertaining to nomination of Consistory members by the Consistory; having received clarification from the brother from Classis Hudson with reference to Point 1, from which it appeared that the censure was lifted by the Consistory after Brother Gordon had confessed his guilt before the Consistory and there was a com-

plete reconciliation between him and the Consistory at a double Consistory meeting, and Brother Gordon has sent nothing concerning <sup>this</sup> matter to Classis Hudson;

Your Comm. is of the opinions:

a. That therefore Point 1 does not belong here and that the brother should be . . . reproved.

b. Concerning Point 2: Classis declared that the Consistory did not act contrary to God's Word and the Church Order when the Consistory presented a nomination from which the congregation could choose.

The objection of Brother G. Gordon arises from what Dr. Kuyper has written in De Heraut and Rev. Hulst in De Wachter concerning free voting.

Your Comm. believes that G. Gordon's objection is deprived of every ground, since Art. 22 clearly speaks of a nomination by the Consistory, and Acts 1886, Art. 97 permit voting from a nomination or by free voting. Your Comm. also believes that a nomination is not contrary with Brother G. Gordon's conception of Church government.

Your Comm. advises that Brother G. Gordon be informed of this.

P. Kosten, Reporter

In the consideration of this report in place of Point 1 the following is adopted:

In view of the fact that the protesting brothers have presented no grounds for their protest against Classis, formally there is no reason for Synod to enter into this matter. Synod decides in reference to this protest, and in concern for the case, after further clarification of Classis Illinois and the reporting Comm., to inform the protestants to abide by the decision of Classis.

Point 2, a and b are adopted.

#### Article 93.

The Comm. of Pre-advice for Section VIII, Varia, reports by Rev. J. W. Brink. It is received, and has the following content:

Eateemed Fathers and Brothers in Christ:

Your Comm. found the following in the Agendas:

"May an idiot be baptized?"

Classis Oost-Friesland

"Synod express its disapproval for soliciting help for building Churches, besides the existing Church Help Fund."

Classis Illinois

"Classis asks Synod to direct its attention to the case of Rev. J. De Vries."

Classis Hudson

"To request Synod that it unequivocally declare its disapproval concerning the misuse and wrong application of the Bible by various organizations concerning pretended religious rites. And that Synod earnestly advise each Consistory to deal with such persons who are already in the Church, or those ready to become members, and attempt to show them that forms and rites which hold no account of Jesus Christ, in order to please the Jews, to be inconsistent for Christian confession and for followers of the Lord Jesus Christ."

Classis Hackensack

Since Synod declared its decision in Art. 16 to Classis Oost-Friesland, this was not discussed at the meeting of the Committee.

1. Concerning the proposal of Classis Illinois your Comm. advises Synods:

a. To express its disapproval in this matter since the requests for funds by circumventing the Church Help Fund, on the one hand negates the Fund, and on the other encroaches upon this Fund.

b. Urgently to recommend the Church Help Fund to the Consistories, so that this Fund is in a position to take care of every need, and thus answer its purpose.

2. With respect to the proposal of Classis Hudson your Comm. advises:

a. To be reminded that Rev. J. De Vries was recommended to the churches for a call in order that in this way he might be extricated from his difficult situation.

b. To appoint a committee (preferably residents of this city) with whom he can confer in the event that which is spoken of in Point a does not materialize in that he does not receive a call.

3. Concerning the proposal of Classis Hackensack your Comm. advises that while it is not subject to any doubt that secret societies are so-called religious organizations and that God's Word is terribly desecrated, and membership in the lodge cannot co-exist with the Church of Christ, as our Church has declared at former major assemblies, Synods:

a. Emphatically express its disapproval concerning the misuse of the Holy Scriptures by the lodge

b. To alert Consistories to devise means, that with

wisdom and care to inform their respective congregations with the principles and customs and aims of various secret societies. The congregations know in general what Synod has decided concerning them, but not why these decisions were made.

Synod: Reject Point 1.

Discusses Point 2 in Executive Session.

Adopts Point 3, a and b.

#### Article 94.

Report of the Comm. for Supervision of De Wachter. Elder S. S. Postma, reporter. This report is received as information. Supplement VIII. It is as follows:

The Comm. for Supervision of De Wachter presents the following for the consideration of Synod:

a. To re-appoint the Editor-in-Chief, the Business Manager, and the Printer.

b. Synod itself determines the matter of an alternate editor and co-editors.

c. Since Rev. H. Vander Werp has resigned as co-editor, your Comm. advises that he not be replaced, and to divide the honorarium of \$150.00 between the other three, in a manner which the Comm. considers equitable.

d. Because of the continual remarks which are constantly brought to the attention of the Comm. and the Agents, Synod consider whether it would not be well that ministers, instead of paying half-price, pay the full subscription price of \$1.50.

e. Your Comm. advises Synod to increase the salary of the Business Manager to \$240.00 because of the increase of De Wachter (700 more subscription since the new personnel) and the many extra duties in connection with obtaining new subscriptions, by working with premiums.

f. In the event the Printer runs into much extra expense with respect to his own press, while De Wachter would of necessity have to be printed on the press of another's, that Synod grant the Comm. of Supervision the authority to increase the reappointment of the printer to 4 years.

g. The Comm. makes mention with heartfelt sorrow of the death of one of its members, Prof. Beuker, and requests Synod to fill the vacancy.

h. It also requests Synod to instruct the Curatorium to define the mandate of the activities of this Comm. in a proper manner.

Point a is adopted.

Point b - Synod decides:

1. To re-appoint the Alternate Editor-in-Chief, and the co-workers, Revs. L. J. Hulst and K. Kuiper.
2. That the Board of Heathen Missions shall appoint a co-worker for the Department of Heathen Missions.
3. That the honorarium for this co-worker shall be paid from the Treasury of De Wachter.

Point c - Synod decides:

1. That Rev. H. Vander Werp at his request receive honorable dismissal as a co-worker of De Wachter.
2. That no co-worker be appointed in his stead.
3. That the salary of each co-worker shall be \$50.00 per year.
4. That the copy of the Sunday School Lessons belongs to the Church.

Article 95.

Closing Devotions.

TWELFTH SESSION

Thursday Afternoon, June 28

Article 96.

Opening Devotions.

Article 97.

Report of De Wachter continued:

Point d - Synod decides:

1. That henceforth ministers of our Church are to pay the full subscription price.
2. That ministers outside our church can obtain a subscription to De Wachter for half price.



3. That Rev. W. Heyns receive a complimentary subscription to De Wachter since he has to report for three Funds of the Church.

Points f, g, h - Adopted.

Article 98.

The Comm. appointed to investigate the legality for a person who is not a citizen to be a member of the Curatorium-Trustees (Art. 71), reports that it has consulted a lawyer who advises that there are no objections according to law.

Article 99.

Rev. A. Keizer reports for the Comm. of Pre-advice for Sections XI-XVIII of the Agenda. This report is received as information, and is as follows:

Esteemed Fathers and Brothers:

On the Agenda your Comm. found and acted upon the following:

"Synod of 1898 decided, Art. 60, 1, that an annual report concerning the finances of the Church be reported in De Wachter, citing the balances and what each congregation had contributed. Since so little has been done with respect to this, Synod take measures for better compliance with this decision."

Classis Iowa

"Synod recommend to the Classes that a report after each meeting of Classis be placed in De Wachter so that the pulse beat of each other's ecclesiastical life be the better experienced."

Classis Iowa

"Classis Hackensack urges Synod to return to the method followed in 1896 concerning Synodical assessments."

Classis Hackensack

"Synod review the decision of Acts 1898, Art. 50, 2, with respect to the Yearbook. That it provide for the publication of an official Yearbook of the Church, or for a more responsible compliance of the decision under c, or to leave the entire publication to the publishers and only maintain the decision under c."

Classis Iowa

"As with other Funds Synod require that a report of the Dollar-Fund be given. That it determine how long this amount of \$1,098.00 in the fund since 1894 shall serve as guarantee-money for the Theological School (Of. Art. 55, Acts 1894), and when it can be used for the purpose for which it was given."

Classis Iowa

"Since De Wachter is our official Church publication intended to promote ecclesiastical and religious unity of our people, and since in our country there is no specific Christian political party wherein all our people are united, De Wachter should not be opened for political utterances which weakens the ecclesiastical and religious unity among our people."

Classis Iowa

"Synod decide that if there are baptized members who must be dealt with in an ecclesiastical manner, before erasure takes place it be announced to the congregation requesting intercession for the persons concerned."

Classis Illinois

"Synod urge the enforcement of Art. 56 of the Church Order of Dordt. (cf. Acts 1898, Art. 94)."

Classis Illinois

"Synod review Acts 1898, Art. 101, and decide that matters for the Agenda need not be sent before six weeks prior to the meeting of Synod."

Classis Illinois

XI-a - In order to obtain a better compliance, Synod once more alert and the Officers of Synod keep an eye on the compliance itself.

XI-b - The Comm. concludes that this matter is very desirable for the reasons mentioned, and advises Synod to recommend the same to the Classes, with this understandings:

1. That such reports omit election of officers, dates, etc.
2. That the Classes report no lengthy discussions but bare matters of importance, especially those of general concern to the Church

XII. Your Comm. concludes not to enter into this matter, because according to the method of assessments in 1896, namely, that the regulation should take place by the number of families, members, and souls, so that the Classes having the least confessing members and the most baptized members, would give the smallest number, and thus would have the lowest assessment, while those Classes, which have the most confessing members and the.....

least baptized members, would give the highest number and thereby be assessed the highest.

The Comm. judges that upon these grounds this should not be done, and therefore advises to abide by the decision of the last Synod, by taking the number of families of each Classis as a basis.

XIII. Your Comm. concludes:

- a. That Synod may not be the publisher of the Yearbook, since it has no such calling.
- b. That it leave the publication thereof in the hands of the Comm. which publishes the Yearbook, and who in the first years of its publication have underwritten it.
- c. That Synod as much as possible provide for the compliance of the former decision, that each Classis at every Synod give complete statistics of every congregation within its confines.

XIV. Your Comm. replies that this is continually being done as can be observed in each of the Acts. Concerning the second matter your Comm. remarks that this money is a fund, and that the capital cannot be used but only the annual interest, which is placed in the General Fund for needy students. This has taken place until now, and your Comm. sees no reason for making a change.

XV. The Comm. is agreed that De Wachter may not serve to weaken the ecclesiastical and religious unity of our people, yet Synod should not hand-cuff De Wachter personnel

In political life to call something black which is black, when the occasion calls for it, while being impartial to either party, since we are citizens as well as Christians, and must let our influence be felt in public life.

Yet Synod remind the writers to be moderate in their expressions, not to offend any person, and not weaken respect for those who are in authority.

XVI. Your Comm. concludes that it would be a desirable custom to make known once to the congregation those baptized members who are to be erased.

Grounds:

1. That the congregation thereby obtains knowledge of this disobedience, and the request for intercession is re-inforced.
2. That this announcement can serve as good medicine for those who still possess some ecclesiastical honor and some respect for ecclesiastical discipline, whereby it bears a more public character.

XVII. Concerning this question no action is requested but only compliance with the Synodical decision.

The Comm. concludes that there is a great need in the Church to comply with the decisions of our major assemblies, and that the congregations of a Reformed Denomination are called upon, for the sake of unity in a denominational fellowship, to comply, the more so since there has never been a protest, as far as we know, concerning this matter.

Your Comm. advises Synod to declare, which actually speaks for itself, that the congregations are called upon to comply with Synodical decisions. This, however, does not take away that Synod is care-ful to note, as has been said before, that the Consistories have to take into consideration certain transitions which have to take place with respect to this particular question. XVIII. Art. 101 in the Acts of 1898, viz., that the Synodical Agenda is to appear by the beginning of April evidently has its origin in the fact that Classes, whose congregations are widely scattered, would be able to meet to discuss the Agenda.

However, it is evident that these Classes, because of the enormous expense of their meetings, cannot meet twice, viz., once with respect to instructions for the Synodical Agenda, and once again to discuss these matters; hence your Comm. judges that in order to meet this situation of every Classis of our Church, that the Agenda instead of appearing the beginning of April appear at the beginning of May, so that the Classes in Michigan also have time to meet in the last part of May in order to discuss the Synodical Agenda. Instructions should be filed by May 1, so that there will be time to print them.

The entire report is adopted with the exception of the advice in Section XIII, c, In connection herewith it is decided to delete Art. 50, 2, b, Acts 1898.

With respect to the advice of Section XIV to add that henceforth proposals concerning the Dollar-Fund no longer appear on the Agenda until action must be taken to terminate the General Student Fund.

#### Article 100.

Next the Third Section of the Report of the Comm. for Disciplinary Matters and Unions is considered:

1. Your Comm. was called to investigate whether Rev. E. Bos had complied with the decision of the previous Synod, Acts 1898, Art. 84, a and b.

a. To request the Court to terminate the divorce; should this, however, be impossible, that then he request

a written explanation concerning the matter from the Judge, to present the same to Classis Iowa.

- b. To use all possible means for a restoration of the marriage with his former wife; and should this prove to be absolutely impossible, then it is understood by Rev. Bos that he may not marry another woman. Should Rev. Bos refuse to do this, which he hopefully will not, then Classis Iowa is to deal with him in an ecclesiastical way.

Finally, Synod advises Classis Holland to cooperate in this matter, if it finds it possible to do so.

- a. From a letter received from the Court in Phillipburg to Rev. Bos, and presented by him to Classis Iowa, it appears that the termination of the divorce is impossible except by remarriage.
- b. With respect to the second point, it appears to your Comm. from several cordial letters written by Rev. Bos to his former wife, whereby he acknowledges his guilt, and offers anew his heart and hand to re-marry, as also a public confession in De Wachter of August 9, 1899, that he used every possible means to restore the marriage, also that Classis Holland in accordance with the advice of Synod has cooperated herein. His former wife, however, did not even deign to answer Rev. Bos with a letter.

For this reason your Comm. judges that we in love support Rev. Bos in his present situation.

2. Finally, the status of Cand. Dapper, who addressed a letter to Synod, with the request that he be ordained, was again broadly discussed. Information is at hand that the Professors of our Theological School had the opportunity to confer with Dr. A. Kuyper, who was staying at the home of the late Prof. H. Beuker, whether he clearly remembered the history of this person, Dapper, at that time evangelist with the "Doleantie". His honor replied, "I do not remember him in all particulars, but write to me as soon as I return to the Netherlands, and I promise you to make an investigation with the brothers who are acquainted with the history." This was done. Dr. A. Kuyper sent the following reply, "Amicissime Frater! I think Synod has only to require a testimony of good conduct during the last five years in America. What happened before never led to criminal or ecclesiastical condemnation. And the requirement that he himself must prove his own innocence is the pinnacle....."

of all injustice and as foolish as has never nor anywhere been seen."

Vole in Domino,

Dr. A. Kuyper.

Your Comm. taking into consideration the enmity of the Mayor of Nyverdal in whose home <sup>they</sup> had a branch church where there was Preaching and singing, which was a thorn in the eye of the Mayor, whose servant was the father of the girl, claiming that Dapper had assaulted her;

Taking into consideration that in all this the former committees here, having received letters from Rev. B. Van Schelven, P. De Zon, and Rev. Slager, at that time minister at Nyverdal, although not certain, surmised the pronouncement of Dapper's innocence;

Taking into consideration that brother Dapper was imprisoned, but that the Judge gave him his freedom without any judgment;

Your Comm. concludes that there is absolutely no objective evidence whereby this brother should not be ordained. Your Comm. agrees fully with the advice of the former Comm. of Pre-advise, which has read all the letters concerning Dapper, and considered and judged that there was absolutely no ground to withhold the ordination of Dapper.

Humbly submitted, your Comm.,

G. Hemkes, Reporter

Point 1 is adopted.

Concerning Point 2, the advice of the Comm. is rejected, and it is decided to declare the candidacy of H. J. G. Dapper to have lapsed, because Synod is not in a position to learn whether he is guilty or not guilty, and since he has not made any attempt to prove his innocence.

#### Article 101.

The Comm. of Pre-advise for Section VIII, VARIA, reports concerning the request of the congregation of Princeton, Nebr., with respect to the Church Help Fund. Rev. J. W. Brink, Reporter. This report is as follows:

This spring a request for \$200.00 was received for the building of a church in Princeton, Nebr. Our small congregation began building a church, with the help of people.....

of different religious backgrounds. This agreement is expressed in the deed of the land, that the owner would be the Christian Reformed Church of Princeton, Nebr., and the church to be built there, and would have preference for its use, but the rest of the time could be used for religious purposes by other evangelistic groups. Your Comm. decided to answer that it was bound by the rules which Synod had given it, for which there is no provision for exceptions, thus it had no liberty to grant the request, but was ready to present the matter to Synod, and accordingly does.

The advice of the Comm. is not to grant the request because the requested \$200.00 cannot be loaned from the Church Help Fund, since this Fund is designated to aid congregations of the denomination, and that by granting this request all kinds of Christian Churches could receive loans, while the allotment of land in question is good.

The Committee,

J. W. Brink, Reporter.

This report is adopted.

Article 102.

Concerning Art. 78, Acts 1898, dealing with Art. 36 of the Belgic Confession, Synod decides to postpone action until the next Synod because this matter is still pending with the Synod of the Reformed Churches of the Netherlands.

Article 103.

Closing Devotions.

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THIRTEENTH SESSION

Friday Afternoon, June 29

Article 104.

Opening Devotions.

Article 105.

The minutes are read, accepted, and approved.

Article 106.

Rev. J. C. Voorhis and Rev. J. A. Westervelt present their protest against the decision of Synod. (Of. Art. 35).

Article 107.

Upon the advice of the Treasurer of the Theological School, with respect to the revised situation in the Classes, the basis for assessment is 55% per family.

Article 108.

The call letter of Rev. F. M. Ten Hoor as Professor at the Theological School is read. It is adopted and handed to him.

Article 109.

In accordance with the request of Synod (cf. Art. 41) Rev. F. M. Ten Hoor informs Synod with respect to his decision concerning his decision with respect to the call, and speaks in substance as follows:

Honorable Chairman and Esteemed Brothers:

It is again a particularly difficult time. By the appointment of Synod I was placed before the grave task with which the greatest responsibility is attached. As I think of the measure of knowledge of tactical talents and pedagogical talents for the education for forthcoming Ministers of the Word is necessary, I feel myself to withdraw.

In the days of consideration concerning this appointment I was constantly advised to follow the leading of the Holy Spirit rather than to my own problems. Synod, representing our entire Church, has called me to this task, and I through word or deed have not exerted any influence therein.

With this calling of Synod there was an added urgency from all sides, and even my Consistory and many of my congregation were convinced that I should accept the appointment. My Consistory said: "We are willing to deny ourselves and give you to the church because we have the interests of the church in its totality above the concerns of our local congregation."

Although my heart trembles at the thought of the grave task to which I am called, and fills my heart with sorrow that I must take leave of my beloved congregation, I must.....



above all else consider the leading of the Lord, and follow.

In the conviction that the Lord calls me, and that He will supply his strength in my weakness, I make known to you that I shall test whether I can fulfil this duty in a worthy manner.

And I hereby declare that I accept the appointment.

Herewith the President speaks a few cordial words, and wishes him the blessing of the Lord in his labors.

#### Article 110.

The President remarks that Prof. H. Beuker, delegate to the Synod of the Reformed Churches in the Netherlands in 1899, cannot report concerning this matter, since he to our sorrow was taken from our midst by the Lord, and informs Synod that certain notations were made with respect to his farewell to that Synod, which is read by him.

Further, he points to the fact that the address which Prof. Beuker, in the name of our Church, delivered to the Synod in the Netherlands is printed in the Acts of their Synod. It is decided that this address and the reported words of farewell be placed in the supplements of the Acts. Supplement IX.

#### Article 111.

A communication from the family of Prof. Beuker containing a word of thanks for the expressions of sympathy received in their sorrowful loss is read by the President, and with sorrow received as information.

#### Article 112.

On the credential of Classis Illinois the following instruction is found:

"Synod declare if there are any reasons whereby a minister can be released from the congregation where he is legally minister, and be declared eligible for a call to another church in our denomination? And if so, what are they?"

Decided that this item in the Acts shall be considered by a future Synod.

Article 113.

The question is raised if Synod has a well-defined mandate for a committee re Sheboygan. The following is decided:

Synod sends the committee to this place with respect to the matter presented to Synod to settle it without being given a further mandate.

Article 114.

Rev. J. Noordewier presents the assessment for the Theological School. This is adopted, and is as follows:

Classis Hackensack	\$ 187.00
Classis Hudson	482.90
Classis Grand Rapids East	751.30
Classis Grand Rapids West	791.45
Classis Holland	1,211.10
Classis Muskegon	757.35
Classis Illinois	720.50
Classis Iowa	684.75
Classis East-Friesland	<u>251.35</u>
Total	\$5,837.70

Article 115.

The President presents the following appointments:

1. Synodical Committees: L. J. Hulst, K. Kuiper, J. H. Vos
2. Emeritus Funds: J. H. Vos, Alt. H. Van Hoogen; M. Van Vessem, Alt. P. Ekster; S. S. Postma, Alt. W. Brink; G. W. Mokma, Alt. S. Dekker; J. Heeringa, Alt. A. Van Bree.
3. Church Helps: D. Vander Ploeg, E. Breen. W. Heyns.
4. Jewish Missions: S. S. Postma, J. I. Fles, W. Heyns, S. Dekker.
5. Supervision of De Wachters: H. Van Hoogen, J. Noordewier, S. S. Postma.
6. Delegate to the Synod of the U. P. Church: G. Westenberg, J. Keizer.
7. Delegate to the Synod of the Reformed Church of America: H. Beets.

8. Committee for Fulton, Illinois: J. Timmermann, J. Keizer, G. Westenberg.
9. Committee for Sheboygan, Wisconsin: J. Robbert, M. Borduin, E. Hekman, G. D. De Jong, H. Bosch.
10. Representative from our Church with respect to metrical version of the Psalms in English: J. Groen.

Decided not to appoint a delegate to the Synod of the Reformed Churches of the Netherlands, since this can be done at the next Synod.

With respect to delegates to the Reformed Presbyterian Church, the General Synod of the Reformed Presbyterian Church, and the Associated Presbyterian Church, the officers of Synod will make these appointments, and they are to choose delegates from those Classes which are nearest to the places where these Synods are to meet.

#### Article 116.

It is decided to send a copy of the Acts to the churches with which we have inter-church relations.

#### Article 117.

The following clarification is presented by the delegates of Classis Illinois:

"The delegates of Classis Illinois explain that the instruction of Illinois found on pp. 10 and 11 of the Agenda the names of Rev. Huizingh and elder H. De Wind should be deleted, and what was meant: 'A committee to reconcile, if possible, the differences by mutual agreement.'"

K. Kuiper  
L. Van Dellen  
B. H. Einink  
S. Dekker  
C. L. Clousing  
L. Bere

#### Article 118.

Synod returns to Art. 17 of these minutes with respect to the case of Mr. M. M. Braun. The advice of the Comm. for Jewish Missions, supported by the Curatorium in its report, is approved by Synod after the insertion "for the time being". It reads as follows:

Mr. M. M. Braun remain at our Theological School for preparation to become missionary among the Jews, with the condition that he definitely specific declaration to the Comm. for Jewish Missions that he wants to remain with our Church and that he is prepared to take the complete course for this preparation.

Article 119.

The Comm. to find Old Acts and Related Material (Cf. Acts 1892, Art. 98) reports concerning its work. This is received as information, and the Comm. is continued.

Article 120.

The President informs Prof. K. Schoolland, professor at the Theological School, that he has been re-appointed for a period of six years. Prof. K. Schoolland declares that he accepts the appointment.

Article 121.

At his request Rev. J. De Vries is given the floor. He reads two Church credentials, one from the Consistory of West Sayville, and one from Classis Hudson, which in every respect give him a good recommendation. This is received as information. He then requests clarification concerning the decision of Synod (cf. Art. 93), whereupon he is informed that this entire matter remains in the hands of Classis Hudson.

Article 122.

The officers of Synod are instructed to send credentials to the delegates of the churches with which our church has correspondence.

Article 123.

It is decided:

- a. To grant the custodian of the Theological School an honorarium of \$10.00 in connection with his work for Synod.
- b. The Consistory of the congregation of Commerce St. is requested to convey the thanks of Synod to those congregations in this city who were hosts to the delegates.

Article 124.

Finally, it is decided that the next Synodical meeting be held in Holland, Mich., and the Consistory of Central Avenue is appointed as convening church.

Article 125.

Having come to the close of its work, the President speaks a concluding word with the following contents:

At the end of our Synodical labors, I of necessity feel called upon to thank:

- ✓ a. First of all Synod itself for its good order which it continually maintained, and the deference in many ways shown to the President.
- b. The professors of our Theological School for their advice whereby Synod was enlightened.
- ✓ c. The various committees of pre-advice for their work, by which the work was made much easier.
- d. My fellow-officers: the vice-president for his fine support at my side, the clerks for their meticulous writing of the minutes.
- e. But above and most of all gratitude to God for his guidance and grace shown to us these days in our gatherings, so that there was hardly any disagreement to be noticed, and that He caused us to experience how good it was to dwell in the same house together also in Synod.

Principal questions were not in any way the order of the day. Still there were various difficult cases, which demanded much time, in order to get enough clarity in order to be able to vote. Good work has been done. Especially this week we worked fast. Although at the beginning of this week we feared we would not finish our work by Friday, yet we finished our work on time.

We did not always think alike. That also has its good aspects. Progress is made by the friction of principles. Although we are human and only know in part, we are bound to have our differences. This is not so bad as long as there is not felt. "The flesh and the world enter." A church, where

all think alike, is in danger of resting on its laurels. A resting that becomes a rusting. Moreover, with all differences of thought we firmly believe that each spoke from conviction and thus voted, and we have respect for someone's convictions.

And now we return to our congregations. We are thankful for having been together once again. The decisions made now await their execution and compliance. At our Classical gatherings let us stress this, by virtue of harmony in our ecclesiastical fellowship.

May the blessing of the Lord rest upon our decisions, and may He instruct the brothers who still have Synodical committee work to perform. May the Lord bless our church and all its office-bearers; this institution with its teaching personnel, especially the newly appointed professor, who gladdened us with his acceptance; also the Curatorium also in connection with respect to the instructors they still have to appoint.

May the Lord lead you safely homeward, especially those who have to travel great distances. Greet your Classes, your congregations, your families. At every Synod there are those who are missed through death. Also now. Let us earnestly think about this. Prof. Beuker said last fall at the Synod at Groningen, that they in all probability would not see one another again, but that this should so soon become a reality with respect to the speaker, no one at this meeting would have anticipated. Undoubtedly when there will be another Synod in 1902 our assemblage will again have shrunk, beloved brethren! but then to meet one another in the mansions of eternal peace, where all God's people of all ages and every nation shall be one flock under one Shepherd, Jesus Christ, our blessed Head.

The Vice-President addresses a word of thanks to the President for the worthy manner in which he led the assembly.

Article 126.

The minutes are read, received, and approved.

Article 127.

After singing Psalm 134, the President closes this Synod with thanksgiving. And after pronouncing the apostolic benediction Synod adjourns.

The Officers,

A. Keizer, President  
E. Breen, Vice-President  
F. M. Ten Hoor, First Clerk  
J. W. Brink, Second Clerk

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## SUPPLEMENTS

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## SUPPLEMENT I.

## REPORT OF THE BOARD OF DOMESTIC MISSIONS

Esteemed Brothers:

At the time of our last Synod we had two missionaries in the field, the brothers G. G. Haan and W. De Groot; but soon they left us, and since then, and no matter how much we wished and at the same time so urgently necessary, we were unable to get two more.

Rev. D. Vander Ploeg was called as a Candidate in 1898, and worked barely a year; and notwithstanding that he labored with blessing, he accepted a call to Middleburg, Iowa. With a view to the mission field in the far Northwest, Cand. A. J. Brink was called in 1890, who, since his ordination, is working with zeal and blessing. The Board in the meantime was necessitated to look for workers; it promised a call to Cand. J. Bolt, but the brother informed us that he was going to accept a call to Leonia, N. J.; further calls were extended to Rev. J. Timmermann by Classis Iowa, Rev. J. W. Brink by Classis Holland, and Rev. G. G. Haan by Classis Muskegon, but all declined. The work of Vander Ploeg under the supervision of Classis Iowa took place mainly in Iowa and Minnesota; that of Brink at Lynden, Wash. under the supervision of the Comm. of Domestic Missions; for clarification of this last matter it is to be observed that the Comm. of Iowa and West-Friesland objected to sending Brother Brink to Washington, and the Comm. was placed before the question whether to supervise the work of Brink itself to leave the supervision unconditionally to them; the Comm. chose the first, because it believed that thereby it was in agreement with our Synodical Mission Order. The treasurer pays the salaries of the missionaries and the subsidies to the congregations regularly. Herewith it should be mentioned that at the request of Classis Hudson \$120.00 was granted upon condition that it would permit Rev. J. de Vries to perform some work; also that a request for subsidy for Kalamazoo N. W. Street was denied by the Board, upon which it received notice from that Consistory that the collections taken for Domestic Missions in that congregation would be withheld until it received subsidy; Classis Grand Rapids West also was granted \$25.00 to perform certain labors in Sharon, Ohio.

The Report of the Treasurer is as follows:

June 1, 1898 & May 31, 1899

## RECEIPTS

Congregational Collections and Free-will Offerings	\$3,694.04
Balance	279.21
Total	\$3,973.25



## DISBURSEMENTS

Missionaries	\$1,199.37
Subsidy	1,735.87
Traveling Expenses	159.45
Expense for Meetings	48.90
Correspondence of the Treasurer	50.00
Balance in the Treasury	<u>779.66</u>
Total	\$3,973.25

June 1, 1899 - May 31, 1900

## RECEIPTS

Congregational Collections and Free-will Offerings	\$4,278.31
Balance	<u>779.66</u>
Total	\$5,057.97

## DISBURSEMENTS

Missionaries	\$1,212.00
Subsidy	2,032.25
Traveling Expenses	93.52
Expense for Meetings	64.05
Correspondence of the Treasurer	50.00
Balance in the Fund	<u>1,606.15</u>
Total	\$5,057.97

## SUBSIDY GRANTED

Classis Hudson	Sayville	\$ 150.00
" Muskegon	New Era	125.00
" "	North Olam	125.00
" Illinois	Baldwin	125.00
" Holland	Noordeloos	75.00
" O Friesland	O. Friesland	150.00
" "	George	200.00
" "	Parkersburg	75.00
" Iowa	Palmer	200.00
" "	Hull	25.00
" "	Pella II	100.00
" "	Firth	100.00
" "	Sully	50.00
" "	Maxwell	100.00
" "	Middleburg	150.00
" "	Leota	150.00
" "	Hull, N. D.	75.00
" "	Hosper	75.00
" O. Friesland	Pease	200.00

Our greatest need is more missionaries, for which intercession by the Church is urgently requested.

God guide your Assembly through His Spirit and cause your decisions also for Domestic Missions to be a blessing.

## SUPPLEMENT II.

## REPORT OF THE COMMITTEE FOR JEWISH MISSIONS

Beloved Brothers in our Lord Jesus Christ:

With grateful and joyful hearts your Committee presents its report to you, indeed humanly speaking limited, but surely well-pleasing activities before the Lord. First of all we thank the God of our fathers, who, above all that we could ask or think, has blessed us; who has shown that He has not rejected his people whom He before has known, but fulfills his Word that He remembers his covenant unto the thousandth generation. He has moved hearts and opened hands to give generously. Thanks to those congregations, societies, also the Reformed churches in our land - the "Dutch Reformed Church" and the Presbyterian Church. Also the Sunday Schools, Christian Schools, and persons who supported this branch of labor in the Kingdom of God. The God of Israel shall reward them with good.

The work under this old people is no article of luxury, but commanded by the King of the church as well as the work among the heathen. They are included in the royal commands: "Preach the gospel to all creatures, and the Word says emphatically: Beginning at Jerusalem. Wherefore the apostle Paul says: The Jew first.

The labor engaged in with this people of old is not futile. Many among them are learning to know Him, the Hope of the fathers, and the Expectation of the gentiles. It is true that as a nation they continue to reject Him. But is that not also true with respect to the gentile nations, who, after working among them for years, and having given thousands of silver and gold, and even supported by world powers, continue to hold fast their heathen religions? When statistics tell us that at present there are about three hundred ministers in Christian churches, all of Jewish origin, then these numbers plead for the blessing which the Lord gives to the gospel labors among the Jews.

And where the God of Israel so obviously gives the increase, then the sowing and planting and watering is not futile.

Your Comm. was able to meet its duties and comply with its requirements. It was able to grant annually \$500.00 with an extra \$50.00 to the Chicago Hebrew Mission. It was also able to give some support to the missions in Cleveland, New York, and the Netherlands.

In the summer and fall of 1899 your Comm. through letters from Rev. Vanden Heuvel and Rev. Mark Leu were somewhat informed about a young man, a Jewish convert from Cleveland, by the name of Mark Moses Braun. In the company of Rev. Vanden Heuvel he attended a meeting of Classis Grand Rapids East and also Classis Muskegon. And since he made a good impression, your Comm. decided, after having consulted the Curatorium, that this young man be matriculated in our school for the time being. Who knows, we thought, if this is not the leading of the Lord, that we obtain our own mission among the Jews. It is natural to assume that we bring this matter to the attention of Synod and seek its judgment. Braun has no means of support, hence he had to be helped by the Committee. The Lord has not put us to shame. The disbursements could be met, as the report will reveal.

Balance, June 1898	\$ 69.02
Contributions to June 1899	<u>881.27</u>
Total	\$ 950.29
Disbursements	<u>718.70</u>
Balance, June 1899	\$ 231.59
Contributions from June 1899 to June 1900	<u>1,174.38</u>
Total	\$1,405.97
Disbursements	<u>938.20</u>
Balance	\$ 467.77

Since it is extremely grateful for the expressions of love of our people for the ancient covenant people, we continue to recommend this branch of work in the Kingdom of our Lord to the love and intercession of our congregations, and expect that our churches will continue to remember the beloved of the fathers.

And herewith your Committee places its report of its mandate in the lap of Synod, convinced that it has performed its duties to the best of its knowledge. Finally, it seeks God's blessing by saying: Brothers! God has given to his ancient people an expansive place in his Word, a broad place in the hearts of his people, and may it have a large place in your hearts.

The Committee,  
 S. S. Postma, President  
 W. Heyns, Secretary  
 J. I. Fles, Treasurer

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### SUPPLEMENT III.

#### REPORT OF THE BOARD OF HEATHEN MISSIONS

Esteemed Brothers:

The Board has the pleasure this time to report a shorter and in many respects a more favorable report than at the time of the previous Synod.

Although in our Heathen Mission, just as in every other province of the militant church, we tasted and experienced sweet and sour, prosperity and adversity, yet in these two years the Board could perform its duties more calmly and with greater satisfaction. The work was not as strange, and no employees left the field. We do not have to announce the death of any of the workers in this report.

It is certainly not necessary to report all the transactions of the Board to the minutest details, both pleasant and unpleasant. Only the headlines and that which is necessary for the Church to know we report, and do so in six sections, namely, the Mission Field, the Missionsaries, the Mission Work, the Work performed by the Board, and the requests which the Board directs to Synod. The main station is Fort Defiance, to which there are two sub-stations, namely, Seneca and Cottonwood Pass. At Fort Defiance everything is as it formerly was, only the number of children.....

and young people at the Government School is larger, about 175.

At Seneca the future is not so bright, since Rome has already begun a mission there, and Rome is powerful, while it has plenty of money, and a religion, which is external, full of glittering ceremonies. At Cottonwood Pass during the summer there are many Indian in the beautiful valley, but only a few in the winter. It is about 25 miles from Fort Defiance, and Rev. Fryling is thinking of camping here for a couple of months this summer. A second station is Little Water, 35 miles southeast of Fort Defiance. With difficulty we received the consent of the Indians to put up buildings and work there. Having exercised patience for a long time, with the help of God, we were successful. A suitable house and barn have been constructed and is in order, as well as horses, wagons, etc. About 40 children attend the government boarding-school and several Indians live around Little Water. Missionary assistant J. E. De Groot is working here. Our third and last station is Zuni. A lot has been purchased and the house enlarged.

Concerning the property rights of this lot there is still some uncertainty because of the disinclination of the agent, and following thereupon the heads of the tribe, things are not completely in order. In the beginning of 1899 this station experienced a frightful loss because of smallpox resulting in the death of about 300 of the approximately 1600 inhabitants. On the Mission Field we own real estate valued at about \$2,200.00, and other assets of about \$400.00.

The Missionaries. Missionary Fryling's health at present is very good, better than anyone expected. God also gave him the privilege of finding another wife, whose heart is in the mission, and is thus a great support to him, and a blessing for the mission.

Vander Wagen and Wife. Mr. A. Vander Wagen with joy accepted the appointment as missionary assistant. Mrs. Vander Wagen, however, declined. She nevertheless helped faithfully, and for a few months acted a Field-Matron for the government at good wages, and she will soon resume this work.

James E. De Groot and his Wife. Mr. De Groot also accepted the appointment as missionary assistant. His work is at Little Water and vicinity. Although so far they have been able to perform their duties regularly, their health could be better, and possibly will have to give up the work, and temporarily or permanently leave the field, and therefore brother De Groot has also sent in his resignation. They also had to experience the sorrowful loss through death of their only child.

Mission Work. That which was begun in previous years has been continued. According to the mandate of the last Synod the missionaries have organized themselves into a congregation, resorting under Classis Iowa. Although we would gladly like to announce that some Indians had affiliated with this congregation, such is not the case. The Lord will take care of that since it is his work. Catechism classes in the three places were regularly held and faithfully attended. Every Sunday besides Sunday School at these places there are preaching services or an address is given for old and young. Concerning language study and visiting homes, which are of great importance, the Board was required a few times to remind both Fryling and De Groot. Vander Wagen, ever courageous and zealous had with his family a dangerous and difficult task while the smallpox reigned among the Zunis, yet performed his duties above expectations and with real self denial, thereby gaining a good name among the whites, Indians and even in Wash-

ington. Mr. De Groot for a period of time was hindered in his work because the Indians at Little Water would not consent to build there. Thus he has been able to work independently only for a short time. Our workers are few in number. The work is limited for such a great throng, for the Navajo tribe alone numbers over 26,000. It is the prayer and wish of the Board that our working-force may be increased. And if our Mission is to answer its purpose, then we shall be unalterably forced thereto. Yet let us not be too hasty. Possibly from time to time God will give us the necessary funds and personnel, so that we may be for the Navajos and Zunis what a mission must be for a people.

The Work of the Board. The Board has performed its work as regularly and fully as possible. Since the last Synod the Board has met twice and the Executive Committee six times. In 1899 Rev. Heyns and in 1900 Rev. Noordewier went to inspect the Mission Field. The building of two houses and a barn, and arranging for the entire equipment of the new station at Little Water created a lot of work. Since the salary for missionary assistant established by the last Synod was found to be too low, the Board had to make a provional increase of \$100.00. Many of the members of the Board failed to write for the Mission.

Finances:

Balance June 1898	\$2,128.96
Receipts	8,024.50
Disbursements	8,523.72
Balance	1,629.74
Notes the Board has in possession	2,277.71
Assets in goods at Graafschap	1,300.00

The books of the Treasurer were audited by a committee and found to be correct. The Board administers \$10,000.00 in funds annually.

Administrative expenses are approximately 2½% (other churches in America run about 4½%).

Recommendation by the Board to Synod:

1. Synod decide whether Zuni children baptized by Rome, if they should later become believers, should be re-baptized.
2. Synod decide whether Rev. D. R. Drukker by paying his entire debt will also receive a reduction like the others.
3. Synod establish the budget of Heathen Missions at \$4,000.00.
4. Synod increase the salary of missionary assistants by \$100.00.
5. Synod grant Mr. J. De Groot at his request honorable release, and mandate the Board according to the Mission Order to call Cand. Brink as missionary in his place.
6. Since it is desirable for the Mission that A. Vander Wagen be ordained as minister, the Board requests that Synod, after a period of two years, he be examined by a Classis in Dogmatics, History of Missions, Homiletics, and delivering a specimen sermon, consent to his ordination.

Esteemed Brothers and Fathers, here is the content of what we have to present to you with respect to the Mission. Should there be need for further clarification, members of the Board who are present, undoubtedly will be able to enlighten you further. May the Lord give you love, insight, and courage for your burdensome and extensive

duties which you have to perform, and have the interests of missions at heart.

The Board of Heathen Missions, met in Grand Rapids, June, 1900.

J. H. Vos, President

J. Groen, Secretary

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SUPPLEMENT IV.

REPORT OF THE COMMITTEE FOR THE EMERITUS FUND

Esteemed Brothers:

Widows and orphans are the most sensitive object of human, of Christian compassion. They feel themselves forsaken and lonely even though they are surrounded by numerous family members and kind-hearted friends. Their hope, joy, love and readiness to help sunk away in the chill tomb, the somber grave. They grieve, they weep, hours, days, years, many times their entire life. For them life in increasing measure is a constant death. Besides this, and accompanied with it, there are the aged or the incapacitated Ministers of the Word. They have had and recollect a different time, a time when they had the pleasure, in what they now miss, a congregation, a field of labor, a number more or less of beloved brothers and sisters, as objects of their pastoral care and love. People cannot, no matter how sympathetic, dissolve the anguish, that melancholy which they experience, and has been assimilated by them.

In connection therewith they are deprived of that which they cannot miss, their daily bread. Their number may be many, but relatively they are a minority. Hence we also with more courage and benevolence can meet that help and comfort which is necessary for them. They devote themselves to the work of the Lord, with all allowable time and the strength given them. Often nothing could be saved from their salaries. They were unable to engage in other means of support, the congregation, the Church demanded all their time and efforts with undivided attention. Providing support by means of the Emeritus Fund, originating with the Reformation, will therefore have to be taken seriously. Disbursements in the last years has increased from time to time. And we have to inform you that this is also true at this time. Shortly after the last Synod a man in the full vigor of life, Brother E. R. Haan, died after a brief illness of a few days. That was a loss for the denomination, the congregation, the family, and...the Emeritus Fund had to disburse more money. The congregation of Grandville Ave. has acted in an exemplary manner by permitting the widow and her children to remain in the parsonage for a period of time, and were aided by congregational support. But there was also an end to this, and the Fund was declared open for the widow of E. R. Haan. This created new difficulties, and we were of necessity called to go down a couple of steps in the direction of a percentage-wise disbursement as the funds were received. The results were that again in the last two years there was a deficit.

Rev. J. Stadt	\$ 67.50
Rev. W. H. Frieling	57.50
Mrs. O. Stuit	64.00
Mrs. G. De Haan	67.50
Mrs. S. Broekstra	125.00
Mrs. M. Tempel	135.00
Mrs. C. Vorst	101.25
Mrs. E. R. Haen	42.50

Since that time Revs. Stadt and Sevensma died. But as of now no requests have been received from these families. This situation, as we well understand, is untenable. Therefore let us not forget especially to call to the attention of the congregations, aid can be received from this Fund only if they diligently send in their collections.

The Father of the orphans and the Judge of the widows grant Synod the wisdom and strength to bring about a long needed improvement in this situation.

J. H. Vos, Secretary of the Committee

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SUPPLEMENT V.

REPORT OF THE COMMITTEE FOR THE CHURCH HELP FUND

During the last Synodical year this fund has continued its modest duties, and as Church Help, has granted aid to various congregations as much as possible for the building of a church or a parsonage in order to call a minister. At the previous Synod this Fund contained the following outstanding notes:

Noordeloos	\$ 30.00	Hornick	\$ 50.00
Friesland, S.D.	100.00	Pease	100.00
Edgerton, Minn.	200.00	George	125.00
Rock Valley	75.00	Maxwell City	125.00
New Holland	400.00	Hospers	200.00
Caldwell	100.00	Sun	100.00
Richland	30.00	Pella II	90.00
Rock Valley	50.00	Sully	50.00
Hull, Ia.	50.00	Leota	130.00
Sully	100.00	Total	\$2,105.00

Repaid bys

Richland	\$ 30.00
Maxwell City	50.00
Hornick	50.00

Friesland, S. D.	\$75.00
Edgerton, S. D.	50.00
Total	\$255.00
Balance	\$1,850.00

Loans made

Hull, Ia.	\$100.00
Sun	75.00
Vesper	100.00
Hull, Ia.	50.00
Leota	125.00

Palmer	\$ 150.00
Sayville	250.00
Middleburg	200.00
Sullivan	90.00
Total	\$1,140.00

Total notes outstanding \$2,990.00

At the last Synod there was a balance of	\$., 23.28
Receipts from June 1898 to June 1899	455.34
Receipts from June 1899 to June 1900	629.51
Total	\$1,108.13
Disbursements June 1898 to June 1900	1,136.68
Deficit	\$ 28.55

The notes are given at 4% interest, but repayment leaves much to be desired. This spring your Comm. sent remit notices to those who are in debt, with the urgent request to pay. Some have answered this request favorably, but with others it was like knocking on the door of a deaf man. Interest that should have been paid now amounts to \$121.90, and one of these congregations which owes only \$86.00. One meets people in the congregations who evidently believe that church-debt is no debt, and it seems that there are also consistories who have the same idea.

Still Church Help has no reason to complain concerning the contributions for this year. The Fund has not been pampered with any luxury, and can therefore rejoice that these two years, excluding repayments, has received approximately \$450.00 per year, as contrasted with about \$325.00 per year in former years.

When, however, we mark the significance of this Fund, then we do not rejoice; but we very much lament that the receipts are far below the amount of any other fund in our Church and for any other cause for which collections are received.

Experience has taught us how detrimental it is to organize young churches, and then to leave them naked at the dyke.

One finds that after years they remain at the same level, without hope and without drive, to remain weak and sickly as a consumptive. They are convinced that by obtaining church property first and then a minister are matters which are beyond their reach, and the best they can do, so they think, is to be submissive and therewith be satisfied. The result is that there is not even an attempt to do what they possibly could, and again that many who would otherwise affiliate with them do not do so because, they say, it will not amount to anything, nothing will come of it. And thus it remains a congregation without growth, and does not thrive. Through the efforts of the Comm. for Domestic Missions it comes into existence, and that is where it remains. By the labors of a missionary now and then, and with Classical appointments, it is kept alive, otherwise it would soon disappear.

But if these small congregations are helped in obtaining church property, from that moment they receive stability and strength, then they expand, then there is courage and zeal to bend all efforts, and in time they will survive.

And with small amounts the Church Help Fund can be of great benefit. There is, for example, a small congregation of twenty or twenty-five families. It could not do more than raise a couple of hundred dollars, in any event not half enough. To obtain the rest, providing it could be gotten, would bring the little congregation to deeply in debt. Thus nothing happens and the \$200.00 remains in the pocket. But now Church Help comes along, and for a small amount of interest loans it \$100.00 or \$200.00, and go in debt of the rest. It does not take long before there is a church building, and another one or two years a parsonage is being built. And this is not yet completed when the Domestic Mission Board support them in the calling of a....



minister. That is about what the history has been with several congregations, for example, Sully, Hospers, Rock Valley, Leota, and Palmer. And besides Church Help has this in its favor that it helps and supports congregations without becoming poorer itself, remaining the proprietor of its assets, and even obtains a small amount of interest. Every gift given to Church Help is a gift of continuing value, a gift that is continually serviceable. Every collection taken adds to its abiding efficacy. Church Help is a fund that from year to year increases in usefulness. And who does not feel that before long this fund will lend powerful support for Domestic Missions, and sooner if it receives greater favor in the Church.

As it thinks of these things, your Comm. complains. It complains and is sad that several substantial congregations, some among them of first rank, have never, we repeat, have never taken a collection for Church Help; that others, also substantial congregations, during all the time of the existence of this fund, have taken one collection, and thereafter not again. We dare not mention names. Names are odious says an old Latin proverb.

We can, however, not deny that we sometimes feel tempted to do so, and should Synod desire then we would not hesitate. But then we would also like to mention the names of those other congregations who have shown that they see value of Church Help and thus support it. We kindly urge the delegates to plead the cause of the Church Help Fund at consistorial and classical meetings and that it receive a fixed place on the list of monthly collections. We have nothing more to report, but it may not omit a word to the memory of the late Rev. C. Bode, our Treasurer, who, for several years supported this fund with zeal. For us it was a sad loss, for him a joyful gain, an entrance into rest, taken up in glory, and we may not begrudge him that. Since then Rev. Breen has functioned as treasurer up until this Synod, which naturally <sup>they</sup> appoint a full committee again.

With thanks for the confidence placed in us.

The Committee for Church Help,  
E. Breen, President and Treas.  
W. Heyns, Secretary

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#### SUPPLEMENT VI.

#### REPORT OF THE SYNODICAL COMMITTEE.

Esteemed brothers:

Since there was little to do this report for your information can be brief. Shortly after Synod adjourned in 1898, the secretary wrote what Synod has decided with respect to correspondence with sister churches (Of. Acts 1898, p. 53, Art. 68) to the respective denominations. Also with each communication a copy of the Acts of this Synod was added and a translation into English of the articles pertaining to our decisions. From the replies received it appears they were pleased with.....

the step taken by us and received with pleasure what we proposed.

In the course of 1898 Classis Hackensack requested the judgment of the Synodical Comm. concerning an intricate problem between that Classis and one of its ministers. The Comm. has to remind the brothers that in matters of discipline such as this it had no authority. Nevertheless it requested them to consider the advisability of placing this case in the hands of Synod since it is of importance not only for the parties concerned but for the entire Church.

In the autumn of 1899 your Comm. received a request from four Classes in the interests of fellow Netherlanders in South Africa, to call a denominational day of prayer and at the same time take up a collection for them. The Comm. was receptive and set the date for Dec. 10, 1899. At the same time it was deemed acceptable for the persons designated to send the collections to the members of the Synodical Comm. There were those among them who were concerned about the transmission of the funds. They were assured of the safety thereof from here to the Netherlands, but how to get this money across the English line was debatable. This created some friction between us and the local comm. of this city. Even among the members of our Comm. there was difference of opinion. However, since it was for a good cause we gladly agreed to defer to the desires of the contributors. Finally, everything worked for the good.

The invitations extended to the sister churches to attend our Synod were sent on time, last February to be exact. The Reformed Churches informed us that to their regret they could send no delegates. The U. P. Church notified us that it would send two delegates, viz., Rev. J. H. Henderson of Sparta, Ill., and Rev. J. A. Reed D.D., 41 Charles St., New York. The Reformed Church of America sent a letter stating that Rev. John H. Karsten D.D. would be sent as delegate. He is from Costburg, Wis. We could expect nothing from South Africa. Their Synod, which was to meet this past March in Pretoria was probably cancelled, and no message will be received from them. May the Lord of hosts grant his promises to our brothers there, and may they before long experience that those who wait upon Him shall not be put to shame, but those who are disloyal without a cause shall be put to shame. It would be most natural that a proposal would come from this Synod to hold an hour of prayer during its sessions on their behalf. A time for prayer and thanksgiving. A time to show our sympathy to them, let a little balm be poured on their grievous wounds, which would not have been the first time.

From Bentheim, East-Friesland there was no answer. We place this report on the table of Synod, and stand ready to supply any needed clarification.

In the Name of the Synodical Committee,

J. H. Vos, Secretary

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SUPPLEMENT VII.

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REPORT OF THE CURATORIUM OF THE THEOLOGICAL SCHOOL.

Esteemed and Worthy Brothers:

The Curatorium of our Theological School present the following to the Synod of 1900:

Reviewing the last two years since the last Synod met there is reason for gratitude to the Father of Lights, the giver of all good gifts. In general all those connected with the school worked with diligence and devotion. Our professors have done all of what they were capable of doing in order to have our institution answer to its calling, and the students of the Literary Department as well as the students of theology have made use of the instruction given, regularly and with profit. Sickness prevented some to be in regular attendance of a longer or shorter time. A couple of our students for health reasons were required to leave school temporarily. The reports of the professors concerning the conduct of the students were on the whole satisfactory, and none had to be disciplined because of misconduct nor any dismissed.

1. The Faculty. While in our previous report we could write "The faculty of our Theological School is the same as two years ago" -- Now to our sincere sorrow we must report that death has taken Prof. H. Beuker, D.D. A short illness of a little better than a week brought to an end his beloved life. Six years, from 1894 to 1900, he might teach in our school. The 18th of May the Lord called him from his earthly course, and the following 22nd of May in the presence of his family, the curators, and all the students his earthly remains were committed to the ground in the cemetery of Graafschap. We mourn his departure. Our brother was worthy to be loved for his labor which he devoted to our Theological School, and elsewhere. He shall have a valued place in our memory for a long time.

We received a communication from Prof. K. Schoolland that he accepted the re-appointment given him by Synod of 1900. The faculty in the theological department consists of Rev. G. E. Boer and Rev. G. K. Hemkes, while the professors of the literary department are Mr. A. J. Rocks and Mr. K. Schoolland.

Synod will agree with the Curatorium that four professors are incapable of giving sufficient instruction, for which reason also in connection with the instructions on the Agenda concerning this matter, the Curatorium most urgently recommends that Synod consider the interests of the School.

2. The Activities. The Curatorium held its meeting at the regular times; there were no matters that demanded a special meeting. In September, 1898, ten aspirants applied for admission examination; eight were admitted for a probationary year. Two students who took their final examinations in June of 1899 in the Literary Department were admitted to the Department of Theology, while eight were declared eligible for a call. At the September meeting of that year there were eight aspirants, all of whom were admitted for a probationary year. The examinations of June 1900 were also very satisfactory; six were admitted to the study of theology, and seven were declared eligible for a call. The Curatorium was also in correspondence with the promoters for the establishment of a college. Mutual consultations did not advance the matter. On.....

its Agenda has instruction to consider this matter once more.

3. Finances. In our previous report we mentioned that the Curatorium on behalf of the Library became the owner of a half section of land in Pipestone county, Minnesota. It was sold for \$7,032.48 -- \$22.00 per acre. The present owner in two payments paid in full so that there is not a mortgage. There is still a debt of \$5,300.00 on our school. The Board of Heathen Missions has loaned \$1,800.00 for 4%, and for the remaining \$3,500.00 there are 35 who have notes for \$100.00 each. With few exceptions the congregations are meeting their obligations toward the School more faithfully than previously. Tuition is also faithfully paid. Our Church publications, De Wachter, each year grants a larger balance for the Theological School.

According to the audited reports of the Treasurer the status of the Treasury is as follows:

#### THEOLOGICAL SCHOOL

##### Fiscal Year 1898-1899

Balance		\$1,931.68
Receipts		<u>7,669.61</u>
	Total	\$9,601.29
Disbursements		<u>7,023.43</u>
Balance		\$2,577.86

##### Fiscal Year 1899-1900

Receipts		8,136.66
Re-imbusement Library		<u>722.04</u>
	Total	\$11,436.56
Disbursements		<u>7,429.08</u>
Balance		\$ 4,007.48

#### GENERAL STUDENT FUND

Balance June 1, 1898		\$ 218.12
Receipts 1898-1899		<u>1,035.68</u>
	Total	\$1,253.80
Disbursements including 1 - 6 to the Theol. School		<u>1,169.28</u>
Balance		\$ 84.52
Receipts 1899-1900		<u>406.50</u>
	Total	\$ 491.02
Disbursements including 1 - 6 to the Theol. School		<u>388.07</u>
Balance June 1, 1900		\$ 102.95

#### COLLEGE FUND

Balance June 1, 1898		\$263.00
Receipts 1898-1899		<u>31.25</u>
	Total	\$294.25

Balance carried forward	\$ 294.25
Disbursements for General Student Fund	<u>31.25</u>
Balance	\$ 263.00
Receipts, Fiscal Year 1899-1900	<u>50.50</u>
Total	\$ 313.50
Disbursements to General Student Fund	<u>50.50</u>
Balance June 1, 1900	\$ 263.00

## LIBRARY

Receipts June 14, 1899	\$2,500.00
Balance June 26	7.00
Receipts - Remainder January 1900	<u>4,525.48</u>
Total	\$7,032.48
Disbursed to the Theological School	<u>722.04</u>
Balance June 1, 1900	\$6,310.44

## DE WACHTER FUND

Balance June 1898	\$ 534.59
Receipts	<u>3,490.49</u>
Total	\$4,025.08
Disbursements	<u>2,921.68</u>
Total	\$1,103.40
Disbursed to the Theological School	<u>600.00</u>
Balance June 1899	\$ 503.40
Receipts	<u>3,708.13</u>
Total	\$4,211.53
Disbursements	<u>2,958.40</u>
Total	\$1,253.13
Disbursed to the Theological School	<u>750.00</u>
Balance June 1, 1900	\$ 503.13

The following matters are presented by the Guratorium for the consideration of Synods:

- a. Synod re-appoint Prof. Schoolland
- b. Synod increase the salaries of Prof. Schoolland and Prof. Rooks to \$900.00.
- c. Synod measures concerning the financial circumstances of Mrs. H. Beuker.
- d. That Mr. Braun remain at the Theological School to prepare himself as missionary among the Jews, upon the condition the the Committee for Jewish Missions specifically declare that he will remain with our Church and the complete course for such preparation.
- e. That Synod be reminded that the Theological School will have been in existence twenty-five years in 1901, and to consider whether this anniversary should be commemorated in a fitting manner.

f. The Curatorium supports the advice of the Committee for the College, that the expansion of the Literary Department in the given circumstances should be in the direction of establishing an academy by the Church, since it is impossible for a society to organize a college.

A. Keizer, President  
F. M. Ten Hoer, Secretary

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SUPPLEMENT VIII.

Esteemed Brothers:

The Committee for the Supervision of De Wachter has the following to report to Synods:

1. That the book of the Business Manager as of June 1, 1899, inspected and approved by the Curatorium showed a balance of \$503.40, while the Theological School received \$600.00

2. Receipts from June 1, 1899 to June 1, 1900	\$3,708.13
Balance of the previous year	503.40
Total	\$4,211.53
Disbursements	3,708.40
Balance	\$ 503.13

while this past year the Theological School received not less than \$750.00. Since the previous Synod De Wachter contributed \$1,350.00 to the Theological School.

3. The books of the Business Manager were audited and found correct.

The rest is found in the Acts of 1900, Art. 94.

J. Noordewier, President  
A. Keizer, Secretary

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SUPPLEMENT IX.

THE ADDRESS OF PROF. H. BEUKER, D.D. AT THE SYNOD OF THE REFORMED CHURCHES IN THE NETHERLANDS - 1899.

Mr. President and esteemed brothers, delegates of the Reformed Churches assembled here as Synods:

The Christians Reformed Church of America sends hearty greetings through me as its mouthpiece, wishing you grace, peace, and mercy of God the Father, in Jesus Christ the Lord, through the Holy Spirit.

In the first place it lends me great joy that I may appear in the midst of your Churches, although I do not feel to be a stranger.

From 1862 to 1893 I might work in your midst. And from 1872, when the Synod of the Christian Reformed Church (Netherlands) met in this same building, I was privileged to attend all the Synodical assemblies as a delegate, yea, even with my feeble abilities, I might cooperate with the churches of various origins of 1834 and 1886 to merge into one denomination in the unforgettable year of 1892 at the General Synod of Amsterdam. After this event, with great peace of mind, I left for America, where the Church of the Lord called me for a second time. As a delegate from the Christian Reformed Church of America -- which of necessity had to maintain the old name, but in no other sense is affiliated with the Christian Reformed Church of the Netherlands, -but is wholeheartedly in sympathy with the merger of the two Reformed denominational groups of 1892 -- I stand in your midst to declare to you the warm sympathy of that Church with the Reformed Churches of the Netherlands.

Even as one cannot correctly understand the character and point of view of the Reformed Churches of the Netherlands regardless of whether they originated by the way of the Secession or by the way of the "Doleantie" without at the same time casting a glance at De Hervormde Kerk, so one cannot obtain a true understanding of the Christian Reformed Church of America without making mention of the old "Dutch Reformed Church".

For the benefit of the younger brothers who are not informed of the origin and character of our churches, or are completely ignorant, or whose impressions of them are only from hearsay, permit me to say briefly:

a. That Captain Hudson sailed up the Hudson River in his ship The Half Moon, which river to this day is named after him.

b. In 1613 there were settlements in which Dutchmen lived. For a couple of dollars and a piece of cotton cloth the Island of Manhattan, where at present New York City is located, was purchased from the Indians under the leadership of Peter Minuit.

c. In 1619 a Reformed Church was organized by the Hollanders, who in 1629 obtained Rev. Michaelis as their first pastor.

d. Soon a conflict arose concerning the questions: Whether henceforth it should consider itself a subsidiary of the Classis of Amsterdam and the Particular Synod of North Holland, or as an autonomous Church in America independent of the church in the Netherlands. Those who desired the former called themselves the "Conference Party", the latter called themselves the "Coetus Party"; while the one wanted to permit fraternal conferences only, the others wanted an autonomous administration in the Colonial Churches. In time the latter naturally prevailed, and thus besides the Church in the Netherlands, an independent Reformed Church arose, which called itself the Dutch Reformed Church.

First in the preceding century this Church formally accepted the Standards of Dordrecht with the understanding that the 5 Articles against the Remonstrants, called the Rejections of Errors, be deleted, which to this day do not belong to the Confessions of this Church.

Furthermore, it added a considerably large number of new provisions to the Church Order, in order to revise the Church Order for the Church in the New Land, which in some instances were not superfluous, while contrary to the Church Order a number of songs were introduced in public worship.

Where formerly there was a conflict with respect to Church Polity and concerning Church affiliation, at the beginning of this century there was conflict with respect to the doctrines of the Church. There were objections raised against some ministers, who were charged.....

of being guilty of Hopkinsianism, that is, the teaching of certain Arminian tendencies of Rev. Hopkins. When the ecclesiastical assemblies turned against the accusers instead of the accused, a certain number of ministers with their Consistories and with their entire congregations or part of them left the denomination. Already in 1822, when in Europe no one thought of a Secession or "Doleantie", a seceding group which called itself the "True Dutch Reformed Church" originated. Whether the grounds for causing this disruption were true and tenable, we shall not judge. We only substantiate the fact. To be honest, it must, however, be acknowledged that the old Dutch Reformed Church of the East may not be compared with De Hervormde Kerk of the Netherlands. It knows no 1816, and therefore has the old foundations, in so far as it has accepted them, and has maintained them to this day. If it chooses it can apply them.

Now it is 1846, and a stream of emigration broke loose anew. Large groups of people originating from various countries from the old world went to the forests of Michigan and the immeasurable distances of the prairies of the western states.

Also from the Netherlands the bitterly persecuted Seceders, whole congregations with ministers and elders and all to settle in Michigan, under the energetic leadership of our unforgettable Van Raalte. They all came from the churches of the Secession, and here found liberty to serve the God of their fathers according to their conscience. Six or seven congregations soon formed Classis Holland, which was its center.

As with every new settlement these colonial churches experienced a measure of material want, but from a religious and ecclesiastical point of view they were not in truth homeless wanderers but well regulated, and from a spiritual point of view truly flourishing churches, which on Sunday and often during the week caused the forests of Michigan to resound with Psalm-singing and prayers. In the eyes of the Americans they were a sort of Israel in the wilderness, a fold like the Waldensians over against the Roman Church. With reverence and admiration they spoke of this simple and praying people.

As nearly all other churches of the East, the Dutch Reformed Church was also intent on making propaganda for this church of newly arrived immigrants.

The Board of Home Missions received a hint to learn whether the churches of these Hollanders in Michigan and elsewhere would be interested "to join with our Church". Soon Rev. Wyckoff from Albany, N. Y., visited the colony. He stayed with Rev. Van Raalte in his primitive log house. Although there was at that time no meeting of Classis, Rev. Wyckoff was urgent in his desire to speak to the brothers. Rev. Van Raalte knew how to meet this situation. He sent a messenger to every settlement with a note stating that Rev. Wyckoff had arrived and would like to meet with the brothers on Saturday night (others claim Monday night) at the home of Rev. Broek nearby Holland. This took place. Rev. Wyckoff presented three questions to the brothers assembled:

- a. What their Standards were: Confession, Church Order, Liturgy.
- b. If they with their churches desired to affiliate.
- c. If they had any need of material aid.

For ourselves we have always found it lamentable that the third question which consisted completely of a material nature, and the first question, which naturally meant a revision of the Standards of Dordt., were so easily answered. The second question pertaining to the matter of affiliation was the preponderant matter. There was a



difference of opinion. The ministers were strongly in favor of answering in the affirmative. But some of the other brothers made observations such as (a) that we hardly knew this strange church from the East; (b) that no one understood their language; (c) that, according to rumor the Heidelberg Catechism was not regularly preached, no catechism classes were conducted but only Sunday School, no family visiting, communicants from all kinds of churches and sects were welcomed to the Lord's Supper, a collection of 800 songs were instituted, and that also soon Free Masons were to be admitted as members to the Lord's table. It is left to every one's conscience whether these objections were of sufficient weight to hinder merging with the Dutch Reformed Church. We maintain here as a fact that objections were presented, as Rev. Wyckoff observes in his Report to his Church.

Wyckoff, however, met the objections by stating that his Church did not want to annex anyone against his will, that they could join conditionally. Upon this condition that should the merging of these congregations prove to be detrimental to the spiritual and ecclesiastical life by joining with the Dutch Reformed Church, they could say farewell and continue their independent existence.

This calmed the proceedings, although it did not stifle the grumblings, and the statements of "selling out" and "deliver" had by no means died out.

Do we believe that, e.g., Wyckoff or Van Raalte have dealt with the congregations of the Secession in a deceitful manner for merging with the Dutch Reformed Church?

For ourselves we do not believe that this is true. Both Wyckoff and Van Raalte were honest and godly men, who actually were seeking the welfare of their people. But they with most of their contemporaries did not have a clear conception with respect to Church Polity and Church Administration. They did not understand that such a marriage could not be consummated from the standpoint of Church Polity, let alone the matter in which it was consummated.

Soon work was made of the condition that had been posited. The congregation of Gersafschap under the guidance of the Consistory decided at a congregational meeting held in 1857 with an almost unanimous <sup>vote</sup> to say farewell to the Dutch Reformed Church, and to return to the point of view of the first colonial congregations of Michigan. In a real fraternal way a communication with grounds was presented to the Classis.

Very soon thereafter in other places, either under the guidance of the Consistory or opposed to the guidance of the Consistory, a Christian Reformed Church was organized, being convinced that this answered the so-called condition of the alliance, and accorded with Articles 28 - 30 of the Confession. Naturally this provoked enmity. And for ourselves we do not want to assume any responsibility for the many spiteful and foolish things that time and again took place. Fortunately better manners have now been substituted. With respect to the then established Christian Reformed Church, a place has been granted it next to the Dutch Reformed Church, which in many respects has the East as its center. In the city of Grand Rapids, for example, where I am living, there are eleven Christian Reformed Churches, where Dutch is preached in nine of the churches, and in two where it is exclusively English. The Dutch Reformed Church thus far.....

more

also has eleven congregations of which two also use the English language exclusively.

Just a word concerning our Christian Reformed Church.

Concerning its organization. It is still small and limited in comparison to some of the large American denominations. However, before God it was not too small to be known, and visibly blessed. So far it has continued its existence despite its many weaknesses and sins. And it is steadily expanding notwithstanding that its Calvinistic principles are not generally in vogue in our large country.

It consists of 9 Classes, 138 congregations, 91 ministers, 9 candidates for the ministry, 3 missionaries among the heathen, 3 missionaries among the baptized dispersed, although at the present time there is only 1 missionary in the field of Domestic Missions; 10,528 families, 17,265 communicants, 53,141 souls. Further, it has a Theological School with an elegant building, with 5 professors and 51 students, while we hope that a Literary Department will expand into a competent college, preferably with an 8 year course. But our financial strength is so far insufficient to fulfil this goal. The more so, since we do not have, like our Dutch Reformed brothers a New Jersey cow in the East which annually supplies them with much rich milk. For us it must come from our own congregations, which are not wealthy.

Besides in all our congregations we have a number of Catechism Classes and Sunday Schools, and in several churches also a Christian School.

Our Heathen Mission has just begun operations among the Indians with 3 missionaries.

The financial situation for this mission is as follows:

Receipts	\$3,666.61
Disbursements	4,064.56
Deficit	397.95

Fortunately we had a little nestegg of about \$5,000.00 by which the deficit could be met.

For the rest our Church has strong sympathies for the Reformed Churches of the Netherlands. We are partial to the history and the language of the Netherlands, but especially for the genuine Reformed principles of old. Not to establish a little Netherlands in large America. But for the present we maintain the Dutch language next to the English so as not to lose our Calvinistic principles. Because Americanizing too soon has shown us all too often the danger of liberalizing tendencies.

However, the time will have to come when we transfer from the Dutch to the English. The time for doing this without harm is not the same everywhere. In general we can say the border lies here: As long as our parents, in and with whom we stand in God's covenant, and through whom we must be nurtured in the doctrine of the covenant, can only think and pray in Dutch, so long must our worship in the home and the church continue in the mother tongue. We insist that our children and grandchildren continue to learn Dutch, so that the family ties and the bonds of faith may be continued with the fatherland. In addition, we in America may never forget that not only the fundamental principles of political life in the United States are borrowed from the Union of Utrecht, but also the Confessions, the Church Order, and the Liturgy of our Churches in America originate in the Netherlands. In our times especially we need the support and the influence of the Reformed.....

Churches of the Netherlands. As in nature the atmospheric effects of the western hemisphere with its gigantic chain of mountains is experienced a few days later on the European coast, so we in reverse in America suffer fearfully from the destructive hurricanes, which first are provoked in the unhealthy atmosphere of the German and Dutch Universities. There is scarcely a steamship from Europe which in greater or lesser quantities exports German theology. Against the influence of this falsely so-called philosophy, your learned men like Kuyper, Davinck, Rutgers, and others with their scholarly works, currently written in our time, can be of outstanding service. Also their visits to our country had excellent results. Recently the heart of all our churches pounded when your outstanding theologian, your most excellent journalist, your eminent political leader, Dr. A. Kuyper, appeared amongst us, in order to become acquainted with our circumstances and goals. Time and again when he addressed us and explained Calvinistic principles, he was greeted with tremendous joy. It is the fervent hope of all our churches that the principles enunciated will have a profound influence upon our American people, and that other denominations may long continue to experience its influence. We dare to trust that the personal acquaintance with our Christian Reformed Church and our Theological School will create the sympathy of our highly esteemed visitor to exert some influence with respect to our small denomination.

We expect a favorable influence with respect to scholarly development as well as denominational of these Calvinistic principles.

However, those who desire to see these principles developed and maintained in America especially, are challenged by two extremes. First of all with a one-sided subjectivism, which, according to the Methodistic trend, believes in his own faith and conversion experience instead of Him who justifies the ungodly.

The other is a one-sided objectivism that clings to and trusts in presumptive regeneration, by being baptized, and being a member of the church, etc., without being concerned about appropriating faith and the renewing of the heart. Without being aware of it this leads us back to the dangerous waters of the "brave Henry" (brave Hendrikken) Christianity with its assertion: "Heathens and Jews surely must be born again and converted, but we Christians have indeed been baptized," from which morass we have just been delivered. As if the glorious covenant of grace with all its promises was not given so that it would be embraced and actuated in the way of conversion and by a sanctifying faith.

For the permeation of our genuine Reformed principles, and for the prevention of the twofold danger, a well-defined Inter-Church correspondence would be of great assistance, as was desired by our forefathers at the Synod of Emden in 1571, and which was promoted by the Synod of Dordt, 1618-19.

Concerning such an Inter-Church correspondence -- often mistakenly called "Church Alliance" -- by our Church, was lately considered with the United Presbyterian Church of North America. One could call this the continuation of the Church of the Erskines (1733). There was, however, a difference of opinion concerning the nature and the degree of the merger of these two churches. With respect to the question addressed to the brothers of the U. P. Churches: What they conceived the relationship between the two churches should be, they gave as answer; that they.....

desired an organic union, which finally would be the dissolving of the one denomination and being taken up in the other.

From our point of view it was observed that a three-fold kind of union was possible:

a. An organic union which the Holy Spirit accomplished between Christ as Head and His believers as members. This we would no longer have to do. It already exists between Christ and his own, and between those mutually in Christ.

b. A Confederate Union whereby the two denominations would merge that have the same Confessions; or where one of the two surrenders its Confession, Church Order, and Liturgy, and take over those of the denomination with which it merges. In this instance there would only be one denomination, and also one Confession, Church Order, and Liturgy. For example, should there be a merger between you and us (thus we asked), wouldn't the best solution be to accept the Standards of Dordt and surrender those of Westminster, since the former are a half century older than the former?

Our Presbyterian brothers answered us that in such a case the whole denomination would split up. From our side we asked: What we should then do since we are so thoroughly Dordt's, and since we have to reckon with the constant immigration from the Netherlands

c. Finally, Inter-Church Correspondence whereby each denomination maintains its own denominational ties, and its own Confession, Church Order, and Liturgy. With such correspondence we could underwrite each others Confessions as being thoroughly Reformed. That we thereby send delegates to each others major assemblies with advisory vote, and where one of the denominations does not have a local congregation in a particular place, by means of correspondence with each other to send certificates of membership to support one another over against a third, and thus be able to cooperate on the chosen field of missions.

Since, however, our U. P. brothers apparently meant something different than what we could consent to, the negotiations were terminated with the expressed declaration of our Synod that we are readily prepared to enter into correspondence not only with the U. P. Church of America but with all Reformed Churches throughout the world. Our Church, therefore, desires that this matter of church correspondence, by mutual consideration of these united churches, under the guidance of the Reformed Churches of the Netherlands, be further implemented. The grounds and the limits of this correspondence would have to be stipulated. For example, we could not enter into fraternal correspondence with denominations which have not formally abrogated the Reformed Confessions, but in practice show that they permit all their ministers to go their own way, when they spread an entirely different doctrine. Rome never let go a single part of its ecumenical doctrine, but publicly teaches a doctrine that the fathers would have repudiated. The lines must be stipulated with which churches we can and cannot enter into correspondence.

I have been requested to state here that we would like to see the Reformed Churches of the Netherlands enter into consultation with such churches as soon as possible, who, without contradiction are genuine Reformed Churches, in order to engage in a mutually well-defined correspondence of Reformed Churches. Our Church would gladly cooperate in this matter.

For the rest honorable President and beloved Brothers, let us keep courage in the warfare, also in these crucial days.

Let us hold one another in esteem, and care for one another in love unto good works. God has a great work to do with respect to the Calvinistic churches in all countries.

May the Lord make us all proficient and faithful.

Thus, my beloved Brothers, remain steadfast, immovable, always abounding in the work of the Lord.

Groningen, August 17, 1899.

H. Beuker

Prof. Beuker's Farewell Message to the Synod in Groningen

Brother President and Learned Brothers:

I shall not take much of your time. You cannot spare much time. With a farewell it is not fitting to give a long speech.

A word of thanks to the honorable President and all the brothers gathered here. But above all I thank the Lord of the Church that He brought me here and permitted me to enjoy fellowship with the brothers so that with the most pleasant memories I return to America, and also that from now on there will be a cooperative correspondence between our churches.

Farewell, my Brothers! Be of good courage, because our labors are the most important in the world. Great things are going to happen in our century, but the revelation of the Reformed and Calvinistic principles are greater than these, because they concern the kingdom of God which shall increase more and more.

Possibly we shall not see one another again. But believers will see each other again. Then the congregation, yea, every congregation shall be a mirror of God's plan, and the mediatorial virtues of Christ shall be reflected.

Remember us, Brothers, as we depart, and remember our churches, knowing that your counsel, your enlightenment, your prayers are eminently needed.

(Yet a last word, which was not included).

According to the Acts of the Netherlands' Synod, Prof. Wislinga addressed Prof. Beuker as follows:

With pleasure we have seen you again, with regret we see you depart. You have not met with this Synod as an observer but as a co-worker. Your image will continue to live in our midst. You are one of the living bridges, one of the living threads, which maintains the fellowship between the Churches in America and those in the Fatherland. May that continue for a long time. May your labors provide rich fruit for your churches in America, yea, for all America.

SUPPLEMENT X.

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REPORT OF THE COMMITTEE APPOINTED WITH  
RESPECT TO SECRET SOCIETIES.

Esteemed Brothers and Fathers:

Your Committee has endeavored to perform its difficult task as well as possible and offers you the following report. We remark in advance that it seems advisable to us for Synod not to condemn certain Secret Societies by name (except in cases of appeal)—for thereby it would leave the impression that those not named are less culpable—but to limit itself to a clear exposition of our stand against Secret Societies in general, leaving it to the judgment of the consistories and classes concerned whether a certain organization belongs to the classification of Secret Societies. What is stated in our Church Order regarding membership in the church is sufficient. By this we do not mean to say that Synod need not be consulted in doubtful cases. Your Committee has taken this stand instead of attempting to acquaint you with certain secret societies not yet specifically condemned. We simply present to you a brief explanation in which the position stated in our Church Order is defended and in which the Consistories are given a guide for action in concrete cases. We wish to call your attention to five points.

I. Can a trustworthy judgment be passed on the 'lodge' by those who are not members? Friends of the lodge contend that a secret society cannot be investigated and understood just because it is secret for the uninitiated, and that for this reason all criticism by such persons is guesswork and consequently of little value.

Let this be the answer, that Secret Societies are a public secret and that most of the hidden things of the lodge can be known from many sources, especially its former members and its standard publications. The National Christian Association is able to give the most complete information in this matter. It is said that former members, by leaving the lodge and revealing its secrets, violated their promises, and therefore are not reliable people; that therefore it is not proper to accept their testimony and not that of its loyal members. To this we can reply by saying that, although some have left the lodge for less praiseworthy motives, those who have broken with it to their own hurt and shame thereby have proved their devotion to the truth and their fidelity, while on the contrary the lodge-member is not trustworthy in this matter because his promise of secrecy has deprived him of the necessary freedom of speech.

We also meet the objection that what we know about the lodge is fragmentary; that those who have left it were mostly members of the lower degrees of Masonry so that we have received only a glimpse of its crude vestibule and fail to comprehend the real mystery.

But we call to mind the English proverb: "We do not need to eat the whole cheese to determine its quality." When the inmates of a house practise iniquity in their home, genuine piety will surely not prevail in the living room. Neither is it impossible to obtain information concerning the higher degrees of the lodge. We also call attention to the fact that it is not necessary to pass judgment on each of the societies in particular. there is indeed.....

a difference in the degree of evil but all are one in essence and purpose. (See The Essential Oneness of All Secret Combinations, by Rev. John Levingston).

## II. What is a Secret Society?

When certain persons have a secret which others do not need to know and they pledge secrecy to one another, that alone does not make them a secret society, and is in itself not wrong. Having a secret is no sin. Neither does this constitute a secret society that an organization will admit only members to its meetings and refuses to receive some persons as members. Nor does its specifically sinful character lie in a peculiar handshake or in wearing a distinctive emblem. Even some ministers have such an emblem. Finally, the fact that Secret Societies are benevolent agencies which render assistance to their members in times of stress or bereavement does not stamp them as sinful organizations.

**DEFINITION:** A secret society is such an organization which requires of every one who becomes a member unconditional concealment of all that pertains to the lodge, without officially informing the candidate of the contents of what must remain a secret; and which at the same time obligates its members to unrestricted, or at least to an insufficiently restricted, assistance and obedience.

III. Criticism. We have much with which to charge these Secret Societies as described above, and as they manifest themselves in accordance with their principle.

1. Their oath, or promise of secrecy, concerning something still unknown, is very careless and sinful. By such an oath one obligates himself to the concealment of all possible evil. Even though one recognize the danger as one against which the neighbor should be warned, according to God's law, one would still not be permitted to disclose it. Even if one should be converted and leave the lodge, feeling himself bound by his conscience to give public testimony against the lodge, he would not be permitted to do this, according to his oath and promise. Such is wholly unpermissible, completely in conflict with our moral obligation. It is a misuse of the oath and consequently of God's holy Name. Such sacrilege is all the more evident when one considers the savage words and frightful curses which the prospective members invoke upon themselves if they violate their oath or promise. (See, for example Handbook of Freemasonry; also the above mentioned book by Levingston, chapter 6-9).

Whether a promise is made or an oath is taken makes no essential difference--only one of degree. For oaths are necessary only because of sin and the Christians "Yes" must be as thoughtful and reliable as an oath.

2. Another dangerous and sinful element is to be found in an unrestricted promise of mutual aid. In the lowest degrees of Freemasonry murder and reason are excluded but not in the higher degrees.

Other secret societies have similar promises (See the constitutions of the 'Maccabees', the 'Modern Woodmen', and the 'Odd Fellows'.) This is bound to do great harm in every area of life. In the community members of the lodge are often favored in a selfish manner, promotion being attached to lodge membership, not to personal ability. This fosters laziness and discourages the diligent.

The effect is even more harmful in the state. (See Disloyal Secret Oaths by Joseph Cook and the Christian-Cynosure of July, 1900).

This evil sometimes controls the ballot-box. One should consider that more than 2,000,000 voters belong to a lodge. It paralyzes the ability to punish the wicked. How can a member of the lodge condemn or testify against his brother? Even church discipline can be hindered by it. Sometimes it controls the choice of a minister in a church. The lodge is therefore nothing less than a secret conspiracy against and a destructive cancer in state, church and society.

3. The lodge introduces us to a brotherhood which is unlawful for a Christian. Because they are sinful in principle, Secret Societies cannot stop with sins that are indicated by their definition; on the contrary they are bound to degenerate more and more. They are no longer identical with the practical Masonry of the Middle Ages, or the speculative Masonry of the eighteenth century (See Chalmers Encyclopedia, 9). This degeneration can easily be understood. Because lodges are sinful in principle all kinds of ungodly people prefer to join them: profane persons, drunkards, unbelievers, atheists, Jews, heathen, Socialists, etc. All are the kind of persons who scarcely feel at home in divinely ordained organizations. True, we must associate with all these classes of people in daily life but to wilfully join them, when it is not necessary, in a special brotherhood is a union of Christ and Belial, of the unbeliever and the believer, putting on a yoke with the unbeliever, and is not in accord with the beautiful pattern given us in Psalm 1. The Bible speaks plainly and emphatically in this matter. God's Israel was not permitted to fraternize, much less to establish an oath-bound covenant, with the world, with the purpose of cooperating together, as with one heart, in every area of life. His people must forsake the world and be separate from it. "Whosoever would be a friend of the world maketh himself an enemy of God." The children of God have a divinely ordained brotherhood, and to that they must adhere; for what fellowship have righteousness and iniquity, or what communion hath light with darkness, and what concord hath Christ with Belial, a temple of God with idols? Therefore saith the Lord, "Come ye out from among them, and be ye separate, and touch no unclean thing."

4. Another evil stems from the character of the members. Being mostly people who have no delight in the law of God, they seek other pleasures. Not only do they indulge, according to the testimony of former members, in sumptuous and frequent indecent cerousals; we must point especially to their initiation ceremonies, which are unworthy of a Christian. The candidates are blindfolded, partly--at times almost completely--disrobed, frightened to death, subjected to physical abuses; seemingly put to death, buried, and raised from the dead; sometimes tortured, derided, reproached. (The above mentioned books and many others offer abundant examples). The initiations are not merely foolish child's play; some are a menace to the body so that many have even lost their lives in this way. Others are indecent. No respectable person is willing to let others make a spectacle of himself to amuse vain persons; much less is this permissible for a Christian, whose body was purchased by Christ and is a temple of the Holy Spirit, and who must manifest himself as a child of light. The Lord demands; "Have no fellowship with the unfruitful works of darkness, but rather even reprove them; for the things which are done by them in secret it is a shame even to speak of."

5. The so-called religion of the lodge is a denial of the only way of salvation. The impulse to clothe everything in a religious garb



is found also in lodges. They have their "chaplains" who lead in religious exercises. Prayers are offered, parts of Scripture used, sometimes the Bible is kissed, and with the hand on the Bible an oath or promise is made. Rightly considered, all this is a misuse, yes a mockery, of the Scripture and of all religion. Parts of Scripture may not be read, especially the name of Jesus may not be used, to avoid offending those of contrary opinions. The parts of Scripture which are used are torn from their context; for example, when they say: "Let there be light" when the candidate's blindfold is removed. Their praying is a God-dishonoring mockery. Think, for example, of the touching prayer concerning one whom they pretend that he is dead. To take an oath in this way, with the hand on the Bible, which condemns this kind of an oath, betrays a sleeping or violated conscience and desecrates the Scriptures. But the worst feature of the so-called religion of the lodge is that it is placed alongside of and over against Christianity and that it attributes salvation to faithful membership of the lodge. Without faith in the Scriptures and in the Christ, by the faithful payment of his initiation fee and his contributions, the faithful member of the lodge, whether Jew, unbeliever, or Christian, is said to go to the Grand Lodge above (See Handbook of Freemasonry by Ronayne, p. 207, and De Wachter of June 1899, about the 'Odd Fellows').

A general Fatherhood of God is acknowledged but the triune God of the Bible is flatly denied through silence. The Lodge places Christianity, Islam, Buddhism, etc., on one level, and co-ordinates the Scripture with heathen codices. The name of Christ as well as that of Mohammed is therefore intentionally omitted from all prayers, oaths, and ceremonies, yes even from quotations from Scripture in which that name occurs; and so the name which is above every name is cast out, even from his own Word. In view of this it is easy to understand what Ronayne and others contend; namely, that many of the ceremonies and rites of the lodge are borrowed from pagan idolatry (See Ronayne, Reminiscences, and Masonry, and Baal-worship, Identical). The so-called religion of the lodge is a secret return to the idolatry of the heathen mysteries. For that reason the Secret Societies have no reverence for the Sabbath and often hold their meetings, excursions, and feasts on that day.

6. Finally, the unconditional promise of obedience, even before the candidate is made conversant with the laws, rules, and edicts of the lodge, is to be disapproved strongly. The honor due to Christ it appropriates to itself and thereby exalts the life of the lodge above everything else, giving it complete domination over its members. Consequently it seeks to adorn its rulers, yes to deify them, with divine titles of honor, as for example, 'Sovereign Master', 'Worshipful Master', 'Right Worshipful Master', 'Most Worshipful Grand Master', 'High Priest', 'Grand High Priest', 'Most Excellent High Priest', 'Grand Elect Perfect' and 'Sublime Master', etc. It also calls its central meeting places, its mysterious labyrinths, "temples", as if these were in the highest sense God's sanctuaries.

Masonry has also the Ark of the Covenant, the staff of Aaron which blossomed, the breastplate of the Highpriest, the brazen serpent, Jehovah in the burning bush—all of it sacrilege and snares of Satan in order to make them unfaithful to God's anointed King and to bind them under the yoke of the lodge. It seems as if an antichrist here exalts himself in God's temple, enthroned as a god. No one can swear to be faithful to the lodge and at the same time remain loyal to Christ, the King of kings, the Lord of lords.

No one can serve two masters, for he will hate the one and love the other or he will cleave to the one and despise the other. He who joins himself to two lords can be sincerely attached to only one of them. The person just initiated in the lodge does not always sense this immediately, but just there lies the danger. He advances from one degree to the next but his course is not upward, as he imagines, but downward. Gradually the soul is turned from the path of safety to a carnal walk of life. "As the food, so the soul." if it feeds on the Christ of God it will be edified and in closer touch with God. If it feeds on what the lodge offers it will thereby become conformable to the world.

7. Other objections, though worthy of consideration, which however do not make the members of secret societies worthy of censure, we shall pass by in silence; for example, the loss of candor and confidence in the home; the squandering of much money needed in the family, the church, or the community; the waste of much time in the lodge meetings; becoming enslaved to the lodge, as others are enslaved to gambling or drink; the narrowness of lodge "philosophy"; the unreliability of lodge insurance. But enough. Summarizing what has been said, and placing it alongside of God's holy law, we see that the Secret Society, as it manifests itself in its various ramifications, is in conflict, to a greater or lesser degree, with the first commandment, by proclaiming a religion which is foreign and contrary to Scripture; with the second commandment, because of its symbolism borrowed from idolatry; with the third commandment, because of its unlawful oaths and promises, its misuse of the Bible, and its invoking of God's holy name; with the fourth commandment, because of its meetings and feasts on the Sabbath; with the sixth commandment, because of its dangerous initiations and the misdeeds to which the execution of its oaths or promises leads or already has led (read the story of Morgan); with the ninth commandment, by pledging silence concerning that which should not be concealed; and with the tenth commandment, because of selfish foundations on which it rests—that is, promoting one's advantage to the hurt of those who do not belong to the lodge.

IV.

IV. Must the Church discipline its members, and, if they persist, excommunicate them, if they at the same time are members of a Secret Society?

After what was stated above, it should be plain to every one who thinks without prejudice that membership of the lodge is sin, not merely a secret but a public sin, not just a momentary sin but a constant living in sin. It is therefore a gross sin for every one, but especially for a member of the church. For such a one before God is not merely a human being but a member of the covenant; and what the obligation is of such a covenant member we find clearly expressed in our Form for Baptism. He himself confesses to be a subject of King Jesus; and shall such a one deny him in the lodge and with a blind oath swear loyalty to the kingdom of darkness? As a son of the light he is a follower of Jesus who did nothing in secret.

The answer to the question just asked depends simply on this: Is the Church in duty bound to punish gross public sins and, in case of persistence, to excommunicate? Now, it may be true that not everything which is unchristian is censurable; yet no Reformed person will deny that one who constantly and publicly dishonors God and in a practical way denies his confession, thereby giving offense to the church, is worthy of punishment. Nor can it be doubted by one who is Reformed that churches which are united in one bond of communion should follow one policy. To deny this is thoroughly Independentistic.

V. Through what precautionary measures can this evil (namely of Secret Societies) be presented in the churches.

Secret Societies already have an important place in many American Churches. Only twenty, mostly small denominations, are arrayed with us against this evil.

We must answer the question how it is possible for the Churches to countenance this evil and still close its eyes to it by saying that in an otherwise healthy Church it could not exist without being carried, as it were, on the arms of other sins. We would call attention to certain sins in the ecclesiastical sphere which inevitably foster the continuation and development of this evil, in order that we may be on our guard against these pitfalls. We list the followings:

1. The strong desire to have many members in the church; they want all, they wish to keep all, in order that the doors may be opened wide. They seek quantity rather than quality, and they get what they seek.

2. Conformity to the world in the church. Worldly Christians draw the world into the church, and, before they realize it, are overcome in the church by the world.

3. Neonomianism; that is, the doctrine that the law of the ten commandments has been set aside by the New Testament law of faith. The question is not, "What does the law say?" but, "What would Christ do?" this paralyzes their moral sense so that they see no evil in much that God forbids.

4. Open Communion, which admits every one to the Lord's Supper who desires to come, without investigation as to doctrine and life. If there is no restriction in admission to the Lord's table, why should there be any church discipline?

5. The teaching that all religions differ only in degree and that every one goes to heaven who makes the best possible use of the light which he has. In many churches Christ is scarcely proclaimed as the only Savior; then why not a lodge without Christ? When a heathen philosophy lifts up its voice in the church, why not countenance a less refined idolatry in the lodge?

May God save us from such departure in order that evil may not find a refuge among us; and where it has crept in may we be faithful to the Word of God: "Put away the wicked man from among yourselves."

In the name of the Committee ad hoc,

J. Groen, Reporter

Notes: The Synod of 1957 decided that the above document should be published in modern Dutch and in an English translation. The above is the English translation. (cf. Acts 1958, pp. 67-68, Art. 125, III).