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Reformed Church in America
General Synod.
A digest of constitutional
and synodical legislation

A DIGEST
OF
CONSTITUTIONAL AND
SYNODICAL LEGISLATION

OF THE
Reformed Church in America

[Formerly the Ref. Prot. Dutch Church]

BY
Edward Tanjore Corwin, D.D.

Prepared by Order of General Synod



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PREFACE.

The Digest of our Constitutional and Synodical Legislation is herewith given to the Church. The preparation of it, often interrupted, has been a lengthy, but an interesting and pleasant labor. The great difficulty involved in its preparation was to handle the vast amount of material embraced in the twenty-one volumes of the Minutes of our General Synod, and keep the work within moderate bounds. (See pages 309-311, of this Digest.) In this, we fear we have not been very successful. As the work progressed it became necessary to condense the Articles again and again. It is believed, however, that every topic of importance in the entire legislation of our Church is fairly presented in this Digest. The topics are arranged in alphabetical order to facilitate easy reference and are generally treated in a narrative form, yet with constant reference to year and page; but the Synodical language is preserved where this seemed important and desirable. For the history of former Digests, see article "Digests" in this volume, pages 204-8. See also our last report, Minutes of General Synod, 1906, pages 595-6, made while this book was going through the press; and Synod's action thereon, page 414, directing that a copy be sent, "free of charge, to each of our Classes, Consistories, Teachers of Theology and Seminary Libraries." The book is for sale to others, at a moderate price, by the Board of Publication.

The printing of the successive Constitutions (or Polities) of the Church seemed also demanded, because of the frequent references to the successive revisions, and in order to exhibit the modifications which were taking place in the department of Constitutional Law. It will be interesting to many to notice the elaborations which have taken place in some Constitutional lines, and the condensations in other lines, as well as the changes at different periods in reference to "requirements" or "recommendations." The Articles in the later revisions are numbered consecutively, as in the earlier Constitutions, to facilitate reference to them. As

the Constitution of the Church embraces also its Doctrines and Liturgy as well as its Polity, and these constantly imply and refer to one another, it seemed only proper to give also the references to its fundamental doctrines, as found in its Symbols. See Introduction; also Article "Constitution," pp. 159-165; and "Explanatory Articles," pp. 263-7.

Names of individuals are not generally introduced in this Digest unless holding some prominent official position. The names of the Presidents of General Synod are given; of the Professors of our Theological Seminaries; and some names of those on important Special Committees which have a historical significance; also the names of important foreign delegates. The names of the donors to the Funds of the Church are also included, with the amounts and objects of their beneficence. Generally speaking, only the names of the earlier missionaries are introduced, as they are referred to in the earlier Synodical Reports, while later missionaries are not generally mentioned in such Reports; nevertheless, the full lists of all missionaries are given under the names of their respective fields.

The republication of the first and second volumes of the Minutes of the General Synod, including those of earlier bodies, is now very desirable for several reasons. Copies of the Minutes between 1813 and 1826 (embracing part of Volume I and the whole of Volume II), are entirely out of print. The editing of the so-called Volume I, of the Minutes, in 1859, was very imperfectly done, and whole sessions were omitted. That volume also failed to include the Minutes of 1813-16, which properly belonged to it. (See pages 309, 390, and 485, of this Digest.) Complete sets of the Minutes are very scarce, and generally inaccessible except to a very few. (See page 394 of this Digest.) The Minutes of the Cetus were then only partially possessed, but are now approximately complete. The Church ought to have its earliest minutes in a completed form, properly edited, and obtainable for those who desire complete sets.

E. T. CORWIN.

NEW BRUNSWICK, N. J., Sept., 1906.

INTRODUCTION

CONSTITUTION OF THE REFORMED CHURCH IN AMERICA, 1792-1833.

This consisted of the Rules of Church Government adopted at the Synod of Dort, 1619, freely translated, with eliminations of all references to State relations, and Explanatory Articles, showing how the original Articles were to be understood and applied in America. The Constitution also included the Doctrinal Standards and the Liturgy. The following is the Preface to the first American edition of the Constitution, issued in 1793. See Constitution, page 159 of this Digest.

PREFACE TO THE ENTIRE CONSTITUTION, EMBRACING DOCTRINES, LITURGY AND GOVERNMENT, 1792.

In consequence of that liberty wherewith Christ hath made his people free, it becomes their duty as well as privilege, openly to confess and worship him according to the dictates of their own consciences. To perform this aright, and bear a proper testimony against the heresies and false opinions which have always disturbed the peace and corrupted the purity of the Church, it has been found necessary to explain with candour and boldness, the Articles of Faith and Discipline, and accurately to distinguish between truth and error. Wherever such explanations constitute a bond of union wholly voluntary, and unattended with civil emoluments or penalties, they cannot be considered as an infringement upon the equal liberties of others, or as fixing boundaries and terms of communion, inimical to Christian charity. The unerring Word of God remaining the only standard of the Faith and Worship of his people, they can never incur the charge of presumption, in openly declaring, what to them appears to be the mind and will of their divine Lord and Master.

The Church is a Society, wholly distinct in its principles, laws, and end, from any which men have ever instituted for civil purposes. It consists of all, in every age and place, who are chosen, effectually called, and united by faith to the Lord Jesus Christ. The different dispensations, either before, or since the coming of the Messiah, have made no essential change in the benefits of the everlasting Covenant; nor do the various denominations, or descriptions of particular Churches, under which, from many unavoidable circumstances of language, nation, or other causes of distinction, believers are classed, effect any schism in the body, or destroy the communion of saints.

At the reformation it was judged proper by all the Churches to ratify and publish their respective Creeds, and the adopted forms of their ecclesiastical governments. In America, since the late happy Revolution, the Churches of different denominations have found it necessary to organize themselves, agreeably to the present state in which the good providence of God hath placed them, and have already published their several constitutions. The Reformed Dutch Church

has been prevented by some particular circumstances from accomplishing this desirable and important object, at an earlier period. She has now completed the translations which were necessary, and presents her Constitution to the public.

To the Constitution of a Church appertain its Doctrines, Mode of Worship, and Government. When these are known, its true and distinguishing character is sufficiently ascertained.

The Doctrines of the Reformed Dutch Church are comprised in the Articles of Faith, the Catechism and Compendium, and in her Canons.

Her Mode of Worship is expressed in the Liturgy, where forms of several prayers are given, without any idea, however, of restraining her members to any particular terms or fixed standards for prayer. Firmly believing, that the gifts of the Holy Spirit for the edification of Zion in every age, are promised and bestowed, the Reformed Dutch Church judges it sufficient to shew in a few specimens the general tenor and manner in which public worship is performed, and leaves it to the piety and gifts of her Ministers to conduct the ordinary solemnities of the sanctuary, in a manner they judge most acceptable to God, and most edifying to his people.

Her Government and Discipline are contained in the Rules of Church Government, ratified in the last National Synod, held at Dordrecht. These are illustrated in the Explanatory Articles, and applied to the circumstances and local situation of the Church. As many of the articles in the rules are sufficiently plain and applicable without any elucidation, such only are mentioned in the Explanatory Articles which were judged most necessary to give a connected and just view of the government of the Church as now established in America.

An expression which occurs in the 18th and 36th Articles of Faith, and which mentions the Anabaptists in harsh terms, will probably with some, especially such as are ignorant of the history of the sixteenth century, appear unfriendly; and if applied to those who are sometimes distinguished at this day by the same name, be considered as an assertion not founded in truth. To obviate every objection, it will suffice to observe, that there were persons at, and shortly after the Reformation, who were called by that name; who held the erroneous and seditious sentiments which in those Articles are rejected, and who by their fanaticism and extravagance rendered themselves abhorred by all sober and religious men. In publishing the Articles of Faith, the Church determined to abide by the words adopted in the Synod of Dordrecht, as most expressive of what she believes to be truth; in consequence of which, the terms alluded to could not be avoided. But she openly and candidly declares that she by no means intended to refer to any denomination of Christians at present known, and would be grieved at giving offence, or unnecessarily hurting the feelings of any person.

Whatever relates to the immediate authority and interposition of the Magistrate in the government of the Church, and which is introduced more or less into all the national establishments in Europe, is entirely omitted in the Constitution now published. Whether the Church of Christ will not be more effectually patronised in a civil government where full freedom of conscience and worship is equally protected and insured to all men, and where truth is left to vindicate her own sovereign authority and influence, than where men in power promote their favorite denominations by temporal emoluments and partial discriminations, will now, in America, have a fair trial; and all who know and love the truth will rejoice in the prospect which such a happy situation affords for the triumph of the Gospel, and the reign of peace and love.

PREFACE TO THE EXPLANATORY ARTICLES, 1792.

Whereas the rules of Church Government, commonly called the Church Orders, which were ratified in the National Synod, held at Dordrecht, in the years 1618, and 1619, and which express the general principles of Ecclesiastical Government, adopted by all Reformed Churches, were, by the delegates from the United Netherlands, explained and more fully applied to their local circumstances, in certain acts, which were stiled the *Post Acta Synodi Nationalis*:

And whereas the Reformed Dutch Churches in America, which brought with them from Holland the Discipline established in the National Synod of Dordrecht, have also always applied the same, as far as their numbers, and situation would permit; and in a General Convention of delegates, held at New York, in the year of our Lord, 1771, did declare their firm adherence to the Ecclesiastical Ordinances aforesaid, in the first article of their acts then ratified, in the words following, viz.: "We abide fully by the Constitution of the Reformed Church of the Netherlands, as the same is established in the National Synod, held at Dordrecht, Anno. 1618, and 1619:"

And whereas it is judged proper to publish the Government and Discipline of the Reformed Dutch Church in America, in the English language; and it is thereby become necessary, not only to translate the Rules of Church Government of the National Synod of Dordrecht, but also to explain in what manner the said rules are executed, consistent with the local circumstances of said Church:

Therefore, the General Synod of the Reformed Dutch Church in America, held at New-York, in October, 1792, have caused the practice of their Church to be comprised in the following Explanatory Articles, agreeably to which, the Rules of Church Government of the said National Synod of Dordrecht, are applied and executed.

1619	1792
RULES	ARTICLES
OF	EXPLANATORY OF THE
CHURCH GOVERNMENT,	GOVERNMENT AND DISCIPLINE
ESTABLISHED IN THE NATIONAL SYNOD,	OF THE
HELD IN DORDRECHT,	REFORMED DUTCH CHURCH
IN THE	IN THE
YEARS 1618, AND 1619.*	UNITED STATES OF AMERICA.

ARTICLE I.

For the maintenance of good order in the Church of Christ, it is necessary there should be certain *Offices and Assemblies*, and a strict attention to *Doctrines, Sacraments, and Usages*, and *Christian Discipline*; of all which the following ecclesiastical ordinances particularly treat:

*For another and fuller translation of the articles of 1619, see *Ecclesiastical Records of State of New York*, vol. vi, pp. 4218-4226. See also, "Constitution," pp. 156-161; and "Explanatory Articles," pp. 263-7, of this Digest; also *Rules of Church Government*, page 625 of this Digest, for a Synopsis of the four Constitutions.

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THE
CONSTITUTION
OF THE
REFORMED DUTCH CHURCH
OF

NORTH AMERICA:
WITH AN APPENDIX,
CONTAINING

FORMULARIES FOR THE USE OF THE
CHURCHES; TOGETHER WITH THE RULES
AND ORDERS FOR THE GOVERNMENT OF
THE GENERAL SYNOD.

THE CATECHISM, ARTICLES OF FAITH,
CANONS OF THE SYNOD OF DORDRECHT,
AND LITURGY.

[This title was never formally adopted.
See Minutes of Gen. Syn., 1832, 109;
also 1867, Appendix, p. 9.]

Amendments:

"The Constitution of the Reformed Church in America, (known for a time as "The Reformed Dutch Church," and also designated in the act of incorporation passed by the Legislature of New York, April 7th, 1819, as "The Reformed Protestant Dutch Church,") embracing the Catechism, the Compendium, the Confession of Faith, the Canons of the Synod of Dordrecht, and the Liturgy."

PREFATORY NOTE.

"In the year 1867 the Reformed Dutch Church, which is named in the following pages, dropped from its ecclesiastical name the word "Dutch," which was first formally assumed therein in the year 1792; and added the words "in America," so that the said Church might thenceforth be known as "The Reformed Church in America." (See below, Chap. II., Art. 2, Sec. 1.) Yet, in order that the absolute identity of "The Reformed Church in America" with "The Reformed Dutch Church" might be subject to no possible doubt or dispute, it was also ordained that the epithet "Dutch" should be retained in all those places in this Constitution in which it had previously been used; but should be enclosed in brackets, to indicate the purpose of the Church to discourage the ecclesiastical and popular use of that word as a part of its name." 1867, 240; 334-5.

INTRODUCTION.

1

For the maintenance of good order in the Church of Christ, it is necessary there should be certain *Offices* and *Assemblies*, and a strict attention to *Doctrines*, *Sacraments*, *Usages*, and *Christian Discipline*; of all which the following ecclesiastical ordinances particularly treat.

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THE CONSTITUTION
OF THE
REFORMED CHURCH
IN AMERICA

(KNOWN FOR A TIME AS THE "REFORMED DUTCH CHURCH," AND ALSO DESIGNATED IN THE ACT OF INCORPORATION PASSED BY THE LEGISLATURE OF NEW YORK, APRIL 7, 1819, AS "THE REFORMED PROTESTANT DUTCH CHURCH.")
EMBRACING [ALSO]

THE CATECHISM, THE COMPENDIUM, THE CONFESSION OF FAITH, THE CANONS OF THE SYNOD OF DORDRECHT, AND THE LITURGY.

PREFATORY NOTE.

In the year 1867, the Reformed Dutch Church, which is named in the following pages, dropped from its ecclesiastical name the word "Dutch," which was first formally assumed therein in the year 1792, and added the words "in America," so that the said Church might thenceforth be known as "The Reformed Church in America." (See Art. IX., Sec. 1.) Yet, in order that the absolute identity of "The Reformed Church in America" with "The Reformed Dutch Church" might be subject to no possible doubt or dispute, it was also ordained, that the epithet "Dutch" should be retained in all those places in this Constitution in which it had previously been used; but should be inclosed in brackets, to indicate the purpose of the Church to discourage the ecclesiastical and popular use of the word as part of its name.

INTRODUCTION.

1

For the maintenance of good order in the Church of Christ, it is necessary there should be certain *Offices* and *Assemblies*, and a strict attention to *Doctrines*, *Sacraments*, *Usages*, and *Christian Discipline*; of all which the following ecclesiastical ordinances particularly treat.

ARTICLES OF DORT, 1619.

I. OF THE OFFICES.

ARTICLE II.

The *Offices* in the Church of Christ, are fourfold, viz.

1. The Office of *Ministers of the Word*.
2. The Office of *Teachers of Theology*.
3. The Office of *Elders*.
4. The Office of *Deacons*.

ARTICLE III.

No person, although he be a teacher of Theology, Elder, or Deacon, shall be permitted to officiate in the ministry of the word, and sacraments, without being thereunto *lawfully called*; [1619, 4.] and whenever any one offends herein, and shall persist after repeated admonitions, the Classis shall determine whether he shall be proceeded against as a schismatic, or punished in some other way.

EXPLANATORY ARTICLES, 1792.

I. OF THE OFFICES IN THE CHURCH.

I. MINISTERS OF THE WORD.

ARTICLE I.

No person can be chosen or called to be a Minister of the word, who has not previously become a *candidate* for the ministry. [1792, 7.]

ARTICLE II.

A candidate for the ministry is one, who, after finishing his Theological studies, has submitted to a public examination; and, upon being found well qualified, is licenced to preach the gospel, and permitted to accept a call in any congregation. [1619, 4; 1792, 23.]

ARTICLE III.

Whoever applies to be examined for becoming a candidate in the ministry, must produce to the Synod, or Classis to which the application is made, the following authentic documents: 1. A diploma, or certificate of his having passed through a regular course of studies in some College or respectable Academy. 2. A certificate of his having been a member in full communion of the Reformed church, at least two years. And 3. A testimonial, under the hand and seal of a Professor of Theology, declaring such student to have studied Theology with him (or with some person expressly authorised for that purpose by the General Synod,) for the space of at least two years; and recommending said student as well qualified for becoming a candidate in the holy ministry.

ARTICLE IV.

In the examination, strict attention is paid to the attainments of the student, not only in the original languages of the sacred scriptures, and in composition, and his method of sermonizing; but he is especially examined respecting his knowledge in Theology, his orthodoxy, his piety, and his views in desiring to become a preacher of the gospel.

ARTICLE V.

Whoever, upon examination, shall be approved by the Synod or Classis, must, before he is licenced, attest his adherence to the doctrines of the gospel, by subscribing the following formula, viz. [1619, 53.]

"WE the underwritten, testify, that the Heidelberg Catechism, and the confession of the Netherland Churches; as also the Canons of the National Synod of Dortrecht, held in the years 1618 and 1619, are fully conformable to the word of God. We promise moreover, that as far as we are able, we will, with all faithfulness, teach and defend both in public and private, the doctrines es-

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CHAPTER I.

OF THE OFFICES IN THE CHURCH.

2

The Offices in the Church of Christ are fourfold, viz.:

1. The Office of Ministers of the Word.
2. The Office of Teachers of Theology.
3. The Office of Elders.
4. The Office of Deacons.

ARTICLE I.

Of Ministers of the Word.

3

SECTION 1. No person shall be allowed to exercise the office of a Minister, without being thereto regularly inducted, according to the word of God, and the order established by the Church.

4

SEC. 2 Every person contemplating the work of the ministry, before he commences his course of Theological studies, shall furnish satisfactory evidence of his being a member in full communion and in good standing of a Reformed Protestant Church; of his piety, abilities, and literary attainments, and thereupon shall be admitted into the Theological School; and during the prosecution of his studies there, shall be subject to the rules and regulations thereof, and when he shall have completed the prescribed course and term of Theological studies, shall be admitted to an examination according to the regulations of the school, as established by General Synod; and if found qualified, shall receive a professorial certificate to that effect, which shall entitle him to an examination for licensure before the Classis to which he belongs.

Amendment: "School" changed to "Schools." 1867, 242, 340.

5

SEC. 3. In the examination, strict attention shall be paid to the attainments of the Student, not only in the original languages of the Sacred Scriptures, in Biblical literature, in composition, and his method of sermonizing, but he shall be especially examined respecting his knowledge in Theology, his orthodoxy, his piety, and his views in desiring to become a preacher of the Gospel.

6

SEC. 4. Whoever, upon examination, shall be approved by the Classis, must, before he is licensed, attest his adherence to the doctrines of the Gospel, by subscribing the following formula, viz.—

"We, the underwritten, testify, that the Heidelberg Catechism, and the Confession of the Netherland Churches; as also the Canons of the National Synod of Dordrecht, held in the years 1618 and 1619, are fully conformable to the word of God. We promise, moreover, that as far as we are able, we will, with all faithfulness, teach and defend, both in public

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ARTICLE I.

OF THE OFFICES IN THE CHURCH.

2

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1. The Office of Ministers of the Word.
2. The Office of Teachers of Theology.
3. The Office of Elders.
4. The Office of Deacons.

ARTICLE II.

OF MINISTERS OF THE WORD.

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4

SEC. 2. Every person contemplating the work of the ministry, before he commences his course of Theological studies, shall furnish satisfactory evidence of his being a member, in full communion and in good standing, of a Reformed Protestant Church; of his piety, abilities, and literary attainments; and thereupon shall be admitted into one of the Theological Schools; and, during the prosecution of his studies there, shall be subject to the rules and regulations thereof; and, when he shall have completed the prescribed course and term of Theological studies, shall be admitted to an examination according to the regulations of the Schools, as established by the General Synod; and, if found qualified, shall receive a professorial certificate to that effect, which shall entitle him to an examination for licensure before the Classis to which he belongs.

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SEC. 3. In the examination, strict attention shall be paid to the attainments of the student, not only in the original languages of the Sacred Scriptures, in Biblical literature, in composition, and his method of sermonizing, but he shall be especially examined respecting his knowledge in Theology, his orthodoxy, his piety, and his views in desiring to become a preacher of the Gospel.

6

SEC. 4. Whoever, upon examination, shall be approved by the Classis, must, before he is licensed, attest his adherence to the doctrines of the Gospel, by subscribing the following formula, viz.:

"We, the underwritten, testify, that the Heidelberg Catechism, and the Confession of the Netherland churches, as also the Canons of the National Synod of Dordrecht, held in the years 1618 and 1619, are fully conformable to the Word of God. We promise, moreover, that, as far as we are able, we will, with all faithfulness, teach and defend, both in public and private, the doctrines estab-

ARTICLES OF DORT, 1619.

ARTICLE IV.

A *lawful call* to persons heretofore not engaged in the ministry of the word, consists, 1st. *In a free choice* made by the Consistory and Deacons, after previous fasting and prayer, and advising with the Classis where it has been customary to apply to them for counsel, 2d. *In an examination*, or enquiry into the doctrine and morals of the person so elected, which shall be performed by the Classis, in the presence of the deputies of the Synod, or some of them. 3d. *In the approbation* of the members in full communion with the church to which he is called; for the obtaining of which, the name of such Minister shall be published in the church, three Sabbaths successively, that opportunity may be given for stating lawful objection, if any there be. [1792, 35.]

EXPLANATORY ARTICLES, 1792.

tablished in the standards aforesaid. And, should ever any part of these doctrines appear to us dubious, we will not divulge the same to the people, nor disturb the peace of the church or of any community, until we first communicate our sentiments to the ecclesiastical judicatories under which we stand, and subject ourselves to the counsel and sentence of the same."

ARTICLE VI.

After subscribing the aforesaid formula, the candidate is entitled to a certificate, or testimonial, signed by the President of the Synod, or Classis, before whom the examination is held, containing a license to preach the Gospel, and recommending his person and services to the Churches.

ARTICLE VII.

A candidate for the ministry is permitted only to preach the word, but he may not under any pretence whatever, administer the sacraments; nor can he be a delegate to represent a Church in any ecclesiastical Assembly. [1792, 2.]

ARTICLE VIII.

Every candidate for the ministry is to consider himself under the immediate direction of the Synod, and the Classis which examined him, and is to visit such congregations, and preach in those places to which the Synod, or Classis shall send him; but if no particular directions are given, he may preach at his own discretion in any congregation that shall invite him.

ARTICLE IX.

Upon receiving a call from any particular congregation, a candidate is allowed time to consider the propriety of his accepting it. If more than one call is before him at the same time, he may determine which he will prefer; but if there be only one, it is expected he will not finally refuse the same, before having first referred his difficulties to the Synod, or Classis, and obtained proper advice.

ARTICLE X.

A candidate who has accepted a call, must offer himself to be examined for his becoming a Minister. In this final examination, besides a repetition of his

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and private, the doctrines established in the standards aforesaid. And, should ever any part of these doctrines appear to us dubious, we will not divulge the same to the people, nor disturb the peace of the church or of any community, until we first communicate our sentiments to the ecclesiastical judicatories under which we stand, and subject ourselves to the counsel and sentence of the same."

7

SEC. 5. After subscribing the aforesaid formula, the candidate shall be entitled to a certificate, or testimonial signed by the President of Classis, before whom the examination is held, containing a license to preach the Gospel.*

*Amendment proposed: "Which it shall be competent to recall for good cause." 1845, 469. Rejected, 1846, 11, 70.

[The right to grant "Dispensations" was purposely omitted in 1833; but restored, 1874, 8. See 1792, 23; 1619, 8. The granting of "Dispensations," however, continued.]

8

SEC. 6. A candidate for the ministry is permitted only to preach the word, but he may not, under any pretence whatever, administer the sacraments; nor can he be a delegate to represent a church in any ecclesiastical assembly.

9

SEC. 7. Every candidate for the ministry is to consider himself under the immediate direction of the Classis which examined him, and subject to the control of the General Synod, and is to visit such congregations, and preach in those places to which the Classis or Synod shall send him; but if no particular directions are given, he may preach at his own discretion in any congregation that shall invite him.

10

SEC. 8. Upon receiving a call from any particular congregation, a candidate shall be allowed time to consider the propriety of his accepting it. If more than one call is before him at the same time, he may determine which he will prefer; but if there be only one, it is expected he will not finally refuse the same, before having first referred his difficulties to the Classis, and obtained proper advice.

11

SEC. 9. A candidate who has accepted a call, must offer himself to be examined for his becoming a Minister. In this final examination, besides a repetition of

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lished in the standards aforesaid. And, should ever any part of these doctrines appear to us dubious, we will not divulge the same to the people, nor disturb the peace of the Church, or of any community; but will communicate our sentiments to the ecclesiastical judicatories under which we stand, and subject ourselves to the counsel and sentence of the same."

7

SEC. 5. After subscribing the aforesaid formula, the candidate shall be entitled to a certificate, or testimonial, signed by the President of the Classis before whom the examination is held, containing a license to preach the Gospel; which license may, for cause, be revoked by the Classis.

8

SEC. 6. Any person of whose gifts, piety, and promise of usefulness the Classis is satisfied, may be recommended by the same to the General Synod for a dispensation from any of the above requirements as to study. Such recommendation shall always be accompanied by a full statement of the reasons for the same. And no dispensation shall in any case be granted except by the General Synod, and on the recommendation of the Classis.

9

SEC. 7. A candidate for the ministry may not, under any pretense whatever, administer the Sacraments; nor can he be a delegate to represent a church in any ecclesiastical assembly.

10

SEC. 8. Every candidate for the ministry is to consider himself under the immediate direction of the Classis which examined him, and is to visit such congregations, and preach in those places to which the Classis shall send him; but, if no particular directions are given, he may preach at his own discretion in any congregation that shall invite him.

11

SEC. 9. A candidate who has accepted a call must be examined for his becoming a Minister. In this final examination, besides a repetition of his previous trials

ARTICLES OF DORT, 1619.

EXPLANATORY ARTICLES, 1792.

previous trials in composition and sermonizing, the original languages of the sacred scriptures, and his knowledge of Theology, as well didactic as polemic; he is interrogated respecting the nature, and administration of the sacraments, the duties of the ministry, and his knowledge of ecclesiastical history, and of church government.

ARTICLE XI.

Upon giving satisfaction in the examination, the candidate subscribes the following formula, viz. ([1619, 53.]

"WE the underwritten, Ministers of the word of God, residing within the bounds of the Classis of N. N. do hereby sincerely, and in good conscience before the Lord, declare by this our subscription, that we heartily believe and are persuaded, that all the articles and points of doctrine contained in the Confession and Catechism of the Reformed Dutch Church, together with the explanation of some points of the aforesaid doctrine made in the national Synod, held at Dordrecht, in the year 1619, do fully agree with the word of God. We promise therefore, diligently to teach, and faithfully to defend the aforesaid doctrine, without either directly or indirectly contradicting the same by our public preaching or writings. We declare moreover, that we not only reject all errors that militate against this doctrine, and particularly those which are condemned in the above mentioned Synod; but that we are disposed to refute and contradict them, and to exert ourselves in keeping the Church pure from such errors. And if hereafter any difficulties, or different sentiments respecting the aforesaid doctrine should arise in our minds, we promise, that we will neither publicly nor privately, propose, teach or defend the same, either by preaching or writing, until we have first revealed such sentiment to the Consistory, Classis, and Synod, that the same may be there examined; being ready always, cheerfully to submit to the judgment of the Consistory, Classis, or Synod, under the penalty, in case of refusal, to be *ipso facto* suspended from our office. And further, if at any time the Consistory, the Classis, or Synod, upon sufficient grounds of suspicion, and to preserve the uniformity and purity of doctrine, may deem it proper to require of us a farther explanation of our sentiments respecting any particular article of the Confession of Faith, the Catechism, or the explanation of the National Synod, we do hereby promise to be always willing and ready to comply with such requisition, under the penalty above mentioned; reserving however to ourselves the right of an appeal, whenever we shall con-

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his previous trials in composition and sermonizing, the original languages of the Sacred Scriptures, Biblical Literature, and his knowledge of Theology, as well Didactic as Polemic; he shall be interrogated respecting the nature and administration of the sacraments, the duties of the ministry, and his knowledge of Ecclesiastical History, and a Church Government.

12

SEC. 10. Upon giving satisfaction in the examination, the candidate shall subscribe the following formula, viz. :—

“We, the underwritten, Ministers of the word of God, residing within the bounds of the Classis of N. N., do hereby sincerely, and in good conscience before the Lord, declare by this our subscription, that we heartily believe, and are persuaded, that all the articles and points of doctrine contained in the Confession and Catechism of the Reformed Dutch Church, together with the explanation of some points of the aforesaid doctrine made in the National Synod held at Dordrecht in the year 1619, do fully agree with the word of God. We promise, therefore, diligently to teach, and faithfully to defend the aforesaid doctrine, without either directly or indirectly contradicting the same by our public preaching or writings. We declare, moreover, that we not only reject all errors that militate against this doctrine, and particularly those which are condemned in the above-mentioned Synod; but that we are disposed to refute and contradict them, and to exert ourselves in keeping the church pure from such errors. And if hereafter any difficulties, or different sentiments respecting the aforesaid doctrine should arise in our minds, we promise that we will neither publicly nor privately propose, teach, or defend the same, either by preaching or writing, until we have first revealed such sentiment to the Consistory, Classis, or Synod, that the same may be there examined; being ready always cheerfully to submit to the judgment of the Consistory, Classis, or Synod, under the penalty, in case of refusal, to be *ipso facto* suspended from our office. And, farther, if at any time the Consistory, the Classis, or Synod, upon sufficient grounds of suspicion, and to preserve the uniformity and purity of doctrine, may deem it proper to require of us a farther explanation of our sentiments respecting any particular article of the Confession of Faith, the Catechism, or the explanation of the National Synod, we do hereby promise to be always willing and ready to comply with such requisition, under the penalty above mentioned, reserving, however, to ourselves the right of an appeal, whenever we shall conceive ourselves aggrieved by the sentence of the

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in composition and sermonizing, the original languages of the Sacred Scriptures, Biblical Literature, and his knowledge of Theology, as well Didactic as Polemic, he shall be interrogated respecting the nature and administration of the Sacraments, the duties of the ministry, and his knowledge of Ecclesiastical History and of Church Government.

12

SEC. 10. Upon giving satisfaction in this examination, the candidate shall subscribe the following formula, viz. :

“We, the underwritten, in becoming Ministers of the Word of God, within the bounds of the Classis of N. N., do hereby sincerely, and in good conscience before the Lord, declare, by this our subscription, that we heartily believe, and are persuaded, that all the articles and points of doctrine contained in the Confession and Catechism of the Reformed (Dutch) Church, together with the explanation of some points of the aforesaid doctrine made in the National Synod, held at Dordrecht, in the year 1619, do fully agree with the Word of God. We promise, therefore, diligently to teach, and faithfully to defend, the aforesaid doctrine, without either directly or indirectly contradicting the same by our public preaching or writings. We declare, moreover, that we not only reject all errors that militate against this doctrine, and particularly those which are condemned in the above-mentioned Synod, but that we are disposed to refute and contradict them, and to exert ourselves in keeping the Church pure from such errors. And, if hereafter any difficulties or different sentiments respecting the aforesaid doctrine should arise in our minds, we promise that we will neither publicly nor privately propose, teach, or defend the same, either by preaching or writing, until we have first revealed such sentiment to the Classis, that the same may be there examined; being ready always cheerfully to submit to the judgment of the Classis, under the penalty, in case of refusal, to be *ipso facto* suspended from our office. And, if at any time the Consistory, or Classis, upon sufficient grounds of suspicion, and to preserve the uniformity and purity of doctrine, may deem it proper to require of us an explanation of our sentiments respecting any particular article of the Confession of Faith, the Catechism, or the explanation of the National Synod, we do hereby promise to be always willing and ready to comply with such requisition, under the penalty above mentioned, reserving, however, to ourselves, the right of an appeal, whenever we shall conceive ourselves aggrieved by the ac-

ARTICLES OF DORT, 1619.

ART. IV.—(Continued.)

In public ordination, in the presence of the congregation, according to the form adopted for that purpose, accompanied with suitable engagements, exhortations, prayers, and imposition of hands by the Minister who presides at the ordination, and such other Ministers as may be present. Provided, however, that imposition of hands may be performed by the Classical assembly in the case of persons ordained as missionaries to form congregations in distant settlements, or to serve in churches that are under persecution. [1619, 7.]

ARTICLE V.

With respect to those already engaged in the ministry, and who are called to another congregation, such call shall be made in manner before mentioned, by the Consistory and Deacons, with the advice or approbation of the Classis; to which the Minister so called shall produce good ecclesiastical credentials of his doctrine and morals, and shall after publication in the church for three Sabbaths successively, as above mentioned, be installed under previous engagements, accompanied with prayer. [1619, 10; 1874, 17.]

ARTICLE VI.

No Minister shall be at liberty to accept of the charge of any particular service as *chaplain*, unless he is previously admitted, and qualified according to the preceding article; nor shall the acceptance of such service exempt him from being subject equally with others to the discipline of the church.

ARTICLE VII.

No person shall be ordained to the ministry of the word, without settling in some congregation, unless he be sent as a *Missionary* to churches under persecution, or employed to gather congregations, where none have as yet been established. [1619, 4; 1874, 15.]

ARTICLE VIII.

School-masters, mechanics, or others, who have not *regularly studied*, shall not be admitted to the office of the ministry, unless the best assurance be obtained of their singular talents, piety, humility, sobriety, good understanding, and discretion, together with the gifts of utterance. Whenever therefore such persons offer themselves for the ministry, the Classis having first obtained the approbation of Synod,* shall previously examine them; and, according to their proficiency, shall enjoin a course of private exercises; after which they shall be dealt with as shall be judged most conducive to edification. [1792, 23; 1874, 8.]

*This means a Provincial Synod, but in 1874, Art. 8, such duties are limited to the General Synod.

EXPLANATORY ARTICLES, 1792.

ceive ourselves aggrieved by the sentence of the Consistory, the Classis, or Particular Synod; and until a decision is made upon such appeal, we will acquiesce in the determination and judgment already passed."

ARTICLE XII.

Upon subscribing the aforesaid formula, a certificate, signed by the President, shall be given to the candidate; and the Synod, or Classis, before which the examination is held, shall fix a day for his ordination, and name at least three Ministers to attend, and assist at the same.

ARTICLE XIII.

The ordination shall be conducted with proper solemnity. A sermon suited to the occasion shall be preached by him who is named the moderator for that purpose; and the promises, directions, explanations of duty, with the laying on of hands, shall be agreeably to the form for that end expressly made and adopted.

ARTICLE XIV.

Every Minister must consider himself as wholly devoted to the Lord Jesus Christ in the service of the Church; and shall faithfully fulfil the obligations of his call, in preaching, catechising, and visiting his flock; and be instant in season and out of season; and by word and example always promote the spiritual welfare of his people. [1619, 10; 1874, 14.]

ARTICLE XV.

All the Ministers and Elders, regularly deputed, shall punctually attend the judicatories of which they are members; and for repeated neglect shall be subject to a reprimand, or such other censure as shall be judged proper; and their respective congregations are to consider themselves bound to afford them the opportunity of attendance.

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Consistory, the Classis, or Particular Synod; and until a decision is made upon such appeal, we will acquiesce in the determination and judgment already passed."

13

SEC. 11. Upon subscribing the aforesaid formula, a certificate, signed by the President, shall be given to the candidate; and the Classis before which the examination is held, shall fix a day for his ordination.

14

SEC. 12. The ordination shall be conducted by the Classis with proper solemnity, a sermon suited to the occasion shall be preached by him who has been appointed for that purpose, and the promises, directions, explanations of duty, with a laying on of hands, shall be agreeably to the form for that end expressly made and adopted.

15.

SEC. 13. *The office of a Minister* is to persevere in prayer and the ministry of the word; to dispense the sacraments; to watch over his brethren the Elders and Deacons, as well as over the whole congregation; and lastly, in conjunction with the Elders, to exercise Christian discipline, and to be careful that all things be done decently and in good order. Every minister must consider himself as wholly devoted to the Lord Jesus Christ in the services of the church; and shall faithfully fulfill the obligations of his call, in preaching, catechizing, and visiting his flock; and be instant in season and out of season; and by word and example always promote the spiritual welfare of his people.

16

SEC. 14. No person shall be ordained to the ministry of the word, without settling in some congregation, unless he be sent as a *Missionary* to churches, or employed to gather congregations where none have as yet been established.

17

SEC. 16. A minister of the word, being once lawfully called, in manner before mentioned, is bound to the service of the sanctuary, as long as he liveth. Therefore, he shall not be at liberty to devote himself to a *secular vocation*, except for great and important reasons, concerning which the Classis shall inquire and determine.

18

SEC. 16. No Minister, relinquishing the service of his own church, or being unattached to any particular congregation, shall be permitted to *preach indiscriminately* from place to place, without the consent and authority of the Classis; in like manner, no Minister may preach or administer the sacraments in any church, other than his own, without the consent of the Consistory of that church.

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tion of the Consistory or Classis; and, until a decision is made upon such appeal, we will acquiesce in the determination and judgment already passed."

13

SEC. 11. The Classis before which the examination of a candidate is held shall fix a day for his ordination, which ordination shall be conducted by the Classis with proper solemnity; a sermon suited to the occasion shall be preached, and the promises, directions, explanations of duty, with a laying on of hands, shall be agreeable to the form for that end expressly made and adopted; after which a certificate of his ordination, signed by the President, shall be given.

14

SEC. 12. The office of a Minister is to persevere in prayer and the ministry of the Word; to dispense the Sacraments; to watch over his brethren, the Elders and Deacons, as well as over the whole congregation; and lastly, in conjunction with the Elders, to exercise Christian discipline, and to be careful that all things be done decently and in good order. [1619, 16.] Every Minister must consider himself as wholly devoted to the Lord Jesus Christ in the services of the Church, and shall faithfully fulfill the obligations of his call, in preaching, catechizing, and visiting his flock; and be instant in season and out of season; and, by word and example, always promote the spiritual welfare of his people.

15

SEC. 13. No person shall be ordained to the ministry of the Word, without settling in some congregation, except for missionary or other ministerial* work under the direction of the Classis, or in foreign lands; and no person, when ordained, shall be at liberty to relinquish his calling as a Minister for any secular avocation, except for important reasons, concerning which the Classis shall inquire and determine. [1619, 4, 7, 12.]

*Amendment 1900, 830—1; 1901, 1124.

ARTICLES OF DORT, 1619.

EXPLANATORY ARTICLES, 1792.

ARTICLE IX.

Noviciates, popish priests, and monks, together with those who *forsake other sects*, shall not be admitted to the service of the church without great care and circumspection, nor until after a certain time of previous trial. [1874, 19-21.]

ARTICLE X.

A Minister, being lawfully called, may not *forsake the church, or congregation* where he is regularly settled, in order to accept a call elsewhere, without obtaining the previous consent of the Consistory and Deacons, and of those who have formerly borne those offices, together with the approbation of the Classis. And in like manner shall no church be permitted to receive him, before he has produced sufficient credentials of his regular dismission from the church, and Classis where he last officiated. [1619, 5; 1874, 17.]

ARTICLE XI.

In like manner the Consistory, as representing the congregation, shall be bound to provide their Ministers with a *decent support*; and shall not forsake them without the knowledge, and decision of the Classis; who shall determine, on complaint made of a deficiency of support, whether such Minister shall be removed, or not. [1792, 11, 16; 1874, 16.]

ARTICLE XII.

A Minister of the word being once lawfully called in manner before mentioned, is bound to the service of the sanctuary, as long as he liveth. Therefore he shall not be at liberty to devote himself to a *secular vocation*, except for great and important reasons, concerning which the Classis shall enquire and determine. [1874, 15.]

ARTICLE XIII.

If a Minister become *incapable* of performing the duties of his office, either through age, sickness, or otherwise, such Minister shall, notwithstanding, retain the honour and stile of his office, and be provided with an honourable support by the churches to which he hath ministered; provision is in like manner to be made for the widows and orphans of Ministers in general. [1619, 11; 1792, 16, 17; 1874, 16.]

ARTICLE XVI.

Ministers, who by reason of old age, or habitual sickness and infirmities, either of mind or body, are not capable of fulfilling the duties of the ministry, may, upon application, and sufficient proof of such incapacity being made to the Classis, be declared *emeriti*, and be excused from all further service in the Church during such infirmity; reserving however to them, the title, rank, and character, which before such declaration they enjoyed. In all such cases, the Classis shall make it a condition previous to any Minister's becoming *emeritus*, that the congregation enter into stipulations, obliging them to a reasonable, and annual support to their pastor who has grown old, or become sick and infirm in their service.

ARTICLE XVII.

Ministers declared *emeriti*, shall be amenable to the judicatories to which they belong; but they may not proceed to the administration of the sacraments, or celebration of marriage, while they continue *emeriti*, unless expressly permitted by the Classis.

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SEC. 17. Ministers, who by reason of old age, or habitual sickness and infirmities, either of mind or body, are not capable of fulfilling the duties of the ministry, may, upon application, and sufficient proof of such incapacity being made to the Classis, be declared *emeriti*, and be excused from all farther service in the church during such infirmity; reserving, however, to them the title, rank, and character, which before such declaration they enjoyed. In all such cases, before the Classis declares any Minister *emeritus*, they shall require a stipulation in writing from the Consistory to which he belongs, under their common seal, and signed by their President, to pay such Minister annually, in half yearly payments, during his exemption from pastoral service, for his support, such sum as the Classis shall deem reasonable, having due regard to the stated salary of such Minister, and the situation and ability of the congregation.

16

SEC. 14. Ministers who, by reason of old age, or habitual sickness and infirmities, either of mind or body, are not capable of fulfilling the duties of the ministry, may, upon application, and sufficient proof of such incapacity being made to the Classis, be declared *emeriti*, and be excused from all further services in the Church during such infirmity; reserving, however, to them the title, rank, and character which, before such declaration, they enjoyed. In all such cases, before the Classis declares any Minister *emeritus*, they may require a stipulation in writing from the Consistory to which he belongs, under their common seal, and signed by their President, to pay such Minister annually, in half-yearly payments, during his exemption from pastoral service, for his support, such sum as the Classis shall deem reasonable, having due regard to the stated salary of such Minister, and the situation and ability of the congregation. This stipulation shall at any time be subject to modification or discontinuance by the Classis.

ARTICLES OF DORT, 1619.

EXPLANATORY ARTICLES, 1792

ARTICLE XIV.

Whenever it shall become necessary that Ministers, for the reasons before-mentioned, or for any other cause, should *desist for a time* from the exercise of their office, (of which the Consistory is to judge) they shall, notwithstanding, continually be subject to the call of their congregations.

ARTICLE XV.

No Minister relinquishing the service of his own church, or being unattached to any particular congregation, shall be permitted to *preach indiscriminately* from place to place, without the consent and authority of the Synod, or Classis; in like manner no Minister may preach or administer the sacraments in any church other than his own, without the consent of the Consistory of that church. [1833, 18.]

ARTICLE XVI.

The *office of a Minister* is to persevere in prayer, and the ministry of the word; to dispense the sacraments; to watch over his brethren the Elders and Deacons, as well as over the whole congregation; and lastly, in conjunction with the Elders, to exercise Christian discipline, and to be careful, that all things be done decently and in good order. [1619, 23; 1792, 27; 1874, 14, 28.]

ARTICLE XVII.

Among the Ministers of the gospel, *equality* shall be preserved in their ministerial labours, and as far as possible in other things, agreeably to such arrangements as the Consistory, or if need be, the Classis shall make. A similar equality shall also be maintained among the Elders and Deacons. [1619, 84.]

ARTICLE XVIII.

All Ministers of the gospel are equal in rank and authority; all are Bishops, or Overseers in the Church; and all are equally Stewards of the mysteries of God. No superiority shall therefore be ever claimed or acknowledged by one Minister over another, nor shall there be any lords over God's heritage in the Reformed Dutch Churches. [1792, 38.]

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SEC. 18. For the regular obtaining of dismissals, when a Minister has received and accepted a call from another place, it is required that a neighbouring Minister of the same Classis to which the congregation belongs, be invited to be present, and superintend the dismissal of the Minister from his congregation, countersign the instrument of dismissal, and consider it as his duty to deliver the same, with a report upon the subject to the Classis; which report and document shall serve as a basis upon which the final dismissal and certificate of the Classis shall be founded. [Sec 74 below.]

[The above section was adopted a Rule of General Synod, 1800, 310, and in 1833 adopted in the Constitution.]

21

SEC. 19. All Ministers of the Gospel are equal in rank and authority; all are Bishops, or Overseers in the church; and all are equal Stewards of the mysteries of God. No superiority shall therefore be ever claimed or acknowledged by one Minister over another, nor shall there be any lords over God's heritage in the Reformed Dutch Churches.

22

SEC. 20. Consistories of vacant congregations shall not invite or permit Ministers of other denominations in this country, whose characters and standing are not known, to preach within their bounds, unless they exhibit satisfactory evidence in writing, of a recent date, of their regular authority for that purpose, and their good standing; and in all doubtful cases, such Consistories shall consult a Standing Committee of Classis to be appointed for that purpose.

23

SEC. 21. The judicatories of the church shall receive no Licentiates or Ministers under their care from any body of professing Christians, who maintain doctrines different from those of the Reformed Dutch Church, without an open and explicit declaration, on their part, that they have renounced such doctrines as contrary to the Holy Scriptures, and the standards of our church.

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SEC. 15. For the regular application for dismissal of a Minister from his charge, it is required that a neighboring Minister of the same Classis to which the congregation belongs, be invited to be present, and superintend the application for said dismissal of the Minister from his congregation, countersign it, and deliver it, with a report upon the subject, to the Classis, which report and document shall serve as a basis upon which the final dismissal and certificate of the Classis shall be founded. But it is provided, that whenever either Minister or Consistory shall not join in the application, that fact shall be plainly stated in the report above described, in which case no dismissal shall be made by the Classis except after a hearing of both Minister and Consistory in open Classis, of which hearing ten days' notice shall have first been given to both parties by the President of the Classis, whose warrant for such notice, and call of Classis, shall be the report above described. Nor shall any dismissal be effected under circumstances now specified, except by a vote of two-thirds of the members of the Classis present. [1619, 5, 10, 11.]

Minutes, 1780, 82; 1800, 310.

18

SEC. 16. All Ministers of the Gospel are equal in rank and authority; all are Bishops or overseers in the Church; and all are equal stewards of the mysteries of God. No superiority shall, therefore, be ever claimed or acknowledged by one Minister over another; nor shall there be any lords over God's heritage in the Reformed (Dutch) Churches. [1619, 84.]

19

SEC. 17. Consistories of vacant congregations shall not invite or permit Ministers of other denominations, whose characters and standing are not known, to preach within their bounds, unless they exhibit satisfactory evidence in writing, of a recent date, of their regular authority for that purpose, and their good standing; and, in all doubtful cases, such Consistories shall consult a Standing Committee of Classis, to be appointed for that purpose. [1619, 9.]

20

SEC. 18. The Classis shall receive no Licentiates or Ministers under their care from any body of professing Christians who maintain doctrines different from those of the Reformed (Dutch) Church, without an open and explicit declaration, on their part, that they have renounced such doctrines, as contrary to the Holy Scriptures, and the standards of our Church.

ARTICLE XVIII.

The office of the Teachers or Professors of Theology is to explain the holy scriptures, and vindicate the pure doctrines of the gospel against heresy and error.

II. PROFESSORS OF THEOLOGY.

ARTICLE XIX.

The distinction between the first and second office in the church, that is, between the Ministers of the word and Teachers of Theology, is founded in the nature of the respective offices. The former are those, who by preaching and ruling, instruct, and govern the church; and are, as such, denominated pastors or shepherds of the flock: the latter are those who are set apart only to teach and defend the truths of the gospel, and for that reason, are excused from fulfilling the pastoral duties. This distinction was noted in the early ages of the christian church.* It was attended to at the Reformation, and was productive of important benefits, especially with respect to the education of candidates for the holy ministry. The Reformed Dutch Church perseveres in preserving the same distinction and determines that the instructing, and preparing youth for the service of the sanctuary, shall not be left indiscriminately to every Minister, or any individual who may choose to assume that office.

**Pastores ac doctores.* Assentior Ambrosio, qui hæc quoque munera distinguit; nam ratio parum firma est quæ Hieronymum, et Augustinum movit ut confunderent nempe, quia copula duntaxat est interjecta. Fateor tamen Doctorum nomen late patere, ut I. Cor. xii Sed tamen apparet aliquod fuisse discrimen, quod in isto Compendio videtur vix locus esse synonymis. *Doctoris* igitur munus fuit verbum Domini fideliter explicare, et veluti Scholam ecclesiasticam regere, ut sincera doctrina dogmatum, et veræ interpretationes in ecclesia retinerentur, sicut docuit Alexandria Origines, ut explicatur Niceph. lib. Eccles. hist. v, Cap. 14. At *Pastorum* (qui et *Episcopi* dicebantur, ut I Pet. iii.) munus longe latius patet, nimirum verbo et oratione vacare, et Ecclesiam sibi commissam modis omnibus tueri: Ex quibus etiam satis perspicitur hæc duo munera perpetua esse oportere in Ecclesia Dei. Beza in Eps. ad Ephes. vi. 11.

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If an application be made for admission of a Minister from a church with which we are in correspondence, it shall be competent for the Classis, in case there be grounds of presumption against his doctrine and morals, to propose such inquiries as shall enable them to proceed with freedom in his case.

24

SEC. 22. With respect to foreigners, who claim the privilege of preaching the Gospel, no Consistory shall be permitted to invite any one of them, of whatever denomination, to preach, before he shall lay his credentials before the Classis to which such Consistory is subordinate, and be regularly accepted and authorized by them to exercise his ministry within their bounds; and no Classis shall be permitted to receive and accredit such foreign Minister, unless he produce to them, besides ample and regular certificates of his license or ordination, and of his dismission and recommendations, of recent date, from the competent church judicatory, letters of recommendation also from some known respectable character, in the country from which he has emigrated, to his correspondent in this country, stating the authenticity of his credentials, and the good character and standing of the bearer, as a Minister of the Gospel, and that he is an advocate of the doctrines of grace professed by the Reformed Church.

ARTICLE II.

OF TEACHERS OF THEOLOGY.

25

SECTION 1. As it is of the last importance that Professors of Theology should be sound in the faith, possess abilities to teach, and have the confidence of the churches, they shall always, for the greater security, be chosen and appointed by a majority of votes in the General Synod only. To prevent, as far as possible, the unhappy consequences of partiality, haste, or undue influence in obtaining an office of such consequence to the church, a nomination of one or more candidates shall be previously made, upon which the Synod shall fix a day when they will proceed to an election; provided that no appointment of a Professor in Theology shall ever be made on the same day on which he is nominated. An instrument certifying the appointment, and specifying the general duties of the office, shall be signed in the presence of the General Synod, by the President thereof, and by him be given, in the name of the church, to the person elected.

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SEC. 19. If any application be made for the admission of a Licentiate or Minister from other churches, it shall be the duty of the Classis to subject him to such examination as shall enable them to proceed with freedom in his case.

ARTICLE III.

OF TEACHERS OF THEOLOGY.

22

SECTION 1. As it is of the greatest importance that Professors of Theology should be sound in the faith, possess abilities to teach, and have the confidence of the churches, they shall always, for the greater security, be chosen and appointed by a vote of three-fourths of the members present in the General Synod. To prevent, as far as possible, the unhappy consequences of partiality, haste or undue influence in obtaining an office of such consequence to the Church, a nomination of one candidate not necessarily of its own members, may be made by each Classis, provided that such nomination be made twenty days before the meeting of the General Synod, and the name of the nominee be sent at once by the Stated Clerk of each Classis so nominating to the Stated Clerk of the General Synod.* Nominations additional to those made by the Classes not to exceed three may also be made by the General Synod,† provided that no election of a Professor of Theology shall ever be made

*Amendment, 1894, 77; 1895, 131-2.

†Amendment, 1900, 836; 1901, 1124.

ARTICLE XX.

Professors of Theology, have, as such, no power, jurisdiction, or government whatever in the church; but as they are Ministers who preach occasionally, they are entitled, when they stand in connection with any congregation, equally with other Ministers, to administer the sacraments, and to a seat and voice in ecclesiastical Assemblies. [1833, 28; 1874, 25.]

[*Resolved,*] That the Professor now to be appointed, or any Professor who may hereafter be appointed by this Synod, shall hold no pastoral change. 1819, 39.]

ARTICLE XXI.

As it is of the last importance that Professors of Theology should be sound in the faith, possess abilities to teach, and have the confidence of the churches, they shall always, for the greater security, be chosen and appointed by a majority of votes in the General Synod only. To prevent as far as possible the unhappy consequences of partiality, haste, or undue influence in obtaining an office of such consequence to the church, a nomination of one, or more candidates shall be previously made, upon which the Synod shall fix a day when they will proceed to an election; provided that no appointment of a professor in Theology shall ever be made on the same day in which he is nominated.—An instrument certifying the appointment, and specifying the duties of the office, shall be signed in the presence of the General Synod, by the president thereof, and by him be given, in the name of the church, to the person elected.

ARTICLE XXII.

No Professor of Theology shall be permitted to officiate, until he shall have subscribed the following formula, viz. [1619, 53.]

“WE, the underwritten, Professors of sacred Theology in the Reformed Dutch Church, by this our subscription, uprightly, and in good conscience before God, declare, that we heartily believe, and are persuaded, that all the articles and points of doctrine contained in the Confessions and Catechism of the Reformed Dutch Churches, together with the explanation of some points of the said doctrine, made in the national Synod, held at Dordrecht, in the year 1619, do fully agree with the word of God. We promise therefore, that we will diligently teach, and faithfully defend the aforesaid doctrine; and that we will not inculcate or write, either publicly or privately, directly or indirectly, any thing against the same. As also, that we reject

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on the same day on which he is nominated. From all those thus nominated the General Synod having fixed a day shall proceed to an election, provided that no one nominated shall be set aside, except by the regular process of balloting for an election. An instrument, certifying the appointment, and specifying the general duties of the office, shall be signed in the presence of the General Synod, by the President thereof, and by him be given, in the name of the Church, to the person elected.

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SEC. 2. No person shall be appointed to the office of a Professor who is not a Minister in good standing; and every Professor of Theology shall continue in his office during life, unless in case of such misbehavior as shall be deemed a violation of the obligations entered into at his appointment; or unless he voluntarily deserts or resigns his profession, or from age or infirmities becomes incapable of fulfilling the duties thereof; of all which the General Synod alone shall judge; and to that Synod a Professor of Theology shall always be amenable for his doctrine, mode of teaching, and moral conduct. [1792, 24.]

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SEC. 3. No Professor of Theology shall be permitted to officiate until he shall have subscribed the following formula, viz.: "We, the underwritten, in becoming Professors of Sacred Theology in the Reformed (Dutch) Church, by this our subscription, uprightly, and in good conscience before God, declare that we heartily believe, and are persuaded, that all the articles, and points of doctrine, contained in the Confession and Catechism of the Reformed (Dutch) Church, together with the explanation of some points of the said doctrine, made in the National Synod, held at Dordrecht, in the year 1619, do fully agree with the Word of God. We promise, therefore, that we will diligently teach, and faithfully defend, the aforesaid doctrine; and that we will not inculcate or write, either publicly or privately, directly or indirectly, anything against the same. As, also, that we reject not only all the errors which militate against this doctrine, and particularly those which are condemned in the above-mentioned Synod, but that we are disposed to refute the same, openly to oppose them, and to exert ourselves in keeping the Church pure from such errors. Should it nevertheless hereafter happen that any ob-

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SEC. 2. No person shall be appointed to the office of a Professor, who is not a Minister in good standing, and every Professor of Theology shall continue in his office during life, unless in case of such misbehaviour as shall be deemed a violation of the obligations entered into at his appointment; or unless he voluntarily deserts or resigns his profession; or from age or infirmities becomes incapable of fulfilling the duties thereof; of all which the General Synod alone shall judge; and to that Synod a Professor of Theology shall always be amenable for his doctrine, mode of teaching, and moral conduct.

27

SEC. 3. No Professor of Theology shall be permitted to officiate until he shall have subscribed the following formula, viz.:-

"We, the underwritten, Professors of Sacred Theology in the Reformed Dutch Church, by this our subscription, uprightly, and in good conscience before God, declare, that we heartily believe, and are persuaded, that all the articles and points of doctrine contained in the Confession and Catechism of the Reformed Dutch Churches, together with the explanation of some points of the said doctrine, made in the National Synod, held at Dordrecht, in the year 1619, do fully agree with the word of God. We promise, therefore, that we will diligently teach, and faithfully defend the aforesaid doctrine; and that we will not inculcate or write, either publicly or privately, directly or indirectly, anything against the same. As also, that we reject not only all the errors which mili-

not only all the errors which militate against this doctrine, and particularly those which are condemned in the above mentioned Synod; but that we are disposed to refute the same; openly to oppose them, and to exert ourselves in keeping the church pure from such errors. Should it nevertheless, hereafter happen, that any objections against the doctrine might arise in our minds, or we entertain different sentiments, we promise that we will not, either publicly or privately propose, teach, or defend the same, by preaching or writing, until we have first fully revealed such sentiments to the General Synod, to whom we are responsible; that our opinions may in the said General Synod receive a thorough examination, being ready always cheerfully to submit to the judgment of the General Synod, under the penalty, in case of refusal, to be censured by the said Synod. And whenever the General Synod, upon sufficient grounds of suspicion, and to preserve the uniformity and purity of doctrines, may deem it proper to demand from us a more particular explanation of our sentiments any article of the aforesaid confession, catechism or explanation of the national Synod, we promise hereby to be always willing and ready to comply with such demand, under the penalty before mentioned; reserving, to ourselves, the right of rehearing, or a new trial, if we shall conceive ourselves aggrieved in the sentence of the General Synod; during the dependance of which new trial, we promise to acquiesce in the judgment already passed, as well as finally to submit, without disturbing the peace of the churches, to the ultimate decision of the said General Synod."

ARTICLE XIX.

The congregations shall endeavour to raise public funds for the support of *Students in Theology*.

ARTICLE XX.

In churches where a number of able Ministers are settled, the practice of *discussing Theological theses* shall be instituted, that by such exercises some may be prepared for the ministry; pursuing, however, therein, the special appointment and order of the General Synod.

ARTICLE XXIII.

As no student can be admitted to a public examination before any Classis or Synod, unless he shall produce a document under the hand and seal of a Professor of Theology, appointed by the General Synod; (See expl. art. 3.) so it shall be the duty of every Professor, after repeated private examinations, faithfully, and impartially, to certify the progress and attainments of every student, who has attended the lectures of the said Professor for two years, or may have studied the same term, under some person for that purpose expressly named by the General Synod, and who shall apply to such Professor for a certificate, and recommendation. All regulations respecting any further term for study, or any particular dispensation, which peculiar circumstances may render necessary in the case of any students in Theology shall be formed by the General Synod alone; to which, as well the Professors, as the Classes or Particular Synods shall submit, and always conform themselves. [1619, 8; 1792, 2; 1874, 8.]

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tate against this doctrine, and particularly those which are condemned in the above-mentioned Synod; but that we are disposed to refute the same, openly to oppose them, and to exert ourselves in keeping the church pure from such errors. Should it nevertheless hereafter happen, that any objections against the doctrine might arise in our minds, or we entertain different sentiments, we promise that we will not, either publicly or privately, propose, teach, or defend the same, by preaching or writing, until we have first fully revealed such sentiments to the General Synod, to whom we are responsible; that our opinions may in the said General Synod receive a thorough examination, being ready always cheerfully to submit to the judgment of the General Synod, under the penalty, in case of refusal, to be censured by the said Synod. And whenever the General Synod, upon sufficient grounds of suspicion, and to preserve the uniformity and purity of doctrines, may deem it proper to demand from us a more particular explanation of our sentiments respecting any article of the aforesaid Confession, Catechism, or Explanation of the National Synod, we promise hereby to be always willing and ready to comply with such demand, under the penalty before-mentioned; reserving to ourselves the right of rehearing, or a new trial, if we shall conceive ourselves aggrieved in the sentence of the General Synod; during the dependence of which new trial, we promise to acquiesce in the judgment already passed, as well as finally to submit, without disturbing the peace of the churches, to the ultimate decision of the said General Synod."

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jections against the doctrine might arise in our minds, or we entertain different sentiments, we promise that we will not, either publicly or privately, propose, teach, or defend the same, by preaching or writing, until we have first fully revealed such sentiments to the General Synod, to whom we are responsible; that our opinions may, in the said General Synod, receive a thorough examination, being ready always cheerfully to submit to the judgment of the General Synod, under the penalty, in case of refusal, to be censured by the said Synod. And whenever the General Synod, upon sufficient grounds of suspicion, and to preserve the uniformity and purity of doctrines, may deem it proper to demand from us a more particular explanation of our sentiments respecting any article of the aforesaid Confession, Catechism, or Explanation of the National Synod, we promise hereby to be always willing and ready to comply with such demand, under the penalty before mentioned; reserving to ourselves the right of rehearing, or a new trial, if we shall conceive ourselves aggrieved in the sentence of the General Synod; during the dependence of such new trial, we promise to acquiesce in the judgment already passed, as well as finally to submit, without disturbing the peace of the churches, to the ultimate decision of the said General Synod."

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SEC. 4. No Professor, while in office, shall have the pastoral charge of any congregation, or sit as a member of any ecclesiastical assembly or judicatory; but, as a Minister of the Gospel, may preach, and administer, or assist in administering, the Sacraments in any congregation, with the consent of the Minister or Consistory. [1792, 20.]

[Proposed amendment to allow Professors to be members of General Synod: 1892, 508, 568; 1893, 710, 771-3; 1894, 78; rejected, 1895, 132, 136.]

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SEC. 5. A Professor shall not be at liberty to resign his office without the consent of the General Synod, except upon giving three months' previous notice to the President of that body, of his intention so to do.

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SEC. 6. A Professor of Theology, being amenable only to the General Synod, shall, when entering on the discharge of his duties, take a dismissal from the Judicatory with which he is connected; and on retiring from office shall be dismissed to such Ecclesiastical judicatory as he may elect; or in case of his failure so to elect, to the Judicatory from which he was dismissed to the care of the General Synod.*

*Amendment: 1900, 836; 1901, 1124.

ARTICLES OF DORT, 1619.

EXPLANATORY ARTICLES, 1792.

ARTICLE XXI.

The Consistories in every congregation shall be careful to provide good School-masters, who are able, not only to instruct children in reading, writing, grammar, and the liberal sciences; but also to teach them the catechism, and the first principles of religion. [1619, 54.]

ARTICLE XXII.

The *Elders shall be chosen* by the suffrages of the Consistory, and of the Deacons: in making this choice it shall be lawful, as shall best suit the situation of each church, either to nominate as many Elders, as shall be judged necessary, for the approbation of the members in full communion, and upon their being approved, and found acceptable, to confirm them with public prayers and engagements; or, to propose a double number, that the one half of those nominated may be chosen by the members, and in the same manner confirmed in their office. In either mode of election, the confirmation is to be agreeable to the form instituted for that purpose. [1833, 32-35, 50; 1874, 30-34.]

ARTICLE XXIII.

The *office of Elders* (besides what is common to them with the Ministers of the word, expressed in Art. XVI) is, to take heed that the Ministers, together with their fellow-Elders and Deacons, faithfully discharge their respective duties; and also, before, or after the Lord's supper, as time and circumstances permit, and as shall be most for the edification of the congregation, to assist in performing visitations, in order particularly to instruct and comfort the members in full communion, as well as to exhort others to the regular profession of the Christian religion. [1619, 16; 1792, 63; 1874, 68.]

ARTICLE XXIV.

The *Deacons shall be chosen*, approved, and confirmed, in the same manner as the Elders. [1792, 26; 1833, 32, 33; 1874, 30, 32.]

ARTICLE XXIV.

Every Professor of Theology shall continue in his office during life, unless in case of such misbehaviour as shall be deemed a violation of the obligations entered into at his appointment; or unless he voluntarily deserts or resigns his profession; or from age or infirmities becomes incapable of fulfilling the duties thereof; of all which the General Synod alone shall judge; and to that Synod a Professor of Theology shall always be amenable for his doctrine, mode of teaching, and moral conduct. [1874, 23.]

ARTICLE XXV.

The General Synod will endeavour to procure and preserve a proper fund for the support of the Professorship of Theology; that the persons set apart for that office, may not be dependant upon any particular congregation, while they are employed for the common benefit of all the churches.

III. ELDERS AND DEACONS.

ARTICLE XXVI.

The manner of choosing Elders and Deacons, is not rigidly defined: A double number may be nominated by the Consistory, out of which the members of the Church may choose those who shall serve.—Or, all the members may unite in nominating and choosing the whole number without the interference of the Consistory.—Or, the Consistory, for the time being, as representing all the members, may choose the whole, and refer the persons thus chosen, by publishing them in the church, for the approbation of the people. This last method has been found most convenient, especially in large churches, and has long been generally adopted. But where that, or either of the other modes has for many years been followed in any church, there shall be no variation or change, but by previous application to the Classis, and express leave first obtained for altering such custom. [1619, 22, 24; 1874, 32.]

ARTICLE XXVII.

The Elders, with the Ministers of the word, constitute what the Reformed Dutch Church properly calls, the Consistory. But as the Deacons have always in America, where the congregations were at first very small, (See Synod Dord. Art. 38.) been joined with the Elders; and wherever charters have been obtained, are particularly named, as forming with them one Consistory, it is necessary to define their joint as well as respective powers. From the form of their ordination it is evident, that to the Elders, together with

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SEC. 4. No Professor, while in office, shall have the Pastoral charge of any congregation, or be a member of any Ecclesiastical Assembly or Judicatory; but, as a Minister of the Gospel, may preach, and administer, or assist in administering the sacraments in any congregation with the consent of the Minister or Consistory.

[Proposed amendment to allow Professors to be members of General Synod. 1865, 549, 615; rejected, 1866, 86.]

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SEC. 5. A Professor shall be at liberty to resign his office, by sending in his resignation to the President of General Synod, on the first day of any regular meeting, and giving six months' previous notice to the said President of his intention to do so.

ARTICLE III.

OF THE OFFICES OF ELDERS AND DEACONS.

ARTICLE IV.

OF THE OFFICES OF ELDERS AND DEACONS.

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SECTION 1. The *office of Elders* (besides what is common to them with the Ministers of the Word, expressed in Chapter I., Article I., Section 13,) is, to take heed that the Ministers, together with their fellow-Elders and Deacons, faithfully discharge their respective duties; and also, especially before or after the Lord's supper, as time and circumstances permit, and as shall be most for the edification of the congregation, to assist in performing visitations, in order particularly to instruct and comfort the members in full communion, as well as to exhort others to the regular profession of the Christian religion.

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SEC. 1. The office of Elders is, in conjunction with Ministers of the Word, to exercise Christian discipline, and to be careful that all things be done decently and in order; to take heed that the Ministers, together with their fellow Elders and Deacons, faithfully discharge their respective duties; and also, especially before or after the Lord's Supper, as time and circumstances permit, and as shall be most for the edification of the congregation, to assist in performing visitations, in order particularly to instruct and comfort the members in full communion, as well as to exhort others to the regular profession of the Christian religion. [1619, 23; 1792, 27.]

ARTICLES OF DORT, 1619.

ARTICLE XXV.

The *office peculiar to the Deacons* is, diligently to collect the alms and other monies appropriated for the use of the poor, and with the advice of the Consistory, cheerfully and faithfully to distribute the same to strangers, as well as to those of their own household, according to the measure of their respective necessities; to visit and comfort the distressed, and to be careful that the alms be not misused; of the distribution of which, they shall render an account in Consistory, at such time as the said Consistory shall determine, and in the presence of so many of the congregation as may choose to attend. [1874, 29.]

EXPLANATORY ARTICLES, 1792.

the Ministers of the word, is committed the spiritual government of each church; while to the Deacons belong the obtaining charitable assistance and the distribution of the same in the most effectual manner for the relief and comfort of the poor. When joined together in one board, the Elders and Deacons have all an equal voice in whatever relates to the temporalities of the church, to the calling of a Minister, or the choice of their own successors; in all which, they are considered as the general and joint representative of the people: but in admitting members to full communion; in exercising discipline upon those who have erred from the faith, or offended in morals; and in choosing delegates to attend the Classis, the Elders, with the Ministers, have alone a voice. [1833, 50; 1874, 43.]

Notwithstanding, as most of the Consistories still remain small, it is resolved that the respective powers may remain blended; and the Elders and Deacons continue to unite in executing the joint rights of a Consistory respecting all the objects of the respective offices as hitherto they have done: and no change in any congregation shall in this matter be introduced, without first making application for that purpose to the Classis, and obtaining an express regulation for the distinct and separate administration of the respective powers of the Elders and Deacons.

As many difficulties are known to have arisen in the minds of Deacons, respecting the application of monies collected by them in the churches, to any other purposes than those of immediate charity; it becomes necessary to explain this subject, and remove the difficulties, by declaring that the design and object of the collection are not only the relief of the poor, but also the necessities of the congregation.—Charity extends to the souls of men as well as their bodies; and procuring the gospel for the poor is the highest benefit. If the abilities of the congregation therefore, are not adequate to the building of a church, or maintaining a Minister, by means of subscription, or any other fund, there is no doubt, but the Deacons may, in good conscience assist from their collections, and bestow as much as can be spared from the immediate wants of the suffering poor. Finally, as the Deacons in every church are to be considered as serving the church, so they are in that service, subordinate to the rule and government of the church which is vested in the Consistory, (See Art. 25, of Syn. Dord.) and they ought to submit to the advice and direction of the same. But where no particular directions interfere, the Deacons must proceed agreeably to their own discretion. [1619, 25.]

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SEC. 2. The office peculiar to the Deacons is, diligently to collect the alms and other moneys appropriated for the use of the poor, and with the advice of the Consistory, cheerfully and faithfully to distribute the same to strangers, as well as to those of their own household, according to the measure of their respective necessities; to visit and comfort the distressed, and to be careful that the alms be not misused; of the distribution of which, they shall render an account in Consistory, at such time as the said Consistory shall determine, and in the presence of so many of the congregation as may choose to attend. Should more be collected than the necessities of the poor may require, such surplus may, with the consent of the Consistory, be devoted to other purposes, connected with the wants of the church.

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SEC. 3. In all cases the Elders and Deacons shall be chosen from the male members of the church, in full communion, and in forming new churches, they shall be chosen by the male communicants; at whose election a neighbouring Minister of the Reformed Dutch Church shall preside; and notice of the time and place of such election shall be published at least two Sabbaths, in the

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SEC. 2. The office peculiar to the Deacons is diligently to collect the alms and other moneys appropriated for the use of the poor, and, with the advice of the Consistory,* cheerfully and faithfully to distribute the same to strangers, as well as to those of their own household, according to the measure of their respective necessities; to visit and comfort the distressed, and to be careful that the alms be not misused; of the distribution of which they shall render an account in Consistory, at such time as the said Consistory shall determine, and in the presence of so many of the congregation as may choose to attend. Should more be collected than the necessities of the poor may require, such surplus may, with the consent of the Consistory, be devoted to other purposes, connected with the wants of the Church. [1619, 25; 1792, 27.]

*"Consistory" used here in old sense of "Ministers and Elders;" 1792, 27.

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SEC. 3. In all cases the Elders and Deacons shall be chosen from the male members of the Church in full communion. [1619, 22, 24; 1792, 26.]

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SEC. 4. In forming new churches, the Elders and Deacons shall be chosen by the male communicants, who shall have attained the age of eighteen years,* and a neighbouring Minister of the Reformed Church shall preside, and notice of the time and place of such election shall be published, at least two Sabbaths, in the church, or usual place of worship, previous to the election. [Compare Art. 44.]

*Amendment: 1889, 834; 1890, 114.

ARTICLES OF DORT 1619.

ARTICLE XXVI.

The Deacons shall endeavour to maintain a good correspondence with the *Overseers of Poor-houses*, and other public Almoners, in order that the alms may be the better distributed among those whose necessities are the greatest.

ARTICLE XXVII.

The Elders and Deacons shall *serve two years*, and the one half be changed annually, and others appointed in their room, unless the situation or advantage of some particular churches should otherwise require. [1833, 52.]

ARTICLE XXVIII.

As it is the duty of *Christian Magistrates* to countenance the worship of God, to recommend religion by their example, and protect the members of the community in the full and regular exercise of religious liberty; so it is the duty of Ministers, Elders, and Deacons, zealously and faithfully to inculcate upon all their congregations, that obedience, love, and homage, which they owe to the Magistrates. All ecclesiastical persons shall, by their own good conduct, in this respect, give an example to the congregations; and, by a becoming reverence, endeavor to excite and maintain the favourable attention of government to the churches; to the end that each mutually fulfilling their respective duties in the fear of the Lord, all suspicion and jealousy may be prevented, and a happy confidence, conducive to the welfare of the churches, be preserved.

EXPLANATORY ARTICLES, 1792.

ARTICLE XXVIII.

In order to lessen the burthen of a perpetual attendance upon ecclesiastical duties, and by a rotation in office to bring forward deserving members, it is the established custom, in the Reformed Dutch Church, that Elders and Deacons remain only two years in service; after which they retire from their respective offices, and others are chosen in their places; the rotation being always conducted in such a manner, that only one half of the whole number retire each year. (See Syn. Dord. Art. 27.) But this does not forbid the liberty of immediately choosing the same persons again, if from any circumstances it may be judged expedient to continue them in office, by a re-election.

ARTICLE XXIX.

When matters of peculiar importance occur, particularly in calling a Minister, building of churches, or whatever relates immediately to the peace and welfare of the whole congregation, it is usual (and it is strongly recommended upon such occasions always) for the Consistory to call together all those who have ever served as Elders or Deacons, that by their advice and counsel they may assist the members of the Consistory. These, when assembled, constitute what is called the *great Consistory*. From the object, or design of their assembling, the respective powers of each are easily ascertained: Those who are out of office, have only an advisory or counselling voice; and, as they are not actual members of the board or corporation, cannot have a decisive vote. After obtaining the advice, it rests with the members of the Consistory to follow the counsel given them, or not, as they shall judge proper. But, unless very urgent reasons should appear to the contrary, it will be prudent and expedient in all cases, to comply with the advice of those, who from their numbers and influence in the congregation, may be supposed to speak the language of the people, and to know what will be most for edification and peace. [1619, 10; 1874, 57.]

ARTICLE XXX.

An office, the object of which solely respects keeping in repair the churches, the parsonage, and school-houses, and executing the orders which the Consistory, from time to time, may make in regard to them, has, in most congregations, been appointed by the title of *Church-Masters*. These are annually elected by the Consistory, and may be continued where it has been customary, and is approved: for the Consistory may appoint two or more of their own body, as a standing committee for that purpose, at their own discretion, and as they shall find to be most convenient.

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church or usual place of worship, previous to the election.

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SEC. 4. The manner of choosing Elders and Deacons in churches already organized, shall be as follows: A double number may be nominated by the Consistory, out of which the members of the church in full communion, may choose those who shall serve.—Or, all the said members may unite in nominating and choosing the whole number without the interference of the Consistory.—Or, the Consistory, for the time being, as representing all the members, may choose the whole, and refer the persons thus chosen, by publishing them in the church, for the approbation of the people. This last method has been found most convenient, especially in large churches, and has long been generally adopted. But where that, or either of the other modes has for many years been followed in any church, there shall be no variation or change, but by previous application to the Classis, and express leave first obtained for altering such custom.

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SEC. 5. The Elders and Deacons shall be chosen to serve two years, except when chosen to fill a vacancy or vacancies occasioned by death, removal out of the congregation, resignation, or dismissal from office, by the sentence of the Consistory; in either of which cases, the person or persons chosen to fill such vacancy or vacancies, shall serve for the residue of the term only.

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SEC. 6. In order to avoid the inconvenience of an entire change at one time, the first Elders and Deacons of new congregations shall, at the first meeting of the Consistory after their ordination, be put into two classes, and the classes be marked Numbers 1 and 2, and the names to be put into each class shall be determined by ballot, and the term of service in Consistory of those in the first class shall expire at the end of the first year, so that one half of the whole number of Elders and Deacons may be elected annually. The same course shall be pursued by all the Consistories when they shall deem it requisite to enlarge the number of their Elders and Deacons, so far as relates to the additional number of members chosen by them. But this does not forbid the liberty of immediately choosing the same persons again, if from any circumstances it may be judged expedient to continue them in Consistory by a re-election.

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SEC. 5. In churches already organized, the manner of choosing Elders and Deacons shall be as follows:—A double number may be nominated by the Consistory, out of which the members of the Church in full communion who shall have attained the age of eighteen years* may choose those who shall serve;—or, all the said members may unite in nominating and choosing the whole number without a previous nomination by the Consistory;—or, the Consistory, for the time being, as representing all the members, may choose the whole. [1619, 22, 24.] The result of such choice shall be published in the church, or usual place of worship of the congregation, three successive Sabbaths previous to their ordination, to the end that all lawful objections to such ordination may be offered to, and duly adjudicated by, the Consistory. [1833, 52.] But where either of these modes has for many years been followed in any church, there shall be no variation or change but by application of the Consistory, or upon the application of a majority of the members of the Church in full communion† to the Classis, and express leave first obtained for altering such custom.

*Amendment: 1889, 834; 1890, 114.

†Amendment: 1888, 608; 1889, 830.

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SEC. 6. The Elders and Deacons shall be chosen to serve two years, except in cases of vacancy occasioned by death, removal out of congregation, resignation, or dismissal from office by a judicial sentence of the Consistory; in either of which cases, the person or persons chosen shall serve for the residue of the term only.

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SEC. 7. In order to avoid the inconvenience of an entire change at one time, the first Elders and Deacons of new congregations shall, at the first meeting of the Consistory after their ordination, determine, by lot, who of their number shall serve one year, and who shall serve two years; so that one half of the whole number of both Elders and Deacons may thereafter be elected annually. The same course shall be pursued in enlarging Consistories, so far as relates to the additional members. Elders and Deacons may be re-elected, but in such case need not be re-ordained.

ARTICLES OF DORT, 1619.

II. OF ECCLESIASTICAL ASSEMBLIES.

ARTICLE XXIX.

The ECCLESIASTICAL ASSEMBLIES, which shall be maintained, are of four kinds, viz.:

1. *Consistorial.*
2. *Classical.*
3. *The Particular Synod.*
4. *The General, or National Synod.*

ARTICLE XXX.

In those Assemblies, *ecclesiastical matters* only shall be transacted, and that in an ecclesiastical manner. A greater Assembly shall take cognizance of those things alone which could not be determined in a lesser, or that appertain to the churches or congregations in general, which compose such an assembly. [1874, 36.]

ARTICLE XXXI.

If any person conceive himself aggrieved by the decision of a lesser Assembly, he shall have the liberty and right of *appealing* to a higher; and that which is determined by a majority of voices in such Assembly, shall be held decisive and binding, unless it can be demonstrated to be contrary to the word of God, and these articles. [1833, 42; 1874, 109-114.]

ARTICLE XXXII.

The *transactions* of all Ecclesiastical Assemblies shall begin with prayer, and conclude with thanksgiving.

ARTICLE XXXIII.

Those who are delegated to attend the Assemblies, shall bring with them *credentials*, and instructions, signed by those who send them; and such only shall be entitled to a decisive vote.

ARTICLE XXXIV.

In all Assemblies there shall be a President, and Secretary. The business of the *Secretary* shall be to register whatever is deemed worthy of being entered in the minutes. [1792, 33; 1874, 39, 48, 49.]

ARTICLE XXXV.

The office of the *President* is to state and explain the business which is to be transacted; to preserve order; to silence the captious, and those who are too vehement in debate, and to inflict upon them proper censure in case of disobedience. The office of President shall cease when the Assembly rises.

ARTICLE XXXVI.

A Classis hath the same *jurisdiction* over a Consistory, which a Particular Synod hath over a Classis, and a General Synod over a Particular.

EXPLANATORY ARTICLES, 1792.

II. OF ECCLESIASTICAL ASSEMBLIES.

ARTICLE XXXI.

All Ecclesiastical Assemblies possess a right to judge and determine upon matters within their respective jurisdictions, and which are regularly, and in an ecclesiastical manner, brought before them. As every individual, who judges himself aggrieved, has a right of appealing from the decision of a lower Assembly to an higher; so it is permitted to lower Assemblies, when difficult or important cases are brought before them, to postpone a final determination, until they have laid the whole before an higher Assembly. In all such references from a lower Assembly to an higher, the latter may remit the case, with proper advice, back to the former, to be there decided; or, if it shall appear to be very important, and what may affect in its consequences, the general welfare of the churches, the higher Assembly may take the case under its own immediate cognizance, and proceed in the same, *either de novo*, or upon the evidence produced in the records of the lower Assembly. [1833, 42; 1874, 109-114.]

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CHAPTER II.

OF ECCLESIASTICAL ASSEMBLIES.

ARTICLE I.

Of Ecclesiastical Assemblies in general.

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SEC. 1. The Ecclesiastical Assemblies which shall be maintained, are,

1. Consistorial.
2. Classical.
3. Synodical.

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SEC. 2. In these assemblies *ecclesiastical matters* only shall be transacted, and that in an ecclesiastical manner. A greater assembly shall take cognizance of those things alone which could not be determined in a less, or that appertain to the churches or congregations in general, which compose such an assembly.

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SEC. 3. The *transactions* of all Ecclesiastical Assemblies shall begin and conclude with prayer.

39

SEC. 4. Those who are delegated to attend the assemblies shall bring with them *credentials*, signed by those who send them; and such only shall be entitled to a vote.

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SEC. 5. In all assemblies there shall be a President and Secretary. The business of the *Secretary* shall be to keep a faithful record of all the proceedings. The office of the *President* is to state and explain the business which is to be transacted; to preserve order; and in general to maintain that decorum and dignity becoming a judicatory of the Church of Christ.

41

SEC. 6. A Classis has the same *jurisdiction* over a Consistory, which a Particular Synod has over a Classis, and a General Synod over a Particular.

42

SEC. 7. Any individual conceiving himself to be personally aggrieved or injured by the decision of a lower Judicatory, may appeal therefrom to the judgment of an higher Judicatory; and any lower Judicatory, as a Consistory or Classis, esteeming itself aggrieved by the judgment or censure of a higher, enjoys the same privilege [except that the Particular Synod shall be a Court of final appeal for all causes that have, in accordance with the provisions of the Constitution, been tried originally in the Consistory, unless as many members of the Particular Synod as there are Classes composing said Synod shall, within ten days after the adjournment of the same, file with the President of the Particular Synod a certificate to the effect that in their judgment any cause originating in the Consistory which has been reviewed by the Particular Synod, is a proper case for the action of the General Synod, in which case an appeal may be taken to the higher judicatory: Amendment, 1869, 633; Adopted, 1871, 277:]

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ARTICLE V.

OF ECCLESIASTICAL ASSEMBLIES IN GENERAL.

35

SEC. 1. The Ecclesiastical Assemblies which shall be maintained are:

1. Consistorial.
2. Classical.
3. Synodical.

36

SEC. 2. In these assemblies, ecclesiastical matters only shall be transacted, and that in an ecclesiastical manner. A greater assembly shall take cognizance of those things alone which could not be determined in a less, or that appertain to the churches or congregations in general which compose such an assembly. [1619, 30; 1792, 31.]

37

SEC. 3. The *transactions* of all Ecclesiastical Assemblies shall begin and conclude with prayer.

38

SEC. 4. Those who are delegated to attend the assemblies shall be admitted on *credentials*, signed by those who send them; and such only shall be entitled to a vote. [1619, 33.]

39

SEC. 5. In all assemblies there shall be a President and Clerk. The duty of the President shall be to state and explain the business which is to be transacted, to preserve order, and, in general, to maintain that decorum and dignity becoming a Judicatory of the Church of Christ. The duty of the Clerk shall be to keep a faithful record of all the proceedings.

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SEC. 6. A Classis has the same *jurisdiction* over a Consistory which a Particular Synod has over a Classis, and the General Synod over a Particular.

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but in such case the appeal must be made by the Judicatory as such when regularly convened, and not by any individuals belonging to it. Every individual appealing, is bound to give his appeal, with the reasons thereof, in writing, to the Judicatory appealed from, or to the President thereof, at the most in ten days after notice of his intention; which notice is to be given at the time when he conceives himself aggrieved; and on default his appeal falls.

The appeal of a Consistory or Classis may be made after the session of the Judicatory at which the decision appealed from was given, but it must be made known and the reasons of it stated in writing to the President, a reasonable length of time before the next meeting of the higher Judicatory to which the appeal is made.

If the appellant give notice and satisfactory reasons to the President of the Judicatory to which the appeal is made that he cannot attend at their next stated meeting, his appeal shall lie over to their next following stated meeting; but if no such notice and reason be given, and he does not appear to prosecute his appeal, it shall be considered as relinquished.

It shall be the duty of the several lower ecclesiastical assemblies, from whose acts, proceedings, or decisions any appeal is made, to transmit a certified copy of the act, proceeding, or decision so appealed from, signed by the President, and countersigned by the Clerk, together with the appeal and reasons accompanying the same to the assembly appealed to at the next regular meeting thereof. [1874, 109-114.]

43

SEC. 8. No member of an ecclesiastical assembly shall be allowed to protest against any of its acts; any member who dissents from any such acts, shall have a right to require the names of all the members present, who vote for or against the same, to be entered in the minutes, and published therewith for the information of all concerned.

44

SEC. 9. In order to prevent vexation and delay in the judicial proceedings of any ecclesiastical assembly by means of successive appeals in the progress of any trial or investigation, the party who may consider himself aggrieved by any decision, upon any incidental question which may arise before a final sentence is pronounced, may state his objections to such decision, and require to have the same noted in the minutes of the proceedings, to the end that he may avail himself thereof on an appeal from the final sentence, without arresting the progress of such investigation or trial. And in such cases every decision objected to, as well

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SEC. 7. No member of an Ecclesiastical Assembly shall be allowed to protest against any of its acts; any member who dissents from any such acts shall have a right to require the names of all the members present who vote for or against the same, to be entered in the minutes, and published therewith for the information of all concerned. [1833, 93.]

ARTICLE XXXVII.

In all churches there shall be a **consistory** composed of the Ministers and Elders, who shall meet together at least once every week; and when met, the Ministers shall preside and moderate the business. If there be a plurality of Ministers, they shall preside and direct in rotation.

1. OF CONSISTORIES.

ARTICLE XXXII.

The particular spiritual government of the congregation is committed to the Consistory. It is therefore their duty at all times to be vigilant, to preserve discipline, and to promote the peace and spiritual interest of the congregation. Particularly, before the celebration of the Lord's Supper, a faithful and solemn inquiry is to be made, by the president of the Consistory; whether to the knowledge of those present, any member in full communion had departed from the faith, or in walk or conversation has behaved unworthy the Christian profession? that such as are guilty may be properly rebuked, admonished, or suspended from the privilege of approaching the Lord's Table, and all offences may be removed out of the Church of Christ.

ARTICLE XXXIII.

Every Consistory shall keep a record of its own acts and proceedings. And in every congregation, a distinct and fair register shall be preserved by the Minister, of every baptism and marriage there celebrated, and of all who are received as members in full communion. [1619, 34, 60; 1792, 57.]

ARTICLE XXXIV.

Consistories possess the right of calling Ministers for their own congregations. But in exercising this right they are bound to use their utmost endeavours, either by consulting with the great Consistory, or with the congregation at large, to know what person would be most acceptable to the people.

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as the objections, shall be distinctly stated in the minutes of such assembly, and sent up with the appeal to the appellate Judicatory for review. [1874, 117.]

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SEC. 10. Individuals who have voted in a lower court upon a case which is carried up by appeal, shall not be at liberty to vote upon the trial of the appeal in the higher courts. [1874, 118.]

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SEC. 11. In any decision or adjudication of an ecclesiastical court which the minority, or any member of the minority may regard as injuriously affecting the interests of truth, or of vital godliness, may present the same to the Classis, Particular or General Synod, by way of complaint, for their examination and supervision. [1874, 119.]

47

SEC. 12. This complaint, if entertained, brings the whole proceedings in the case under the review of the superior Judicatory. [1874, 120.]

48

SEC. 13. No person shall be admitted to a seat in any of our ecclesiastical assemblies as an advisory member.

ARTICLE II.
Of Consistories.

49

SEC. 1. The Elders and Deacons, together with the Minister or Ministers, if any, shall form a Consistory, and the Minister shall preside at all consistorial meetings; but in the absence of a Minister, the Consistory may appoint one of the Elders to be their president *pro tem.*, and it shall be competent for the several Consistories to prescribe the mode and time of calling their meetings. If there be a plurality of Ministers, they shall preside in rotation.

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SEC. 2. The Elders, with the ministers of the word, constitute what in the original Article of Church Government is properly called the Consistory. But as the Deacons have always in America, where the congregations were at first very small, (See Synod Dord. Art. 38.) been joined with the Elders; and wherever charters have been obtained are particularly named, as forming with them one Consistory, it is necessary to define their joint as well as respective powers. From the form of their ordination, it is evident, that to the Elders, together with the Ministers of the word, is committed the spiritual government of the church; while to the Deacons belong the obtaining charitable assistance, and the distribution of the same, in the most effectual manner for the relief and comfort of the poor.

ARTICLE VI.
OF CONSISTORIES.

42

SEC. 1. The Elders and Deacons, together with the Minister or Ministers, if any, shall form a Consistory, and the Minister shall preside at all consistorial meetings; but, in the absence of a Minister, the Consistory may appoint one of the Elders to be their President *pro tem.*, and it shall be competent for the several Consistories to prescribe the mode and time of calling their meetings. If there be a plurality of Ministers, they shall preside in rotation.

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In all churches there shall be a **CONSISTORY** composed of the Ministers and Elders, who shall meet together at least once every week; and when met, the Ministers shall preside and moderate the business. If there be a plurality of Ministers, they shall preside and direct in rotation.

1. OF CONSISTORIES.

ARTICLE XXXII.

The particular spiritual government of the congregation is committed to the Consistory. It is therefore their duty at all times to be vigilant, to preserve discipline, and to promote the peace and spiritual interest of the congregation. Particularly, before the celebration of the Lord's Supper, a faithful and solemn inquiry is to be made, by the president of the Consistory; whether to the knowledge of those present, any member in full communion had departed from the faith, or in walk or conversation has behaved unworthy the Christian profession? that such as are guilty may be properly rebuked, admonished, or suspended from the privilege of approaching the Lord's Table, and all offences may be removed out of the Church of Christ.

ARTICLE XXXIII.

Every Consistory shall keep a record of its own acts and proceedings. And in every congregation, a distinct and fair register shall be preserved by the Minister, of every baptism and marriage there celebrated, and of all who are received as members in full communion. [1619, 34, 60; 1792, 57.]

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Consistories possess the right of calling Ministers for their own congregations. But in exercising this right they are bound to use their utmost endeavours, either by consulting with the great Consistory, or with the congregation at large, to know what person would be most acceptable to the people.

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ARTICLE VI.

OF CONSISTORIES.

42

SEC. 1. The Elders and Deacons, together with the Minister or Ministers, if any, shall form a Consistory, and the Minister shall preside at all consistorial meetings; but, in the absence of a Minister, the Consistory may appoint one of the Elders to be their President *pro tem.*, and it shall be competent for the several Consistories to prescribe the mode and time of calling their meetings. If there be a plurality of Ministers, they shall preside in rotation.

ARTICLES OF DORT, 1619.

ARTICLE XXXVIII.

No *new Consistory* shall be constituted in any particular place, without the previous advice and concurrence of the Classis; and where the number of Elders is too small, the Deacons may be admitted as members of the Consistory.

ARTICLE XXXIX.

In places where a *Consistory* hath not yet been formed, the duties otherwise imposed by this constitution upon the Consistory, shall in the meanwhile, be performed by the Classis.

ARTICLE XL.

The *Deacons* shall likewise meet together every week, in order to transact the business relating to their office; and shall open, and close their meeting with prayer. The Minister shall carefully inspect their proceedings; and, if necessary, attend in person.

EXPLANATORY ARTICLES, 1792.

ARTICLE XXXV.

A neighbouring Minister (if there is none belonging to the Consistory) must be invited to superintend the proceedings, whenever a Consistory is desirous of making a call. The instrument is to be signed by all the members of the Consistory, or by the president, in the name of the Consistory; and if the church is incorporated, it is proper to affix the seal of the corporation. When the call is completed, it must be laid by the Consistory before the Classis, and be approved by the same, before it can be presented to the person called.* And if the call be accepted, the approbation of the people must be formally obtained by the Consistory (agreeably to Art. iv. of the Church Orders) before the Minister may be ordained. [1619, 4.]

*In the United States of America, where civil and religious liberty are fully enjoyed, and where no ecclesiastical establishments can be formed by civil authority; the approbation of magistrates in the calling of Ministers, is not required or permitted. It was therefore judged proper in the translation of the Church Orders, to omit every paragraph which referred to any power of the magistrate, in ecclesiastical affairs, as a matter merely local, and peculiar to the European establishments.

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When joined together in one board, the Elders and Deacons have all an equal voice in, whatever relates to the temporalities of the church, to the calling of a Minister, or the choice of their own successors; in all which they are considered as the general and joint representatives of the people; but in admitting members to full communion; in exercising discipline upon those who have erred from the faith, or offended in morals; and in choosing delegates to attend the Classis, the Elders, with the Ministers, have alone a voice.

51

SEC. 3. No Consistory shall be constituted in any place without the previous advice and concurrence of Classis.

52

SEC. 4. Elders and Deacons shall be chosen annually, and the result of such election shall be published in the church, or usual place of worship of the congregation, three successive Sabbaths previous to their ordination, to the end that all lawful objections to such ordination may be offered to, and duly considered and adjudicated by the Consistory.

A majority of the Consistory, regularly convened, shall be a quorum for the transaction of business; and, in like manner, a majority of Ministers and Elders, and also a majority of Deacons so convened, shall be a quorum respectively. It shall be competent for the consistory, when an election shall have been omitted at the usual time, to appoint another time for that purpose, on an early day, giving the like notice as herein above prescribed, and in like manner for filling vacancies which may occur.

53

SEC. 5. The particular spiritual government of the congregation is committed to the Ministers and Elders. It is, therefore, their duty at all times to be vigilant, to preserve discipline, and to promote the peace and spiritual interest of the congregation. Particularly before the celebration of the Lord's Supper, a faithful and solemn inquiry is to be made, by the President, whether to the knowledge of those present, any member in full communion has departed from the faith, or in walk or conversation has behaved unworthy the Christian profession; that such as are guilty may be properly rebuked, admonished, or suspended from the privilege of approaching the Lord's Table, and all offences may be removed out of the church of Christ.

54

SEC. 6. None can be received as members in full communion, unless they first shall have made a confession of their faith before the Minister, if any, and the Elders, or have produced a certificate of

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43

SEC. 2. When joined together in one Board, the Elders and Deacons have an equal voice in whatever relates to the temporalities of the Church, to the calling or dismission of a Minister, or the choice of their own successors; in all which they are considered as the general and joint representatives of the people. But in admitting members to full communion, and in dismissing them to other churches; in exercising discipline upon those who have erred from the faith, or offended in morals; and in choosing delegates to attend the Classis, the Elders, with the Ministers, have alone a voice. [1792, 26, 27.]

44

SEC. 3. No Consistory shall be constituted in any place without the previous advice and concurrence of Classis. [Compare 1874, 31.]

45

SEC. 4. A majority of the Consistory, regularly convened, shall be a quorum for the transaction of business; and, in like manner, a majority of Ministers and Elders alone, or of Deacons alone, so convened, shall be a quorum respectively. It shall be the duty of the Consistory, when an election shall have been omitted at the usual time, to appoint another time for that purpose, on an early day, giving the like notice as herein above prescribed; and, in like manner, to provide for filling vacancies.

46

SEC. 5. As the spiritual government of the congregation is committed to the Ministers and Elders, it is their duty at all times to be vigilant, to preserve discipline, and to promote the peace and spiritual interest of the congregation. Particularly before the celebration of the Lord's Supper, a faithful and solemn inquiry is to be made by the President, whether, to the knowledge of those present, any member in full communion has departed from the faith, or in walk or conversation has behaved unworthy the Christian profession; that such as are guilty may be properly rebuked, admonished, or suspended from the privilege of approaching the Lord's Table, and all offenses may be removed out of the Church of Christ. [Compare 1874, 84.]

47

SEC. 6. None can be received as members in full communion, unless they first shall have made a confession of their faith before the Minister (if any) and the Elders, or have produced a cer-

ARTICLE XXXVI.

The forms of calls have hitherto varied. In many it has been customary to enumerate all the particular duties to be performed by the Minister; but as those duties are sufficiently ascertained, it is judged unnecessary to burthen the in-

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their being members in full communion of some Reformed Church; all such shall be published to the congregation, and be registered as regular members in the church.

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SEC. 7. In every congregation, a distinct and fair register shall be preserved by the Minister of every baptism and marriage there celebrated, and of all who are received as members in full communion. It shall be the duty of the several Consistories to make a statistical report to the Classis at their meeting, immediately preceding the annual meetings of the Particular and General Synod, according to such formula as General Synod shall prescribe, and accompany the same with such remarks on the spiritual state of the congregation as they may deem proper.

56

SEC. 8. Every Consistory shall keep regular minutes of their meetings and proceedings, and shall lay such minutes, so far as the same relate to ecclesiastical proceedings, at least once a year, before the Classis with which they are connected, for their information.

57

SEC. 9. It shall be incumbent upon members of the church, in removing from the bounds of one church, to another, to obtain a certificate of membership and dismission.

58

SEC. 10. Consistories possess the right of calling Ministers for their own congregations, except where otherwise provided for by charter. But in exercising this right, they are bound to use their utmost endeavours, either by consulting with the great Consistory, or with the congregation at large, to know what person would be most acceptable to the people.

59

SEC. 11. A neighbouring minister (if there be none belonging to the Consistory) must be invited to superintend the proceedings, whenever a Consistory is desirous of making a call. The instrument is to be signed by the members of the Consistory, or by the President, in the name of the Consistory; and if the church be incorporated, it is proper to affix the seal of the corporation. When the call is complete, it must be laid by the Consistory before the Classis, and be approved by the same, before it can be presented to the person called; and if the call be accepted, for the purpose of receiving the approbation of the people,

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tificate of their being members in full communion of some Evangelical Church; all such shall be published to the congregation, and be registered as regular members in the Church. [1619, 61; 1792, 62; 1833, 54.]

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SEC. 7. In every congregation, a distinct and fair register shall be preserved by the Minister of every baptism [1619, 60,] and marriage there celebrated, and of all who are received as members in full communion. [1792, 57.] It shall be the duty of the several Consistories to make a statistical report to the Classis at their meeting immediately preceding the annual meetings of the Particular and the General Synod, according to such formula as the General Synod shall prescribe, and accompany the same with such remarks on the spiritual state of the congregation as they may deem proper.

49

SEC. 8. Every Consistory shall keep regular minutes of its meetings and proceedings, and shall lay such minutes, so far as the same relate to ecclesiastical proceedings, at least once a year, before the Classis with which it is connected, for their information.

50

SEC. 9. It shall be incumbent upon members of the Church, in removing from the bounds of one church to another, to obtain from the Consistory a certificate of membership and dismission. [1619, 82; 1792, 62.]

51

SEC. 10. Consistories possess the right of calling Ministers for their own congregations, except where otherwise provided for by charter. But, in exercising this right, they are bound to use their utmost endeavors, either by consulting with the Great Consistory or with the congregation at large, to know what person would be most acceptable to the people.

52

SEC. 11. A Minister of the Classis must be invited to superintend the proceedings, whenever a Consistory is desirous of making a call. The instrument is to be signed by the members of the Consistory, or by the President in the name of the Consistory; and if the Church be incorporated, it is proper to affix the seal of the corporation. When the call is completed, it must be laid by the Consistory before the Classis, and be approved by the same, before it can be presented to the person called; and if the call be accepted, the name of such Minister shall be published in the church three Sabbaths successively, that opportunity may be given for stating

strument with a repetition of what the very office of a Minister implies. For the sake of propriety therefore, as well as uniformity, it is recommended to the churches, for the future to adopt the following form of a call: viz.

To N. N.

Grace, mercy and peace, from God our FATHER, and JESUS CHRIST our LORD.

“WHEREAS the Church of Jesus Christ at —, is at present destitute of the stated preaching of the word, and the regular administration of the ordinances, and is desirous of obtaining the means of grace, which God hath appointed for the salvation of sinners, through Jesus Christ his Son: AND WHEREAS the said Church is well satisfied of the piety, gifts, and ministerial qualifications of you N. N. and hath good hope that your labours in the Gospel will be attended with a blessing; Therefore, we [*the stile and title of the said Church,*] have resolved to call, and we hereby solemnly, and in the fear of the Lord, do call you the said N. N. to be our pastor and teacher, to preach the word in truth and faithfulness, to administer the holy sacraments agreeably to the institution of Christ, to maintain Christian discipline, to edify the congregation, and especially the youth, by catechetical instruction; and, as a faithful servant of Jesus Christ, to fulfil the whole work of the Gospel ministry, agreeably to the word of God, and the excellent rules and constitution of our Reformed Dutch Church, established in the last National Synod, held at Dordrecht, and ratified and explained by the ecclesiastical judicatory, under which we stand, and to which you, upon accepting this call, must with us remain subordinate.

“In fulfilling the ordinary duties of your ministry, it is expressly stipulated, that besides preaching upon such texts of scripture as you may judge proper to select for our instruction, you also explain a portion of the Heidelberg Catechism on the Lord’s days, agreeably to the established order of the Reformed Dutch Church; and that you farther conform in rendering all that public service, which is usual, and has been in constant practice in our congregation. The particular service which will be required of you, is [*here insert a detail of such particulars, if any there be, which the situation of the congregation may render necessary; especially in case of combinations, when the service required in the respective congregations, must be ascertained; or when the Dutch and English languages are both requisite, the proportion of each may be mentioned, or left discretionary as may be judged proper.*]

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the name of such Minister shall be published in the church three Sabbaths successively, that opportunity may be given for stating lawful objections, if any there be.

60

SEC. 12. For the purpose of uniformity, the form of a call shall be as follows:—

“To N. N.

“*Grace, mercy, and peace, from God our FATHER, and JESUS CHRIST our LORD.*

“WHEREAS the Church of Jesus Christ at —, is at present destitute of the stated preaching of the word, and the regular administration of the ordinances, and is desirous of obtaining the means of grace, which God hath appointed for the salvation of sinners, through Jesus Christ his Son: AND, WHEREAS, the said Church is well satisfied of the piety, gifts, and ministerial qualifications of you N. N., and hath good hope that your labours in the Gospel will be attended with a blessing: Therefore we [*the style and title of the said Church*] have resolved to call, and we hereby solemnly, and in the fear of the Lord, do call you, the said N. N., to be our pastor and teacher, to preach the word in truth and faithfulness, to administer the holy Sacraments agreeably to the institution of Christ, to maintain Christian discipline, to edify the congregation, and especially the youth, by catechetical instructions; and, as a faithful servant of Jesus Christ, to fulfil the whole work of the Gospel ministry, agreeably to the word of God, and the excellent rules and constitution of our Reformed Dutch Church, established in the last National Synod, held at Dordrecht, and ratified and explained by the ecclesiastical judicatory under which we stand, and to which you, upon accepting this call, must with us remain subordinate.

“In fulfilling the ordinary duties of your ministry, it is expressly stipulated, that besides preaching upon such texts of Scripture as you may judge proper to select for our instruction, you also explain a portion of the Heidelberg Catechism on the Lord’s days, agreeably to the established order of the Reformed Dutch Church; and that you farther conform in rendering all that public service which is usual, and has been in constant practice in our congregation. The particular service which will be required of you is, [*here insert a detail of such particulars, if any there be, which the situation of the congregation may render necessary; especially in case of combinations, when the service required in the respective congregations must be ascertained; or when the Dutch and English languages are both requisite, the proportion of each may be mentioned, or left discretionary as may be judged proper.*]

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lawful objections, if any there be. When any circumstances shall, in the judgment of the Consistory, make the presiding of their own Minister at its own sessions undesirable, they may, on the request of their pastor, invite a Minister of their own Classis to preside on the occasion.

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SEC. 12. For the purpose of uniformity, the form of a call shall be as follows:—

“To N. N.

“*Grace, Mercy, and Peace, from God our FATHER, and JESUS CHRIST our LORD.*

“WHEREAS, the Church of Jesus Christ at — is at present destitute of the stated preaching of the Word, and the regular administration of the ordinances, and is desirous of obtaining the means of grace, which God hath appointed for the salvation of sinners, through Jesus Christ his Son: AND WHEREAS, the said Church is well satisfied of the piety, gifts, and ministerial qualifications of you, N. N., and hath good hope that your labours in the Gospel will be attended with a blessing: Therefore, we [*the style and title of the said Church*] have resolved to call, and we hereby solemnly, and in the fear of the Lord, do call you, the said N. N., to be our pastor and teacher, to preach the Word in truth and faithfulness, to administer the holy Sacraments agreeably to the institution of Christ, to maintain Christian discipline, to edify the congregation, and especially the youth, by catechetical instructions; and, as a faithful servant of Jesus Christ, to fulfill the whole work of the Gospel ministry, agreeably to the Word of God, and the excellent Rules and Constitution of our Reformed (Dutch) Church, and to which you, upon accepting the call, must with us remain subordinate.

“In fulfilling the ordinary duties of your ministry, it is expressly stipulated, that, besides preaching upon such texts of Scripture as you may judge proper to select for our instruction, you also explain a portion of the Heidelberg Catechism on the Lord’s Days, agreeably to the established order of the Reformed (Dutch) Church; and that you further conform in rendering all that public service which is usual, and has been in constant practice in our congregation. The particular service which will be required of you is [*here insert a detail of such particulars, if any there be, which the situation of the congregation may render necessary; especially in case of combinations, when the service required in the respective congregations must be ascertained; or when the Dutch and English languages are both requisite, the proportion of each may be mentioned or left discretionary, as may be judged proper.*]

“To encourage you in the discharge of the duties of your important office, we promise you in the name of this Church, all proper attention, love and obedience in the Lord; and to free you from worldly cares and avocations, while you are dispensing spiritual blessings to us, we [*the Elders and Deacons, &c. the stile and title of the Church.*] do promise and oblige ourselves to pay to you the sum of —, in — payments, yearly and every year as long as you continue the Minister of this church, together with [*such particulars as may refer to a parsonage or other emoluments.*] For the performance of all which, we hereby bind ourselves, and our successors firmly by these presents. The Lord incline your heart to a cheerful acceptance of this call, and send you to us in the fulness of the blessing of the gospel of peace!

Done in Consistory, and subscribed with our names, this — day of — in the year —.”

Attested by N. N., Moderator of the call.

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"To encourage you in the discharge of the duties of your important office, we promise you, in the name of this church, all proper attention, love, and obedience in the Lord; and to free you from worldly cares and avocations, while you are dispensing spiritual blessings to us, we [the Elders and Deacons, &c., the style and title of the Church] do promise and oblige ourselves to pay to you the sum of —, in — payments, yearly and every year as long as you continue the Minister of this Church, together with [such particulars as may refer to a parsonage or other emoluments.] For the performance of all which, we hereby bind ourselves, and our successors, firmly by these presents. The Lord incline your heart to a cheerful acceptance of this call, and send you to us in the fullness of the blessing of the Gospel of peace!

"Done in Consistory, and subscribed with our names, this — day of —, in the year —."

Attested by N. N., Moderator of the call.

61

SEC. 13. Since it is deemed of the highest importance that there should be regular instruction on the great articles of the Christian faith, in order to preserve the truth, and to promote the prosperity of the Church, every Minister shall, in the ordinary morning or afternoon service on the Lord's day, explain the system of the Christian doctrine comprehended in the Heidelberg Catechism adopted by the Reformed Churches, so that, if practicable, the explanation may be annually completed, but shall never be extended beyond the term of four years. The several Classes shall, at their stated meetings, preceding the annual meeting of General Synod, make strict inquiry whether the preceding part of this section has been fully complied with by every Minister, and if any Minister shall be found deficient, without sufficient reason, the Classis shall inflict such censure as they in their wisdom may judge the omission to merit; and the several Classes shall make a full and faithful report of the result of their inquiries and doings on this behalf to the Particular Synod.

62

SEC. 14. When any Minister shall be duly convicted of any offence which impugns the purity of his clerical character, and shall, in consequence of such conviction, be suspended from his office, the conviction and suspension shall be sustained on a final appeal, his pastoral connexion with the congregation in which he was settled shall, if the consistory so elect, be *ipso facto* dissolved.

1874

"To encourage you in the discharge of the duties of your important office, we promise you, in the name of this Church, all proper attention, love, and obedience in the Lord; and to free you from worldly cares and avocations, while you are dispensing spiritual blessings to us, we (the Elders and Deacons, etc., the style and title of the Church) do promise and oblige ourselves to pay to you the sum of —, in — payments, yearly, and every year as long as you continue the Minister of this church, together with (such particulars as may refer to a parsonage or other emoluments). For the performance of all which, we hereby bind ourselves, and our successors, firmly, by these presents. The Lord incline your heart to a cheerful acceptance of this call, and send you to us in the fullness of the blessing of the Gospel of peace.

"Done in Consistory, and subscribed with our names, this — day of —, in the year of —."

Attested by N. N., Moderator of the call.

54

SEC. 13. Since it is deemed of the highest importance that there should be regular instruction on the great articles of the Christian faith, in order to preserve the truth, and to promote the prosperity of the Church, every Minister shall, in the ordinary morning or afternoon service on the Lord's Day, explain the system of the Christian doctrine comprehended in the Heidelberg Catechism adopted by the Reformed Churches, so that, if practicable, the explanation may be annually completed, but shall never be extended beyond the term of four years. The several Classes shall, at their stated meetings, preceding the annual meeting of General Synod, make strict inquiry whether the preceding part of this section has been fully complied with by every Minister, and if any Minister shall be found deficient, without sufficient reason, the Classis shall inflict such censure as they in their wisdom may judge the omission to merit; and the several Classes shall make a full and faithful report of the result of their inquiries and doings on this behalf to the Particular Synod. [1619, 68, 44; 1792, 36, 44; 1833, 61, 72; 1874, 53, 64.]

55

SEC. 14. When any Minister shall be duly convicted of any offense which affects the purity of his clerical character, he shall, in consequence of such conviction, be suspended from his office; and if the conviction and suspension shall be sustained on a final appeal, his pastoral connexion with the congregation in which he was settled shall be, *ipso facto*, dissolved. [1619, 79; 1792, 71, 72; 1833, 100, 101; 1874, 59, 92-94.]

ARTICLE XXXVII.

Consistories which have hitherto combined with one or more neighbouring Consistories, in making calls and having a Minister to serve in common, may not at pleasure break such combination; but whenever their situation and circumstances render them capable of severally calling a Minister, a representation thereof must be made to the Classis, and leave be first requested and obtained, before their former connections can be dissolved.

ARTICLE XLI.

The CLASSICAL ASSEMBLIES shall be composed of neighbouring churches; each of which shall send one Minister, and one Elder, with proper credentials, to the place, and at the time agreed upon at the rising of the preceding Classis: provided always, that the intervals between the Classical Meetings shall not exceed three months. [1833, 71; 1874, 63.] In those Assemblies the Ministers shall preside in rotation, or otherwise a Præses shall be appointed by the Members, so that the same person, however, be not chosen twice successively. The Præses shall moreover enquire of the Members respectively, whether they observe their Consistorial Meetings; whether Church Discipline be exercised; whether the Poor, and the Schools are properly taken care of; and, whether they stand in need of the advice and assistance of the Classis, in any thing respecting the regula-

II. CLASSIS.

ARTICLE XXXVIII.

The Reformed Dutch Church holds the middle station between two extremes. On the one hand, she denies all superiority of one Minister of Christ over another; [1619, 17, 84.] and on the other, considers independent, unconnected congregations, as unsafe and inconvenient. In order therefore to unite both council and energy for the promotion of the spiritual interests of the church, consistent with the liberty and dignity of the Gospel Dispensation, her government is administered by Classes and Synods. A Classis consists (Art. 41. Church Orders) of all the Ministers, with each an Elder, and one Elder from every vacant congregation within a particular district. In this Assembly, an immediate representation of all the churches within those limits is formed; and a power of regulating the common measures for promoting religion,

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63

SEC. 15. Consistories which have hitherto combined with one or more neighbouring Consistories, in making calls and having a Minister to serve in common, may not at pleasure break such combination; but whenever their situation and circumstances render them capable of severally calling a Minister, a representation thereof must be made to the Classis, and leave be first requested and obtained, before their former connexions can be dissolved.

64

SEC. 16. When matters of peculiar importance occur, particularly in calling a Minister, building of churches, or whatever relates immediately to the peace and welfare of the whole congregation, it is usual (and it is strongly recommended upon such occasions always) for the Consistory to call together all those who have ever served as Elders or Deacons, that by their advice and counsel they may assist the members of the Consistory. These, when assembled, constitute what is called the *Great Consistory*. From the object, or design of their assembling, the respective powers of each are easily ascertained. Those who are out of office have only an advisory or counselling voice; and, as they are not actually members of the board or corporation, cannot have a decisive vote. After obtaining the advice, it rests with the members of the Consistory to follow the counsel given them, or not, as they shall judge proper. But, unless very urgent reasons should appear to the contrary, it will be prudent and expedient, in all cases, to comply with the advice of those who, from their members and influence in the congregation, may be supposed to speak the language of the people, and to know what will be most for edification and peace.

ARTICLE III.

Of the Classis.

65

SEC. 1. A Classis consists of all the Ministers, and an Elder delegated from each Consistory within the bounds prescribed by Particular Synod. Collegiate Churches shall be entitled to an Elder for each ordinary worshipping assembly. To constitute a Classis, at least three Ministers and three Elders are required.

66

SEC. 2. Classis shall have the power of approving or disapproving calls; ordaining, suspending, and deposing Ministers, or dismissing them when called elsewhere. They shall have the power of forming new congregations, and determining the

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56

SEC. 15. Consistories which have hitherto combined with one or more neighboring Consistories, in making calls, and having a Minister to serve in common, may not at pleasure break such combination; but whenever their situation and circumstances render them capable of severally calling a Minister, a representation thereof must be made to the Classis, and leave be first requested and obtained, before their former connections can be dissolved.

57

SEC. 16. As in calling a Minister, Consistories are bound to consult with the Great Consistory, or with the congregation at large, so when other matters of peculiar importance occur, relating to the peace and welfare of the whole congregation, they are strongly recommended to seek such advice. All who have ever served as Elders or Deacons, constitute, when assembled, what is called the Great Consistory; but being out of office, and not actually members of the Board of Corporation, they have only an advisory voice. [1792, 29.]

ARTICLE VII.

OF THE CLASSIS.

58

SEC. 1. A Classis consists of all the Ministers, and an Elder delegated by each Consistory within the bounds prescribed by Particular Synod. Collegiate Churches shall be entitled to an Elder for each ordinary worshipping assembly. To constitute a Classis, at least three Ministers and three Elders are required.

59

SEC. 2. Classis shall have the power of approving or disapproving calls; constituting and dissolving the pastoral relation; ordaining, installing, suspending, deposing, and dismissing Ministers. They shall have the power of forming and disbanding congregations, of approving and

ARTICLES OF DORT, 1619.

tion of their churches. The Minister who was appointed by the last preceding Classis, shall, at the opening of the session, deliver a sermon, of which the other Members are to judge, and to point out its defects, if any there be. Lastly, the Classis shall, at their meeting next preceding that of the Particular Synod, appoint Delegates to attend the said Synod. [1619, 44.]

ARTICLE XLII.

In churches where there are more Ministers than one, each Minister shall have liberty to appear in the Classis, and be entitled to a *deciding voice*; such cases excepted, which particularly affect their persons, or congregations.

ARTICLE XLIII.

At the close of the Classical, and other higher Assemblies, a *censura morum* shall be held with respect to those who have been guilty of any censurable conduct in the Assembly, or who have despised the admonitions of the lesser Judicatories.

EXPLANATORY ARTICLES, 1792.

preventing error, and preserving peace within such district is lodged. To constitute a Classis are required at least three Ministers and three Elders.

ARTICLE XXXIX.

Classes are invested with the power of approving or disapproving calls, and of ordaining or deposing Ministers, or dismissing them when called elsewhere. They have cognizance of whatever respects the welfare of their particular churches, for the management of which the Consistories may be incompetent. To the Classes also appertain the receiving and determining all appeals from consistorial adjudications, as well as all cases respecting either Ministers or people which may arise within their jurisdiction, and are regularly brought before them: The forming new congregations, and determining the boundaries, when contested between congregations already formed; the continuing combinations, or the dissolution or change of the same, as may be requested by the people, or be judged necessary among the respective congregations.

Among the proper powers of Classes, that of examining students of Theology for their becoming candidates for the ministry, and of candidates for their becoming Ministers, is very important, and must always be attended to with great prudence, zeal, and fidelity. This power (which for certain reasons, has hitherto been exercised only by the Synod,) shall, agreeably to the government and discipline of the church, for the future, be also exercised by the respective Classes.

ARTICLE XL.

It shall be left to the discretion of every student in Theology, to apply either to the Synod or to any Classis he may choose, for examination.* But a candidate who has received a call, must be examined by the Classis under whose jurisdiction the church that has made the call is placed; unless such candidate should prefer being examined by the Synod. [1792, 47.]

*Substitute: "It shall be obligatory upon all students in Theology, after they shall have completed their course of study, to return to their respective Classes for examination and licensure, unless liberty be obtained from the Classis to which they belong, to be examined and licensed in some other Classis." Adopted [1820, 14, 70]. See also [1819, 32, 41].

ARTICLE XLI.

At every examination of a student or candidate by a Classis, two of the Deputati Synodi shall be present, who shall see that the examination is performed with strictness, propriety, and justice. That the Deputati may obtain proper and

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boundaries of congregations when such boundaries are contested; of continuing combinations of two or more congregations, the dissolution and change of the same; and a general supervising power in cases of appeal over the acts and proceedings of the Consistories within their bounds, which relate to the spiritual concerns of their particular churches, and the conduct of any of the officers thereof.

67

SEC. 3. The peculiar prerogative of Classes, that of examining students of theology for their becoming candidates for the ministry, and of candidates for their becoming Ministers, is very important, and must always be attended to with great prudence, zeal, and fidelity. Every student of theology, when he shall have become prepared for examination for licensure, shall present himself for such examination to the Classis within whose bounds he resided when he entered upon his preparatory studies, and a candidate who has received a call, must be examined by the Classis under whose jurisdiction the church that has made the call is placed.

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dissolving combinations of two or more congregations; and of exercising a general superintendence over the spiritual interests and concerns of the several churches, and an appellate supervising power over the acts, proceedings, and decisions of the Consistories relating to Christian discipline.

60

SEC. 3. The peculiar prerogative of Classes, that of examining students of Theology for their becoming candidates for the ministry, and of candidates for their becoming Ministers, is very important, and must always be attended to with great prudence, zeal, and fidelity. Every student of Theology, when he shall have become prepared for examination for licensure, shall present himself for such examination to the Classis within whose bounds he resided when he entered upon his preparatory studies, and a candidate who has received a call must be examined by the Classis under whose jurisdiction the church that has made the call is placed. [See amendment to 1792, 40.]

[See Mints. Gen. Syn. 1872, § 4, for proposed article on the Deputati Synodi. This article was submitted to the Classes separately and rejected. 1872, 489; 1873, 722; 1874, 108. See note to 1874, 67.]

68

SEC. 4. At every examination of a student or candidate by a Classis, it shall be the duty of two of the Deputati Synodi to be present, and no examination shall in any case proceed without the attendance of one Deputatus from another Classis, who shall see that the examination is performed with strictness, propriety, and justice, and duly report the

ARTICLES OF DORT, 1619.

timely notice, it shall be the duty of the president of the last preceding Classis, upon application being made to him for an examination, to send immediate information to the Deputati, and communicate the time and place when and where the same is to be held, in such manner that the Deputati shall be notified at least two weeks before such examination. [1619, 49; 1833, 79.]

ARTICLE XLIV.

Each Classis shall authorize two or more of the eldest, most experienced, and best qualified of its members, annually to *visit* all the churches belonging to its jurisdiction, both in the cities, and in the country; whose business it shall be to enquire, whether the Ministers, Consistories, and School-masters do faithfully discharge their offices; whether they adhere to sound doctrine; whether they observe, in all things, the received discipline; and promote, as much as possible, by word and deed, the edification of the congregation in general, and of

EXPLANATORY ARTICLES, 1792.

timely notice, it shall be the duty of the president of the last preceding Classis, upon application being made to him for an examination, to send immediate information to the Deputati, and communicate the time and place when and where the same is to be held, in such manner that the Deputati shall be notified at least two weeks before such examination. [1619, 49; 1833, 79.]

ARTICLE XLII.

Every Classis shall keep a book, in which the forms of subscriptions for candidates and Ministers of the Gospel are fairly written, which those who are examined and approved, shall respectively subscribe in the presence of the Classis. It shall also be the duty of every Classis, annually to report to the Synod, all persons who have been examined and licensed, as well as those who have been ordained; and also, all removals of Ministers from one place to another, or by death, which may have happened within the jurisdiction of such Classis, since the last session of Synod.

ARTICLE XLIII.

Whenever the examination of a candidate for the Ministry, the approbation of a call, or any other *ordinary business* which could not be transacted at the stated meeting, shall render an extraordinary meeting of the Classis necessary, it shall be the duty of the president of the last Classis, upon application being made to him for that purpose, to call by circular letters, the members together. And, whenever two Ministers and two Elders belonging to the Classis shall, upon *any occasion*, request in writing under their hands, an extraordinary meeting, the president of the last Classis may not refuse calling the same; provided that the expenses attending all extraordinary meetings of the Classis shall be always supported by the persons or congregation, at whose request, or for whose benefit, such session is held.

ARTICLE XLV.

Once every year the Classis shall direct what shall be deemed necessary and practicable with regard to the visitation of the churches, within their respective jurisdictions, and report the same to the Synod. For the more uniform and proper execution of this important duty, such particular questions and inquiries as shall be agreed upon, in any General Synod for that purpose, shall be inserted in the book of records of every Classis, and by the visitors be faithfully proposed to the Minister, Elders, and Deacons of every congregation in their respective visitations. [1833, 72; 1874, 64.]

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same to the next Particular Synod. That the Deputati may obtain proper and timely notice, it shall be the duty of the President of the Classis, upon application being made to him for an examination, (which application shall be made at least four weeks before the contemplated meeting of Classis,) to send immediate information to the Deputati, and communicate the time and place when and where the same is to be held, in such manner that the Deputati shall be notified at least three weeks before such examination.

69

SEC. 5. Every Classis shall keep a book, in which the forms of subscriptions for candidates and Ministers of the Gospel are fairly written, which those who are examined and approved, shall respectively subscribe in the presence of the Classis. It shall also be the duty of every Classis, annually to report to the Synod all persons who have been examined and licensed, as well as those who have been ordained; and also, all removals of Ministers from one place to another, or by death, which may have happened within the jurisdiction of such Classis, since the last session of Synod.

70

SEC. 6. Whenever the examination of a candidate for the ministry, the approbation of a call, or any other special business shall render an extraordinary meeting of the Classis necessary, it shall be the duty of the President of the Classis, upon application being made to him for that purpose, to call, by circular letters, the members together. And, whenever two Ministers and two Elders belonging to the Classis shall, upon *any occasion*, request in writing, under their hands, an extraordinary meeting, the President of the Classis may not refuse calling the same; provided that the expenses attending all extraordinary meetings of the Classis shall be always supported by the person or congregation at whose request, or for whose benefit, such session is held.

71

SEC. 7. The meetings of the Classis shall be semi-annual, at such times as they may respectively determine; and at every ordinary session, a sermon shall be preached.

72

SEC. 8. The Classis shall at their meeting next preceding that of the Particular Synod, appoint delegates to attend the said Synod, and nominate delegates to the General Synod; and, as the same meeting, shall put to the Ministers and Elders, respectively, the following inquiries, and enter in detail the several answers given by each Minister and Elder, on the minutes, for the information of the higher judicatories:

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61

SEC. 4. Every Classis shall keep a book, in which the forms of subscriptions for candidates and Ministers of the Gospel are fairly written, which those who are examined and approved shall respectively subscribe in the presence of the Classis. It shall also be the duty of every Classis, annually, to report to the Synod all persons who have been examined and licensed, as well as those who have been ordained; and also, all removals of Ministers from one place to another, or by death, which may have happened within the jurisdiction of such Classis, since the last session of Synod.

62

SEC. 5. Whenever the examination of a candidate for the ministry, the approbation of a call, or any other special business, shall render an extraordinary meeting of the Classis necessary, it shall be the duty of the President of the Classis, upon application being made to him for that purpose, to call, by circular letters, the members together. And, whenever two Ministers and two Elders belonging to the Classis shall, upon any occasion, request in writing, under their hands, an extraordinary meeting, the President of the Classis may not refuse calling the same; provided that the expenses attending all extraordinary meetings of the Classis shall be paid by the person or congregation at whose request, or for whose benefit, such session is held.

63

SEC. 6. The meetings of the Classis shall be semi-annual, at such times as they may respectively determine; and at every ordinary session there shall be a sermon, or other devotional services, or both. [1619, 11.]

64

SEC. 7. The Classes shall, at their meeting next preceding that of the Particular Synod, appoint delegates to attend the said Synod, and nominate delegates to the General Synod; and, at the same meeting, shall put to the Ministers and Elders, respectively, the following inquiries, and enter in detail the several answers given by each Minister and Elder, on the minutes, for the information of the higher Judicatories: [1792, 14.]

ARTICLES OF DORT, 1619.

EXPLANATORY ARTICLES, 1792.

the youth in particular: that so they may seasonably, and in a brotherly manner, admonish those who, in either of these particulars, may be found negligent; and, by their counsel and conduct, assist in directing all things to the edification and prosperity of the churches and schools. Each Classis may continue their *Visitors* in office during pleasure, except when the Visitors themselves (for reasons of which the Classis shall judge) request to be dismissed. [1833, 61; 1874, 54.]

ARTICLE XLV.

The churches in which either the Classis, the Particular, or General Synod assembles, shall be careful to provide them with the *minutes* of the last preceding Assembly.

ARTICLE XLVI.

Instructions respecting matters to be treated of in higher Assemblies, are not to be recorded until the resolutions of the foregoing Synod have been read, to the end that such things which have been determined, may not be again resumed, unless some alteration is conceived necessary.

1833

1st. Are the doctrines of the Gospel preached in your congregation in their purity agreeably to the word of God, the Confession of Faith, and the Catechisms of our church?

2d. Is the Heidelbergh Catechism regularly explained, agreeably to the constitution of the Reformed Dutch Church?

3d. Are the catechising of the children and the instruction of the youth faithfully attended to?

4th. Is family visitation faithfully performed?

5th. Is the 5th Sec. 2d Art. 2d Chap. in the constitution of our church carefully obeyed?

6th. Is the temporal contract between Ministers and people fulfilled in your congregation?

73

SEC. 9. It shall be the duty of the several Classes to require from the respective Consistories a statistical table filled up according to such formula as General Synod shall prescribe, accompanied with such remarks on the spiritual state of the congregation as they may deem proper.

74

SEC. 10. For the regular obtaining of dismissions of Ministers, it is required that a neighbouring Minister of the same Classis to which the congregation belongs, be invited to be present, and superintend the dismissal of the Minister from his congregation, countersign the instrument of dismissal, and consider it as his duty to deliver the same, with a report upon the subject, to the Classis; which report and document shall serve as a basis upon which the final dismissal and certificate of the Classis shall be founded. [See 20, above.]

75

SEC. 11. When, in the circumstances of Foreign Mission Fields, it shall be impracticable for a Classis to comply with all the ordinary requirements of the Constitution. General Synod shall have full power to grant such dispensations as the wants of the case may demand. [1874, 74.]

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1st. Are the doctrines of the Gospel preached in your congregation in their purity, agreeably to the Word of God, the Confession of Faith, and the Catechisms of our Church? [1619, 44; 1833, 61; 1874, 54.]

2d. Is the Heidelbergh Catechism regularly explained agreeably to the Constitution of the Reformed (Dutch) Church? [1619, 68; 1833, 61; 1874, 54.]

3d. Are the catechising of the children and the instruction of the youth faithfully attended to? [1792, 61.]

4th. Is family visitation faithfully performed? [1619, 23; 1792, 63.]

5th. Is the 5th Sec., 6th Art., in the Constitution of our Church, relating to the conduct of Church members, carefully obeyed, previous to each communion? [1619, 41; 1792, 61, 63.]

6th. Is the temporal contract between Ministers and people fulfilled in your congregation?

7th. Is a contribution made annually by your congregation to each of the Benevolent Boards and Funds of the Church? [Compare 1619, 41; see also 1813, 13; 1845, 510.]

*This question was submitted separately to the Classis, 1872, 489; 1873, 722; and retained, 1874, 108-9.

ARTICLES OF DORT, 1619.

ARTICLE XLVII.

Once every year (unless an extraordinary session shall be judged necessary) two Ministers, and two Elders, delegated from four or more neighbouring Classes, shall meet and constitute a PARTICULAR SYNOD. At the rising of every Synod, the time and place of their next meeting shall be ascertained. [1874, 69.]

ARTICLE XLVIII.

Every Synod shall be at liberty to solicit, and hold *correspondence* with its neighbouring Synod, or Synods, in such manner as shall be judged most conducive to general edification. [1792, 50, 53.]

ARTICLE XLIX.

Every Synod shall *depute* some of its members to put in execution whatever has been ordained by such Synod, as well in matters of a general concern, as in what relates to the respective Classes in particular, that are subject to its jurisdiction; which *deputies*, or at least some of them, shall also be present at the examination of all candidates for the ministry; and shall moreover afford the Classis their advice and assistance in whatever difficulties may occur, to the end that uniformity, order, and purity of doctrine, may be maintained and established. They shall also keep a faithful record of their proceedings, that they may report the same to the Synod, to whom they shall produce the reasons of their conduct, if thereunto required; nor shall they be dismissed from their commission, until the Synod shall discharge them. [1792, 39, 44, 47, 49; 1833, 68, 79.]

EXPLANATORY ARTICLES, 1792.

III. PARTICULAR SYNODS.

ARTICLE XLV.

A particular Synod consists of a delegation of two Ministers and two Elders from a number of Classes, (Church Orders, Art. 47.) and constitutes a representation of all the particular churches within those respective Classes.

ARTICLE XLVI.

Synods have power to receive and determine all appeals and references properly brought from the Classes; and to take original cognizance of such cases as are not merely local, and which in their consequences are supposed to affect the general welfare of the church.

ARTICLE XLVII.

Notwithstanding the power of examination is conferred upon the Classes, the Particular Synods, (until it be otherwise determined in the General Synod) will continue, as heretofore, to examine and license; and it shall still remain in the choice of any student in Theology, or of any candidate who has received a call, to be examined by the Synod; but with this express declaration, that the examinations held by any Classis, and the certificate given by the president of a Classis, shall be considered as equally proper, authentic and valid, as those done and conferred by a Synod. [1792, 40.]

ARTICLE XLVIII.

A copy of the minutes of every session of the Classis, held since the last session of Synod, shall, at the opening of the Synod, be produced and laid upon the table for the inspection of the members. The reports of each Classis, respecting the candidates, Ministers, ordinations, and removals made within their jurisdictions, shall not only be mentioned in the minutes of the Synod, but be regularly inserted by the scriba of the Synod, in a register preserved for that purpose by the Synod.

ARTICLE XLIX.

When any particular business cannot be finished at the annual session of Synod, or when any matter is foreseen to claim their attention, which ought to be dispatched before the next usual time of meeting, it shall be in the power of Synod to adjourn to any future day, and hold

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ARTICLE IV.
Of the Particular Synod.

76

SEC. 1. Every Particular Synod shall comprehend a certain number of Classes, to be designated by the General Synod, and shall consist of a delegation of *two* Ministers and *two* Elders, from every Classis within its bounds; and *seven* Ministers and *seven* Elders, when regularly convened, shall constitute a quorum for the transaction of business, *excepting those Synods which may consist of not more than five Classes, in which cases five Ministers and five Elders may form a quorum.**

*Amendment: 1860, 548; '61, 71. [Also the members composing the Synod, and a quorum, have varied at times; 1869, 633; '71, 277-8.]

77

SEC. 2. To the Particular Synod belongs exclusively the power to form new Classes, to transfer a congregation from one Classis to another; to exercise a general supervising power in case of appeal over the acts and proceedings of the Classis within its bounds, and have cognizance of such matters as appertain to the spiritual welfare of all the churches within its jurisdiction.

78

SEC. 3. Every Synod shall be at liberty to solicit and hold *correspondence* with its neighbouring Synod or Synods, in such manner as shall be judged most conducive to general edification.

79

SEC. 4. Every Synod shall appoint a Deputatus primarius and secundus, from each Classis within its bounds, whose duty it shall be to superintend the examination of students in theology, and candidates for the ministry, to add a solemnity to the important work, and see that no undue liberty, superficial proceedings, or unnecessary rigour, be practised. And it shall also be their duty, as Commissioners of Synod, to advise, exhort, and endeavour to persuade the Classis in all that respects the strict fulfilment of the important duty of examinations; but they are not invested with any authority to arrest the proceedings of any Classis who may act contrary to their advice; neither may they vote upon any question respecting any candidate that may be examined; but they are to keep regular minutes of the proceedings at their different examinations where they are present, and impartially report to the Synod whatever they may judge improper or wrong.

80

SEC. 5. A copy of the minutes of every session of the several Classes held since the last session of Synod, shall, at the opening of the Synod, be produced and laid on the table for the inspection

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ARTICLE VIII.
OF THE PARTICULAR SYNOD.

65

SEC. 1. Every Particular Synod shall comprehend a certain number of Classes to be designated by the General Synod, and shall consist of four Ministers and four Elders from every Classis within its bounds; and six Ministers and six Elders, when regularly convened, shall constitute a quorum for the transaction of business.

66

SEC. 2. To the Particular Synod belongs the power to form new Classes, to transfer a congregation from one Classis to another, to exercise a general superintendence over the spiritual interests and concerns of the several Classes within its bounds, and an appellate supervising power over their acts, proceedings, and decisions relating to Christian discipline. [See below, 73.]

67

SEC. 3. Every Synod shall be at liberty to solicit and hold correspondence with its neighboring Synod or Synods, in such manner as shall be judged most conducive to general edification. [See 1792, 53. The original reason for this article does not now exist. See note after 1874, 60.]

68

SEC. 4. A copy of the minutes of every session of the several Classes held since the last session of Synod, shall, at the opening of the Synod, be produced and laid on the table for the inspection

ARTICLES OF DORT, 1619.

ARTICLE L.

A GENERAL SYNOD shall be held ordinarily every three years (unless a pressing necessity shall require a shorter recess). To this Synod, two Ministers and two Elders shall be delegated from every Particular Synod, both of the Dutch and Walloon churches. Moreover, the church charged with nominating the time and place for the meeting of the General Synod, in case of its being called together within three years, shall assemble the Particular Synod to which it belongs, and give notice of the same to the next adjacent church that uses a different language; which church shall send thither four persons, in order, with general consent, to fix upon a proper time and place. [1792, 53, 54; 1833, 83; 1874, 72.]

ARTICLE LI.

Whereas, two languages are used in the Netherlands, it is judged proper that the *Dutch and Walloon churches* shall have their distinct Consistories, Classical Assemblies, and Particular Synods.

ARTICLE LII.

It is notwithstanding judged proper, that in those cities where the above-mentioned *Walloon churches* are, some Ministers, and Elders of both descriptions, should assemble together monthly, in order to preserve unity and mutual good correspondence; and as much as possible, according to circumstances, with counsel to assist each other.

EXPLANATORY ARTICLES, 1792.

an extraordinary session. Whenever, also two of the *Deputati Synodi* shall represent to the president of the last Synod, the necessity of calling an extraordinary Synod, and shall in writing request him so to do, it shall be the duty of such president, by circular letters to the members of the last Synod, to summon an extra session, for the express purpose suggested by the *Deputati*; which business, and no other whatever, shall then be transacted. [1619, 69.]

ARTICLE L.

The Particular Synods shall continue to exchange every year a copy of their Acts with the Synod of North-Holland, and express in their letters the desire of the Reformed Church in America, to preserve a connection, and cultivate a correspondence, which they highly esteem, and have found to be beneficial. [1619, 49; 1792, 53.]

IV. GENERAL SYNOD.

ARTICLE LI.

A General Synod represents the whole body. It is the highest judicatory, and the last resort in all questions, which relate to the government, peace, and unity of the church. To this is committed the superintending the interests of religion, the maintaining harmony, and faithfully preserving the Churches in the principles and practice of their body religion. [1833, 84; 1873, 73.]

ARTICLE LII.

To the General Synod alone shall appertain the power of nominating and appointing Professors of Theology; of constituting them *emeriti*, and declaring their places vacant; of calling them to an account for their doctrines or conduct, and when found guilty, of punishing them by admonition, suspension or total removal, as the case may require.

To the General Synod is referred the right of corresponding with other Churches; and particularly of superintending and preserving the correspondence which has long been maintained between the Reformed Church in the Netherlands and this Church. For which purpose a copy of the letters sent by the Particular Synod, and those received by them, with the state of the correspondence since the last recess of every General Synod, shall be reported by the Particular Synod, at every ordinary session of the General Synod.

To the General Synod belongs the receiving and issuing all appeals from Particular Synods; and proceeding and determining in all references which are regularly brought, agreeably to such regulations and restrictions, as shall for that purpose be made and determined.

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of the members; the Particular Synod, from the several reports of the Classes, on the state of religion, shall prepare a Synodical report, to be presented to the General Synod, accompanied with the statistical tables of said Classes.

81

SEC. 6. The Particular Synod shall meet annually, at such time and place as they may determine, and special meetings may be held for the transaction of any extraordinary business, upon the written request of four Ministers to the President of the Synod; and in such case it shall be the duty of such President to give notice to the members of Synod of such meeting three weeks previous thereto, stating the particular object for which the Synod is to be convened.

ARTICLE V.
The General Synod.

82

SEC. 1. The General Synod shall consist of three Ministers and three Elders from each of the Classes, to be nominated by the Classes to the Particular Synod to which they belong, who shall have power to appoint the persons so nominated delegates to the General Synod; but, for good cause, may appoint other persons than those so nominated; or in case no nomination is made, may appoint the delegates for the Classis or Classes who shall have omitted to nominate.

83

SEC. 2. The General Synod shall meet annually, at such time and place as they may determine; and twelve Ministers and twelve Elders, when regularly convened, shall be a quorum for the transaction of business.

84

SEC. 3. The General Synod shall have original cognizance of all matters relating to the Theological School, the appointment of Professors, and their course of instruction, the appointment of Superintendents of the said school, and the regulations thereof; and shall possess the power of regulating and maintaining a friendly correspondence with the highest

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of the members. The Particular Synod, from the several reports of the Classes, on the state of religion, shall prepare a Synodical Report, to be presented to the General Synod, accompanied with the statistical tables of said Classes.

69

SEC. 5. The Particular Synod shall meet annually, at such time and place as they may determine; and special meetings may be held for the transaction of any extraordinary business, upon the *Attested by N. N., Moderator of the call.* written request of four Ministers and four Elders to the President of the Synod; and, in such case, it shall be the duty of such President to give notice to the members of Synod of such meeting three weeks previous thereto, stating the particular object for which the Synod is to be convened. [1619, 47.]

ARTICLE IX.
OF THE GENERAL SYNOD.

70

SEC. 1. The General Synod shall consist of three Ministers and three Elders from each of the Classes, composed of fifteen or less than fifteen churches; and an additional representation of one Minister and one Elder shall be allowed for each additional five churches. [1619, 50.] These persons shall be nominated by the Classes to the Particular Synod to which they belong, who [which?] shall have power to appoint them delegates to the General Synod; [1792, 53.] but, for good cause, it may appoint other persons than those so nominated; or, in case no nomination is made, may appoint the delegates for the Classis or Classes who shall have omitted to nominate. The body thus constituted shall be called "The General Synod of the Reformed Church in America." [1833, 85 (2).]

71

SEC. 2. The removal of any delegate, during the period for which he was appointed, from the Classis which he was commissioned to represent, shall vacate his seat in the General Synod.

72

SEC. 3. The General Synod shall meet annually, at such time and place as they may determine; and twelve Ministers and twelve Elders, when regularly convened, shall be a quorum for the transaction of business. [1619, 50; 1792, 53, 54.]

73

SEC. 4. The General Synod shall have original cognizance of all matters relating to the Theological Schools, the appointment of Professors, and their course of instruction; the appointment of Superintendents of said schools, and the regulation thereof; and shall possess the power of regulating and maintaining a friendly correspondence, with the highest

Finally, to the General Synod belongs the forming of new Particular Synods, and properly organizing the same; the ascertaining their boundaries, and judging and determining all disputes that may arise at any time respecting such boundaries.

ARTICLE LIII.

As the holding a General Synod (agrecably to Article 50 of the Church Orders) has been found to be inconvenient in the Netherlands, and the Churches there have adopted a mutual correspondence from the Particular Synods as a substitute [1619, 48; 1874, 67]; so the situation and particular circumstances of the Reformed Dutch Church in America, render an alternative in the organization of a General Synod, equally necessary. It is, therefore, resolved, that, instead of being composed of Delegates from the Particular Synods, the General Synod shall continue as heretofore, to consist of all the Ministers, with each an Elder; and also, an Elder from every vacant congregation. [1619, 50.] This mode of constituting a General Synod shall remain, until some other substitute, or the obtaining a sufficient number of Delegates from Particular Synods shall be found practicable, and by a formal resolution of the General Synod for the time being shall be regularly adopted. And all the powers and rights before recited, are and shall continue to be vested in the General Synod organized agreably to the present form.

[A new Particular Synod formed, and classes divided and churches rearranged 1800, 301-3; and the following new organization of General Synod effected.]

4th. In the last place, that a delegation of eight ministers and eight elders from each Particular Synod shall (until such time as the state of the Church will admit of the arrangement specified in the Constitution) constitute the General Synod of this Church; provided that, in such delegations, no more than two ministers and two elders shall be taken from the same Classis. [1800, 279, 303.]

But this plan was not satisfactory, and the Classes were asked for an expression of opinion on the matter [1806, 357-8]. Reports [1809, 390-1]. The following Plan was submitted to the Classes [1809, 392]:

1. With regard to *numbers*—The General Synod of the Reformed Dutch Church in North America shall consist of *three ministers and three elders* from each Classis.

2. With regard to the *mode of delegation*—That the delegates to the General Synod shall be appointed by the Particular Synods of New York and Albany. In order, however, to avoid the inconveniences arising from the appointment of members, it is hereby recommended

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Judicatories or Assemblies of other religious denominations, for the purpose of promoting union and concert in general measures which may be calculated to maintain sound doctrine, prevent conflicting regulations relative to persons under church censure by the judicatories of either denomination, and to produce concert and harmony in their respective proceedings to promote the cause of religion and piety.

To the General Synod belongs the power to constitute Particular Synods, and to make any changes in the same, to exercise a general superintendence over the spiritual interests and concerns of the whole church, and an appellate supervising power over the acts, proceedings, and decisions of the lower assemblies, relating to Christian discipline or the interests of religion, and the general welfare and government of the church.

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judicatories or assemblies of other religious denominations, for the purpose of promoting union and concert in general measures which may be calculated to maintain sound doctrine, prevent conflicting regulations relative to persons under Church censure, by the judicatories of either denomination, and to produce concert and harmony in their respective proceedings to promote the cause of religion and piety. [1792, 51, 52.]

To the General Synod belongs the power to constitute Particular Synods, and to make any changes in the same; to exercise a general superintendence over the spiritual interests and concerns of the whole Church, and an appellate supervising power over the acts, proceedings, and decisions of the lower assemblies, relating to Christian discipline.* [See above, 66.]

To the General Synod also belong the power and duty to institute and organize such general agencies as shall best enable the church to fulfil the command of the Lord Jesus Christ by which He has enjoined on all His disciples the duty of teaching all nations and preaching the gospel to every creature; to maintain, supervise and direct such agencies when erected in the conduct of missionary operations at home and abroad; and to recommend such methods in the churches as shall effectively sustain such agencies and tend to secure the largest possible dissemination of the gospel.†

*An attempt to amend by adding here—"The action of Synod on all matters which shall have been submitted by it to the Classes, that the mind of the Church may be fully ascertained, shall be declarative only"—was lost: 1894, 127; 1895, 132.

†Amendment: 1900, 838; 1901, 1124. A previous effort to secure this same amendment was lost; 1888, 609; 1889, 830.

74

SEC. 5. When, in the circumstances of missionary fields, it shall be impracticable for a Classis to comply with all the requirements of the Constitution, the General Synod shall have full power to grant such dispensation as the wants of the case may demand. [1833, 75.]

75

85 (1)

SEC. 4. If circumstances should require a meeting of the General Synod previous to the next ordinary meeting, the President shall, on a joint application of six or more Ministers requesting the same, call an extraordinary meeting at the place where the next ordinary meeting is appointed to be held, notice of which meeting shall be given to the

SEC. 6. If circumstances should require a meeting of the General Synod previous to the next ordinary meeting, the President shall, on a joint application of six Ministers and six Elders requesting the same, call an extraordinary meeting at the place where the next ordinary meeting is appointed to be held, or at such other place as may be determined by the President, Vice-Presi-

that each of the Particular Synods request their respective Classes, at their last sessions immediately preceding the meeting of General Synod, to recommend such of their classical members who upon inquiry it shall be found convenient to attend; and on such recommendation, if the Particular Synod should approve thereof, to appoint the same, or such others as they think proper.

3. That any ten ministers and ten elders, when met by proper delegation, shall form a constitutional quorum.

4. That in order to avoid disappointments originating from pecuniary considerations, it is further recommended to the Particular Synods to enjoin it on their respective Classes to make suitable provisions for defraying the expenses of their delegates.

Your committee conceive that, by the above arrangements, the inconveniences arising from the paucity of members, and the present mode of delegation, will be obviated. And if the above plan should be approved, they recommend the same through the medium of the Particular Synods to the different Classes for their consent, which, if obtained, at the next ordinary session of General Synod, shall then be adopted as the future mode of delegation. Adopted 1812, 421. See also 1792, Article 54.

ARTICLE LIV.

The General Synod shall assemble once every three years,* on such days, either in the months of May or June, and at such place as shall, at every preceding ordinary General Synod, be determined. Any ten Ministers, and ten Elders or more, from a majority of the several Classes being met on the day, and at the place appointed, shall be deemed sufficient to form a General Synod and proceed upon business. [1619, 50; 1792, 53; 1874, 72.]

**Amendment*: "Shall assemble annually" [1812, 441; adopted, 1813, 9].

ARTICLE LV.

The General Synod shall keep a regular and distinct record of all its proceedings; and may adjourn or make such regulations from time to time, for calling an extraordinary session, as shall be judged convenient and necessary. [1619, 34.]

III. OF DOCTRINES, SACRAMENTS AND USAGES.

ARTICLE LIII.

The MINISTERS of the word of God, as also the PROFESSORS of Theology, shall *subscribe* the confession of faith of the Reformed Church of the Netherlands;

III. OF USAGES AND CUSTOMS.

ARTICLE LVI.

The zeal of the Reformed Church, for initiating children early in the truth [expressed, Art. 64th of the Church Orders, where care is taken that Schoolmasters shall be of the Reformed religion], can-

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members of Synod at least three weeks previous to the time of such meeting, stating the particular business for which it is called, not however excluding the transaction of such other business as the Synod may deem proper.

85 (2)

SEC. 5. The Body thus constituted shall be called: The General Synod of the Reformed Church in America.* [1870, Art. 70.]

*Amendment: 1867, 240; Nov. 1867, 331-4.

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dent, and Stated Clerk of the General Synod;* notice of which meeting shall be given to members of Synod at least three weeks previous to the time of such meeting, stating the particular business for which it is called, not, however, excluding the transaction of such other business as the Synod may deem proper.

*Amendment; 1894, 129; 1895, 132.

ARTICLES OF DORT, 1619.

and Ministers who refuse so to do, shall immediately be suspended from their service, either by the Consistory, or by the Classis, until they shall have fully explained themselves; and if they continue obstinate in their refusal, they shall be wholly deposed from the ministry. [1792, 5, 11, 22; 1874, 6, 12, 24.]

ARTICLE LIV.

In like manner shall the *School-masters*, under the immediate care of the Consistory, be obliged to *subscribe* the aforesaid articles; or, instead thereof, the Heidelberg Catechism. [1619, 21.]

ARTICLE LV.

No person professing the Christian religion shall undertake to publish, or cause to be published, any book or writing on a religious subject, composed, or translated by himself, or another, without the previous inspection and *approbation* of the Ministers of his Classis, or of the Particular Synod, or of the Professors of Theology in that province, with the consent of the Classis. [1792, 64.]

ARTICLE LVI.

The covenant of God shall be sealed by *Baptism*, to the infants of Christians, in the public assembly, when the word of God is preached, and as early as the administration thereof can be obtained. In places where no stated service is performed, a certain day shall be appointed in the week, for the extraordinary celebration of baptism, but not without a sermon previously delivered.

ARTICLE LVII.

The Ministers shall exert their utmost endeavours that the *father* present his child to baptism, and in those congregations where it is customary, besides the father, to have *sponsors*, or witnesses, (which practice being in itself indifferent, is not causelessly to be altered) it is expedient that such only be admitted, as are sound in the faith, and of exemplary lives. [1792, 60.]

ARTICLE LVIII.

Ministers, in *baptising* infants, as well as adults, shall make use of the adopted *forms* in which the institution, and design of baptism, are for that purpose particularly explained.

ARTICLE LIX.

Adults, by baptism, are initiated into the Christian church, and received as members thereof in full communion; and therefore are bound to partake of the Lord's supper, which they shall promise at their baptism. [1619, 61.]

ARTICLE LX.

A faithful *register* shall be kept of the names of all those who are baptised, and also of the parents, and witnesses, as well as of the time of baptism. [1792, 33, 57; 1874, 48.]

EXPLANATORY ARTICLES, 1792.

not be evidenced in the same manner in America, where many denominations of Christians, and some who do not even profess the Christian religion, inhabit promiscuously; and where School-masters can seldom be found who are members of the church. In such a situation, it is recommended to parents to be peculiarly attentive to the religious education of their children, not only by instructing them, and daily praying with them at home, but by never employing Schoolmasters whose characters are unascertained or suspicious, and especially none who scoff at the holy scriptures or whose conduct is immoral.

It is also further recommended, that parents endeavour to prevail upon School-masters to make the children belonging to the Dutch Church, commit to memory, and publicly repeat in the school, one section of the Heidelberg Catechism, at least once every week. [1619, 21, 54.]

ARTICLE LVII.

As a register must be kept by every Minister of all the baptisms celebrated in his church [See Exp. Art. 33], it is necessary for all who desire to have their children baptised, previously to apply to their Minister for that purpose. Such applications also afford an opportunity to the Minister of explaining the nature of the ordinance of baptism, and pressing upon the conscience of the parent, the duties incumbent upon him as a professing Christian; and to which, in particular, by this holy sacrament, he is obliged. The custom which has prevailed in some congregations of applying to the clerk of the Church, for registering infants who are to be baptised, shall be abolished; and for the future, none but Ministers shall perform that service. [1619, 60; 1792, 33; 1874, 48.]

ARTICLE LVIII.

The sacrament of baptism ought always to be administered in the Church, at the time of public worship [See Church Ord., Art. 56], and the forms adopted for baptism, consider it as celebrated in public. Baptising in private families, is therefore to be discountenanced; and as much as possible avoided. In cases, however, of the sickness of the parents, and especially of the infant, it is lawful to administer this sacrament in private. In other cases which may have something singular in their circumstances, it is left to the conscientious discretion of the Minister, to comply with the requests of parents for private baptism or not, as he shall judge proper. In this, however, he is to consider himself responsible to his Consistory, if

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ARTICLE I.

86

SEC. 1. The sacrament of Baptism shall always be administered in the church, or some other place of public worship, at the time of public worship, and the form adopted for baptism hitherto in use, shall in every case be retained. In cases, however, of the sickness of the parents, and especially of the infant, it is lawful to administer this sacrament in private. But no private baptism shall be administered without the presence of at least one Elder, who shall accompany the Minister for that purpose, and the same form and solemnity shall be always used as in public baptism.

76

SEC. 1. The Sacrament of Baptism, shall, if possible, be administered in the church, or some other place of public worship, at the time of public worship; and the Form for Baptism shall in every case be retained. But it is recommended that no private baptism shall be administered without the presence of at least one Elder, who shall accompany the Minister for that purpose.

[There is no distinctive allusion, in Constitution of 1874, to the baptism of "infants" and "adults;" and the allusion to the "form" instead of "forms" is, perhaps, not very accurate. Such distinction was made 1619, arts. 56-60; 1792, 57-60; and the "infant" is distinctively mentioned in 1833, 86; but even this is omitted in 1874, 76. The Liturgy, containing the two Forms of Baptism, is barely alluded to on the Title page.]

questioned thereon. But no private baptism shall be administered without the presence of at least one Elder, who shall accompany the Minister for that purpose, and the same form and solemnity shall be always used as in public baptism.

ARTICLE LIX.

In the Church there is no difference between bond and free, but all are one in Christ. Whenever therefore, slaves or black people shall be baptised or become members in full communion of the Church, they shall be admitted to equal privileges with all other members of the same standing; and their infant children shall be entitled to baptism, and in every respect be treated with the same attention that the children of white or free parents are in the Church. Any Minister who, upon any pretence, shall refuse to admit slaves or their children to the privileges to which they are entitled, shall, upon complaint being exhibited and proved, be severely reprimanded by the Classis to which he belongs.

ARTICLE LX.

With respect to god-fathers and god-mothers, or witnesses, as they are called [See Art. 57, Church Orders], the meaning of the Reformed Church is sufficiently explained in the Synod, held at Wisel, in the year 1568, Chap. I, Art. 10: "We hold it among matters which are to be accounted indifferent whether any witnesses are taken in baptism, or whether to the parents alone, together with the whole congregation, the charge of baptised children is committed." And again, Chap. VI, Art. 3: "The custom of having particular witnesses who are called god-fathers and god-mothers, is left to be followed or not, as each one shall choose." [1619, 57.]

ARTICLE LXI.

Great attention shall always be paid by all the Ministers of the gospel to the instruction of youth and others, in their respective congregations, in order to prepare them to make a confession of their faith, and from proper principles and right views, as members in full communion, to approach the Lord's Table. If any Minister shall habitually neglect to catechise the children and youth of his congregation, it shall be the duty of the Elders to urge him to it; and if he shall without a sufficient reason, notwithstanding the remonstrance of his Elders, continue to neglect the same for one whole year, he shall be reported by his Elders to the Classis; that measures may be taken to oblige him to fulfil what the Reformed Dutch Church has always considered, a very important and necessary part of the ministerial duty. [1619, 81; 1874, 64.]

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ARTICLES OF DORT, 1619.

ARTICLE LXI.

No person shall be admitted to the *Lord's supper*, but those who make a confession of their faith in the Reformed religion, agreeably to the practice of the churches to which they are joined, and who also have the testimony of a pious deponent; without which, also, none coming from other churches, shall be received. [1619, 59, 82; 1874, 47, 50.]

ARTICLE LXII.

Every church shall observe such a mode in *administering* the Lord's supper as shall be judged most conducive to edification; provided, however, that the external ceremonies prescribed in the word of God, be not altered, and that all superstition be avoided. After the sermon, and usual public prayers are ended, the form for the administration of the Lord's supper, together with the prayer suited to the occasion, shall be read before the members approach the tables.

ARTICLE LXIII.

The Lord's supper shall be *celebrated* once every two months, if the same shall be convenient; and it will be expedient where the circumstances of the church admit, that it be administered at Easter, Whitsuntide, and Christmas. In places where no church is yet organised, Elders and Deacons shall be previously appointed.

ARTICLE LXIV.

As the *evening service* has been found beneficial in many places, every church shall be at liberty to adopt such measures in this respect as shall be judged most conducive to edification; but where such service has been customary, it shall not be laid aside without the approbation of Classis.

ARTICLE LXV.

In places where *funeral sermons* are not in use, they shall not be introduced; and where they have already obtained, endeavours shall be used to abolish them in the best manner possible. [1792, 68.]

ARTICLE LXVI.

In times of war, pestilence, famine, severe persecutions of the church, and other general calamities, the Ministers of the churches shall petition the civil Rulers, that by their authority and command, *days of public fasting and prayer* may be set apart, and sanctified. [1792, 66.]

EXPLANATORY ARTICLES, 1792.

ARTICLE LXII.

None can be received as members in full communion, or be suffered to partake at the Lord's Table, unless they first shall have made a confession of their faith, or have produced a certificate of their being members in full communion of some Reformed Church. All such shall be reported by the Minister to the Consistory, and be approved by them, and published to the congregation, before they can be registered as regular members in the Church. Members, who are known to be such from other congregations, may be admitted to occasional communion, upon application to the Minister.

ARTICLE LXIII.

In Article 23, of the Church Orders, it is mentioned as a duty incumbent upon Ministers and Elders, to visit the members in full communion of their respective congregations, previous to the administration of the Lord's Supper. These visitations, when performed with prudence and proper solemnity, have been found to be productive of many good and happy consequences. It is therefore expected that every Minister, accompanied with an Elder, will (unless it be judged impracticable by the Consistory) at least once in every year, visit all the members of his Church, and endeavor to remove all animosities that may have arisen, and excite them to peace and proper exercises of faith and holiness. Ministers and Elders who shall habitually neglect this duty, shall be called to account in their respective Classes, and be prompted to attend to the same. And all Classes are enjoined to make particular inquiry whether this duty is punctually fulfilled in the respective congregations within their district. [1619, 23; 1874, 28, 64.]

ARTICLE LXIV.

If any member of the Reformed Dutch Church shall choose to submit any book or writing on religious subjects, previous to its publication, to the approbation of Synod, and makes application, for that purpose: the Synod may appoint the Professor of Theology, or any number of their members, as a special committee for revising such book or writing, and approving and recommending the same, if it shall be deemed proper. The 55th Article of the Church Orders is to be no further extended, nor is it in any other mode practised upon by the Reformed Dutch Church in America. [1619, 55.]

ARTICLE LXV.

No Psalms or Hymns may be publicly sung in the Reformed Dutch Churches, but such as are approved and recommended by the General Synod. [Church Orders, Art. 69.] In the Reformed Dutch Church in America, the following are approved and recommended, viz.:

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SEC. 2. Every church shall observe such a mode in the administration of the Lord's Supper as shall be judged most conducive to edification; provided, however, after the sermon and usual public prayers are ended, the form for the administration of the Lord's Supper shall be read, and a prayer suited to the occasion shall be offered, before the members participate of the ordinance.

88

SEC. 3. The sacrament of the Lord's Supper shall be administered at least twice a year, and it is recommended that the same be administered once every three months.

89

SEC. 4. For the purpose of uniformity in the order of worship, the following is to be observed by all the churches:—

1st. After a space for private devotion, the Minister shall introduce the public worship in the morning by invoking the Divine presence and blessing.

2d. Salutation.

3d. Reading the ten commandments, or some other portion of Scripture, or both.

4th. Singing.

5th. Prayer.

6th. Singing.

7th. Sermon.

8th. Prayer.

9th. Collection of Alms.

10th. Singing.

11th. Pronouncing the Apostolic Benediction.

The order of the afternoon and evening services shall be the same as the morning, excepting the reading of the ten commandments. The last service on the Lord's day shall conclude with the Christian Doxology.

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77

SEC. 2. Every church shall observe such a mode in the administration of the Lord's Supper as shall be judged most conducive to edification; provided that the Form for the administration of the Lord's Supper shall be read, and a prayer suited to the occasion* shall be offered, before the members participate in the ordinance.

*See Preface to Constitution of 1792 under "Mode of Worship":... "where forms of several prayers are given, without any idea, however, of restraining her members to any particular terms or fixed standards for prayer;" etc.

78

SEC. 3. The Sacrament of the Lord's Supper shall be administered at least twice a year, and it is recommended that the same be administered once every two or three months.

79

SEC. 4. For the purpose of uniformity in the order of worship, it is recommended that the following order* be observed by all the Churches:

1st. Invocation.

2d. Salutation.

3d. Reading the Ten Commandments, or some other portions of Scripture, or both.

4th. Singing.

5th. Prayer.

6th. Singing.

7th. Sermon.

8th. Prayer.

9th. Collection of Alms.

10th. Singing.

11th. Benediction.

The order of the afternoon and evening services to be the same as the morning, excepting that the Apostles' Creed or the Nicæan Confession of Faith be substituted for the reading of the Ten Commandments.†

*Substitute for: "the following is to be" observed, etc. 1900, 840; 1901, 1124.

†Substitute for the phraseology of 1833, 89, (11), which remained until 1900, 840; 1901, 1124.

[An effort to eliminate this whole section, 79 was lost; 1872, 489; 1873, 722; 1874, 108.]

ARTICLES OF DORT, 1619.

ARTICLE LXVII.

Besides the Sabbath day, the congregations shall likewise *observe* Christmas, Easter, and Whitsuntide, with the day succeeding each; and whereas in most of the cities, and provinces of the Netherlands, it is moreover customary to observe the day of the circumcision, and ascension of our Lord, the Ministers where such practice has not been adopted, shall endeavour to prevail with the Civil Authority to establish a conformity with the other churches.

ARTICLE LXVIII.

Every Minister shall, in the ordinary afternoon service on the Lord's day, briefly *explain* the system of the Christian doctrine comprehended in the *catechism*, adopted by the Reformed churches; so that if practicable, the explanation may be annually completed, according to the sections made for that purpose in said catechism. [1619, 44; 1792, 36, 44; 1871, 53, 54, 64.]

ARTICLE LXIX.

The 150 *psalms* of David; the ten commandments; the Lord's prayer; the 12 articles of the Christian faith; the *songs* of Mary, Zacharias, and Simeon, versified, only, shall be sung in public worship. The churches are left at liberty to adopt, or omit that entitled, "*O thou, who art our Father, God!*" All others are prohibited; and where any have been already introduced, they shall be discontinued as soon as possible. [1792, 65; 1874, 80.]

ARTICLE LXX.

In matters relating to *matrimony*, the churches shall abide by those usages which they have hitherto observed, conformably to the word of God, and former ecclesiastical ordinances, at least until the civil government shall institute some general ordinance for that purpose. [1792, 33; 1874, 48.]

EXPLANATORY ARTICLES, 1792.

In the Dutch language, the version of Dathenus, and the new version of Psalms and Hymns, compiled and adopted in the Netherlands, in the year 1773. In the English language, the Psalms and Hymns compiled by Professor Livingstone, and published with the express approbation and recommendation of the General Synod, in the year 1789. In the French language, the Psalms and Hymns, compiled by Theodore De Beza and La Moret. And in the German language, the Psalms and Hymns, published at Marburgh and Amsterdam, and now used in the Reformed Churches in Germany, in the Netherlands, and in Pennsylvania. [1619, 69; 1874, 80.]

ARTICLE LXVI.

The Church of Christ is the best discerner of the times, and of the duties, to which the providence of God may call his people. The Church ought therefore, when it is judged proper, not only to request the civil rulers to set apart days of fasting and prayer or thanksgiving, but it may in its respective judicatories, call the people to those duties, either within the limits of a congregation, a Classis, or a Synod. [1619, 66.]

ARTICLE LXVII.

That the Reformed Church does not believe the days usually called holy-days, are of divine institution, or by preaching on those days [see Art. 67, of Church Orders] intends any thing more than to prevent evil, and promote the edification of the people, is evident from the contents of the 53d Art. of the Synod of Dordrecht, held in the year 1574. "With regard to feast-days, upon which, besides the Lord's day, it has been customary to abstain from labour, and to assemble in the Church, it is resolved that we must be contented with the Lord's day alone. The usual subjects, however, of the birth of Christ, of his resurrection, and sending of the Holy Spirit, may be handled and the people be admonished, that these feast-days are abolished." In the National Synod, held at Middleburgh, in Zealand, in the year 1581, Art. 50, it is said: "In places where the feast-days are celebrated, the Ministers shall endeavour, by preaching at such times, to change the unnecessary and hurtful idleness of the people into holy and edifying exercise."

ARTICLE LXVIII.

In consequence of abuses which have frequently arisen from the practice of preaching funeral sermons, the 65th Article of the Church Orders is strictly adhered to; but as it is often found to answer a good purpose, to speak a word of exhortation at the time of funerals, the right of addressing the people upon such occasions is left to be exercised by every Minister at his own discretion. [1619, 65.]

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SEC. 5. No Psalms or Hymns may be publicly sung in the Reformed Dutch Churches, but such as are approved and recommended by the General Synod.

1874

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SEC. 5. No Psalms or Hymns may be publicly sung in the Reformed (Dutch) Churches but such as are approved and recommended by the General Synod. [1619, 69; 1792, 65; 1833, 90.]

81

SEC. 6. No Catechisms shall be used in the Sabbath-schools of the Church but such as are approved and recommended by the General Synod.*

*An amendment; added 1887, 366; 1889, 330.

ARTICLES OF DORT, 1619.

EXPLANATORY ARTICLES, 1792.

IV. OF CHRISTIAN DISCIPLINE.

ARTICLE LXXI.

AS CHRISTIAN DISCIPLINE is spiritual, and exempts no person from the judgment and punishment of the civil power, so it is requisite that without any reference to civil punishment, ecclesiastical, or spiritual censure should be exercised; in order to reconcile the delinquent with the church, and with his neighbour, and that offences may be removed out of the church of Christ.

ARTICLE LXXII.

When any *person offends* either against purity of doctrine, or of morals, and such offence is *private*, and has given rise to no public scandal; in such case the method shall be pursued which is pointed out by our Lord, in the 18th chapter of Matthew.

ARTICLE LXXIII.

Secret sins shall not be brought before the Consistory, when the offender has discovered proofs of repentance, on being admonished by a single person in private, or before two or three witnesses.

ARTICLE LXXIV.

If any person, guilty of a private offence, shall reject the friendly admonition given him before two or three witnesses, or shall have committed a *crime publicly known*, the same shall be reported to the Consistory.

ARTICLE LXXV.

The *satisfaction* for such offences, which are in their own nature public, or are become notorious by the contempt of ecclesiastical admonitions, shall, when evident proofs of repentance are given, be made in a public manner, at the discretion of the Consistory. In the country, and in villages where there is but one Minister, the satisfaction shall be made with the advice of two neighbouring churches, in such manner and form as shall appear most edifying.

ARTICLE LXXVI.

Such as obstinately reject the admonitions of the Consistory, or have committed a public, or otherwise gross offence, shall be *suspended* from the Lord's supper; and being suspended, and repeatedly admonished, without discovering marks of repentance, the church shall then proceed to the last remedy, namely, *Excommunication*, agreeably to the adopted form, and conformably to the word of God. But no person shall be excommunicated without the previous advice of the Classis. [1874, 106.]

IV. DISCIPLINE.

ARTICLE LXIX.

No accusation or process is admissible before an ecclesiastical judicatory, but when offences are alleged which, agreeably to the word of God, deserve the censure of the Church. Nor shall any complaint of a private nature be noticed, unless the rules prescribed by the Lord Jesus, Matt. xviii, have been strictly followed. Neither shall complaint in cases of scandal be admitted, unless such complaints are brought forward within the space of one year and four months after the crime shall be alleged to have been committed; excepting, when it shall appear that unavoidable impediments prevented the bringing an accusation sooner. [1833, 95, 112; 1874, 86, 104.]

1833

CHAPTER IV.

OF DISCIPLINE.

ARTICLE I.

Of Discipline in General.

91

SEC. 1. Discipline is the exercise of the authority and the application of the system of laws, which the Lord Jesus Christ has appointed in his church. Its objects are the removal of offences; the vindication of the honour of Christ; the promotion of purity and general edification of the church; and also the benefit of the offender.

92

SEC. 2. All Christian discipline is spiritual, and nothing shall be admitted as matter or accusation, or considered an offence, which cannot be proved to be such from Scripture, or the regulations of the church founded on Scripture.

93

SEC. 3. All baptized persons are members of the church, are under its care, and subject to its government and discipline.

ARTICLE II.

Of Private Offences.

94

SEC. 1. Private offences are those that are known to an individual only, or at most to a very few.

95

SEC. 2. Such offences are not to be immediately presented before a church judicatory, but the offender shall be dealt with according to the mode pointed out by our Lord, in Matt. xviii. The same course shall be adopted in cases of personal or private injuries; but if, on due forbearance, these tender and Christian proceedings are unavailing, the whole matter shall be represented to the judicatory to which the offender is amenable.

96

SEC. 3. Informers who have not taken these previous steps, shall be considered as guilty of an offence against the peace and order of the church, and be censured accordingly.

ARTICLE III.

Public Offences.

97

SEC. 1. Public offences are those that require the cognizance of a church judicatory, as when they are so notorious and scandalous, that no private measures would obviate their injurious effects, or when, though originally known to one, or a few, the private measures taken have been ineffectual.

98

SEC. 2. When any person is charged with a crime, not by an individual, but by general rumour, the previous steps prescribed by our Lord in case of private offences are not necessary, but the proper judicatory is bound to take immediate cognizance of the matter.

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ARTICLE XI.

OF DISCIPLINE IN GENERAL.

82

SEC. 1. Discipline is the exercise of the authority which the Lord Jesus Christ has given to His Church. Its objects are the vindication of the honor of Christ, the promotion of the purity and general edification of the church, and the benefit of the offender.

83

SEC. 2. Nothing shall be admitted as matter of accusation, or considered an offense, which cannot be shown to be such from Scripture, or the laws and regulations of the Church.

84

SEC. 3. All baptized persons* are members of the Church, are under its care, and subject to its government and discipline. [Compare 1874, 46.]

*Although not in full communion.

ARTICLE XII.

OF OFFENSES.

85

SEC. 1. Private offenses are those that are known to an individual only, or at most to a very few.

86

SEC. 2. Such offenses are not immediately to be presented before a Church Judicatory, but the offender shall be dealt with according to the mode pointed out by our Lord in Matt. xviii. The same course shall be adopted in cases of personal or private injuries; but if, on due forbearance, these tender and Christian proceedings are unavailing, the whole matter shall be represented to the Judicatory to which the offender is amenable. [1619, 72; 1792, 69.]

87

SEC. 3. Informers who have not taken these previous steps shall be considered as guilty of an offense against the peace and order of the Church, and be censured accordingly.

88

SEC. 4. Public offenses are those that require the cognizance of a Church Judicatory; being so notorious and scandalous that no private measures would obviate their injurious effects.

89

SEC. 5. When any person is charged with an offense, not by an individual, but by general rumor, the previous steps prescribed by our Lord in case of private offenses are not necessary, but the proper Judicatory is bound to take immediate cognizance of the matter.

ARTICLES OF DORT, 1619.

ARTICLE LXXVII.

Before the church proceeds to Excommunication, the obstinacy of the offender shall be publickly notified to the congregation, declaring his offences, together with the particular care, and attention bestowed on him, by admonition, suspension from the Lord's table, and by repeated remonstrances. The congregation shall also be exhorted farther to admonish the delinquent, and to pray for him. This procedure shall be comprised in three several steps. In the *first* instance, the name of the offender shall not be mentioned, that he may in some measure be spared. In the *second*, with the advice of Classis, his name shall be expressed. In the *third*, the congregation shall be informed, that unless he repenteth, he will be excluded from the communion of the church so that if he remain obstinate, his excommunication may take place with their tacit approbation. The interval between these notifications shall be at the discretion of the Consistory. [1804, 107.]

ARTICLE LXXVIII.

When an excommunicated person becomes *penitent*, and is desirous of being again reconciled to the church, such desire shall be publickly declared to the congregation, either before the administration of the Lord's supper, or at some other reasonable opportunity; that if no objections are offered, he may, on declaring his repentance, be publicly readmitted to a participation of the Lord's supper, agreeably to the form appointed for that purpose. [1874, 108.]

ARTICLE LXXIX.

If *Ministers* of the word, *Elders* or *Deacons*, have committed any public gross sin, which is scandalous to the church, or punishable by the civil magistrate; the Elders, or Deacons shall immediately be removed from their office, by the previous determination of the Consistory of their own, and next adjacent church. But the Ministers shall be suspended, and it shall be left to the decision of the Classis, whether they shall be wholly deposed, or not. [1792, 72; 1874, 92-94.]

ARTICLE LXXX.

The following are to be considered as the *principal offences* that deserve the punishment of suspension, or removal from office, viz.: False Doctrine or Heresy, public schisms, open Blasphemy, Simony, faithless desertion of Office, or intruding upon that of another, Perjury, Adultery, Fornication, Theft, acts of Violence, Brawlings, habitual Drunkenness, and scandalous Traffic; in short, all such sins, and gross offences which render the perpetrators infamous before the world, and which in a private member of the church would be considered as deserving excommunication. [1874, 91.]

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99

SEC. 3. To constitute a general rumour, or *fama clamosa*, it is necessary—

1st. That it specify some particular sin or sins.

2d. That it should have obtained general circulation.

3d. That it be not transient.

4th. That it be accompanied with strong public presumption of its truth.

100

SEC. 4. In admitting accusations against a Minister or Elder, the rule prescribed in 1 Tim. v. 19, shall always be observed, and accusers must come forward openly to support the charge.

101

SEC. 5. If Ministers of the word have committed any public gross sin, which would render their appearance in the pulpit, under such circumstances, highly offensive, it shall be the duty of the Consistory, in order to prevent scandal, to shut the door against such criminal, and refer him to be tried by the Classis as soon as possible. The proceedings of the Consistory in such cases are at their peril, and are not to be considered as a trial, but only a prudent interference and binding over the person accused to the judgment of his peers. In case of like offences by the Elders and Deacons, they shall, upon trial and conviction, immediately be removed from their office by the Consistory.

102

SEC. 6. The following are to be considered as the *principal offenses* that deserve the punishment of suspension, or removal from office, viz. False Doctrine or Heresy, Public Schisms, open Blasphemy, Simony, faithless Desertion of Office, or intruding upon that of another, Perjury, Adultery, Fornication, Theft, Acts of Violence, Brawlings, Drunkenness, and scandalous Traffic; in short, all such sins and gross offences as render the perpetrators infamous before the world, and which in a private member of the church would be considered as deserving excommunication. [1619, 80, 1874, 91.]

103

SEC. 7. If any member of the church shall be duly convicted of an infamous crime by any civil court, he shall, *ipso facto*, be debarred from the exercise of

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90

SEC. 6. To constitute a general rumor, or *fama clamosa*, it is necessary—

1st. That it specify some particular sin or sins.

2d. That it should have obtained general circulation.

3d. That it be not transient.

4th. That it shall be accompanied with strong presumption of its truth.

91

SEC. 7. The following are to be considered as the *principal offenses* that deserve the punishment of suspension or removal from office, viz: Heresy, Public Schisms, open Blasphemy, Simony, faithless Desertion of Office or intruding upon that of another, Slander, Lying, Perjury, Adultery, Fornication, Theft, Forgery, Acts of Violence, Drunkenness, Scandalous Traffic; in short, all such sins and gross offenses as render the perpetrators infamous before the world, and which, in a private member of the Church, would be considered as deserving excommunication.* [1619, 80; 1833, 102.]

*Perhaps this ought to have read "suspension or excommunication." Fraud and Bribery might also now well be added.

92

SEC. 8. In admitting accusations against a Minister or Elder, the rule prescribed in 1 Tim. v. 19 shall always be observed, and accusers must come forward openly to support the charge. [1792, 71; 1833, 100.]

93

SEC. 9. If Ministers of the Word have committed any public, gross sin, which would render their appearance in the pulpit under such circumstances highly offensive, it shall be the duty of the Consistory, in order to prevent scandal, to close the pulpit against such criminal, and refer him to be tried by the Classis as soon as possible. The proceedings of the Consistory in such cases are at their peril, and are not to be considered as a trial, but only a prudent interference, and binding over the person accused to the judgment of his peers. [1619, 79, 81; 1792, 72; 1833, 101; 1874, 59.]

94

SEC. 10. In case of like offenses by an Elder or Deacon, the Consistory shall immediately proceed to his trial, and, upon conviction, he shall be forthwith suspended from his office, and excluded from the privileges of the Church. [1619, 79; 1792, 71, 72; 1833, 100, 101.]

95

SEC. 11. If any member of the Church shall be duly convicted of an infamous crime by any civil court, he shall, *ipso*

ARTICLES OF DORT, 1619.

EXPLANATORY ARTICLES, 1792.

ARTICLE LXXXI.

The Ministers, Elders, and Deacons shall exercise *Christian discipline amongst themselves*, and exhort one another in a friendly manner, respecting the discharge of their offices.

ARTICLE LXXXII.

The Minister, with the approbation of Consistory, shall furnish those members, who remove out of the congregation, with a *certificate* of their behaviour, sealed with the seal of the church; or where there is no seal, signed by the Minister, or by two of the Elders. [1619, 61; 1792, 62; 1874, 47, 50.]

ARTICLE LXXXIII.

When *indigent members*, for sufficient reasons, remove out of the congregation, they shall be assisted by the Deacons in such measure as they shall think proper; taking care, however, that the place to which they are going, and the assistance which has been afforded them, be endorsed upon their testimonials.

ARTICLE LXXXIV.

No church shall exercise *authority* over another, nor any Minister over his brethren in the ministry; nor shall Elders and Deacons rule over other Elders and Deacons. [1619, 17; 1792, 18; 1833, 21; 1874, 18.]

ARTICLE LXXXV.

In things indifferent, *foreign churches* shall not be rejected, whose customs and usages vary from ours.

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the peculiar functions of any ecclesiastical office with which he may be invested, and excluded from the privileges of the church, until he shall have established his innocence, or manifested by repentance to the ecclesiastical judicatory to which he is amenable.

ARTICLE IV.

Of Process and Trial.

104

SEC. 1. Offences may be brought before a judicatory by individual accusation or common fame. In the former case, the process must be in the name of the accuser or accusers. In the latter, no person need be named as the accuser.

105

SEC. 2. In exhibiting charges, the time, place, and circumstances shall be accurately stated in writing, that the accused may be enabled the better to defend himself.

106

SEC. 3. Great caution is to be exercised in receiving accusations where there is good reason to believe that they are preferred through passion or improper and unchristian motive; or where the accuser is under censure, or not of good character, or has the prospect of temporal advantage.

107

SEC. 4. All citations shall be issued and signed by the President or Clerk, who shall also furnish citations for such witnesses as may be required on either side.

108

SEC. 5. A copy of the accusation shall be furnished to the accused, at the time when the citation is served; which citation shall designate the time when, and place where, the accused shall put in his answer. Not less than ten days shall be allowed to intervene between the time appointed for receiving the answer of the accused and the trial of the case, unless by consent of all parties interested.

109

SEC. 6. When the accused refuses to obey the citation, he shall be cited a second time, which second citation shall always be accompanied by a notice, that if he still refuses to appear, at the time and place appointed, he shall not only be liable to censure for contumacy, but that the judicatory will proceed to the trial and decision of his case as if he were present.

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facto, be suspended from any ecclesiastical office with which he may be invested, and excluded from the privileges of the Church, until he shall have established his innocence, or manifested his repentance to the Ecclesiastical Judicatory to which he is amenable. [1619, 71, 75; 1833, 62; 1874, 55.]

ARTICLE XIII.

OF PROCESS AND TRIAL.

96

SEC. 1. Offenses may be brought before a Judicatory by individual accusation or common fame. In the former case, the process must be in the name of the accuser or accusers. In the latter, no person need be named as the accuser.

97

SEC. 2. In exhibiting charges, the time, place, and circumstances shall be accurately stated in writing, that the accused may be enabled the better to defend himself.

98

SEC. 3. Great caution is to be exercised in receiving accusations where there is good reason to believe that they are preferred through passion or improper and unchristian motive; or where the accuser is under censure, or not of good character, or has the prospect of temporal advantage.

99

SEC. 4. All citations shall be issued and signed by the President or Clerk, who shall also furnish citations for such witnesses as may be required on either side.

100

SEC. 5. A copy of the accusation shall be furnished to the accused at the time when the citation is served; which citation shall designate the time when, and place where, the accused shall put in his answer. Not less than ten days shall be allowed to intervene between the time when the citation is served and the answer received; and no shorter period shall be allowed between receiving the answer of the accused and the trial of the case, unless by consent of all the parties interested.

101

SEC. 6. When the accused refuses to obey the citation, he shall be cited a second time, which second citation shall always be accompanied by a notice, that, if he still refuses to appear at the time and place appointed, he shall not only be liable to censure for contumacy, but that the Judicatory will proceed to the trial and decision of his case as if he were present.

102

SEC. 7. In cases where it is demanded by either party, a commission of the Judicatory may be appointed by it to

ARTICLE LXX.

To establish an accusation against any member of the Church, the testimony of more than one witness is required. Their witness shall be given under a solemn declaration upon the faith and credibility of a Christian, or of an oath taken before a magistrate, at the discretion of the judicature. Every trial, in all judicatories, from the highest to the lowest, shall be deliberate and impartial. The sum of the evidence shall be faithfully minuted. The sentence shall always be entered at large on the records. And all the parties shall immediately be allowed copies of the testimony and sentence, and of the whole proceedings, if they demand the same. [1833, 110; 1874, 103, 113.]

ARTICLE LXXI.

Ministers of the gospel must be an example to believers, and much of their success will usually depend upon their good character, and their holy walk and conversation. Their conduct must therefore be watched over with great attention, and their crimes punished with impartiality and severity. In admitting accusations against a Minister, the rule prescribed by the Apostle, 1 Tim. v. 19, shall always be observed; and accusers must come forward openly to support the charge, unless where common fame has rendered a scandal so notorious, that the honour of religion shall require an investigation. [1619, 79, 81; 1874, 92, 93.]

ARTICLE LXXII.

When it is said (Art. 79 of Church Orders) that Ministers guilty of atrocious crimes shall be suspended from the exercise of their office by the Consistory, until they are tried by the Classis, it is only intended, that in certain public and notorious offences, which would render the appearance of a Minister in the pulpit in such a situation, highly offensive; it shall be the duty of the Consistory, in order to prevent scandal, to shut the door against such criminal, and refer him to be tried by the Classis, as soon as possible. The proceedings of the Consistory in such cases, is at their peril, and is not to be considered as a trial, but only a prudent interference, and binding over the person accused, to the judgment of his peers. [1619, 79, 81; 1874, 93.]

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SEC. 7. The trial shall be impartial. The witnesses, after being sworn, or solemnly affirmed, shall be examined in the presence of the accused, and he shall be permitted to cross-examine them.

111

SEC. 8. To establish an accusation against any member of the church, the testimony of more than one witness is required. The evidence shall be faithfully minuted, and with the sentence, or decision, be entered on the records, and the parties shall be allowed copies of the same at their own expense, if desired.

112

SEC. 9. No complaints in cases of scandal shall be admitted, unless brought forward within the space of one year and four months after the crime shall be alleged to have been committed; excepting when it shall appear that unavoidable impediments prevented the bringing an accusation sooner.

113

SEC. 10. No professional counsel shall be permitted to appear and plead in cases of process in any of the ecclesiastical courts. But if any accused person feel unable to represent and plead his own cause to advantage, he may request, or the President may appoint any Minister or Elder, belonging to the judicatory before which he appears, to prepare and conduct his cause as he may judge proper. But the Minister or Elder so engaged shall not be allowed, after pleading the cause of the accused, to sit in judgment as a member of the judicatory.

114

SEC. 11. Such as obstinately reject the admonitions of the Consistory, or have been found guilty of the commission of a public or otherwise gross offence, shall be suspended from the Lord's supper, which act of suspension may be published at the discretion of the Consistory; and being suspended and repeatedly admonished without discovering marks of repentance, the church shall then proceed to the last remedy, namely, *Excommunication*.

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take testimony at a distance; of which commission, and of the time and place of their meeting, due notice shall be given to all the parties.

SEC. 8. To establish an accusation against any member of the Church, the testimony of more than one witness is required. The witnesses, after being sworn or duly affirmed, shall be examined in the presence of the accused, and he shall be permitted to cross-examine them. Yet, if two or more witnesses bear testimony each to different acts of the same general nature, this, if not disproved, shall be considered sufficient to establish the accusation. The evidence shall be faithfully minuted and subscribed by the witness, and in this final form, with the sentence or decision, be entered on the records; and the parties shall be allowed copies of the same, at their own expense, if desired. [1792, 70.]

104

SEC. 9. No accusation shall be admitted unless brought forward by the accuser within the space of two years after the crime shall be alleged to have been committed; excepting when it shall appear that unavoidable impediments prevented the bringing an accusation sooner, and at the trial the accuser shall not sit in judgment upon the case. [1792, 69; 1833, 95, 112.]

105

SEC. 10. No professional counsel shall be permitted to appear and plead in cases of process in any of the ecclesiastical courts; but, in the trial of any case before a Consistory, a member of the Classis may be employed to prepare and conduct the case on either side. And, in the higher courts, if any accused person feel unable to represent and plead his own case to advantage, he may request, or the President may appoint, any Minister or Elder belonging to the Judicatory before which he appears, to prepare and conduct his case as he may judge proper. But the Minister or Elder so engaged shall not be allowed, after pleading the case of the accused, to sit in judgment as a member of the Judicatory.

106

SEC. 11. Such as obstinately reject the admonitions of the Consistory, or have been found guilty of the commission of an otherwise gross offence, shall be suspended from the Lord's Supper, which act of suspension may be published at the discretion of the Consistory; and, being suspended and repeatedly admonished without discovering marks of repentance, the Church shall then proceed to the last remedy, namely, *Excommunication*; agree-

ARTICLE LXXIII.

The forms and proceedings in the respective judicatories shall always be, as far as possible, agreeable to established precedents and usages. In cases which appear to be new and difficult, it is recommended to the lower judicatories to refer their difficulties to the higher, for direction; and to the higher, as well as to the lower, to proceed with peculiar deliberation, and always agreeable to the word of God, and the ordinances and Constitution of the Reformed Dutch Church.

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cation, agreeably to the adopted form, and conformably to the word of God. But no person shall be excommunicated without the previous advice of the Classis.

115

SEC. 12. Before the church proceeds to excommunication, the obstinacy of the offender shall be publicly notified to the congregation, declaring his offences, together with the particular care and attention bestowed on him, by admonition, suspension from the Lord's table, and by repeated remonstrances. The congregation shall also be exhorted farther to admonish the delinquent, and to pray for him. This procedure shall be comprised in three several steps. In the first instance, the name of the offender shall not be mentioned, that he may in some measure be spared. In the second, with the advice of Classis, his name shall be expressed. In the third, the congregation shall be informed, that unless he repenteth, he will be excluded from the communion of the church; so that if he remain obstinate, his excommunication may take place with their tacit approbation. The interval between these notifications shall be at the discretion of the Consistory.

116

SEC. 13. When an excommunicated person becomes penitent, and is desirous of being again reconciled to the church, such desire shall be publicly declared to the congregation, either before the administration of the Lord's Supper, or at some other reasonable opportunity; that if no objections are offered, he may, on declaring his repentance, be publicly re-admitted to a participation of the Lord's Supper, agreeably to the form appointed for that purpose.

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ably to the adopted form, and conformably to the Word of God. But no person shall be excommunicated without the previous approval of the Classis. [1619, 76.]

107

SEC. 12. Before the Church proceeds to excommunication, the obstinacy of the offender shall be publicly notified to the congregation, declaring his offenses, together with the particular care and attention bestowed on him, by admonition, suspension from the Lord's Table, and by repeated remonstrances. This procedure shall be comprised in three several steps. In the first instance, the name of the offender shall not be mentioned, that he may in some measure be spared. In the second, with the advice of Classis, his name shall be expressed. In the third, the congregation shall be informed, that, unless he repenteth, he will be excluded from the communion of the Church; so that, if he remain obstinate, his excommunication may take place with their tacit approbation. The interval between these notifications shall be at the discretion of the Consistory. [1619, 77.]

108

SEC. 13. When an excommunicated person becomes penitent, and is desirous of being again reconciled to the Church, such desire shall be publicly declared to the congregation, either before the administration of the Lord's Supper, or at some other reasonable opportunity; that, if no objections are offered, he may, on declaring his repentance, be publicly re-admitted to a participation of the Lord's Supper, agreeably to the form appointed for that purpose. [1619, 78.]

ARTICLE XIV.

OF APPEALS AND COMPLAINTS.

109

SEC. 1. Any member of the Church,* conceiving himself to be personally aggrieved or injured by the decision of a Judicatory, may appeal therefrom to the next higher Judicatory. Also, a Consistory or Classis considering itself aggrieved by the judgment or censure of a higher Judicatory, enjoys the same right of appeal. [1619, 31; 1792, 31; 1833, 42.]

*Perhaps "or minister." should have been added here.

110.

SEC. 2. Any one intending to appeal from an act or decision of a Judicatory, must at the time of the action, or within ten days thereafter, give notice of such intention to the President of the body from whose action he intends to appeal. Within ten days after such notice he shall send to said President in writing the appeal, with the reasons thereof. On default of this, the appeal falls.

111

SEC. 3. An appeal made by a Judicatory must be made by it as such regularly convened, and the appeal, with the reasons thereof, must be sent in writing to the President of the body appealed from, within twenty days of the action from which the appeal is taken. On default of this, the appeal falls. [1833, 42.]

112

SEC. 4. If an appellent give notice and satisfactory reasons to the President of the Judicatory to which the appeal is made, that he cannot attend at the next stated meeting of that body, his appeal shall lie over to the next following stated meeting. But if he fail to appear, and prosecute his appeal without such notice and reasons, it is to be considered as relinquished. [1833, 42.]

113

SEC. 5. It shall be the duty of every Judicatory that has tried a case originally or by appeal, in recording its decision, to set forth at length the reasons thereof, that the record may exhibit, as far as practicable, everything that had an influence on its judgment. [1792, 70.]

114

SEC. 6. It shall be the duty of any Judicatory from whose act or decision an appeal is made, to transmit a certified copy of the action appealed from, signed by the President, and countersigned by the Clerk, together with the appeal and reasons accompany the same, to the Judicatory appealed to, at the next regular meeting thereof, and the papers thus transmitted shall be considered the documents in the case. [1833, 42.]

115

SEC. 7. An inferior Judicatory shall be permitted to send a commissioner to the one appealed to, for the purpose of making explanations relative to the case; it being expressly understood, that the original parties in the case shall have the same right of being heard in every stage of the trial, from one court to another.

116

SEC. 8. For all cases that have originated in the Consistory, the Particular Synod shall be the Final Court of Appeal, except when as many members of the Particular Synod as there are Classes connected with the Synod shall, within ten days of its adjournment, declare in writing to the President that the case adjudicated is a proper one for appeal to the General Synod. In such case, an appeal, if constitutionally made, shall be entertained by the General Synod. [1833, 42.]

117

SEC. 9. In order to prevent vexation and delay in the judicial proceedings of any Ecclesiastical Assembly by means of successive appeals in the progress of any

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trial or investigation, the party who may consider himself aggrieved by any decision, upon any incidental question which may arise before a final sentence is pronounced, may state his objections to such decision, and require to have the same noted in the minutes of the proceedings, to the end that he may avail himself thereof on an appeal from the final sentence, without arresting the progress of such investigation or trial. And in such cases every decision objected to, as well as the objections, shall be distinctly stated in the minutes of such assembly, and sent up with the appeal to the appellate Judicatory for review. [1833, 44.]

118

SEC. 10. Individuals who have voted in a lower court upon a case which is carried up by appeal, or who have prepared and conducted such case, shall not be at liberty to vote upon the trial of the appeal in the higher courts. [1833, 45.]

119

SEC. 11. If a minority or any member of a minority of any inferior Church Judicatory shall consider any subordinate decision or any part of the formal proceedings to have been so erroneous, as injuriously to affect the interests of truth or of vital godliness, they may present the same by way of complaint to the next higher Judicatory for its examination and decision. [1833, 46.]

120

SEC. 12. This complaint, if entertained, brings the whole record of the case under the review of the superior Judicatory. [1833, 47.]

121

SEC. 13. No such complaint shall be entertained except after notice given to the President of the body complained of, and the sending of the complaint, and reasons for it, as prescribed in cases of appeal. 1874, 110.

ARTICLES OF DORT, 1619.

ARTICLE LXXXVI.

These Articles, relating to the regular government of the church, have been formed, and adopted by common consent in such manner, that if the interest of the church should require it, they may and ought to be altered, enlarged, or diminished; this, however, shall not be attempted by any particular congregation, Classis, or Synod; but, on the contrary, a careful observance of them is enjoined, until it be otherwise ordained by a succeeding general, or national Synod.

The preceding Ecclesiastical Ordinances were made and decreed in the national Synod, held at Dordrecht, the 28th day of May, in the year 1619.

And were signed,

JOHANNES BOGERMANNUS,
Synodi Præses.
JACOBUS ROLANDUS,
Assessor.
HERMANUS FAUKELIUS,
Pæsidis Assessor.
SEBASTIANUS DAMMON,
Synodi Scriba.
FESTUS HOMMIUS,
Synodi Scriba.

EXPLANATORY ARTICLES, 1792.

Respecting these Explanatory Articles, the General Synod declare, that they contain the principal outlines of the practice of their Church; agreeably to which the ecclesiastical ordinances of the National Synod, held at Dordrecht, in the years 1618, and 1619, and which were solemnly and formally recognised and adopted, at the convention, held at New-York, in the year 1771, are proceeded upon, and executed. And the General Synod further declare, that these articles are to be considered as subjected to such additional explanations and alterations as shall be found necessary to throw light upon any article of the Church Orders of the Synod of Dordrecht aforesaid, or be judged proper to remove any doubts or difficulties. With this express provision, however, that no alterations, or explanations shall ever be made, but by previous recommendations from the General Synod to the respective Classes, and the consent of a majority of the same to such proposed alterations, or explanations, together with the final determination and resolution of the General Synod for the time being.

The preceding Explanatory Articles were ratified in the General Synod, held at New-York, the 10th day of October, 1792, and were signed.

SOLOMON FRAELICH, Præses,
JOHN BASSETT, Scriba,
PETER STRYKER, Scriba.

At a Convention of Ministers and Elders delegated for the express purpose of removing certain difficulties, which had arisen in the Reformed Dutch Churches in America, and for establishing an uniform discipline throughout the same, held at New-York, in the month of October, 1771, the Rules of Church Government, made and decreed in the National Synod, held at Dordrecht, 1618 and 1619, were recognised, and expressly adopted as the Constitution of the said churches, as far as their local circumstances would render the same practicable.

The Articles of Union [founded upon this adoption, and expressing in general terms what is specified, and more particularly applied to the local circumstances of the churches, in the following Explanatory Articles] were ratified and established on the 18th day of October, 1771.

And were signed,

JOHN H. LIVINGSTON, Præses.
ISAAC RYSDYCK, Scriba.
EHARDUS WESTERLO, Scriba.

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SEC. 14. The General Synod shall have power to make all such rules and regulations as may be necessary for carrying the foregoing articles into execution, except where provision is thereby made for that purpose.

118

SEC. 15. No alteration shall ever be made to the foregoing articles, but by previous recommendation from the General Synod to the respective Classes, and the consent of a majority of the same to such proposed alteration, together with the final determination and resolution of the General Synod for the time being.

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ARTICLE XV.
OF RULES AND AMENDMENTS.

122

SEC. 1. The General Synod shall have power to make all such rules and regulations as may be necessary for carrying the foregoing articles into execution, except where provision is hereby made for that purpose.

123

SEC. 2. No alteration shall ever be made to the foregoing articles but by previous recommendation from the General Synod to the respective Classes, and the consent of a majority of the same to such proposed alteration, together with the final declarative resolution of the General Synod for the time being; [see note to 1874, 73.] and the articles as thus determined and declared shall be and are the authoritative and only Constitution of the Reformed Church in America.*

*Perhaps there should have been added here—"in conjunction with the Doctrinal Standards and the Liturgy."

[These Rules of Government, or Constitution, adopted, June, 1874, 107-109. Proposals to revise, 1871, 278, 279; report: 1872, 488-9; the Constitution as proposed: 571-602; referred to the Classes, 489-490; action of the Classes, 1873, 721-2; referred back to the Classes, 722-3; adoption by the Classes, 1874, 107-9.]

DIGEST OF CONSTITUTIONAL AND SYNODICAL LEGISLATION

ABBE MARGARET L. (Mrs.). Scholarships, \$5,000 for Hope College, 1878, 113.

ABBREVIATIONS. 1902, 158.

ABEEL, DAVID. (Rev. Dr.). His visit to America, 1833, 232; '35, 432; requested to visit Holland in reference to founding a mission in the Dutch East Indies, '34, 329, 330; preaches the annual missionary sermon before Synod, '35, 429; success of his visit to Holland, '35, 432-3; recommended to the churches, '35, 435; beneficial results of his tour among the churches, 36, 513; his feeble health, '37, 86; his missionary stations and employments, '40, 414; his labors, '42, 132; 44, 385; his final return to America, '45, 498. His death on Sept. 3, 1846, 1847, 189. See China, Sketch, and authorities, in Manual.

ABEEL, GUSTAVUS. President of Gen. Synod, 1852; on many important committees especially in relation to Rutgers College, from '45 until his death, '87. Sketch, 1888, 677.

ABSENTEES. At first, these were fined; Cetus, 1748, 19; elaborate complaint and exhortation to, 1782, 98; 1783, 104; may be censured, Constit. 1792, Art. 15; example, 1794, 259; the President of Synod to censure them at the following Synod, 1800, 276; their names to be inserted under article "Grievances," 1815, 36; to be cited, '15, 36, '16, 28; roll to be called at close of session, and names of absentees to be recorded, '30, 231; '31, 396. See Leave of Absence.

ABSOLUTION. Term occurs only once, namely, in the form for readmitting excommunicated persons. See Form.

ABSTRACT QUESTIONS. Synod has always refused to legislate on; but will decide, judicially, any concrete case regularly brought before it. Many examples of such refusals. 1906, 346, 349; '14, 40; '24, 46; '60, 507; '97, 688; 1902, 123, etc. See Advice.

ACADEMIES. Word formerly used in the sense of College or University. Cetus proposed an "Academy"; 1755, 94; 1764, 116, 118; 1767, 131; 1771, 14. The last reference refers to Columbia College and Princeton College. See Ecc. Records of New York for many examples, 1755-1771.—Academies in the sense of Preparatory Schools were early founded in New York, 1660; also at Flatbush, Hackensack, Albany, Kingston, Schenectady and New Brunswick; also later, at Holland, Orange City, Cedar Grove, Pleasant Prairie, etc. See these names.

Resolved: That Synod recommends the establishment of Academies within the limits of the Particular Synod of Chicago, under the supervision of that Synod, provided that such Academies shall depend for their support upon the churches and people of the vicinity. 1900, 832, 835.

Resolved, That the Article 7th, on page 835, Minutes of General Synod of 1900, need not be construed as debarring our Academies, when recommended by their Classes, from receiving aid through the regular channels of our Church. 1901, 1068.

ACCESS TO GOD. Belgic Conf., Art. 26.

ACCOUNTS. Before the incorporation of General Synod, all its financial affairs are included under "Accounts"; 1818, 57; '19, 65; but "Accounts" as now understood, began in '27, when a "Committee of Finance" was appointed, to which all "accounts" should be committed. '27, 7. Name changed to "Committee on Accounts," '29, 151. Reports found under Art. 23, in '27-8; under Art. 24, '29-'34; Art. 25, '55-'85; Art. 23-'86-'87, and under Art. 24, since '88. The business under this head has generally been to audit all incidental expenses of Synod, and since '57, 191, to report on expenses of western delegates. In '27 it reported on repairs and purchase of Rutgers College. In '29 it offered a special resolution about expenses of Corresponding Delegates. In '31 and '40-1, even the "accounts" of the Board of Direction were put under this head, (having generally been referred to Com. on Professorate); and in '31, the Educational Funds. In 1836 the Com. on Accounts recommended that the traveling expenses of Bd. of Superintendents be paid. From '69-72, this Com. also reported on "Contingent Expenses."—Its only proper business now is to audit current incidental expenses. These have in late years been about \$800. In 1884, 1895, 1904, when the Synod met in the West, there were no expenses for western delegates. An effort in '95, 55, 222, to secure payment of traveling expenses by Synod, of all delegates, failed of approbation. Action is now pending respecting some readjustment in paying expenses of western delegates. 1905, 289.

ACCUSATIONS. Constitution of 1874, Arts. 82-108.

ACCUSERS. Constit. of 1874. Arts. 26-98.

ACKER CATHARINE. Leaves \$300 for support of colporteurs of R. D. C. Sab. S. Union. As said Board had been abolished, Synod directed Bd. of Dir. to pay the money to Bd. Dom. Miss. to be expended according to donor's wish. 1864, 399, 433.

ACTA SYNODI. An expression often recurring in the early minutes, and in the Correspondence with Holland. It refers to the Acts of the Synod of North Holland to which the classis of Amsterdam belonged. These Acts were multiplied by transcription, and copies sent to all the Dutch colonies, yearly, and then passed around. About a dozen copies now remain in the Archives. See Ecc. Records of New York, Vol. i. 24-27. Several complete sets, in manuscript, exist in the Archives of the Classis of Amsterdam.

ACTS OF ECCLESIASTICAL BODIES. Not to be unnecessarily repeated;—Acts of Particular Synods to be executed by the Deputati Synodi; which see; Acts of Classes to be executed by the Visitors; which see. Constit. of 1619, Arts. 44, 46, 49.

ACTS OF THE GENERAL SYNOD, R. C. A. These are not kept in journalistic form, but are arranged under an order of 27 Articles or Lemmata. See Lemmata. Only Acts actually adopted, as a rule, are printed; but matters "laid on the table" are also printed, as well as "Constitutional amendments" recommended to the Classes. [Several entire revisions of the Liturgy which were *not* finally adopted, have thus found a permanent place among the "Acts of the Synod," the propriety of which may be questioned. On several occasions, such proposed "revisions" have been printed separately, and thus sent down to the Classes.]

ACTS OF VIOLENCE. Deserve suspension. Constit. of 1874, Art. 91.

ACTUAL SIN. Belg. Conf., Arts. 14, 36; Heid. Cat., Quest. 10; Canons of Dort, i. 1, 15; ii. 8.

ADDITIONAL HYMNS. A small 16mo. Hymn Book was printed in 1848, with 318 Additional Hymns, which was used in connection with the larger Book for several years. See Hymnology; and Minutes 1842-48.

ADDRESS TO GOD—in prayer; Heid. Cat., Quests. 120-1.

ADJOURNED SESSIONS. Expressly referred to, as such, in Constit. of 1792, Arts. 49, 55; not referred to, as such, in Constitutions of 1833, 1874; but method of calling an extraordinary session prescribed, 1874, 75.

See Extra Session. Yet any Synod has the inherent right to adjourn to another time and place.

ADJOURNMENT. The last formal Lemma or Article in the Minutes of Gen. Synod, since 1813. It also fixes the time and place of the next meeting of Synod, and more recently mentions the final devotional exercises and expressions of courtesy connected with the adjournment.

ADMISSION OF MEMBERS—to the Church. Belg. Conf., Arts. 27-29; Heid. Cat., Quests. 69-74, as to baptized non-communicants; and 75-77, 81, 82, as to full communicants. See also final paragraph of Compendium, and Articles of Religion. Rules of Ch. Gov. of 1874, Art. 47.

ADMISSION OF MINISTERS FROM OTHER CHURCHES. Constitution of 1874, Art. 21. [Compare Constitutions of 1833, Art. 24, and of 1619, Art. 9.] Some objected to receiving ministers from the Congregationalists, as Rev. Winslow Paige, 1792, 237; 1793, 247; the rules were stringent, 1806, 359, 360, 364; 1814, 36; and these rules were incorporated in Constit. of 1833, Art. 24, with some enlargement. With the development of New Schoolism, rules were made requiring increased strictness in receiving other ministers; 1834, 283, 291-3; '37, 58-59. Additional rules, eight in number, were made in 1840; among other things, requiring foreign ministers to spend a year's probation before being received, '40, 387-8. Additional rules of '45, 469, were repealed '46, 69.

With the recent coming of the Hollanders to this country, 1846 onward, in large numbers, the Rules of 1840 were declared not to apply to them, if they brought proper testimonials, '69, 634. When Dr. Ormiston was about to be called to the Collegiate Church, from Canada, a resolution was passed exempting him from the year's probation required of foreign ministers, '70, 101. With the revision of the Constitution in 1874, all former legislation on this subject was superseded by the following: "If any application be made for the admission of a Licentiate or Minister from Other Churches, it shall be the duty of the Classes to subject him to such examination as shall enable them to proceed with freedom in his case." Constit. 1874, Art. 21.

ADMONITIONS. Heid. Cat., Quest. 85; Sacramental Forms; Canons, iv. 17; Constitution of 1874, Arts 86-89. Admonitions were formerly to be given by the "Classical Visitors," (which see,) to ministers, churches, or schoolmasters, if found delinquent in their duties; Constits. 1619, Art. 44; 1792, Art. 44. These "Visitors" are now superseded by the Classical Questions.

ADOPTION. Heid. Cat., Ques. 33; Form of Baptism, second paragraph; Canons, i. 7, 10; v. 6.

ADOPTION OF THE NETHERLANDS CHURCH CONSTITUTION, IN AMERICA. (1) By the Cœtus, 1738; (2) By the Union Convention, 1771; (3) by General Conventions, 1788-92; when the 86 Rules of Church Government of Holland, with 73 Explanatory Articles relating to the same, and the Belgic Confession, the Heidelberg Catechism with its Compendium, and the Liturgy, were adopted. See "Constitution."

ADRAIN, ROBERT. Appointed Professor of Mathematics in Rutgers College, 1826, 50. Resigns, '28, 125.

ADSESSOR. An occasional officer, only, until 1812. Term first occurs in Cœtus, 1751, 54; again 1754, 89; not again, until 1800, 275, when the elected President, Dr. Ira Condict, wished to be excused from taking the Chair, on account of illness; and it was determined that the person having the next highest number of votes, be Adseessor. No Adseessor was again appointed until 1812, 401, after which the office was, informally continued.

President and Adressor to be elected by a majority of all the members present, and if, after the first vote, there is no election, the choice shall be made from the two having the highest number of votes, '40, 329. —Term Adressor changed to Vice-President, '82, 115; 1883, 295.

ADULT BAPTISM. Belg. Conf., Art. 34; Heid. Cat., Quests. 69-74; Form of Adult Baptism; (first adopted, 1604); Rules of Government, 1619, Arts. 58, 59. There are no specific allusions to Adult Baptism, as such, in the Rules of Ch. Gov. of 1792. (Arts. 58-61); of 1833, (Art. 86); or of 1874, (Art. 76). See Baptismal Forms.

ADULTERY. Heid. Cat., Quests. 108-9; deserves suspension; Constit. of 1874, Art. 91. See also Form for Lord's Supper; Divorce.

ADULTS. How received into full communion; Constit. 1619, 59, 61. No distinctive reference to "Adults," as such in the Constitutions of 1792, 1833, 1874; except the Form for "Adult Baptism" in Liturgy.

ADVICE. The lower ecclesiastical assemblies may seek advice from the higher assemblies, when the case may be referred back with instructions; or the higher may take the case into its own hands. Constitution of 1792, 31, 73. This particular feature was eliminated from the Constitutions of 1833 and 1874; but see Appeals; Complaints; Supervision. Examples of advice asked: 1774, 52; 1775, 63; 1787, 168; 1797, 271; advice asked whether the marriage of slaves, *after their manner*, and acknowledged at their confession of faith, should hinder their joining the church. Answer,—No. 1788, 183; whether the consent of masters and mistresses is necessary to a slave's uniting with the church; Answer: the Scriptures make no such conditions; yet it is proper to consult masters as to the character of the slave, and seek to preserve the peace of the household; 1788, 183. Other references to "Advice"; 1791, 226; 1800, 293, 297; 1804, 328, 330; 1804, 330, 337, 340; 1806, 358; '12, 404, 406, 428; '14, 29, 37-40; '24, 44, 46; '60, 507. See Abstract Questions.

ADVISORY MEMBERS. Elders appearing in Cœtus from congregations having only occasional services, have only an advisory voice, unless their church is about to call a minister, 1738, 7; ministers of the Presbyterian and Associate Reformed Churches, may sit in General Synod as advisory members, 1800, 279. See Correspondence. All ministers of the Dutch Church, attending its Synod, may sit as advisory members, (altho' not delegates), 1803, 318, 319. Examples: 1804, 329; 1806, 343; 1809, 384; '12, 408, 410, 419; '13, 7, 10, 25, 26; '14, 5; (in Digest, '14, 69.)—In 1815, ten ministers of the Dutch Church, two, of the Presbyterian, and one, of the Associate Reformed, were present as advisory members. "*Resolved*, That from and immediately after the present meeting of Synod, the Lemma respecting 'Advisory Members' shall cease." 1815, 6. [It will be observed that Dr. Livingston was present at this session as an advisory member, and Dr. Froeligh as a regular delegate.]

In the Articles of Correspondence with the Associate Reformed Church, the plan of "Advisory Members" was again proposed by that Church for each Body. The Dutch Synod agreed to the entire plan except the article on "Advisory Members," and on this one point, the whole plan failed; '17, 17; Oct., 1817, 11. In the Constitution of 1833, Art. 48, "Advisory Members" were constitutionally prohibited. The Constitution of 1874 omits all reference to the matter.

ADVOCATE. Belg. Conf., Art. 26; Heid. Cat., Quests. 40, 49, 50. See Intercession.

AFFECTIONS. Canons of Dort, iii. and iv. 1.

AFFIRMATION. May be allowed, instead of oaths, in trials. Constit. 1874, Art. 103.

AFRICA. See South Africa, Am. Colonization Soc.

AGENTS, CLASSICAL. The different Classes have, in recent times, ap-

pointed Agents within their bounds to represent the several Boards or other interests of Church work.

AGENTS, FINANCIAL. In former times Queens College appointed Agents to raise moneys for the Professorial Fund of the Theological Professors and for College purposes. The General Synod has also frequently appointed Financial Agents to raise money for endowments and other purposes, and the Board of Corporation has often done the same. The details of their work belong under other heads.

AGENTS, MISSIONARY. The Synod or the Boards have often appointed such Agents in the interests of Missions, Domestic and Foreign, to give information, to make appeals, to arouse enthusiasm, and to raise money. The details of their operations belong elsewhere.

AINSLEE, JANE CHRISTIAN. Bequeaths \$250 to Bd. of Education, through Bd. of Direction, 1874, 15.

ALABAMA; Industrial Missionary Association of 1894, 117. See Colored People.

A'LASCO, JOHN. See Lasco.

ALBANY ACADEMY. Chartered by the Regents of State of New York, 1813. See Fernow's History of 1886; Murray's Hist. of 1900.

ALBANY, CHURCH OF. Memorializes General Synod against reading of sermons. Allowed to withdraw their memorial; 1812, 438.—Offers to give \$750 per year, for six years toward the Professorate, '14, 6, 21, 43, 44; '15, 42.—Sends reasons to Synod why they call away Rev. John Ludlow from the Professorship, Feb. '23, 5, 6; '23, 16.—Founds a scholarship of \$2,000 in Arcot Seminary, 1895, 51.

ALBANY, CIRCLE OF. See next article.

ALBANY, CLASSIS OF. The Circle of Albany embraced the ministers and churches of Albany, Schenectady and Schoharie; Cœtus, 1747, xii. The churches in these territories afterward became the Particular Body of Albany, according to the Articles of Union, 1771, Art. 11, (p. 10), embracing the counties of Albany, Gloucester and Cumberland. To these were added a year later, the counties of Tryon and Charlotte, 1772, Art. IX, (p. 25). In 1784 the name "Particular Body of Albany," was changed to that of "Classis of Albany"; 1784, 128; and the following churches then belonged to it, namely:

Albany, Albany-German, Schenectady, Conewago, [Caughnewaga?], Niskayuna, Norman's Kill, Upper and Lower Schoharie, Stone Arabia, Canajoharie, Great Flats, Catskill, Coxsackie, Manor of Livingston, Greenbush and Taghkanick, Claverack, Kinderhook, Schodaek, Half-Moon, Saratoga, Schaghticoke, 22 in all; 1784, 114. In 1800, 314, it contained more than fifty churches. The General Synod then divided it into the three classes of Rensselaer, Montgomery and Albany; 1800, 301-3.

In the same year the Classis of Albany was directed to assume the superintendence, under the direction of the General Synod, of the [Domestic] Missionary business in the North, 1800, 308, and report the progress of the work, annually, to the Particular Synods. Little was done for awhile, although some efforts were put forth. But in 1804 the General Synod appointed the Classis of Albany to be its Committee on [Domestic] Missions; and the executors of Sarah De Peyster, (who left the first bequest by will to the cause of Missions), were informed that the Classis of Albany was the Synod's Standing Committee for Missions, and is the only Missionary Society of the Dutch churches. 1804, 331, 340-1. Two years later the Particular Synod of New York requested the General Synod to resume management of its Missions, 1806, 352. This was done by the appointment of a general Standing Committee on Missions. See Missions. The treasurer of the Classis of Albany, Rev. John Bassett, was directed to pay over all mission funds in his hands, (\$345.20) to the treasurer of Synod's Standing Committee; 1806, 354.

The Particular Synod of Albany subsequently set off from the Classis of Albany, the following Classes: Washington, 1818; Schenectady, 1826; Schoharie, 1826; Greene, 1834; Watervleit, 1845; Saratoga, 1857. See Corwin's Manual, 1902, p. 133.

ALBANY, MADISON AVENUE CHURCH, founds scholarship of \$2,000 in Arcot Seminary, India, 1895, 51.

ALBANY, PARTICULAR BODY OF, 1771, 10, 14; 1772, 25. See ALBANY CLASSIS OF.

ALBANY, PARTICULAR SYNOD OF. The original General Body or Provisional Synod of the Church, (1771-1800), was divided into the Particular Synods of New York and Albany in 1800, by the recently constituted General Synod. To the Particular Synod of Albany were assigned the Classes of Albany, Montgomery, Rensselaer and Ulster. 1800, 303.

ALCOVE ENDOWMENTS. See Sage Library.

ALEXANDRIA BAY, CHURCH OF. See Thousand Isles.

ALIDA MEENK SCHOLARSHIP. See Meenk.

ALIENATION OF PROPERTY. Churches aided in purchasing land or other property for church uses, must secure such property to R. D. C., in case of their uniting with some other denomination, to the amount received, 1800, 575. Attempts to prevent alienation of property by any Consistory, by a Constitutional amendment, proposed: 1872, 489, 581; but rejected, 722. See Church Building Fund.—For certain Civil Laws relating to the illegality of alienating Church property, see Mints. of General Synod, 1880, 585-6; 1881, 788-9; 1882, 162; 1884, 561-2, and 503. See also Civil Legislation.

ALLEGHENY, PA. Allusion to a new Presbyterian Seminary established there. 1827, 37.

ALLEN, JOHN S. (Mrs.). Corresponding Secretary of the Woman's Executive Committee of Bd. of Dom. Missions; 1904.

ALLIANCE OF THE REFORMED CHURCHES THROUGHOUT THE WORLD HOLDING THE PRESBYTERIAN SYSTEM.

The following communication was received from the General Assembly of the Presbyterian Church in the United States of America, on the subject of an Œcumenical Council of the Presbyterian Churches of this and other lands, and was referred to the Committee on Correspondence: *To the Moderator of the General Synod of the Reformed Church in America.*

The last General Assembly of the Presbyterian Church in the United States of America, in session at Baltimore, Md., May 27th, 1873, adopted the following preamble and resolution:

Whereas, There is substantial unity of faith, discipline and worship among the Presbyterian Churches in this and other lands, and whereas it is important to exhibit this union to the Churches and to the World; and whereas a desire has been expressed in many places for closer union among all branches of the great and widely scattered family of Presbyterian Churches; therefore

Resolved, That a Committee consisting of the Moderator of the General Assembly, the Stated Clerk, and the Rev. James McCosh, D.D., LL.D., be appointed to correspond with sister Churches holding by the Westminster Standards, with the view of bringing about an Œcumenical Council of such Churches to consider subjects of common interest to all, and especially to promote harmony of action in the mission fields at home and abroad.

In accordance with this action, the General Assembly of the Presbyterian Church in the United States of America, through its Committee, respectfully proposes to your honorable body, the consideration of the ex-

pediency of such an Œcumenical Council with the request that if such Council be deemed expedient, a Committee be appointed with power to determine through correspondence or conference with like Committees of other Presbyterian bodies, the time, place and manner of holding said Council. In commending this invitation to your regard, the Committee would mention, among the many advantages sought by such a Presbyterian conference, the strength that would thus be imparted to organizations that may be feeble, because of their smallness, or their distance from evangelic centres, the unity of spirit that would be emphasized throughout our different bodies, the more perfect system that would be introduced into our processes of evangelization, and the powerful testimony to the truth that would be lifted up against the many forms of error with which the Church of Christ has to contend.

Earnestly urging this matter upon you as a work for the progress of the Redeemer's Kingdom, we have the honor to subscribe ourselves your faithful servants in the Gospel of Christ.

HOWARD CROSBY, *Moderator of the General Assembly of the Presbyterian Church in the United States of America.*

EDWIN F. HATFIELD, *Stated Clerk, General Assembly Presb. Ch. United States of America.*

JAMES McCOSH, *President of the College of New Jersey, Princeton.* 1874, 10-12.

REPORT OF COMMITTEE.

A letter has been received from a Committee of the General Assembly of the Presbyterian Church in the United States of America, appointed "to correspond with sister Churches holding by the Westminster Standards, with the view of bringing about an (Œcumenical Council of such Churches to consider subjects of common interest to all, and especially to promote harmony of action in the mission fields at home and abroad." The Committee of the Assembly proposes to this Synod, which is regarded as "holding by the Westminster Standards," to appoint a Committee to correspond or confer "with like Committees of other Presbyterian bodies, as to the time, place and manner of holding such council."

The following action is proposed to the Synod:

Resolved, That a Committee of five persons be appointed by the President of this Synod to represent the Synod in arranging the time, place, and manner of holding such council. 1874, 61.

The following persons were appointed as the Committee to represent the General Synod in arranging the time, place, and manner of holding an Œcumenical Council: Rev. Mancius S. Hutton, Rev. A. P. Van Gieson, Rev. Philip Peltz, and Elders William J. Bacon and John W. Ferdon. 1874, 62.

1875.

The Committee appointed by the last General Synod, to represent the Synod, in arranging the time, place and manner of holding an Œcumenical Council, presented the following report which was accepted and adopted:

To the General Synod of the Reformed Church in America.

The Committee appointed to represent the General Synod in arranging the time, place and manner of holding an Œcumenical Council, begs leave to report that the whole Committee, with the exception of Judge Bacon, who was prevented from attendance by official duties, met with the Committees representing the American and Canadian Presbyterian Churches, on Dec. 3d, 1874, in the City of New York. At this meeting the following resolutions were unanimously adopted, as declarative of the nature and ends of the Federation:

"1. In the opinion of the Churches represented at this meeting, it is desirable to form a CONFEDERATION of the Reformed Churches hold-

ing to the Presbyterian system, in order to manifest the substantial unity of these Churches, and to combine them in the accomplishment of the great work committed to them by the Head of the Church.

2. While furnishing to the Presbyterian Churches a means of entering into closer fellowship with one another, this Confederation is not meant to separate them in any way from other Churches which hold by Christ, the Head, with which Churches it will always be ready to cooperate.

3. This Confederation does not propose to form or to adopt a new Confession of Faith, but will require every Church proposing to join it to submit its Creed, and will admit only the Churches whose Creed is in conformity with the *consensus* of the Reformed Church.

4. It shall not interfere with the internal order and discipline of any Church.

5. It shall hold, from time to time, a General Council, composed of representatives of all the Churches constituting the Confederation.

6. The representatives to this Council shall always consist of an equal number of Ministers and Elders.

7. The General Council shall take up only such subjects as have been committed to the Church by her great Head.

8. The General Council shall seek to guide public sentiment aright in various countries by papers and addresses delivered, by information collected in order to publication, by the exposition of sound scriptural principles and defences of the truth.

9. The decisions come to by this Council shall be laid before the several Churches, and be entitled to receive from them a respectful, a prayerful and careful consideration.

10. It will labor to promote the peace and harmony of the Churches.

11. It will ever rejoice to support weak and struggling Churches which have to carry on their operations amid infidel or anti-Christian opposition.

12. It will defend by all lawful means, those who in any country are persecuted for conscience' sake.

13. It will strive to procure for the Churches that freedom of government and of action, which Christ has given to such as their inalienable privilege.

14. It will employ all moral means so to distribute the Mission work of the Churches on the foreign field, as to prevent Missionary enterprises from interfering with or hindering each other,—that Missionaries be sent to every nation, and our Lord's command be fulfilled by the gospel being preached to every creature.

15. It will encourage the Churches to combined efforts to provide for the religious wants of great cities and other destitute portions of the home field.

16. It will press upon all the Churches the imperative duty of securing the adequate instruction of the young in the Scriptures of the Old and New Testaments.

17. It will make every effort to protect the Sabbath as a Divine institution, fitted to convey so many blessings, temporal and spiritual.

18. It will endeavor to combine the Churches in their efforts to suppress intemperance, and the other great prevailing vices of the age, and generally to promote the moral improvement and elevation of mankind.

19. It will aim to foster among Christians systematic beneficence for the furtherance of Christian objects.

20. It will make systematic efforts to meet prevailing forms of infidelity all over the world.

21. It will seek to combine the Protestant Churches in opposing the errors and inroads of Romanism.

22. In order to organize the Confederation, a Sub-committee shall be appointed to correspond with the Committees of the British Churches,

and with other Churches throughout the world holding to the Presbyterian system. This Sub-committee, in correspondence with the Committees of the British Churches, shall call a preparatory meeting of the Committees of all the Churches joining in this Confederation, to be held in London or elsewhere in 1875.

This preparatory meeting is expected to agree upon and circulate in proof a constitution of the Confederation, to be laid before a General Council of the Federal Churches, to be held, if possible, in 1876. This preparatory meeting shall agree upon a provisional plan of representation—that is, upon the number of deputies to be sent by each Church to the General Council."

A second meeting was held April 8th, 1875, at which it was stated that a conference had been called of the Committees of all the Churches of Great Britain, and her colonies in America, the European continent and elsewhere, that are favorable to the project. This conference will meet in London, on Wednesday, July 21st, 1875, and will prepare a draft constitution for the proposed Confederation, and determine when and where the First General Council of the Confederated Churches shall assemble. At this meeting the following *interim draft* of a CONSTITUTION was proposed to be submitted to the Conference in London:

"PREAMBLE.

Whereas, The Church of God, though composed of many members, is one body in Christ; and *Whereas*, The Reformed Churches holding the Presbyterian principles, are substantially one in Doctrine, Government, and Discipline; *it is therefore agreed*, to form a Presbyterian Alliance, to meet in General Council from time to time, in order to manifest the oneness of these Churches, and to combine them in furthering the great ends for which they have been instituted by their Head; it being understood, that in thus uniting, the Presbyterian Churches do not mean to separate from other Churches which hold by Christ, but will be ready to join such in Christian fellowship, and in promoting the cause of the Redeemer.

ARTICLES.

1. DESIGNATION.—This Alliance shall be called 'The Confederation
2. BOND OF UNION.—The Bond of Union is Christ, and the Scriptures of the Old and New Testaments.
3. MEMBERSHIP.—Any Church, whose creed is in accordance with the consensus of the Reformed Churches—such only being admissible, may, on expressing by its Supreme Court, a wish to join the Confederation, be admitted into membership therein, by a vote of the General Council.

4. THE COUNCIL.

1. *Its Constituency*.—The Council shall consist of Delegates appointed by the Churches forming the Confederation; the number from each Church being regulated by a plan sanctioned by the Council, and proceeding on the principle of the number of congregations in the Churches; the Delegates, moreover, from each Church, always consisting of an equal number of ministers and elders. The Council may, on the recommendation of a Committee on Overtures, choose Associates not Delegates, and invite them to sit and to deliberate, to offer suggestions, to deliver addresses, and to read papers.

2. *Its Powers*.—The Council, while it has the power to determine what Presbyterian Churches shall be allowed to join the Confederation, shall not interfere with the internal order or discipline of any Church. It shall take up only such evangelistic subjects as have been committed to the Church by her great Head. Topics may be brought before it by any Church which is a member of the Confederation, or by members

of the Council, on being transmitted by the Committee on Overtures. The decisions and recommendations of the Council, shall be transmitted to the Supreme Courts of the several Churches, and be entitled to receive from these a respectful and prayerful consideration.

3. *Its Objects.*—The Council shall seek to help weak and struggling Churches, to promote freedom of Church action, to gather and disseminate information concerning the Church at large, to commend the Presbyterian system as combining simplicity, efficiency, and adaptation to all times and conditions, and shall entertain all subjects that are directly concerned with the work of evangelization, as the following: The peace of the Churches; the distribution of Mission work; the combination of Church energies—especially in reference to our great cities and destitute districts; the religious instruction of the Young; the sanctification of the Sabbath; the suppression of Intemperance and other great prevailing vices; Systematic Beneficence; and the overthrow of Infidelity and Romanism.

4. *Its Methods.*—The Council shall seek to guide and stimulate public sentiment by papers read, by addresses delivered, by publishing and circulating information about the state of the Churches and of Missions, and by the exposition of sound Scriptural Principles and Defenses of the truth.

5. CHANGE OF CONSTITUTION.

This Constitution shall not be changed, except on a motion made at one meeting of Council, and carried by a two-thirds vote at the next meeting."

At this meeting the following Resolution was also unanimously adopted, viz.: "That we recommend the Committees of the various Churches, to nominate Delegates to attend the Conference, in the college of the Presbyterian Church, Queen's Square, London, on Wednesday, the 21st day of July, 1875, and to submit the names of these Delegates, to their respective Supreme Church Courts, for their special approval."

In accordance with this recommendation, your Committee beg leave to nominate Rev. Dr. Thomas E. Vermilye and Mr. Gamaliel G. Smith, now in Europe, Rev. E. P. Rogers and Rev. Philip Peltz, whom they hope might be, thereby induced to go. Your Committee would also suggest that General Synod add to this list the names of others, (especially of Elders,) who might possibly attend.

All of which is respectfully submitted,

M. S. HUTTON, *Chairman.*

NEW YORK, JUNE 4th, 1875. 1875, 260-5.

1876.

The Chairman of the Committee, (Dr. M. S. Hutton) reported that at the late meeting in London, the title assumed was that of "Presbyterian Alliance"; that Rev. Dr. E. P. Rogers was the only representative of R. C. A. present; that the next meeting was to be held in Edinburgh, July 4, 1876. This day was, however, changed, at the request of the American Committee, on account of the American Centennial, to July 4th, '77, and all the Churches were requested to appoint delegates to the Edinburgh Council for '77; and that the R. C. A. appoint four *Primarii* and four *Secundi*, '76, 444-5. The Minutes of the London Conference of 1875 were received, with Introductory Narrative and Appendix; and the report of Dr. Rogers. Ten were appointed, of whom Rev. Dr. Wm. Ormiston was Chairman, '76, 450; '77, 645.

FIRST COUNCIL OF THE ALLIANCE, EDINBURGH, 1877. Only six of the delegates of R. C. A. took their seats. Rev. Dr. David Inglis addressed the Council on "Co-operation in Missions," setting forth the extent and spirit of the Mission Work of R. C. A. The proceedings are published.

333 delegates were present, representing 40 different Bodies, and 25 different countries. Many large Bodies of Reformed Churches exist on the Continent, hardly known to many before. The weaker Churches on the Continent were gladdened by the sympathy shown them. The Foreign Mission Work was especially emphasized in the Council. The next meeting is to be held in Philadelphia in Sept. 1880. R. C. A. is entitled to 12 delegates. '78, 47, 48.

Names of delegates appointed; '79, 238; '80, 484.

SECOND COUNCIL, PHILADELPHIA, 1880.

Nearly all the delegates of R. C. A. were present. The Council suggested that the several churches of the Alliance appoint a small Standing Committee, with whom the clerks of the Council may correspond. The next Council to meet in Belfast, May, 1884. A copy of the Council's Proceedings, and also of its Minutes, were received; '81, 683-4.

In 1882, no action. In '83, 12 delegates were appointed, of whom Dr. T. W. Chambers was Chairman. '83, 251-2. In '84 no action.

THIRD COUNCIL, BELFAST, MAY, 1884.

Rev. Dr. G. D. Mathews, Sec. of the Ex. Com. of the Alliance, sent a copy of the Minutes of the Belfast Council to the Synod, and called attention to a resolution, asking for an appropriation for the current expenses of the Council. This was further explained by Dr. Chambers: that to carry on the work of the Alliance, a large Executive Commission, in two sections, one European, the other American, was appointed to act during the intervals. (Dr. Chambers was made Chairman of the American section). It is the purpose of the Commission to appoint a Secretary to devote his whole service to the Alliance. The proportion of R. C. A. is \$205. This was ordered paid. 1885, 653-4.

1886-7.

Communication from Sec. Mathews received. Fourth Council to meet in London, June 26th, '88. R. C. A. entitled to 12 delegates. Their selection postponed till next year; '86, 135. Their names; '87, 377. Request from the Second Congregation in Prague for financial help in establishing itself. Commended to the whole Church, '88, 615. Dr. Chambers gave notice that he had received \$663 toward the Bohemian Fund, '88, 490.

FOURTH COUNCIL, AT LONDON, 1888.

Dr. Chambers presented the report. This Council represented a larger number of constituent Bodies than any previous one. Its sessions were harmonious and influential. The business was put in a better shape through the appointment of a Secretary, (Rev. Dr. G. D. Mathews.) Recommended, that the Treasurer of Synod pay the quota of R. C. A., \$180; that when the next delegation is appointed, that a Chairman be named, who shall have authority to convene the members; that the President and Stated Clerk be authorized to fulfill vacancies which may occur in the delegation; that one or two members should be taken from those who have attended previous Councils; that the question should be considered whether it was not time to have a distinct American Branch of the Alliance. Signed by eight members. '89, 765, 842.

1890.

Rev. Dr. George D. Mathews, the Sec. of the Alliance, was welcomed, and addressed the Synod. The Synod expressed its attachment to the Alliance, its confidence in the principles upon which it was founded, and its interest in the great work committed to its charge. '90, 124.

1891.

WESTERN SECTION OF THE ALLIANCE.

Dr. Chambers called attention to the fact that the sum of \$3,500 was

the quota of the American Churches toward the expenses of the Alliance, and \$180, the share of R. C. A. This was ordered paid.

Sec. Mathews notified Synod that the Fifth Meeting of the Council would be held in Toronto in 1892, and requested the appointment of delegates, and that some of them should be those who had attended previous Councils. 24 were appointed. See their names. Request was also made that the Synod would appoint the week beginning Nov. 24, as a week of special prayer for Foreign Missions. This was done '91, 346-7.

1892.

Report of the work of the Western Section of the Alliance was made, and the usual quota of R. C. A., \$180, ordered paid, '92, 573.

FIFTH COUNCIL AT TORONTO, 1892.

1893.

A report on behalf the Western Section of the Alliance was received from Dr. Chambers, and Dr. Roberts, Sec. of Western Section. '93, 710. The Western Branch has commissioned Rev. Dr. M. H. Hutton as its delegate. '93, 812.

1894.

A communication from the Executive Committee of the Western Section of the Alliance, reported the success of meetings held under the new policy of visiting great centres throughout the country; that Rev. Dr. Wm. H. Roberts was appointed to bear the greetings of the Western Section to the Synod; and requesting the appointment of delegates to the Sixth Council to meet in Glasgow in July, 1896. Selection deferred until 1895. '94, 136. The usual quota, \$180, ordered paid. '94, 56. See "Federal Union" under dates, 1893-4.

1895.

Sec. G. D. Mathews addressed the Synod. He brought also the salutations of the Reformed Churches of South Africa. Ordered that greetings to South Africa be sent by President and Clerk; '95, 139, 142.

The usual quota, \$180, ordered paid. 24 delegates were appointed to attend the Glasgow Council. '95, 140-1.

1896.

A communication from the Western Section of the Alliance reports the favorable progress of the work, but laments the death of Dr. Chambers, the President of the Alliance. A Plan of Co-operation in Domestic Mission Work had been agreed upon as follows:

PLAN OF CO-OPERATION.

The Boards and Committees of Home Missions, Church Erection, Freedmen's Missions and Sabbath-school Work of the American Churches in "The Alliance of the Reformed Churches holding the Presbyterian System," both in the United States and Canada, recognizing with gratitude to God their substantial unity both in faith and polity, do agree upon the following principles of action for their guidance in their work, viz.:

1. That in the work of all these Boards as related to each other the authority of the Church Courts is to be recognized as final.
2. That there shall be no interference with Churches, Missions or Sabbath-schools at present existing, unless by voluntary agreement between the denominations directly concerned.
3. That ordinarily, no Churches, Missions or Sabbath-schools shall be established in small communities where the field is fully occupied by other Presbyterian or Reformed Churches.
4. That the Supreme Judicatories of the several Churches recommend their Church members when moving into new communities in which

there is no congregation of their own Church, to unite, for the time being, with some other Presbyterian or Reformed Church, if such there be.

5. That in cases of difference of opinion arising in connection with the work, they shall be referred for consideration and amicable adjustment to the missionary authorities of the denominations directly concerned.

Resolved, That this plan of co-operation be approved.

It has also been requested that a sum of money be appropriated to help defray the expenses of the Western Section of the Alliance amounting to \$15 for each delegate, therefore we recommend the following resolution:

Resolved, That the sum of \$180 be appropriated to the Western Section of the Alliance of the Reformed Churches to be paid out of such funds as are available for this purpose. 1896. 401, 417-419. Printed also in Dom. Miss. Report. '96, 25-27.

SIXTH COUNCIL, GLASGOW, 1896.

1897.

Report of Council of 1896, received; also the report of Rev. Dr. David Waters on behalf of the delegates of R. C. A.; also the report of the Executive Commission of the Western Section. Rev. Dr. D. J. Burrell was appointed to convey the salutations of the Council to the Synod. '97, 689-690.

The Plan of Co-operation of 1896 has been adopted by the Presbyterian Assemblies, North and South, by that of the Cumberland Presbyterian Church, by the Synod of R. C. A., and the Synod of the R. C. in U. S., and the General Assembly of the Presbyterian Church in Canada. Request that delegates be appointed to attend the Seventh Council, to meet in Washington in the Fall of 1899. Appointment of delegates deferred. '97, 691.

1898.

Ordered that the usual quota, \$180, be paid toward the expenses of the Council. Appointment of delegates deferred until 1899.—'98, 160, 162.

1899.

Report of the Executive Commission of the Western Section, received, and a printed Manual of the Alliance, with a brief history of the same, by the American Secretary, Rev. Dr. W. H. Roberts. 12 delegates were appointed for the Washington Council to meet in September. '99, 470.

ARBITRATION.

Your Committee desire to read, in the presence of Synod, the section of this communication bearing upon the important subject of arbitration.

"During the past year the Alliance has been privileged to exercise its influence in a marked way in favor of arbitration as a method of settlement for all difficulties arising between nations. A movement to that end was inaugurated by one of the Churches of the Alliance, the Presbyterian Church in the United States. The General Assembly of that Church, in 1891, requested the co-operation of General Assemblies, Synods, Conferences, and other governing bodies of the Christian Churches throughout the world, with a view to advancing the great interests of International Arbitration. The result of the movement has been the presentation of a petition having that end in view to the rulers of all the civilized nations of the world. The presentation of the petition to the President of the United States was entrusted to a Committee of the Alliance composed of the American Secretary, Rev. Wm. Henry Roberts, D.D., LL.D., as Chairman, with Rev. Dr. Wallace Radcliffe, of the Presbyterian Church in the U. S. A., the Rev. J. B. Drury, D.D., of the Re-

formed Church in America, Rev. A. W. Pitzer, D.D., of the Presbyterian Church in the United States, and the Rev. W. W. Barr, D.D., of the United Presbyterian Church. The Committee was given audience by the President on Dec. 20, 1898; the members were most cordially received by him, and he said that he had recommended to the Senate of the United States, arbitration as a method of settling difficulties with Great Britain, and that he hoped for its ultimate adoption by both nations. He also said that he had responded promptly to the Czar's proposal for disarmament, but that under present circumstances, the armament of the United States could not be lessened, but would in any event be smaller than would satisfy European nations." It was evident that President McKinley was in hearty sympathy with the objects of the petition.

Certain of the facts connected with the petition are worthy of special mention. As a paper, it stood in a remarkable way for the unity of Christian sentiment on the subject. The signatures attached thereto were representative of all denominations and countries. The Church of England was represented by the names of seventeen prominent dignitaries, including the Bishops of Durham and Ripon; the Church of Scotland, by the Moderator of its General Assembly, and twenty-nine other Churches in Great Britain and Ireland signified their official approval, while the Salvation Army signed through its General. In addition it was adopted by two Churches in Belgium, two in Switzerland, six in Holland, twelve in Australia, and twenty-eight in the United States of America. In the latter are included the Baptist, Congregational, Lutheran, Methodist Episcopal as well as the Presbyterian and Reformed Churches. All the Churches in this Alliance also, are to be regarded as having sustained the petition and among the signers are the representatives of two Roman Catholic organizations. The total number of Christian denominations supporting it, therefore, was one hundred and forty-five, representing more than ninety millions of Protestant Christians. It is suggested in this connection that your venerable body take action recommending the offering of public prayer in the congregations under your care that the blessing of God may rest upon the Conference of accredited representatives of the Nations which will meet May 18, 1899, at the Hague, Holland, at the request of the Czar of Russia, to consider the question of disarmament. The Conference will gather in a land whose people and sovereign are professors of the faith and upholders of the church order of the Churches of this Alliance.

To give expression to the fraternal sentiments of Christian affection, which bind together in real union the several churches of the Alliance, the American Section has appointed the Rev. D. J. Burrell, D.D., as its delegate to convey to you its cordial greetings.

With best wishes for the prosperity of the cause of Christ in your midst as a Church and through you to all the world, we are,

In behalf of the Alliance,

WM. CAVEN, *Chairman.*

WM. HENRY ROBERTS.

As requested, we recommend that the following resolution be adopted:

Resolved, That public prayer be offered in all our congregations for the blessing of God to rest upon the Peace Conference of the Nations, now in session at the Hague, Holland, considering the great questions of disarmament and International Arbitration.

The Rev. D. J. Burrell, D.D., was commissioned by the American section of the Alliance to convey to this body its cordial greetings, and Dr. Burrell has sent a letter requesting Elder John S. Bussing to render this service, as he is unable to be present.

Your Committee recommended that Mr. Bussing be heard. 1899,

SEVENTH COUNCIL, WASHINGTON, 1899.

1900.

Printed report of the Washington Council received; also a report of the Executive Commission of the Western Section, with salutations. The usual quota of R. C. A., ordered paid. Also that there is great need of English services on the Continent of Europe, especially in the larger cities where merchants and travellers in large numbers are found, and efforts are being made to establish summer stations in Europe, where the Reformed and Presbyterian type of worship will be introduced. Such summer station may be maintained at a minimum cost of \$300, and the Continental Committee of the Alliance, Rev. Jas. J. Good, D.D., Reading, Pa., Chairman, will give information.

That the Alliance reports hopeful signs of Church union between ecclesiastical bodies of like faith, order, and name, notably the union of the Presbyterian Churches of South Africa and the union of the United Presbyterian Church and the Free Church of Scotland. 1900, 779, 780.

Rev. Dr. J. B. Drury, representing the Western Section of the Alliance, addressed the Synod, 1900, 778.

1901.

The usual quota, \$180, of R. C. A., ordered paid.—Attention was called to the need of earnest united effort for the evangelization of the United States in view of the perils from immigration, and from ignorance; to the fortitude of the native Christians in China under persecution; to the great success and expected results of the Ecumenical Missionary Conference of 1900, and to other matters of religious interest, which have been brought to our notice by their delegate and by other communications.

Rev. James I. Good, D.D., addressed Synod as the representative of the Alliance of Reformed Churches, and called special attention to the desirability of establishing English preaching in European cities.

Also that our Board of Domestic Missions inquire into the cost and possibility of establishing and maintaining English preaching and worship during July and August of each year, in at least one station at The Hague in Holland, or at some other point on the continent. 1901, 1126.

A petition from the church of Porsony, Hungary, asking for financial aid in building a church, was declined, 1901, 1127..

1902.

Executive Commission had commissioned Rev. Dr. D. J. Burrell to bear brotherly greetings to the Synod. The usual quota of R. C. A., \$180, was ordered paid. 24 delegates were appointed to attend the Eighth Council, to meet at Liverpool, in June, 1904.

The Alliance asks for a Committee to be known as a Correspondence Committee to communicate with the Rev. James I. Good, relative to work on the European Continent in Aid of the Reformed Churches located there.

We recommend the following: Rev. James M. Farrar, D.D., Rev. J. Douglas Adam, D.D., and the Rev. J. G. Fagg.

The Rev. Dr. G. D. Matthews, of London, England, the Secretary of the Alliance, who has recently returned from Poland and Russia, addressed Synod and spoke of the progress made by the Stundist movement in these countries and urged that America, the land of religious and personal freedom, join with England in sending Missionaries to help these brave reformers. 1902, 127.

The Rev. D. J. Burrell, D.D., also addressed the Synod representing the Alliance of the Reformed Churches through the world, holding the Presbyterian system. 1902, 129.

1903.

Report of the Western Section of the Alliance, received. 1903, 267. —Delegates already appointed to the Liverpool Council, in 1902. The Western Section of the Alliance sends its Annual Report. The usual quota, \$180, of R. C. A., was ordered paid. The union of the various Presbyterian Bodies in India into a single Church is noticed as already effected. 1903, 396-7.

1904.

The Annual Report of the Western Section of the Alliance was received. Mention is made of the Toronto meeting to be held in Oct., 1904.

Topics presented for consideration: The spiritual welfare of Americans and Europeans in foreign ports, and the necessity of evangelistic work among them. The Board of Missions requested to draw the attention of our foreign missionaries to this matter.—The use of the Bible in the Public Schools. Synod expressed its gratification at the general practice, and set apart the second Lord's day in Sept. as a day of prayer for the Public Schools.—On an advanced course of Sabbath School lessons; lesson helps for Hungarian Sunday-Schools; the publication of a Normal S. S. Manual; all referred to Synod's Standing Com. on S. S.; on the relation of the U. S. Government to religious work in the Philippines and in Porto Rico; nothing possible therein for R. C. A. at present. The usual quota of R. C. A. of \$180, ordered paid. 1904, 744-5.

1905.

A communication was received from the Alliance, calling attention to the celebration of certain important Reformation events. Documents from the Alliance: (1) Annual report of the Executive Com. of the Western Section. (2) Report of Com. on Fraternal Associate Membership in the Evangelical Churches. (3) Printed reports of a special committee on candidates for the ministry. (4) Bound copy of Proceedings of the Eighth Council at Liverpool. 1905, 143.

Rev. Drs. Mason and Good reported concerning English preaching services at the Hague. Only a few voluntary services could be arranged for last year, at the trifling cost of \$86. A larger work proposed for the summer of 1905. \$230 have been raised, and the work put in the care of Rev. Dr. Evert Van Slyke. The Synod endorsed the scheme and continues the representatives of R. C. A. in the Alliance, as the Committee to have charge of said services, and the work is commended to the churches. 1905, 144.

It was recommended that the first Sabbath of November, 1905, be observed as Reformation Day, in commemoration of the birth of John Knox, of the death of Theodore Beza, the colleague and successor of Calvin. 1905, 145.

In reference to the small number of candidates, ministers were urged, by precept and example, to set forth the claims of Christ, and the privileges and blessings of the Gospel ministry; that parents be urged to consecrate their sons thereto.

Resolutions respecting the Churches' responsibility and duty toward the colored people were passed. 1905, 146-7. See Church Union.

ALMANAC AND YEAR BOOK. As early as 1863, the Bd. of Publication was requested by Synod to publish such a work, and full latitude was given them as to its contents, 1863, 355-6; 1864, 503; 1865, 645; but funds did not prove available. In 1900, the Committee on the State Church again brought up the matter:

Resolved, That General Synod, in order to make the entire church better acquainted with our Educational Institutions, hereby authorizes the publication of a Denominational Year-Book, and that the Acts and Proceedings of General Synod be provided with an Annual Index. 1900, 834.

Your Committee recommend that in the annual Church Year-Book, already mentioned under "Education," the Mission Boards have adequate representation along with that given to the other organizations under the care, or having a claim to the interests and affections of the Reformed Church in America. 1900, 839, 840.

Resolved, That Rev. I. W. Gowen, Corresponding Secretary of the Board of Publication, Rev. Wm. H. DeHart, Stated Clerk of the General Synod, and Rev. J. B. Drury, be appointed to prepare and publish, if possible, before January 1st, 1901, the Year Book as provided for by the General Synod, and to report to the next General Synod a plan for future publication. 1900, 845.

The Committee on the Year Book respectfully reports:

That they have given the subject committed to them careful attention by frequent meetings. It seemed to them, however, wise in view of the necessity of haste and consequently danger of unsatisfactory results, to avail themselves of General Synod's indulgent "if possible" and not attempt the publication of a YEAR BOOK on January 1, 1901.

A new venture to commend itself to the Reformed Church, must be a success from the start. To secure such a reception for the YEAR BOOK, which our Committee trust may become an established annual of the Reformed Church, it seemed good to bring before the Synod a report of plans rather than of performances.

Our Committee lays before Synod sample pages of YEAR BOOK with table of contents, cost of production and supply, which it feels will not only be of service to the Church, but which if not in the first year, will in a short time, be self-supporting. Our plan, briefly stated, contemplates a royal octavo volume, of about 70 pages, illustrated, containing the following:—(Here follows Table of Contents); 1901, 1113-15.

The first "Almanac and Year Book of R. C. A." was issued in summer of 1901, and has been yearly continued; 1902, 110; 1903, 379; and it was urged that efforts should be made to place a copy in every family. 1905, 122.

ALMIGHTY, THE. Heid. Cat., Quests. 23, 26-28, 128.

ALMS. Belg. Conf., Art. 30; Heid. Cat., Quest. 103; Form for Ordaining Deacons; duty of Deacons; Constit. of 1874, Art. 29. May be used for current expenses, if not needed for the poor, 1874, 29.

ALTAR. This word does not once occur in the Standards, the Liturgy, or the Rules of Church Government of R. C. A. Nevertheless, we have an ALTAR, etc. Heb. 13; 10.

ALTO, WIS. Board of Corporation authorized to invest certain moneys in their hands, belonging to the Church Building Fund, in a bond of said Church. 1857, 150.

ALUMNI ASSOCIATION OF THE NEW BRUNSWICK SEMINARY. Formally organized, 1853. Enrolls in its membership not only graduates of said Seminary, but all ministers of R. C. A. At first it held its meeting on some evening during the sessions of General Synod; but in 1886, it requested the Bd. of Superintendents to be allowed a place on the Seminary's Program in Commencement week. The afternoon, previous to the public exercises of the Seminary, was set apart for this purpose, after the approbation of Synod had been secured; but Synod refused to make an appropriation of \$50 for expenses; '86, 17, 59, '60. Great success of first meeting, '87, 255, 299. See Article "Alumni" in index of Centennial of Seminary.—In Oct., 1855, the Alumni proposed starting a Review, and a Committee was appointed to report a Plan and nominate an Editor, and \$1,000 were subscribed; but success did not crown the effort. See New Brunswick Review, 1853; Evangelical Quarterly, 1859.

ALUMNI ENDOWMENT FUND, of the New Brunswick Seminary. The Association paid in to the Bd. of Corporation, \$1,200 in 1900; \$1,000 more

in 1901; and \$1,000 more in 1902; since which time this fund has stood at \$3,200 in the Annual Digest.

AMELIA INSTITUTE, VA. A new Institution, 1870, 104.

AMENDMENTS TO THE CONSTITUTION. How made: Constit. of 1874, Art. 123; (of 1833, Art. 18; of 1792, the final paragraphs; of 1619, Art. 86.) Observe the differences in the phraseology of these Articles. The actual amendments will be exhibited in connection with the Constitution, which see.

AMERICAN AND FOREIGN CHRISTIAN UNION. [Constituted by the union (1849) of "The American Protestant Society" and Baird's "Evangelical Society"] Copies of the Annual Reports sometimes distributed in Synod, (1856, 120.) and resolutions commending the Society, were occasionally passed, as follows:

Resolved, That the Synod recommend this Society, and its interesting and important work among the Romanists of our own country and in Papal lands abroad, to the cordial and liberal support of the churches under its care and supervision, and recommend that annual and effective contributions be made in them in its behalf. '58, 363.

The claims of the American and Foreign Christian Union were presented by its Corresponding Secretary, Rev. Joseph Scuddler.

Resolved, That the American and Foreign Christian Union be commended to the Christian sympathy and co-operation of the entire Church, and that the Synod would hail with great delight the intelligence of a liberal contribution from all our Churches to the treasury of this highly important Society. '65, 649.

Similar resolutions, '66, 114; '67, 286; '68, 500; '69, 664, etc.

AMERICAN ARCOT HIGH SCHOOL. An institution preceding the Lay Agents' Class, in Arcot. 1895, 68, 74.

AMERICAN BIBLE LEAGUE. Organized, 1903, by the friends of the Bible, to promote a more thorough reverential and constructive study of the Sacred Volume, and to maintain the historic faith of the Church, in its divine inspiration, and supreme authority as the Word of God.

AMERICAN BIBLE SOCIETY. Organized, 1816.—

First appears before Synod in 1829, in reference to supplying every family in the U. S. with a Bible within two years. Synod heartily endorsed this proposal, and urged all ministers and churches to co-operate; and whereas, the main obstacle was to find suitable agents, Synod suggested, that if any ministers felt called to this work, the Classes should take measures to supply their pulpits during their absence, '29, 210, 211.

In 1832 a delegation from the Society presented the condition and necessities of the Society. Synod again pressed its claims for support on the churches, and urged co-operation of all, to the extent of their means, to meet the call for the Word of Life from heathen lands: '32, 93; 94.

In 1834 the Com. on the State of Religion placed this Society at the head of all charities. It had issued nearly 111,000 copies of the Scriptures, in whole or in part, during the year, in English, Spanish, French, German, Welsh, Irish, Gaelic, and modern Greek; making an aggregate of 1,644,500 copies, since its formation; etc., '34, 270.

The representatives of this Society continued to appear in Synod occasionally, and similar action was always cheerfully taken. See '41, 535; '43, 278, when the importance of the Bible to counteract Romanism, is emphasized; in '49, 508-9, when Dr. S. I. Prime referred to the unparalleled increase of translations and distributions of the Bible, and to the formation of local organizations, as well as to the necessity of increased contributions to meet the growing work; similar action in '51, 200; '52, 286-7; '53, 282; at the extra session of the Synod in 1855, in New York, the invitation was accepted to visit the new (1852) Bible House, Oct., '55.

25; in 1862, our own late Rev. Dr. W. J. R. Taylor was elected one of the secretaries, who reviewed the history of the Society before Synod in a most eloquent manner, showing that notwithstanding the War, the receipts of this Society were undiminished; and appropriate resolutions were passed, '62, 213, 214; similar action, '64, 208; '66, 113; '67, 286; '68, 501; '69, 664. Then for several years, no action seems to have been taken, 1870-1880: but in 1881, the following:—

Resolved, That we gladly renew the commendation often expressed in former years of the work of the American Bible Society, and now urge its claims afresh upon the liberality of all our people, believing that the printed Word is an indispensable adjunct to the preaching of the Gospel, and the successful use of the ordinary means of grace. '81, 790.

Similar action, '82, 165; in '83, it is reported that the Society is entering on its Fourth General Supply of the country with the Bible. 331 colporteurs were employed. The circulation in foreign lands had been largely increased. Proper resolutions were passed, '83, 363; '85, 779; '87, 378; '88, 620; '89, 846; '90, 134; '91, 360; '92, 586, when the Synod expresses its pleasure that the issues for the year have reached a million and a quarter volumes. The work of the Society continued to be commended each year to all the churches; '93, 823; '94, 142; '95, 142; '96, 421-2; enlarged contributions were urged, '97, 695-6. In 1898 the following action was taken:

The Rev. Dr. Hunt, the Secretary of the American Bible Society, appeared before your Committee, and stated that the Society had employed for seventy-five (75) years District Superintendents to labor in various parts of the United States for the purpose of organizing and stimulating auxiliary societies, and in other ways advancing the interests of the Bible cause. The expenses of this system amounted during recent years to about thirty thousand dollars (\$30,000) annually. This outlay, especially for the past few years, has not been met by satisfactory results. These District Superintendents, twenty-one (21) in number, have now been retired from service. And it is proposed to divide the country into seven districts, and place each under the oversight of a Field Secretary, whose chief duty shall be to present to ecclesiastical bodies, churches, and individuals the increasing claims of the Society.

The work of the American Bible Society is essentially and always benevolent. Its avowed aim being to encourage a wider circulation of the Holy Scriptures, and the Society deems it destructive to its benevolent purpose to compete in the high-priced bindings of Oxford, Bagster and other publishers.

Resolved, That in view of the great importance of the work conducted by the American Bible Society, and in view of its being a cause so peculiarly worthy to be remembered with offerings, your Committee urges increased contributions to this blessed Bible cause. '98, 1634.

The usual resolutions of commendation of the work were passed.—'99, 474; 1900, 784; 1901, 1132; 1902, 130; 1903, 403, 405; 1904, 752; and in 1905 the Synod expressed its grief that its operations were hindered by lessened receipts, and the churches were urged to celebrate in May, 1906, the 90th anniversary of the Society. 1905, 155.

AMERICAN BOARD OF COMMISSIONERS OF FOREIGN MISSIONS, 1810. The United Missionary Society, through which the Reformed (Dutch) Church carried on its work among the Heathen, 1816-26, was amalgamated with the American Board, 1826-32; after which the Church established its own independent Board, but co-operated with the American Board, 1832-57, when it resolved to carry on its work in entire independence of any other Societies. See *Corwin's Manual*, Ed. 1902, 240-5; also Article "Foreign Missions" in this Digest.—1826, 58-61; '27, 74-77; '31, 380-1; '32, 88-90, 138-141, 232; '57, 223-236; for deeds of property in Asia, from Am. Board, 1859, 378; 1862, 120; see also 1880, 808; also Report of Board

of Foreign Missions, R. C. A., 1807, for review of 40 years; and Report of Committee on State of the Church, 1900, 814, 821-2.

AMERICAN CLASSIS, THE. The Cætus declared itself to be a Classis, and assumed all Classical powers, 1754-71; see Minutes of Cætus, pp. 80-93; and Ecc. Records of New York, under dates 1754-71.

AMERICAN COLONIZATION SOCIETY. Organized 1817, with the design of colonizing in Africa, the colored people of the U. S. Its objects were first brought before the Synod in 1820. It appeared to the Synod to be benevolent in design, and if supported, and judiciously executed, calculated to be useful here and in Africa, and to the cause of humanity. It was commended to the churches, 1820, 17, 18.—A few years later when its documents were examined, the Synod declared the institution one of the most interesting and important in the country. Reference was made to the starting of the colony of Liberia, and of the numbers who had settled there, and who were opening the door for the Gospel to enter Africa. Most of the Denominations had spoken favorably of the enterprise, and Synod commended it to the churches, and that collections be taken up on the 4th of July, in its behalf, 1824, 12, 13; '25, 9; '26, 63; '32, 94.—In 1834 Synod declared that the Society was meeting the expectation of its friends, in providing an asylum for the emancipated colored people of America; was developing a healthy sentiment concerning the curse of slavery; and was providing a point of departure, in Liberia, for extensive missionary labor in Africa, '34, 272. The Synod warmly commended the Society as an institution calculated to promote the cause of humanity, and to spread the Gospel thro' Africa; and that collections for it be taken up on or about the 4th of July, '34, 334; '35, 397; and similar resolutions almost every year down to 1848. In 1849 the following action was taken:

The Committee appointed to prepare a minute expressive of the sentiments of Synod on the subject of colonizing, with their own consent, persons of color on the coast of Africa, respectfully submit the following:—

Resolved, That the value of the colonization enterprise, as conservative of the peace and harmony of our country, as adapted practically to meliorate the condition of the free people of color, as auxiliary to the missionary work in Africa, and as the most effective and economical agency for suppressing the slave trade, has been eminently manifested in the events of the past year.

Resolved, That we have learned with pleasure that an increased number of churches are, from year to year, making collections to aid the Society, and that the Synod reiterate the recommendation often expressed by former Synods, that annual collections be made in our churches in its behalf, on a Sabbath near the fourth of July, 1840, 500.

Commendatory action continued to be taken, '50, 107; '51, 200-1; '52, 287; '53, 383; '55, 621; '57, 245; '58, 303; '60, 583; '61, 103. In the years of the Rebellion, the following is found:

Whereas, The Reformed Protestant Dutch Church has in common with some other evangelical denominations of this country, felt a deep and abiding interest in the subject of providing suitable and efficient ways and means whereby such portions of the colored population of the several States, who should attain their freedom by emancipation or otherwise, and who were willing and desirous of returning to their father land; and, whereas, many of our most distinguished statesmen, philanthropists and Christians, have for many years been engaged in the benevolent work of colonizing the free colored population of this country in the Republic of Liberia, Africa, which Republic is said to be in a healthy and prosperous condition; and, whereas, the leading nations of Europe have long since recognized the Republic of Liberia as a nation extant, and the Government of the United States of America are now about to do the same, therefore,

Resolved, That in view of the philanthropy of the past, and the necessity of greater and more extensive Christian efforts for the future protection of this class of our population, arising from the prospect of the immediate emancipation of many thousands, this Synod commend the interest of the American Colonization Society to the sympathy and cordial support of all the Churches under their care, and to all the other Christians, philanthropists and statesmen of the nation.

Resolved, That it be recommended to the respective Churches under the care of this Synod, to take up a collection for, and in behalf of the American Colonization Society during the year, and, if practicable, about the fourth of July. 1862, 212-213.

Resolved, That the General Synod have continued confidence in the Colonization Society, and believe it to be an instrumentality prepared by the providence of God for a great work in the future history of the colored race in this country, and recommend it to the continued support of our Churches. 1864, 507.

After the close of the War there is but a single allusion to this Society:

Resolved, That the success of the Colonization Enterprise, as manifested in the existence of a Christian republic on the coast of Africa, is most gratifying and encouraging.

Resolved, That the large numbers of freedmen now sending applications for a passage to and settlement in the Republic of Liberia, demand of the colonization societies and the friends of the African race, increased activity.

Resolved, That this Synod, now, as in former years, recommend the New York State Colonization Society to its Churches and people as worthy of their liberal support. 1868, 500-1. See Slavery; Colored People.

AMERICAN EDUCATION SOCIETY. Helps students preparing for the ministry. 1832, 59, 70.

AMERICAN INTER-SEMINARY MISSIONARY ALLIANCE. This movement originated simultaneously among theological students in the Seminaries of Princeton and Hartford. The design was to promote co-operation among theological students in the cause of missions. A preliminary Conference was held in New York on April 9, 1880, at which 22 delegates, representing 12 seminaries, were present, with letters of approbation from other institutions. It was determined to hold an Inter-Seminary Convention for the discussion of themes bearing on the relation which students sustain to the work of Missions, whether at home or abroad. An Executive Committee was appointed to carry out the scheme. The first meeting was held in New Brunswick, in 1880, and meetings have been held annually since in various parts of the country. See Student Volunteer Movement.

AMERICAN MISSIONARY REGISTER. *Resolved*, That it be recommended to the churches under the care of this Synod to patronize, as extensively as possible, "The American Missionary Register," printed in New York, inasmuch as this is an official organ of missionary information, and its avails are cast into the treasury of this Society. [The Missionary Society of R. D. C.] 1823, 61.

AMERICAN PEACE SOCIETY. A communication was received from the Secretary of the Am. Peace Soc., requesting ministers of the Gospel to preach a sermon once a year on the subject of "Peace and War," and also in relation to the circulation of the "Calumet," a periodical published by them. 1832, 93. See ARBITRATION.

AMERICAN PROTESTANT SOCIETY. Organized, 1843. A Society for the advancement of Protestantism, and the exposure of Romanism, with efforts to convert Romanists. Merged in Am. and Foreign Christian Union, 1849. See Brownlee, Wm. C., in Corwin's Manual, 1902.

AMERICAN REVOLUTION. Meeting of Synod in New York, Ap., 1775. This Body taking to heart the present sad and perilous condition of our land, and considering that our multiplied, aggravated, long-continued, and unlamented sins, have afforded reason to God to give up our land to the most deplorable calamities, judge, that its inhabitants are in the clearest manner called to repentance and conversion, and they thus recommend to all the Reformed Churches of their communion in the two Provinces of New York and New Jersey, to set apart Wednesday, 7th May next, as a day of solemn humiliation, with fasting and prayer, for the forgiveness of sins and the averting of deserved miseries. 1775, 57.

Meeting of Synod at New Paltz, 1778.

The Particular Assembly of New York having been scattered by the War, have not been able to meet since the year 1775, and have not, therefore, been able to appoint any members to attend the meeting of this Rev. Body; as also,

The Particular Body of Albany, having for a considerable time heretofore been disturbed by intestine foes and the barbarous Indians, as instigated by the enemy, have not been able, as this Rev. Body on good grounds judge, either to assemble or to send members to this Rev. Body. 1778, 65.

Rev. Dr. Dirck Romeyn being present, but without credentials, on account of an irruption of the enemy upon his field of labor, [Hackensack], was admitted to a seat without credentials, 1778, 65, 66. Action was taken to assist those of the Reformed Church who had been driven by the war from their homes and employments, 67.

SETTING APART A DAY OF FASTING AND PRAYER.

The Rev. Body with sorrowful hearts contemplate the pitiful condition of land and Church: some of our cities being desolated, our villages and boroughs subverted, many of our houses of worship and their furniture burned, desecrated, plundered and cast to the ground; many dear pledges of the loving Jesus, together with the faithful ambassadors of His Cross, driven from their peaceful homes and compelled to roam through the land, so that, with respect to these once flourishing congregations, we may, even weeping, take up the lamentation of the Church of old, and say: "The ways of Zion do mourn because none come to the solemn feasts; all her gates are desolate; her priests sigh, her virgins are afflicted, and she is in bitterness." And what increases our grief is, that although the Lord smites, we yet seem so little affected; for our youth, upon the brink of ruin, indulge in vices heretofore unknown; the professors of the precious doctrines of the Cross are, in general, inconsiderate in discourse and careless in their walk; and (which grieves the Rev. Body in their inmost soul) even the followers of the crucified Lamb, as well Ministers as members, have abated in their zeal, lost their wonted tenderness, having in many cases left their first love and made themselves chargeable with many iniquities. For all which reasons, therefore, (notwithstanding the wonderful instances of Divine help experienced by our land and Church,) the Rev. Body regard themselves in conscience and before God, solemnly bound to set apart a day for our humiliation before the Lord, and for the confession as well of those sins and departures from God which have been enumerated, as those which have not been mentioned; that with fasting and mourning we may humbly beseech Him graciously to blot out the transgressions of the land, and in sovereign love heal our backslidings and recover us from our wanderings, by pouring out his Spirit and commanding his blessing upon all classes in our land, both civil and military, rulers and subjects; especially, that the great King of Zion will graciously have compassion upon us, causing our cities, villages, and towns to be rebuilt; but, above all, that he will again gather together and restore our now desolated and dispersed congregations.

break in pieces the kingdom of darkness, and renew and confirm among us the kingdom of the King of Kings, and so effect the desired turning to the Lord, that we, remembering our first love, may also do our first works; that our schools and seminaries may truly be nurseries of the Lord's dear vineyard; and that he will renew his favor and kindness to us as in days of old: Thursday, the 12th November, approaching, being appointed for that purpose.

The Clerk of this Rev. Body is directed to prepare and send a copy of this article to the respective Particular Bodies, or at least to one of the members of the same, with the accompanying request, that he communicate it to the respective ministers and congregations pertaining to them; as also to such of the Rev. Brethren as have to this time not yet come in. 1778, 68.

Meeting of Synod at New Paltz, N. Y. 1780.

Request of the Synod to the Government respecting the Sins of the Land.

The Rev. Body having taken into consideration the high-handed and continually advancing wickedness of this land, whereby the righteous displeasure of God is more and more excited against it, have been led to conclude to present to the present authorities of this land a memorial, with a request to the same to employ their influence to suppress all scandalous and heaven-provoking improprieties; Messrs. Dirck Romeyn and Solomon Froeligh being commissioned to prepare a draft for that purpose, which, examined and approved by the Rev. Body, reads as follows:

To his Excellency, George Clinton, Esquire, Governor of the State of New York, General and Commander-in-Chief of all the Militia, and Admiral of the Navy of the same, and to the honorable the Senate and House of Assembly of said State:*

The Memorial and Petition of the Reverend Synod of the Low Dutch Reformed Church in America humbly sheweth,

That the beneficent Ruler of the Universe has, at divers times and occasions, given the most indubitable proofs of his Divine and benevolent interposition for the good of these United States, and this State in particular, by which Christians of every denomination are called upon in the most striking manner to make proper acknowledgments for favor conferred.

That they behold with the utmost satisfaction, that a great part of their fellow-Christians, at least of those who have fallen under their cognizance, continue to answer the wonders of Providence, by attending with a degree of assiduity to their religious and social duties.

That the unwearied exertions of these United States, and of this State in particular, and especially the unparalleled perseverance of the American army exhibited in the prosecution of the present just and necessary war, from whatever personal motives it may otherwise proceed, cannot but be considered as national virtues; such as have been usually owned and accepted of by the Deity in the issue.

That the Magistrates and other officers of Government have from time to time exerted their influence and authority for obtaining the end which an overruling Providence so evidently pointed out as worthy of the best efforts of the citizens of those States, which, as far as we know, have been answered with equal alacrity by a great part of our fellow-citizens, being subjects of these States.

That the ministers of the Gospel, of every denomination, as far as we know, and especially those under the jurisdiction of the Synod of the Low Dutch Reformed Church in America, have, for the most part, notwithstanding many discouragements of different nature, continued, with unwearied application, to inculcate to the utmost of their ability, both by precept and example, the great duties enjoined upon Christians by the Gospel of Peace.

That the ultimate object of the wishes of every good man, being frequently held out to these States by the benevolent Disposer of human events, as nearly within their reach, an antecedent, at least external preparation of the temper and disposition of their fellow-Christians to a conduct less offensive than that which at present prevails, is at least required, that the wished-for blessing, when received, may not in the event be changed into a curse.

That notwithstanding the above pleasing reflection, the sensibility of every good man cannot but be affected in the most feeling manner, to find that the indefatigable exertions of all who wish well to the cause of morality, have proved ineffectual to a great part of the community; at least, your Memorialists cannot but observe, with the deepest regret,

That vices of the first magnitude are patronized and practiced by many with a boldness and audacity heretofore unknown, to the perversion of good order in society, and the discouragement and depression of our holy religion; vices which sound policy cannot but point out as destructive in the event to every notion of a well-regulated government:

That the exertions of the Magistrate, the faithful and unremitting admonitions and warnings of Gospel ministers and others who wish well to mankind, have hitherto, for the most part, proved ineffectual for suppressing the spirit of licentiousness and reclaiming the refractory from the evil of their ways:

That hence, the Lord's day is wantonly profaned, the awful name of God vainly used and abused on the most trivial occasions; gaming and other such practices as are contrary to the well-being of society, and of their own nature sinful, and therefore, altogether offensive in the eyes of perfect rectitude, are carried on with unrestrained freedom: all of which cannot fail of at least continuing the judgments of the Almighty, if not of bringing down renewed tokens of the Divine displeasure on these United States, and this State in particular:

That your Memorialists, although conscious of that Divine maxim of policy, that righteousness exalts a nation, and that sin is a reproach to any people, observe with the utmost concern, that some defect is existing, either in the laws directed against vice and immorality, or the execution thereof, the effects of which have already been too severely felt both in Church and State:

That your Memorialists do not presume to point out where the defect lies, but desire, in pursuance of the example of their Lord and Master, the Holy Jesus, to bestow all their labor and abilities for the advancement of the real happiness of mankind; and therefore

Pray, that the honorable the Legislative Authority of the State of New York would, in their wisdom, use their authority to investigate, and, as far as can be, determine the causes of the prevailing deficiency, and to apply proper remedies for removing this pressing evil, either by framing such salutary laws as shall be judged necessary for the purpose, or putting those already in being into execution, etc., etc. 1780, 83-85.

REPORT RESPECTING THE DELIVERY OF THE REQUEST TO THE AUTHORITIES FOR
THE SUPPRESSION OF THE SINS OF THE LAND.

In regard to the Memorial of this Rev. Body to the authorities in relation to the suppression of the sins of the land, resolved upon by this Rev. Body in the year 1780, Dr. Isaac Rysdyk reported, that the same was placed by him in the hands of two members of the government of this State, with some hope that it would have the desired issue; and he was thanked for his trouble and care in relation to it. 1781, 90.

Meeting of Synod, 1782, at Millstone, N. J.

SINS OF THE LAND.

3. Whether it would not be advisable, in order to prevent further

corruption of morals among the rising generation and others, that this Rev. Body present to the honorable Government an *exposé*, setting forth briefly, but distinctly, the sins and disorders punishable by the civil magistrate, with the accompanying desire, that their Excellencies please to take such order in relation to this point, that the salutary laws of the land may be faithfully executed for the suppression of such evils, and the avoidance of further and greater judgments of the Most High.

This Rev. Body approve the proposition, but desiring that the other Particular Bodies also represent their wishes, postpone a decision until the next General Meeting. 1782, 98.

AMERICAN SABBATH UNION. Organized, Dec. 12th, 1888, at Washington, D. C. Incorporated, Dec. 1890, in New York.

1888.

A communication from the General Conference of the Methodist Episcopal Church has been received, requesting the Reformed Church in America to unite with them in forming a National Sabbath Committee, to make a deliverance on the Sabbath question, in behalf of the Evangelical Church at large—appointing at least one minister and one layman for this purpose. Cordially approving of this object, your Committee would recommend as the representative of the Reformed Church, the following as its co-operative members:

Ministers—Rev. George S. Bishop, Rev. Ed. A. Collier. *Elders*—R. N. Perlee, S. R. W. Heath. '88, 615.

1889.

Report of the Committee of Conference appointed last year:

The undersigned, appointed at the last session of the General Synod members of a Committee of conference and co-operation with similar committees of other churches with reference to the promotion of Sabbath observance, beg leave to report:

Your Committee attended a meeting in the City of New York, in November last, at which representatives of other churches were present, and at which, after due deliberation, THE AMERICAN SABBATH UNION was organized. The Constitution then adopted and subsequently ratified, with slight alterations, at a much larger meeting, is herewith submitted. The Union has already rendered excellent service and may be expected to accomplish in the future.

Your Committee suggests the following action:

Resolved, That the plan of the American Sabbath Union be and is hereby commended.

Resolved, That two ministers and two elders be appointed as Synod's representative members of the Union, to retain their position until others are appointed in their place. '89, 872.

EDWARD A. COLLIER,

R. N. PERLEE.

As a matter of convenience, for reference, and because of the great importance of the subject, we here insert some points of the Constitution:

Name, as above given. Basis: the Divine authority, and universal and perpetual obligation of the Sabbath. Object: to preserve the Christian Sabbath as a day of rest and worship. Representative members from each Denomination are desired; Honorary members; corresponding members; annual members. Arrangements are inserted for the usual necessary Officers; for officers throughout the country; for a General Secretary; Secretary of Publication, and Corresponding Secretary; for various Committees; the division of the whole country into districts; for Meetings; Voting and Amendments.

The Synod, having heard Rev. William J. R. Taylor, D.D., Sec. of Am. S. U., on the American Sabbath Union, desires to express its hearty sympathy with the Union, and its recognition of the services it has ren-

dered to the preservation of the weekly day of rest and worship. '90, 151.

Resolved, 1. That we approve the object and methods of the American Sabbath Union, and that we commend it to the confidence and support of our churches. '90, 360-1. Earnest resolutions on this subject were passed in '95, 159-161; '96, 442. In 1887 the Am. Sab. Union sent the following communication to Synod:

To the General Synod of the Reformed Church in America:

A COMMUNICATION FROM THE AMERICAN SABBATH UNION ON "SABBATH OBSERVANCE."

We believe that there never was a time in the history of our country or of our Church when there was more need of earnest and faithful endeavor on the part of the Christian Church to stem the tide of Sabbath desecration, and to promote the proper observance of the Sabbath day, than now. Very many of the advances of applied science to the needs and for the benefit of mankind appear to be used as instruments for further misuse of the Sabbath day, for the further over-riding of its moral and religious uses, and to convert it into a day of social pleasure and sensuous indulgence.

The Sunday newspaper, the bicycle clubs, the trolley cars, the League baseball games, the excursion by boat and car, the open saloon on the Lord's day, have already in our cities impaired our beloved American Sabbath, have largely depopulated our Churches, debauched the moral sense of communities, and caused our American Sabbath to outrival the Continental Sabbath as a day given over largely to physical recreation and debasing vice, destructive of all that pertains to the worship of Almighty God, and that which makes for righteousness and the perpetuity of the Christian Church and all civil and religious liberty.

We do, therefore, ask this General Synod to speak in most earnest terms, calling attention to the real dangers that threaten this divinely ordered and graciously given day of rest and worship, only by the proper Biblical use of which, all that is best in our civilization, together with the interest of man's immortal being, can be conserved.

I. HATHAWAY,

General Secretary of the American Sabbath Union.

In connection with this subject we present the following resolutions:

1. *Resolved*, That General Synod reaffirms its belief that the observance of the Fourth Commandment is of perpetual binding obligation upon all men.

2. *Resolved*, That we call upon all members of our Churches, members of Young People's Societies and Sunday-schools, together with all friends of God's law, to use their personal influence to promote the Biblical observance of this holy day, and to abstain from everything inimical to the attainment of this end.

3. *Resolved*, That while our ministers are faithful to their duty in preaching on the Fourth Commandment, as required by the Constitution of the Church, they are reminded of the necessity of renewed diligence in the defense and proper observance of the day.

4. *Resolved*, That the American Sabbath Union and the Woman's National Sabbath Alliance receive our cordial endorsement and approval, and that we heartily commend them to the liberality of our people '97, 695-7.

Similar action, '08, 163, 165.

1899.

Resolved, That the General Synod reaffirms its belief in the continued and binding authority of the fourth commandment upon all men.

That it urges upon the ministers, officers and members of our

churches, members of young people's societies and Sabbath-schools, the necessity of personal obedience and example in Sabbath observance by refraining from the purchase and reading of the Sunday newspaper; unnecessary traveling or visiting, and from all things that are detrimental to spiritual life and Christian morals, or that destroy the sacred character of the day, and that shall detract from the privilege of divine worship.

That we most earnestly deprecate Sunday excursions either by steamboat, steam or electric cars or by other means, and we call upon all officers of said corporations to use their best efforts to prevent said Sunday excursions and at all times to forbid the alternative for the employee, of work or dismissal.

For every American citizen has the inalienable right to his Sabbath rest day—to rob him of this is not an evil, but a sin.

It is estimated that there are 3,000,000 of employees in this country who are compelled to labor every Sabbath day, and with a large proportion of these the alternative is work or dismissal.

That the Sunday newspaper is a most powerful and growing menace to the American Christian Sabbath, which evil we hope may soon be abolished.

We rejoice that the late attempt to transplant this evil to British soil has, by the power of the Christian Sabbath sentiment of the city of London, England, proved a failure.

That each pastor of our Church shall, on some Sabbath in the month of October next, preach a sermon on some phase of this all important subject of Sabbath observance, and shall at that time, or as soon thereafter as convenient, secure an offering for the American Sabbath Union, whose work we most cordially approve and endorse.

The proceeds of said offering to be sent to the treasurer, Col. A. S. Bacon, 34 Wall Street, New York City.

Your Committee respectfully recommends that these resolutions be carried out. '99, 475-6.

Similar action, 1900, 784; 1901, 1132.

1902.

Among the many problems that confront the Church of Christ, there is none more important than that of the proper observance of the Sabbath. The Church is, to-day, in many places, a Samson shorn because of the secularized Sabbath. Therefore, the General Synod of the Reformed Church in America desires to place itself on record, with reference to the Lord's Day, as follows:

Whereas, Almighty God, our Heavenly Father, has in his infinite wisdom and love, given, to the human family, one day in seven for rest and worship and

Whereas, The history of mankind has demonstrated that, as the lamp needs to be replenished with oil, and as the life of man cannot be sustained without food, so the physical, intellectual and spiritual life cannot be maintained without the observance of the Divinely appointed day of rest, and

Whereas, We view with alarm the greatly increasing tendency to secularize the holy day contemplated for man's highest elevation, therefore be it

Resolved, First, That the law of the Sabbath is a divine law of perpetual and binding obligation upon all men; that the authority of the Christian Sabbath is found in the universal Sabbath law as generically expressed in the Decalogue, and confirmed by the Lord Jesus Christ, when he said, "The Sabbath was made for man."

Second, Resolved, That the nature and design of the Christian Sabbath shall be intelligently set forth in our pulpits and frequently brought to the remembrance of the congregations within the bounds of

our Church, and that the sacred character of the day shall be impressed upon the minds and consciences of parents and children.

Third, Resolved, That we bear public testimony against Sabbath desecration in its manifold forms, such as the publication and encouragement of the Sunday newspapers, unnecessary Sunday travel, Sunday visiting, and the playing of golf, baseball and other games on the Lord's Day.

Fourth, Resolved, That we express our unqualified disapproval of all political conferences on the day of which the Supreme Ruler of mankind has said, "Remember the Sabbath day to keep it Holy."

Fifth, Resolved, That we pledge ourselves solemnly and anew to exalt the day, with its tender and hallowed associations, wherever our influence may extend, for the abiding weal of our beloved land and the honor and glory of Almighty God and of Jesus Christ our Lord.

Sixth, Resolved, That the Rev. Dr. Hathaway be invited to our pulpits, whenever feasible, to present the cause of the American Sabbath Union, and that an offering for this very important work be made in all our churches. 1902, 130-1.

Similar action, 1903, 405-6; 1904, 751; 1905, 156.

See Sabbath Observance.

AMERICAN SEAMAN'S FRIEND SOCIETY. Founded 1826. Rev. Joshua Leavitt, agent, explained the objects and design of said Society, and furnished copies of First Annual Report. The first systematic efforts to advance the interests of seamen were begun in 1819. Their temptations were very great. In Jan., 1826, "The Am. Seamen's Friend Society" was instituted, in order "to improve the social and moral condition of Seamen, by uniting the efforts of the wise and good, in their behalf, by promoting in every port, boarding-houses of good character, savings banks, registers offices, libraries, reading-rooms and schools, and also the ministrations of the Gospel and other religious blessings." The Society publishes a monthly—"The Sailors' Magazine and Naval Journal."

"Resolved, That this Synod have heard with deep interest, the statements of Rev. Mr. Leavitt . . . and while hailing with gratitude the means now employed for the redemption . . . of sea-faring men, they will bear up this long-neglected people on their hearts before the throne of grace, give them a share in their affections, not forgetting the Magazine which has been recommended to their patronage."

In 1834 this cause is earnestly advocated. Chaplains have been appointed in all the principal ports, and chaplaincies established in the Sandwich Islands, Canton and Havre. '34, 271. Rev. David Abeel was one of its chaplains in China, 1829-30. This Society has been frequently commended to the churches; as in 1845, 514; '46, 97; '51, 200; '57, 245; '68, 501; '90, 34; 1902, 130; 1905, 155.

AMERICAN SOCIETY FOR AMELIORATING THE CONDITION OF THE JEWS. This Society invited Rev. H. H. Herschel of London, to visit America, in its interests. He was invited to address the Gen. Synod, and the following action was taken:

"The Republic of Holland was among the first powers of Europe to extend protection and political rights to the Jewish race. The illustrious pensionary of Holland, De Witt, visited London in company with an eminent Jew, in order to exert his influence with the Protector, Cromwell, in their behalf; and this interposition resulted in the grant of important political privileges to the Jews in Great Britain. The Jews retain to this day a grateful remembrance of the sympathy and protection thus extended to them in the hour of their adversity, and Amsterdam bears among them the title of "Jerusalem of the West."

1. Resolved, That the Synod have listened with deep interest to the statements of Mr. Herschell, and cordially rejoice in the evidence they afford, that Israel has begun to "turn unto the Lord," and that "the veil" has, according to the promise, been in some measure "taken away

from their hearts," and that from all the signs of the times we are permitted to infer that the promised day of Zion's redemption and glory has begun to dawn.

2. *Resolved*, That the Synod recommends to the confidence and co-operation of our churches, the American Society for meliorating the condition of the Jews, as worthy of a liberal share in their contributions. 1845, 514, 515.

AMERICAN SOCIETY OF CHURCH HISTORY. Organized Mar. 23, 1888, including many members of R. C. A. Since merged in Am. Hist. Association.

AMERICAN SUNDAY SCHOOL UNION. See Sunday Schools.

AMERICAN SYSTEMATIC BENEFICENCE SOCIETY. See Systematic Beneficence.

AMERICAN TRACT SOCIETY. Organized, 1825. Frequently commended by Gen. Synod, on account of its great usefulness in circulating religious literature. We give only two or three specimens:

Resolved, That we heartily commend to all our people the claims of the American Tract Society, as an admirable instrument for supplying an undenominational Christian literature, and for doing an evangelistic work which the separate churches cannot reach, and we do this the more readily as the recent action of the Society seems to promise a still greater activity, and a more exact adaptation to the wants of the wide field which this Institution was intended to meet. '87, 378.

1. *Resolved*, That the work of the American Tract Society in preparing a spiritual and evangelical literature in so many languages, and in circulating the same among the neglected, remote and foreign populations of our country, through its own commissioned colporteurs and other Christian workers; in assisting by grants of money and electrotypes the foreign missionaries, and in making a Gospel literature in the languages of the people among whom they labor; by its grants of Christian literature to pastors, home and foreign missionaries, chaplains and lay-workers for gratuitous distribution to soldiers, sailors and prisoners in our hospitals, asylums reformatories, as well as among the impenitent and indifferent, thereby stimulating the piety and zeal of Christians, and serving, in its undenominational and catholic character, as a bond of union between Christians of whatever name; is deserving of the fullest confidence and co-operation of all our churches, and is again commended to our pastors and members as an ally to be used, and a benevolence worthy of our prayers and benefactions. '94, 141-2.

Whereas, The American Tract Society has just commemorated its seventy-fifth anniversary, showing a record of almost unparalleled success in carrying the gospel message to the churchless millions, through its colportage and grants to home missionaries and other Christian workers, its effort in behalf of immigrants in many languages or dialects; its invaluable aid to foreign missions in creating a native Christian literature, and the unusual work among the Spanish speaking people, notably in the newly acquired islands. Therefore,

Resolved, That the General Synod of the Reformed Church again commends this time-honored Society to the liberality of its churches and urges both pastors and people, so far as practicable, to make an offering during the year for this important missionary work. 1900, 783.

See also 1902, 130; 1903, 405; 1904, 752; 1905, 156.

AMERMAN, JAMES L. (Rev. Dr.), Missionary to Japan, 1876-93; Prof. of Theology, at Tokyo, 1877-93; Financial Sec. of Bd. of Foreign Missions, R. C. A. 1893—

AMOY, CLASSIS, OR PRESBYTERY OF. [Taihoey of.] Organized, 1862, then consisting of eight Chinese churches, part of them under the care of the English Presbyterian Mission, and part of them under the care

of the American Dutch Reformed Mission. [The American Missionaries in 1863 refused to break this happy arrangement by forming a distinctive Reformed Dutch Classis, even tho directed to do this.] In 1892 this Tai-hoey was divided into two, the Chiu-chiu, or Northern Classis, and the Chiang-chiu, or Southern Classis. See Amoy Mission.

AMOY MISSION. Founded 1842. Three Protestant Missions work here harmoniously. Besides the American Reformed Mission, there are the London Mission, Congregational, 1844, and the English Presbyterian, 1850. In 1842, Rev. David Abeel informed Synod that China was about to be opened; '42, 132. The American Board was favorable to the transfer to China of the Reformed Dutch Missionaries in Borneo; '43, 255; General Synod approved of the transfer of Messrs. Doty and Pohlman; '43, 257. Dr. Abeel sent cheering intelligence from China, and appealed for help; '44, 385; brightening look of Chinese Missions; '45, 435, 494; deaths of Mrs. Doty and Mrs. Pohlman within a week of each other, (1845), '46, 84; Mr. Doty visits America; '46, 84; the licentiate, John V. N. Talmage offers to go to China, '46, 85; the Mission wants \$3,000 to build a Chapel at Amoy; Rev. J. V. N. Talmage embarks in April, 1847, in company with Rev. Mr. Doty and wife; Rev. Dr. David Abeel has died; '47, 189, 190; the building of Chapel at Amoy commended to the churches; '47, 195.

Death of Mr. Pohlman; '49, 500; Amoy chapel completed, 501; chapel very useful; Rev. J. V. N. Talmage and wife on way to Amoy, '50, 93, 94; 8 Chinese converts; school well attended; appeals for laborers, '51, 193; Amoy, most successful Mission in China, (says Missionary Herald); 10 received into the church, '52, 277; 21 members, '53, 372, great necessity of more laborers; 33, in all have united with the church; Mr. Talmage engaged in translating and publishing portions of the Scripture and Pilgrims Progress; Amoy has been captured by the insurgents and retaken by the imperial troops; missionaries safe, '54, 473-4; 69 added to the church during the year, '55, 605-6.

Great success; Rev. John S. Joralmon and wife have joined the Mission; 75 baptized and received into the communion during 1885, and 50 in 1854; recently, 10 more, 5 being at Chioh-be; '56, 113, 114. The Mission at Amoy sends a Memorial to Synod, reviewing its history; their intimate relations with other missionaries on the field; the importance of combining, and forming a Classis, Synod, insisted on a strictly denominational Classis, and directed the missionaries to apply to the Particular Synod of Albany to organize them into a Classis, so soon as circumstances warranted it; '57, 223-4.—Separation from the American Board now took place, '57, 227-236.

Mrs. Doty dies; 3 missionaries, two of them having wives, living; 19 had been received into the church at Amoy, and 35 at Chioh-be; 137 communicants in all; 157 from the beginning. '58, 354.—Rev. Daniel Rapalje and Rev. A. C. Östrom and wife had joined the mission; 18 had been added to the Amoy church, and 3 to the Chioh-be; 185 members in all, 3 parochial schools, and 4 theological students. '59, 455.—New church at Chioh-be; new house of worship at Amoy. Rev. Mr. Doty visiting America, '60, 564.

Details in Minutes of Synod begin to be given less fully, '61, 85; Hon. Theodore Frelinghuysen, President of the Board, has died; Mrs. John V. N. Talmage has also died, and Rev. John E. Watkins and wife, on their way to China, have perished at sea; native churches have chosen two men, whom they wish to have ordained as their pastors; necessity of native ecclesiastical organization, '62, 195-7.

Special Committee of five appointed "to whom this whole matter of the Amoy Mission be referred, to report such recommendations to Synod as they in their judgment think fit for adoption, and also suggest some additional principles of administration, as may be deemed necessary

for the future conduct of our Foreign Missionary operations." Dr. E. S. Porter was Chairman.—Elaborate report: General principles of Church Government; great success of Amoy Mission; has now 6 organized churches, 3 of which are under the care of the English Presbyterian Mission, and 3 under the care of the American Reformed Mission; they have a Council of their own already; this claimed, in England to be a Presbytery, in America, a Classis; the missionaries are members of it, and also of their own Classes at home; but the Chinese members belong neither to the English Presbyterian or the American Reformed Church.—The American missionaries have declined forming a Classis of their own Denomination, distinctively; but the action of 1857 (see above) remains unrepealed. The brethren should not be rudely coerced to obey that action; yet the Synod passed resolutions that it could see no reason for changing the action of 1857; that the missionaries should be furnished with copies of this report; and that the London Mission should be notified of this action. '63, 333-340.

The regular report of 1863 simply refers to the happy co-operation of the two missions at Amoy, and the remarkable success of the native agency created, and of two Chinese preachers. '63, 341-2.

38 have been added to the churches; two native pastors have been ordained; 12 native evangelists have been employed; Miss Caroline Adrance has died. '64, 486-7.—The Board also sent to Synod a Special Report on the Ecclesiastical Relations of the Amoy Mission, with letters from all the missionaries, and a pamphlet from Dr. Talmage—"Hist. and Ecc. Relations of the Churches of the Presbyterian Order, at Amoy, China." 8vo. pp. 74; 1863. This was referred to a Special Committee. Two reports there from on the subject,—both of which were finally laid on the table, and the following resolution passed as a substitute for the action proposed in the Minority Report; "Resolved, That while the General Synod does not deem it necessary or proper, to change the missionary policy defined and adopted in 1857, yet in consideration of the peculiar circumstances of the Mission at Amoy, the brethren there are allowed to defer the formation of a Classis of Amoy, until, in their judgment, such a measure is required by the wants and desires of the churches gathered by them from among the heathen." The English Presbyterian Society in London was to be notified of this action; '64, 490.—Death of Rev. Elihu Doty, '65, 632.

After this the Reports of the Board of Foreign Missions are bound up with the Minutes of Gen. Synod. (1864, 488), and few details of the separate Missions are given in the Synodical Reports. These thenceforth deal largely with the finances of the Board, the necessity of more laborers, etc. For further history of the Amoy Mission see the Leaflets published by the Board, by Revs. Talmage, Fagg and others; Reports of the Board; Reports of the Neerboseh Hospital; the Kolongsu Boys' Academy; Pitcher's Hist. of the Amoy Mission; Fagg's Life of Dr. J. V. N. Talmage; Cobb's Century of Missions; Corwin's Manual, 1902, pp. 251-256, and sketches of the missionaries under their names.

The following have been the missionaries sent to China by the Reformed Church in America:

MISSIONARIES OF THE "REFORMED CHURCH IN AMERICA"
TO AMOY, CHINA. *W'cut Out. Retired.*

Rev. David Abeel, D.D.....	1842	1845*
Rev. Elihu Doty.....	1844	1865*
Mrs. Elihu Doty.....	1844	1845*
Mrs. Mary (Smith) Doty.....	1847	1858*
Rev. W. J. Pohlman.....	1844	1849*
Mrs. Theodosia R. (Scudder) Pohlman.....	1844	1845*
Rev. J. V. N. Talmage, D.D.....	1847	1892*
Mrs. Abby F. (Woodruff) Talmage.....	1850	1862*

Mrs. Mary E. (Van Deventer) Talmage.....	1865	....
Rev. J. S. Joralmon.....	1855	1860
Mrs. J. S. Joralmon.....	1855	1860
Rev. Daniel Rapalje.....	1858	1809
Mrs. Alice (Ostrom) Rapalje.....	1878	1889
Rev. Alvin Ostrom.....	1858	1864
Mrs. Susan (Webster) Ostrom.....	1858	1864
Rev. John E. Watkins.....	1860	1860†
Mrs. John E. Watkins.....	1860	1860†
Miss Caroline E. Adriance.....	1860	1863
Rev. Leonard W. Kip, D.D.....	1861	1899
Mrs. Helen (Culbertson) Kip.....	1861	....
Rev. Augustus Blauvelt.....	1861	1864
Mrs. Jennie (Zabriskie) Blauvelt.....	1861	1864
Rev. J. Howard Van Doren.....	1864	1873
Rev. John A. Davis.....	1868	1871
Mrs. Emma C. (Wyckoff) Davis.....	1868	1871
Miss Helen M. Van Doren.....	1870	1877
Miss Mary E. Talmage.....	1874	....
Miss Katharine M. Talmage.....	1874	....
Rev. David M. Talmage.....	1877	1880
Rev. Alexander S. Van Dyck.....	1882	1897
Mrs. Alice (Kip) Van Dyck.....	1886	1897
Rev. Philip W. Pitcher.....	1885	....
Mrs. Anna F. (Merritt) Pitcher.....	1885	....
Miss Y. May King, M.D.....	1887	1889
Rev. John A. Otte, M.D.....	1887	....
Mrs. F. C. (Phelps) Otte.....	1887	....
Rev. John G. Fagg.....	1887	1894
Mrs. Margaret (Gillespie) Fagg.....	1889	1894
Miss Elizabeth M. Cappon.....	1891	....
Miss Nellie Zwemer.....	1891	....
Miss Margaret C. Morrison.....	1892	....
Miss Lily N. Duryee.....	1894	....
I. S. F. Dodd, M.D.....	1894	1895
Mrs. Mary (Carpenter) Dodd.....	1894	1895
Rev. A. D. D. Fraser.....	1895	1898
F. T. B. Fest, M.D.....	1896	1898
Mrs. Emmy M. (Hartwig) Fest.....	1896	1898
Rev. Hobart E. Studley.....	1896	1903
Mrs. Edith J. (Hollrow) Studley.....	1898	1903
Miss M. Van B. Calkoen.....	1896	1899
C. Otto Stumpf, M.D.....	1899	....
Mrs. Eleanor (Barwood) Stumpf.....	1899	....
Miss Angie M. Myers, M.D.....	1899	....
Miss Louise Brink.....	1899	....
Rev. A. Livingston Warnshuis.....	1900	....
Mrs. Anna (De Vries) Warnshuis.....	1900	....
Rev. Douwe Cornelius Ruigh.....	1901	1905‡
Mrs. Ruigh.....	1904	1905‡
Rev. Henry P. Boot.....	1903	....
Mrs. Netty Klein Hexel) Boot.....	1903	....
Rev. Frank Eckerson.....	1903	....
Miss Susan Duryee.....	1903	1905
Miss Alice Duryee.....	1903	....
Miss Elizabeth M. Blauvelt, M.D.....	1905	....

*Deceased.

†Rev. John E. Watkins and his wife sailed from New York to join the mission in 1860 and were never heard from.

‡Transferred to Japan.

AMOY, SYNOD OF. Organized 1892. Styled in Chinese Chiang-choang Chong-hoc. All the ordained missionaries and all the native clergy are members.

A message of Greeting from the Synod of Amoy, China, to the General Synod—the original in both the Chinese character and Romanized colloquial, and a translation by the Rev. J. G. Fagg, was received and read, and referred to the Committee on Correspondence. 1895, 14.

With respect to the salutation of the Particular Synod of Amoy, China, signed by its President, Iap-Han-Chiong, and its Secretary, Li-Ki-Che, your Committee recommend the following:

Resolved, That the General Synod of the Reformed Church express its hearty appreciation of the successful work of the missionaries, native ministry and membership in the Amoy district, and extend to the Particular Synod of Amoy, with its nineteen organized self-supporting churches, its more than two thousand communicants, and its twenty native pastors, our prayerful Godspeed, and that a copy of this resolution, signed by the President and Stated Clerk, be sent to the Particular Synod of Amoy. 1895, 141.

AMOY "UNION THEOLOGICAL SEMINARY." In 1858 a Theological School was started, for the training of Chinese preachers, by the American Mission of R. C. A. In 1866 this school was moved over to the island of Kolongsu, and a building was put up at a cost of \$300, in 1870, and named the "Thomas De Witt Theological Hall." In 1885 the English and American Missions united the theological departments of their educational work, the English Mission providing the Seminary Building, and the American Mission, the Academy Building. The Seminary was completed in 1892, and from it have gone forth scores of evangelists, and about fifty native pastors.

AMSTERDAM, CLASSIS OF. This renowned Classis was organized in 1578, and its records are complete since 1582. In September, 1903, it celebrated its 325th Anniversary, and published a large Memorial Volume, styled "Gedenkboek," of 470 pages, a copy of which was kindly sent over to Rev. Dr. E. T. Corwin. He has had a translation of the same made, by private subscription, and has presented both to the General Synod.

Besides attending to its own local affairs, this Classis was the great Missionary Classis of Holland from about 1615, onward. Most of the Offices (or Chambers) of both the East and West India Companies being at Amsterdam, the missionary work of the Church of Holland fell naturally into the hands of this Classis, altho not without protests from the other Classes, which wished to have a share therein. See Corwin's Manual, 1902, 20-23, and Ecclesiastical Records of New York, 1630-1650. Constant Correspondence was carried on between this Classis and the Dutch ministers and churches in America from 1620-1800; and a few letters of Christian courtesy have been exchanged since. After 1747, the correspondence was chiefly with the Cœtus, and more or less with the other party, 1755-1771, styled the Conferentie. After 1771, it was with the General Body, (styled Synod, after 1784), and with the Particular Synod, after 1793. In 1810 the Article "New York and New Jersey," was dropped from their Minutes.

The correspondence was renewed for a short time in 1845, 257, 425; and one letter of this Classis is printed in the Appendix of Minutes, 1845, 519-522.

In 1903 this Classis invited the General Synod to send a delegate to attend the 325th anniversary of the Classis. Synod appointed Rev. Drs. Coe, Corwin and Oltmans, 1903, 397. In 1904 the Classis requested assistance from the Synod in their mission work in the East Indies; but the Synod's own work prevented the rendering of the assistance asked for, 1904, 742-3.

AMSTERDAM CORRESPONDENCE. The Correspondence carried on between the Classis of Amsterdam and all her colonial churches; but, as used here, especially with the Dutch Churches in New York and New Jersey. For a pretty full history of this Correspondence, see Introduction to "Ecclesiastical Records of State of New York," 1902; Vol. I.; also Corwin's "Amsterdam Correspondence" in Vol. VIII. of "Papers of Am. Soc. of Ch. History," pp. 81-107; printed also separately; also "Abstract of Report of General Synod's Agent, on his searches in Ecclesiastical Archives in Holland," 1897-8; a fuller account in "Journal of the Presbyterian Historical Society, Dec., 1901, (Vol. I., No. 2).

The first allusion to the old Amsterdam Correspondence in the Minutes of Gen. Synod, is in Oct., 1841, when Rev. Dr. Thos. DeWitt notified Synod that J. Romeyn Brodhead had informed him that there were many valuable documents in the Archives of the Classis of Amsterdam, relating to the history of the Dutch Church in America. Discretionary power was given to Dr. DeWitt to have translations made at the expense of Synod. Oct., 1841, 42.

This was not done, but Mr. Brodhead secured transcripts of most of the letters written by the Classis to America, and the loan, for four years, of the original American letters to the Classis. The thanks of Synod were given to the Classis and to Mr. Brodhead, '42, 143. Dr. DeWitt had the transcripts bounds in a substantial manner, '43, 167.

In 1843 Dr. DeWitt makes a lengthy report to Synod about the early Church Minutes; the efforts made to secure additional material; the recovery of the Minutes of the Cœtus, and other documents; and the labors of Mr. Brodhead in Holland, '43, 271-5. The Synod earnestly requested Dr. DeWitt to write a history of the Church; '43, 276-7.

In 1845 Dr. DeWitt attended the Evangelical Alliance in London, and Synod warmly commended him to the ecclesiastical judicatories in Holland, and requested him to try to secure for the Synod the ownership of the loaned letters; '46, 7, 28. He was successful in this; and also received a bound set of the Minutes of the Holland General Synod, 1816-45.—1847, 133-4.

The manuscript documents remained in the hands of Dr. DeWitt and Mr. Brodhead for nearly 30 years. Mr. Brodhead used them in preparing his History of New York; and Dr. DeWitt translated letters, from time to time, and published them in the Christian Intelligencer, mostly about 1850-2. In 1866 the Synod requested the N. Y. Hist. Soc. to translate and publish all this material, '66, 112, 113; but nothing was accomplished. A committee was appointed to suggest a plan for collecting and preserving all documents relating to the history of the Church, '66, 112, 113; and re-appointed, '69, 677. In 1870, for the first, all this material came into the hands of the Stated Clerk, Rev. Dr. D. D. Demarest, and the Synod thanked Dr. DeWitt and Mr. Brodhead for caring so long for these documents, '71, 356. In 1875, these documents were placed in the Archives, in the Sage Library.

In 1876, the Committee of Co-operation with the Professors to select books for the Sage Library, (Rev. Drs. Chambers, Hartranft and Corwin), asked permission to have this Amsterdam Correspondence, etc., translated, and paid for out of the Library Fund. This was granted, '76, 528, and translations were made in part. Synod authorized this Committee to publish these translations, but without expense to Synod. '78, 99, 224; '79, 362, 369; but the translations were not yet in the best form, and nothing was immediately accomplished.

In 1887, Rev. R. Randall Hoes, a chaplain in the navy, informed Synod that there was a large number of additional documents in the Archives at Amsterdam, which had more recently come to light. The Synod authorized Rev. Dr. E. T. Corwin, who was about to visit Holland, to negotiate for this material, and bring it to America, if possible; and that Drs. Chambers, Demarest and Corwin be made the custodians of said manu-

scripts, and with Rev. R. R. Hoes, have the same translated; and that the same take charge of the other material, and have all prepared, by translation, and otherwise, for publication. '87, 440-2, 446.

Dr. Corwin reported the results of his efforts the next year. The Classis would not sell or loan the documents, but would afford every facility for transcriptions. The Committee had entrusted all these documents to Mr. B. Fernow, Keeper of the State Records at Albany, to complete the translations, '88, 685-6; progress reported, '89, 920-1; and the Committee was empowered to have them published, if possible, either by some existing Society, or by a periodical issue, '90, 196.

In 1892 the Presbyterian Hist. Soc. offered to take charge of any historical documents, for preservation. The Synod thanked said Society, and appointed Rev. Dr. Corwin and others to take charge of all such documents. '92, 575.

In 1895 Dr. Chambers requested a copy of Dr. Corwin's Calendar, made in 1878, of these documents in the Archives, for the Collegiate Church Library, but before it was completed, Dr. Chambers died. Rev. Mr. Hoes now informed the Committee that the Historical Commission of New Jersey had indicated a willingness to print this material. These circumstances led to the call of a meeting by the remaining members of the Committee, (Revs. D.D. Demarest, E. T. Corwin, R. R. Hoes,) of a number of gentlemen interested in historical pursuits, to consider the practicability of securing copies of the material relating to America yet remaining in the Archives at Amsterdam. This meeting was held June 1st, 1896, and it was then decided to appoint a competent Agent to go to Holland, and a Committee was appointed to raise the necessary funds therefor. Dr. E. B. Coe was selected to take Dr. Chambers' place on the Committee.

A report was made to the General Synod, briefly reviewing the facts, and stating the discovery of much new material in Holland, and the action of this meeting; and Synod also appointed Dr. Coe on the Synodical Committee, in place of Dr. Chambers. The Committee was requested to press forward the matter, and the President and Stated Clerk were directed to give the proper credentials to the Agent who might be sent to Holland, '96, 499, 500. Additional meetings were held of the gentlemen interested, and Rev. Dr. J. B. Drury was requested to present the cause to the next Synod. The Committee also reported to Synod that they had requested Dr. Corwin to visit Holland on this business, and that funds were being gathered for this purpose. Synod endorsed the enterprise, and also appointed Dr. E. T. Corwin as its official Historiographer to gather, arrange and edit all its historical material, '97, 774-6.

The Committee reported in 1898, that Dr. Corwin had sailed for Holland in August, 1897, and that he had been very successful in gathering material; that the Classis of Amsterdam gave him every facility, and the Synod expressed its thankfulness to said Classis, '98, 250-2.

In November, 1898, Dr. Corwin returned with a large amount of material. The Legislature of New York, through the State Historian, now took charge of the work of translating, editing and publishing the same, '99, 572-4.

In 1903, Vols. i. and ii. (1620-1700) of the "Ecclesiastical Records of New York" were presented to the Synod, which were accepted with thanks, 1903, 379, 380; in 1904, Vols. iii. and iv., (1701-1750,) were presented, 1904, 603; Vols. v. and vi., (1751-1800), are in print and are about to be issued, 1906. These volumes include all the material in the official records in Holland, relating to churches in America, together with much collateral material of the same kind, already possessed in this country. The six volumes now need indexing.

AMUSEMENTS, [Dancing, Betting, Gambling]: Whereas, the mingling in promiscuous assemblies for the purpose of engaging in the amuse-

ment of dancing, as usually conducted, is exclusively worldly in its nature and tendency; and, on the part of professors of religion, is calculated to dissipate seriousness, unfit the mind for devotion, and lower the dignity and spirituality of the Christian character and profession: is adverse to the growth of grace and the abiding influence of the Holy Spirit in the churches; is calculated to conform the Church to the world, grieve and offend its members, and place a stumbling-block in the way of the conversion of sinners; while such practice is generally regarded in the light of a dividing line between the Church and the world; therefore,

Resolved, That this Synod regard it as inconsistent with the nature and design of the Christian profession, and ought neither to be indulged in by professors of religion nor countenanced in others.

Resolved, That it be enjoined on pastors and consistories, with all kindness and fidelity, and by all suitable means, to discountenance the practice of this and all similar amusements at variance with the dignity and sobriety of Christian deportment. 1844, 344.

Resolved, That it is enjoined on all ministers, in their public ministry, to set forth the unscriptural character of betting and all games of chance, and the evils which naturally flow from them, and that Consistories be enjoined to act in their official position to discountenance and prevent the use of lotteries in disposing of goods at church fairs. 1866, 86.

See SABBATH OBSERVANCE, 1896.

ANALYSIS OF THEOLOGY. By Rev. Dr. S. M. Woodbridge. Prepared, while temporarily occupying the vacant Chair of Didactic Theology; and printed at the expense of the Committee; 1872, 510.

ANDERSON, JAMES, MEMORIAL FUND. Gives \$400, as the first contribution toward a fund of \$5,000 for training theological students in elocution. Interest to be paid on order of the Dean (President) of the Faculty; the Faculty to appoint the Instructor, 1885, 731-2. Committees were appointed to solicit the increase of the Fund, but with small results, '86, 61; '87, 300. It was at first called "THE ELOCUTION FUND," '86, 50, but subsequently, "THE JAMES ANDERSON MEMORIAL FUND," '87, 300. It has been allowed to accumulate at compound interest, until in 1905, it stood at \$681.08.—Dr. Anderson also gave \$1,000 toward Library. Centennial of N. B. Sem. 385.

ANDERSON, JAMES (Mrs.) founds a Scholarship in Hope College of \$1,000; 1878, 113. In '83, 318, she gives \$100 toward the beginning of another scholarship, but in '85, 724, the two seem to be continued. In '93, 779, it is reported at \$1,355. In 1903, 340, at \$1,000.

ANGELINA SILVERNAIL FUND. See Silvernail.

ANGELS. Belg. Conf., Art. 12.

ANNUAL DIGEST—for 1818, 1819, before the Incorporation of General Synod. *Resolved*, That the Permanent Clerk and the Special Treasurer be a committee, during the pleasure of Synod, to prepare and present to Synod at every meeting, a DIGEST of the debts and credits, and probable receipts and expenditures of the General Synod, together with such suggestions as may be deemed expedient by said committee, in relation to the pecuniary concerns of the Church, Oct., 1817, 16.

Accordingly, they presented the first Annual Digest the following year, 1818, 48-59. The Synod was not incorporated until 1819, and the Trustees of Queens College held, for the Synod, several of the funds.

From 1819 onward the Board of Direction of the Corporation have prepared the Annual Digests. First example in 1820.

ANNUAL DIGEST—of the Missionary Society; 1822, 16-18; henceforth required, '22, 65; '23, 9-12; '24, 11, 12; '25, 8, 9.

ANNUAL MEETINGS—of General Synod. These have been held yearly, beginning 1812, with about 23 extra or adjourned sessions. From 1794-1812 they were triennial. Annual sessions were first suggested 1806, 358; proposed 1800, 384; adopted, 1812, 404, 406, 441; 1813, 9.

ANNUAL REPORTS—of the Benevolent Boards, to be bound up with the Minutes of the General Synod; 1863, 345; '64, 488.

ANTHONY, SARAH W. (Mrs.). Bequeaths \$200 to Gen. Synod for Bd. of Foreign Missions. 1874, 15.

ANTICHRIST. Magistrates should destroy the Kingdom of. Belg. Conf., Art. 36.

ANTINOMIANISM. Belg. Conf., Arts. 24, 36; Heid. Cat., Quests., 64, 87; Canons, i. 13; v. 13; and the Conclusion. See Law of God.

ANTIQUITIES. See Museum of New Brunswick Seminary.

ANTONIDES, JOHN—of Flatbush, L. I. In 1891 the Bd. of Corporation intimated that the will of John Antonides would probably soon yield the Church \$30,000; 1891, 240-1.

In 1892, the Board reported as follows:

Education Fund	\$12,939.97	2,717.30	9,322.67
Theological Seminary Fund.....	2,408.00	543.50	1,864.50
Foreign Mission Fund	2,408.00	543.50	1,864.50
Domestic Mission Fund	2,408.00	543.50	1,864.50
Church Building Fund.....	2,408.00	543.50	1,864.50
Board Publication Fund	481.57	108.70	372.87
	<hr/>		
	\$22,153.54	5,000.00	17,153.54
		1892, 471, 474, 478.	

APOCRYPHA. Belg. Conf., Art. 6. Passage from, quoted in the adopted Form of "Consolation of the Sick," Ed. of 1793, 200; omitted in Ed. of 1815.

APOSTLES' CREED. Belg. Conf., Art. 9; Heid. Cat., Quests. 23; expounded in Quests. 24-64. Quoted in full in Form for administering the Lord's Supper. See also Compendium, 20-42.

In connection with reports concerning a Critical Edition of the Heidelberg Catechism, a committee was appointed to examine and report on the text of "The Apostles' Creed" as found in the Catechisms and Liturgy of the Church, by the following resolution:

Whereas, It is highly desirable for the avoidance of confusion in the Liturgical recitation of our Creed, and for historic accuracy, that there should be a verbal uniformity in that Creed, as the communicant in our Reformed Church is taught it in his youth, receives it before entering our membership, is required to repeat it at every communion season (finding the three copies bound together in one small volume), and as it is used by other branches of the Church of Christ as a symbol of a common faith, and

Whereas, There is a want of uniformity in three places between the Creed of the Catechism and Compendium, and that of the Liturgy, and a discrepancy between these three and the version in use by other churches; therefore

Resolved, That Rev. A. R. Thompson, D.D., Rev. T. W. Chambers, D.D., and Elder H. D. Van Orden, be a Committee to investigate the subject thoroughly, decide what verbal alterations are necessary to make the Creed of the Catechism, the Compendium, and the Liturgy, verbally identical and historically accurate, and report the result of their labors to the next General Synod for their action, and if approved, for the adoption of such constitutional measures as will make these verbal alterations of authority in all subsequent publications of the Catechism, Compendium and Liturgy." 1881, 786-7.

In 1882, they made the following Report which was adopted:

The want of uniformity referred to in the preamble to this resolution, consists in the term used in the second article of the Creed to describe the Sonship of our Blessed Lord. The term used in the Communion Office is

"*His Only Son.*" The term used in the Catechism is "*His Only-Begotten Son.*" The Committee are directed to investigate which of these terms is historically accurate.

To which the reply must be, *both.*

Pearson's well-known treatise on the Creed, Sir Peter King's History of the Apostle's Creed, and especially Dr. Philip Schaff's full and scholarly treatise on the Creeds of Christendom, give the history of the gradual growth of this most ancient Christian confession. And Drs. Pearson and Schaff give, from the earliest memorials extant, exact copies of it, both in the Greek text of it in use in the Eastern Church, and in the Latin text of it in use in the Western Church, during this long and gradual growth. By the close of the fourth century it had taken in the main the shape which it has since retained. That form, in the Latin text of it, comes to us in the writings of Rufinus, who writes it down as it was in use in the Church of Aquileia about A. D. 390, and who gives it also in an earlier form in use fifty years before in the Western Church. Tertullian, born about A. D. 160, recites it in a tract of his as the rule of faith in his day. And in each of these, both the earlier and the later, the term in question is, *unicum, only.* The expository writings of Augustine give us the Creed as it was in use in the North African Church at the close of the fourth and the beginning of the fifth century. And in this the term in question is, *unigenitum, only begotten.* In the centuries immediately succeeding, as the Creed took definitely and finally the shape which it has since retained in the Liturgical use of the Church, the term in question kept the most ancient form of it, as we have it to this day, viz.: *unicum, only.*

And yet, as in the older expository writings, so in the later, the form *unigenitum, only begotten,* prevailed. Wherefore it seems natural and proper that this form of it should be found in the Catechisms of the Church; and that we should be following the ancient usage, viz.: in all recitation of the Creed in worship, to use the term *only.* And in the expository standards of the Church to retain the fuller term, *only begotten.*

This was the practice of the Churches of the Reformation, including our own. The standards of the Synod of Dort, given in the first edition of the Constitution of the Reformed Dutch Church, issued by the General Synod in 1792, repeating the affirmation of the Convention of 1771, follow this ancient order. And the successive editions of the standards, as viz.: that appended to the Hymn Book of 1768, and that in the Hymn Book of 1789, follow it likewise.

The Committee cannot see any reason for disturbing this. The fuller term includes the briefer. For use in worship, especially at the Holy Supper, the immemorial usage sanctions the terms—*His only Son.* And for use in exposition the ancient usage holds the terms—*His only begotten Son.* Your Committee recommend no change. The slight possibility of confusion, it seems to them, can be easily avoided by suitable instruction to catechumens, and by making sure that a copy of the proper Sacramental service is in the hands of every communicant. 1882, 159-161.

See "Articles of our Christian Faith."

[In Oct. and Nov., 1862, there is a discussion in the Christian Intelligencer whether the churches had formerly, in this country repeated, in concert, the Apostles' Creed. It is there asserted by several writers that there was no such custom; and they are correct. But about that time a Liturgical tendency developed, and the Creed is now, more or less generally, repeated at the celebration of the Lord's Supper, at certain other services, of certain churches, and, more or less, in Sabbath Schools.]

APPEALS AND COMPLAINTS. In the Constitution of 1874, these topics are put at the close of that instrument, by themselves; Constit. 1874, Arts. 109-121; while in the preceding Constitutions, they are found under the general head of "Ecclesiastical Assemblies"; (Constit. of 1833, Arts. 42-48; of 1792, Arts. 31, 39, 46, 52; of 1619, Art. 31.)

In the Rules of 1619, the mode of procedure in Appeals is not specified. In the Articles of the Cœtus, Appeals to the Classis of Amsterdam were permitted, 1738, Art. 6; but these were made by letter, and the method was inexpressibly tedious and unsatisfactory. In the Articles of Union, 1771, the right of Appeal to the judicatories in Holland was yet recognized, in reference to doctrine and ministerial discipline, (1771, Arts. 21-24,) but this right was never used, and was, no doubt, only inserted to conciliate the Conferentie party. There were not a few cases which were referred to the old Provisional Synod, (1771-1793,) for Advice; and Complaints were sometimes made to the same. See Advice; Complaints; Memorials; References; Supervision.

With the adoption of the first American Constitution in 1792, (see Explanatory Articles,) the right of Appeal remained the same, while References from lower courts to higher are specifically mentioned; Constit. of 1792, Arts. 31, 39, 46, 52. Power is also now given to the higher court to remit the case to the lower, with instructions, or to act under the general right of Supervision upon the merits or the technicalities of the case; but the method of procedure was not yet formally prescribed. But, generally speaking, the Classes had the right of determining all Appeals from Consistories respecting either ministers or people, 1792, Art. 39; while Particular Synods had a general appellate supervising power over all Classical acts, which affected the general welfare of the Church, and were not merely local, 1792, Art. 46; and General Synod had the right of receiving and issuing all Appeals from Particular Synods, 1792, Art. 52.

In the Form of Call of ministers, 1792, they promised to acquiesce in any sentence imposed, reserving to themselves the right of appeal from the decision of the Consistory, Classis, or Particular Synod, 1792, Art. 11; 1833, Art. 12; but in the Constitution of 1874, Art. 12, this right is limited to an appeal from the decision of a Consistory or Classis, only, and not from that of a Particular Synod, except under the conditions specified, Constit. of 1874, Art. 116.

The right of *protesting* members to appeal, is referred to in the Minutes, 1800, 311. See Protests.—In 1806, the Particular Synod of Albany objected to a higher court expressing an unfavorable opinion on the proceedings of any lower court, unless the facts were regularly brought before them by Appeal or Reference, 1806, 346. A Committee was accordingly appointed to report Rules and Modes of Bringing up Appeals, Protests, etc., and this was the first effort to formulate the method of Judicial Business. It was as follows:

MODE OF JUDICIAL BUSINESS.

The committee appointed to report rules and modes of bringing up appeals, protests, and such subjects as may be connected with them, to the higher tribunals, reported as follows:

Protests being the acknowledged privilege of the minority in any judicature, whereby they exonerate themselves from what they conceive to be an unjustifiable decision of the majority, cannot be taken up by that or any higher judicature as the ground of judicial inquiry. Consistently with the established discipline and according to the uniform practice of the Reformed Dutch Church, any individual, conceiving himself to be personally aggrieved or injured by the decision of a lower judicature, may *appeal* therefrom to a judgment of a higher judicature. And any lower judicature, as a Consistory or Classis, esteeming itself aggrieved by the judgment or censure of a higher, enjoys the same privilege; but in such case, the *appeal* must be made by the judicature as such when regularly convened, or by its legal representatives in the judicature whose decision is appealed from, and not by any individuals belonging to it.

The *appeal* of individuals must be made during the session of the judicature at which the decision appealed from is made; but they have the privilege of a reasonable time for drawing up their reasons of appeal,

to be delivered to the President, before the next meeting of the judicature to which the appeal is to be preferred.

The appeal of a Consistory or Classis may be made after the decision of the judicature at which the decision appealed from was given; but it must be made known and the reasons of it stated in writing, to the President, a reasonable length of time before the next meeting of the higher judicature to which the appeal is made.

If the appellant give notice and satisfactory reasons to the President of the judicature to which the *appeal* is made, that he cannot attend at their next stated meeting, his appeal shall lie over to their next following stated meeting; but if no such notice and reasons be given, and he do not appear to prosecute his appeal, it shall be considered as relinquished.

In cases of references from lower to higher judicatories for advice and direction, the references shall be presented in the form of a resolution of the judicature making the same, stating distinctly the whole subject-matter of the reference, which resolution shall be certified by the President of the lower judicature; and all such references in cases of discipline shall be governed by the rules which have been or may be adopted relative to appeals, so far as the same may be applicable.

(Signed,) IRA CONDUCT, *Chairman.*

The above report was read by sections, when, after a small amendment, the whole was adopted. 1866, 349, 350. Printed also in Digest, 1814, 70, 71; with the revision of the Constitution of 1833, (the fusion of the Rules of 1619 and 1792,) the above Plan of Procedure, was incorporated, with modifications, in the Constitution of 1833, Arts. 41-47, while "Protests" were absolutely prohibited. But the subject was placed in the Constitution under the general head of "Ecclesiastical Assemblies."

In 1838 certain resolutions were offered concerning the appointment of Commissioners, on the part of lower judicatories to defend their decisions. The following action was then adopted:

(1.) Any appeal, complaint, or other judicial business, which shall be presented or reported to the Synod, shall be first referred, with all the papers and documents appertaining thereto, to the Committee on Overtures, (which Committee shall hereafter be entitled the "Committee on Overtures and Judicial Business"), who shall inquire whether the same has been regularly brought before the Synod, and whether all the constitutional steps in the case have been taken, and, if the same shall be found in order, they shall digest and arrange all the papers and documents connected therewith, that the subsequent proceedings in the case before the Synod may be regular and systematic; provided, nevertheless, that the said committee shall be required to report upon every matter that may be referred to them.

(2.) Whenever any case thus reported shall be taken up for trial, the President shall solemnly announce from the Chair that the Synod is about to proceed to the consideration of judicial business, and enjoin on the members to recollect and regard their character as judges of the highest court of Jesus Christ on earth, known to the Constitution of the Reformed Dutch Church; after which it shall not be in order, during the pending of such trial, to transact any legislative business bearing on the case.

(3.) In recording their decision, it shall be the duty of the court who have tried any judicial business in the original case, or by appeal, to set forth at length the reasons thereof, that the record may exhibit, as far as practicable, everything that had an influence on their judgment; a certified copy of which, with the act of proceeding appealed from, shall be sent up by them to the court to whom the appeal may be taken. Such inferior court shall also be permitted to send a commissioner to the Synod, for the purpose of making any explanations relative to said case that may be required; it being expressly understood that in every case the original parties be not lost sight of in any stage of trial.

(4.) In taking up an appeal, after having ascertained that the appellant has conducted it regularly, the following shall be the order of trial:

- [1.] The sentence appealed from shall be read.
- [2.] The appeal and reasons of appeal shall be read.
- [3.] All the documents in the case shall be read, in the order prescribed by the Committee on Overtures and Judicial Business.
- [4.] The original parties shall be heard, commencing with the appellant.
- [5.] The commissioner of the inferior judicatory which has tried the appeal may be heard in explanation of the grounds of their decision, and of the manner of their proceeding in the case.
- [6.] The appellant may be heard in reply.

(5.) After all the parties shall have been fully heard, and all the information gained by the Synod which shall be deemed necessary, the parties shall withdraw, when the roll shall be called, that every member may have an opportunity to express his opinion on the case, after which the final votes shall be taken.

(6.) The decision may be either to confirm or reverse, in whole or in part, the judgment of the inferior judicatory, or to remit the cause, with instructions or for a new trial.

(7.) In the trial of all judicial business brought before the Synod by complaint or reference, the same order of proceeding shall be observed, as far as practicable, as in cases of appeal, but no complaint shall be entertained unless notice of the same shall have been given before the rising of the judicatory whose act is complained of, or within ten days thereafter. 1839, 253-4.

This was reprinted in the Digest of 1848, 382-3.—In 1841, after an exciting case, a committee was again appointed to report on Rules, etc., when acting on Appeals, 1841, 504, but no report appears. The Mode of Procedure in Appeals remains the same to the present time. A few verbal changes, of no importance, have crept into this Plan. See Rules of General Synod. This whole subject of Appeals was taken from its position under "Ecclesiastical Assemblies," in 1833, and relegated to the close of the Constitution of 1874.

APPEALS TO THE HOUSE. In the first draft of Rules for the Government of Gen. Synod, we read: "The duties of the President shall be . . . to decide questions of order, subject, however, to an appeal to the House by any two members, 1800, 276; same, 1866, 126, and in later revisions of the Rules.

APPENDIX. Used in the sense of "Digest of the Laws of Gen. Synod," covering the years, 1794-1814. This Digest was printed as an Appendix to the Minutes published in 1814, pp. 59-83; additions, 1815, 73, 74. See DIGEST.

APPENDIX TO THE CONSTITUTION. This improper phrase was first used in the then new edition of the Constitution of 1833. It embraced various Forms of Certificates; as "Appointments of Professors"; "Forms of Licensure and Ordination"; "Certificates of Dismission" of ministers or church-members; Forms for "Registering Baptisms"; "Consistorial Reports"; Certificates of Marriage"; "Classical Reports"; "Citations"; "Rules for Government of General Synod," but the expression "Appendix to the Constitution" is a misnomer in itself, and was, probably, used through lack of proper editorial supervision. These Forms are not obligatory "Constitutional Certificates," but only "Rules of Synod" for general guidance, and can be modified to suit circumstances. The use of the word "Appendix" on the Title page of the Constitution from 1833-1867, was also unauthorized. A formal Title-page for the "Constitution" was adopted in 1867, down to the word "Liturgy," eliminating all reference to an "Appendix." Nevertheless, in some editions since, unauthorized words have crept in. See 1832, 134; '33, 204; '34, 288-9, where the words

"Appendix" and "appended" are carelessly used. Synod corrected these expressions, declaring that all sections of the so-called "Constitutional Forms" are only Synodical resolutions: 1869, 634; '72, 489.

APPORTIONMENTS. (1) *For Contingent Expenses and Deficiency of Revenue.* From 1837-47, the income from the Permanent Professorial Fund, met all expenses of Gen. Synod; 1847, 116-117. But owing to heavy repairs in Rutgers College, failure of interest, and of about \$10,000 of the principal of subscriptions to Third Professorship, and arrearages of several Classes for Synodical Minutes, a debt began to accumulate. Therefore the Bd. of Direction was ordered to *assign* to each Classis a sum proportionate to its ability, to defray contingent expenses: '48, 277; '50, 91-2. In 1850, 105, an apportionment of \$5,000 was laid on the Classes to meet the debt and contingent expenses. The sum of \$4,131 was received, '51, 190; and in '52, 273-4, the debt was entirely liquidated, and all contingent expenses were again met until 1855, from the income of the Permanent Fund; '64, 474.

In Oct., 1855, 20, Synod added \$800 to the salaries of the Professors, without any adequate provision to meet the expense, '56, 41, 101-2. This money was borrowed. Collections were proposed for raising this amount. These, however, proved inadequate. Hence the deficiency was again apportioned among the Classes, '57, 212; '58, 342; but with not satisfactory results. It was, therefore, ordered that each pastor should be questioned whether his church had paid its assessment, '59, 447.

Subsequently this assessment was laid on the Particular Synods, (New York, two-thirds; Albany, one third), '62, 189, 190, and the Synods were to apportion the amounts needed among the Classes. In '63, 332, the additional sum of \$1,400 was also apportioned among the Classes for repairs of Rutgers College.

This whole subject is elaborately reviewed in '64, 474-9, and the use of the word "Assessment" deprecated. The income of the Permanent Fund is henceforth to be limited, (except the expense of caring for it,) to the support of the Seminary at New Brunswick, '64, 479-480; and an Apportionment of \$20,000 is to be made to increase this Fund. The deficiency of income is temporarily to be apportioned to the two Particular Synods as before; and the regular contingent expenses, (as defined, '64, 475-9), are to be apportioned, (except for Synodical Minutes) upon the Particular Synods, as in '62, 190; and no further effort is to be made to accumulate a "Permanent Contingent Fund." (For the actual Apportionment for the \$20,000, see 1864, 480-1). Only \$6,785 of this amount was collected during first year, '65, 624; and up to '68, 412, only \$15,778 had been received. By the failure of some Classes to pay, complaints were made, and subsequent apportionments became complicated, '66, 95, 96. This led to the appointment of a Committee, to which this whole subject of Apportionment was referred; Nov., 1867, 324-6; and an elaborate review was presented, '68, 403-414. See "Contingent Expenses," 1868. The Classes which had paid their quotas were not to be assessed again for deficiencies of others; the delinquent Classes were to pay up arrears with interest. All apportionments for the New Brunswick Seminary were to be kept distinct from apportionments for Contingent Expenses, which were about \$900 per year, '68, 412, 413. It was now made the duty of the Committee on Accounts to give a detailed estimate of all contingent expenses for each current year. This was done 1869-72. The Treasurer of Synod must assess this amount directly on the Classes (except Arcot.), thereby repealing the action of '62, 190. (See above.) The basis of this assessment was to be the number of communicants. In 1870, 46, attention was drawn to the fact that the Income and Expense Account was not printed in '69, according to order of Synod, '68, 411. Since '71, 215 such account has been regularly printed, and Contingent Expenses are kept separate from lack of revenue from Endowments.

Other occasional special apportionments or assessments have been made. See Contingent Expenses.

2. *Apportionments for Benevolent Operations.* While churches and individuals had often been urged to give according to their means, preparations for a regular system of Apportionments began, when the Board of Foreign Missions separated from the American Board in 1857. Soon after, (1860) the regular tabulation of receipts began to be made, according to Churches, Classes and Synods. This furnished a basis for Apportionments. Another important step was taken in this matter, when the Tabulation of the receipts for Benevolence of all the Boards began to be made in 1863. This was ordered, 1862, 212. See Tabulation; Assessments.

APPROBATION OF BOOKS. In Holland, before the 19th century, ministers were not legally allowed to publish, or translate for publication, books on theological or religious subjects, unless they had first been approved by ecclesiastical authority. Constitution, 1619, Art. 55. On the strength of this, even in America, *Visitatores Librorum* were appointed to examine a Catechism prepared by Rev. Theodore Frelinghuysen, of Albany; 1748, 23; 1749, 43, 45; see Corwin's Manual, 1902, pp. 470-2; again, such "Visitors" were appointed to examine Laidlie's Sermons on the Catechism, 1786, 149, but there is only a report of progress, 1787, 163; but the same Visitors approved Prof. Meyers' book on Baptism, 1785, 155, 1787, 163.

In the Constitution of 1792 the above Art. 55, of 1619 is declared to be inapplicable in America; but if any one chooses to submit a book for approbation, the Synod will appoint a Committee for that purpose. Const. 1792, Art. 64.

In signing the Formula, however, ministers promise not to contradict the Doctrines of the Church by their public teachings or writings; Const. of 1792, Art. 11; of 1833, Art. 12; of 1874, Art. 12; and Professors of Theology make similar promises; Constitution of 1874, Art. 24; (of 1833, Art. 27; of 1792, Art. 22; of 1619, 53.)

The original Particular Synod also took the following action in 1799:

Information being communicated to Synod that the Rev. Messrs. John Bassett, Samuel Smith, G. A. Kuypers, and John B. Johnson are engaged in translating into the English language the valuable annotations attached to the Dutch Bible:

Resolved, That Synod highly approve of said measure, and recommend to the gentlemen concerned to prosecute the same with all diligence. Partic. Syn. 1799, 488.

The General Synod, still sometimes commends books of a general character, such as Fisher's Catechism, (which see;) and historical and other works, when presented to them. See also Hymnology.

ARABIAN MISSION. A communication from the Board of Foreign Missions in relation to a pioneer Mission among the Moslems in Arabia was received, and referred to the Committee on Foreign Missions, and it was resolved that Professor John G. Lansing, D.D., of the Seminary at New Brunswick, be heard on the subject. 1889, 734.

Action of Synod: That the whole matter relating to the Mission proposed by Prof. Lansing, and the students associated with him, be remitted to the Board of Foreign Missions, with the instruction carefully to consider the whole question, and should the Board see their way clear, that they be authorized to inaugurate the Mission proposed. 1889, 810.

ACTION OF THE BOARD.

At the last meeting of the General Synod, a proposition to establish a new Mission among some Arabic speaking people, emanating from Professor Lansing and three students of the Theological Seminary at New Brunswick, was laid before the Synod and its advice sought

in the matter. By the Synod the whole matter was referred to this Board. (See Minutes, 1889, page 810.)

The Board carefully considered the subject anew at its first subsequent meeting, June 26th. Statements were heard from Professor Lansing, and, after prayer, the following action was taken:

"*Resolved*, That, while the Board is greatly interested in the proposition to engage in Mission work among the Arabic speaking peoples, the work in which the Board is already engaged is so great and so constantly growing, and the financial condition of the Board is such (its debt at that time being \$35,000), that the Board feels constrained to decline to assume any responsibility in the matter.

"If, however, during the next four months, such a degree of interest in Foreign Missions should be developed in the churches as to reduce the amount to which the Treasury is now overdrawn to a small fraction, then the Board would feel inclined to favor that important enterprise."

This action was fully laid before the Church in the Church papers, and its aid invoked to make, if it so desired, this proposed Mission a reality. It is proper to say that almost no response was received. At this juncture, or soon after, there appeared in the public prints the formal prospectus of an organization for carrying out the proposition independently of any action of the Synod or of this Board. The Board, conceiving that the matter had now passed beyond its province, adopted and published the following, September 18th:

"The Executive Committee of the Board of Foreign Missions of the Reformed Church, having had its attention called to the appeals in our Church papers for aid to the recently formed 'Arabian Mission,' would make this expression of its views:

"1. The action of Professor Lansing and his associates in the formation of an independent society for carrying on Missions to the Moslems, which the circular of Professor Lansing declares is 'of necessity un-denominational in its personnel and working,' relieves our Board from any further consideration of the subject as proposed by the General Synod.

"2. The committee heartily sympathizes in the idea of this new Mission, namely, the preaching of the Gospel to Mahometans. Yet it trusts that all in our own Church interested in the matter may remember the obligations resting on us for work now carried on in the foreign field, and hopes that special emphasis may be given to that part of the appeals of the new Mission which asks that 'no gift to it may interfere with regular denominational contributions.'"

No further action has been taken, or seemed to be called for, by the Board. *Report of Board*, 1890, 17, 18.

Action of General Synod, 1890.

The report of our Board sets forth its action relative to the new Mission among Arabic speaking people, proposed at the last Synod. While the Board could not see its way clear to establish such a Mission, and we approve their action, we are pleased to learn that the Mission has been independently established by private subscriptions; and two young men have gone forth from our Seminary at New Brunswick to engage in the movement. We bid them God-speed, and pray for a blessing upon their enterprise. We are glad that the enthusiasm which has been awakened among so many students in the Colleges and Theological Seminaries of our land in behalf of Foreign Missions is found also in our own institutions, both East and West. 1890, 86.

Action of the Synod, 1892.

The missionary enterprise known as the Arabian Mission, which is self-supporting and is now busily engaged in carrying the Gospel to the Arabs of the desert, has for its workers in the field the sons of our own Seminary; is supported principally by contributions from our own Church

members, and is essentially, though not corporately, a part and parcel of our denomination. It was once offered to our Church, yea, it prayed to be received under our control. The opportunity for entering this field and thus enlarging our sphere in foreign lands may not yet have passed beyond recall, and if it were possible to have the Arabian Mission with us, as indeed it is of us, would it not fire the heart of the Church with greater zeal and call forth more intense consecration in the glorious work of winning the world for Christ.

7. That the Board of Foreign Missions be and hereby is authorized to open negotiations with the Arabian Mission looking toward the receiving of that enterprise under the care of our Church, and if the way be clear to assume the responsibility of that Mission. 1892. 549. 550.

Action of the Board.

The action of the last Synod in regard to the Arabian Mission, has received careful and repeated attention at the hands of this Board. Several conferences have been held with those representing, though not officially, that Mission. With the deepest sense of the importance of the Mission, and the utmost desire to meet the evident wish of the Synod, the Board has not seen its way clear to take the step authorized and recommended, "to open negotiations with the Arabian Mission looking toward the receiving of that enterprise under the care of our Church, and, if the way be clear, to assume the responsibility of that Mission."

The Board has been unable to forget, *first*, that it is not simply a question of assuming responsibility for that Mission in its present extent and cost, in men and money—which seem to be fully provided for, but, the far larger question of meeting the immediate and constantly increasing demands which it is now making (for five new men) and must continue to make, if vigorously prosecuted, upon its resources, and for which no adequate guarantees have been or could be given by the Mission as now constituted; nor, *second*, that those resources are entirely inadequate for the work the Board already has in hand. It cannot overlook the fact that a sum less, my many thousands, than the amount authorized by General Synod has come into its treasury for its own proper work. Until this disparity shall be removed, or show evident promise of removal, the Board, unless expressly directed by the Synod to that effect, cannot see its way clear to a step which, notwithstanding, it has been, from the very beginning of the Arabian Mission not only willing but desirous to take if it could properly do so. Report of Board, 1893. 15.

Action of General Synod.

The Board "has not seen its way clear to take the step authorized and recommended," 1892. 550. Its reasons are, in substance, no sufficient prospect from the churches, financially or otherwise, of ability to fulfill the responsibility if assumed.

On this matter your committee are of opinion that the Board and church together have been slow to recognize a trust from God in not assuming the care of this Mission from its very birth.

It is a child of the church, wholly so. It was born of the church, all its Missionaries are members of the church, and all the money at present annually expended on it is given by members of the church, excepting only \$600, of which amount \$300 at least would not be alienated if the mission should be taken under the care of the church as it has from the first desired to be. Why should it not be so received, and at once? To be assured in advance of ability to support it would be what no father and mother were ever yet assured of since babies began to be born. To keep it and ourselves waiting for that impossible assurance is to deprive it of the parental care it needs, and, as a matter of still greater importance, of the incentive to nobler exertion which new children when thankfully owned as such by their fathers and mothers always bring into worthy homes.

Your committee earnestly hope that our fruitful mother in her old age will not longer pose before us her older children in this unnatural attitude. We therefore recommend the adoption of the following:

Resolved, That the Board of Foreign Missions be and hereby is directed as soon as practicable to open negotiations with the Arabian Mission, looking toward the speedy acceptance of that Mission, and its incorporation with the other Missions of our church. 1893, 793-4.

It is good tidings to all, that in accordance with the direction of the last General Synod, the negotiations of the year have just proved successful in the transfer of the Arabian Mission to the management and supervision of our Board, and that the continuance of the annual contribution of the syndicates heretofore maintaining said Mission is assured, with but a trifling diminution of income. This Mission is, however, not merged in our Board, but continues its distinct organization and preserves its own funds, though placed under control through a committee of our Board.

The Reformed Church is to be congratulated upon this happy consummation. May this youthful, vigorous and promising Mission, as our own, henceforth be the more prayerfully and generously remembered throughout our denomination.—1894, 107-8.

For later history, see pamphlets of the Foreign Board on this Mission, and Corwin's Manual of Ref. Ch. 1901, pp. 248-9, 277-281. See also Article Foreign Missions.

MISSIONARIES TO ARABIA.

	<i>Appointed.</i>	<i>Retired.</i>
Rev. James Cantine.....	1889	....
Rev. Samuel M. Zwemer.....	1890	....
Mrs. Samuel M. Zwemer.....	1895	....
C. E. Riggs, M.D.....	1892	1893
Rev. Peter J. Zwemer.....	1892	1898*
James T. Wyckoff, M.D.....	1894	1894
H. R. L. Worrall, M.D.....	1895	....
Mrs. Emma (Hodge) Worrall, M.D.....	1901	....
Rev. F. J. Barney.....	1897	....
Mrs. F. J. Barney.....	1898	....
Rev. George E. Stone.....	1898	1899*
Sharon J. Thoms, M.D.....	1898	....
Mrs. Sharon J. Thoms, M.D.....	1898	1905*
Rev. H. J. Wiersum.....	1899	1901*
Rev. J. E. Moerdyk.....	1900	....
Rev. John Van Ess.....	1902	....
Miss Jennie A. Scardfield.....	1903	....
Miss Fannie Lutton.....	1904	....
Arthur K. Bennett.....	1904	....
Mrs. Jessie M. Bennett.....	1904	1905*
Mrs. Martha C. Vogel.....	1905	....

*Deceased.

ARBITRATION. An overture from the General Assembly of the Presbyterian Church in the United States, asking this Synod to join them in petitioning all the governments of Christian countries to take measures to banish *warfare* as the means of settling the strifes that arise between nations, and to substitute a more rational and christian tribunal.

This overture is accompanied with a copy of the petition which the General Assembly proposes to address to these several governments, and which petition the Assembly asks to adopt if it meets our approval. The overture also requests us to appoint a delegate to meet like delegates from other bodies addressed, at a time and place to be afterward designated.

Your committee recommend the following action:

Resolved, That this General Synod heartily concur with all who de-

sire and seek the settlement of national disputes by *arbitration* instead of the sword.

Resolved, That the Synod authorize its President and Stated Clerk to sign the petition on behalf of the Synod and to forward it to the Committee of the General Assembly of the Presbyterian Church in the United States.

Resolved, That the Rev. Dr. E. T. Corwin, the President of General Synod, be appointed our delegate to meet like delegates from other churches, and that the Rev. Dr. Wm. H. Ten Eyck be his *secundus*. 1891, 334-5.

The names of these delegates did not reach the Secretary in time to notify them of the time and place of the Conference. The same delegates were re-appointed, Dr. Ten Eyck becoming *Primarius*, '92, 574. In 1893, Dr. Corwin was appointed delegate, '93, 813. See Evangelical Free Churches of England; Alliance of Reformed Churches, 1899; American Peace Society; Berry, Chs. A.

ARCHÆOLOGY. Notice taken of Prof. Lansing's "Notes on the Archæology of the Old Testament," recently published; 1897, 612.

ARCHANGEL, THE. Belg. Conf., Art. 37.

ARCHIBALD LAIDLIE Memorial Fund. See Laidlie.

ARCHIVES. It is ordained that letters which have been, or shall hereafter be written to and from the Rev. Body, shall be recorded at the expense of the Rev. Body, in a particular book, which the Rev. Questor will please to provide for that purpose. The care of which matter is intrusted to the *Deputati*. 1785, 135.

On proposal, it is recommended to the Rev. Classes to make careful inquiry after, and bring to the table of this Rev. Body, at their next assembling, all books and papers of the old, as well as the subsequent *Cœtus* and *Confœrentie Bodiés*, which are found within their jurisdiction; as also an accurate and definite account of the time of the formation of the congregations, and of the persons by whom it was effected, with an accompanying historic narrative of the most noteworthy events which have occurred from time to time, to the end that the same may be preserved among the papers of the Rev. Synod, as the historical documents of our Church. Oct. 1792, 241.

All the Classes are directed to lay before the Synod, from time to time, extracts from their Minutes of subjects of importance which have occurred in their churches; Oct., 1793, 251.—[In 1794, the one Particular Synod urges care for ecclesiastical books and papers; 1794, 450.] Committee appointed to prepare an article respecting the safe keeping of the Synodical Records; 1800, 278.

SAFE KEEPING OF THE RECORDS.

The committee appointed to prepare a draft of rules for the government of this Synod, and who were directed to bring in an additional rule as to the safe keeping of the records of this Synod, report the following:

That the minister, or the eldest minister, where there is more than one, of that congregation where the meeting of General Synod is next to be held, be considered as a Stated Clerk; whose duty it shall be to transcribe and transmit a fair copy of the minutes of Synod to the Presidents of the several Classes, and also to transcribe them into the book of records; which he is safely to keep, and to produce the same to the Synod at their next meeting. That the Clerks appointed at the meeting of Synod furnish the Stated Clerk, as soon as possible after adjournment, with a fair copy of the minutes, in order to be thus transcribed; and that the Stated Clerk be considered as responsible to Synod for a fair copy of the minutes, with all the records and papers belonging to the General Synod, and receive for his services such compensation as the Synod shall judge reasonable. 1800. 311, 312.

Resolved, That Rev. James V. C. Romeyn be the Stated Clerk of this Synod, whose duty it shall be to call on Mr. Brouwer, and receive from him all papers, books, records, &c., and safely keep the same.—1806, 360.

In 1814, Dr. Livingston presented to Synod a copy of the second edition of "Psalms and Hymns"; ordered that it be placed in the Archives, '14, 18. A trunk, containing papers, etc., was produced. The Stated Clerk directed to report on its contents at next Synod, '14, 55. He reported that it contained papers and records of the old Classis of Hackensack. Ordered, that the contents be deposited in the Archives, '15, 53.

Resolved, That a new Lemma be inserted, to be called "Synodical Archives"; '15, 51.—This begins in 1816, Art. 23.

In 1816 Dr. Livingston presented a copy of his book—"A Dissertation on the Marriage of a Man with his Sister-in-law." Ordered that it be deposited in the Archives, '16, 43.

In 1823 under "Synodical Archives" occurs the following: *Resolved*, That the Committee who have collected the subscriptions in the southern sections of the Church for the endowment of a Professorship, be authorized to cause the names of the subscribers to be placed conspicuously in the hall of the Theological College. '23, 64.—After Oct., 1820, the Lemma "Synodical Archives" becomes Art. 22, instead of 23. See Library, 1831-3.

Resolved, That the Stated Clerk procure a suitable case in which to keep the Synodical Archives, and the surplus copies of the Minutes of General Synod, and that the treasurer of Synod be authorized to pay for the same, '41, 535.

In 1843, Rev. Dr. Thos. DeWitt, in his report to the Synod in reference to his appointment to write a history of the Church, quotes the above given action of the Synod of 1792. He then refers to the long loss of the Cœtus Minutes, and their recovery in 1841, and to other long lost documents; and also to the recent success of J. Romeyn Brodhead in recovering certain material from Holland, '43, 271-5. See Amsterdam Correspondence.

The following communication was received from the Stated Clerk, and referred to the Committee on the Professorate:

The undersigned would respectfully report—That in accordance with the authority granted to him by the resolution of the General Synod, passed in June, 1841, he has procured a suitable case in which to keep the Synodical Archives. With the permission of the consistory of the Church of New York, he has had this case put up in one of the rooms of the new consistory building in the rear of the North Dutch Church. The several MSS. volumes of the Minutes of Synod, the various documents and papers, together with the surplus copies of the printed Minutes of the General Synod for numerous years past, have all been deposited in this case, and regularly filed and arranged. The Archives of the Synod are now placed in a fire-proof building, where they may be preserved in safety.

As application is frequently made for sets of the Minutes of General Synod, the undersigned would respectfully ask of the Synod to fix the rates or conditions on which copies of the surplus Minutes may be disposed of.

THOS. M. STRONG, *Stated Clerk*. 1845, 518

The Synod expressed its gratification that thro the liberality of the New York Consistory, which has so often been shown heretofore, a suitable and permanent place has been obtained for the important papers, etc., of the General Synod, in the fire-proof building recently erected in the rear of the North [Dutch] Church, New York. In availing himself of the kindness of the Consistory, the Stated Clerk has shown his well-known taste and love of order, in the erection of fixtures, which do

credit to the Synod, and deserve their thanks." 1845, 487. Surplus copies of the Minutes of Gen. Synod were also deposited here, and could be purchased at half the regular price.

[These Archives were in the ante-room, over the stairway at 103 Fulton street, opening into the room where the famous Fulton St. Prayer-Meeting was started, in 1857. E. T. C.]

From 1845-61, not a word occurs under the Article "Synodical Archives." It became Article 23, until 1854; afterward, Art. 24.

In 1860 occurs the following:

The Board of Direction respectfully report, that the storehouse of their Treasurer [John I. Brower,] was consumed by fire on the third of January last, and that some of the books and papers of Synod were destroyed, and others injured. It is, however, supposed that no inconvenience will arise therefrom, as most of them were very old, and possessed no pecuniary value. 1860, 486.

These losses related to the business books, receipts, etc., of the Board of Direction, and not to the other kind of records of the Church. The items of business had also been printed each year in the Minutes of Synod. But these circumstances led to increased interest in the preservation of all records and documents, even those of a mere business kind.

Therefore in 1862 we find the following:

Resolved, That the Stated Clerk be authorized to make some provision for the permanent deposit and preservation of the archives of the General Synod, if possible in the rooms 103 Fulton Street, New York City. 1862, 215.

It was ordered that a set of the Minutes be bound for use of Synod; '62, 215. [Former legislation forgotten.] See Minutes of Gen. Synod.

The Stated Clerk reported that the archives of Synod had, by the kindness of the Collegiate Church, been long kept in the Consistory Rooms, at 103 Fulton street, from which he had not considered it expedient, without further directions, to remove them; also, that he had procured one full set of the Minutes of the Synod, and another nearly so, and had them bound for the use of Synod. 1863, 367.

Resolved, That a committee be appointed to suggest a plan for the collection and preservation of documents relating to the past history of the Church.

Rev. Messrs. John Forsyth and Charles Scott, and the Elder R. H. Pruyn were appointed. 1866, 112, 113.

Resolved, That the Committee appointed by General Synod in 1866 in reference to preservation of documents relating to the past history of the Church, be continued, with power to add to their number.

Resolved, That the Committee be directed to request any Minister of our Church, or other person, who has written a historical work connected with the Church, to send a copy of the same to the Theological School at New Brunswick, for preservation in the Library of that Institution. 1869, 677.

Resolved, That the thanks of the General Synod be given to Rev. Dr. Thomas DeWitt, and Hon. J. Romeyn Brodhead, for the care taken by them for several years of the correspondence between the Churches of this country and the Classis of Amsterdam.

Resolved, That the Stated Clerk be authorized to make arrangements for depositing the Minutes and important papers of the General Synod, together with the old seal, in the fire-proof Library Building at New Brunswick, when it shall be erected. 1871, 356.

The Minutes of the Provincial Synod of North Holland, of 1772, in the Dutch language, were presented to the Synod by Rev. E. T. Corwin, on behalf of the family of the late Rev. Peter Labagh, and accepted with thanks. 1873, 767.

Resolved, That the Stated Clerk be instructed to secure a suitable place for the Synodical Archives in the Gardner A. Sage Library build-

ing, and remove the books and papers of the General Synod, now at the Synod's Rooms, to such place of safety as soon as possible. 1874, 165.

The Stated Clerk reported that a double fire-proof room for the Archives of the General Synod had been provided, and will be fitted up by Mr. Sage, in the Gardner A. Sage Library Hall, where the books and papers of the Synod will be deposited as soon as practicable. 1875, 369.

The Stated Clerk presented the following report, which was accepted:

The Stated Clerk would respectfully report, that in obedience to the instructions of the General Synod of 1874, he has, with the assistance of the Permanent Clerk, removed the books and papers of the Synod to the fire-proof Library building at New Brunswick. Mr. Gardner A. Sage, with wise and generous forethought, provided in the plan of the Hall that bears his name, a room perfectly secure, and ample for all the Synod's wants, which he has fitted up with shelves and other appurtenances, for the proper arrangement and deposit of the Synod's Archives. The papers have been overhauled and stored in compartments according to their dates. We are sorry to find that many old papers have no dates. We have to report also that the original Minutes of several sessions of the General Synod are wanting. Publications referred to in the Minutes of Synod as having been presented to the Synod from time to time cannot be found. The papers of Synod have been packed and unpacked, and removed from place to place so often during several years past that we fear some of them have been lost. The Archives were in a deplorable condition, perfectly confused; permeated with the dust of years, and only partially preserved. This is not owing to the carelessness of former Stated Clerks, evidences of whose system and care in arranging papers are manifest, but to the fact that the Archives have never been deposited in a safe place, and that they have been mixed up with other less valuable papers whose fate they have shared.

There are found, among the General Synod's papers, old Minutes of the Particular Synod of New York, and fragments of the Minutes of some of the Classes. It has occurred to the Stated Clerk that it would be well for the General Synod to request the Particular Synods, and perhaps the Classes also to deposit their volumes of Minutes when filled, and no longer required for frequent reference, in the Synod's fire-proof room.

The Boards of Foreign and Domestic Missions have papers deposited in this room, and it would seem proper that the important documents of the several Boards might very appropriately be placed for safe keeping in the same secure repository. It is the intention of the Stated Clerk to complete the arrangement of the Archives as soon as practicable, and also to endeavor to recover as many as possible of the missing papers and documents.

Respectfully submitted,

PAUL D. VAN CLEEF, *Stated Clerk*.

Resolved, That the thanks of the Synod be given to the Stated and Permanent Clerks for their attention to this matter, and that they be requested to continue their labors.

Resolved, That the Stated Clerk be requested to make a list of the records and papers which belong to the Archives, which information may be derived from the Minutes of the General Synod and other sources, and thus ascertain what records and papers may be missing.

Resolved, That the Synod hereby offer to the Particular Synods, the Classes, and any of our Churches who may wish it, a place in the Archives of the Synod in the Sage Library building for any documents which may require to be safely preserved. 1876, 568-9.

Resolved, That the sermons hereafter preached by the Presidents of

the Synod, and those on the subject of Benevolence, beginning with this year, and also the sermons of former Presidents and preachers on Benevolence, so far as they can be obtained, be requested for preservation in the archives. 1877, 748.

Inasmuch as the Stated Clerk has been in the habit hitherto of transcribing into MSS. volumes the full Minutes of this General Synod, and inasmuch as this seems to be useless labor, as from 1,000 to 1,400 copies are annually printed, Therefore,

Resolved, That the Stated Clerk be no longer required to make such transcriptions, but that a copy of the printed minutes, signed by the Stated Clerk, be considered as an official copy; and that the original Minutes, signed by the officers of the Synod, together with all the original papers adopted by Synod, be carefully preserved in the archives. 1879, 421.

The Stated Clerk reported that the Particular Synods and several of the Classes, had availed themselves of the opportunity to secure their old records by placing them in the Synod's Archives at New Brunswick. It was therefore

Resolved, That, in order to prevent the loss of valuable Church records, all the Classes be advised to deposit their books of Minutes, which have been filled, and which may no longer be needed by them for frequent reference, in the Archives of the General Synod, unless they have facilities for their preservation in fire-proof vaults. 1880, 609.

Whereas, The unsold numbers of the Minutes of the General Synod, stored at the Synod's rooms, are liable to destruction by fire; and

Whereas, It is important that there should be preserved a sufficient number for future use in making up sets, and for exchange with other ecclesiastical bodies;

Resolved, That the stated clerk be authorized to deposit every year 100 copies of the Minutes in the Gardner A. Sage Library.

A copy of the proceedings of the Second General Council of the Presbyterian Alliance was received, together with the Minutes of the Council. The Stated Clerk was directed to return the thanks of the Synod to the Clerks of the Council, and to deposit the volume in the Archives. 1881, 812.

The stated Clerk reported that, according to the order of the General Synod, he had deposited in the Archives at New Brunswick, copies of all the Minutes to be found at the Synod's rooms.

Also, that he had received and deposited copies of several sermons preached before Synod by the Presidents thereof, and by the preachers on Benevolence.

Also, that the Particular Synod and the Classes are sending their original records for preservation in the Archives, which are thus becoming every year richer in historical documents. 1882, 177.

REPORT ON THE ARCHIVES.

The Stated Clerk begs leave to report that since the last meeting of General Synod, extensive improvements have been made in the arrangements for preserving the records and papers of the General Synod, and of the Particular Synods and Classes. By the kindness of the Standing Committee on Seminary Grounds and Property, additional shelves have been built, and facilities now exist for the systematic arrangement and the preservation of any valuable records which the judicatories may wish to deposit in the Archives for safe keeping.

A large number of the Minutes of the General Synod have been stored in the basement of the Library, which will be fitted up as need may require. Through the diligent efforts of the Permanent Clerk, Rev. Dr. Ten Eyck, who has devoted a great deal of time and labor to the object, additional sets of the Minutes are being completed. He has also assorted and arranged in systematic order the papers belonging to the various ecclesiastical bodies and Boards of the Church. We are endeavoring

oring to secure full sets of all the reports of the Benevolent Boards from the beginning, as well as the older Minutes of the General and Particular Synods. These documents are often found stowed away in the garrets of the descendants of Ministers and Elders of the Church, to whom they are of no value. If those who have any such documents will take the trouble to send them to the Gardner A. Sage Library, addressed to either the Stated or Permanent Clerk of General Synod, a great favor will be conferred, and many valuable papers will be preserved for future generations.

P. D. VAN CLEEF, *Stated Clerk*.

Rev. C. Van Santvoord, on behalf of Mr. J. Livingston Switz, presented a manuscript copy of the Theological Lectures of Rev. Dr. John H. Livingston, and also two manuscript volumes of Lectures on Church Government, by Prof. John Schureman, D.D., whereupon it was

Resolved, That the thanks of the General Synod be presented to Mr. Switz for his very valuable and acceptable gift, which the Stated Clerk is hereby directed to deposit in the Gardner A. Sage Library at New Brunswick. 1883. 377-8.

The following paper was adopted:

Whereas, it is desirable that our Church should preserve some permanent record of her ministers deceased, other than the mere list of names which is usually appended to the Report of the Committee on the State of Religion, therefore

Resolved, That henceforward Synod have a Standing Committee on Necrology, to exist during the year, and to report at the succeeding regular Session of Synod such biographical notice of ministers deceased that year, as they shall deem fitting.

Resolved, That the Stated Clerk of General Synod be the permanent Chairman of said Committee; and that it shall be his duty to receive, collate, expand or abbreviate according to his judgment such necrological memorials as he shall receive during the year from the other members of the Committee or from the Classes, or from whatever source; that in cases where he does not promptly receive such memorial he shall himself prepare it, or direct some member of his committee to do so; in order that, year by year, he may submit to Synod for publication in the Minutes, upon approval, a necrological record for the year, as suitable and complete as circumstances will permit.

Resolved, That upon the death of any one of our ministers it shall be the duty of the Stated Clerk of the Classis to which he last belonged to transmit notice of the fact to the Stated Clerk of General Synod, and, at least within a week after the next meeting of the Classis, to transmit also a copy of such memorial record as the Classis may have made, together with any facts in the case which may help to form the basis of the necrological report to Synod. 1884. 576.

The Stated Clerk, as Chairman of the Committee on Necrology appointed last year, presented a report containing notices of all the Ministers who have died during the past year. The report was accepted and referred to the Committee on the State of Religion. 1885. 794.

In 1886, Article 24, called "Synodical Archives" became the Article to receive the report of the Committee on "Necrology," 1886. 195-7; and so it continues to the present time. See "Necrology"; Amsterdam Correspondence; Presbyterian Historical Society.

ARCOT, CLASSIS OF. In 1852 the report on Foreign Missions suggests the propriety of organizing Classes in Amoy, China, and in Arcot, India; 1852. 279, 280. In 1853, Rev. Dr. John Scudder, with his sons, Revs. Henry M., William W., and Joseph, requested the Particular Synod of New York to organize the Classis of Arcot. The request was granted, and Rev. Dr. John Scudder was appointed to perform the service; '53. 372. The Classis was accordingly constituted, three native brethren from

Madras, representing the eldership; '54, 474; and its Classical Reports regularly appear in Minutes of Synod, 1854-1902. The Foreign Mission Report of 1855 alludes to the fact of this first ecclesiastical body on heathen soil; and Synod does the same; '55, 605. Synod authorized this Classis to represent itself regularly, in Synod, by letter; '55, 609.

In 1856, 112, 113, this Classis consisted of the seven Scudder brothers. It has had a regular and healthy growth ever since; and altho' often hampered by lack of means, has been peculiarly blessed of God. The desirability of Union among the Churches of the Presbyterian Faith and polity in India was early recognized, and such Union was anticipated for a generation, as appears from the following:

Your Committee have also had under consideration a communication from Rev. E. C. Scudder, Stated Clerk of the Classis of Arcot, enclosing a letter and circular from certain Presbyterian brethren in India, proposing that a convention of all the different Presbyterian bodies in that country be held about November, 1868, for the purpose of considering the expediency of uniting Presbyterians generally in one General Assembly in India.

The Stated Clerk of the Classis of Arcot lays the case before the Synod without the expression of any wish in the matter.

Your committee, therefore, beg leave to say, that while they desire to promote everything conducive to the fraternal spirit and highest welfare of the missionary interests of India, they recommend the adoption of the following resolution, viz.:

Resolved, That this Synod sees no reasons why the missionaries of our Church in India should not hold themselves open to any suggestions which may be made on the subject of Presbyterial relations between the several mission Churches in India; but that the whole matter be entrusted to the discretion of our missionaries, with the understanding that they are to commit themselves to no practical scheme, without the formal approbation of the Synod. 1867, 276-7.

In 1886, the Classis of New Brunswick asks Synod to adopt the following:

"Resolved, That the Classis of Arcot be permitted and advised to initiate such measures as shall tend to bind together the churches of the Presbyterian polity in India."

Your Committee beg leave to call the attention of Synod to its former deliverances upon the subject involved in the above resolution.

As far back as June, 1867, the following resolution was adopted: *"Resolved*, That this Synod sees no reason why the missionaries of our Church in India should not hold themselves open to any suggestions which may be made on the subject of Presbyterial relations between the several mission churches in India, but that the whole matter is entrusted to the discretion of our missionaries, with the understanding that they are to commit themselves to no practical scheme without the formal approbation of the Synod."

Again in June, 1875, when considering a plan of co-operation with the Presbyterian Church (South), Synod used this language:

"And this argument is made not only for the purpose of expressing, as it does, the confidence which these two American churches have in each other, but chiefly with the view of contributing to the establishment in each mission country of a *National Church that shall grow from its own root.*"

Your Committee cannot suppose for one moment that Synod has any desire to recede from these carefully considered utterances, and they recommend, therefore, the adoption of the following resolutions:

Resolved, 1. That the Classis of Arcot be permitted and advised to initiate such measures as shall tend to bring together the churches of the Presbyterian polity in India;

And 2. That the Classis of Arcot will endorse the union of the Clas-

sis of Arcot with such a union Church of Christ in India composed of those holding the Reformed faith and Presbyterian polity.

Inasmuch as it is understood that Dr. Chamberlain is expecting to pass through Great Britain on his return to India, about the time of the meeting of the Presbyterian General Assemblies in 1887,

Resolved, That Rev. Jacob Chamberlain, D.D., be commissioned to present to such of the Presbyterian General Assemblies as he may be able to visit, the Fraternal Greetings of this body, and to draw their attention to the unanimous action taken by this body in favor of Organic Union on Mission Fields of those holding the Reformed Faith with the Presbyterian Polity, in the hope that similar permissive action may be taken by their respective bodies authorizing their missions in India to take part in such a union. 1886, 122-3.

See also, 1886, 124, concerning Dispensations.

In 1900, a Memorial from the Board of Missions to the General Synod, referred to the development of the Theological Seminary at Arcot, and traced the action of the Synod from 1867 onward in reference to Union with other Bodies. See Arcot, Theological Seminary, 1900, 708-711.

That with reference to the memorial from the Classis of Arcot, we approve the proposed Union of Native Churches in South India along the lines indicated in the memorial, as marking a notable advance toward the fulfillment of our Lord's prayer, "that they all may be one, that the world may believe that thou hast sent me." 1901, 1099.

Transfer of the Classis of Arcot to the Synod of South India:

With reference to the communication of the *Classis of Arcot* and the communication from the provisional Synod of the South Indian Church, both of which have relation to the subject of church union in India, your committee begs leave to submit the following:

From the documents relating to this matter, it appears that representatives of the uniting churches in South India, met in the Reformed Church in Vellore on the 21st of October, 1901, and constituted the provisional Synod of South India. In accordance with paragraphs 1 and 5 of the "scheme" submitted to this Synod in June, 1901, the Synod of South India was constituted provisionally pending the formal transfer to it by the General Synod R. C. A. of its Classis of Arcot, and by the General Assembly of the United Free Church of Scotland of its Presbytery of Madras. Both the General Synod R. C. A., and the General Assembly of the United Free Church of Scotland having approved the "scheme" for the proposed union of the native churches in South India, the Classis of Arcot requests that its formal transfer from the Synod of New York to the Synod of South India take place, the latter uniting with the Classis of Arcot in this request, at the same time intimating that it is now ready to receive the Classis under its care.

In article 12 of the Constitution of the South Indian United Church it is provided that "In view of the peculiar relation that missionaries sustain to both the Home and the Native Churches, they shall while remaining connected with the Home Church and subject to its jurisdiction alone, be recognized by the Presbyteries or Classes as assessors, with voice and vote and eligibility to office and to election as delegates to the Synod. Such relation to continue until such time as, by mutual arrangement between the United Church and the missionary authorities in the Home lands, such relationship shall be modified, or shall cease." This provision terminates the membership of the American missionary members of the Classis of Arcot, from the moment in which said Classis is transferred from the Synod of New York to the Synod of South India. Consequently our missionaries belonging to the Classis of Arcot make the additional request, that, when the above mentioned transfer takes place, the General Synod direct that their names be re-enrolled in the membership of

those Classes in America from which they respectfully took their letters of dismission to join the Classis of Arcot.

The proposed transfer does not affect the authority of the General Synod of the Theological Seminary in South India, or disturb the relation of the Mission and the missionaries to our Board, while our rights in the property of the Arcot Mission will remain intact. The native church of India calls for an indigenous church, which shall root deeply in its native soil. The people of India should not be allowed to labor under the impression that it is an exotic.

Since this is the logical outcome of a movement started over 30 years ago, and since the General Synod in 1867, 1875, 1886, and 1901, has taken action favoring this movement, and since the Board of Foreign Missions cordially approves the request of the Classis of Arcot and of our missionaries belonging to that Classis, we recommend,

(a.) That the Classis of Arcot be and is hereby transferred to the Synod of South India.

(b.) That the names of our missionaries now belonging to the Classis of Arcot be re-enrolled in the membership of those Classes from which they were dismissed, viz.: Jacob Chamberlain and Lewis R. Scudder, Classis of New York; J. H. Wyckoff, Wm. I. Chamberlain, L. B. Chamberlain, and Henry J. Scudder, Classis of New Brunswick; James A. Beattie, Classis of Montgomery, and Walter T. Scudder, North Classis of Long Island. 1902, 99, 100.

It was moved and carried, that a committee of three be appointed to draft a paper to accompany the action of the Synod in dismissing the Classis of Arcot, including salutations to the church in South India, and that the President be Chairman of the Committee.

The President appointed on the Committee, Revs. Henry N. Cobb and Jacob P. De Jong.

This Committee reported as follows:

To the Classis of Arcot.

Beloved Brethren:—

In consenting to your request that the Classis of Arcot be set off from the Particular Synod of New York and dismissed to the Synod of South India, the General Synod desires to express the warm affection which it entertains for that Classis.

No selfish consideration induces us to consent to the separation. All such considerations would rather lead us to retain our hold upon it. For nearly fifty years the Reformed Church has watched its growth with parental solicitude, affection and satisfaction. Were it to consult its own feeling it would not consent to sever the tie that has bound it so long and firmly to its heart, growing stronger with the years. So many precious lives and devoted labors, so many prayers, so much of consecrated wealth have been given to it and such rich rewards of divine blessing received through it as to make its separation from it a real sacrifice to the parent Church.

Yet the occasion is such as to fill our hearts, also, with gratitude to God. That he has so smiled upon our efforts,—all too small in His service,—as to enable us to make so precious a contribution to the establishment of a new and independent Church of Christ in India, of our own faith and order, henceforth to “grow from its own root” and in its native soil, is a matter of devout thanksgiving and praise to Him who only doeth wonderous things. With all the love and all the precious memories of the past fresh in our minds and hearts, we bid God-speed to this child of our affection. We assure it of the continuance of our abiding interest and love and prayers. The blessing of the Lord be upon you. We bless you out of the house of the Lord.

We also beg you to convey to the Synod of South India the assurance of the deep interest with which this Synod recognizes its entrance among

the great family of churches to which we with it belong, and of our earnest prayer that Christ the Lord may ever dwell with it, fill it with His peace, establish it in His truth, inspire it with loving, evangelical and evangelistic zeal and crown its work with His effectual blessing, thus making it a potent factor in the redemption of India's millions and the establishment throughout that great Empire of His own Kingdom of Righteousness and Peace and Joy.

Signed,

A. E. KITTREDGE, President.

WM. H. DE HART, Stated Clerk.

Resolved that this letter be signed by the President and the Stated Clerk and forwarded to the Classis together with the resolution adopted by the Synod.

Signed,

A. E. KITTREDGE,

HENRY N. COBB,

J. P. DE JONG. 1902,102-3.

A communication from the Classis of Arcot, concerning its transfer to the Synod of the South Indian United Church, also one from the Synod of the South Indian United Church, concerning the same matter. Both communications referred to the Committee on Overtures. 1903, 267.

Said Committee on Foreign Mission: "The communication on the transfer of the Classis, informs us of the fact of the transfer, and calls for no action on our part, beyond an expression of joy at the privilege of contributing a Classis, with 10,000 Christian souls, to the formation of a native Church, which is the hope of a Christian India," 1903, 364. For details of churches and men actually transferred, see Corwin's Manual, 1902, pp. 974-7; also pp. 256-205; for last Statistical Table of the Classis, while in the R. C. A, see Minutes 1902, 160; see also Report of Bd. of For. Missions, 1905, pp. 17-46.

ARCOT MISSION. Rev. Dr. John Scudder, after laboring in Ceylon, 1819-36, removed to Madras, in or near which city he labored, 1836-54. His sons as they completed their studies went to India to share in his work. Dr Scudder had labored under the American Board. He now desired to cultivate a field among the neglected Tamils. He and his sons were therefore authorized to occupy the Arcot district west of Madras. Rev. Henry M. Scudder accordingly located near the city of Arcot in Jan., 1851. The report to Synod in 1852, refers to Dr. John Scudder's labors among the Tamils, together with those of his son William; and that another son, Joseph, was soon to join them. The Synod suggested that as soon as Providence should open up the way, Classes ought to be established at Amoy, China, and at Arcot, India. Dr. Scudder was congratulated by the Synod on the devotion of his sons to the work of Missions, 1852, 279, 280. See Arcot, Classis of.

In 1853 the Synod again refers to the rare spectacle of a father, with six sons, engaged in or preparing for mission work. Another son, devoted to the same work, had died. Dr. Scudder expressed his earnest desire for a Classis, 1853, 372; '54, 473. On Jan. 13, 1855, Dr. Scudder, who had gone to the Cape of Good Hope for his health, died while there. Mrs. Wm. Scudder had also died, 1855, 603. Churches had been established at Vellore, Chittoor and Arnee. There were in 1856, 34 church members, 3 catechists, and 4 Christian schools; while 12 young men were in training, to become assistants to the missionaries. The Gospel Propagation Society were negotiating to transfer their stations at Vellore and Chittoor to the care of the Reformed Dutch Board. Revs. Jared and Ezekiel Scudder had recently arrived. More men were urgently needed. The appropriations for 1855, were \$5,121.58.—1856, 112-114.

During the following year the churches at Arcot and Connoor were organized, and the Classis of Arcot sent Rev. Wm. W. Scudder as its delegate to General Synod. A railroad was in course of construction to

Madras, 90 miles. Rev. Wm. W. Scudder appeared in General Synod in 1857, as the first delegate from a Classis in heathen lands, 1857, 224-5. Arrangements were made at this Synod for separation from the American Board. See Synodical Report on Bd. of For. Missions, 1857, 235. The deeds of property were transferred from the American Board to General Synod; 1859, 378; 1862, 120.

After this few details of the separate Missions are given in the Synodical Reports. For the further history of the Arcot Mission, see the Reports of the Board of Foreign Missions; the sketches of the Mission by Rev. Drs. Scudder, Wyckoff and Chamberlain, and printed by the Board; and Corwin's Manual, 1902, pp. 240-1, 243, 256-265. The 25 churches which have been founded by this Mission, with their dates of organization, and the names and dates of all their pastors, native and foreign, with the out-stations, are given in the Manual, pp. 973-5. For the transfer of this Mission to the Synod of South India, see Arcot, Classis of; for sketches of the individual missionaries, see their names in the Manual.

The following have been the missionaries sent to India:—

	<i>Joined the Mission.</i>	<i>Retired from the Mission.</i>
Rev. Henry Martyn Scudder, M.D., D.D.....	1851	1864
Mrs. Fanny (Lewis) Scudder.....	1851	1864
Rev. William W. Scudder, D.D.....	1852	1894
Mrs. Elizabeth O. (Knight) Scudder.....	1852	1854*
Mrs. Frances Ann (Rousseau) Scudder.....	1858	1894
Miss Harriet Scudder.....	1854	1856
Rev. Joseph Scudder.....	1853	1860*
Mrs. Sarah A. (Chamberlain) Scudder.....	1853	1860*
Rev. Jared W. Scudder, M.D., D.D.....	1855	....
Mrs. Julia C. (Goodwin) Scudder.....	1855	....
Rev. Ezekiel C. Scudder, M.D., D.D.....	1855	1876
Mrs. Sarah R. (Tracy) Scudder.....	1855	1876
Miss Louisa Scudder.....	1855	1861
Rev. Joseph Mayou.....	1858	1870
Mrs. Margaret (Shultz) Mayou.....	1858	1870
Rev. Jacob Chamberlain, M.D., D.D.....	1859	....
Mrs. Charlotte C. (Birge) Chamberlain.....	1859	....
Rev. Silas D. Scudder, M.D.....	1860	1874*
Mrs. Marianne (Conover) Scudder.....	1860	1874
Rev. John Scudder, M.D.....	1861	1900*
Mrs. Sophia (Weld) Scudder.....	1861	....
Miss Martha J. Mandeville.....	1860	1881
Miss Josephine Chapin.....	1869	1874
Rev. Enne J. Heeren.....	1872	1877*
Mrs. Aleida Maria (Vennema) Heeren.....	1872	1877*
Rev. John H. Wyckoff.....	1874	1886
Mrs. Emmeline F. L. (Bonney) Wyckoff.....	1876	1886
Henry Martyn Scudder, Jr., M.D.....	1876	1882
Mrs. Bessie M. Scudder.....	1876	1882*
Miss Julia C. Scudder.....	1879	....
Rev. John W. Conklin.....	1880	....
Mrs. Jane Elizabeth (Lindsley) Conklin.....	1880	....
Rev. Lambertus Hekhuis, M.D.....	1881	1888*
Rev. Ezekiel C. Scudder, Jr.....	1882	1900
Mrs. Minnie E. (Pitcher) Scudder.....	1882	1883*
Mrs. Mabel (Jones) Scudder.....	1889	1900
Miss M. Kitty Scudder.....	1883	....
Rev. William I. Chamberlain.....	1887	....
Mrs. Mary (Anable) Chamberlain.....	1891	....

Rev. Lewis R. Scudder, M.D.....	1888	.....
Mrs. Ethel T. (Fisher) Scudder.....	1888	.....
Miss Ida S. Scudder.....	1890	1894
Mrs. Mary (Anable) Chamberlain (W. I. C.).....	1891	.....
Rev. Lewis B. Chamberlain.....	1891	.....
Mrs. Julia (Anable) Chamberlain.....	1897	.....
Rev. John H. Wyckoff, D.D. (2d time).....	1892	.....
Mrs. Gertrude (Chandler) Wyckoff.....	1892	.....
Miss Lizzie von Bergen.....	1893	1900
Rev. James A. Beattie.....	1894	.....
Mrs. Margaret (Dall) Beattie.....	1894	.....
Miss Louisa H. Hart, M.D.....	1895	.....
Rev. Henry Huizinga.....	1896	1899
Mrs. Susie (Antvelink) Huizinga.....	1896	1899
Rev. Henry J. Scudder (2d time).....	1897	.....
Mrs. Margaret (Booraem) Scudder.....	1897	.....
Mr. Wm. H. Farrar.....	1897	.....
Mrs. Elizabeth (Walther) Farrar.....	1897	.....
Rev. Walter T. Scudder.....	1899	.....
Mrs. Ellen (Bartholomew) Scudder.....	1899	.....
Miss Ida S. Scudder, M.D. (2d time).....	1899	.....
Miss Annie E. Hancock.....	1899	.....
Miss Alice B. Van Doren.....	1903	.....
Miss Lillian N. Hart.....	1904	.....
Rev. Ezekiel C. Scudder.....	1904	.....
Mrs. Ezekiel C. Scudder.....	1904	.....
Mr. Arthur C. Cole.....	1905	.....
Mrs. Arthur C. Cole.....	1905	.....

*Died.

ARCOT THEOLOGICAL SEMINARY. The Arcot Seminary had already had a Theological Department for several years, when in 1886 it was suggested that a Theological Seminary should be founded. Report of Board of Foreign Missions, 1886, p. 15.—The Synod of that year emphasized the importance of raising up a native ministry as the only effectual means of evangelizing India. The Mission was, therefore, authorized to set apart one of their number for theological instruction and the training of a native ministry, the expense of such school to be temporarily furnished by the Board. The attention of the churches was called to the necessity of an endowment of \$50,000 for such an Institution, to be vested in the Board of Foreign Missions. The Board was authorized to take such steps as to them seemed proper for this purpose, 1886, 93.—

The Board reported in 1887, 5, that Rev. Wm. W. Scudder had been set apart to teach Theology; that one permanent Scholarship of \$2,000 had been founded and the income of two others pledged for a term of years. Dr. Chamberlain had been commissioned to secure the endowment for two Professorships of \$10,000 each, and 15 Scholarships of \$2,000 each.—The Synod emphasized these points, and it was stated that 15 young men were ready to enter upon a theological course as soon as facilities permitted, 1887, 325-6. The Synod reaffirmed the action of 1886, and earnestly commended Dr. Chamberlain and his mission to the liberality of the churches, 1887, 329.

In 1888 the Board reported the success of the endowment; that the Theological School had been opened, March 7, 1888, with appropriate exercises, before a large concourse of people, and that Rev. Dr. W. W. Scudder was in charge; that \$45,435.06 had been collected in cash; and the subscriptions amounted to \$9,603.22. Total, \$55,098.28. Nearly 7,000 books had been given toward a Library. The Arcot Mission now requested General Synod to elect Rev. Drs. Wm. W. Scudder as Professor of Theology in the Arcot Theological Seminary, which was heartily en-

dorsed by the Board of Missions, 1888, 489, 549. Dr. Wm. W. Scudder was accordingly so elected, 550, 552. The Synod later referred to the success of the Endowment and the election of a Professor, as a new departure, bright with promise, 1888, 585.

Dr. Scudder was duly installed and the Institution opened with 14 students, 1889, 7. But some informalities having occurred in the proceedings, the Synod took the following action:

1. That a Theological Seminary be hereby established in connection with the Classis of Arcot, India, and that as far as may be, it be placed on the same basis as the other Theological Schools of the Synod.

2. That said Seminary be under instruction of Rev. W. W. Scudder, D.D., and such teachers as may be appointed by its Board and the Synod.

3. That for the present the Classis of Arcot be authorized to appoint a Board of Superintendents, consisting of three ministers and two elders. That the Professor of Theology be ex-officio a member of the Board, except in passing on examinations and certificates, and that they be so arranged as that the term of one member shall expire every fifth year.

4. That the Arcot Mission and the Board of Foreign Missions be instructed to report to the next General Synod a curriculum of study and a regular constitution for the Seminary.

5. It has usually been considered that moneys raised for the support of a Theological School must be under direction of Synod. In the report of the Board of Foreign Missions for 1887 said Board had on hand for the Seminary at Arcot, in cash, \$45,435.06, and in subscriptions \$9,663.22, or \$55,098.28 in all.

Resolved, That until further action be taken the Board of Foreign Missions be authorized to hold the above and other funds of said Seminary in trust, reporting in full to the General Synod annually as to its condition and employment. 1889, 775-7.

A class for catechists was also established.

The first Curriculum of studies is given in report to Synod, 1890, 52. The first report of the Board of Superintendents excited great interest; 15 had been in attendance, and 6 received Professorial certificates. The Synod sent its warmest congratulations to the Arcot Mission; confirmed its Board of Superintendents, and approved the curriculum and the action of the Superintendents in sustaining the examinations of 6 students, 1890, 59.

Annual reports have come from this Seminary to Synod regularly since its institution, and are printed in the Minutes. In 1891, Rev. Prof. Scudder having been providentially laid aside from work by illness, Rev. Dr. Jacob Chamberlain was put in charge of the Institution, temporarily. Dr. Chamberlain was requested to give a course of lectures on the prophecies, in the Tamil language, and to teach the students, and to take them through a course on Biblical Antiquities, in English; 1891, 279-281. Synod confirmed all that had been done, and upon the suggestion of the Board of Foreign Missions, appointed Dr. Chamberlain as "Lector on Biblical Languages and Literature and Exposition of Prophecy." 1891, 288-9.

The Board of Foreign Missions in their Report, 1892, 14, requested General Synod to define the status of the Arcot Theological Seminary, and decide who is to control its endowment and income. This had been intrusted to that Board, (1888, 552; 1889, 777); but the Arcot Mission was made the agent to distribute the funds needed by students, (1886, 1887). But when the General Synod formally founded the Institution, (1889, 775.7), it was put on the same basis as the other Seminaries. The Synod now harmonized matters by relieving the Board of Foreign Missions of the charge of the Endowment Funds; by reaffirming that the Arcot Seminary was to stand in the same relation to Synod as the other

Seminaries; and that the Funds and the payment of all salaries be put under the control of the Board of Direction. 1892, 545-6.

In 1893 the Board and the Arcot Mission as joint Trustees of certain funds for organizing a special course for the training of lay agents, adopted a certain plan of studies, 1893, 761-3, 769-770. The Board of Missions now requested the Synod to define the relation of this Board to the Seminary, and to take such action in regard to the Seminary and the Professorship as may best promote the interests of both.

Resolved, That the Board of Direction be instructed to pay the income of the Fund held for this Seminary to the Treasurer of the Mission, to be applied under the direction of the mission to the payment of the expenses of the Seminary, including the salary of the professor, so far as it may suffice.

Resolved, That the Board of Foreign Missions be directed to supply any further amount due the professor, as part of his salary, through the Treasurer of General Synod.

Resolved, That so far as the function of the Board of Superintendents of this Seminary in the matter of making provision to fill temporary vacancies is concerned, the Board of Foreign Missions be associated with the Board of Superintendents." 1893, 770-1.

The Bd. of Direction made the following statement:

A resolution of the last Synod directed that the Arcot Seminary Fund, and the payment of the salaries of the professors, should be transferred to the Board of Direction. This transfer has been made. But a deficiency exists in the case of one salary which is made up by the Board of Missions. It is desirable that this sum, also, should go through the treasurer of this Board, and that the Board of Missions be authorized to pay it to him. 1893, 714.

Received from Peter Donald, Esq., Treasurer of the Board of Foreign Missions on account of the Arcot Theological Seminary Fund:

Securities to the amount of \$48,100.00 par value; cash on account of Principal, \$3,519.07, and accrued interest \$1,427.75. The Fund at the present time amounts to \$51,077.57. There has been but one change in the investments, viz., the sale of Flatbush Gas Light Co. stock, upon which a gain was made as per statement above. The sum realized, with part of cash, principal has been invested in bonds and mortgages, leaving \$527.57 uninvested. During the twelve months just closed \$2,921.68 have been remitted to the Arcot Mission, amount being interest received on the invested fund.

FRANK R. VAN NEST, *Treasurer, pro tem.*

NEW YORK, May 1, 1893. 1893, 745.

The Committee on the Board of Direction reported the following, which was adopted:

Whereas, The *Arcot Seminary Fund*, and the payment of the salaries of its Professors have been transferred to the Board of Direction, but a deficiency exists in the case of one salary, which is made up by the Board of Missions, and

Whereas, It is desirable that this sum, also, should go through the Treasurer of the Board.

Resolved, That the Board of Missions be authorized to pay it to the Treasurer of General Synod. 1893, 751.

Nothing special occurs in 1894, 64, 65, 68, 69, except that Rev. Wm. Brush endows a Scholarship of \$2,000 for the Arcot Seminary. 1894, 18; 1896, 289.

Rev. Dr. Wm. W. Scudder had resigned his Professorship, and Rev. Jared W. Scudder had been requested to take charge, and to change his residence to Palmaner. Until such removal, Rev. Dr. J. H. Wyckoff took charge. Six pupils of the American Arcot High School were admitted into the Lay Agents' Class. Meantime Dr. Wm. W. Scudder had died.

Rev. Dr. Jared W. Scudder was elected Professor of Theology. 1895, 64-69, 80-1. The Semelink Family founded a Scholarship of \$1,000. 1895, 18.

Rev. Dr. Jared W. Scudder was duly installed Professor of Theology on Jan. 11, 1896. As the language of the Seminary is Tamil, but some students, who know only Telugu, wish to study, permission was asked to send these young men to a Telugu Theological Seminary of a sister Church, and to pay their expenses until Telugu can be introduced into the Arcot Seminary. The founders of four of the Scholarships are willing to this arrangement. Permission was given. It was suggested that Rev. Dr. Jacob Chamberlain be nominated by the Classes next year to a Professorship of Exegetical Theology or some kindred subject. 1896, 349-351. Mr. and Mrs. E. E. Olcott founded "The Erskine Memorial Scholarship," in memory of Eben Erskine Olcott, of \$2,000. 1896, 289.

A number of Classes sent up nominations to Synod of Rev. Dr. Jacob Chamberlain for the Professorship above alluded to; but the action was found to be informal and premature. 1897, 625-6.

Seven of the ten students admitted, were from the Mission of the Free Church of Scotland. Topics examined in, given. There is also a Bible Woman's Class of 13. 1898, 79-81, 85.

Two new native assistant teachers employed. Dr. J. W. Scudder's Tamil Lectures on Theology have been printed. The Madras Free Church Mission propose to send 13 candidates to Arcot for a full four years' course. 25 students have gone forth this year, counting full course, lay course and Bible Woman's Course. 1899, 379-383, 388.

Ten students are from the Mission of the Free Church of Scotland. Plans are under consideration for further co-operation on the part of the two Missions, on lines recommended by the Pan-Presbyterian Council. 1900, 694-6. The Board of Foreign Missions also sent a Memorial to the Synod in reference to plans of closer co-operation, as follows:

MEMORIAL AS TO CO-OPERATION IN INDIA.

The Memorial first recites the building of the Theological Seminary in the Arcot Mission, India.

In the year 1886 the General Synod authorized the Arcot Mission, "as soon as practicable, to set apart one of their number for the specific work of Theological instruction and the training of a native ministry." At the same time measures were taken to solicit from the churches an endowment of \$50,000 to thoroughly equip and support such Theological Seminary, without drawing upon the missionary funds. This action was reaffirmed at the succeeding session, and the Rev. Jacob Chamberlain, D.D., was commended to the liberality of the churches in his efforts to secure the necessary amount. By the Synod of 1889, the Rev. W. W. Scudder, D.D., of the Arcot Mission, was elected professor in said Seminary, and the Classis of Arcot authorized to appoint a Board of Superintendents. In 1892, by the act of Synod, the Endowment Funds were transferred to the care of the Board of Direction of our church. Since that date the income from such endowment, now amounting to over \$60,000 has been regularly paid by the Treasurer of General Synod to the Arcot Mission, and by that body has been administered according to the necessities of the Theological Seminary from year to year.

An Annual Report of the Board of Superintendents is also regularly presented to the General Synod.

On the death of the Rev. W. W. Scudder, D.D., his brother, the Rev. Jared W. Scudder, D.D., was, in 1895, elected by the General Synod, as his successor, according to the methods presented by the constitution.

Secondly, the memorial sets forth the fact, that beginning with the year 1867 a consistent line of Synodical legislation may be traced, advocating co-operation with the several mission churches in India. In 1886 the General Synod resolved "That the Classis of Arcot be permitted and

advised to initiate such measures as shall tend to bring together the churches of the Presbyterian policy in India, and that this Synod will endorse the *union* of the Classis of Arcot with such a Union Church of Christ in India, composed of those holding the Reformed faith, and Presbyterian polity."

At the same time the Rev. Dr. Chamberlain was commissioned to present the fraternal greetings of the Reformed Church in America to the churches in Scotland whose missions are situated in the Arcot District, and to draw their attention to this action of our General Synod.

Thirdly, the Memorial sets forth the fact that negotiations between the missionaries of the Established Church of Scotland, the Free Church of Scotland, and the Reformed Church in America have reached an advanced stage.

While organized union is not at present contemplated, co-operation along certain lines has been tentatively arranged. One of these lines is *Educational*, with the Theological Seminary at the climax of an elaborate system of schools.

The only Theological Seminary in the mission, is that which has up to the present time remained under the exclusive jurisdiction of this General Synod through its Board of Superintendents.

The Arcot Mission is unanimously agreed, and the Board of Foreign Missions is in hearty accord with the opinion, that, in order to elect this most desirable co-operation, looking toward **organic union**, the Theological Seminary in the Arcot Mission should become One Institution of Ministerial Training for these co-operating or united churches.

Both Mission and Board however are unwilling to commit themselves to any practical scheme without the formal approbation of the General Synod.

Two questions are submitted to this Synod, for immediate answer, such answer to guide the Arcot Mission in dealing with the whole matter at their semi-annual meeting in August next.

First, would the Synod in carrying out the principle distinctly avowed by their action of 1886, be willing to unite with other ecclesiastical bodies of similar faith and order in the maintenance and control of such an institution?

Secondly. Would such action, if approved by the Synod, in any way, effect the title of the General Synod to the funds contributed for the support of the Theological Seminary as now held by the Board of Direction for its benefit, and administered by the Arcot Mission as the representatives of the General Synod?

Your Committee unanimously approve of the course hitherto pursued by the Arcot Mission, under the sanction of successive Synods, looking towards a closer co-operation of missionaries in India. A native Church of Christ in every country we believe to be the logical outcome of the preaching of the Gospel to the heathen. The organization of such a church would mark an advance in missions and must become the theme of congratulation and thanksgiving.

Your Committee are also agreed that this Theological Foundation, the first in the field, ought, if the way be clear, be made to serve the United Church.

Concerning the title to the funds now held by the Board of Direction for the use of the Arcot Seminary, your Committee are fully persuaded that there is nothing in the terms or conditions of any portion of these funds, which will prevent the application of the annual income, to the support of the Theological Seminary in the Arcot Mission, in any way which the General Synod may approve. We have the testimony of the Rev. Dr. Chamberlain, who laid his documents before the Committee, that at the time subscriptions to the endowment were received, he distinctly stated that the Theological Seminary of the future would be a *Union Seminary*, and urged the Reformed Church to secure the Profes-

sorship in Theology in order to make certain the perpetual orthodoxy of its doctrine.

The terms of the subscription, and receipts given therefor, were general in terms, carefully avoiding phrases which might limit its sphere of usefulness in the future.

This testimony is confirmed by statements of the Treasurer of General Synod, who is custodian of the Endowment, and the Secretary of the Board of Foreign Missions, who is familiar with the whole matter from the beginning. Your Committee, having all these facts before them would recommend the following action:

Resolved,

First, That the General Synod in carrying out the principle distinctly avowed by previous action, is willing to unite with other ecclesiastical bodies of similar faith and order, in the maintenance and control of the Theological Seminary in the Arcot Mission, India; provided that both soundness of faith, and security of endowment shall be safe guarded.

Secondly, That the Board of Foreign Missions be directed to consult with the Classis of Arcot, the Arcot Mission and the co-operating missions, in working out the details of the proposed union of the co-operating churches in India, holding the Reformed faith and Presbyterian order, in the maintenance and control of the Theological Seminary in the Arcot Mission, India, provided that the vested interests of the Reformed Church, in said Seminary, shall be preserved inviolate and provided further that such detailed plan shall be reported to the General Synod, before it be carried into effect. 1900, 708-711.

On Jan 24th, 1901, the Arcot Mission recommended to the Bd. of Superintendents of the Arcot Seminary, that a Catechist's class be opened, embracing a three years' course; and that the Principal prepare a curriculum for such course. At the same meeting of the Board Rev. J. H. Maclean, B.A., of the Mission of the United Church of Scotland, at Madras, was invited to sit as an advisory member. Seven of the full course students were from the Scotch Mission; 1901, 1026, 1050-1.

An overture from the Classis of Arcot, for permission to adopt the plan proposed at the last Synod of co-operation with churches in India, holding the Reformed faith and Presbyterian order, for the maintenance and control of the Theological Seminary of the Arcot Mission. 1901, 1120.

The overture from the Classis of Arcot for permission to co-operate with other churches for the maintenance and control of the Theological Seminary of the Arcot Mission, contains a detailed plan for the same, in which the vested interests of the Reformed Church in said Seminary, are preserved inviolate. The Board of Foreign Missions of our Church has endorsed the plan. It is the opinion of your Committee, that, these two bodies being the best judges of the wisdom of it, and having given it most careful consideration: the General Synod should also endorse the plan, and does so recommend. 1901, 1121.

In Dec., 1901, 44 students had been examined. One was licensed to preach. 7 were advanced to the Senior Class, and 6 to the Middle Class. 7 members of the Tamil Lay Class had taken a one year's special Biblical course, to fit them the better for village Christian schoolmasters, and Readers and Leaders of small congregations; also of the Telugu Lay Class. A Bible Woman's Class, wives of students, had been taught by Miss Julia C. Scudder. 1902, 60, 61; 72, 73.

In 1903 there were 28 students in attendance, besides a Bible Woman's Class of 11. Also 4 Telugu students. 7 seniors received Professorial certificates, most of them being of the Scotch Mission. 1903, 319-320.

A communication from Rev. John H. Wyckoff of our Arcot Mission, concerning the appointment of members of the Board of Superintendents in the Theological Seminary, Arcot Mission, India, indicates that by the

action of General Synod in transferring the Classis of Arcot to the Synod of South India, the Old Arcot Classis has become extinct and a new body has been brought into being which is not organically related to this General Synod, and which is organized to comprise churches also belonging to the co-operating missions, and the question therefore arises, how shall the Board of Superintendents of the Arcot Seminary be constituted in the future?

Your committee in harmony with Dr. Wyckoff's suggestion would recommend the following:

That the Board of Superintendents of the Arcot Theological Seminary in India consist for the present of nine members to be appointed as follows:

1. That the Arcot Mission be authorized to appoint three Missionaries and two Native Assistants of the Mission to be members of the Board, and that they be so arranged that the term of one member shall expire every fifth year. That the Professor of Theology shall be ex-officio a member of the Board, except in passing on examination and certificates.

2. That the Madras United Free Church of Scotland Mission, the Madras Church of Scotland Mission and the Synod of South India, be invited to each appoint one member to serve on the Board for such length of term as they choose.

3. That each of the co-operating Missions or Churches be invited to provide an endowment for a professorship, the incumbent thereof to be chosen by it; and in the event of such provision that the Church or Mission so providing be entitled to further representation on the Board of Superintendents. 1903, 334-5.

Endowment Fund:

The introduction of new and outside elements into the management and staff of the Arcot Theological Seminary, as reported in the last Synod Minutes, has led the Board to examine the status of its endowment fund. From Dr. Vermilye's report as a Committee on the Subject, it appears that the original plan of the Foreign Mission Board in 1886 was to endow two native professorships at \$10,000 each, and fifteen scholarships at \$2,000 each—a fund of \$50,000. Under the impression that, in that year, Synod had approved the endowment in the above form, the fund, when raised, took such direction; so that when, in 1886, Dr. W. W. Scudder became Synod's Professor, regularly elected and installed in a Seminary regularly established "on the same basis as other (Reformed) Seminaries," he had no endowment and "no claim" upon any—only whatever "excess" there might be over the salaries of the native teachers. Nor when, in 1892, Synod placed the "endowment funds and the payment of all salaries under the control of the Board of Direction," was any independent examination made, and no change from what had been under the F. M. Board. It simply held and invested the fund and transmitted the income to be distributed in the usual way.

The Minutes of Synod, however, show that its purpose in 1886 was a "Theological School" to "train a native ministry;" that it requested the Mission to set apart one of its number for this special work; and also addressed churches and the wealthy upon the "desirability of an endowment for the permanent support of such institution;" and that in 1887 it re-affirmed this action and especially the "speedy importance of \$50,000 for the permanent endowment of such Theological Seminary." This endowment fund, raised by Dr. Chamberlain as agent, amounts to \$50,000; but additional amounts from certain bequests held by the Foreign Mission Board make it \$70,000. That it was not intended for "two native" teachers, exclusive of the regular Professor, seems, indeed, to have been recognized by the Executive Committee of the Foreign Board when arranging for the new Union Seminary; and when (Nov., 1900) it passed this

resolution, viz.: "That inasmuch as the present endowment was provided exclusively by the Reformed Church in America, therefore the Chair of Theology originally founded by it should permanently remain at the disposition of General Synod, and the relation of the Professor to the Synod remain unchanged." To him it is, in fact, that the church looks for "soundness of faith" under the new arrangement.

As a conclusion, then, the Board of Direction holds that the fund, in that part, belongs to the teaching staff of the Seminary, in regular connection with the Reformed Churches and regularly appointed to their places; and that the "scholarships" are for pupils of the Mission of that church, and since the mission remains and is incorporated, though the Classis of Arcot is defunct, the Board considers it safe and proper to remit to its treasurer—now Rev. James A. Beattie, he to furnish the list of recipients entitled to income, with the amounts thereof to each, both teachers and scholars. 1903, 271-2.

Action of Synod:

The committee having considered the report of the Board of Direction relating to the Arcot Theological Seminary, recommend the following action:

Resolved, That the arrangement proposed by the Board of Direction for remitting the funds necessary for the maintenance of the Theological Seminary in the Arcot Mission, and arising from the income of the Endowment Fund of the Seminary, be approved. 1903, 310.

THEOLOGICAL SEMINARY IN INDIA.

ENDOWMENT FUND.

Professorships.

The General Synod.....	\$8,027.24	
The Collegiate Church.....	13,109.82	
		\$21,137.06

Scholarships' Church.

Church at Hudson.....	\$2,000.00	
Collegiate Church of Harlem.....	2,001.00	
First Church, Albany.....	400.00	
Madison Ave. Church, Albany.....	2,000.00	
First and Fair Sts. Churches, Kingston.....	782.00	
Clinton Ave. Church, Newark.....	1,255.00	
Flatbush Church.....	2,000.00	
		\$10,438.00

Scholarships' Individuals.

A Missionary Friend's half.....	\$1,000.00	
The Family Semelink.....	2,000.00	
Ormiston Memorial.....	2,000.00	
S. Talmage Mather.....	2,000.00	
Greenwood.....	2,000.00	
Donald Memorial.....	2,000.00	
Katharine A. Rockwell.....	2,000.00	
In His Name.....	2,000.00	
Gamaliel G. Smith.....	2,000.00	
Thomas and Sarah A. Jessup.....	2,000.00	
William Brush.....	2,000.00	
The Erskine Memorial.....	2,000.00	
		\$23,000.00

Total endowments paid in.....	\$54,575.16
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Brought forward		\$54,575.16
Railroad bonds bought below par, difference.....		44.01
Gain on 12 shares Flatbush Gas Light Co. stock....		58.50
Gain on sale of Brooklyn City R. R. Co. Stocks and Bond		1,891.87
Gain on sale of One Bond Cedar Falls and Minne- sota R. R.....		46.25
		<hr/>
		\$56,615.69
Paid assessment 6 per cent. on two Bonds, \$1,000 each, St. Joseph and Grand Island R. R.....	\$120.00	
Scholarships unpaid		2,000.00
		<hr/>
		\$58,615.69

The Fund at the present time amounts to \$56,615.69.

During the year just closed \$1,500.00 have been remitted to the Arcot Mission, amount being interest, etc., received on the invested Fund.

FRANK R. VAN NEST, Treasurer.

New York, May 1st, 1905.

1905, 46, 47.

BOARD OF SUPERINTENDENTS OF THE ARCOT SEMINARY, 1889. A Board of Superintendents is referred to as already existing, 1888, 548; 1889, 776, but there was some informality about their appointment. But in 1889, the Gen. Synod authorized the Classis of Arcot to appoint a Board of Superintendents, consisting of three ministers and two elders, and that the Prof. of Theology be ex-officio a member of the Board. This Board was confirmed, 1890, 59.

Resolved, That the Board of Superintendents of the Arcot Seminary, India, shall remain as at present constituted, until there shall be manifest reasons for change. 1894, 79.

In connection with the union of the Arcot Mission with other Presbyterian Bodies, in 1903, the Board was made to consist of nine members; the Arcot mission to appoint three ministers and two elders, with the Prof. of Theology a member, ex-officio; and that one member be appointed by the "Madras Free Church of Scotland Mission"; by the "Madras Church of Scotland Mission"; and by the "Synod of South India," 1903, 335.

ARGENTINA. Dutch emigrants in, ask for help to build a church there. Request indefinite; cannot comply. 1904, 744.

ARMENIANS, PERSECUTION OF: Assembled in Annual Meeting at Grand Rapids, Mich., the Reformed Church in America, the ancient pages of whose Church history are saturated with the blood of the martyrs, cannot refrain from placing on record her heartfelt sympathy with the persecuted followers of our Lord Jesus Christ in Turkish Armenia, nor from voicing our horror and indignation at the murderous hate visited on these members of the ancient Armenian Church, by the Mohammedan Turks and Kurds, the worst atrocities of which is made known by the public press, have been fully verified upon investigation, by the representatives of the European powers, gathered at Moosh.

And we, further, heartily approve of the proposition just made by those representatives, to the Turkish Government for the future repression of such outrages; and hereby earnestly request our National Government to do all within its power, to make such repression successful and permanent.

Resolved, That an official copy of this action, be sent to the Honorable Grover Cleveland, President of the United States. 1895, 225.

1896.

The following were appointed a Special Committee to draft resolutions expressing the sympathy of the members of Synod with the suffering Armenians: The Rev. David J. Burrell, James F. Zwemer, F. S. Scudder and Elder Thomas Bell. This committee reported as follows, and the report was accepted and adopted:

Whereas, In the Turkish Empire thousands of Christians have been massacred, and hundreds of thousands are in danger of starvation because of the destruction of their homes and property, and

Whereas, the treaty rights of American citizens have been flagrantly violated in the destruction of their property and the endangering of their lives, and

Whereas, The Turkish Government does not afford protection to its Christian subjects nor to American Citizens within its domains,

Resolved, That we, the General Synod of the Reformed Church in America, do manifest our sympathy with the suffering Armenians, and commend them to the benevolence of their fellow-Christians in the churches of our denomination, and

Resolved, That the Government of the United States be hereby petitioned to take vigorous measures for the protection of American Citizens in Turkey, and (with that end in view), to secure prompt investigation of the charges of sedition made against Rev. Mr. Knapp, and other missionaries who are citizens of our country, to require punishment for crimes committed, prompt and full payment of the indemnity long since demanded for property destroyed, and to establish and sustain the Consulates at Erzeroum and Harpoot, as provided for by Congress, in January, 1894, and

Resolved, That copies of these resolutions be sent to the President of the United States, the Secretary of State, the chairman of the Committee on Foreign Affairs in the Senate and House of Representatives, and the religious and secular press. 1896, 504-5.

ARMINIANISM. During the truce between Spain and the Netherlands, 1609-1621, sprung up the famous Arminian controversy, which led to the calling of the Synod of Dort, 1618-19, which see. This was just at the time that the Dutch were beginning to settle at New Amsterdam. The Canons adopted by this Synod were in opposition to the doctrinal views of Arminius. They treat of Predestination in 18 Articles; of the Death of Christ and the Redemption of Men thereby, in 9 Articles; of the Corruption (or Depravity) of man, his conversion to God, and the manner thereof, in 17 Articles; of the Perseverance of the Saints, in 15 Articles; and a Concluding Article concerning the uncharitable construction of these Doctrines by certain parties; and that they are intended only to magnify the Grace of God.

The Secession of 1822, claimed that its object was to maintain the purity of these Canons against the Arminianism in the Dutch Church; but the history shows that many other reasons led to that Secession, which see. Also 1902, 122-125.

ARTICLES OF FAITH. This phrase occurs with greater or less expansion of meaning, in different places. In the Preface to the Constitution of 1792 it is once used of all the Standards of Doctrine: "it has been found necessary to explain . . . the "Articles of Faith and Discipline"; and, again, in same Preface, it is restricted to the Belgic Confession alone:—"The Doctrines of the Reformed Dutch Church are comprised in the *Articles of Faith*, the Catechism and Compendium, and in her Canons." "Articles of Faith" are the truths to be believed. These are objective; while the "Articles of Religion" refer to the inward spiritual state, experience and practice, which correspond to those truths. These are subjective. Not only is faith in Christian truth re-

quired of the candidate for church membership, but also the inward experience, or the possession of truth in the heart. See "Articles of the Christian Religion."

ARTICLES OF FAITH AND DISCIPLINE. This title refers to the standard of Doctrine and the Rules of Church Government taken together. See preceding Article.

ARTICLES OF RELIGION. See Articles of Faith; Articles of the Christian Religion.

ARTICLES OF OUR UNDOUBTED CHRISTIAN FAITH. This phrase occurs in Question 22 of the Heidelberg Catechism, and in the paragraph preceding the Apostles' Creed, in the Form for Administering the Lord's Supper. In both instances it refers to the Apostles' Creed; 1883, 300.

ARTICLES OF THE CATHOLIC CHRISTIAN FAITH. Used in Question 20 of the Compendium, referring to the Apostles' Creed.

ARTICLES OF THE CHRISTIAN FAITH. Used in the sense of the Doctrines of the Bible in general, especially as understood by the Reformed Church in particular; occurs in Second Question of Form of Infant Baptism.

ARTICLES OF THE CHRISTIAN RELIGION. Used in the Fourth Question of Form of Adult Baptism referring chiefly to the experience of Christian Truth in the heart. Hence also the Compendium, expressing truth in its simplest form, is called "The Compendium of the Christian Religion. This requires us to understand our sinfulness; the method of deliverance by Jesus Christ; and the duties of a Christian life. See final paragraph of Compendium, where candidates, after assenting to the Christian Faith, in general, are to be asked—"Whether they have experienced the power of the truth in their hearts, and are willing to be saved by Jesus Christ from their sins"? Compare 1881, 730, 1883, 300.

ARTICLES OF UNION. Several ineffectual attempts were made to unite the Cetus and Conferentie parties before 1771. See Minutes of 1760, 106; 1764, 111, 112; 1767, 127, 129, 131. Also Ecclesiastical Records of New York, Vol. VI, to be issued during 1906. For a concise history of these efforts, see Corwin's Manual, 3rd ed. pp. 45-56; 4th ed. pp. 105-117.

ARTICLES OF UNION, 1771-2. By these articles, the two parties, the Cetus and the Conferentie, into which the Church was split for 17 years (1754-1771,) were united, with a sort of semi-independence of the church of Holland. These Articles were first translated into English by Drs. Dirk Romeyn and Eilardus Westerlo in 1790, (page 210,) in connection with the preparation of the Explanatory Articles, or first American Constitution of the Church, 1792; but this translation is not now known to be in existence. In 1813 the Synod requested Rev. G. A. Kuypers to translate these Articles, 1813, 32, and his translation was appended to the Minutes of Gen. Synod, 1815, pp. 57-74; and again, they were added to the Digest of 1848, pp. 397-405, with a preliminary note. They are also printed in the two editions of Dr. Gunn's Life of Dr. John H. Livingston, 1820, 1856; but none of these copies had the signatures attached. In 1857, 243, the Synod ordered the translation of all its Dutch Minutes, 1771-1794. The work was done by Rev. William Demarest, who gave a new translation of these Articles of Union in connection with his more extensive enterprise. They are published in the so-called Vol. I. of Minutes of General Synod, pp. 5-20, including the signatures of most of the ministers down to 1792, when the new Constitution of the Church was adopted. For the ministers and churches which refused to subscribe these Articles of Union, see "Outstanding Congregations". Each Classis, of those days, had a copy of these Articles, and some of them required subscriptions long after 1792, when the American Constitution was adopted.

As these Articles have been frequently printed, they are not repeated here. They were adopted Oct. 15-18, 1771, and sent to Holland for ratifica-

tion. They were ratified by the Classis of Amsterdam, Jan. 14, 1772. This ratification was received by another Convention held in New York, June, 1772, when the following occurs:

LETTER FROM THE CLASSIS OF AMSTERDAM.

The Letter of the Rev. Classis of Amsterdam, dated 14th Jan., 1772, was also read to the Rev. Body, and listened to throughout with great attention, respect, and thankful recognition, each one heartily rejoicing at its goodly and animating contents, and the love and care of the Rev. Classis over our Church thus evinced; the countenances and manner of all, without exception, indicating their joyful approbation. June, 1772, 24.

For this letter, see Corwin's Manual of 1902, pp. 123-5. The brethren present now signed the Articles of Union anew, as follows:

Joannes Ritzema, Lambertus De Ronde, Archibald Laidlie, J. H. Livingston, Ministers at New York.

Theodore Van Wyck, Jacobus Van Zandt, Isaac Roosevelt, Abraham P. Lott, Elders *ibidem*.

Ulp. Van Sinderen, V. D. M. at Flatbush, and Joh. Casp. Rubel, Minister in Kings County.

Engelbart Lott, and John Rapalje, Elders *ibidem*.

Benjamin Du Bois, V. D. M. at Freehold and Middleton, and Tunis Donis, Elder.

Hermanus Meyer, (for myself.).

Joanness Schunema, V. D. M. at Coxsackie and Catskill, and Joanness Overbagh, Elder.

David Marinus, V. D. M. at Aquackanonck, and Petrus Poulisse, Elder.

Martinus Schoonmaker, V. D. M. at Harlem and Gravesend, and Benjamin Bensing, Elder.

J. M. Van Harlingen, V. D. M. at Millstone and N. Schinick, and Simon Von Aersdalen, Elder.

Gerrit Lydekker, V. D. M. in the English Neighborhood, and Abraham Montanye, Elder.

Christian Fred. Førring, V. D. M. at the German congregation in New York, and Henry Whiteman, Elder.

D. Romeyn, V. D. M. at Marbletown, Rochester, and Wawassink, and Levi Pawling, Elder.

Samuel Verbryk, V. D. M. at Tappan and Kakiet, and William Nagel, Elder.

J. Henrius Goetschins, V. D. M. at Hackensack and Schraalenburgh, and Peter Zabriskie, Elder.

Henry Schoonmaker, V. D. M. at Poughkeepsie and Fishkill, and Peter Montfoort, Elder.

William Jackson, V. D. M. at Bergen and S. Island, and Hendrick Van Wagenen, Elder.

Warmoldus Kuypers, V. D. M. at Hackensack and Schraalenburgh, and Nikasi A. K. Kip, Elder.

Jacob R. Hardenbergh, V. D. M. at Raritan, N. Branch, and Bedminster, and Derrick Sutphen, Elder.

Joan. Leydt, V. D. M. at New Brunswick and Six Mile Run, and Hendrick Fisher, Elder.

Ben. Van Der Linde, V. D. M. at Paramus and Panne, and Hendrick Zabriskie, Elder.

J. Fryenmoet, æt. 51, V. D. M. at Kinderhook and Schodack, and Peter Vosburgh, Elder.

Izaak Rysdyk, V. D. M. at Poughkeepsie, Fishkill, and *cum annexis*, and Rodolvs Swartwout, Elder.

Joannes Hardenbergh, Elder at New Paltz.

Cornelius Vernovy, Elder at New Hurley.

Joannes Jansen, Jr., Elder at Shawangunk.
 Pierre Van Cortlandt, Elder at Manor Van Cortlandt.
 Benjamin De Puy, Elder at Mahakemack, Neversink, and Walpeck.
 Nychlaes Vanarsdalen, Cornelius Hoogland, Jacob Rapelje, Joris Rapelye, and Nicholas Wyckof, Elders at Jamaica, Oyster Bay, Newtown and Success.

Noah Eltinge, Elder at Harlem.

Congregation of the Clove by letter fully empowering me.

DR. I. RYSDYK.

Oct. 13, 1772. Congregation of Schaghticoke, by letter fully empowering me.

DR. E. WESTERLO.

Peter Schenck, Elder from New Millstone; Robert P. Van Dusen, Conrad Ham, Elders from the Manor of Livingston; Dierck Van Giesen, Elder from Totowa; Jacobus Bayoo, Elder from Pompton; Cornelius Cor. Smith, Elder from Tappan.

1774. J. Gabriel Gebhard, V. D. M. German, New York; Solomon Froeligh, V. D. M. New Millstone.

1780. Isaac Blauvelt, V. D. M. Fishkill and Hopewell; Nicholas Lansing, V. D. M. Manor Livingston.

1773 (?). Elias V. Bunschooten, V. D. M. Schodack.

1784. Joh. Duryee, V. D. M. Raritan.

1786. Joannes M. Van Harlingen, V. D. M. at Six Mile Run and New Millstone.

1778 (?). Petrus De Wit, V. D. M. Red Hook and Flatts.

1787. John Basset, V. D. M. Albany; Peter Lowe, V. D. M. Flatbush, etc.; Peter Studdiford, V. D. M. North Branch; Jac. V. Romeyn, V. D. M. Schodack and Green Bush; G. A. Kuypers, V. D. M. Paramus.

1788. Moses Froeligh, V. D. M. Shawangunk, etc.; Jeremiah Romeyn, V. D. M. Manor Livingston; P. Stryker, V. D. M. N. and S. Hampton; Brandt Schuyler Lupton, V. D. M. Lansingburg; Isaac Labagh, Jr., V. D. M. Kinderhook; Petrus Leydt, V. D. M. at Panne, etc.

1789. George G. Brinkerhoff, V. D. M. at Conewago; Samuel Smith, V. D. M. Saratoga; Abraham Van Horne, V. D. M. Rochester; John Demarest, V. D. M. Niskayuna.

1790. Andrew Gray, V. D. M. Poughkeepsie; John Jackson, V. D. M. Harlem, etc.; Nicholas Van Vranken, V. D. M. Fishkill.

1792. David S. Bogart, Stephen Ostrander, V. D. M. Pompton and Persippany; William Provoost-Kuypers, V. D. M. Paramus; John Cornelison, V. D. M. Bergen; Winslow Paige, V. D. M. Schaghticoke and St. Caik.

The separate members of Consistory are not required to sign the Articles of Union; 1774, 52. Articles amended: the General Body to be called "Synod"; and the Particular Bodies, "Classes"; 1784, 128; 1785, 141. Some of the Classes, even after 1792, continued to require subscriptions to the Articles of Union. Review of the matter; 1813, 32. In 1815 the following action:

Resolved, That as these articles were framed to answer a temporary, though at that time highly valuable purpose, they ought to be preserved, as an important link in the history of our Church, but contain no regulations, which make it necessary at this period for Ministers to subscribe the same. 1815, 36.

ARTICLES OF UNION—between General Synod and Rutgers College, 1825. See Rutgers College; Covenants; and especially the Index on these topics in the Centennial Volume of New Brunswick Seminary.

ASBURY PARK. The General Synod met for the first time at this place in 1800, and since then in '01, '02, '03, '04, '07, '08, 1900, 1902, 1903, 1905. On account of the frequency of the meetings in that place, the Consistory resolved to build a Lecture Room, partly for the accommodation

of Synod. The Synod suggested that contributions ought to be made to the same, 1897, 780.

In 1898, the amount of the Entertainment Fund being larger than necessary, the Bd. of Direction suggested that Synod appropriate \$1,000, from this fund, which would be about half the cost, and such appropriation was made; 1898, 19, 64. The Particular Synod of Albany took objection to this act; but Synod asserted that it was the recognition of a moral obligation for many favors received and yet expected; 1899, 465-6; see also pages 319, 320.

ASCENSION DAY. No reference to, in the Constitutions of 1874 and 1833. In that of 1792, Art. 67, observance of such so-called Holy Days is discouraged, but may be observed to prevent idleness and to promote edification. See also 1619, Art. 67.

ASCENSION OF CHRIST. Belgic Conf., implied in Art. 26; Heid. Cat., Quests. 23, 46-49.

ASSEMBLY'S DIGEST. The Gen. Assembly of the Presbyterian Church sent the Synod 25 copies of the "Assembly's Digest." 1828, 111.

ASSEMBLY SUBORDINATE TO THE CLASSIS OF AMSTERDAM. A title assumed by the Conferentie Party, 1764-1770. See Conferentie.

ASSESSMENTS. These have frequently been made upon the churches, thro the Classes or Particular Synods, to meet contingent expenses or deficiencies of revenue; but the word was at first unpopular. See Collections; Apportionments. In 1850, a Committee was appointed to *assess* upon each Classis, a sum proportionate to its ability, to meet the existing debt and contingent expenses; 1850, 22, 91, 105-7. The debt is nearly extinguished; '51, 131-2, 189-190; the debt fully paid; '52, 273-4. See Contingent Expenses; Twenty Thousand Dollar Assessment; see 1864, 474-480; 1868, 403-418; 1873, 650-665, for history of Assessments; also, Corporation, Bd. of Direction of; Accounts; Entertainment Fund.

ASSETS—of General Synod. The sum total of these is not given in the printed reports, until 1860, 506. They are then given in the Annual Digest, at its close, down to 1880, after which they are given on the Balance Sheet. These Assets do not include certain Funds, belonging to General Synod, such as the Van Bunschoten and Knox Funds, which were entrusted to the Trustees of Queens (Rutgers) College, before the Synod was incorporated; but they do include Col. Rutgers' donation of \$5,000, which was given to the Synod, in trust for Rutgers College. To show the growth of these Assets since 1860, the amount is given at intervals of five yaers.

ASSETS.

<i>Years.</i>	<i>Amounts.</i>
1860.....	\$150,590.68
1865.....	200,892.99
1870.....	335,006.04
1875.....	437,101.28
1880.....	464,763.81
1885.....	740,259.65
1890.....	785,454.09
1895.....	986,592.95
1900.....	1,046,168.22
1905.....	1,203,856.96

ASSOCIATE PRESBYTERIAN CHURCH. This body, under this name, once alluded to, as constituting, with the Associate Reformed Church, the new "United Presbyterian Church of N. A." This union was effected in 1858. —1864, 424. See under respective titles.

ASSOCIATE REFORMED CHURCH, or UNITED REFORMED SCOTCH CHURCH. Invited by Refd. Dutch Church, "to devise foundations for fraternal intercourse"; 1784, 121. Committees appointed. Matter treated

under "Presbyterian Church," which united with the other two in preparing Articles of Correspondence, 1784-1804. See also Magazine of R. D. C. iv., 372.—Certain complaints of irregular action of the Dutch Church, in receiving Rev. Thos. G. Smith; 1803, 320; 1804, 332, 337; 1806, 359.

Effort to renew intercourse with, 1812, 428, 433, 436. Synod declared there was already a plan for friendly intercourse, 1812, 439. [Somewhat doubtful whether the plan of 1800 was actually ratified.] Further efforts to promote fraternal intercourse, 1816, 12-16. Report of Committees, 1817, 6, 15-18. Slight differences about "Advisory Members"; Oct., 1817, 11, 12; 1818, 16 delegates, 1819, 16, 17. Complaints of Assoc. Refd. Ch. of the organization of a Dutch Church at Bloomingburgh, N. Y. 1820, 20; Oct., 1820, 14, 15; 1821, 43.—Propositions for actual Union, 1820, 7, 54, 55. Committees appointed:

These committees reported as follows:

1. The two Churches to be united under the style and title of "The Reformed Protestant Church in North America."
2. The Confessions of Faith and Catechisms are acknowledged to be equally pure, and may either of them be used by churches or individuals, at option.
3. The government of the Church shall be administered by Consistories, Classes and Synods.
4. The worship of the Church shall be conducted in the order heretofore in use in either of the Churches, at the option of the congregation.
5. The old version of the Psalms, commonly called the Scots Version or the Psalms and Hymns authorized in the Dutch Church, shall be used according to the preference of each particular congregation.
6. The usages and customs of the churches shall be left free, and not be meddled with in anything which does not clash with general edification.
7. The Theological Seminaries of the two Churches ought to be consolidated.
8. A Committee from each General Synod shall be appointed to prepare from the different books of government and discipline of the two Churches, a system for their common regulation; care being taken to admit as few alterations as may be compatible with their actual circumstances.

Ref. D. Church.

J. M. Bradford,
Paschal N. Strong,
J. H. Livingston,
Henry Rutgers,
Cor. Heyer.

Assoc. Refd. Ch.

John M. Mason,
Robt. B. E. McLeod,
Peter M'Cartee,
Silas E. Weir.

Oct., 1820, 12, 13.

This report was referred to another committee (Revs. Gosman, Sickles, Labagh, and elders Cowan and Dr. Van Dyke), whose report was adopted, and is as follows:

The Committee to whom was referred the proposals of a union between the Associate Reformed Church and the Reformed Dutch Church, as adopted by the Commissioners appointed by the respective Synods, beg leave to report,

That they have considered the subject referred to them, and view it as a measure intimately connected with the peace and future prosperity of the Church. Whatever has a tendency to unite the efforts of the Church of God, glorifies the Redeemer, and is therefore an object of great importance.

As to the advantages which may result from the proposed union, from the consideration that there is a cordial agreement in the doctrines of the gospel of Christ, and a disposition has been evinced to yield minor differences, and that by combining the resources of the two denomina-

tions, additional means might be furnished for the extension of our boundary, and thus a weight given us in the Christian Church, which, in a detached state, we do not possess; however important in a decision on the terms of union; your Committee do not deem it proper to express any opinion; viewing it as a matter of deep interest to the Churches, they submit to Synod the following resolution:

Resolved, That the terms of union as agreed upon between the Commissioners of the Reformed Dutch Church and the Associate Reformed Church, be transmitted to the Classes under the jurisdiction of this Synod, for their consideration and approbation, and that they report to the next ordinary meeting of the General Synod.

All of which is respectfully submitted.

JOHN GOSMAN, *Chairman*.

The Classes of Poughkeepsie, Rensselaer, Washington, Albany, Montgomery, Ulster, New Brunswick and Philadelphia, (8) voted in favor of this union; and those of New York and Bergen (2) against it; from those of Paramus and Long Island, (2) no report; 1821, 42. But all this was immediately annulled by the following:—

Extract from Minutes of Assoc. Refd. Synod: "*Resolved*, That it will not promote as was intended by this Synod, the ends of common edification, to press the question of the aforesaid union, and that this Synod decline, for the present, all further proceedings relative thereto; resting satisfied with the continuance of the established plan of intercourse and correspondence." 1821, 42.

No delegates were exchanged for many years thereafter. Meantime new terms of Correspondence with the Presbyterian Church (1822) had been adopted, and the Committee on Correspondence suggested that an overture be again extended to open a Correspondence with the Assoc. Refd. Ch. on the same basis; 1827, 37; but this was not sent until 1829, 178; the notice was not received in time for their action; 1830, 255-6; in 1831, it was favorably reported on, but laid on the table for more deliberation, 1831, 345-7. Nothing further is mentioned until 1836, when it was again proposed to open Correspondence with the Assoc. Refd. Church, and the Church of Scotland in Upper Canada; 1836, 467. The efforts of R. D. C. in 1831 are referred in the communication as well as the action of the Assoc. Synod at that time, and inquiries made. No official answer was returned, but a Committee of Assoc. Refd. Ch. appeared to confer on Correspondence, 1837, 27. A Plan of Correspondence was now prepared, and signed by both Committees, and Rev. Dr. John Knox was appointed delegate, primarius, and Rev. Dr. A. N. Kittle, secundus, in case said Plan was adopted, by Assoc. Refd. Ch. But a letter was received, that they preferred a Correspondence by letter, 1838, 125-6. As no important ends could be gained by correspondence by letter, between close neighbors, the Synod of R. D. C. refrained from any further action, 1838, 127.

In 1847 the Presbyterian Church suggested a Conference of all Presbyterian Bodies, including the Assoc. Refd. Ch.; Refd. Presbyt.; Assoc. Presbyt.; with the Dutch and German Churches, to devise plans of more intimate fellowship, to meet in Reading, Pa., in Aug., 1847. Delegates were appointed, 1847, 141-2. On the question of continuing such Convention the next year, it was negatived; 1848, 232-3. See United Presbyt. Ch. of N. A.

ASSOCIATE REFORMED SEMINARY. Founded in New York City, 1805, by Rev. John M. Mason, D.D., pastor of Assoc. Refd. Ch. in New York City, 1793-1821, and Prof. in said Seminary, 1805-21. Synod permitted Dr. Mason's students to submit their Professorial certificates to Dr. Livingston, and if he found them qualified, to give them his certificate, to admit them to an examination for licensure before a Classis of Refd. Dutch Church; 1809, 388-9. There were several examples, 1809-1816. See sketch of Mason in 2nd ed. of Corwin's Manual, 1809, pages 152-4.

ASSOCIATE REFORMED SYNOD OF THE SOUTH. Enters into the plans of Federal Union; 1894, 138-9.

ASSOCIATE SYNOD OF SCOTLAND AND THE NORTH OF IRELAND. Com. on Correspondence recommended the opening of a Correspondence with; 1830, 256.

ASSURANCE. Belg. Conf., Art. 34; Heid. Cat., Quests. 1, 21, 44, 49, 67, 73, 75; Canons, i. 12, 16; v. 9-15.

ASSYRIOLOGY. Professorship of, suggested, 1888, 545.

ATHANASIAN CREED. Belgic Conf., Art. 9. It is generally printed in the Liturgy.

ATONEMENT. Belg. Conf., Arts. 20-26; Heid. Cat., Quests. 12-85, in general; especially, Quests. 18, 19, 34-46. Canons, ii. 1-9. See Redemption.—Referred to, Oct., 1820, 17, 23-31.

ATTENDANCE ON DIVINE WORSHIP. Belg. Conf., Art. 28; Heid. Cat., Quests. 54, 55, 103.

ATTRIBUTES OF GOD. Belg. Conf., Arts. 1, 20; Canons, i. 11.

AUDITING ACCOUNTS. Accounts of Board of Direction must be audited; 1819, 47; must be audited before presenting them to Synod; 1831, 394; Board asserts they have always been audited; '32, 28; accounts are audited monthly, and President of Board also keeps a memorandum, of all checks, amounts, to whom paid, etc., '87, 267; *Resolved*, That the General Synod hereby appoint an Auditor to act in connection with the Auditor appointed by the Board of Direction, to audit the annual accounts of said Board before its presentation to the General Synod, 1895, 55, 56.

AUSTIN FRIARS, CHURCH OF, IN LONDON. In 1546 some Dutch merchants fled to England to escape the persecutions of the edict of 1540. In the interests of commerce they settled in London, and formed themselves into a congregation. Their membership, owing to continued persecutions in Holland, soon reached 4,000. Edward VI. gave them the capacious church of the Austin Friars in 1550. Under the superintendence of a Lasco, the church had the service of four pastors. Here the Netherlands Liturgy was prepared. See Rev. Dr. John B. Thompson's "Heirlooms of Faith and Order," in Centennial Discourses, 1876, pp. 309-350; and Rev. Dr. D.D. Demarest's "Liturgical Features and Spirit," in same, pp. 359-393; Hansen's, "Reformed Church in the Netherlands," 66. The history of this Church has recently been published—"The Register of the Dutch Ch., Austin Friars, London," 1884; and its Documents, in four very large volumes styled "Ecclesie Londino-Batava Archivum." There are copies in Sage Library, New Brunswick, and in Library of Collegiate Church, 5th Ave. and 48th St., New York.

AUSTRIA. Needs of the Reformed Church there; 1903, 397.

AUTHOR OF SIN. Not God; Belg. Conf., Art. 13; Canons, i. 5, 15, and the Conclusion.

AUXILIARIES—to Missionary Societies. Ministers and congregations requested to form Auxiliaries to the Committee on (Domestic) Missions, and to the United Foreign Missionary Society; 1822, 65; some formed; agents to visit churches to organize auxiliaries, 1823, 11, 59; 1824, 33, 59; 1826, 61; 1829, 207. When the Woman's Union Missionary Society was formed, many Woman's Auxiliaries attached themselves to that Society, (1861 and onward); and later, to the Woman's Board of Foreign Missions; and to the Woman's Executive Committee of the Domestic Board; and now such societies exist in almost every church.

AVES AND NOES. The right to call the Aves and Noes, and have them recorded, took the place of the "Protests," once common, which see. The first example of calling them was in reference to a resolution forbidding the reading of sermons. See Sermons. First adopted in the Constitution, 1833, Art. 43; in Constit. 1874, Art. 41.

BACHELOR OF DIVINITY. (B. D.) The Faculty, in conjunction with the Trustees of Rutgers College, have adopted the following rules respecting a course of study in the Seminary, entitling the students pursuing it to the degree of Bachelor of Divinity (B.D.), the same to be conferred by the Trustees of Rutgers College:

1. Any regular student in the Seminary in good standing as to his class-room work shall be entitled to pursue the special course for the degree of B.D., with the permission of the Faculty.

2. The work of this special course shall be in addition to the regular class-room work required of all, and shall be pursued throughout two years of the Seminary course.

3. The applicant for this course shall be at liberty to choose the particular department in which he shall take it, and in pursuing it he shall be under the direction of the Professor of that department, who also shall outline the course to be taken.

4. An examination shall be held at the close of each of the two years, the second examination covering the work of both years. This examination shall be conducted by a special committee of the Board of Superintendents and the Professor in whose department the special course has been pursued.

5. Each examination shall be two-fold, oral and written: an oral examination upon the work covered, and a written examination, consisting of one or two essays upon a given subject containing a certain number of words and requiring a certain high grade in order to pass. An applicant failing upon the first shall be entitled to a second examination.

6. The unanimous vote of the committee on examination shall be necessary in order to entitle the applicant to a recommendation to the Trustees of Rutgers College that he receive the degree of B.D. 1893, 754-5, 766.

Committee of Bd. of Superintendents conferred with a Com. of the College Trustees and the Theological Faculty, as to some modification of these Rules; '94, 59, 67. The following was adopted:

Your committee recommend that Rule 1, as printed in the Catalogue (p. 21) be changed to read as follows. Any regular student in the Seminary in such standing as to his class-room work as may be prescribed by the Faculty, shall be entitled to pursue the special course for the degree of B.D., with the permission of the Faculty.

Your committee further recommend the following additional rules:
A. Beginning with the class entering as juniors in 1897, the B.D. course shall begin not earlier than January 1, of the junior year.

B. Applicants for this course shall file their applications with the Secretary of the Faculty.

C. The committee (or committees) appointed by the Board of Superintendents to conduct the examinations in the B.D. course, shall meet at such time as may be agreed upon by the committee (or committees) and the Faculty. 1896, 334.

Names of those receiving the degree; 1895, 60, 70; 1896, 332-4, 345; 1897, 611, 622; 1898, 73; 1899, 369; 1900, 688; 1901, 1020-1; 1902, 55; 1903, 313; 1904, 647.

That the bestowal of the B.D. degree shall be conditioned upon the successful completion of a post-graduate course of one year, according to the curriculum announced in the catalogue. The Faculty will seek the approval of the trustees of Rutgers College. 1904, 650; no degrees, 1905.

BACKBITING. Heid. Cat., Quest. 112. See also False Witnesses.

BACKSLIDING. Canons, v. 1-8, 13, 15.

BAKER, J. W. Treas. of Bd. For. Missions, 1863, 345.

BALANCE SHEET. Since 1878 the Treas. of Gen. Syn. has inserted a Balance Sheet in connection with his annual report. 1878, 37. At that time the funds footed up \$451,411. In 1905, 49, at \$1,203,856.

BALDWIN, ELL. (Rev.). Sec of Bd. of Corporation, 1826, 16; represents the Board in Synod, 1827, 31, 32; represents Bd. of Missions in Synod, 1831, 379.

BALDWIN, HENRY R. (M.D.). Gen. Synod recognizes his long and gratuitous services as Medical Adviser of Bd. of For. Missions, 1902, 102.

BALLAGH, JAS. H. (Rev. Dr.). Missionary in Japan from 1861 to present time. Letter from, in behalf of United Ch. of Christ in Japan, 1879, 277.

BALLANTINE, PETER. Gives \$1,000 to Hope College, 1879, 342.

BALLOTS. The President, Adressor and Clerks of General Synod to be chosen by ballot, 1800, 275-6; 1806, 346; '66, 126. Professors to be elected by ballot. Constit. of 1874, Art. 22. [Balloting was not specified for election of Professors in the Constitutions of 1833 or 1792, altho that method was certainly employed.] Vedder Lecturers to be elected in the same way as Professors, '73, 737-8; '80, 560. Corresponding delegates to be elected by ballot, '31, 346. The Committees on the several Boards, and on Correspondence henceforth to propose names of members or delegates, and if confirmed by Synod, they shall be considered elected. 1886, 205.

BANTA, WM. S. Legacy of \$3,000 toward Endowment Fund of New Brunswick Seminary, 1901, 979.

BAPTISM. Belg. Conf., Arts. 15, 33, 34; Heid. Cat., Quests. 68-74; Liturgy—Forms for Infant and Adult Baptism. See Adult Baptism.—References to, in Rules of Ch. Government; Constit. of 1874, Arts. 48, 76. See Modes of Baptism; Forms of Baptism; Romish Baptism; Subjects of Baptism; Nicene Creed.

BAPTISMAL FORMS. See Liturgy. Committee appointed, 1853, 357, make a brief report on the Baptismal Forms, '54, 452; report re-committed, 453; second report, re-committed, '55, 578-580; authorized to print their amended Forms, Oct., '55, 16; slight changes suggested in Baptismal Forms, '56, 92; were adopted, and recommended to the Classes to report on, at next Synod, '56, 94, 95; '57, 188-9; only 13 out of 30 Classes report, 5 approving and 8 disapproving the changes, '57, 193; yet Synod authorized the printing and *use* of the amended Forms, to test the sense of the Church, 193-4; Classes requested to send lists of any changes desired, 194; resolution, authorizing the *use*, rescinded, Oct., '57, 256; amended Forms, not adopted, 1858, 330-1.

Committee again appointed to revise these Forms (and the whole Liturgy), 1868, 467; change in Committee, '70, 102; partial report, '71, 281-2; report re-committed, '73, 723; revised Forms printed, and sent to each Consistory, '74, 110; Synod gives permission to *use* revised Baptismal Forms, 110; this resolution rescinded, '75, 313.

In 1881, 649, a communication was received from Classis of Po'keepsie about some alleged ambiguous expressions in the Baptismal Forms, such as "wholly incapable of any good and prone to all evil"; and—"Dost thou assent to all the Articles of the Christian Religion as they are taught here in this Christian Church"? etc., etc. Matter ably discussed in report, and Classis allowed to withdraw their Memorial, '81, 730-6.

Similar Memorial from same Classis in 1882, 31; whole subject referred to a special Committee, 113; their report, '83, 295-9, suggesting an "alternative question," not adopted.—Another Memorial from the Classis of Newark on the same general subject, '83, 219; report on this communication, 299-303; questions in Form for Infant Baptism to be allowed also for Adult Baptism; references to other parts of the standards, to be given, to explain alleged ambiguities; and a foot-note to be added, as to the meaning of the expression "Articles of the Christian Religion." This report was adopted as a substitute of the other report, on the communication from Classis of Po'keepsie. But in 1884, 419, 501-

2, upon the Memorials of several Classes, this action of '83, 302, was rescinded; but it was resolved to send down the marginal references and foot-notes suggested, to the Classes, for Constitutional adoption.

But the Classes refused thus to amend the Constitution, '85, 702-6; and Synod now appointed a Committee to issue a "Critical Edition of the [whole] Constitution," 706; names, 713. Their report is found in 1886, 150-6; presenting, in the first place, a proper arrangement of the different parts of the Constitution; and in the second place, improved versions of the Questions in the Baptismal Forms, incorporating, editorially, foot-notes, and marginal references to other parts of the Standards, to explain alleged ambiguities. These changes in the Baptismal Forms, were adopted by the following resolution:

3. "*Resolved*. That the version for the questions in the Forms for Baptism, given in the above report to General Synod in 1886, be adopted as the authorized one, and that henceforth, it be substituted for the old version, in all future editions." 1886, 156, (3). See also 1886, 121-2. [But no edition was ever published with this version of the questions.]

In 1900, 828, the Committee on the State of the Church suggested some change in the Baptismal Forms, and the following action was taken:

8th. *Resolved*: That a Special Committee be charged with the duty of revising the Baptismal Forms; and that this same Committee be instructed to prepare a Form which may be used in the reception of members who come by certificate from other churches. 1900, 830.

To revise Baptismal Forms, Resolution 8; Revs. G. S. Bishop, F. S. Schenck, J. B. Drury, E. T. Corwin, H. E. Dosker, Elders J. S. Bussing, David Murray. 1900, 845.

In 1901, this Committee presented the following report, which was adopted:

-1. HISTORY OF THE ORIGINAL FORMS.

So far as the history of these Forms is concerned it is pertinent and important to observe

1. That all the Liturgical Forms of the Church in their first casting, were moulded in conformity with the original Standards of the Dutch Church as represented by the Heidelberg Catechism and the Belgic Confession; the well-known principle being recognized that the Forms must supplement the Doctrine, that they must be so cast as everywhere to sustain the Doctrine so that to change the Forms in any essential statement or feature would be to change the doctrines of the Church, the Church everywhere being regarded as a Teacher not only in her faith-confessions but in her Liturgy as well. This was the principle pursued by Peter Dathenus in the first draft of the Forms for Church Service, published in 1566, and confirmed by the Synod of Wesel two years later, in the formal declaration "that it is necessary to arrange a perfect correspondence between all parts of doctrine, ceremonies and discipline"—*dat van noden was een cenparige voet te beramen, en te onderhouden in Leer, Ceremonien en Discipline*. This declaration of the Synod of Wesel was reaffirmed in 1651, one hundred years later, by the General Synod held at the Hague after the death of Prince William the II.

2. The three oldest Forms according to the first publication by Dathenus, were Baptism, the Communion and Marriage. The Form of Baptism had reference to Infant Baptism only. In this Form we distinguish two parts: First the *Preface* or doctrinal statement; and second, the Questions put to the parents or sponsors.

The first part was translated word for word from the Liturgy of Heidelberg—one half of it having come down from the Genevan Liturgy prepared and supervised by Calvin. The old form was somewhat longer than that now in use which was authorized by the Provincial Synod of Holland and Zealand held at Dort in the year 1574, but the present Form differs in no expression from the other, being only condensed.

The Prayer between the preface and the questions is word for word a translation from the Liturgy of Zurich, and was written by the learned and the martyred Lavater in the year 1559.

The questions as they stand in the Form must in all probability be referred to Dathenus from whom we receive them and who again took them from à Lasco.

3. The Form for the Baptism of Adults was first prepared in 1604, but adopted and authorized by the National Synod of Dort. If one should ask why it was adopted at so late a date, an answer is that no National Synod was holden between the years 1586 and 1619 and therefore no official imprimatur could be given to a new form. A more conclusive answer is that given by Johannes Ens in his "*Kort Bericht van de Publicke Schriften*," etc., "or Brief Account of the Liturgy of the Netherlands Churches"—viz. that, at first, all were baptized persons or were regarded as such in coming out from Rome. No provision was needed, therefore, save for infants. Nor, after the sect of the Mennonites arose, was it immediately felt to be needed, for those of them who came over to the Reformed Church had either been baptized in their infancy or afterwards, as adults, by immersion; so that the necessity of such a Form did not, at first, impress itself on the Church, but when it did so impress itself, the Synod gave its best attention to the subject and the result is our admirable Form or rather supplement to the Preface of the Form for Infant Baptism which was already in existence.

For, the Form for Adult Baptism, not being complete in itself, is intended, of course, to be read in connection with the General Preface, beginning with the words, "The principal parts of the Doctrine of Holy Baptism are these three," and ending with the words—"a seal and an undoubted testimony that we have an eternal covenant of grace with God," and, thus read, the whole is symmetrical beautiful and harmonious. 1900, 1177-8.

II. HISTORY OF THE BAPTISMAL FORMS IN THIS COUNTRY.

The Liturgy as used in Holland was also used on this side of the Atlantic until 1792, and with the final independence of the Church in that year, it was adopted without change and incorporated as part of the New Constitution of the Reformed Dutch Church in America. It had already been translated into English by Domine Laidlie in 1767.

There was no suggestion of any change in the Liturgy until 1840 when the Particular Synod of New York requested some liberty in the use of certain of the Forms. This, however, was refused by the General Synod.

Nothing further of any importance occurred until 1853 when a committee of ten was appointed by the General Synod to take into consideration the whole subject of the Liturgy, and report what in their judgment might be deemed an improvement—but without any doctrinal changes. The work of this committee—which was continued with commitments during the succeeding six years—resulted in the proposal of certain new forms, but with the exception of slight verbal amendments, of no change in the Forms already existing and no change at all in the Baptismal Forms.

In 1868 another committee was appointed which, after long delay, in 1874 made a final report in which—after referring to two opposite tendencies in the Church, one to *multiply* the Liturgical Forms and the other to *shorten* them, they went on to suggest that the Forms now in use were so excellent, and so imbedded in the hearts of the people that any possible advantage gained by a change would not compensate for the loss of prestige, and therefore they should advise as few alterations as possible. The work of this Committee was continued altogether ten years with no practical result save the adoption of a New Form for Marriage, and the

change of a single grammatical error of translation in the Communion Form.

In 1881 a communication was received from the Classis of Poughkeepsie touching certain alleged ambiguous and perplexing expressions in the Baptismal Form which were a burden to the tender consciences of some. The *first* of these including the words "wholly incapable of doing any good and prone to all evil." It was requested that this be changed or the reading of it made optional. The *second* included the words "Dost thou assent to all the Articles of the Christian religion, as they are taught here in this Christian Church?" The Synod was requested to explain this as referring only to the Apostles' Creed. The subject was ably discussed in the Synod, and it was shown that these expressions were sufficiently defined in other parts of the Standards and that the "tender consciences" referred to required more spiritual and deeper instruction. The matter was dismissed but renewed again the next year and took final shape as follows:

In 1886, a special committee, appointed the preceeding year, "to prepare a critical edition of the Constitution, accurate as to translation, arrangements, etc.," made a report embracing, among other particulars, an improved version of the Questions in the Baptismal Forms with the addition of marginal references to other parts of the Standards. The report of this committee was adopted and still stands, but nothing further than printing it in the Minutes of the Synod of 1886 has ever been done.

Since 1886 the whole subject of Liturgical Revision has been left to slumber. So far as the Baptismal Forms are concerned they are, as they appear in our Liturgy to-day: what they were when first adopted in 1792 with the single exception of a bracketed clause in the Prayer before Infant Baptism, which—as being cumbersome and superfluous has, since the edition of 1815, but without legislation, been omitted. It is free to conclude from all this that the Church has never found it an easy or a safe thing to tamper with her ancient and time honored Forms: 1900, 1179-80.

III. CONCLUSIONS AND RECOMMENDATIONS OF THE COMMITTEE.

Such is a brief resume of Synodical legislation with regard to the Liturgy. So far as the Baptismal Forms are concerned, the only change hitherto authorized has been that made in the wording of the Questions and in the appending of marginal references by the Synod of 1886, but this, owing to the existence of portions of old editions remaining on hand and the cost of new plates has never been embodied in the copies of the Liturgy in common use. To ascertain the character and nature of these changes it is necessary to refer to the successive volumes of the Minutes of the Synod which are not in the hands of all.

Your committee, after much and mature consideration, has decided to recommend to the Synod the following action in regard to the Baptismal Forms:

This action was embraced in six resolutions, proposing certain transpositions of paragraphs, and certain Scriptural references, and references to other parts of the Standards. See the action in full, 1901, 1182.

Results of the action of the Classes: Only 7 approved of the Forms as revised. Many suggestions made. A new Committee was appointed, which was instructed to prepare amended Forms as near as may be, according to the suggestions of the Classes, and that two copies be sent to each Church in time for consideration before the Spring meetings of the Classes. Rev. Dr. M. H. Hutton was made chairman of this Committee, 1902, 119-121.

The Forms of Baptism, as revised by this Committee, may be seen in 1903, 434-440; these were recommended to the Classes for adoption, 1903, 427. The Classes rejected the revision, 1904, 773, as presented; yet

many expressed a desire for some revision. A new Committee was appointed, of which Rev. Dr. E. B. Coe was made chairman, to make a further revision, in accordance with the views expressed, and to send copies to every minister before the Spring meetings of the Classes, 1904, 773-4.

Their report is found in 1905, 177-183. The report was adopted, and recommended to the Classes for their approval, 1905, 216.

BAPTISMAL REGENERATION. Classis of Schenectady asks whether Form of Infant Baptism does not teach Baptismal Regeneration? 1855, 516. Cl. of Westchester requested change in said Form, to remove appearance of such teaching, 1855, 574. Laid on table until Report on Revised Liturgy is received, 1855, 580. See LITURGY, REVISED of 1855, 573-4, 579.

BAPTISTS. The Baptists of *America* are not alluded to in Art. 34 of the Belgic Confession of Faith. See Preface to Constitution of 1792.—Their labors in Canada, alluded to, 1806, 353.—Unite with other Bodies in a Joint Conference on Divorce and Remarriage, 1903, 306; different Baptist Bodies seeking Federation or Union, 1905, 150-1.

BAPTIZED MEMBERS. All baptized persons are members of the Church. Constit. of 1874, Art. 84. See Infant Baptism; Infant Church Membership; Full Communion; Baptized Non-Communicants. See also 1814, 29, 37-40.

BAPTIZED NON-COMMUNICANTS. The Classis of Paramus, through Partic. Syn. of N. Y. asks the following question: (1812, 404.)

"Are adult persons living within the bounds of a congregation, who have been initiated by the ordinance of baptism in infancy, but who are not members in full communion, to be considered as subjects of discipline, and dealt with as such?" And the following resolution, viz.:

Resolved, That as the Reformed Dutch Church in America has ever considered such persons proper subjects of that discipline which their relation to the Church of Christ admits of, and has uniformly exercised such discipline towards them, the General Synod deem it unnecessary to give any other answer to the question proposed than that which may be drawn from the invariable practice of the churches under its care," be referred to a committee of three. The Rev. Messrs. Schureman, Cannon, and Cuyler were appointed on said committee. 1812, 404, 406.

Resolved, That the Rev. Mr. Westbrook, and the Elder, Peter Loucks, be added to the Committee on the Discipline of Baptized Persons. 1812, 426. See Advice, 1814.

DISCIPLINE OF BAPTIZED ADULTS.

The Committee on the subject of disciplining baptized adults not in full communion made the following report, which was adopted, viz.: They conceive the subject which has been referred to them to be of great importance. The right of self-government is inherent in every organized society, and the right, we believe, is moreover expressly delegated to the Church by Christ in the 18th chapter of the Gospel according to Matthew. Our form for the administration of baptism supposes baptism to initiate into the Church. And if so, the right of discipline follows as a necessary consequence. How far discipline ought to be carried, or whether it ought to be exercised directly or indirectly, are other questions, which must necessarily in some measure involve the exercise of discretionary power in the government of every particular church. If this right belong not to churches, order is at an end.

Resolved, That the question, be answered in the affirmative, as far as it respects those who have been baptized in the Dutch Church, or have acknowledged themselves members of the congregation. 1812, 428.

Partic. Syn. of N. Y. asked in relation to the manner and extent of dealing with baptized members, 1840, 379, 380. Referred to a committee to report at next Synod, 1841, 505. Their report was referred to another

committee, who reported, and the two reports were referred to a Special Committee to report to next Synod.

The matter was brought up, and laid on the table, and the committee discharged. 1841, 152-3, 107.

With regard to the overture from the Classis of Bergen, requesting General Synod to take some action with reference to baptized children, so that they may be recognized in the transfer of their parents from one Church to another, according to the 4th Chapter, 1st Article, 3d Section of the Constitution, [1833, Art. 93.] viz.: "All baptized persons are members of the Church, are under its care, and subject to its government and discipline," your Committee would report: That not only the Constitution of our Church, but also the word of God recognizes the covenant relation which the offspring of God's people sustain to the Church. If members of the Church, they should be recognized and treated as such, and not as aliens. They should be taught the fact that they stand in this relation—the nature of that relation, and the obligations resting upon them. Hence, in their passing from under the care and watch of one part of the Church to another, they should bear with them the testimony to which they are entitled, and not be allowed to go forth as aliens. The recognition of this great principle of our Faith should; be set forth in our practice; therefore your Committee recommend the adoption of the following resolution, viz.:

Resolved, That in the transfer of the parents from one section of the Church to another, the membership of their baptized children be recognized, and they be included in such transfer. 1857, 135, 190.

In reference to the care of the Church for her baptized children, of whom 4,291 are on the lists of the year just closed, it may be important to some to learn, that great interest and profit have followed the practice in one of our large churches, of having special services each year for the baptized youth of ten years before—as in 1875 for those baptized in 1865—in which their obligations are forcibly set forth, and at the close of which a Bible containing a suitable inscription by the Pastor, is presented to each of them. Other modes will suggest themselves, to those who are in earnest in their endeavors to have the Church of Christ fulfil her obligations to her baptized children.

That the Churches be again admonished of the care due to those of their baptized children, who have come to years of accountability. 1875, 270.

Cl. of Michigan asks for a column in the Statistical Tables for the number of baptized members in the Church. Refused, as being impracticable as to facts, and inconvenient to enlarge the tables. But finally the matter was referred to a special committee to report to next Synod. 1878, 97-8, 100, 322-3. They reviewed the Constitutional position and past action of Synod on this matter, and the following was the action.

Resolved, That on and after the year 1880, the Stated Clerk of General Synod leave an additional blank column in the Statistical Table of the Classes, between that for baptism of Adults, and that for Catechumens, and give to it the heading, "Total of Baptized Members."

Resolved, That the Consistory of each Church be directed to report annually to its Classis, as nearly as possible, the number of its baptized members not in full communion.

Resolved, That each Consistory be directed to give letters dismissory to its baptized members, upon removal from its bounds, as far as is practicable, and that they give all diligence to give practical effect to this resolution.

Resolved, That the General Synod renewedly calls the attention of pastors, Consistories, and members, to the exceeding importance of the baptismal Covenant, with its solemn responsibilities, and holy privileges, for both parents and children. 1879, 323.

In 1880, it was stated in Report on State of Religion that 307 of our 546 churches do not fill out the column in Statistical Tables "Baptized Non-Communicants." Difficult to make up. Not useful or trustworthy. Introduced at suggestion of Southern Presbyterian Church, but now abandoned by them. No suggestion; as an overture on the subject was in hands of another committee. 1880, 875.

Request of Classis of Philadelphia to abolish said column. Not granted; 1880, 833. Similar request of Classis of Paramus. Not granted; 1891, 339. Again requested; not granted; 1896, 443.

The Particular Synod of New Brunswick requests a definition of "Baptized non-communicants."

Resolved, That by the phrase "baptized non-communicants" be understood all those whose names appear upon the roll of baptized members of the church who have not been received into full communion.

We further recommend that in dismissing members Consistories be directed to record on the certificates, also the names and dates of birth, as far as possible, of all baptized members of the household who are not communicants, and that Consistories also keep a record of these baptized members. 1897, 683-4.

Proposed Form for the Public Recognition of, on their Confession of Faith, 1901, 1183.

Particular Synod of New Brunswick again asked for a definition of the class of persons to be enumerated as "Baptized non-communicants." Most of the churches make no report in this column. Synod abolished it. 1901, 1121, 1122.

The Committee recommended the restoration of the column, "Baptized Non-Communicants" in the Statistical Tables, giving at length their reasons for so doing. The Synod refused to adopt the recommendation by a standing vote, 65 ayes, 75 nays. 1902, 115-117.

This column restored; review of the subject. Churches exhorted to report. 1903, 267, 388.

The column "Baptized Non-Communicants" disappoints. No uniformity of practice. Design to bring out the numerical strength of the family; to count all the baptized members of the family, not in full communion. Churches requested to report on this basis, 1905, 224. See Statistical Tables.

BARBOUR, PROF. E. L. Teacher of elocution in the Theolog. Sem. at New Brunswick, since 1892; referred to in Reports of Bd. of Superintendents.

BARROWS, ELIZABETH, (Mrs.). Gives \$5,000 (less \$300 U. S. tax), for maintenance and support of Domestic Missions. 1867, 161.

BASSETT, REV. JOHN. Elected Professor of the Hebrew Language, 1804. (14) 339; resigned, 1812. (44) 426.

BASTARDS. Can they be presented for baptism? 1753, 83. No answer; 1779, 75; mother must make public confession and promise of amendment, 1780, 82. See also, 1804, 333. Same question, 1839, 251; referred to answer in 1804. See Illegitimate Children.

BATTLE CREEK, MICH. \$2,300 loaned to, by Bd. of Dom. Missions. 1863, 253.

BAYLEY, SARAH. Bequests to the Widows' Fund:

\$15,098.83, on account, 1808, pp. 19, 139.
 375.00, on account, 1809, pp. 321, 457.
 625.00, on account, 1901, pp. 979, 1110.
 500.00, on account, 1902, pp. 13, 112.

Total, \$10,508.83.

BEADLE, EDWARD A., (M.D.). Legacy to the Education Fund, \$3,500:

1901, pp. 979, 1064. To the Disabled Ministers' Fund, \$4,300; 1901, p. 979. Not alluded to in Report, 1901, 1119.

BEARDSLEE, JOHN W. (Rev. Dr.). Elected Professor of Biblical Languages, Literature and Exegesis in Western Theological Seminary, at Holland, Mich. 1888, 553.

BECK, LEWIS, (Dr.). Elected, Oct. 29, 1830, Prof. of Natural History and Chemistry in Rutgers College; 1831, 369. Theological students allowed to attend his lectures.

BECK, T. ROMEYN, (REV.). Appointed Lector in Theological Department of Hope College, 1870, 116; reappointed, 1873, 734; resigns 1876, 206; reappointed as Lector in Exegetical Theology, Sacred Philology, Biblical Criticism and Hermeneutics. 1875, 335; accepts on certain conditions, 1876, 404, 529; resigns, 1885, 619, 743.

BEEBE, HANNAH O. Gives \$408 to Disabled Ministers' Fund; \$300 to Widows' Fund, 1893, 714, 803, 805. Balance, to Dis. Mins. Fund, \$70. 1898, 19, 139.

BEEKMAN, GERARD. Died, July, 1833. Left \$500 for establishment of S. Ss. in the Valley of the Mississippi. See extract of will. Paid to the Board of Missions. 1837, 8, 9.

BEEKMAN, GERARD. Makes gifts to New Brunswick Seminary Museum. 1904, 649.

BELGIC CONFESSION OF FAITH. The oldest Standard of Doctrine of the Reformed Church of Holland. It was first written in 1559, by Guido de Bres, a native of Belgium. In 1566 the Reformed elements adopted this Symbol as their rallying cry, after certain verbal changes, and the shortening of Art. 16 on Election. It was intended as a "Symbol of Accord," and not as an authoritative Rule of Faith, which was the Word of God alone. It was subscribed to by the ministers present at the Synod of Embden, 1571, and thus it began to give unity to the scattered elements of the Reformation in Holland. The adoption was reaffirmed by succeeding Synods in 1576, 1579, 1581, and it was finally adopted at the Synod of Dort, 1618-19. It was acknowledged as one of the Standards, by the Reformed Dutch Church in America, 1771, p. 9; and formally adopted as a part of the Constitution, 1791, 217, 218; 1792, 235-6.

The Topics treated in this Confession are as follows:

CONFESSION OF FAITH.

ARTICLE.

- I. One only God,
- II. By what means God is made known unto us,
- III. Of the written word of God,
- IV. Canonical books of the Holy Scriptures,
- V. From whence the Holy Scriptures derive their dignity and authority,
- VI. The difference between the canonical and apocryphal books.
- VII. The sufficiency of the Holy Scriptures to be the only rule of faith,
- VIII. That God is one in essence, nevertheless distinguished in three persons,
- IX. The proof of the Trinity of persons,
- X. Jesus Christ is true and eternal God,
- XI. The Holy Ghost is true and eternal God,
- XII. Of the Creation,
- XIII. Of Divine Providence,
- XIV. Creation and Fall of Man, and his incapacity to perform what is truly good,
- XV. Original Sin,
- XVI. Eternal election,

- XVII. Man's Recovery,
 XVIII. Incarnation of Jesus Christ,
 XIX. Union and distinction of the two natures in the person of Christ,
 XX. God hath manifested his righteousness and mercy in Christ,
 XXI. Satisfaction of Christ, our only High Priest, for us,
 XXII. Justification through faith in Christ,
 XXIII. Our justification consists in the forgiveness of sin, and the imputation of Christ's righteousness,
 XXIV. Sanctification and good Works,
 XXV. The ceremonial Law abolished,
 XXVI. Christ's Intercession,
 XXVII. The Catholic Church,
 XXVIII. Every one is bound to join the true Church,
 XXIX. Marks of the true Church, and wherein she differs from the false Church,
 XXX. Government and Offices in the Church,
 XXXI. Of Ministers, Elders, and Deacons,
 XXXII. Order and Discipline of the Church,
 XXXIII. Of Sacraments,
 XXXIV. Baptism,
 XXXV. The Lord's Supper,
 XXXVI. Of Magistrates,
 XXXVII. Of the last Judgment.

The rules of Church Government adopted at the Synod of Dort, 1619, required Ministers and Teachers of Theology to subscribe this Confession, 1619, Art. 53; and also Schoolmasters must subscribe the same, or the Heidelberg Catechism, 1619, 54. In the Constitution of 1792 it was acknowledged that school teachers' subscriptions thereto could not be enforced in America, 1792, Art. 56. In the Reformed Church in America, Ministers and Candidates for the Ministry are required to subscribe to this Confession; Constitution of 1874, Arts. 6, 12; (of 1833, Arts. 6, 12; of 1792, Arts. 5, 11;) also Professors of Theology; Constit. of 1874, Art. 24; (of 1833, Art. 27; of 1792, Art. 22.)

The original Preface to the Belgic Confession is not printed in English editions. Several excellent and lengthy histories of this Confession have been printed from time to time in the Christian Intelligencer, by Rev. Drs. W. C. Brownlee, Messler, and others. Rev. Dr. Thomas DeWitt also wrote several shorter articles on the same. The subject is treated by Dr. A. P. Van Gieson in Centennial Discourses, 1870, 246; and by Dr. John B. Thompson, in same, page 311. See Hansen's Reformed Ch. in the Netherlands, Dr. T. W. Chambers also treated the topic exhaustively, in Presbyt. Rev., Jan., 1885.

Ordered to be printed in the Hymn Books, 1812, 424; Preaching must be in harmony with the Confession of Faith. Constit. of 1874, Art. 64.

A Tricentennial Celebration of the adoption of the Belgic Confession, 1503, by the Church of Holland proposed, 1862, 118, 178; second Sabbath of September, 1862 designated: "when all our churches be requested to hold a special service at their usual hour of morning worship, on which occasion every pastor be requested to preach a sermon appropriate to the commemoration of that historical event." 1862, 179.

BELIEVERS. Belg. Conf., Arts. 27, 28, 35; Heid. Cat., Quests. 1, 10-82; CANONS, i., 3, 4; ii., 7; and iv., 6, 12, 14; v., 9, 11, see Faith.

BENEFACTORS. See Systematic Beneficence.

BENEFICIARIES. In Constitution of 1619, Art. 19, we read: The congregations shall endeavor to raise public funds for the support of students in theology. [This is not alluded to in any subsequent revision of the Constitution.]—In the Covenant between Synod and Queens College, funds secured by the Trustees in New York state were to be mu-

tually for the Theological Professor, for needy students, and for a Library; 1807, 303, 305; collections for the Institution to be divided in same way, '12, 418, 429, 430, 432.—Proceeds from copyright of Hymn Books for students; '13, 17, 18. In 1814 the Van Bunschooten Bequest was made, (which see), but was not at once available; '14, 13; \$100 appropriated for, '14, 19; \$667 received for; 1815, 15, 17; agents appointed in every Classis to raise funds for Professors, students and a Library, '15, 42; Knox Fund (which see) given for students, but not at once available; '15, 43. Beneficiaries, leaving the Church within ten years, must repay. About \$400 now appropriated annually to students; '16, 11, 12; \$500 put at disposal of Bd. of Superintendents for this object; '17, 8, 44; Oct., '17, 9, 10; written obligations to repay, required, except from those on Van Bunschooten Fund; '18, 13, 32, 33, 52, 60. Many applications; \$1,315 had been appropriated; economy demanded; '19, 7, 11; beneficiaries must produce certificates from his Consistory of his necessity, '19, 40, 65, 66, 70; income of Van Bunschooten and Knox Funds becoming available; '19, 76, 77; Bd. of Direction to collect back moneys from students leaving the Church; '20, 16, 17, 40, 69; about \$800 now distributed; '21, 6, 7, 35; Synod begins to assign students to Van Bunschooten Fund, for their whole course, '21, 55; '22, 7, 39, 63; '23, 13, 26; government of beneficiaries; must have certificates of character and attainments, and be subject to Bd. of Superintendents; '23, 42, 53; Classes to make special examinations of those applying; '24, 10, 54; '25, 17, 33, 34; Committees appointed in all the Classes to raise funds for; Oct., '25, 29, 31; the Classes requested to establish "Education Societies" within their bounds, for raising moneys for; '26, 52; '27, 15, 71. First Scholarship given for students, \$2500, by Isaac Heyer; '28, 30. See Scholarships. Board of Education founded by private parties; '28, 131; Beneficiaries on Van Bunschooten and Knox Funds limited to \$90; '29, 193; raised to \$100; '30, 278, 288; to pay half tuition fees; '30, 281; representative of Bd. of Education to confer with the students; '30, 292.

Rules for Beneficiaries made by Synod's Bd. of Education; '32, 71-73; if supported by others, still to be under Bd. of Education; '34, 298; if examined by their Classis, need not be re-examined by Board, '36, 468. See Education, Board of.

BENEFICIARY ENDOWMENTS OR FUNDS; called also Educational Funds; (altho' this latter title is sometimes wrongly applied to Professorial Funds). These Beneficiary Funds in 1850, had reached the sum of \$56,000, assisting 32 students; in 1900, they amounted to more than \$300,000; 1900, 814, 819.

BENEVOLENCE. First form, Alms for the poor; see also Deacons; also for needy students; see Beneficiaries. Collections for missionaries to the Indians began to be taken up a little before the Revolution; also for Foreign Missions, especially after 1796. The first "Committee on Missions" was the Classis of Albany, which see; but the first Standing Committee on Missions, in General Synod, was appointed in 1806, 354, altho' Special Synodical Committees had arranged for missionary tours of ministers from 1786, 150, onward. In 1796 the New York Missionary Society was formed, and there speedily followed a succession of Benevolent Societies and Boards, for carrying on the great work of the Christian Church. See Boards, Benevolent. Through these the benevolence of the Church has been largely developed.

In 1829, 209, 210, a new Lemma or Article was introduced in the Minutes of Gen. Synod, called "Benevolent and Religious Institutions," and under this has generally been presented the action of Synod in reference to all the great Union Benevolent Societies. See Classical Questions; Beneficiaries; Apportionments. Questions now began to be asked as to whether the churches had attended to its duties of benevolence, 1813, 30;

1845, 510; and these questions were incorporated in the Constitution, 1874, Art. 64, (7).

Before there were any Corresponding Secretaries of Boards, Pastoral Agencies existed, by which the causes of Education, and Domestic and Foreign Missions were presented by neighboring pastors, and collections taken;

Resolved, That in the judgment of this Synod all pastors and consistories are under solemn obligation to the Church, and those looking to her for aid, to carry out faithfully, and in the most efficient way practicable, this arrangement for meeting the calls of our benevolent operations.

Resolved, That this Synod highly approve and commend to the churches, as one of the most efficient means of collecting the charities of the Church, the plan of dividing each congregation into sections, and appointing persons (both males and females) to call upon every member in each section, periodically, for contributions to benevolent objects. Sept., 1841, 29, 30.

Resolved, That the different Classes be directed to have a Lemma called "Benevolent Institutions," and that at every annual meeting of the Classes, each minister and elder shall be interrogated whether they have taken up the several collections recommended by General Synod, and make a record of the same. 1845, 510.

Resolved, That it be enjoined upon pastors and consistories of churches to give increased attention to the cultivation of this grace, [Benevolence], in which they ought to abound; that all proper efforts should be promptly, systematically and perseveringly made to raise the actual beneficence of all the churches to the scriptural standard. 1860, 572.

Resolved, That the Classes be urged to take such steps as shall insure that the claims of all our Boards be statedly presented to each of the churches under their care, and collections taken for them.

Resolved, That the several Classes be and are hereby requested to suggest to their churches to prepare a programme of the different objects of benevolence as recommended by the General Synod, and specify and adopt as a standing rule, certain Sabbaths when these contributions shall be annually made. 1862, 212.

Resolved, That the practice of systematic benevolence is an important part of the early training of youth, and should be especially inculcated from the pulpit as one of the best exponents of Christian character. 1865, 636.

Resolved, That the Secretaries of the benevolent Boards of this Church be directed to report to General Synod, each year, the names of all churches, with the names of the pastors, that have not contributed to the funds of their respective Boards for two years consecutively. 1868, 501.

Resolved, That it is the duty of every settled minister, and of every Consistory where there is no settled pastor, to see to it that the collections ordered by Synod are regularly taken up in the churches under their care. 1868, 504.

Resolved, That Synod affectionately calls the attention of our Classes to the small proportion of benevolent contributions given to our own Boards, as compared with the gross amount reported, and request them to use their influence as may seem to them best adapted to secure a change in this respect. 1868, 505.

See SYSTEMATIC BENEVOLENCE.

BENEVOLENCE, CLASSICAL BOARD OF. See Classical Bd. of Benevolence.

BENEVOLENT AND RELIGIOUS INSTITUTIONS. New Lemma, under this name, introduced. 1820, 209, 210.

BENEVOLENT BOARDS. See under Education, Domestic Missions, Foreign Missions, Publication, Direction, etc.

BENEVOLENT CONTRIBUTIONS. See OFFERINGS.

BENEVOLENT FUNDS. In an elaborate "Statement" of the finances of the Synod, the Board of Corporation argues that only the Parochial School Fund and the Disabled Ministers' Fund can be strictly classed as Benevolent Funds; that the Church as such, is not a Charitable Institution, but a Religious Incorporation, for the administration, on business principles, of the other funds. 1873, 652; the whole report, 650-665.

BENEVOLENT INSTITUTIONS. A Standing Committee on, appointed. 1879, 320-1.

BENEVOLENT OPERATIONS OF THE CHURCH. Committee on Nominations directed to present names, from which Synod may annually choose preachers on "Benevolent Operations of the Church"; 1860, 581. This was continued until 1880.

BENEVOLENT SOCIETIES. See American Bible Society; Am. Board of Commissioners for Foreign Missions; Am. Colonization Society; Am. Education Soc.; Am. Missionary Register; Am. Peace Soc.; Am. Protestant Soc.; Am. Sabbath Union; Am. Seaman's Friend Soc.; Am. Soc. for Ameliorating the Condition of the Jews; Am. Soc. for Colonizing Free People of Color; Am. Sunday School Union; Am. Temperance Society; Am. Tract Society; the National Temperance Soc. and Publication House; see also under Benevolence; Boards, Benevolent.

Your committee notice with consternation that the tendency of Synod to open the door to discussion of the very interesting work of the multitudinous societies which increase and abound in this age of organizations for advancing the interests of every imaginable object, is making serious inroads in the time that Synod needs for the thoughtful and deliberate consideration of those serious questions that are vitally important to our growth and increase as a Denomination, and the following additional Lemma is submitted:

Resolved, That Representatives of all societies and organizations not directly connected with the Reformed Church in America (except corresponding delegates of other ecclesiastical bodies) who may desire to personally address the Synod in behalf of the causes they represent, be permitted to do so, at the convenience of the Synod, during the Friday or Saturday of the opening week of Synod's session, and not upon any other day. 1897, 697-8.

BENEVOLENT SOCIETIES. Art. 17 of Minutes of General Synod since 1888; before that, Art. 16.

BERACHAH SCHOLARSHIP. \$1,279.67, Held by the Bd. of Education. 1903.

BEREAN SCHOLARSHIP. \$2,000 to Bd. of Education, 1890.

BEREAN SOCIETY. Organized in New Brunswick Seminary in 1811, for the study and development of Missions. In 1820 name changed to "SOCIETY OF INQUIRY," which see.

BERG, JOSEPH F., (Rev. Dr.), Corresponding Delegate from the German Refd. Church, 1839, 225; joins the Refd. Dutch Church; his "Protestant Review" commended to the churches, '52, 286; elected Adressor of Synod, '53, 294; preaches opening sermon before Synod, '54, 387; preaches Missionary Sermon before Synod, '54, 472; elected Professor of Didactic and Polemic Theology in New Brunswick Seminary, '61, 82-3; desires to be relieved from duties in Rutgers College, '65, 550, 627-8; his residence, 631; '67, 272; '68, 417; '69, 580; his death on July 20, 1871. See Sept., 1871, 9, 10.

BERGEN, CLASSIS OF. Formed, by Gen. Synod dividing the Classis of Hackensack into the Classes of Bergen and Paramus, in 1800, p. 302.

It was then made to include the nine churches of Schraalenberg, Hackensack, Second River, Bergen, Horseneck, Pompton, English Neighborhood, Ponds, Boonton. In 1839 the Classis of Passaic was set off; in 1872, the Classis of Newark; in 1873, the Classis of South Bergen. See Taylor's Annals of Classis of Bergen, 1857, 244, also Hist. of Classis of Paramus.

BERGEN COUNTY TURNPIKE STOCK. See Eltinge.

BERGEN, ISAAC E. Scholarship of \$2,000, to Bd. of Education; 1892.

BERGEN, JOHN T., (Rev. Dr.). Elected Prof. of Ethics and Evidences of Christianity in Hope College; 1896, 358.

BERRY, CHS. A. (Rev. Dr.). Delegate from National Council of Evangelical Free Churches of England, to the American Churches, in the interests of International Arbitration; 1898, 160-1.

BERRY, J. ROMEYN, (Rev. Dr.). President of General Synod, 1890. Often on important Committees.

BERRY, RACHEL, (Mrs.). Bequeaths \$1,000 (less \$60 income tax,) for maintenance and support of Foreign Missions; 1864, 553, 557.

BETHUNE, GEORGE W. President of General Synod, 1839; elected Prof. of Ecc. Hist., Ch. Gov. and Pastoral Theology, New Brunswick Sem.; declines; Oct., '57, 258-9; requested to deliver lectures on Pulpit Eloquence, '57, 260; 1858, 328-9; report on same, 338-341; final report, '59, 450; (1867, 255); his death, '62, 145; bequest to New Brunswick Seminary of his Library on certain conditions, '63, 251; accepted on said conditions, 330-1; reports on the bequest, '64, 506; '65, 548, 627; gift of marble bust of, by Mrs. Bethune; placed in Library, '66, 10, 98; '72, 593; Bethune Memorial Church in Philadelphia recommended to the benefactions of the churches, '60, 664; gift of mosaic portrait of, by Bethune Memorial Church; placed in Sage Library; '97, 610, 621; 1898, 153-4.

BETTING. See Amusements.

BEZA, THEODORE. Commemoration of the 300th anniversary of his death recommended on first Sabbath of Nov., 1905.—1905, 145.

BIBLE. Belgic Conf., Arts. 3-7. These Articles treat of the Inspiration, Canon, Authority, and Sufficiency of Scripture, as the only Rule of Faith.

REPRINTING OF THE WORD OF GOD.

The Rev. Prof. Livingston presented at the table of this Rev. Body a resolution, with an accompanying friendly letter from a certain committee of ministers of the associated churches of the State of Massachusetts, desiring us with them, by writing or otherwise, to request that the Congress of the United States of this country, seeing the Holy Bible is beginning to be reprinted in America in the English language, it may please Congress, by the employment of the most suitable means, to provide that such printing of the Word of God be executed with all fidelity and care, and under proper oversight. The Rev. Synod thereupon ordained to appoint a committee to ascertain whether the Rev. Brethren of the two Synods in correspondence with us have received a like letter, in order, provided the same have received and acceded to the request therein contained, to co-operate with them on the subject; at all events, the Rev. Professor is requested in the most friendly and speedy manner to answer said letter. The ministers in New York are furthermore named as a committee on the subject. 1799, 209.

[As early as 1777, in the heat of the war, Congress considered the matter of either importing type and paper for the printing of the Bible, or of importing Bibles from Holland and Scotland. It was estimated that type and paper for an edition of 30,000 Bibles would cost £10,272. Congress finally resolved to import 20,000 Bibles. In 1782 was published the first American edition of the English Bible. A Memorial on the sub-

ject by Aitkin, the publisher, was presented to Congress in 1781. Action of Congress in their Journal, Sept. 12, 1782. The publisher was authorized to use the Congressional recommendation.

In 1789 Matthew Carey, editor of "The American Museum," announced therein on Jan. 26, 1789, that he intended to publish the Douai Bible, in numbers, in that Magazine. The work was begun on Dec. 12, 1789, but soon relinquished. Then Challoner's Revision of the Douai Bible of the edition of 1763-4, was issued in two volumes, 4to., Dec., 1790, by Carey, Stewart and Co., of Philadelphia; and hence, probably, the anxiety above manifested by the Synod, about the issue of correct editions of the Bible. Editions of the A. V. multiplied rapidly, after 1791. The Douai Bible of 1805, was long considered the first edition of that version in America, until Mr. Shea recently brought out the fact of an earlier edition, in his life of Archbishop Carroll, p. 374.] See American Bible Society.

Resolved, That it be recommended to each pastor to preach on the subject of the "Bible, as the only infallible Rule of faith and practice; 1843, 278.

When the Revised Version of the New Testament appeared, the Synod took the following action:

In view of the importance of the revision of the authorized version of the Scriptures which has recently been issued—

Resolved, That the President, Adressor and Stated Clerk of this body, together with Professors Woodbridge and Demarest, President Campbell and Dr. John Forsyth, be a committee to consider the merits of the revision and report to the next General Synod whether it be wise and expedient for the Church to recommend it to the people for use in public and private worship. 1881, 789.

No report appears. On the completion of the Revision:

Whereas, The revision of the English Bible, which has been in progress for fifteen years is now completed, and the book is published, therefore

Resolved, That John Forsyth, D.D., Prof. D.D. Demarest, D.D., President M. E. Gates, Ph.D., M. H. Hutton, D.D., A. P. Van Geison, D.D., and E. A. Collier, D.D., be a Committee to examine the book and report to the next Synod whether it be wise and expedient for this body to recommend the same for use in public worship or private, or in both. 1885, 778-9.

The Committee reported, and their report was adopted:

That they have carefully considered the subject referred to them. While we recognize the merits of the Revised Version as giving in many places a more exact rendering of the original Scriptures than the one now in use, and therefore well worthy to be studied by our ministers and people, we are of the opinion that the time has not yet come for such a Synodical recommendation of it as a whole, as the resolution appointing the Committee would seem to contemplate.

As we are informed there has been up to this time no action in regard to the Revised Version by the Anglican Convocation of Canterbury—the body with which the Revision movement originated. We are also told, by one of the Revisers, that it is possible that the Convocation may refer the work back to the Companies of Revisers for specific modifications, or for a final standard edition.

We also learn that there are still some important unadjusted differences between the English and the American companies. The latter have resolved to keep up their organization and to continue their work by perfecting their Appendix. When finally matured, it is to be sent to the English University presses for such use as they may choose to make of it. But whatever its fate in England, it will be in some way utilized for an American Standard Edition of the Revised Version. Under these circumstances we think that our proper course is to wait the issue of events

before there is any formal Synodical action on the subject. At the same time we deem that it would be quite proper for Synod to urge all our ministers and all our members, who are familiar with original languages of Scripture, to make the Revised Version as it now is, or as it may be modified hereafter, the subject of careful study, so that when the proper time arrives for Synodical action, the voice of the General Synod will be substantially the voice of our whole Church.

Meanwhile, as we are not aware of any act of General Synod requiring the exclusive use of our present version in the public services of the Church, your Committee are of opinion that our pastors are at perfect liberty to make such use of the Revised Version, in the pulpit, or elsewhere, as they may deem proper. 1886, 202.

In 1892, the Classis of New York urged Synod to interest itself in behalf of the sale of the Revised Version in depositories of the American Bible Society. Synod considered such action unnecessary. 1892, 368.—See Bible in the Public School.

BIBLE CLASSES. Formation of, recommended to Pastors, 1824, 33; much attention given to, '34, 269; well-sustained, '35, 373; and frequently alluded to, as one of the most efficient means of success in Gospel labors, in succeeding reports on the State of Religion.

BIBLE HOUSE, THE. Completed in 1852; Synod invited to visit, and examine its presses, machinery, bindery, etc. Invitation accepted. Oct., 1855, 25.

BIBLE IN THE PUBLIC SCHOOLS. See Public Schools.

BIBLE MANUAL. The Particular Synod of Albany requested that there should be prepared a System of Bible Questions. 1841, 491; design; to comprise a historical and chronological arrangement of the Bible, together with a comprehensive and well-arranged system of Bible Questions. Rev. Dr. Isaac Ferris was requested to prepare such a Manual, '41, 494.—In '43, 157. Dr. Ferris wished to resign his appointment, but Synod associated Rev. Dr. T. M. Strong with him. '43, 157-8.—Report: Proposed that the plan should comprise three series: one of a general character, and very simple, on the historical Scriptures, for juveniles; a second, more advanced, for the next grade of Sunday scholars; the third, for Pastors' Bible Classes. The first series was ready to the close of the Gospel history—149 lessons; for the second, after careful examination, they recommend that Synod adopt the "Union Questions," of the Am. S. S. Union; the third series they hope to have ready next year. This report was adopted. 1844, 353, and referred to S. S. Bd. to publish.

BIBLE QUESTIONS. While very valuable, not to be used to the neglect of the Catechisms of the Church. 1830, 278. See Bible Manual.

BIBLICAL CRITICISM. Fuller instruction in, needed, 1884, 418.

BIBLICAL INSTRUCTION. See Bible Manual. Synod emphasized importance of instruction directly from the Bible as a text-book. 1860, 80.

BIBLICAL INTRODUCTION. Fuller instruction in, needed, 1884, 418.

BIBLICAL LITERATURE. Chair of, so named, 1868, 417.

BIBLICAL MUSEUM. The Committee of Co-operation with the Professors on the Sage Library, authorized to establish a Biblical Museum, 1877, 713. See Museum.

BIBLICAL THEOLOGY. Suggestion of a Professorship of, 1888, 545.

BIBLICAL THEOLOGY AND SACRED HISTORY. If funds allow, provision to be made for special instruction in 1904, 668; money appropriated therefor, by Board of Education; committee, conditionally appointed to select a temporary instructor in, 1905, 57, 58.

BIBLIOGRAPHY OF R. C. A. The Committee on the selection of books for the Sage Library, appointed 1875, 326, issued the following Circular:

BIBLIOGRAPHY OF THE REFORMED (DUTCH) CHURCH.

OUR THEOLOGICAL SEMINARY.

The General Synod, at its last session, strongly recommended the proposed plan of collecting all the publications issued by the ministers or members of our church. A first step to the accomplishment of this object was the preparation of a Bibliography. This has been approximately completed, and its publication begun in the Christian Intelligencer. The amount of material proves to be much larger than was anticipated, and it has seemed best to adopt a more systematic plan in order to reach the end, and also to include whatever relates to the ecclesiastical history of the Dutch colonists or more recent settlers.

Accordingly the Committee on the Seminary Library determined to send out this circular to ministers and laymen, asking their co-operation in the following methods:

1. To prepare a list in chronological order of their own publications, whether volumes or pamphlets, important articles in Reviews, magazines or newspapers, or Reports in the Minutes of Synod. References to important unpublished MSS. are also desired.

2. To make a similar list of the publications of any of our deceased ministers or laymen, or to suggest where they may be found.

3. To refer the Committee to any printed matter which throws light upon the history of our church.

4. To send copies of any of these which they have and can spare to the Rev. Dr. Chambers, Synod's Rooms, N. Y., for the Library of our Seminary at New Brunswick.

It need hardly be said that an adequate history of our church cannot be prepared until a complete index to all its literature has been made, and the greater part of this material actually brought together. It is expected that the Bibliography now issued piece-meal in a newspaper, will hereafter be published in pamphlet form.

It may be added as an item of information that several hundred Dutch letters, being the official correspondence of the Colonial churches with the Classis of Amsterdam, as well as a couple of important historical Dutch volumes, relating to our early ecclesiastical history, are now in course of translation. May we not hope that some good brother will furnish means for their publication?

Communications in reference to the Bibliography may be addressed to Rev. E. T. Corwin, Millstone, N. J., who has special charge of this department of the committee's work.

T. W. CHAMBERS,
C. D. HARTRANFT,
E. T. CORWIN,

*Library Committee,
in conjunction
with the Professors.*

This Bibliography published in the Intelligencer for several months, in 1876, from A to G., was finally incorporated in 3rd and 4th editions of the Manual, so far as the publications of the ministers were concerned. That portion of the Bibliography published in the Intelligencer, included the writings of the laymen of the Church, the names being arranged alphabetically from A to G.

BIENNIAL SESSIONS. A proposition to appoint a committee to report on expediency of Biennial Sessions of Gen. Synod. Laid on Table. 1877, 735. Taken up, but the change not considered advisable. 1878, 99, 100.

BIOGRAPHY. See Corwin's Manuals of Refd. Ch. in America, especially 4th ed., 1902. In 3rd ed., 1879, the names of ministers of German Refd. Ch., down to 1792 are included. See also Necrology.

BISHOP, DAVID. Gives four lots, for Seminary Plot (for erection of Hertzog Hall. Oct., 1855, 10, 18. His death, 1876, 401.

BISHOP, GEORGE S. (Rev. Dr.). Appointed delegate to Christian Reifd. Ch. of the Netherlands, 1882, 65; elected Vedder Lecturer for 1886; 1884, 533; Lectures delivered, 1886, 59; President of General Synod, 1899. Chairman of Committee on State of the Church, 1900.

BISHOP, THE UNIVERSAL. Christ, the only Universal Bishop and Head of the Church. Belg. Conf. Art. 31.

BISHOPS. All ministers of the Gospel are equal in rank and authority, and all are Bishops in the Church. Constitutions of 1874, Art. 18; 1833, Art. 21; of 1792, Art. 18; in that of 1619, Art. 17, the word Bishop is not used, as there was no hierarchy among the Reformed Churches on the Continent; but the equality of all ministers is emphasized.

BLASPHEMY. Deserves suspension. Constitutions of 1874, 91; (of 1833, 102; of 1619, 80.)

BLAUVELT, GARRET J. Legacy of \$1,000; to Bd. of Domestic Missions.

BLAUVELT, ISAAC, (Rev.), President of the Provisional Synod, 1790, 204; Synod removes censure inflicted on him by Classis of Hackensack; May, 1792, 230; Classis appeals to Synod to review its own act; the appeal of the Classis sustained, Oct., 1792, 238-9; General Synod, (newly constituted), reverses the act of the [Provisional or Particular] Synod, in removing the censure of the Classis; 1794, 259; later appeal of Rev. Blauvelt, with cogent reasons, 1804, 326-7; report on the case, but nothing accomplished; finally restored to church membership, but not to the ministry, 1824, 8.

BLEECKER, JOHN N. Treas. of Com. of Missions; 1812, 402, 426, 441; 1815, 7; 1810, 7.

BLOIS, ERNEST. Scholarship of \$2,500 founded by Mrs. Hannah Maria Blois. 1867, 162.

BLOOD OF CHRIST. Belg. Conf., Art. 34; Heid. Cat., Quests. 70, 71; Canons, ii., 8, 9; v., 7.

BLOOMFIELD THEOLOGICAL SEMINARY. 1882, 30, 126; irregular applications of students from, to be received in New Brunswick Seminary.

BOARDING OF STUDENTS IN COMMONS, 1819, 11. Committee appointed to solicit funds to erect a building for this purpose; 1820, 193-4; or to buy a certain building, west of the College, for not more than \$2,300, '30, 283-4. Not successful; '31, 318; Committee to seek information of cost of board at other Institutions; Oct., '32, 136-8; favorable conditions as to cost of board; '33, 211; erection of a building still under consideration; '36, 506-7; ground may be leased, by Synod, in rear of College, for such a building; '36, 508; further considerations; '39, 280-1.

BOARD, MARY, (Mrs.). Gave note for \$10,000 to Dr. J. A. H. Cornell for repairs of Seminary Property at New Brunswick. Paid \$4,200 on said note, leaving balance of \$5,800 unpaid. Some interest has been paid on this balance. Believing it good, Board of Corporation advanced \$2,426.00 to Hertzog Hall Committee for repairs. Mrs. Board became financially unable to pay the balance (\$5,800) and asks for return of note. She has also paid \$3,000 to the increase of the Library, or \$7,200 in all. In view of her advanced age, and her perturbation of mind, Synod complied with her request. 1876, 406, 441; '77, 610.

BOARD OF AGENCY—in Particular Synod of Albany, to be continued and enlarged, 1827, 76; to be appointed by the (regular) Missionary Society, '28, 135; communication from, as to the enlargement of their powers, and the removal of the General Agent by the Missionary Society, 293-4; view of the Committee on their communication, 295; a second Board of Missions constituted at Albany, '30, 208; their report, '31, 375; ordered to be published, 383; certain resolutions, 2 and 3, of '30, 297-8,

respecting the constitution of the Bd. of Missions, rescinded, '31, 383; General Synod appoints a Board of Missions of its own, '31, 383-387. See Domestic Missions.

BOARD OF CORPORATION. This title to be inserted as a new Lemma, and as Article IV., taking the place of "Questorate," Art. XXI., 1820, 20. See next Article.

BOARD OF DIRECTION OF THE CORPORATION. This title substituted for that of Bd. of Corporation, in 1877, Art. IV.

BOARD OF MISSIONS—in the Particular Synod of Albany, 1830, 298. See Board of Agency; also, Albany, Classis of.

BOARDS OF SUPERINTENDENTS:

1. Of Arcot Theological Seminary, 1889; which see.
2. Of New Brunswick Theological Seminary, 1807; which see.
3. Of Rutgers College, 1825; which see.
4. Of Western Theological Seminary, 1867; which see.

BOARDS, BENEVOLENT, GENERAL: The following is a chronological list of the several Agencies, Boards, Funds or Societies, thro' which the R. C. A., or its members, have extensively operated. Some of these were of a union character, but in which there were always many members of R. C. A. Some Societies were formed by the members of the Church, without formal ecclesiastical action, and were subsequently adopted by the Synod; while some were formally organized by the Synod. The *starred Titles* are denominational Boards of R. C. A.

1. General Synod, at first, sent out ministers on horseback, on preaching tours, thro' New York State and Canada, and occasionally to more distant fields, as Virginia and Kentucky. (See the names of Jennings and Labagh, Peter, in Corwin's Manual.) 1786-1806.

2. New York Missionary Society, (consisting of individuals of the Reformed Dutch, Presbyterian and Baptist Churches,) for labors chiefly among the Indians; 1796-1816.

3. Northern Missionary Society, being a branch of No. 2. 1797-1830.

4.* Classis of Albany was formally made General Synod's Standing Committee on Missions: 1800-1806.

5.* General Synod appointed a new Standing Committee on Missions, consisting of 4 ministers and 4 elders; located at Albany, 1806-1819; operations chiefly in New York State and Canada; located in New York City, 1819-22, with operations in New York, New Jersey and Pennsylvania.

6. The American Board of Commissioners of Foreign Missions, 1810. The Reformed Dutch Church operated thro' this Board, 1826-57.

7.* The United Foreign Missionary Society, (Presbyterian and Refd. Dutch Churches), 1816-26.

8. The American Bible Society, 1816.

9. The American Colonization Society, 1817.

10.* The Board of Direction of the Corporation of Reformed Church in America, 1819. Manages the Benevolent Agencies of the Widows' Fund, and the Disabled Ministers' Fund; and as the Agency of General Synod has charge of the Professorial Endowments, certain of the Scholarships and other Educational Funds. Incorporated, 1819.

11.* The Missionary Society of the Reformed Dutch Church, 1822-32. See Domestic Missions.

12. The American Sunday School Union, 1824.

13. The American Tract Society, 1825.

14. The Am. Seamen's Friends' Society, 1826.

15. Sunday School Union of R. D. C., 1828-39, independent. Adopted by Gen. Synod, 1839.

See No. 22.

- 16.* Board of Education of R. D. C., 1828-32, independent. Adopted by Gen. Synod, 1832. Incorporated, 1862.
17. The City Missionary Society, 1820.
- 18.* The Northern Board of the Missionary Society of R. D. C. 1820-32. Called also Board of Agency; which see.
- 19.* The Board of Missions of R. D. C., 1832. From 1844, onward, called the Board of Domestic Missions. See No. 25. Incorporated, 1807.
- 20.* The Board of Foreign Missions of R. D. C., 1832-57. In co-operation with the American Board. See No. 27.
- 21.* The Widows' Fund, 1838. In charge of the Board of Direction of the Corporation. See No. 10.
- 22.* The Board of Sab. School Union of R. D. C., 1839-63, when it was abolished. See No. 15.
23. American and Foreign Christian Union, 1849.
- 24.* The Board of Publication, R. D. C., 1854. Incorporated 1855.
- 25.* The Church Building Fund, 1854. See No. 19.
- 26.* The Sustentation Fund, 1855. Called The Disabled Ministers' Fund after 1863. In charge of Board of Direction. See No. 10.
- 27.* Board of Foreign Missions of R. C. A., 1857. See No. 20. Incorporated, 1860.
28. Woman's Union Missionary Society, 1860. Incorporated . . .
- 29.* Woman's Board of Foreign Missions, R. C. A., 1875. Incorporated, 1802.
- 30.* Woman's Executive Committee [of Domestic Missions, R. C. A.], 1882.
31. American Sabbath Union, 1888.
32. The Arabian Mission, 1889. See No. 27. Incorporated, 1889.
- See each of these Societies under their respective titles.

BOARDS, DENOMINATIONAL: These were organized and exist under that general provision of the Constitution that the General Synod is 'to exercise a general superintendence over the spiritual interests and concerns of the whole Church'; Constitution of 1874, Art. 73; (of 1833, Art. 84; of 1792, Arts. 51, 52.) But the Constitution not being considered definite enough in these particulars, it was amended in 1901, by the following additional paragraph:

"To the General Synod also belong the power and duty to institute and organize such general agencies as shall best enable the church to fulfil the command of the Lord Jesus Christ by which he has enjoined on all His disciples the duty of teaching all nations and preaching the Gospel to every creature; to maintain, supervise and direct such agencies when erected in the conduct of missionary operations at home and abroad; and to recommend such methods in the churches as shall effectively sustain such agencies and tend to secure the largest possible dissemination of the gospel." Constitution of 1874, Art. 73.

The strictly Denominational Boards of R. C. A. are designated by an asterisk in the preceding Article.

See also the elaborate Review of the Boards and Agencies of the R. D. C., by the Committee on the "State of the Church," 1848, 308-324.

Resolved, That the Boards of Education, Foreign Missions, Domestic Missions, Sabbath School Union, and Publication, be and are hereby directed and authorized to present hereafter a printed annual report to the Synod; and that the expense of the same be paid out of the funds in their respective charge. 1854, 403. Rescinded, 1855, 619.

Resolved, That the several Boards of the Church be requested to hold their meetings on such days of the week as will give all the members an opportunity to attend; giving, when practicable, at least one week's notice through the Christian Intelligencer. 1855, 618.

Resolved, That the Corresponding Secretary and Treasurer of each of our Boards be ex-officio members of said Boards. 1857, 244.

Whereas, The communication of the Classis of New York indicates the existence of a misunderstanding upon the part of that Classis which the Synod feels it desirable to remove.

Resolved, That this Synod, in the formation of its Boards, and its recommendation of various charities to the several churches under its care, never has claimed to impose upon these churches, and the Classes in which they are embraced, an imperative obligation to contribute to such causes.

Resolved, That the Synod recognizes the unquestionable right of every Classis to express to the Synod its views of the feasibility and desirableness of every plan of Church action which the Synod may have adopted.

Resolved, That the Synod recognizes with pleasure the constant and generous contributions of the Classis of New York to the charities of our Church, and expresses its cordial hope that that Classis will, in time to come, hold the same place in its hearty co-operation with this Synod which it has in time past. 1856, 38, 39.

Resolved, That the financial year of the Board of Direction, and of the several other Boards under the charge of the Synod, terminate with the 30th of April of each year, and that the Treasurers make up their yearly accounts accordingly. 1859, 465.

Resolved, That the names of the officers and members of the several Boards of the Church be hereafter published annually in the Minutes of the General Synod. 1859, 465.

Resolved, That in all cases where a member of any one of our benevolent Boards shall fail to attend the stated meetings of such Board for a twelvemonth, continuously, such failure shall be deemed a resignation of his office, and the Board shall have liberty to fill his place by a new appointment for the unexpired term. 1860, 582.

Resolved, That the various Boards of our Church be requested, if practicable, to have their reports printed and ready for distribution at the opening of the meetings of Synod. 1860, 582.

Resolved, That the Reports of each of our Boards, when printed, be done up with the Minutes of Synod, and thus distributed through the churches. 1863, 345.

See Civil Legislation. 1875, 246-7; 1872, 486-7.

A paper relating to the consolidation of the Boards of the Church was presented by Elder James Anderson, and referred to a committee consisting of James Anderson, Wm. H. Van Orden, David Bingham, F. J. Hosford, and George Van Nostrand, to report to the next General Synod. 1878, 148.

This proposition is thoroughly discussed in a majority and minority report. 1879, 401-410. As a result, the minority report was adopted, with the following resolutions:

1. *Resolved*, That it is not expedient to make any changes in the corporate organization of the benevolent Boards of the denomination.

2. *Resolved*, That the same attention as heretofore given, be faithfully continued by the Boards, with the purpose of reducing expenses, as far as may be compatible with the best interests of the objects they represent. 1879, 407.

1. *Resolved*, That this General Synod hereby expresses its hearty confidence in the administration of the benevolent affairs of the Church by the respective Boards, and commends them to the confidence and generous and constant co-operation of the Churches. 1879, 409.

Resolved, That it is desirable to have four members elected to each Board who are not retiring members of that Board.—The S. C. to bring this resolution to the attention of Committee on Nominations. 1885, 778.

Your Committee recommend the following action which pertains to the order and method of business:

Resolved, That hereafter the nominations to fill vacancies in the several Boards of the Church be made by the Synod's Standing Committee on the respective Boards.

Resolved, That the persons nominated by the Committees on the several Boards to fill the vacancies in the same, and those nominated by the Committee on Correspondence shall, on the Synod's confirming the respective nominations, be considered elected. 1886, 205.

BODY AND BLOOD OF CHRIST. Belg. Conf., Art. 35; Heid. Cat., Quests. 76-78.

BOGARDUS, MARY A. Gives \$3,000 for "James W. Bogardus Scholarship." 1893, 714.

BOGARDUS, WILLIAM. President of the Board of Direction, 1882-7.

BOGART, JAS., JR. Gift toward Rutgers College Library, 1830, 281; gives \$200 for Indigent Students' Permanent Fund, 1828, 103, 107; passed into the general scholarship fund, '35, 424, '36, 453, 517. Adds \$1,500 to make a \$1,700 Scholarship, '38, 106-7, 163; makes his Scholarship \$2,000, '40, 336, 390, 392; wishes entire interest to go to one student, '43, 223, 228-9.—Founds the Jas. Bogart, Jr., Second Scholarship, of \$2,000, on conditions of orthodoxy, '50, 23, 70, 71; 1853, 367-8.

BOGGS, CHS. S., (Rear Admiral of U. S. Navy), gives an antique marble slab, with a Greek uncial inscription. 1872, 503. Deposited in basement of Sage Library.

BOHEMIAN REFORMED CHURCH. Communication from, concerning the Centennial of the Edict of Toleration in their land; with greetings. Synod sends regrets at not receiving the invitation in time to respond with hearty sympathy with them, in their brave struggle to sustain the cause of truth; with salutations. 1882, 65.

Dr. Chambers reported that he had received from R. D. C. \$633 for the Bohemian Fund of the Alliance of Refd. Chs. 1888, 490.

BONAR, JOHN, (Rev. Dr.). Letter from Free Ch. of Scotland, by; Oct., 1855, 12, 15; 1857, 151.

BOND OF TREASURER OF GENERAL SYNOD. Isaac Young, the Treas. of Gen. Synod, entered into bonds with two sureties approved by the Bd. of Corporation in the sum of \$5,000. 1828, 103.

Resolved, That the Treasurer of General Synod execute, every year to the General Synod, a bond for the faithful performance of his duties, in such amount and form, and with such sureties as shall be approved by the Board of Direction, 1893, 749.

BONDS to be required of Beneficiaries, to repay under certain conditions. See under Beneficiaries, 1816, 11, 12; 1818, 13, 60; 1820, 16, 17, 69; 1832, 72, 73.—Requirement of bonds, for repayment, to be discontinued, 1836, 499, 502.—Treasurer of Rutgers College directed to recover on certain bonds, forfeited by incumbents on the Van Bunschooten and Knox Funds, 1839, 283.—See again, under Beneficiaries, 1848.—

BOOKMAKING. See Gambling; Horse-racing.

BOOKS. See Approbation of Books.

BOOKS OF THE BIBLE. Belg. Conf., Art. 4.

BOOTH, EUGENE S. (Rev.) Missionary in Japan since 1879; visits America, 1886, 82; invited to sit with Synod, 207; presents a Shinto Shrine, 1897, 610, 621.

BORNEO MISSION. Borneo, a suitable field, 1838, 186-7; '39, 202-3; two missionary stations established; additional needs, '40, 414, 415; state of the Mission—'41, 470; privileges granted, '41, 470; missionaries concentrate at Pontianak; additional missionaries on the field; '42, 131-2; missions among the Dyaks, '43, 253-7; transfer of Revs. Doty and Pohlman to China, approved; '43, 257; letters from; Memorial of the Borneo Mission

to the Governor-General of Netherland, India, '44, 376; condition of the Mission, '44, 382-5; difficulties of, '45, 434; removal of Revs. Doty and Pohlman to China; position of the remaining missionaries in Borneo; 404-8; weakened conditioned of '46, '45, 84-85; '47, 189; Appeal for Borneo, '48, 285; no response; Sept., '48, 421-2; the Mission to be abandoned, '49, 500-1. See Corwin's Manual, 1902, 243-5.

BOSWORTH, ARABELLA M. Bequeaths \$1000. to Bd. of Domestic Missions to support a missionary for a time in Rush, Susquehanna Co., Pa. Oct., 1855, 10, 23, 24.

BOUDINOT, CATHARINE, (Mrs.) Gives \$500. toward the Permanent Fund. 1840, 336, 341.

BOUNDARIES OF CONGREGATIONS. After European precedents, Synodical legislation sometimes attempted to fix the boundaries of congregations. Oct. 1780, 80, 81; and this principle got into the Constitution of 1792, Art. 39, and was not yet eliminated in that of 1833, Art. 66. In the Revision of 1874 it was omitted.

BOXER MASSACRES IN CHINA. Allusions to, 1896, 391; 1900, 752, 917; 1901, pp. 1093, 1099, 1100, 1126.

BRADFORD, JOHN M. (Rev. Dr.) Appointed Stated Clerk of Gen. Synod, 1812; resigns, 1818, 40; President of General Synod, twice, 1814, 1819; appeals from decision of Particular Synod of Albany, 1821, 45; action of Gen. Synod, 46, 47; his case referred to Gen. Synod, 1822, 53, 55; does not prosecute his appeals, 55.

BRAZIL, PRESBYTERIAN CHURCHES IN. Rev. Geo. W. Chamberlain delegate from; addressed Synod, request that delegates be sent to the convention organizing the Synod of Brazil, Aug. 30, 1888. Appointed, 1888, 614; greetings sent; reply, 1889, 837. The appointment of delegates to attend the Triennial Synod of Brazil in 1891, deferred until 1890, 1889, 841. No action in 1890.

BREAD AND WINE. Belg. Conf., Art. 35; Heid. Cat., Quests. 78-80.

BRETT, CORNELIUS, (Rev. Dr.). President of General Synod, 1893.

BRINKERHOFF, JANE, (Miss). Gives \$5,000 for Scholarships. 1883, 221, 245.

BRINKERHOFF, RICHARD. Business Agent of Board of Publication, 1876-1901, died Jan. 10, 1901, 1110.

BRODHEAD, ISAAC. Gives \$1,000 for bed in Ranipetti Hospital.

BRODHEAD, JACOB, (Rev. Dr.). President of General Synod twice, 1816, 1825; minute on his death, Oct., 1855, 617, 618.

BRODHEAD, JOHN ROMEYN. Synod thanks him for the documents and transcripts secured by him from the Classis of Amsterdam, 1842, 143; Dr. Thos. DeWitt's references to him, in his report on the early documents of the Church; had requested him to examine the Archives of Classis of Amsterdam, 1843, 273-4; presents to Gen. Synod a copy of his History of the State of New York, Vol. 1. 1853, 377; Synod thanks him for the care taken by him of the Amsterdam documents, for many years, 1866, 112.

BRODHEAD, SARAH A. Bequest of \$158.33, to Bd. of Education. See Report of Board, 1905, 10, 16.

BRONK, ROBERT, (Rev.). President of General Synod, 1835.

BROOME ST. CHURCH, NEW YORK CITY. Land given in 1824, on condition that the Church erected thereon should always remain a R. D. C.; else the property to go to Gen. Synod. Request of Consistory that Synod would unite with them in deed, to facilitate sale; 1854, 398, 467-8. Quit claim deed given; interest transferred to 34th St. Church. Request that Synod would join in mortgage to extent of \$25,000. Granted, 1860, 486-7, 555-6.—Consistory of, wish to convey 34th St. Church to Collegiate

Church to liquidate mortgage thereon, if General Synod will waive its claim. Granted. 1895, 16, 132-4. Deed of Synod, 134-5.

BROTHERHOOD OF ANDREW AND PHILIP. Organized at Reading, Pa., May, 1888.

The more recent organization, the Brotherhood of Andrew and Philip, has at present 23 chapters in our denomination, with a membership of about 500. To quote from its constitution: "The sole object of the Brotherhood is the spread of Christ's kingdom among young men." One of its enthusiastic officers in our own church writes: "In general character it is a small Y. M. C. A. inside and for the local church under direction of the pastor." 1895, 99; 1896, 379, 593; 1897, 778; 1899, 430, 578; 1900, 825.

Resolved, That General Synod recognizes the value of the Brotherhood of Andrew and Philip in its work among men and boys, and recommends the Brotherhood Star as a lesson help for Young Men's Bible Classes. 1900, 785.

Whereas, the Brotherhood of Andrew and Philip is represented in many of our churches, and whereas, it seems to be the only organization which works for the winning of men,

Therefore, *Resolved*, That we urge our Pastors to inquire into its workings, and, where it may be expedient, to start chapters of this simple and scriptural organization. 1901, 1071, 1133. 1902, 89, 90.

BROUWER, CORNELIUS, (REV.). Stated Clerk of General Synod, 1800-1806.

BROUWER, JOHN I. Treasurer of Bd. of Direction of Corporation, 1858-79.

BROWN, SAMUEL R. (REV. DR.). Missionary to Japan, 1859. See name in Manual.

BROWNLEE, KATHARINE B., MEMORIAL. A gift of \$2,000 to Bd. of Domestic Missions.

BROWNLEE, WILLIAM C. (REV. DR.). Appointed Prof. of Languages at Rutgers College; resigns, to settle in New York, 1826, 50; appointed to preach Annual Missionary Sermon, 1827, 74; delegate to Gen. Assembly, 1829, 179; requested to edit and publish Rev. Dr. Livingston's Theological Lectures, 1832, 23; discharged from that duty, Oct., 1832, 100; appointed delegate to General Assembly, 1837, 29; addresses the Synod on the subject of Romanism, 1837, 60; again requested to preach a sermon on Romanism, 1842, 143; President of General Synod, 1843; preaches another sermon on Romanism, 1843, 277; see "Magazine of R. D. C."

BROWN'S CATHECHISM. This was composed 1764 by Rev. Dr. John Brown, of Haddington, Scotland. Largely used in the R. D. C. for many years; but ultimately led to the Constitutional Amendment, 1874, Art. 81. 1889, 830.

BRUNSWICK, ILL., CHURCH OF. Complaints of Presbytery of Peoria, for receiving Church of Brunswick under its care. 1849, 440, 457-8; General Synod's right in the property, 1850, 20, 21, 37, 38; legality of transfer of property from one denomination to another, 1851, 143-4; Agents appointed to take possession of the property for Synod, 1852, 214; 274; offer to purchase, 1855, 517, 595, the property sold, 1856, 40, 101; 1857, 135-6.

BRUNSWICK, PARTICULAR BODY OF. 1771, 10, 14; 1772, 25. See **NEW BRUNSWICK, CLASSIS OF.**

BRUSH, WM., (REV.), SCHOLARSHIP. \$2,000 for Hope College and Seminary, held by Board of Education. 1801; gives \$1,500 for Scholarship in Arcot Seminary, 1804, 18, 52; and \$500 more, making the Arcot Scholarship, \$2,000. 1806, 289, 322.

BRUSH MEMORIAL FUND. \$3,000 for students preparing for ministry in Rutgers College and New Brunswick Seminary, 1883.

- BUFFALO, CHURCH OF. 1839, 251; 1840, 413, 414. See Manual, 944.
- BUILDING FUND. See Church Building Fund.
- BUILDING FUND. \$12,000 received from sale of Rutgers College. To be used for Professorial Residences. 1865, 569.
- BULLETIN, THE. Commended, 1894, 120-1; after 17 months' issue, discontinued. 1895, 124.
- BURGESS, MARGARET, (Mrs.). Endows a Scholarship, 1835, 405, 414; 1836, 497; \$1,700, 1837, 16.
- BURIAL OF CHRIST. Heid. Cat. Quests. 23, 41.
- BURNS, JAS. C. (Rev. Dr.). Delegate of Free Church of Scotland; 1874, 76.
- BURROUGHS, CHARLES. Gives \$250 for Disabled Ministers. 1876, 405.
- BUSHNELL, ILL. \$1,000 given to, from Church Building Fund. 1863, 253.
- BUSINESS AGENTS. See Bd. of Publication.
- BUSSING, JOHN S. Treasurer of Bd. of Dom. Missions, since 1885; member of Standing Committee on Seminary Grounds and Property since 1899. Thanks of Synod given him for his admirable "Historical Sketch, prepared and published at his own expense, in the interest of Domestic Missions, '96, 401; repeated resolutions of thanks for his generosity and valuable gifts to the New Brunswick Seminary, and improvement of the property; 1900, 687; '01, 1049; '02, 70; '04, 667-8; '05, 70, 117.
- BUTLER, THORNTON, (Rev.). Commissioner from the German Refd. Classis of North Carolina, which sought union with R. D. C. on account of Nevinism in German Church. 1855, 531.
- BY-LAWS OF THE BOARD OF DIRECTION OF THE CORPORATION. 1819, 48; 1827, 32-35, 39; see Corporation, Bd. of Direction of.
- CABMUS, RICHARD. Scholarship. Only \$1,751 realized for it. Allowed to accumulate to \$2,000. 1839, 205-6, 268; 1841, 510, 512; 1842, 57; 1844, 298.
- CALDERWOOD, HENRY, (Rev. Dr.). He and Rev. Dr. John Eadie, received as Corresponding Delegates from the United Presbyt. Ch. of Scotland. 1873, 668.
- CALLED, THE. Canons, i. 7; ii. 6; iii. and iv. 8, 10, 15; v. i, 8.
- CALL, FORM OF. There was no regular Form in Constitution of 1619. Before 1792, calls varied, in America, in their phraseology and requirements. (Several specimens given in Ecc. Records of New York.) In the Articles of the Cœtus, 1737, we find the following allusion:
- As to calls, whether from Holland or from particular congregations in these provinces, they shall be conducted according to the Church Orders; and where there is no minister, two *Consulenten* shall be employed. Henceforth, it shall be expressly stipulated in all calls that the minister shall belong to the Cœtus, and hold himself subject to it; and those congregations which have calls outstanding, are hereby bound to urge their ministers, when they arrive, to do the same. 1737, viii.
- In the Articles of Union, 1771, the following occurs:
- ARTICLE 25.—*Approval of Calls.*
- Upon this subject, it is determined that the decision respecting Calls upon candidates shall be made in connection with the final examination by the General Body [or Synod]; but, on account of the great need of the churches, those upon Ministers may be approved in the Particular Body [or Classis] to which the calling congregation belongs. 1771, 13. See Form of Call.

Since the Rev. Synod notice that some calls which are presented at this table do not specifically express the subordination of the congregations calling the ministers, and of the ministers called, to the established Classical and Synodic Bodies, which is yet, for weighty reasons, and especially the observance of uniformity in the calls, judged highly necessary, the Rev. Synod decree, that a commission be appointed to frame a general Form for calls, and present it to the next Synod, in accordance with which, when approved, calls shall hereafter be framed. As members of this commission the Rev. Messrs. Eilardus Westerlo, J. H. Livingston, and Hermanns Meyer are appointed. 1787, 155.

FORM OF CALLS.

The committee upon this subject brought to this table the form of a call, which being read and approved, was delivered by the Rev. Synod to the Committee on Church Order, to be placed by them among the Rules of our Church Government. 1790, 205. [For intermediate and final steps, see 1788, 178; 1780, 196; May, 1791, 215; Oct., 1791, 222; 1792, 239.] For the Form adopted in 1790, from which there has been no change, see Constitutions of 1792, Art. 30; of 1833, Art. 60; of 1874, Art. 53.

CALLS, APPROBATION OF. By the Constitution of 1792, the power was given to the Classes, equally with the Particular Synod, to approve all Calls, Arts. 30, 40, 47.—Henceforth limited to the Classes; Constit. 1833, Art. 66; of 1874, Art. 59. For list of Calls approved by the Cetus, 1747-1771, see Manual of 1902, p. 1047; of those approved by the General Body, or Provisional Synod, 1771-1796, see Manual, p. 1048.

CALLS, COMBINED. See Combined Calls.

CALL UPON A CANDIDATE. Concerning time allowed, for consideration of, and duty of accepting, if only one; see Consts. of 1619, Arts. 4, 5; of 1792, Arts. 9, 10; of 1833, Art. 10.—These things omitted in Constit. of 1874.

CALL UPON A MINISTER OR CANDIDATE. Constitution of 1874, Arts. 43, 51, 52, 57; (of 1833, Arts. 50, 58, 59, 64, 66; of 1792, Arts. 27, 29, 34, 35, 39; of 1619, Arts. 4, 5.)

CALL TO THE MINISTRY. Constit. of 1874, Art. 3; [of 1833, Art. 3; of 1792, Art. 1; of 1619, Arts. 3, 4.] Form of Ordination, 1st question: "Dost thou feel in thy heart that thou art lawfully called of God's Church, and therefore of God Himself, to this holy ministry?" See Ministers.

CALVIN, JOHN. Synod recommends the observance of "Reformation Day," in connection with the birth of John Knox, 1505; the death of Beza, 1505; and the birth of Calvin; a little later, 1509; on the first Sabbath in November. 1905, 145.

CAMPBELL, ALAN D. (Rev. Dr.). Elected Vedder Lecturer for 1889. 1887, 304.

CAMPBELL, WILLIAM H. (Rev. Dr.). President of General Synod, 1846; Elected Prof. of Bib. Lit. in New Brunswick Seminary, 1851, 188-191; buys books for his department, '53, 365, 368; preaches a sermon before Synod on Education, '59, 434; resigns as Professor, 1863, 326-7; addresses Synod in behalf of the endowment of the College, '63, 322; ecclesiastical relations of, '66, 13, 83, 84; addresses Synod in the interests of Rutgers College, '73, 750; on Committee to prepare a critical edition of the Heidelberg Catechism, '76, 548; report on, '78, 145, 201-2; elected Vedder Lecturer for 1885; '84, 533; address at Centennial of New Brunswick Seminary, '85, 730; on Committee to publish simplified questions and answers of Heidelberg Catechism, '80, 780; excused from serving, Oct., '81, 9. Death, Dec. 7, 1890. Sketch, 1891, 114.

CANADA. Churches in, belong to the Classis of Albany, 1800, 301; missions to, 1800, 307-310; Classis of Albany to send missionaries to, 1804, 331; the missionaries sent, 1806, 356; 1809, 385; 1812, 425; 1816, 8, 35; the pulpits of the missionaries to be supplied, 1806, 356; 1809, 385; letter from Rev. Robt. McDowell on the Canadian churches, 1806, 352-3; account of said missions, 1817, 9-11; Classis proposed, 1818, 34-36. See McDowell, Rev. Robt.; Corwin's Manual, ed. of 1901, 266, 944.

CANADA, FRENCH EVANGELICAL CHURCH. Rev. R. P. DuClos, delegate from, to R. C. A., 1875, 252.

CANADA, PRESBYTERIAN CHURCHES IN. Rev. Mr. McNaughton of the Church of Scotland in Upper Canada, appeared in Synod. He stated the condition of said Church; 46 settled clergymen, but entirely dependent on Scotland for ministers. They wished to enjoy the advantages of our Seminary. The Synod proposed a Correspondence with that Body on the same terms as we correspond with the Presbyterian and German churches in this country; 1836, 467-8. Letters and Minutes were exchanged, 1837, 27; 1839, 225-6; 1841, 465-6.

In 1869, Rev. Wm. Gregg of the Canada Presbyterian Church appeared, and requested the opening of a correspondence again, between the two Churches, and that a delegate be appointed. This was granted, and delegates have been appointed yearly since; 1869, 583.

A communication from, on Sabbath desecration, 1887, 375. See Sabbath.

PRESBYTERIAN CHURCH OF CANADA.

	DELEGATES TO.	DELEGATES FROM.
1869.	Rev. Sam. J. Rogers,	Rev. Wm. Gregg,
	" M. L. Berger,	
1870.	" John Minor,	" R. H. Thornton,
	" J. H. Carroll,	
1871.	" R. W. Clark,	
	" C. N. Waldron,	
1872.	" A. P. Reeke,	
	" M. L. Berger,	
1873.	" G. J. Van Neste,	
	" S. W. Strong,	
1874.	" Wm. Ormiston,*	Rev. I. M. King,
	" David Inglis,	
1875.		
1876.	" A. P. Van Geison,*	Rev. J. Laing,
	" P. D. Van Cleef,	Elder, Jas. Croil,
1877.	" C. Van Sautuyord,	
	" Ch. Van der Vecen,	
1878.	" Everet Van Slyke,*	
	" C. N. Waldron,	
1879.	" J. F. Mesick,*	
	" Wm. Reiley,	
1880.	" E. P. Livingston,*	
	" W. H. Vroom,	
1881.	" I. S. Hartley,	Letters from Officers of Gen. Assem-
	" John A. Todd,	bly,
1882.	" Wm. Smith,	Rev. Dr. MacVicar,
	" John H. Smock,	" Wm. Reed,
1883.	" N. H. Van Arsdale,	
	" C. S. Hageman,*	
1884.	" Jas. LeFevre,	Letter from Officer of Gen. Assem-
	" W. H. Clark,	bly.

1885.	Rev. J. H. Karsten,*	Rev. Wm. McLaren,†
	" F. V. Van Vranken,	
1886.	" J. W. Beardslee,	
	" J. G. Smart,	
1887.	" A. Vennema,	
	" H. M. Voorhees,*	Rev. J. K. Smith,
1888.	" J. P. Scarle,* †	
	" Jos. R. Duryce,	
1889.	" David Waters,*	Rev. W. T. McMullen,†
	" J. C. Van Deventer,	
1890.	" T. W. Welles,* †	Rev. G. M. Grant,†
	" Cor. Schenck,	
1891.	" W. J. Skillman,*	
	" Wm. Moerdyk,	
1892.	" David Waters,	
	" C. E. Crispell,	
1893.		
1894.	" W. H. Dellart,	
	" E. P. Johnson,	
1895.	" John Vander Menlen,	
	" H. G. Birchby,	
1896.	" A. C. Sewall,*	
	" P. Crispell,	
1897.	" W. J. Leggett,*	
	" J. M. Dickson,	
1898.	" A. J. Sebring,*	
	" J. H. Karsten,	
1899.	" I. P. Brokaw,	Rev. Robt. Campbell.
	" A. C. Sewall,	
1900.	" T. E. Inglis,*	Letter received from Canadian
	" J. E. Lyall,	Church.
1901.	" P. Lepeltak,	
	" J. A. Van Neste,	
1902.	" P. Lepeltak,	
	" J. A. Van Neste,	
1903.	" E. W. Florence,	
	" O. L. F. Mohn,	
1904.	" Thos. H. Mackensie,	
1905.	" E. W. Florence,	
	" J. C. Forbes.	

*Reported fulfillment of appointment.

†Fulfilled by letter.

CANDIDATES. These were at first called "*Proponents*" in Holland. "Ministers" were those who were authorized to preach and administer the sacraments; and, "prophets" were those allowed to explain some portion of Scripture. But these "prophets" were soon abolished, and "proponents" substituted in their place. These were graduates from the Universities, having the ministry in view. They were examined by a Theological Faculty or Classis, and if approved, were licensed *proponere*, "to make propositions" from the pulpit, or preach, but not to administer the sacraments. This examination was called *preparatory*; a second examination, when they received a call, was called *peremptory*, and ordination and installation took place. See Murphy's Anthology, 81, 82; also specimens, in Dutch, of this usage, in Manual of 1902, 330, under Bogardus; and 732, under Selens.

Constitution of 1874, Arts. 3-13, exhibit the steps, for becoming a candidate for the ministry. [Constitution of 1833, Arts. 3-13, are substantially the same, except "Dispensations" is omitted; which see; that

of 1792, Arts. 1-12, are the same, except different phraseology in Arts. 1-3; that of 1619 is brief, having only Arts. 3, 4.]

Synodical Legislation: The words "candidates" and "licentiates" are often used interchangeably altho' "candidate" is the proper word; but herein, the phraseology as found will be used.—Classis of Hackensack requests Synod to *enjoin* the licentiates to serve the vacant congregations; Synod unwilling to *enjoin*; 1782, 97, 98; subsequently Synod does *enjoin* them 1792, 240; 1794, 264-5; upon receiving a call, they decide by the next meeting of Classis or Synod; 1794, 265; must attend meetings of Classis, if possible, 1797, 271; candidates from Congregational churches must be examined, 1814, 29, 35; to awaken a missionary spirit in, 1817, 14; Classes *may* refrain from charging candidates for expenses of meetings called in their behalf, 1818, 26, 27; must notify President of Classis four weeks before they desire examination, 1831, 363; reasons for small number of candidates; an elaborate report, 1836, 498, 510-516; mode of receiving candidates from other Denominations, 1837, 58; action modified, 1839, 255; new superseding legislation, seven resolutions, on the whole subject, 1840, 387-8; [this superseded by Constit. of 1874, Arts. 20, 21;] by Articles of Agreement, candidates in the Dutch and German Churches to have the same rights in either Church, 1845, 427-430; no licentiate to be received from another denomination, unless he has studied three years in a Seminary of a Church with which R. D. C. is in Corresspondence, 1845, 469; names of candidates to be inserted in lists of ministers, 1862, 208, 230; phraseology changed to "Ministers and Licentiates," 1885, without authority; "Ministers and Candidates" ordered to be used; all Stated Clerks ordered to use the word "Candidates"; Classes to require annual reports from all Candidates, 1897, 687; Synod refuses to provide a "Form of Dismissal" of a candidate, from his local church to a Classis, 1894, 128-9; decline of candidates, 1905, 145-6.

CANON OF SCRIPTURE. Belg. Conf., Arts. 4-6.

CANONS OF THE SYNOD OF DORT. (See Dort, Synod of.) One of the Standards of Doctrine of R. C. A. They treat of Divine Predestination, in 18 Articles; of the Death of Christ and the Redemption of Men thereby, in 9 Articles; of the Corruption of Man, his Conversion to God, and the manner thereof, in 17 Articles; and of the Perseverance of the Saints, in 15 Articles.—A "Conclusion" denies that God is the author of sin, or that He has predestinated men to destruction, but that the above doctrines magnify the Grace of God. See Van Gieson's and Thompson's "Centennial Discourses," 1876, on these topics; and Van Gieson's Paper on "The Canons of Dort," at Conference on Union with German Refd. Ch. 1888. See also "Rejection of Errors" in this Digest.

CANNON, JAMES S. (Rev. Dr.). President of Gen. Synod, twice, 1813, 1820; appointed by Bd. of Superintendents to teach Ecc. Hist., etc. in New Brunswick Seminary, 1819, 9, 11; elected Professor of Ecc. History, Church Government and Pastoral Theology, March, 1826, 6, 7; June, 1826, 52; his great affliction—loses three grown-up children, 1839, 272; his students present his portrait, 1843, 161, his family health, 1852, 270-1; declared Emeritus, 272-3; his death, (1852) noticed, 1853, 325, 370; a monument to be erected, 370; cost of, 1854, 397, 456; epitaph on, 504; his lectures on Pastoral Theology to be published, 1855, 613.

CAPE COLONY. See South Africa.

CAPE OF GOOD HOPE. See South Africa.

CASTREE, JOHN W. Member of Board of Direction, 1902, 12, 13, 53.

CATALOGUES OF MINISTERS AND CANDIDATES. These began to be regularly printed, each year, in Minutes of General Synod, in 1862, 208, 230. Title was changed, without authority to "Ministers and Licentiates," 1885-1896, but restored to proper form, 1897, 687. Lists were made at close of the Revolution, 1784, 112-114; again, in 1800, 313-316; and in 1820.

215-224. For complete lists, alphabetical and chronological, see 4th ed. of Manual.

CATALOGUES OF NEW BRUNSWICK SEMINARY. A General Triennial Catalogue was printed from 1839-1854, giving P. O. addresses of the living graduates, but the names extended back only to 1812, the date of first class graduating in New Brunswick. (See Centennial of N. B. Seminary, 1884, pp. 479-480.) The annual catalogues began to be published about 1857. The first and third editions of Corwin's Manuals, give the complete list of graduates from 1784. Another list, in Centennial of N. B. Seminary, 1885. A list down to 1902, in Manual, pp. 1048-1071.

CATECHETICAL INSTRUCTION. In the Form of Call, ministers promise especially to edify the youth by catechetical instructions, Constitution of 1874, Art. 53; and once a year he is asked whether the catechising of the children and the instruction of the youth are faithfully attended to; Constit. of 1874, Art. 64; and in the Form for Infant Baptism, parents promise to instruct their children in Christian doctrine.—In the Constitution of 1619, Consistories were to provide school-masters who should instruct the children in the Catechism and in the first principles of religion, 1619, Arts. 21, 54. The difficulty of carrying out these measures in America, is alluded to, in the Constit. of 1792, Arts. 56; and hence the special duty of the officers of the Church to do this, 1792, 61.

The Synods of Wesel, 1568, and of Embden, 1570, prepared rules for the instruction of children in Christian truth, and these were amended at the Synod of Dort, at its 18th session, Nov. 30, 1618, and are so excellent and suggestive that they are worth preserving:

Rules Adopted by the Synod of Dort, 1618.

In order that the Christian youth may be diligently instructed in the principles of religion, and be trained in piety, three modes of catechizing should be employed: I. In the houses, by the parents. II. In the schools, by school-masters. III. In the churches, by ministers, elders, and catechizers, those specially appointed for the purpose. That these may diligently discharge their trust, the Christian magistrates shall be requested to promote by their authority so sacred and necessary a work, and all who have the oversight and visitation of the churches and schools shall be required to pay special attention to this matter.

1. The office of parents is diligently to instruct their children and their whole household in the principles of the Christian religion, in a manner adapted to their respective capacities; earnestly and carefully to admonish them to the cultivation of the fear of God and true piety; to engage their punctual attendance on family worship, and take them also to the hearing of the Word of God. They should require their children to give an account of the sermons they hear, especially those on the Catechism; assign them some chapters of Scripture to read, and certain passages to commit to memory, and then impress and illustrate the truths contained in them in a familiar manner adapted to the tenderness of youth. Thus they are to prepare them for the catechizing in the schools, and by their attendance on these to encourage them and promote their edification. Parents are to be exhorted to the faithful discharge of this duty, not only by the public preaching of the Word, but specially at the ordinary period of family visitation previous to the administration of the Lord's Supper, and also at other proper times by the minister, elders, etc. Parents who profess religion, and are found negligent in this work, shall be faithfully admonished by their ministers, and, if the case requires it, shall be censured by the Consistory, in order that they may be brought to a discharge of their duty.

2. Schools, in which the young shall be properly instructed in the principles of Christian doctrine, shall be instituted, not only in cities, but also in towns and country-places, where heretofore none have existed. The Christian magistracy shall be requested to provide the schoolmasters

with suitable salaries, that well-qualified persons may be employed, and be enabled to devote themselves to the service, and especially that the children of the poor may be gratuitously instructed, and not be excluded from the benefit of the schools. In this office none shall be employed but such as are members of the Reformed Church, bearing certificates of an upright faith and pious life, and of being well versed in the truths of the Catechism. He is to sign a document professing his belief in the Confession of Faith and Heidelberg Catechism, and promising that he will give catechetical instruction to the young in the principles of Christian truth according to the same. The schoolmasters shall instruct their scholars, according to their age and capacity, at least two days in the week, not only by causing them to commit to memory, but by instilling into their minds an acquaintance with the truths of the Catechism. For this end, three forms of the Catechism, adapted to the three-fold circumstances and ages of the young, shall be used. The first shall be for the young children, comprising the Articles of Faith, or Creed, the Ten Commandments, the Lord's Prayer, the Institution of the Sacraments, and Church Discipline, with some short prayers and plain questions adapted to the three parts of the Catechism. The second shall be a short compendium of the Catechism of the Palatinate (or Heidelberg) used in our churches, in which those who are somewhat more advanced than the former shall be instructed. The third shall be the Catechism of the Palatinate (or Heidelberg) adopted by our churches for the youth still more advanced in years and knowledge. The Walloon churches of the Netherlands, who have long been accustomed to the use of the Geneva Catechism, may still continue them in their schools and churches, but the schoolmasters shall not employ any other formularies than these in their schools. The magistrates shall be requested to exclude from the schools all Popish Catechisms, and all other books which contain errors and impurities. The schoolmasters shall take care that the scholars not only commit these Catechisms to memory, but that they suitably understand the doctrines contained in them. For this purpose they shall clearly explain to every one, in a manner adapted to his capacity, the topics, and diligently and frequently inquire if they understand them. The schoolmasters shall bring each one of the pupils committed to their charge to the hearing of the preached Word, and particularly the preaching on the Catechism, and require from them an account of the same.

3. In order that due knowledge may be obtained of the diligence of the schoolmasters and the improvement of the youth, it shall be the duty of the ministers, together with an elder, and (if necessary) also one of the magistrates, to visit all the schools, private as well as public, frequently, in order to excite the teachers to earnest diligence, to encourage and counsel them in the manner of catechizing, and to furnish an example by questioning them, addressing them in a friendly and affectionate manner, kindly commending the deserving to some small rewards, and exciting them to early piety and diligence. If any of the schoolmasters should be found neglectful or perverse, they shall be earnestly admonished by the ministers, and if necessary by the Consistory, in relation to their office. If these exhortations produce no effect, the magistrates shall be requested to exercise their authority in leading them to the discharge of their duty, or to appoint others more qualified and faithful in their places. The ministers, in the discharge of their public duty in the church, shall preach on the Catechism. These sermons shall be comparatively short, and accommodated as far as practicable to the comprehension of children as well as adults. The labors of those ministers will be praiseworthy who diligently search out the wants of country-places, and see that catechetical instruction be supplied and faithfully preserved. Experience teaches that the ordinary instruction in the church, catechetical and other, is not sufficient for many to instill that knowledge of the Christian religion which should among the people of God be well grounded; and

also testifies that the living voice has very great influence, and that familiar and suitable questions and answers, adapted to the comprehension of each individual, is the best mode of catechizing in order to impress the principles of religion upon the heart. It shall be the duty of the ministers to go with an elder to all capable of instruction, and collect them either in their houses, the Consistory-chamber, or some other suitable place, (a number, particularly, of those more advanced in years,) and explain familiarly to them the articles of the Christian faith, and catechize them according to the circumstances of their differing capacity, progress, and knowledge. They shall question them as to the matter of the public sermons on the Catechism, that every one may attain a clear and comprehensive knowledge of the Catechism. Those who desire to unite with the church shall, for three or four weeks before the administration of the Lord's Supper, be frequently and more carefully instructed, that they may be better qualified, and more free to give a satisfactory account of their faith. The ministers shall employ diligent care to ascertain those who give any hopeful evidence of serious concern for the salvation of their souls, and invite them to them, assembling together those with like impressions, and encouraging them to friendly intercourse and free conversation with each other. These meetings shall commence and close with prayer and appropriate exhortation. If all this shall be done by the ministers with that cordiality, watchfulness, faithfulness, zeal, and discretion that become those who must give an account of the flock committed to their care, it is not to be doubted that in a short time abundant fruit of their labors shall be found in growth in religious knowledge and holiness of life, to the glory of God and the prosperity of the Church of Christ.

[Other translations of this action may be found in Rev. Dr. J. F. Berg's translation of Von Alpen's History of the Heidelberg Catechism, pp. 140-3; in Dunshee's Hist. of the School of the New York Collegiate Church, 1st ed. pp. 10-14; 2nd ed. pp. 3, 4. Extracts may also be seen in Mints, of Gen. Synod, 1809, pp. 25-30; or in edition of 1859, Vol. i. of Mints, of Gen. Synod, 396-8; and in Digest of 1814, pp. 79-83.]

In the Rules of the Cœtus, the President was directed to ask whether the catechising of the children was attended to, 1748, 20. This same year, on account of the scarcity of books in America, Rev. Theodore Frelinghuysen, of Albany, published a small Catechism, which soon went to a second edition. See his name, in Manual, 470-2. In 1763, Rev. Lambertus DeRonde published an Abstract of the Heidelberg Catechism, in English, especially for youth. See his name, in manual. Rev. Archibald Laidlie was requested to revise the English of DeRonde's Catechism in 1794. A Dutch edition of the Hellenbroek Catechism was published in New Brunswick as late as 1790, by Abraham Blauvelt, a copy of which now lies before me. In 1765, the Collegiate Church of New York issued an edition of 500 copies of the Heidelberg Catechism in English; and the following year, an edition of 1800 copies, containing also the Psalter and Liturgy, in English. See Ecc. Documents of New York, Vol. 6, under dates, for documents.

The Rev. Delegates of the Rev. Particular Ecclesiastical Body of New Brunswick had in charge to bring to the table of this Rev. Body the consideration whether, in view of the great want of catechising books, this Rev. Body should, or would not, recommend to the respective Rev. Particular Bodies the reprinting and translating of the Catechism of Abr. Hellenbroek, with the request that a timely report of the number of copies desired be pleased to be made to Dr. Leydt. The Rev. Body, having taken this proposition into consideration, conclude that, since the various congregations have in use various Catechisms, different from that of Abr. Hellenbroek, and there is little hope of obtaining uniformity in this respect, such recommendation, in their judgment, would be of little advantage. 1781, 92.

But a translation of Hellenbroek's Catechism was soon afterward made by a certain Peter Lowe, and published in New Brunswick, in a first edition, and frequently afterward; and was extensively used in R. D. C. down to within recent times.

The Synod also now began to take action to print the Heidelberg Catechism in English, as appears from the following:

Whether it would not be good, in order to correct the neglect in the schools, to have the Heidelberg Catechism and Compendium, with some questions and answers, by way of illustration upon the latter, printed in English, to be used in schools as a text-book for children, that from their youth they may be instructed in Divine truth.

This Rev. Body give their full assent and approbation to this salutary purpose, and leave the execution of it to the Particular Body of Hackensack, in accordance with the plan they propose. 1782, 98.

The subject of catechetical instruction was still further elaborated in the Constitutions of 1792, 1833, 1874, as indicated above.

While appreciating the value of "Bible Questions," the Synod recommended the introduction of the standard Catechisms of the Church into the Sunday Schools provided it interfere not with the weekly catechetical instruction of the pastor, 1830, 278.

The passing allusions to Catechetical Instruction in the Minutes of Gen. Synod are very numerous. We can only refer to some of the more important:

Whereas, it appears from the statistical tables of the different Classes, that catechetical instruction is greatly neglected in certain sections of the Church, therefore,

Resolved, That the different Classes be directed to give their special attention to this subject, so that, as far as possible, the youth in all our congregations may enjoy the benefit of pastoral catechetical instruction, according to the provisions of the standards of our Church. 1837, 59, 60.

In 1841, the Particular Synod of Albany requested Synod to have prepared a Catechism and a System of Bible Questions. See the elaborated statement. Design to be, to illustrate the Heidelberg and the Compendium, as Fisher had done for the Westminster, etc., etc. Rev. Dr. Jas. Romeyn was requested to prepare it. 1841, 491-3. Never done.—In 1844, Rev. Dr. Samuel R. Fisher of the German Church presented to Synod a copy of his "Exercises on the Heidelberg Catechism." Examined and endorsed. 1844, 294, 354-5.

Resolved, That we solemnly enjoin it on the pastors and consistories of our churches, at once to revive the regular catechetical instruction of the children under their care,—as every pastor faithfully engages to do in the express terms of his call, and as, by the constitution of our Church, he is required to do. 1853, 363-4.

1. *Resolved*, That the attention of the Church and ministry be called to the catechetical instruction of the children and youth, and that the Classes and Consistories, in their proper spheres, be enjoined to provide that all the youth in their churches be instructed in the Catechism at least one in each month.

2. *Resolved*, That the Pastors and Classes be enjoined to comply strictly with Chap. 2, Art. 2, Sec. 13 of the Constitution.

3. *Resolved*, That the Particular Synod be directed to send up to General Synod a transcript of the Classical records in regard to the answers to the second and third Constitutional questions proposed at the spring session of each Classis. 1854, 417, 420.

Whereas, In order to preserve the truth and promote the prosperity of the Church, it is of the highest importance that the children should be trained in the knowledge and love of sound doctrine, and that the catechism should regularly be *explained* in our churches; therefore,

Resolved, That the General Synod earnestly calls upon the Consisto-

ries under its care to see that the catechetical instruction of the children is faithfully attended to, not only by pastors and teachers, but also that parents be continually reminded of the obligations resting upon them to instruct and bring up their children in the doctrines taught in our Church to the utmost of their power, in accordance with the covenant which they solemnly made with God and His Church, when they presented their children for baptism.

Resolved, That the attention of the Consistories, Classes, and Particular Synods be directed to Article II., Section 13, of the Constitution, [of 1833] which requires every minister, within certain periods of time, regularly to *explain* the system of Christian doctrine comprehended in the Heidelberg Catechism, and which also directs censure to be inflicted, in case any minister should fail to comply therewith, without sufficient reason. 1865, 618.

Resolved, That the General Synod earnestly calls upon the consistories under its care to see that the catechetical instruction of the children is faithfully attended to, not only by the pastors and teachers, but also that parents be continually reminded of the obligations resting upon them to instruct and bring up their children in the doctrines taught in our Church to the utmost of their power, in accordance with the covenant which they solemnly made with God and his Church, when they presented their children for baptism. 1881.

In 1900, the Committee on the State of the Church suggested the following:

Resolved, That a Committee be appointed to prepare an address to all the pastors of our church, urging upon them the vital importance of carefully observing the Constitutional requirement as to the direct instruction of the young in Christian Doctrine by pastors themselves. 1900, 829.

Special Committee to Prepare an address to pastors, Resolution 3, under Spiritual Life and Growth; Revs. Joachim Elmendorf, E. C. Ogge, J. H. Karsten, John G. Fagg, Herman Van Derwart. Elders Joel W. Brown and G. J. Kollen. 1900, 845.

See said Address. 1901, 1084-1001.

CATECHETICAL MANUALS. A Committee of seven appointed to consider the feasibility of preparing a "Uniform and Graded Series of Catechetical Manuals." Committee: Revs. C. Brett, A. D. W. Mason, A. Vennema, G. G. Seibert, J. F. Zwemer, G. H. Hospers, J. P. Winter; 1902, 111, 112.

Report: Nothing accomplished, because of distance of members from each other; but reference was made to "Hosper's Questions and Answers on Sacred History"; and "Zwemer's Catechism" in Dutch, for little children. Committee continued. 1903, 382-3.—See Catechetical Instruction; Manual of Instruction Adapted to the Young.

CATECHETICAL PREACHING. See Heidelberg Catechism.

CATECHETICS. One of the divisions of Practical Theology. 1888, 54.

CATECHISMS. See Lasco's; Micron's; Heidelberg; Compendium; Hellenbroek; Westminster; Geneva; Palatine; Brown's; Fisher's; Schaff's; Zwemer's; First Lessons in Christian Truth.—Only the Heidelberg, the Compendium, and the Westminster, have been formally approved by General Synod. See Constit. 1874, Art. 81.

CATECHUMENS. Defined as "such as are regularly instructed in the Catechisms of the Church." 1866, 80; repeated, '83, 305.

CATHOLIC CHRISTIAN CHURCH. Belg. Conf., Arts. 27-29; Heid. Cat., Quests. 23, 54.

CATHOLIC CHRISTIAN FAITH. Compendium, Quest. 20; referring to Apostles' Creed.

CATHOLIC CHURCH. See Roman Catholic Church; Holy Catholic Church.

CATHOLIC FAITH. Phrase used in Athanasian Creed.

CATHOLIC UNDOUBTED CHRISTIAN FAITH. Heid. Cat., Quest. 22, referring to Apostles' Creed. Used also in Form for Lord's Supper.

CATSKILL CHURCH FACULTY FUND. A Fund of \$5,000 for Administration, Lectures, etc., 1904, 608, 633.

CAYUGA, CLASSIS OF. Organized, 1826, 46. Consisting of churches of Ovid, Sand Beach, Owasco, Six Mile Creek, Cato, Lysander, Chittenango.—Consolidated with Classis of Montgomery, 1889.

CEDAR GROVE ACADEMY. See Wisconsin Memorial Academy.

CENSURA MORUM. At the close of all ecclesiastical meetings a Censura Morum was to be held, to censure any member who had been guilty of improper conduct. Constit. 1619, Art. 43. References to: 1750, 49; 1752, 74; 1786, 152. This Article was not incorporated in American Constitutions. See Grievances.

CENSURE. Delegates who repeatedly fail to attend judicatories to which they are appointed may be censured. Constit. 1792, Art. 15. Members leaving without excuse to be cited at next meeting to defend themselves. 1794, 259; 1800, 276, 287, 297; 1815, 36. See Absentees; Discipline.

CENTENNIAL DIGEST. See Digest, under 1893, 748, 750.

CENTENNIAL DISCOURSES.

Whereas, The One Hundredth Anniversary of American Independence is approaching, which the nation expects appropriately to celebrate, not only by exhibitions of national progress, but by carefully written histories of every department of national growth and

Whereas, It is important that the Church of Christ should carefully exhibit her progress in the various aspects of her work, for the first century of the nation's history; therefore,

Resolved, That a Committee be appointed by this Synod to prepare carefully a full history of every department of Christian work in which the Reformed Church has been engaged.

Resolved, That Rev. A. P. Van Gieson, D. D. Demarest, and E. T. Corwin be the committee called for. 1873, 751.

This committee was never called together.

Resolved, That a Committee be appointed to consider and report what measures, if any, should be taken by this body, for a proper observance of the Centennial Anniversary of the nation next year.

The following were appointed:

Revs. T. W. Chambers, J. F. Mesick and R. B. Welch. Elders, Theodore F. Cornell and William Robb.

The Committee presented the following report, which was accepted and adopted:

The Committee appointed in reference to the Centennial Anniversary of American Independence, beg leave to report as follows:

The interest and importance of this occasion are of such magnitude, that it seems proper that the people should observe it in every possible way, and especially in such religious exercises as will distinctly recognize the Divine Hand in the origin and progress of our nation, and express and intensify the gratitude due to the God of our fathers.

We recommend, therefore,

1. That the first Lord's day in July, 1876, be set apart as a day of thanksgiving and praise for our national mercies; and that the pastor of each Church deliver a discourse on the religious aspects of American liberty, as illustrated in the history of our denomination. If the circum-

stances of any portion of the Church render an earlier day in the year desirable, the third Lord's day in April is the one recommended.

2. That an opportunity be then afforded for every member of the congregation to make a thank offering to the Lord. The sums thus contributed shall be called the Centennial Seminary Fund, to be securely invested by the Board of Direction, and the interest applied to meet all the contingent expenses, of whatever kind, connected with our theological schools—to be apportioned as the Synod for the time shall direct.

3. That Rev. Messrs. A. R. Thompson, A. P. Van Gieson, J. McC. Holmes, T. W. Chambers, R. W. Clark and Charles Scott, and the Elders F. T. Frelinghuysen and John A. Lott, be a Committee empowered to prepare, or to have prepared by such other sons of the Church as they may call to their aid, a series of discourses on the following and other appropriate topics:

The points of similarity between the struggle for independence here and that of our Holland ancestors.

The character and development of our Church in the colonial period.

The posture of its ministers and elders during the Revolution.

The resemblance of its polity to that of our country.

Its type of doctrine, as represented by the symbols of Heidelberg and Dordrecht.

Its peculiar history in relation to theological education.

Its hereditary interest in all forms of popular education.

Its liturgical features and spirit.

Its missionary work, at home and abroad.

Its influence in preserving soundness of doctrine.

Its immovable attachment to its own heir-looms of faith and order, combined with the most catholic spirit toward all other Christians.

Its duty in the coming century, as foreshown by its course in the last hundred years.

4. That these discourses be delivered and repeated as often as convenient in various parts of the Church, and that the next General Synod be requested to take order for their publication. 1875, 355-6.

1876.

The Committee appointed by the last General Synod on the subject of Centennial discourses presented the following report, which was accepted and adopted.

The Committee appointed by the last General Synod to arrange a series of Centennial discourses respectfully report, that they have performed the duty to which they were called. It was a difficult and delicate matter to choose the person best fitted by position, character, and association for treating the topics assigned; and the Committee are by no means sure that they did not make some mistakes. Yet, using their best judgment, they made out the list, a copy of which is appended to this report. They believe that with one exception every preacher has delivered his discourse at least once, and most of them several times, and so far as we can learn, to general acceptance.

Respectfully submitted,

T. W. CHAMBERS, *Chairman*.

CENTENNIAL DISCOURSES.—R. C. A.

I. The Relations of Religion to Civil Liberty: Rev. R. W. Clark, D.D., Albany, N. Y.

II. The points of similarity between the Struggle for Independence here and that of our Holland Ancestors: Rev. A. R. Thompson, D.D., Brooklyn, N. Y.

III. The Character and Development of our Church in the Colonial Period: Rev. E. T. Corwin, D.D., Millstone, N. J.

IV. The Posture of its Ministers and People during the Revolution: Rev. J. A. Todd, D.D., Tarrytown, N. Y.

V. The Huguenot Element among the Dutch: Rev. A. G. Vermilye, D.D., Schenectady, N. Y.

VI. The Literature of the Church during the last Hundred Years: Rev. E. S. Porter, D.D., Brooklyn, N. Y.

VII. The Lessons of the Century to the Laity: Rev. J. McClellan Holmes, D.D., Hudson, N. Y.

VIII. The peculiar History of the Church in relation to Theological Education: Rev. W. J. R. Taylor, D.D., Newark, N. J.

IX. Its Hereditary Interest in all forms of Education, Collegiate and Common: Prof. R. Bethune Welch, D.D., LL.D., Schenectady, N. Y.

X. Its Type of Doctrine as represented by the Symbols of Heidelberg and Dordrecht: Rev. A. P. Van Gieson, D.D., Poughkeepsie, N. Y.

XI. Its System of Catechetical Instruction: Rev. W. H. Campbell, D.D., New Brunswick, N. J.

XII. Its Influence in preserving Soundness of Faith: Rev. T. W. Chambers, D.D., New York.

XIII. Its immovable Attachment to its own Heirlooms of Faith and Order: Rev. J. B. Thompson, D.D., Catskill, N. Y.

XIV. Its Catholic Spirit toward all other Christians: Rev. Paul D. Van Cleef, D.D., Jersey City, N. J.

XV. The Resemblance of its Policy to that of our own Country: Rev. W. H. Gleason, Newburgh, N. Y.

XVI. Its Liturgical Features and Spirit: Rev. D. D. Demarest, D.D., New Brunswick, N. J.

XVII. The Bearing of the Peculiarities of our Church upon Character and Citizenship: Rev. C. H. Edgar, D.D., Easton, Pa.

XVIII. Its Missionary Work at Home: Prof. Charles Scott, D.D., Holland, Mich.

XIX. Its Missionary Work Abroad: Rev. W. Rankin Duryee, Jersey City, N. J.

XX. Its Duty in the Future as foreshown by its course in the Past: Rev. James Demarest, Jr., Kingston, N. Y.

XXI. The Adaptations of the Church to the American Character: Rev. T. B. Romeyn, D.D., Hackensack, N. J.

XXII. The Importance of Cherishing a Historic Spirit: Rev. C. D. Hartranft, D.D., New Brunswick, N. J.

Resolved, That the report be accepted and the Committee discharged.

A Committee consisting of Revs. T. W. Chambers, E. T. Corwin, and Elder James Anderson, was appointed to procure the printing and publishing of these discourses if found practicable. 1876, 551-3.

Reports on the completion of the volume, 1877, 733-4; 1878, 146.

CENTENNIAL ENDOWMENT FUND. Owing to a considerable "Deficit" which had been accumulating for several years, (see Permanent Seminary Fund Deficit), in 1881, the Synod took the following action:

That a Committee of Nine be appointed, to be called "The Committee on Centennial Endowment," to procure contributions to cancel the "Permanent Seminary Fund Deficit," and also to increase said Permanent Seminary Fund, that it may furnish sufficient income for the compensation of the Professors; and that this be accomplished before the Centennial of the Seminary, in 1884; 1881, 755, 761. No report, '82, 135; urged to action, 183, 329; another Committee appointed, '84, 520, 532; no success; \$50,000 needed; Committee discharged, and Bd. of Direction authorized to employ a Financial Agent to try to raise said sum, 1885, 732-3. See Permanent Seminary Fund.

CENTENNIAL EXPOSITION, 1876. All Churches insisted on its being closed on the Sabbath. See Sabbath Observance, under dates.

CENTENNIAL GIFTS. This title refers to the special efforts to raise a million dollars in honor of the first century of American Dutch Church Independence, 1771-1871. See next Article; especially 1872, 404, 532, 536; 73, 619.

CENTENNIAL OF INDEPENDENCE OF THE REFORMED CHURCH IN AMERICA, 1771-1871.

Desiring to express our gratitude to God for the preservation of our Church on this Continent for a period of [nearly] 250 years, and to celebrate the hundredth anniversary of the Convention of Ministers and Elders of our Church, held in the city of New York, in 1771, from which we date the origin of the General Synod: (?)

Resolved, That a Committee of five Ministers and five Elders be appointed by the chair, to report some suitable plan for memorial services and contributions in which the entire denomination may participate. The following were appointed: Rev. E. S. Porter, John Forsyth, N. D. Williamson, A. G. Vermilye, J. Howard Suydam. Elders Pruyn, S. B. Schiefelin, D. S. Jones, J. Hasbrouck, John Van Horn. 1871, 340-1.

The Committee on the Centennial presented the following report, which was accepted and adopted:

The Special Committee on the Centennial of the General Synod, (?) respectfully reports as follows:

Your Committee believe, that gratitude for her past history and hope for her future career, ought to incite the Reformed Church in this country to make signal proof of her increasing zeal, in furthering the good and great work entrusted to her care.

Foremost among the Historical Churches of the Continent of Europe in sufferings, she was there distinguished also as the Pioneer of Civil and Religious Liberty, and as the result of her patient and heroic triumphs, the Netherlands erected into a Republic, became a refuge for the oppressed, and the steadfast protector of that Catholic communion, which restored worship, doctrine and practice to apostolic purity and simplicity.

Not content with labors within her national territory, the Reformed Church in Holland early sought and secured the holding of a general representative assembly, wherein the symbols of an oecumenical faith, based on the Apostles' Creed, were formerly adopted. These symbols connected the Church, by a true order of succession, with the apostolic age, and laid her foundations as broad as the life of Catholic evangelical piety.

Divested from her beginning of every trace of sect or schism, the Reformed Church of Holland maintained the unity of the Spirit, in her intercourse and correspondence with other branches, and thus exemplified in practice the true theory of the union of different denominations, under the Supreme Headship of Jesus Christ.

The formularies of the Reformed Church were adopted nearly one hundred years before the Assembly of Westminster divines had been convened, and from the date of their adoption, 1564, until now, they have been accepted everywhere and at all times, as embodying the faith of the whole body of the Reformed, wherever found or however designated.

Planted on these shores, with the first immigrants from Holland, the Reformed Church, through a period of two hundred and fifty years (and therefore the oldest Protestant Church on this Continent), has occupied her field and cultivated it according to her ability, growing not indeed so rapidly as other communions, but maintaining with fidelity, both her ground of occupancy, and her standing of Christian doctrine and duty.

Circumstances well known, for a long while limited her plans and impeded her progress, but like the oak that toughens its fibres in winter's cold, and braves unharmed the shock of summer's storms, she has sent her roots downward, and spread her branches heavenward, for on her have descended blessings, better than the dew of Hermon, or the

sunshine, that once embathed the stately palms of Elin. The Spirit of the Highest has strengthened her, and made her a beauty and a praise in the earth.

It must however be seen and acknowledged, that the progress which the Reformed Church has been able to make hitherto, has taken more the shape of an encouraging promise, than of satisfying achievement. Within the last twenty-five years, the hopes of her members have been stimulated from year to year by successes at home and abroad.

At length, in the *one hundredth* year of her present synodical organization, (?) the Reformed Church in America finds herself confronted with great duties and large opportunities. Her work has been of late so highly prospered, that it commands her with an inspired voice to "arise and shine, for the glory of the Lord hath come" upon her people and her sanctuaries.

To your Committee has been assigned the task of devising and commending some worthy plan, whereby our entire denomination may be enabled to share in the grateful work of fitly celebrating with hearty praise and generous thank offerings, this Centennial year of its ecclesiastical history.

Your Committee advise that this General Synod adopt measures to raise during the coming year one million of dollars, independent of the ordinary contributions to Church Boards, as a Centennial Fund for denominational uses hereinafter specified, and by adoption of the following methods.

First. That this Synod set apart one of its daily sessions for special thanksgiving and praise to God for what great things he hath done for us as a Church, and especially for crowning many of our undertakings with liberal favor.

Second. That the Synod recommend and affectionately enjoin upon every pastor or stated supply under its jurisdiction, the duty of preaching on Sabbath, Oct. 15th next, a discourse to his congregation on the present condition, prospects and encouragements of the denomination.

Third. That the respective Classes be advised and requested to make arrangements at their next semi-annual session, for holding within their bounds one or more conventions, to be composed of the Pastors, Elders and Deacons of each Church, together with as many of the people of neighboring congregations as may be assembled. The intent of these proposed conventions will be understood as including all such practical expositions of the general or special work of the Church, claiming the prayers and liberalities of its friends.

In addition to these particular recommendations touching the methods to be employed for calling forth the grateful hearts of the people of our entire communion, your Committee are of opinion that the General Synod should extend a wide latitude to all who may be disposed to share in this general memorial movement, and invite special labors for whatever special objects may come within its scope.

To render this feature of the plan more definite, it is proposed that in computing the amount of the Centennial Fund, all monies raised for the liquidation of debt on churches or denominational institutions; all sums contributed for the erection of new churches, parsonages, or improvements thereon; all special gifts to Colleges, Schools or Seminaries in connection with our denomination, within the year, intervening between this and the next Synod, be reported to the special Committee having these matters in charge, and by them counted as a proper part of the work to be done. In order, however, to obtain a large addition to the force of our several agencies for church edification and extension, it is needful that a strenuous, concerted and cheerful effort be made to secure special donations from every family, and if it be possible from every individual member of our denomination. The special rules and regulations under

which this effort shall be prosecuted may be safely left to the special Committee herein after named.

Your Committee think it proper, however, to suggest that the monies raised directly and expressly for this proposed Centennial Fund, should be considered as pledged to church extension, and that they be applied in the absence of specific direction, to the large increase of the Church Building Fund, the removal of existing debt from our several Boards and Theological Schools, the sustentation of Disabled Ministers, and the establishment of Security Funds for the Boards of the Church Missions.

To carry this movement through to a successful issue, the Church will need to abound in prayer, to have a single eye to its grand and inviting work, and all its pastors, teachers and members may be implored to see eye to eye.

To supervise, aid and counsel this movement in its inception and progress to its close, it is recommended that a Committee of ten, composed of three clergymen and seven laymen be appointed by this Synod, with authority to employ a competent Secretary for this special service, said Committee are hereby instructed to fix a ratio of distribution of money received among the several objects named, on the basis of their present ratio of income, making exception in favor of the Church Building Fund for which at least One Hundred Thousand dollars are quite imperatively needed.

The Special Committee shall have power to fill vacancies should they occur, and are directed to report in detail all their action and proceedings to the General Synod in June, 1872.

All moneys received for this Centennial Fund, shall, when received, be paid over to the Treasurer of General Synod, and by him apportioned under the order of the Special Committee, or two-thirds of the members thereof, when regularly convened.

E. S. PORTER, *Chairman.*

The following Committee on Centennial Memorial was appointed:

Rev. E. S. Porter, H. D. Ganse, R. W. Clark, A. C. Van Raalte, James Demarest, Jr., W. J. R. Taylor; Elders, S. R. W. Heath, Gardner A. Sage, James A. Williamson, James Myers, Daniel S. Jones, John A. Hardenbergh, Wm. R. Janeway.

Resolved, That the above Committee shall have power to appoint Committees of four each in the various Particular Synods, as way be necessary for the carrying on of their work.

Resolved, That it be recommended to the Pastors of the Churches within the bounds of our Synod, to prepare during the present year a full and correct history of the Churches over which they are settled, and that a copy of the same be deposited in the Library of the Theological Seminary, at New Brunswick. 1871, 341-5.

Report of this Committee, 1872, 532-6. \$684,251, raised.

CENTENNIAL OF THE NEW BRUNSWICK SEMINARY, 1884.

In the Report of the Committee on the Professorate in 1881, occurs the following:

1881.

The Committee also deem it not inappropriate to call the attention of the Synod to the fact that the hundredth anniversary of our Seminary is not far distant. It was first organized and established at the meeting of Synod held in October, 1784 (see Minutes, pp. 123-5), by the appointment of Dr. John H. Livingston as Professor of Theology, and of Dr. Hermanus Meyer as Professor of Languages. The Committee think that that it would be well for this Synod to take action towards a becoming centenary celebration by calling to mind the self-denials, the labors, the prayers and tears with which the fathers laid the foundation of our

School of the Prophets, and by endeavoring to awaken in the hearts of the children a similar enthusiasm and spirit of liberality to the end that they may worthily carry on to completion the work which by the fathers was so nobly begun. 1881, 754.

Resolved, That a Committee of Nine be appointed, consisting of three members from each of the Particular Synods of Albany, New York and New Brunswick, to be called the Committee on Centennial Endowment, and that said Committee be authorized and instructed to make effort by such methods as they may deem most expedient, not involving expense to General Synod, to procure contributions for the purpose of restoring the amount now reported in the minutes as Permanent Seminary Fund Deficit, and also of increasing the Permanent Seminary Fund to such extent, that on or before the hundredth anniversary of the Seminary, occurring in 1884, the said Fund may furnish income sufficient to provide just and adequate compensation for the Professors.

Resolved, That said Committee be instructed to report progress to the next General Synod. 1881, 755.

The following were appointed: Revs. Drs. M. H. Hutton, Wm. Reiley and W. J. R. Taylor, of Syn. of New Brunswick; Revs. Drs. T. W. Chambers, A. P. Van Gieson and C. L. Wells, of Syn. of N. Y.; Rev. Dr. S. W. Strong, J. B. Thompson and R. W. Clark of Syn. of Albany. 1881, 761.

1882.

In 1882, the names of Rev. Drs. Wm. R. Duryee and Wm. H. Gleason were substituted for those of Drs. Reiley and Taylor.

That a Central Committee, consisting of Rev. Paul D. Van Cleef, Rev. J. Howard Suydam and Rev. David N. Vanderveer, be appointed to supervise and direct the action of the whole.

That this Central Committee, of which Rev. Dr. Van Cleef is to be chairman, be requested to report to the next General Synod the best method of celebrating the Centennial anniversary, whether by publications or oral services, or both, and that they specify in detail what time or times shall be set apart for this purpose; also that they prepare a full programme of the entire proceedings, suggesting the topics to be treated and the persons to whom they shall be committed, together with any other measures which may seem to them conducive to the great end in view. 1882, 129, 130.

1883.

CENTENNIAL OF THE SEMINARY.

The Central Committee appointed by the last General Synod to report the best method of celebrating the Centennial Anniversary, presented a report recommending that the celebration be held in the city of New Brunswick in the month of October, 1884. That the services be held in the First Reformed Church, and continue through two evenings and parts of two days, and that they consist of addresses and prepared papers by the professors of our own Seminary and professors representing the University of Utrecht, the University of Amsterdam, and the Theological School at Campen, in Holland, and that the principal seminaries in this country be invited to participate by delegates or by letters. The Committee also presented the partial outline of a programme for the occasion. The report was accepted, and the Committee was continued, with power to complete the necessary arrangements and report to the next General Synod. 1883, 331.

1884.

CENTENNIAL OF THE SEMINARY AT NEW BRUNSWICK.

The Committee on the Centennial presented the following Report, which was accepted and adopted.

The Committee to whom was entrusted the duty of reporting to the last General Synod, the best method of celebrating the Centennial of the Theological Seminary at New Brunswick, begs leave to present its final report:

We repeat the recommendations made in our report last year, that the celebration be held at New Brunswick, N. J., on the 28th and 29th of October, that the exercises take place in the First Reformed Church, which has been kindly offered for the purpose, and that they consist of the delivery of addresses, the reading of papers prepared for the occasion, and devotional services.

The following general programme is suggested, which, if adopted, we ask the privilege of altering or amending as circumstances may require.

FIRST SESSION, Tuesday, Oct. 28, 3 P. M.

Address of welcome, by Rev. Thomas C. Easton, D.D., Pastor of the church.

Response by the presiding officer.

Address by Rev. Prof. Samuel M. Woodbridge, D.D., representing the Theological Faculty.

Each session to be opened and closed with devotional exercises.

SECOND SESSION, Tuesday, 7.30 P. M.

Historical Discourse by Rev. Prof. D. D. Demarest, D.D., on the Origin and Progress of the Theological Professorate in connection with the labors of Rev. John H. Livingston, D.D., and the Lectors appointed from time to time, comprising also a history of the Theological Seminary during the past century.

THIRD SESSION, Wednesday, A. M.

1. Paper by Rev. Wm. H. Campbell, D.D., LL.D., on the relation of the Seminary and Rutgers College to each other.

2. Paper on the Influence of the Seminary on Denominational Life of the Church, by Rev. William J. R. Taylor, D.D.

3. Address by Rev. C. E. Crispell, D.D., former Professor of Theology at Hope College.

COLLATION.

FOURTH SESSION, Wednesday, 3 P. M.

Communications from Foreign Universities, Utrecht, Amsterdam and Kampen, Holland.

Brief addresses by visiting representatives of other Theological Seminaries in America as invited guests.

Address by Rev. F. N. Zalriskie, D.D., representing the Alumni of the Seminary.

FIFTH SESSION, Wednesday, 7.30 P. M.

Consideration of plans for the more complete endowment of the Seminary, presented by the Committee consisting of Rev. A. P. Van Gieson, D.D., Rev. Mancins H. Hutton, D.D., and Rev. Selah W. Strong.

Farewell address and closing devotional exercises.

The Committee recommend that the President of the Synod be appointed to preside at the first session, the Vice-President to be his *secundus*, and that a different Chairman be selected for each session thereafter.

Your Committee would also request the General Synod to authorize its Treasurer to pay the necessary expenses that may be incurred in carrying out the foregoing programme.

All of which is respectfully submitted.

P. D. VAN CLEEF,
D. N. VANDERVEER,
J. HOWARD SUYDAM, *Committee.*

The following resolution was also adopted:

Resolved, That a committee consisting of Rev. A. P. Van Gieson of the Particular Synod of New York, Rev. Mancius H. Hutton of the Particular Synod of New Brunswick, and Rev. Selah W. Strong of the Particular Synod of Albany, be appointed a "Committee on Centennial Seminary Endowment," and that they be requested to prepare a plan for the completion of the endowment of the several Professorships, and report at the Centennial of the Seminary in October next. 1884, 530-2.

Resolutions were taken at the close of the Centennial Celebration to have a Memorial Volume published. Revs. Drs. D. D. Demarest, P. D. Van Cleef and E. T. Corwin, were appointed Committee to edit this Volume. (See Statement in the Preface of the Volume.)

1885.

THE SEMINARY CENTENNIAL.

VIII. Your Committee has had referred to them a report of the Committee on the Centennial of the Seminary, which was held in October, 1884; also a *statement* by the committee appointed at the Centennial to publish the proceedings of that event. This Publishing Committee has presented to the Synod a copy of the volume which they have issued, and which has been referred to us. Finally, the Board of Superintendents makes a suggestion in their report in regard to this volume.

The General Synod is to be congratulated that its Theological Seminary at New Brunswick has been the first in the land to celebrate a Centennial. The meeting was a great success. The letters from other similar institutions, and the speeches of delegates of various denominations, all express the kindest feeling, and give a remarkable exhibition of the unity of the Church of Christ. The report of the committee which had charge of the exercises, is very satisfactory. As to the volume, which is a monument of the celebration, we can only say that it is far more elaborate than was expected. It is made complete in every respect essential to such a volume. Besides a full table of contents and an elaborate index, with an account of the proceedings, and the papers, speeches and letters incident to the occasion, the appendix is a store-house of original documents pertaining to the early history of education, literary and theological, in New York and New Jersey. We ascertain upon inquiry that the edition (1,250 copies) cost about \$2,000. Of this, after only six weeks, about \$1,500 have been paid off by the committee. The committee felt it their duty to present complimentary copies to the speakers and writers of the occasion, to editors, as is usual in such cases, and to the libraries of neighboring theological institutions. These amount to about 100 copies. The Board of Superintendents suggest that the General Synod assume the expense, at cost, of these complimentary copies, amounting to \$200. This would leave a deficit of only \$300, for which the committee would yet remain responsible. We think it would be only an act of justice, if this committee, after their laborious work, could be entirely relieved of further pecuniary responsibility in this matter.

Resolved, That the General Synod thank the Publishing Committee for their labors in editing the Seminary Centennial volume.

Resolved, That the General Synod assume the expense of these one hundred complimentary copies, amounting to about two hundred dollars; and that this sum be included in the expenses of the Centennial celebration.

Resolved, That the General Synod direct the Board of Publication (if its funds allow) to purchase so much of the balance of the edition of the Publishing Committee, as shall relieve them of pecuniary responsibility in the matter.

On pages 463 and 480 of the book, we find certain suggestions worthy the attention of the General Synod. In accordance therewith, we offer the following resolutions:

Resolved, That the Theological Faculty be directed to have prepared a Matriculation Book, and to begin the second century of the Seminary by signatures therein.

Resolved, That the Faculty are requested to unify the plan of the school, making such additional suggestions as they may deem needful, in accord with the plan unfolded on page 463 of the Centennial volume, and report the same to the next General Synod.

C. L. WELLS, *Chairman*.

Submitted, Syracuse, June 9th, 1885.

1885, 733-5.

CENTENNIAL OF THE SEMINARY.

The Committee on the Centennial presented the following Report, which was accepted and referred to the Committee on the Professorate:
To the General Synod:

The Committee appointed to make arrangements for the Centennial of the Theological Seminary at New Brunswick to be celebrated on the 28th and 29th of October, 1884, respectfully report that the programme, as approved by the Synod in June last, was carried out in every particular. The celebration included five sessions, four of which were held in the First Church, and one in the Second.

At the First Session Rev. David Cole, D.D., the President of the General Synod, presided, and responded to an address of welcome by the pastor, Rev. Thomas C. Easton, D.D.; prayer was offered by Rev. W. V. V. Mahon, D.D., and the benediction was pronounced by Rev. John T. Demarest, D.D. At the Second Session Rev. Ransford Wells, D.D., presided, Rev. Francis M. Kip, D.D., offered prayer, and Rev. J. Romeyn Berry, D.D., pronounced the benediction. At the Third Session Rev. Thomas E. Vermilye, D.D., LL.D., presided; prayer was offered by Rev. William Brush, and the benediction was pronounced by Rev. Gustavus Abeel, D.D. This session was followed by a collation. Rev. Joachim Elmendorf, D.D., presided at the Fourth Session, Rev. Elbert Nevius offered prayer, and Rev. George R. Ferguson, of South Africa, gave the benediction. At the Fifth and last Session, Rev. Abraham R. Van Nest, D.D., presided; Rev. Cornelius Brett offered prayer at the opening, and the closing prayer was by Rev. Prof. John G. Lansing. The benediction was pronounced by Rev. Thomas C. Easton, D.D.

The addresses, according to previous appointment, were as follows: On Historical Theology, by Rev. Prof. Samuel M. Woodbridge, D.D., Dean of the Seminary; on The History of the Theological Seminary, by Rev. Prof. David D. Demarest, D.D.; on The Relation of the Seminary and Rutgers College to each other, by Rev. Wm. H. Campbell, D.D., LL.D.; on The Influence of the Seminary upon the Denominational Life of the Church, by Rev. William J. R. Taylor, D.D.; on Theological Instruction at the West, by Rev. Cornelius E. Crispell, D.D.; on the Ministry of the Past and of the Future, by Rev. Francis N. Zabriske, D.D., and a closing address by Rev. Abraham R. Van Nest, D.D.

Congratulatory addresses were also delivered by Merrill E. Gates, LL.D., President of Rutgers College; Prof. T. Sandford Doolittle, D.D., representing the Faculty; Prof. Charles Scott, D.D., representing Hope College, and by A. V. W. Van Vechten, Esq., representing the Collegiate Church.

The salutations of nine of the principal Theological Seminaries, embracing several denominations, were presented in person by distinguished professors, delegates from these institutions, and of as many others by fraternal letters. Congratulatory epistles were also received from the Theological Faculties of Utrecht, Kampen, and the Free University of Amsterdam, in Holland, and from the venerable Prof. Nicholas Beets, of Utrecht. Letters of regret were received from many graduates, and other friends of the Seminary, distinguished in public, as well as hon-

ored in private life, including the Governor of New Jersey. Two poems were also contributed for the occasion; one by Mrs. Merrill E. Gates, and the other by Rev. Denis Wortman, D.D.

The meetings were all largely attended, and a deep interest was manifested in the services. At the close a committee was appointed to publish the proceedings, including addresses and other matter of historical value. This has been done, and to that volume, a Centennial Memorial, the members of the Synod are referred for a complete record of the celebration. The expenses attending the Centennial have been paid by the Treasurer of the General Synod.

Respectfully submitted,

PAUL D. VAN CLEEF, *Chairman*.

J. HOWARD SUYDAM,

D. N. VANDERVEER.

1885, 735-7.

The following paper was received from the Committee appointed at the Centennial to publish a volume containing an account of its proceedings, together with the addresses and other matters, and referred to the Committee on the Professorate.

To the Rev. General Synod of the Reformed Church in America:

The undersigned Committee respectfully present to your Reverend Body, a copy of the volume entitled "Centennial of the Theological Seminary of the Reformed Church in America, formerly Reformed Protestant Dutch Church, 1784-1884."

The one hundredth anniversary of the election of Rev. John H. Livingston, D.D., as Professor of Sacred Theology, and of Rev. Hermanus Meyer, D.D., as Instructor in the Sacred Languages, was celebrated at New Brunswick, Oct. 28th and 29th, 1884, in accordance with arrangements made by a committee of your Reverend Body.

At the close of the services we were charged by the Alumni, and the many friends of the institution present, with the task of editing and publishing a memorial volume which should contain:

1. A full account of the proceedings.
2. The history of the Seminary, with an appendix to embrace original documents, letters additional historical notes, and references to sources of authority.
3. The several addresses and speeches made on the occasion.
4. A Centennial catalogue of the Seminary, but without details concerning the graduates, as these may be found elsewhere.

We have performed this task to the best of our ability, stimulated by loyalty and love to our venerable alma mater. The labor, the arduous nature of which few will appreciate, has been pleasant to us, because it was truly a labor of love. We dare to hope that the volume which we have the honor of presenting to you will be accepted, not merely as a grateful memorial of an interesting and unique occasion, but as a historical work, whose value will increase with every successive year.

We are, your servants in the Lord.

DAVID D. DEMAREST,

PAUL D. VAN CLEEF,

EDWARD T. CORWIN.

NEW BRUNSWICK, May 29th, 1885.

The Committee also presented to the Synod a handsomely bound copy of the Centennial Memorial volume whereupon the following resolution was adopted:

Resolved, That this Synod gratefully accept the Centennial Memorial of the Theological Seminary at New Brunswick, and return their hearty thanks to the Committee for their labor of love in its preparation, and that the volume be referred to the Committee on the Professorate for further action. 1885, 737-8.

CENTENNIAL SEMINARY FUND. The Committee on "Centennial Discourses," proposed that, in gratitude for a century's national existence, a Centennial Seminary Fund, should be started, to defray the Contingent Expenses of the Theological Schools; 1875, 355. Its first report showed only \$423.92; '77, 610, 635. Nothing more was done; but this amount was allowed to accumulate until in 1904, 631, it was reported at \$1,661.11, when it was incorporated in other funds.

CENTENNIAL SESSION OF GENERAL SYNOD, 1906. At first, the sessions of General Synod were triennial, beginning in 1794. They became annual, in 1812. For the method of counting them, see under General Synod. That the Centennial Session should be properly celebrated, a special Committee was appointed to co-operate with the officers of Synod to formulate a plan, to choose a place for meeting, and to make all necessary arrangements. 1905, 292.

CENT SOCIETIES. First recommended in 1816, and soon established in almost every church; the members to pay one cent per week for support of the Theological College; 1816, 33, 34; '17, 18, 32; Oct., '17, 7, 8, 14. Constitution given, Oct., '17, 17, 18. Committees to encourage formation, in every Classis; '18, 18, 33; success of; '19, 40-42; receipts of, '19, 59-64, \$3,594.00. Bd. of Direction to further their operations, '20, 46, 50; '21, 40. With the success of the Endowments, in 1822-3, (about \$51,000) they fell into desuetude.

CEREMONIAL LAW. Belg. Conf., Art. 25; Heid. Cat., Quest. 19.

CERTIFICATES. With the adoption of the Constitution of 1832, a Committee was appointed to prepare Forms of Licensure, Dismissions, Citations, etc., Oct., 1832, 134; 1833, 204. In their report in 1834, they presented the following Forms: Certificate of Dismission of Church Members; Form of a Professorial Appointment; of a Consistorial Statistical Report; of a Classical Report; of a Testimonial of Licensure; Form of a Citation; of a Citation to Witnesses; Form of Marriage Certificate; Form of Register of Baptism; Certificate of the Dismission of a Minister; of a Testimonial of Ordination. 1834, 289. See these under their respective heads.

Certificates had not been uniform before. See Dismission of Members; Admission of Members.

CERTIFIED EXTRACTS. These must be sent to the next higher body in cases of Appeal; Constit. of 1874, Art. 114. Parties accused or censured shall be allowed copies of such Acts at their own expense; Constit. of 1874, Art. 103.

CEYLON. The Church of Holland established missions in Ceylon as early as 1620, and the records of the Classis of Amsterdam contain much concerning their missions there, and a flourishing Theological Seminary. Rev. Dr. John Seudder, the first missionary of R. D. C., labored under the Am. Board in Ceylon from 1821-36. See facts and letters in the Missionary Herald. Allusion to a revival there, 1836, 524. See Seudder, for aid and a minister for a Dutch Church in Ceylon. It was suggested that one of our Holland brethren might find a field there; the matter was John, Rev. Dr. (Sr.).—A request came from Henry L. Mitchell, asking referred to Bd. of For. Missions. 1887, 736.

CHAMBERLAIN, GEORGE W. (Rev.). Appears in Synod in behalf of Evangelical religion in Brazil. See Brazil.

CHAMBERLAIN, JACOB, (Rev. Dr.). Commissioned as Missionary to India, 1850, 456; his hospital services acknowledged; '70, 119; delegate to Presbyterian Church, South; '76, 452; addresses Synod on Missions, '77, 736; President of General Synod, 1878; letter to Synod; '79, 237; commissioned to secure an Endowment for Arcot Theological Seminary, and for Scholarships in the same; '80, 93; (report of Board of Missions, 1887, 5;) '87, 325-6, 329; delegated to present the fraternal greetings of the

Synod to Presbyterian Churches in Great Britain, with the privilege of advocating Organic Union of Presbyterian Bodies on Mission Fields; '86, 122-3; success of the Endowment for Arcot Seminary, for Scholarships, and for a Library; '88, 489, 549, 585; appointed Lecturer in Biblical Languages and Literature, and Exposition of Prophecy in Arcot Seminary, 1891; engaged in literary work for the Mission.

CHAMBERS LIBRARY, THE. Name given to the Library of Western Seminary, because Dr. Chambers left a large part of his Library, by will, to this Institution. 1896, 397.

CHAMBERS, TALBOT W. (Rev. Dr.). Appointed delegate to Ger. Refd. Ch., 1849, 59; preaches sermon before Synod in behalf of Bd. of Publication, '59, 461; declines to act as Chairman of Com. to raise a Church Building Fund; Oct., '55, 11; Synod continues him on the Committee, 25; President of General Synod, '63; elected Vedder Lecturer for '76-6; 1874, 140; corresponding delegate to Presbt. Ch. South, 77, 345; assists Prof. Van Zandt in his illness, '78, 12, 116; chairman of Com. on Simplified Heidelberg Catechism, Oct. '81, 9; treasurer, pro tem. of Bd. of Direction, '81-4; '82, 34; invited to lecture on New Testament Exegesis in New Brunswick Seminary, '82, 130-1; '83, 327; served in the department of Biblical Literature in New Brunswick Seminary, 1883-4; '84, 418; compensation therefor, 520; delegate to Alliance of Refd. Chs. in Belfast, '83, 252; report thereon, '85, 953; reports on a Fourth Year of study, '85, 730; his death, 1896, 390; sketch, 496; bequeaths his Library to Western Seminary, '96, 338.

CHAPEL PROPOSED FOR RUTGERS COLLEGE. \$2,000 offered by Geo. and Wm. Douglass, Esqs., and Mrs. Cruger toward such Chapel; Bd. of Direction ordered to lease to the Trustees land for the same, on the same tenure as the lease for Van Nest Hall and the President's House—when required, 1854, 464, 470.

CHAPELS. See Year Books of Collegiate Church, and of other large city churches on the subject of their Chapels.

CHAPLAINCIES. No one allowed to become a chaplain, unless regularly inducted into the ministry; as a chaplain, he is equally subject to the discipline of the Church. Constit. of 1619, Art. 6. See Ecc. Records of New York, Index—*Chaplains*.

Resolved, That a Committee be appointed to inquire into the expediency of presenting a respectful Memorial to the President of the United States, and both houses of Congress, on the subject of the appointing chaplains in the United States service, praying that in such appointments no undue prominence may in future be given to any one denomination of Christians in this country, either by appointing a large majority of the chaplains from such denomination, or by making its doctrinal standards the exclusive channel of religious instruction or its litany the exclusive formula of worship in the public service; or by furnishing at the public expense any book of spiritual instruction or devotion other than the Bible without note or comment.

The Rev. Messrs. A. A. Marcellus, I. Ferris, D.D., E. H. May, and the Elders George Zabriskie and John Frey, were appointed the committee contemplated in the above resolution.

The committee reported, and their report was adopted, and is as follows:—

The committee appointed to inquire into the expediency of presenting a memorial to the President and Congress of the United States, on the subject of appointing chaplains in the public service, beg leave respectfully to report—That they consider the subject referred to them of great importance, and worthy of the action of this Synod. It is one of the happy features of our national polity that we have no established form of religion, while at the same time our constitution and laws tolerate

and protect every citizen in maintaining and propagating his own system of religious instruction and of worship. This state of things, your committee trust, the General Synod of the Reformed Dutch Church will be the last to disturb. We desire not to see our church seeking a closer union with the state. Nor do we desire to see a large number of our ministers bowing at the feet of government for official stations, with a view to the enlargement of our denominational influence. But while we, as a church, would ask for ourselves nothing more than toleration and protection from the government, we cannot view with indifference, nor without alarm, the fact that so large a proportion of the appointments to the offices of chaplains in the United States naval and military service, are from one denomination of Christians. Your committee have learned with surprise that "All the chaplains of the Military Academy at West Point, with one exception, have been from one denomination, the Episcopal. That nineteen out of the twenty-four or twenty-five chaplains at present in the naval service, are from the same denomination. That there is reason to believe the same disparity exists in the military service. That the ships of war have been furnished by the government with the Episcopal prayer-book." And that, in some instances, if not in all, these appointments are made without any regard to the denominational preferences of the great majority of those who are to be benefited by the instruction they receive. Such is known to be the case, at present, on Governor's Island, where the majority of the men are non-Episcopal; but are required to attend the service of the Episcopal church, and have their children instructed in the Episcopal catechism. Your committee therefore feel constrained to recommend the adoption of such measures as may lead the proper authorities to consider, whether it comports with the spirit of the constitution of these United States, to give such a bias to the religion of this nation, as the continued appointment of a large majority of the chaplains in the public service from one denomination is calculated to produce. Your committee therefore recommend the adoption of the following resolution:

Resolved, That the Rev. Thomas DeWitt, D.D., I. N. Wyckoff, D.D., M. S. Hutton, D.D., Isaac Ferris, D.D., G. W. Bethune, D.D., with the Elders Wm. B. Crosby, Esq. and Thos. C. Doremus, Esq., be a committee to prepare a suitable memorial, and forward the same to the President of the United States and both houses of Congress.

All which is respectfully submitted,

A. A. MARCELUS, *Chairman*.

1844, 390-1.

Such Memorial was prepared and placed in the hands of Hon. Mr. Dix, of the Senate, and Hon. Mr. Maclay of the House, and by them laid before the President [Tyler] and the two Houses of Congress. 1845, 513-514.

CHARITY. See Alms; Benevolence, etc.

CHARITY OF OPINION. Foreign Churches, whose customs and usages vary from the Reformed Church in things indifferent shall not be rejected. Constitution of 1619, Art. 85. See also Preface to Constitution of 1792.

CHARTERS. Only Reformed Dutch Churches, besides those of the Church of England, were able to obtain Charters, in New York, in early days. In New Jersey, the laws were more liberal. The following Dutch Reformed Churches obtained Charters: New York, 1696; Kingston, 1719; Albany, 1720, Schenectady, 1734; Hackensack, 1750 (?); the five churches of the Raritan Valley, unitedly, 1753; Bergen, 1771; Hillsborough (at Mill-stone), 1775; and probably several others. The Charter of Queens College is printed in Minutes of Gen. Synod, 1850, 111-119, with supplements. Consistories possess the right to call ministers, ex-

cept where otherwise provided for, by Charter; Constitutions of 1874, Art. 51; (of 1833, Art. 58.) In report of Committee on the first American Church Constitution, 1791, occurs the following: "The Proceedings of the National Synod held at Dordrecht, (1618-19,) are the basis of the government of all Reformed Dutch Churches throughout the world, and that all Charters which have been given to the Dutch Churches in the States of New York and New Jersey are also founded thereon": "that the Proceedings of the National Synod of Dordrecht are the basis of the government of the Dutch Churches in America, cordially received and carefully adapted to its particular circumstances in this country; and that thus the different Charters may be ratified, and the attachment of the members of said Churches to the R. D. Churches in the Netherlands may be fully confirmed"; May, 1791, 218; (1788, 185.)—But laws for incorporating churches had already been passed, and the reasons assigned in 1791, and in the Constitutions of 1833 and 1874, seem to be superfluous. See Incorporations. For an account of the securing of the first Charter, 1696, see Corwin's Manual, 4th ed. 1902, pages 79-87; for the Charters themselves, see Ecc. Records of New-York, Vol. 2, under dates; also see Index of same, when published.

CHECKS. All checks, drawn by the treasurer of General Synod, must be countersigned by a member of the Bd. of Direction appointed for that purpose. 1882, 63. See 1886, 56; corrected statement, 1887, 267.

CHICAGO, PARTICULAR SYNOD OF. The Particular Synod of Albany in 1856 proposed that the four Classes lying west of the State of New York, with about 40 churches and 25 ministers, be set off into a new Particular Synod. This was done. 1856, 90, 91. Report on the organization, 1857, 133; change of quorum; 1885, 713; 1886, 118.

CHICAGO TRACT SOCIETY. Commended, especially for the work done among the foreigners in the West. 1905, 156.

CHILDREN, INSTRUCTION OF. See Constitutions of 1619, 21, 54; 1792, 56; 1833, 72 (3); 1874, 64, (3). See Catechetical Instruction; Parochial Schools; 1809, 396-8; 1814, 79. See also Form for Infant Baptism.

CHILDREN OF BELIEVERS. See Form of Infant Baptism.

CHILDREN OF GOD. Belgic Conf., Art. 34; Heid. Cat., Quest. 33. Form of Infant Baptism.

CHILDREN OF WRATH. Belg. Conf., Art. 34; Form of Infant Baptism.

CHILDREN'S DAY. Recommended that the third Sabbath in May be observed, 1884, 504; changed to second Sabbath in June, 1885, 716.

Finally, your Committee recommends that the General Synod exhort the churches unto a more general observance of "Children's Day," so that by appropriate and interesting services, the children and youth may be impressed by the Church's love for them. 1887, 318, 319.

Recommended yearly, as 1894, 104; 1903, 376.

CHILDREN'S FRIEND. In the efforts for closer union with the Presbyterian Church, South, the "Children's Friend," printed at Richmond, Va., was to be issued simultaneously by the Boards of each Church. 1875, 353.

CHINA. See Amoy Mission, etc. Synod left the matter of the transfer of her missionaries from Borneo to China, to the discretion of the American Board, but reminding that Board that the Dutch Church was contemplating the establishment of its own ecclesiastical polity in its missions on foreign fields; 1844, 384. The arrival of Messrs. Doty and Pohlman; 45, 435, 494.

CHINESE IMMIGRANTS. *Resolved.* That the recent legislation of Congress on the question of immigration from China, awakens in us feelings of painful surprise, profound regret, and anxious solicitude; and

we would express the hope that our government may be induced soon to reconsider that action and to adopt such measures as would be likely to promote good feeling and friendly intercourse between China and our own country, and which will at least not hinder the work of Christian evangelization in that distant land—a work in which many of our people, connected with all our churches, are so earnestly engaged. 1882, 114.

Resolved, That the General Synod of the Reformed Church in America hereby protests against the recent legislation of Congress limiting Chinese immigration as unworthy of a Christian nation, partial and unkind to China in comparison with the privileges allowed to other nations, and in comparison with China's attitude toward America, and likely to injure our missionary work by provoking retaliation. 1892, 550.

A second matter of great importance mentioned in the report is the present attitude of our National Government toward the Chinese in this country. On this subject your committee recommend the following action:

Resolved, That this General Synod looks with entire disapproval upon the act now in force, requiring the obnoxious registration or expulsion from this country of all Chinese laborers now resident here; that we regard it as a direct violation of treaty obligations, a stain upon our national honor, and prejudicial to American interests, commercial, educational and religious, in China; that we therefore respectfully but urgently petition the President and Congress of these United States for the earliest possible repeal of the law. 1893, 793.

CHINN, MARGARET, (Mrs.). Makes donation of valuable books, and an elegant mahogany bookcase to contain them, to New Brunswick Seminary. Value \$500.—1821, 58-60. She was a member of Second Church of Albany. Rev. John DeWitt, Sr., pastor, thro' whom the gift was presented. Among the books were Walton's Polyglott Bible, with Castells Heptoglott Lexicon, 8 vols. folio; in all, 46 separate works. See Minutes of Gen. Synod, under date. The Synod expressed its gratitude, and directed the Bd. of Superintendents to take measures to perpetuate the remembrance of the gift. [This case of books stood in the room of the Exegetical Professor, in Rutgers College Building, 1821-57; and then in said Professor's room, in Hertzog Hall, 1857-73; (see 1857, p 213); and then in corresponding room in Suydam Hall, until about 1890, when the books were removed to the Sage Library.

CHOLERA. See Fast-days, 1832, 91; 1849, 507.

CHOSEN IN CHRIST. Heid. Cat., Quests. 52-54; Canons, i. 7-9. ii. 8; iii. 10. See Election.

CHRIST. Belg. Conf., Arts. 10, 20, 31; Heid. Cat., Quests. 31, 32; see Natures of; Offices of.

CHRISTIAN APOLOGETICS. Chair of, suggested, 1872, 512; necessity of instruction in, 1884, 418; 1888, 518.

CHRISTIAN COMMISSION, THE. Synod listens to its President, George H. Stuart, respecting its excellent work in behalf of the armies of the Union, and heartily commends it, as an agency well adapted to promote the physical and spiritual welfare of the soldiers defending the government. 1864, 507-8.

CHRISTIAN COMMUNION. Belg. Conf., Art. 35. Heid. Cat., Quests. 75-79. Form for Lord's Supper.

CHRISTIAN DISCIPLINE. Belg. Conf., Arts. 30-32; Heid. Cat., Quests. 82-85; Constit. of 1874, Arts. 82-95; (of 1833, Arts. 91-103; of 1702, Arts. 69; of 1619, Arts. 71-75.)

CHRISTIAN ENDEAVOR CHURCHES. In 1892 the Christian Endeavor Societies of R. C. A. began to build C. E. churches, thus helping the Domestic Board in its Church Building Fund. Congregations cannot thrive without a Church Home. They loan money, without interest, for building churches. The buildings thus erected, average about two a year, making now about 31, which have been thus erected. The following churches have been aided:

1892.	No. 1,	Bethel Church, Leota, Minn.....	\$800
1893.	" 2,	Wakonda, S. D.....	1,000, disbanded.
1894.	" 3,	Johnstown, N. Y.....	1,000
1895.	" 4,	Bethany Church, Grand Rapids, Mich..	2,000
"	" 5,	Le Mars, Ia.....	700
1896.	" 6,	Hope Church, George, Ia.....	800
"	" 7,	Ninth, Grand Rapids, Mich.....	1,000
1897.	" 8,	Second Muskegon, Mich.....	1,000
"	" 9,	Sheldon, Ia.....	500
"	" 10,	Morrison, Ill.....	1,000
"	" 11,	Galesburg, Ia.....	400
1898.	" 12,	Sunnyside Church, Long Island City, N. Y.	1,000
"	" 13,	Ebenezer Church, Leighton, Ia.....	500
1899.	" 14,	Glen Rock, N. J.....	800
"	" 15,	Monroe, S. D.....	450
1900.	" 16,	Clara City, Minn.....	400
"	" 17,	Randolph Center, Wis.....	1,000
"	" 18,	Alexander, Ia.....	800
1901.	" 19,	Trinity Church Chapel, Newark, N. J...	800
"	" 20,	Friesland, Minn.....	300
"	" 21,	North Yakima, Washington Territory...	1,000
1902.	" 22,	Buck Creek, Okl.....	500
"	" 23,	Buffalo Centre, Ia.....	800
1903.	" 24,	Goodland, Ind.....	400
"	" 25,	Arapahoe, Okl.....	800
"	" 26,	Silver Creek, Minn.....	400
"	" 27,	Harrington Park, N. J.....	1,000
1904.	" 28,	Pennsylvania Lane, Ill.....	500
"	" 29,	Spring Creek, Minn.....	600
"	" 30,	Clinton, Okl.....	800
1905.	" 31,	Harlem, Mich.....	400

\$23,450

CHRISTIAN ENDEAVOR MISSIONARY LEAGUE. Organized Ap. 25, 1893. Its object to arouse and sustain interest in missionary work among C. E. Ss. of R. C. A.; to provide information and suggestions with reference to the missionary efforts of R. C. A., both Foreign and Domestic; and to concentrate energy on the fields especially committed to its charge. It sustains in whole or in part, the foreign mission stations in Chittoor, India, and at the Bahrein Islands, Arabia. At home, it seeks to augment the Church Building Fund. See C. E. Churches. The Society now includes all forms of effort among the young people of R. C. A. Synod has frequently commended the League, and exhorted all the Y. P. Societies to join it. Its gifts. 1894, 108-9; 113, 118; '95, 112, 121, 223; '97, 670; '98, 129; '99, 442, 449; 1900, 783. Said the Committee on the State of the Church, in 1900:—

The Christian Endeavor Missionary League, which was started in 1893, has already become a recognized power in the church. This League seeks to systematize and develop the interest of the young people, especially in the Foreign Field and in Domestic Missionary Work. Certain mission stations or hospitals or hospital work are chosen as the field of their operations; while their offerings to Domestic Missions have been

appropriated mainly to build churches, which now number seventeen. 1900, 825.

See also 1901, 1060-70; 1902, 101, 106; 1903, 367, 373, 377; 1904, 718, 719, 724; 1905, 111, 116, 120.

Name changed to "Young Peoples' Missionary League of the Reformed Ch.": 1904, 724. Total gifts of the League, 1888-1906, are \$130,000.

CHRISTIAN ENDEAVOR SOCIETIES. See Young Peoples' Societies of Christian Endeavor.

CHRISTIAN ETHICS. Desirability of a Lectureship on, suggested, 1871, 323.

CHRISTIAN INTELLIGENCER. This paper has been the recognized organ of the Reformed Church in America since 1830. It then took the place of the "Magazine of the Reformed Dutch Church, 1826-1830, which see. It has been very frequently commended by the General Synod. In the year 1830, the Missionary Board of the Church expressed an opinion respecting the advantages to be derived from a weekly religious paper. Synod's Committee said: "We believe that such a paper, conducted by a man of popular talents, energy and discretion, possessing the confidence of the churches, endowed with extended views, and at the same time heartily attached to the form of sound words once delivered to the saints, would be highly useful, and obtain general support. It might be made the vehicle for communicating most valuable information throughout our bounds, and of creating an impulse which might have the happiest effect upon our affairs." 1830, 295. The first issue was on Aug. 7, 1830.

In 1836, Synod ordered that the reports of the two Mission Boards be published in said paper, '36, 528; the letters of correspondence with Foreign Churches, '38, 126; circulars in behalf of the Widows' Fund, '38, 190; forms of devises, 44, 368, etc., etc. Mr. Chs. Van Wyck, the Proprietor stated that the net profits of the paper were devoted to the benevolent funds of the Church, and hence the importance of increasing its circulation. The Synod declared that said paper was an important auxiliary in promoting the interests of the Church, and a valuable religious paper, and deserving a place in every family. '38, 191-2.

The Committee on the State of the Church, 1848, emphasized the importance of a Religious Journal, and the duty of improving such journal: that its province is distinct and peculiar; it is the medium for comparing views; "the morals of politics are a legitimate theme"; wise policies should be advocated; infidelity confronted, and leading minds in the church should write for it. While it is private property, yet it is the recognized organ of the Church. It was therefore suggested that the Synod should recommend it only on condition of having some proper control over its columns, 1848, 326-9.

This report was further discussed, and the suggestion as to the conditions of Synod's recommending it, endorsed, and a Committee appointed to confer with Chs. Van Wyck, the proprietor, '48, 283-4. They reported in Sept., 1848, but the consideration of it, after a short discussion, was indefinitely postponed, Sept., '48, 428.

In 1852, the Proprietor sent a communication to Synod, '52, 213; also the Classes of New Brunswick and New York sent communications in reference to said paper, '52, 263; report of Committee; Proprietor vindicated and thanked; a Committee consisting of Rev. Drs. Thos. DeWitt, Isaac Ferris, and G. H. Fisher appointed to aid the Proprietor, and that their names be printed as editors, on which conditions the Synod endorsed the paper: '52, 284-5; Synod also endorsed Rev. Dr. J. F. Berg's Protestant Review, as a Quarterly; 285. The next year, the Synod heartily endorsed the paper:

Resolved. That the Synod highly approve the action of the Committee appointed last year in reference to the Christian Intelligencer, and take

pleasure in expressing their satisfaction with the general spirit of the paper as at present conducted. 1853, 382.

After this, endorsements were frequent and hearty. We can only refer to some of them: 1877, 735:

Resolved, That the General Synod, recognizing the usefulness of the Christian Intelligencer as a denominational organ, and the singleness of purpose on the part of its present proprietors and conductors, earnestly commend it to the liberal support of all our ministers and people. 1879, 400.

Whereas, The *Christian Intelligencer* has been recognized during the past fifty years as the denominational organ of the Reformed Dutch Church, and has done good service as a faithful exponent of the doctrines and polity of the Church, therefore,

Resolved, That this General Synod commends the *Christian Intelligencer*, as at present conducted, to the favorable regard and liberal support of all our ministers and people. 1880, 580.

Believing that a religious denominational paper, edited with ability, and suited to the present needs of the Kingdom of our Lord Jesus Christ, is an important educator of the people, highly promotive of all the various benevolent and educational interests of the Church, and is eminently a faithful witness of evangelical truth, as held by our Reformed Church in America; and, *Whereas*, several years have passed since our General Synod has taken any action in reference to it, be it

Resolved, That this General Synod heartily commend the *Christian Intelligencer* as the chief organ representing our Church, to the fullest confidence of our people, hoping it may find its appropriate place in all of our homes. 1891, 425.

The Rev. J. B. Drury, addressed the Synod concerning *The Christian Intelligencer*. The following was adopted:

The General Synod recognizes the important service rendered the church by *The Christian Intelligencer*, as its weekly organ for sixty-seven years. During these years, it has been a chief agent in promoting its interests, and the one medium of communicating to its membership the proceedings of its Classes and Synods. It again cordially commends it to the favor and support of the churches. 1896, 506.

Whereas, The *Christian Intelligencer* is a most excellent religious paper, which has long been, and still is, published distinctively in the interests of the Reformer Church, and which no other contemporary paper can take the place of in the home when it is sought to keep intelligently informed respecting the ecclesiastical doings, mission operations and other enterprises of the Church; therefore

Resolved, That this Synod heartily commends the *Christian Intelligencer* to the members of the Reformed Church. 1898, 260.

The following have been the Editors of the Christian Intelligencer:

1. Rev. Cor. D. Westbrook, D.D. 1830-3. He was assisted by Rev. Drs. Wm. C. Brownlee and Thomas DeWitt.

2. The Pastors of the Collegiate Church, 1833-43. These were, at that time, Rev. Drs. John Knox, Wm. C. Brownlee, Thos. DeWitt, and after 1839, Thos. E. Vermilye. Of these, Dr. DeWitt was the chief editor.

3. Rev. John H. Bevier, D.D. 1843-52. Assisted by Dr. Thos. DeWitt and others.

4. Rev. Dr. Elbert S. Porter, 1852-68; assisted by Rev. E. R. Atwater, 1853-68.

5. Rev. Elnathan R. Atwater, 1868-72.

6. Rev. Drs. Wm. J. R. Taylor, H. D. Gause, Wm. H. Campbell, Talbot W. Chambers and Isaac Riley, 1872-77.

7. Rev. Dr. John Mason Ferris, 1877 to present time—(1906).

8. Rev. Dr. Francis N. Zabriskie, 1880-83.
 9. Rev. Dr. John B. Drury, 1887 to present time—(1906).
 10. Rev. Dr. N. H. Van Arsdale, Associate Editor, 1882 to present time—(1906).

OFFICE EDITORS :

Chs. D. Deshler, 1872-77.
 Rev. Dr. Cor. R. Blauvelt, 1877-79.

PROPRIETORS :

Charles P. Van Wyck, 1830-72.
 Ezra A. Hayt, 1872-77.

The Christian Intelligencer Association was formed, 1877, and has continued, with modifications unto the present time—(1906).

It may also be added that Rev. Dr. T. W. Chambers was a constant contributor to the paper from 1850 to 1896, the time of his death. Mrs. Margaret E. Sangster has been Editor of a Department of the paper from 1877, to present time—(1906); and Miss Mary J. Porter edited the "Children's Portfolio" from 1883-1902, the time of her death, since which time Miss Charlotte K. Drury has taken charge of this department.

CHRISTIAN LIFE, THE. Belg. Conf., Arts. 22-24, 28, 29; Heid. Cat., Quests., 1, 2, 20-23; 31, 32, 86-129. See Christians.

CHRISTIAN MINISTRY, THE. Belg. Conf., Arts. 30, 31; Constit. of 1874, Arts. 3-21; (of 1833, Arts. 3-24; of 1792, Arts. 1-18; of 1619, Arts. 3-17). Nature and Grounds of; a Department in Practical Theology; 1888, 543.

CHRISTIAN PRAISE—A Hymn Book; commended; 1880, 576; very large circulation; 1882, 151; Rev. Dr. J. B. Thompson donates his half of copyright to Board of Publication, 1886, 111. See Hymnology.

CHRISTIAN REFORMED CHURCH—in America. For History of, see Corwin's Manual, 1902, pp. 12, 140-1; also Vander Werf's Outline Hist. of 1898. See also "Secession."

In 1884, the following occurred at Grand Rapids, Mich.:

On motion the following preamble and resolutions were adopted:

Whereas, There is at present convened in this city, a Synod of the Christian Reformed Church,

Resolved, That this General Synod of the Reformed Church in America, appoint a delegation of three ministers and two elders to express our kind and fraternal feeling toward them, and the hope that the Divine Spirit may bring all those into union, who hold the common faith and principles of the Reformed Church.

Resolved, That this Committee consist of Revs. I. S. Hartley, George S. Bishop, H. E. Dosker, and Elders W. H. Crosby and A. Pyl.

The Committee visited the Synod and returned with the following report which was read and accepted:

Your Committee appointed to bear the fraternal salutations of this Synod to the Christian Brotherhood of the Reformed Church, now in session in this city, would respectfully report: That they visited the above Christian Brotherhood, and in obedience to your wishes left with them your greetings. Your Committee were most kindly received, and in response to their remarks, the Rev. Prof. Boer desired them to convey to your reverend body the assurance that they hoped they were alive to the solemn truths so dear to the Reformed Church, and in the name of their Synod added that he prayed as the years advanced, as members of a common faith, they might come closer and still closer together. The President, the Rev. L. J. Hulst, concluded the interview by re-iterating the sentiments already expressed by Rev. Prof. Boer. The conference closed by the entire Synod, at the request of the President, singing in Dutch, the familiar doxology, "Praise God, etc."

ISAAC S. HARTLEY, *Chairman*.

On the following day a delegation consisting of the President of the Christian Reformed Synod, Rev. L. J. Hulst, the Secretary, Rev. G. Hemkes, the Clerk, *pro tem*, Rev. J. Noordewien, the Professor in the Theological Seminary, Rev. G. E. Boer, and the Rev. L. Rietdyk appeared in the Synod and presented, through the Secretary, the following communication which was read:

GRAND RAPIDS, MICH., June 11, 1884.

EXTRACT OF THE MINUTES OF THE SYNOD.

Whereas, The Synod of the Reformed Church kindly has sent a delegation to our Synodical meeting, held on June 11, 1884, to bear us their brotherly greeting.

Resolved, That the Synod of the Holland Christian Reformed Church in America, appoint a delegation to express their wishes, that the Almighty God for Christ's sake grant you blessing upon your assembly, and with the prayer to Him above that all having the same faith, and based upon the same fundamental principles become one.

Resolved, That this Committee consist of the Brethren Revs. L. J. Hulst of Grand Rapids, L. Rietdyk of Zeeland, J. Noordewien of Kalamazoo, Professor Boer of Grand Rapids, and G. Hemkes of Vriesland.

Signed,

G. HEMKES, *Secretary of Synod*.

Brief addresses were then made by Prof. Boer and by the Secretary and the President, the latter being in the Dutch language and translated by one of the delegates. After a cordial response by the President of the General Synod, the visiting brethren, by invitation, sat awhile and then took their leave, the Synod rising. 1884, 460-1.

A communication from the Holland Christian Reformed Church, announcing that they had considered and accepted a proposal to enter into correspondence with our church.

Your Committee would recommend that such correspondence be established, and that Rev. John H. Karsten, D.D., be hereby appointed our delegate to the Holland Christian Reformed Church. 1899, 460.

Rev. Henry Beets appeared as delegate from this Body, to R. C. A., in 1901. In his address, he asked for information as to the future attitude of R. C. A. to secret oath-bound Societies; and why, in the Standards of R. C. A., the "Rejection of Errors" of the Remonstrants, seems to be omitted. The report of Committee on Correspondence suggested that old differences should be forgotten and minimized, and essential truths, and the duty of publishing these should be magnified. The duty of confidence in each other's loyalty to Scripture should also exist in corresponding bodies. To show all courtesy, however, a Committee was appointed to report more fully on the matters referred to; 1901, 1128-9. See Christian Comity.

Report of Committee. (Abstract.)

The question as to the attitude of R. C. A. to secret oath-bound Societies seems to imply some doubt respecting R. C. A.; but each Church is responsible only to Christ; the two Churches involved, are identical in doctrine and government, and they ought to work in Union. Questions of a *general* nature cannot be definitely answered. R. C. A. does not protect secret oath-bound Societies. All such questions are for the determination of lower courts; Synod is an appellat body for review, if necessary, of disciplinary acts. The right of interrogation is mutual, but it should not intrude on Christian courtesy.

As to the failure to include the so-called "Rejection of Errors" in the Standards of R. C. A. The history of the Church in America explains this. The conditions in America, in 1702 were so different from those in Holland in 1618. The Synod of Dort gave both a positive and negative declaration why the Remonstrants could not be depended on as reliable

expositors of the Word of God. There were no Remonstrants demanding rights in R. C. A. in 1792, and no law of exclusion was needed. The American Church, therefore, adopted simply the positive statement of truth. See under "Canons of Synod of Dort." 1902, 122-4; 126-7.

A communication was received from the Christian Refd. Ch. on Christian Comity. It also stated that no reply could be made to action of R. C. A. of 1902 until after their Synod of 1904. In reference to "Ecclesiastical Correspondence," they suggested that delegates have an advisory voice; that they give mutual attention that no one depart in doctrine, liturgy or discipline from Reformed principles; that there should be mutual deliberation concerning the attitude to be assumed toward third parties; and to assist each other with advice as to any modification of Confession, Liturgy or Rules of Church Government.

The R. C. A. expressed its willingness to correspond on the same terms as with other Bodies; that it does not seem wise that either should assume an official advisory relation to the other. As to Church Comity—that matter is left to the Consistories as to the propriety or not of receiving members from other bodies; 1903, 394-6.

Dissatisfaction was expressed as to replies received from R. C. A. Synod answered that they had replied to their own satisfaction, and that any further discussion would detract from, rather than add to, the fraternal feeling now existing between the two bodies; 1905, 11, 149.

CHRISTIAN REFORMED CHURCH IN THE NETHERLANDS. This consists of a body of Seceders from the National Church. The first reference to them in Minutes of the General Synod, R. C. A., is in 1847: Says Dr. Thos. DeWitt:—"When in Holland, I received information of a rising spirit of emigration to America, and especially among the *afgescheidene*, seceders from the Established Church, and had a short interview with Rev. Mr. Scholte, of Utrecht, recently arrived in this country. The tide of emigration has commenced, and soon, two important colonies from this class will be founded in the West," 1847, 134.—See "Hollanders in the West."

In 1869, a letter was received from this Secession Church in Holland, requesting the Synod to send a deputation to their Synod, which would meet at Middleburgh, Zeeland, on June 15th. Synod expressed its gratification, and appointed Rev. C. Vandermeulen, already on his way to Holland, to bear the salutations of the R. C. A. to the Secession Church of Holland, 1869, 552, 583.

A letter received from the Christian R. C. of Holland, thro' Rev. Dr. A. C. Van Raalte, proposing fraternal correspondence, and asking about the oath against Simony, 1875, 205, 251; (the President and Stated Clerk in accordance with permission given, 1874, 63, had given credentials to Rev. R. Pieters to represent R. C. A. at Synod of Christian R. C. at 'S Hertogenbosch). Rev. Prof. Chs. Scott, President of Synod, and Rev. A. C. Van Raalte were appointed a Committee to reply; and the Stated Clerk should send a copy of the Minutes, R. C. A. to said Church. '75, 205.—Another letter from, 1870, 277. An invitation received, to attend the opening exercises of the Free University of Amsterdam, 1881, 682; further details; Stated Clerk directed to acknowledge the courtesy of the invitation, and give assurance of the best wishes of Synod of R. C. A. for its prosperity, 685; Revs. J. G. Smart, W. R. Gordon, Chs. I. Shepard, commissioned as delegates to any Assemblies of the Presbyterian order in Europe, 688.

Classis of Wisconsin requests that delegates be sent to Ch. R. Ch. of the Netherlands; Rev. Drs. P. D. Van Cleef and G. S. Bishop appointed, 1882, 64, 65.

A Dutch letter was received from C. R. Ch. in Netherlands, dated June 26, 1885, conveying their salutations to R. C. A., and requesting delegates to be appointed to attend their Synod at Rotterdam, Aug. 18, 1885. Read in Synod, 1886, 133-4; but too late to appoint delegates.

In 1888, a cable despatch was sent to Rev. Dr. H. E. Dosker, in Holland, authorizing him to convey salutations of R. C. A. to the Ch. R. C. soon to meet at Assen, Neths., 1888, 613.

1889.

The Committee has had referred to it a letter from "The Christian Reformed Church in the Netherlands," complaining that no notice has been taken of its letters of 1882 and of 1885, sharply criticising our body for the allowing of Church members to join the Free Masons and other oath-bound secret societies.

Recognizing the fact that large numbers of our Holland immigrants come from that body, it is due not only to that Synod, but as well to our Holland brethren in the West, who are looking for growth and strength from that source, that a courteous and Christian reply be given to their letter, hoping thereby all misunderstanding might be removed and a friendly correspondence maintained.

With this purpose in view, your Committee has framed the following reply, recommending that it be signed by the President of this Synod and the Stated Clerk, and forwarded to that body:

Polite and explanatory answer sent; printed in Minutes; 1889, 837-840.

Report of Rev. H. E. Dosker, as delegate to said church; '89, 841.

Further communications; '93, 709, 813, 815-816.

Report of Revs. Steffens and Joldersma, delegates to Chr. Ref. Ch. of the Netherlands testified to the hearty reception accorded them. On account of the historical relations of R. C. A. with Holland, and the importance of keeping in touch with an emigration, now so large a factor in the Church life of R. C. A., Synod determined to appoint a delegate to the Holland Synod of 1896; 1894, 137. Revs. G. S. Bishop, D.D., and B. Van Ess, were appointed delegates, Primarii; and Revs. T. W. Chambers, D.D., and J. H. Karsten, Secundi, 1895, 140; '96, 418.—Dr. Bishop reported on his visit to the Chr. Refd. Ch. of the Neths.; presented the Minutes of that Body to Synod; and read a letter from them; '97, 680, 690; said Synod requested that delegates be sent by each side, not only to convey the greetings, but to take seats in each other's Synods, having full power of discussion; suggestion adopted; the Stated Clerk directed to extend a cordial invitation to that Holland Synod to send one or more delegates to our next Gen. Synod on the terms proposed; and that the R. C. A. appoint delegates, at session preceding that of the Holland Synod in 1899, who shall go without expense to Synod, 1897, 692.

The Holland Synod expressed its gratification at the action of the Synod of R. C. A., and expressed regret that Prof. Rutgers, their delegate, was unable to be present on account of his duties at the Free University of Amsterdam, 1898, 160-1. Revs. J. F. Zwemer and Edgar Tilton were appointed delegates to the Refd. Ch. of the Neths., 163.

A communication from the General Synod of the Refd. Ch. in the Neths., stated that that body meets at Groningen, Aug. 15, 1899, and requesting names of delegates to be sent as soon as possible. Revs. Jas. F. Zwemer and E. C. Oggel were appointed, 1899, 469, 470, 474. Rev. J. F. Zwemer reported that he had written to that body, and sends Synod a copy of his letter, 1900, 779. Revs. E. T. Corwin and Daniel Van Pelt were appointed delegates to the next Synod of Refd. Chs. in the Neths., 1900, 782.—Revs. Adrian Kriekaard and Henry E. Dosker, appointed delegates, 1901, 1130.—Rev. W. C. Roe and Mrs. Roe were given credentials to Synod of Refd. Chs. in Neths., to represent the work of R. C. A. among the Indians, 1902, 125-6; while Rev. Dr. H. E. Dosker and Rev. Mat. Kolyn, were appointed delegates, 1902, 128. Dr. Dosker wrote a letter, which was read at the Synod of Arnheim, in Aug., 1902, and printed in their Minutes, 1903, 392.—Rev. J. Lumkes and Rev. E. T. Corwin, D.D., delegates, 1903, 394.—Rev. Jas. F. Zwemer, 1904, 747.—Aid was asked

by this Synod of the Neths., of R. C. A., to help build a church for Dutch emigrants in Argentina; but no funds available, 1904, 743-4.—Invitation received to R. C. A. to send one or more deputies, to assist at first session of the Holland Synod, to be held at Utrecht, Aug. 22, 1905. Rev. Jas. F. Zwemer appointed, 1905, 143, 148.

CHRISTIANS. Belg. Conf., Art. 29; Heid. Cat. Quests. 32, 34; 99-04; 90-113. See Christian Life.

CHRISTIAN TRUTH, First Lessons in. See First Lessons in Christian Truth.

CHRISTIAN UNION. See Church Union.

CHRISTMAS. Congregations shall observe; Constit. of 1619, Art. 67; Lord's Supper to be celebrated at; 1619, Art. 63; may be observed, to prevent evil; its observance, discretionary, Constit. of 1792, in America, Art. 67. No reference to, in Constitution of 1833 or 1874.

CHURCH ALMANAC. See Almanac and Year Book.

CHURCH AND STATE. Belg. Conf., Art. 36; not applicable in America; see Preface to Constitution of 1792; Rules of Ch. Gov., 1619, Arts. 28, 66, 67, 71; of 1792, Art. 35, note. No allusion in Consts. of 1833, 1874. The Church may request the civil rulers to appoint days of prayer; Rules of 1792, Art. 66.

Allusion to separation of Church and State was made by the Convention of the Church in 1791; that the elements of a Church Constitution, in America, should be limited to the "Doctrines, Liturgy and Government of the Church," that all that related to the agency of the Magistrate in ecclesiastical matters be omitted; May, 1791, 218.

Owing to the passage of a certain Act by the Legislature of New York in 1834-5, relating to Church Incorporations, (1835, 401), the Synod declared the Act subversive of the Constitution of R. D. C., and enjoined the churches not to adopt its provisions; and appointed a Committee to seek its repeal, 1835, 437-8. In this connection again, the Synod took action as to the non-applicability of Art. 36, of the Belgic Confession, in America; as follows:

Resolved, That that part of the 36th article of the Confession of Faith, as now printed, which declares that it belongs to the office of the civil magistrate "to protect the holy Church service, and to prevent and extirpate all idolatry and false worship; to destroy the kingdom of Anti-christ; to promote the kingdom of Jesus Christ, and to take care that the word of the Gospel be preached everywhere, that God may be honored and worshiped by every one as He commands in His Word," is sufficiently explained in the preface of the Constitution and 35th explanatory article.

Resolved, That the Reformed Church deprecates any union between Church and State as alike detrimental to the interests of vital piety, and dangerous to that liberty of conscience which is now enjoyed by the citizens of our happy Republic.

Resolved, That the results of experience in this country abundantly prove that the Church needs no other support than the piety of its members and the grace of Christ. 1835, 438-9.

See Incorporation of Churches; Trustees, Charters.

CHURCH BUILDING FUND, 1854. Called also Church Extension Fund. Your Committee submit also for the action of Synod, a plan of a *Church-building Fund*, which the Board of Missions has prepared and sent up for examination. The basis of the action of the Board is an article in the Constitution of the Board itself, which contemplates such a measure, and its reason the necessities which their connection with new or feeble churches brings to view. The following is the scheme:

1. A sum of money not less than twenty-five thousand dollars, to be called "*The Church-building Fund*," shall be raised before October 1, 1855.

for the purpose of aiding in the erection of houses of worship in our denomination.

2. Said fund shall be held by the Board of Corporation, and shall be managed and dispensed according to the directions hereinafter stated by the Board of Domestic Missions.

3. No greater amount than one-fifth of each thousand dollars which the building may cost, shall be appropriated to any one church, and not more than one thousand dollars in any case.

4. A first bond and mortgage for said sum shall be executed to the Board of Corporation, to be made payable immediately upon any change of ecclesiastical relation, by every church securing an appropriation, but no interest shall be exacted thereon so long as such church shall make a yearly collection for the fund.

5. No part of said fund shall be appropriated within the limits of the cities of New York, Brooklyn, or Jersey City.

6. The several Classes shall take order, that a general concerted effort be made to raise the aforesaid sum, on the second Sabbath of the month of January, and to have a yearly collection in every subsequent year.

7. A Committee shall be appointed, consisting of Rev. Talbot W. Chambers, Gustavus Abeel, Oscar H. Gregory, and the Elders Abraham Van Nest and Albert Chrystie, to prepare a circular, setting forth the details of the plan, and its claims, and generally to aid in the accomplishment of the enterprise. 1854, 476-7.

In 1855 there is a lengthy report on the subject. Circulars had been issued, but only \$1,074 had been received. A new Committee was suggested, and that ministers be sent to every pulpit to present the scheme, and that their own pulpits be supplied, 1855, 607-9.

The Fund grew very slowly. See Oct., 1855, 26, 27; '56, 41, 106-8; '57, 150; '58, 328; '59, 378; '60, 575. In 1861, the Plan was somewhat changed; applications must henceforth come thro' the Classis; the amount required, and the amount raised by the Church, must be stated; interest on the loan may be remitted; every church expected to pay back amount received, as soon as practicable; no church to be aided, which would have a debt remaining, 1861, 90.

In 1862, an amended Plan was adopted, as follows:

1. All benevolent Funds for Church Building purposes, however raised, shall be paid into the hands of the Treasurer of General Synod, and shall be held by the Board of Corporation as a Church Building Fund, and shall be dispensed by the Board of Domestic Missions at its discretion.

2. Applications for aid from this Fund shall be made to the Board of Domestic Missions, under recommendation of Classis, and the amount required stated, as also the amount to be raised by the people asking such assistance.

3. A first bond and mortgage shall be executed by the Board of Corporation, to be made payable in one year by any Church receiving an appropriation. The interest thereon may be remitted at the discretion of the Board of Domestic Missions, and in case of such remission, the Church shall make a yearly collection for the Fund; and every Church aided shall be expected to pay back the aid received as soon as practicable.

4. No Church shall be aided which would have a debt remaining after receiving assistance from this Fund.

5. An annual collection shall be solicited from all the Churches towards this Fund. 1862, 201-2.

In 1862, loans began to be made; 1863, 349; '64, 399, 492; '65, 552, 639; *Resolved*, That the Board be authorized to take such measures as it may deem expedient to secure at as early a day as practicable an endowment of the Church Building Fund to an amount of not less than \$50,000. 1865, 640; '66, 13.

It was now resolved that an agent should visit the churches to try to

raise \$50,000. for this fund. '66, 105; '67, 162. The Domestic Board was in 1867 incorporated, and the following action was taken:

Resolved, That the Building fund of the Church, and all future contributions thereto, be committed to and received by the Treasurer of the Board of Domestic Missions, and that the future disposition of that fund, and all investments thereof, be made by and under the direction of that Board, subject to the rules and regulations now in force touching its investment and distribution, with this modification, that the amount of advances and the time when they shall be made to Churches in course of erection be in the discretion of the Board, to be executed by them in view of all the circumstances surrounding each case respectively, the Board being careful to take the accustomed and approved security in the case of each advance as heretofore practiced in the administration of the fund. 1867, 279, 281; Nov. 1867, 348. The amount now transferred from Bd. of Corporation to Bd. of Domestic Missions, was \$26,884.57; 1868, 378, 491-2; it was now proposed that the Fund should be raised to \$100,000, 1869, 652; 1870, 127-8; Rev. E. P. Livingston, appointed Agent to raise this Fund, 1871, 334, 335; reports, 1877, 721-2; 1878, 138; 1879, 390; '80, 572; '81, 770; '82, 144; '85, 763.

Christian Endeavor Societies contribute to, '94, 113; '95, 116, 118, 120-1; '98, 126; 1900, 700; 1901, 1105; 1902, 105; 1903, 371; 1905, 113.

See Corwin's Manual of 1901, 225. The Bd. of Domestic Missions now holds nearly 200 deeds and mortgages, on moneys loaned to churches, varying in amounts from \$200 to \$10,000.

CHURCH COLLEGES. The Lemma, Rutgers College, Art. 13, was changed to that of "Church Colleges", 1866, 91. See Education—Academies and Colleges.

CHURCHES, LISTS OF. First official list, May, 1784, 112-114; again, 1800, 313-316; 1829, 208, 215-224; after 1830 the Statistical Tables became approximately complete. Since 1892 alphabetical lists of the churches have been published in the Minutes. For complete lists, alphabetical and chronological, see Manual, 1901, 935-1044; 1073-1082.

CHURCHES, PARITY OF. Constit. 1619, Arts. 17, 84. Nothing is said about this in the later Constitutions.

CHURCHES, WEAK. May entrust their money for safe keeping to Bd. of Corporation. 1809, 464-5.

CHURCH EXTENSION. This was the title of the Article for what we now style "Domestic Missions" from 1786-1799, which see.

CHURCH EXTENSION. Meaning "Church Building Fund." \$2000 left by Ab. Storms for Church Extension, was paid to Bd. of Domestic Missions, 1879, 241.

CHURCH EXTENSION. Committees with this name to be appointed in each Particular Synod. 1800, 632-3.

CHURCH EXTENSION FUND. See Ch. Building Fund.

CHURCH FEDERATION. See Federation of Churches.

CHURCH FESTIVALS. See Feast Days.

CHURCH GOVERNMENT. Belg. Conf., Arts. 30-32; Rules of Ch. Gov. finally established at Synod of Dort, 1619; Explanatory Articles on the same, for the American Dutch Church, 1702; Fusion of these two sets of Articles, 1833; Revision of 1874. These Rules are popularly called the "Constitution," although that word also includes the Doctrines and Liturgy, 1791, 218. The Articles of Union were a temporary expedient, 1771-1792, but called a "Plan of Church Gov.," May, 1791, 218. See Woodbridge's "Synopsis of Church Government," 1800, 334, 345; Constitution.

CHURCH HISTORIES. Pastors requested to prepare; 1871, 345. Most

of the older churches have published their histories. For titles, see References in Corwin's Manual, 1901, pp. 935-1044.

CHURCH HISTORY. Lectures of Dr. Woodbridge on Church History published 1895, 60.

CHURCH HOME OR CHURCH HOUSE. See Reformed Church Building.

CHURCH HYMNARY. Recommended, 1895, 125; 1900, 768. A number of copies presented to Hertzog Hall Chapel, 1899, 369, 394. See Hymnology.

CHURCH MASTERS. These are not alluded to in Constitution of 1619, but were common in all the larger churches. See word in Index of Ecc. Records of New York. Their office explained as a Committee to keep churches, parsonages and school houses in good repair; Constit. 1792, Art. 30. No reference to, in Constitutions of 1833, 1874.

CHURCH-ORDER. Belg. Conf., Art. 32. See Preface to Explanatory Articles; also Explanatory Art. 35, note. In Dutch the Church-Order is Kerken-Ordening, and refers to the Rules of Ch. Gov. adopted at Dort in 1619. The expression occurs frequently in the early Minutes, as 1788, 184, etc.

CHURCH PROPERTY. Committee of five appointed to secure legislation for the protection of Church Property. 1875, 357. See Incorporation of Churches.

CHURCH RECORDS. Consistories shall keep records of all baptisms, marriages, and important acts; Constit. of 1874, Arts, 48, 49; (of 1833, Arts. 55, 56; of 1792, Arts. 33, 57; records of baptisms, only; Constit. 1619, Art. 60). Every Classis shall keep a record of all candidates and ministers, and lay their acts before the Particular Synod; Constit. 1874, Arts. 61, 68; (of 1833, 69, 80; of 1792, 42, 48; of 1619, 34.)

CHURCH ROLLS. Churches to make a general revision of their church-rolls in 1900, and every fifth year thereafter, 1898, 145.

CHURCH, THE. Belgic Conf., Arts. 27-36; Heid. Cat., Quests. 23, 54-58; Canons, ii. 8, 9. See Catholic Church; Holy Catholic Church; Preface to Constitution of 1792, and of the Explanatory Articles. Constitution of the Church consists of her Doctrines, Liturgy and Government; 1791, 217, 218; 1792, 235-6; Name of the Church, 1867, 240; Nov. '67, 334-5; '69, 625.

CHURCH UNION. Beza proposed a Confederation of the Reformed Churches in 1561, but it proved to be impracticable at that time. The same thought was embodied in the Second Book of Discipline of the Church of Scotland in 1580. Most, if not all, of the Reformed Churches were invited to send delegates to the Synod of Dort, 1618-19, and nearly all were there represented, five being present even from the Church of England. The Westminster Assembly, 1643-52, represented largely the spiritual unity of all English speaking Churches. Professor Hermann Witsius also drew up a Plan of Union, for all the Reformed Churches, at the request of William III., about 1690-1700, but nothing definite resulted therefrom. In 1743 the Classis of Amsterdam sought to bring about a union of the Dutch, the German, and the Presbyterian Churches, in America, but without success. In 1783, Rev. Dr. John H. Livingston, of the Reformed Dutch Church in America, expressed the desire that some genius equal to the task would arise, to draw a plan for uniting all the Reformed churches in America into one national church. Notwithstanding the seeming difficulties in the way, "I humbly apprehend," says he, "this will be practicable; and I yet hope to see it accomplished." In 1784, efforts began to be made to promote friendly correspondence between the Presbyterian, the Associate Reformed, and the Dutch Reformed churches in America. Committees met, and articles of agreement were drawn up in 1785, and new articles in 1800. Friendly

letters and visits of delegates were exchanged for several years, but this was all. In 1816, special efforts were renewed to unite the Associate Reformed and the Dutch Reformed in closer bonds, and in 1820 to unite them together under the name of the Reformed Protestant Church in North America. The standards of the two churches were mutually adopted, and individual congregations were to be allowed their own customs and usages. Two-thirds of the Classes were in favor of this union; but in 1821 the Associate Reformed Church declined to press the subject further. Delegates and letters, more or less frequently, were exchanged in subsequent years.

In 1822 new articles of correspondence were drawn up between the Presbyterian and Dutch churches, and delegates have passed back and forth almost every year until the present time. In 1873-78 earnest efforts were again made to bring about a union of the Presbyterian churches, North and South, the German Reformed Church and the Dutch Church, but without success.

At the first meeting of the Dutch General Synod, in 1794, union with the German Church was looked forward to as a desirable consummation, and a committee was appointed to take "effectual measures to bring so desirable a thing into effect." Delegates were exchanged. More distinct propositions for union were made in 1820, and again in 1842, and at the important Harrisburg convention of 1844, it was thought that the scheme was on the highroad to success; but in 1848, owing to certain doctrinal discussions in the German Church, the Dutch Church withdrew from the scheme, and correspondence was suspended for ten years (1853-63). With the tricentennial of the Heidelberg Catechism, in 1863, intercourse was renewed, and a general effort for union was again made in 1873, as alluded to above, but then the Dutch and Germans could not agree on the doctrinal standards. In 1886 began another effort, which was prosecuted for six years. The scheme of a federal union now seemed certain to succeed, and two-thirds of the Classes of the Reformed (Dutch) Church, and most, if not all, of the Classes of the Reformed (German) Church, agreed to the plan proposed; but some technical errors in the reports of the vote of the Classes of the Dutch Church and other reasons delayed the consummation, and ultimately prevented success. See *Corwin's Manual*, 1902, 287.

A little after the middle of the nineteenth century influential Presbyterians in Great Britain and the United States, among whom were Rev. Dr. James McCosh, President of Princeton University, and Rev. Dr. William Garden Blaikie, of Edinburgh, suggested the formation of a general organization which should include all the Reformed churches wherever found. Official action in harmony with the suggestion was taken in 1873, both in Great Britain and the United States. In 1874 meetings preliminary to organization were held at Edinburgh, Scotland, and at New York City. At the New York meeting representatives of seven churches were in attendance with the Rev. Dr. John Hall as Chairman. Both meetings approved of the calling of a joint preliminary gathering of delegates from British, Continental, and Colonial churches, to be held in London in 1875, and if the way should be clear, to adopt a constitution and make other preparations for the first meeting of a General Council. The Council thus arranged for was held on July 3, 1877, at Edinburgh, Scotland, and there were present 220 delegates, representing 43 denominational and national churches. The General Councils since the first have been held as follows: At Philadelphia, Pa., 1880; Belfast, Ireland, 1884; London, England, 1888; Toronto, Canada, 1892; Glasgow, Scotland, 1896, and Washington, D. C., 1899, and at Liver-

pool, 1904. The proceedings of the Councils have been published in eight octavo volumes.

The constitution of the alliance admits to membership "any church organized on Presbyterian principles which holds the supreme authority of the Scriptures of the Old and New Testaments in matters of faith and morals, and whose creed is in harmony with the consensus of the Reformed confessions." It also provides for meetings of the Council at regular intervals, usually four years; indicates the powers of the Council, and specifies the various objects for which united effort is to be put forth, among which are to be specially noted the work of evangelization, the commendation of the Presbyterian system as Scriptural, the religious use of the press, and the best methods of promoting moral reforms. The Council, however, has no power to "interfere with the existing creed, or constitution, of any church in the alliance or with its internal order or external relations." The purpose of the alliance may be briefly put in the phrase "co-operation without incorporation."

During the intervals between Councils the business of the alliance was first conducted by general committees responsible only to the Council. At the meeting at Belfast, in 1884, an Executive Commission was constituted, divided into two sections, one for the American and the other for the remaining four continents. They are called the Western and Eastern sections, respectively, and each has its own chairman and secretary. The powers of this Executive Commission are of a limited nature, and the body is subject to the jurisdiction of the Council. The officers of the Council are a President, who is the President of the alliance, and two secretaries, the one general and the other the American secretary, who are secretaries of the alliance. These secretaries are also the stated and permanent clerks of the Council, and perform in addition the duties respectively of secretaries of the Eastern and Western sections.

The following ministers have been Presidents of the alliance:

1. Rev. W. G. Blaikie, D.D., LL.D., of the Free Church of Scotland (1888-92), who presided at the Toronto Council.
2. Rev. Talbot W. Chambers, D.D., LL.D., of the Reformed Church in America (1892-96). Dr. Chambers departed this life while in office.
3. Rev. Wm. H. Roberts, D.D., LL.D., of the Presbyterian Church in the U. S. A. (1896), who was chosen as the successor of Dr. Chambers and presided at the Glasgow Council.
4. Rev. J. Marshall Lang, D.D., of the Church of Scotland (1896-99), who presided at the Washington Council.
5. Rev. William Caven, D.D., LL.D., of the Presbyterian Church in Canada (1899), to date.

The general secretary of the alliance is the Rev. George D. Mathews, D.D., of London, England, and the American secretary is Rev. Wm. H. Roberts, D.D., LL.D., of Philadelphia, Pa.

The constituency of the alliance now (1902) consists of more than 80 national and denominational churches, found on all the six continents. It is estimated that the members and adherents of the Presbyterian and Reformed churches of the world number about 25,000,000 persons. Some of the national Reformed churches on the Continent of Europe are not connected with the alliance, owing mainly to their legal relations to the States in which they are found.

The results and influence of the alliance may be briefly stated as follows:

The alliance has brought, into practical sympathy and mutual beneficial relations, Christian churches scattered throughout the

world, maintaining in general the same type of Reformed doctrine and the Presbyterian form of government.

Recent movements toward co-operation and union in mission work in various heathen countries have, in large part, been the result of the influence of the alliance, and it can be said that in all foreign mission work it has established closer relations between the workers.

It has also brought a potent influence to bear upon civil governments in various parts of the world, in the interests of humanity and of peace.

Above all, the Presbyterian and Reformed churches of the world, as true children of the Reformation, have been enabled by the alliance to make themselves distinctly felt as a great power in the life and progress of the church universal. They represent the great principles which are fundamentally connected with the progress and maintenance of civil and religious liberty, stand for the spiritual welfare of mankind in a notable and hopeful manner, and their ministers and members are found in all important countries. There is but one other communion which is geographically as extensive, and may claim, therefore, visible universality. Side by side on every Continent stand the Romanist and the Reformed; the teacher face to face with the priest; the open Bible in opposition to the Confessional; liberty opposing tyranny; the obedience of Christ confronting the obedience of Rome. Before the alliance and its churches (constituting a true ecumenical branch of the church universal) opens out a future of world-wide service to the true interests of mankind, both for time and eternity. *Dr. W'm. H. Roberts, in Corwin's Manual, 1902, 282-4.*

POSITION OF THE REFORMED CHURCH IN AMERICA. In the Constitution of 1792, we read: "To a General Synod is committed the superintending of religion, the maintaining harmony, and faithfully preserving the churches in the principles and practice of their holy religion." *Constit. 1792, Art. 51.* And again: "To the General Synod is referred the right of corresponding with other Churches;" *1792, Art. 52.*

In the revised Constitution of 1833, we read: "The General Synod shall possess the power of regulating and maintaining a friendly correspondence with the highest Judicatories or Assemblies of other religious Denominations, for the purpose of promoting union and concert in general measures, which may be calculated to maintain sound doctrine . . . and to produce concert and harmony, in their respective proceedings to promote the cause of religion and piety." *Constitutions of 1833, Art. 84; of 1874, Art. 73.*

For further details, see Alliance of Reformed Churches; Correspondence; Co-operation; Federation; Arcot Mission; Amoy Mission; Japan Mission; and the names of the several Denominations, with which R. C. A. is in correspondence.

CHURCH UNITY. See Federation.

CHURCH VISITATION. Provided for in Constitutions of 1610, Art. 44; of 1792, Art. 44; changed into Constitutional Questions, by *Classis*, in *Constits.* of 1833, Art. 72; of 1874, Art. 64. See Visitation.

CIRCLES or CIRCUITS. (Dutch, *Ringen*.) The seventh Article of the *Cetus* provided that the Church should be divided into districts for the consideration of cases, which could not be settled in the particular churches. 1738, p. viii. Thus there were formed, (1) The Circle of New York, embracing the ministers of New York City, Long Island and Po'keepsie; (2) the Circle of Jersey, embracing the ministers of Navesink, Second River, and Hackensack. [Navesink, here, must include Monmouth and the whole valley of the Raritan;

Second River and Hackensack—Belleville, and all of the valleys of the Hackensack and Passaic Rivers, or the original Bergen County;] (3) the Circle of Albany, embracing the ministers [also] of Schenectady and Schoharie; 1747, pp. xii., xiii. (4) A new Circle of Orange and Ulster. 1750, p. xlix.

CIRCUMCISION. Referred to as the ancient seal of the Covenant. Belg. Conf., Art. 34; Heid. Cat., Quest. 74; Form for Infant Baptism.

CIRCUMCISION, DAY OF. Formerly observed; Constitution of 1619, Art. 67; made discretionary, Constit. of 1792, Art. 67; all reference to omitted in Constits. of 1833, 1874. See Seals of the Covenant.

CITATIONS. See Constitution of 1874, Arts. 99-101; (of 1833, Arts. 107-109). Specimen Forms of: 1832, 134; 1833, 204; 1834, 288-9.

CITY MISSIONARY SOCIETY. (New York City.) 1820.

At a meeting of the Young Men of the R. D. C., held in the Consistory Chamber, Oct. 21, 1820, it was *Resolved*, That we form "A Young Men's Missionary Society Auxiliary to the Missionary Society of the R. D. C." A Constitution was adopted. The Society reserved to itself the privilege of appropriating its funds to such missionary or missionaries, or using them in such other way as might be approved by the Board; and it was to report annually to the parent Board. \$2 per year constituted one a member; or \$10 a life member. Besides the Officers, there was a Board of 20 Managers, who met once in two months. They were allowed to collect funds by agents. An annual meeting was held on the third Wednesday of May.

This Society founded several churches. Their first missionary station was in Third street. This subsequently became the German Evangelical Mission, 1838, of 141 East Houston street. (See Corwin's Manual, 1005, church No. 26.) The second mission was in Grand street, which became in 1848, the Second German Evangelical Mission. (Manual, No. 31.) In 1849 this Society reports appropriations to the R. D. Church in 21st street, (Rev. Dr. Ab. R. Van Nest's church); to Rev. Guldin's German Church in Houston street; to Dr. John Lillie's Church in Stanton street; (Manual, No. 29); to Dr. P. M. Brett's church in 50th street, (Manual, No. 30), known as the Mt. Pleasant Church; and to the Second Ger. Ch. (No. 31), in Grand street, of which Rev. Steins was then the pastor. The collections of this Society in 1849 were about \$3,000. Reports continued to be made yearly, until and annual sermons were preached before this Society, the General Synod appointing the preachers.

CIVIL COURTS. Conviction of any church officer or member, by a civil court, of any infamous crime, *ipso facto*, suspends him from the church. Constit. of 1874, Art. 95; (of 1833, Art. 103). Request from Classis of Geneva as to mode of procedure in such cases, 1853, 354. No report, 355.

CIVIL GOVERNMENT. Belg. Conf., Art. 36; Heid. Cat., Quest. 104.

CIVIL LEGISLATION. A certain law was passed, Mar. 12, 1872; Chap. 104. (See it quoted, in full, 1875, 247.) Hence the following:

A request from the Board of Foreign Missions, that in view of a recent law of the State of New York, the General Synod will resolve to add to Art. II. of the Rules of the Board, the words: "But no officer or person receiving a salary or emolument, directly or indirectly, from the Treasury, shall be a member of the Board;" and to strike out from Art. I. of the Rules respecting the Executive Committee, the words "Corresponding Secretary and;" and also to strike out from Art. III. of the Constitution of the Board the words "Corresponding Secretary and."

Your Committee recommend that this request be granted, so that the proposed changes be made.

Under the suggestion of this request, and without formal instruction from the Synod, your Committee have thought it their duty to look after all those instances in which the wording of the Constitution or rules of our several Boards might seem to conflict with the new law referred to.

They recommend, accordingly, the passage of the following resolutions:

Resolved, That the By-laws of the Board of Direction be amended by adding to paragraph 10, as follows:

"No officer or person receiving a salary or any emolument, directly or indirectly, from the Treasury, shall be a member of the Board."

Resolved, That paragraph 5 of plan adopted by General Synod for the Board of Domestic Missions, be amended so as to read as follows:

"5. That the said Board shall annually elect seven members, who, with the Corresponding Secretary, and Treasurer, shall constitute an Executive Committee, to manage the missionary and church extension concerns. Of these seven members of the Board, three shall be laymen, and four ministers; five members of the Committee shall form a quorum for the transaction of business, and they shall meet monthly."

Resolved, That Sec. 1 of Art. IV. of the Constitution of the Board of Publication be amended so as to read as follows:

"Art. IV., Sec. 1. The Executive Committee shall consist of seven members of the Board, and the Corresponding Secretary and Treasurer; of the seven who are members of the Board, three shall be ministers, and four laymen."

Resolved, That so much of the resolution of the Synod of 1857, contained on page 244 of vol. 9 of Minutes of Synod, as ordains that the Corresponding Secretary of each of our Boards be *ex-officio* a member of said Board, be hereby rescinded.

Resolved, That no officer of any Board who receives a salary or other compensation or emolument from the Treasury of such Board, shall be a member thereof. 1872, 480-8.

These changes made under a mistaken view of the law. Repealed, 1875, 247. See Charters; Incorporations; Alienation of Property; Trusteeships; Title of Church.

CLARK, JOHN, (Dr). Delegate to Presbyt. Church, 1828, 109; gives a donation of books to Library of Theological College, '30, 281; bequeaths \$3,000 for a Scholarship; '38, 106, 103. He was a distinguished member of the Collegiate Church, New York.

CLARK, JOHN. Gives \$5,000 for Permanent Seminary Fund, 1873, 666; '74, 15; 23; bequeaths \$10,000 to be divided equally to the Widows' Fund and the Disabled Ministers' Fund. '76, 405. He was of New Brunswick, N. J.

CLARK, ROBT. C. License revoked at his own request, 1846, 11, 81, 82.

CLARK, RUFUS W. (Rev. Dr.). President of General Synod, 1877.

CLARK, WILLIAM. Gives \$1,000 toward endowment of Hope College. 1879, 342.

CLARK, WILLIAM W. Appointed Field Sec. of Bd. of Dom. Missions. 1868, 130; allusions, '90, 448; 1900, 701; '02, 105, 107; '03, 373.

CLASSES. Constitution of 1619, Arts. 41-40, treat of the Classis.—There was no Classis in America until 1754, when one was somewhat irregularly formed, under the following circumstances:

1. *Change of the Plan of the Cœtus.*—The minute of the last session on the subject of improving the Cœtus, and placing it upon a better footing, was read, and the President requested the members severally to state their views on the subject. Some of the brethren advised that things should remain *in statu quo*, but others that there should be a change to a better form.

2. *Change of Form.*—It was concluded with sufficient unanimity that the Cœtus should seek to be changed into a Classis; the precise form to be for future consideration.

3. *Committee on the Subject.*—Dom. Haeghoort, Leydt, and Verbryck, and the Elder Fisher, were appointed a committee to prepare a brief draft of the form of the proposed Classis.

4. *Plan of a Classis.*—The committee to prepare a draft of the form of the proposed Classis presented a report, which was adopted, and is here set forth, as follows:—

ACTION IN REGARD TO A CLASSIS.

This action was read, and having been again unanimously approved, it was ordered to be signed by the President and Clerk, which was then done. It is as follows:

The Cœtus, taking very seriously to heart the welfare and extension of the kingdom of Jesus Christ in these far-off provinces, especially according to the Constitution of our Dutch Reformed Church; having considered what means suitable to accomplish this object were immediately practicable, finds itself convinced by weighty reasons, and constrained in conscience, to seek to become changed into a Classis, in view of the defective, fruitless, and troublesome nature of the present organization, and of the pressing reasons, and necessity even, for a Classis.

1. Because the Cœtus can give no satisfactory reasons from the Church Order for its present constitution, being neither a Consistorial, nor a Classical, nor a Synodical Assembly; and therefore it is exposed to contempt from without and hindrances from within.

2. Because the Cœtus has not the authority to act for the best interests of the Church and for the satisfaction of the congregations here, not being able to make any final decision of a case, or to constitute a candidate or a minister; besides the trouble and delay of the present mode of action, it being necessary to send all matters to and from the Classis before reaching a consummation, and sometimes not even then. Hence appears the necessity of a Classis, by which we can meet the wishes of almost all the congregations, and free them from the needless and heavy expenses of sending their young men over sea for ordination, as well as from the loss of much time, and the great exposure of the young men; and also from giving calls to persons who are not suitable, and who seek ordination from other communions differing from ourselves. Of this we have already had one example among the High Dutch, and have reason to fear more. In this way we shall be in a condition to attend promptly to questions as they arise, to furnish the congregations with candidates and ministers, and to promote the real advantage of the churches. We wish to satisfy the Classis with the reasons of this course, and request them to aid us in the attainment of the object with the Synod, and accordingly to propose to the Synod, with their consent, to ratify the same.

The Consistories, therefore, and after them the congregations, are earnestly requested to agree beforehand to this action, and subscribe it with their own hands, thereby binding themselves to stand by such a Classis, and to submit to its control and decisions according to the Church Orders; and every Minister and Consistory subsequently coming in is requested to do the same, in order that thus

this salutary object may the better find access to the Synod, and secure their approval.

Done in our Cætus Assembly at New York, the 19th of September, 1754, and signed, in the name of all.

J. RITZEMA, *p. t. President.*

SAMUEL VERBRYCK, *p. t. Clerk.*

Committee on Reports.—The Rev. Messrs. Haeghoort, Ritzema, Schuyler, and Verbruyck were appointed a committee to come together at New York in the first part of April next, with the reports of the congregations concerning the erection of a Classis in these provinces, who then shall or shall not, according to circumstances, write to the Rev. Classis of Amsterdam, and to the Christian Synod of North Holland; Dom. Ritzema to inform the committee of the exact day, according as the opportunity may offer of a vessel to Holland.

The Same.—Dom. Ritzema shall provide each Minister with a copy of the draft of the proposed Classis, who shall propose it to the vacant congregations under his care, so that it may be signed by them, as well as by those congregations which have a Minister.

Close.—It was resolved that henceforth the Cætus would commence its ordinary session on the first Tuesday in October. Whereupon the Assembly, well satisfied with the harmony and love which had prevailed, separated with thanksgiving and prayer to God.

Subscribed and testified by us, in the name and by the authority of all.

J. RITZEMA, *p. t. President.*

SAMUEL VERBRYCK, *p. t. Clerk.*

1754, 89-92.

STUDENTS ORDAINED BY THE AMERICAN CLASSIS.

Henricus Frelinghuysen	1754
John M. Goetschius	1754
Jacob R. Hardenbergh.....	1758
—— Barcolo	1758
Jacobus Van Nist	1758
Henricus Schoonmaker	1703
Benjamin Du Bois	1704
Martinus Schoonmaker	1705
Theodoric Romeyn	1706

For all the subsequent documents on this matter, and the sad results, see *Ecc. Records of New York, 1754-1771*. Also *Articles, Cætus; Conferentie*.

In the *Articles of Union, 1771* for the peace of the Church, the more enterprising brethren, who also constituted this Classis, for the sake of harmony, gave up the name of Classis, but retained the substance. The Ecclesiastical Bodies then organized, were a General Body, and five Particular Bodies, 1771, *Arts. 3-21*. The General Body was something of the nature of a Particular Synod, into which it finally passed, 1703-1709; while the five Particular Bodies, those of New York, Albany, Kingston, Hackensack and New Brunswick were, in most respects, the same as Classes, which they actually called themselves, from the close of the Revolutionary War; 1784, 128; while at the same time, the General Body called itself a Synod; but from 1771-1793, only the General Body licensed and ordained. Such concessions did the original American Classis temporarily make, for union and peace; 1785, 141. But in the *Explanatory Articles of 1792*, to the Classes were given the rights which inherently belonged to them; but the Particular Synod also, during another transitional pe-

riod, retained the right of examining and licensing, but not of ordaining, 1792, Arts. 38-44. The Synod, however, ceased to exercise these rights, after 1796; and by a Constitutional amendment, they were finally taken away, 1820, 14, 70. (Change proposed, 1819, 32, 41.)

The first Table, showing the churches and ministers, in each of these five Classes, may be seen, 1784, 112-114; and the second, 1800, 313-36. But in that same year there was a rearrangement of the Classes as follows:

The committee appointed on the subject of Church Order reported, that it be recommended to General Synod to appoint a committee for the purpose of forming arrangements to constitute a number of new Classes, and a new Particular Synod. The Synod accepted this report, and appointed Dr. John H. Livingston, Dr. Dirck Romeyn, and the Rev. Solomon Frölich, to compose said committee. 1800, 279, 301.

NEW CLASSES AND PARTICULAR SYNOD.

The committee appointed to form arrangements to constitute a number of new Classes and a new Particular Synod reported, that the following new arrangements with respect to the Classes of Albany, Kingston, and Hackensack, ought to take place, viz.:

I. That the Classis of Albany be divided into three Classes, to be known and distinguished by the names following, and each consisting of the different congregations subjoined, viz.:

1. *The Classis of RENSSELAER to consist of the Congregations of* Kinderhook, Schodack, Pittstown, Sinkhoick, Waterford, Greenbush, Wynant's Kill, Lansingburgh, Stillwater, Saratoga, Schaghticoke, Tyashoke, Middletown, Clifton Park.

2. *The Classis of ALBANY to consist of the Congregations of* Albany, Bethlehem, Coeymans, Coxsackie, Basis, Niskayuna, Schenectady, Jerusalem, Salem, Helderbergh, Beaver Dam, Woestyne and Boght. The churches formed in Canada, until they are sufficiently numerous for a separate Classis, are to be annexed to the Classis of Albany.

3. *The Classis of MONTGOMERY to consist of the Congregations of* Remsen's Bush, Charleston, Sharon, Lower Schoharie, Upper Schoharie, Duaneborough, Curriestown, New Rhinebeck, Schoharie Kill, German Flats, Herkimer, Snell's Bush, Andriestown, Coenraatstown, Chenango, Sacondaga, Mayfield, Stone Arabia, Canajoharie, Conewago, Owasco Lake, Chukonot, Amsterdam, Fonda's Bush.

II. The Classis of KINGSTON to be divided into two Classes, to be known and distinguished by the names following, and each consisting of the congregations subjoined:

1. *The Classis of POUGHKEEPSIE to consist of the Congregations of* Claverack, East Camp, Linlithgow, Taghkanick, Poughkeepsie, Stissick, Old Stissick, Red Hook, Rhinebeck, Rhinebeck Flats, Fishkill, New Hackensack, Hopewell, Dover.

2. *The Classis of ULSTER to consist of the Congregations of* Montgomery, Shawangunk, Oak Hill, Woodstock, New Hurley, Bloomingdale, Klein Esopus, New Paltz, Kingston, Marletown, Rochester, Saugerties, Wawarsing, Catskill, Shokan and Paghkatghkan.

III. The Classis of HACKENSACK to be divided into two Classes, to be known and distinguished by the names following, and to consist of the congregations subjoined, to wit:

1. *The Classis of PARAMUS to consist of the Congregations of* Tappan, New Hempstead, Clarkstown, Schraalenbergh, Hackensack, Kekiet, Ramapo, Paramus, Aquackononek, and Totowa.

2. *The Classis of BERGEN to consist of the Congregations of*

Schraalenbergh, Hackensack, Second River, Bergen, Horseneck, Pompton, English Neighborhood, Ponds, Boonton. 1800, 301-2.

The Classes of New York and New Brunswick to remain as before:

IV. *The Classis of New York consisting of the congregations of*

New York, Flatbush, Brooklyn, Bushwick, New Utrecht, Gravesend, Flat Lands, Jamaica, Newtown, Success, Oyster Bay, Harlem, Phillipsburgh, Courtland Town, Peckskill, Staten Island, Fordham.

V. *The Classis of New Brunswick consisting of*

Middletown, Freehold, New Brunswick, Six Mile Run, Hillsborough, New Shannock, Sourland, Reddington, Bedminster, Potter's Town, Clove, Raritan, North Hampton, South Hampton, West Town, Walpack, Nominack, Mahakemack, Wilkesbarre, Hanover, Tappan, New Hempstead, Ramapo, Kakiat, Panna, Pompton, Paramus, Schraalenbergh, Hackensack, Aquackononek, Bergen, E. Neighborhood, Second River, Boonton, Horse Neck. 1800, 313, 315-316.

In all forty-four Classes have been organized. These have been modified by consolidation and rearrangement, so that at present there are thirty-six, as may be seen by the following table, the extinct names being italicized:

New York, N. Y.	1772	Michigan	1841
Albany, N. Y.	"	North Classis of Long Island. . .	1843
New Brunswick, N. J.	"	South Classis of Long Island. . .	"
Kingston, N. Y.	1772-1800	Hudson	1845
Hackensack, N. J.	"	<i>Waterleit</i>	1845-1857
Bergen, N. J.	1800	Holland	1851
Montgomery, N. Y.	1800	<i>Geneva</i>	1852-1887
Paramus	"	Westchester	1852
Poughkeepsie	"	Arct (India)	1854-1902
Rensselaer	"	Monmouth	1854
Ulster	"	Wisconsin	1855
<i>Long Island</i>	1813-1843	Kingston	1856
Philadelphia	1814	Saratoga	1857
<i>Washington</i>	1818-1857	Raritan	1859
<i>Cayuga</i>	1826-1889	Grand River	1870
Schenectady	1826	Newark	1872
Schoharie	"	South Classis of Bergen.	1873
<i>South Classis of New York,</i>		Iowa	1885
1828-1876		Rochester	1887
Orange	1832	Dakota	1888
Greene	1834	Pleasant Prairie.	1892
Passaic	1830	Pella	1904
Illinois	1841		

In the Constitution of 1833, the Articles on the Classes are 65-74; another Article, 75, was added in 1863, 315, about granting dispensations to Classes on Mission Fields, in reference to any requirements of the Constitution which are impracticable on such fields. Art. 74, of Constit. of 1833, is an exact repetition of Art. 20.—In the Constit. of 1874, the Articles on the Classes are 58-74.

General Legislation on the Classes.

That each Classis is requested to hold, at its stated meetings, immediately preceding the annual meeting of the General Synod, a free conversation on the state of religion in their congregations; and that on some day of such meeting, each Classis, as such, spend one hour in special prayer, in behalf of the interests of vital religion within our bounds. 1820, 58

That the Classes examine not only the credentials of applicants for aid, but inquire carefully for themselves into the talents, and acquirements, and prospects of usefulness, of the applicant: 1824, 54; 1831, 374.

The Classes exhorted to present written accounts of the state of vital godliness within their bounds; the subjects of sorrow in the church; the state of the congregation; the prevailing vices; the efforts of benevolence, etc. 1827, 45.

No Classis shall be considered as entitled to a representation in General Synod, until the same shall have been regularly organized according to the usual order, and the evidence of its organization shall have been recorded on the minutes of the Particular Synod. 1834, 332.

Resolved, That the several Classes be requested to place upon their order of business a lemma, entitled "Education," under which inquiries shall be instituted of each minister and elder, as to what has been done for the cause of education, and whether there are any young men within their bounds, inclined to the ministry, and what means have been taken to bring the subject before them. 1836, 504.

According to the Constitution, it is the duty of the Committee on Minutes of Consistories to report for correction, adjudication, or advice, all matters which may demand the action of Classis. 1841, 506.

Resolved, That the different Classes be directed to have a lemma, called "Benevolent Institutions"; and that at every annual meeting of the Classes, each minister and elder shall be interrogated whether they have taken up the several collections recommended by General Synod, and make a record of the same. 1845, 510.

Resolved, That the Synod recognizes the unquestionable right of every Classis to express to the Synod its views of the feasibility and desirableness of every plan of Church action which the Synod may have adopted. 1856, 38, 39.

Resolved, That the Synod request the various Classes not to hold their special sessions for the examination of students for licensure during the week in which the Board of Superintendents holds its annual session. 1856, 104.

Resolved, That the Synod hereby offer to the Particular Synods, the Classes, and any of our Churches who may wish it, a place in the Archives of the Synod in the Sage Library building for any documents which may require to be safely preserved. 1876, 509.

Resolved, That this Synod affectionately and earnestly request each Classis at every regular meeting to give at least one hour to fraternal conference and prayer with reference to the benevolent operations of the Church, that they may provoke one another to good works. 1868, 505.

Resolved, That in order more effectually to carry out the intent of Art. 7, Sec. 7, of the Constitution, the several Classes be requested to insert among their Lemmata, one entitled, "Offerings to the Lord," under which each Church that, according to its answer to the seventh Constitutional question has failed to take collections for all the Boards, shall, at the sessions in the autumn, be asked the reason for the omission. 1881, 735.

In the report of Committee on the "State of the Church," 1000, we find the following:

2nd. *Resolved*, That each of the several Classes be requested to appoint permanent committees on Educational Institutions, of which the Classical member of the Board of Superintendents shall in each case be one, and that it shall be the duty of these Committees to bring their respective Classes, and the Educational Institutions into a closer acquaintance and touch with one another. 1900, 834.

8th. *Resolved*, That Synod urges the Classes to exercise great care in the choice of members of the Boards of Superintendents and expresses its approval of consecutive terms for such members as shall have proved themselves especially faithful and efficient. 1900, 836.

12th. *Resolved*, That Synod exhorts the Classes to exercise the greatest care in recommending students to the Board of Education for assistance, and that only those really worthy, as well as of intelligence and ability be so recommended. 1900, 836.

14th. *Resolved*, That it be recommended to each Classis to keep a constant oversight of all students for the ministry, who may be members of churches within its bounds, during their whole course of study, either through the Committee provided for in Resolution 2nd, or otherwise, and that it be required of them to make regular reports to Classis. 1900, 836.

CLASSICAL AGENTS. These have occasionally been appointed from 1807 onward, to raise money for endowments, for a Library for the Seminary, for educational funds for students, for mission purposes, foreign or domestic, etc. As a example, see 1829, 197-200. See also Agents.

CLASSICAL BOARD OF BENEVOLENCE. There is also in Michigan a body called "The Classical Board of Benevolence," which was incorporated in 1875, but has been operating since 1852 in helping students, but only in Grammar Schools. This body desires recognition of its contributions in the Minutes of General Synod. They are recognized this year, 1900, on page 10 of the Report of the Board of Education. There are five of the western Classes which sustain this Board, and their income last year was \$1,643. They now are aiding about fifteen students annually. This Board also holds in trust about \$12,000, for Hope College, as endowment, and \$2,000 for aiding its students, while \$2,000 are invested for accumulation, being \$16,000 in all. On the other hand, the Council of Hope College holds in trust for this Board \$9,000. It is doing a work which the Board of Education is not doing. Last year the churches of the five Classes which sustain this Board, contributed to it \$833, but they have no credit for this in the Minutes of the Synod, and they seem, therefore, not to be doing their share in the educational work of the church. A list of the contributions of the churches contributing is appended. 1900, 732-3, 807.

Resolved, That the contributions of "The Classical Board of Benevolence" of Western Classes be hereafter inserted in some appropriate place in the Minutes of the Synod, that these churches may have credit with the other churches for their contributions to the cause of Education. 1900, 736.

CLASSICAL BOARD OF EDUCATION—of the Northwest.

10. *Resolved*, That the statement of the receipts of the Classical Board of Education of the North West and also the statement of Offerings of the Classical Board of Benevolence be printed, as before, in the minutes. 1901, 1068; 1902, 151; 1903, 352, 425-6; 1904, 688, 771; 1905, 176.

CLASSICAL MISSIONARIES. There has been received a paper from the Classis of Wisconsin, in regard to the appointment of Classical Missionaries by the Board of Domestic Missions.

This paper sets forth the refusal of the Board to confirm the nomination of a Classical Missionary, made by the Classis of Wisconsin, for other than financial reasons; and asks that this General Synod take such action as shall remove all possible causes of friction between the Classis and the Board of Domestic Missions in the matter referred to.

Your Committee would recommend that, in reply to the request of the Classis of Wisconsin, this General Synod hereby define the power of the Board of Domestic Missions to be not only that of appointment, but also that of rejection of nominees for the position of Classical Missionary. 1895, 122-3; 1896, 493; 1900, 821.

CLASSICAL MISSIONARY AGENTS. See Agents; Classical Agents. Classical Missionary Agents have recently become a fixed institution in almost every Classis. Their names will be found under reports of the respective Boards, especially since 1801. Names to be printed in Minutes of Gen. Synod, 1901, 1200; 1902, 119.

CLASSICAL QUESTIONS. Constitution of 1874, Art. 64; (of 1833, Art. 72; of 1792, 44; of 1619, Arts. 41, 44.) See Coetus Minutes, 1747, xi; 1748, xx; Arts of Union, 1771, Art. 26. In the Explanatory Articles of

1792. Art. 44, it is said that Classes shall do what is practicable and necessary, and that Gen. Synod may draw up a series of questions, which the Classical Visitors may ask. These are to be inserted in the Minutes of each Classis.—Specimen from Minutes of Classis of New Brunswick:

The ministers are asked whether the Consistories observe their Consistorial meetings, and attend to discipline; whether the minister or ministers receive a competent support; and what is the state of religion.

The elders are asked whether the ministers attend with faithfulness and punctuality to the execution of their office; and whether their ministrations continue acceptable and useful to the Church. *Mints. Cl. New Brunswick, Vol. II.*, 1811.

In reference to the 7th Question—Is a contribution made to each of the Benevolent Boards and Funds of the Church—the following action was taken:

An affirmative answer to the Seventh Constitutional Question is not in spirit affirmative, when, circumstances considered, the offering is but nominal and evidently for the purpose of fulfilling the mere letter of the requirement. 1895, 164-5.

CLASSICAL TREASURERS: *Resolved*, That each Classis be requested to designate its Treasurers by adding the initial T to his name in presenting their annual report and that it be so printed in the Minutes of the General Synod. 1902, 116.

CLASSICAL VISITATIONS. These, according to their original design, are now superseded by the Classical Questions; which see. Later, each Classis was recommended to appoint a Committee or Committees, to visit each congregation and spend a day in special devotional exercises to promote the cause of religion; 1831, 375.

CLASSIS. See Classes.

CLEMENT, AARON. Gives \$500 toward endowment of Hope College. 1877, 609; cannot be diverted, 1883, 249.

CLERK, EXTRAORDINARY. Name given to the one who recorded the Minutes of an ecclesiastical body in the book; 1748, 18, 20. Now known as Stated Clerk.

CLERKS OF SECRETARIES. Constitution of 1874, Arts. 39, 48, 49; (of 1833, Arts. 40, 55, 56; of 1792, Arts. 33; of 1619, Arts. 34, 60.) In the Coetus, the President of one Coetus, to be clerk of the next, 1748, 18; two clerks to be elected annually in Gen. Synod, 1806, 346. See Stated Clerk; Permanent Clerk.

CLERKS' UNION. See Sabbath Observance, 1895.

CLEVELAND, GROVER. Action of Synod on the Armenian massacres sent to. 1805, 225; 1896, 505.

COAT OF ARMS—of the Church. See Emblem.

COBB, HENRY M. (Rev. Dr.) Secretary of the Board of Foreign Missions since 1881; visits the Foreign Mission Stations, 1892, 547; visits them again, 1905, 107-8.

COE, EDWARD B. (Rev. Dr.) President of General Synod, 1898.

COETUS, THE. The name assumed by the First Association of Reformed Dutch Ministers in America, 1737. See Ecclesiastical Records of New York, 1735-37, for the origin of this body. The name Coetus was not unfrequently used in Holland, in the general sense of Assembly.

FUNDAMENTAL ARTICLES FOR THE ECCLESIASTICAL COETUS OF THE REV. CLASSIS OF AMSTERDAM.

I. It shall consist of the minister and one elder from every congregation, with written credentials presented once for all. Where there are two ministers, both of them, with two elders, shall be members: where there is only one minister, but one elder shall be allowed.

2. An elder appearing in the Coetus from a congregation which has preaching not from Sabbath to Sabbath, but only occasionally during the week, shall have only an advisory voice. But an elder from a congregation which has had a regular pastor, and is endeavoring to procure another, shall have a decisive vote. All combined congregations shall be reckoned as only one.

3. Only ministers regularly qualified, and called according to the Dutch Reformed Church, shall be acknowledged as members of the Coetus.

4. None but ecclesiastical matters, and those in an ecclesiastical way—according to the Word of God and the Standards—shall be taken up and decided in the Coetus; and always in subordination to the Classis of Amsterdam, according to Articles 30 and 31 of the Church Orders.

5. No matters of dispute shall be taken up in the Coetus, unless they have been regularly presented to it, according to the rules of the Synod of Dort, for the removal of disputes about doctrine and life, for the furthering and maintaining of mutual peace, union, and the general edification of the congregations.

6. Whoever feels himself aggrieved by the proceedings of the Coetus shall have the right of appeal to the Rev. Classis of Amsterdam. In cases of importance, the advice of the Classis shall always be sought in accordance with Articles 76 and 79. And they who appeal to the Rev. Classis, or for whom the Coetus asks the advice and judgment of the Rev. Classis, shall (in like manner with the Coetus itself) submit to the advice and judgment, according to the Church Orders.

7. Each congregation shall maintain its own freedom in the management of its affairs, according to the Constitution of our Church as established in the Synod of Dort. But, for the greater advantage of the congregations, those which belong to the Coetus shall, according to our Church Orders, be divided into suitable Circles; so that, where cases occur which cannot be determined by particular congregations, and do not admit of delay, they may, on request, be settled peaceably by the neighboring ministers of that Circle. But if this fails, then they shall bring the case before the Coetus.

8. No minister or Consistory shall allow any one to preach before their congregation, without satisfactory evidence that he has been lawfully ordained to the ministry in the Reformed Church. Nor shall a Dutch Consistory which has no pastor allow any minister or candidate to preach until he shall have submitted his credentials to two neighboring ministers.

9. As to calls, whether sent to Holland or some particular congregation in these provinces, they shall be proceeded with according to the Church Orders; and where there is no minister, two Advisers shall be consulted. Henceforth, it shall be expressly stipulated in all calls that the minister shall belong to the Coetus, and be acknowledged as a member on the ground of his call, and shall be subject to it; and those congregations which have calls outstanding, are hereby bound to urge their ministers, when they arrive, to do the same.

10. Every year a general letter, after having been read to and approved by the Coetus, shall be sent in the name of the congregations to the Rev. Classis, to make known to it, in a succinct statement, the ecclesiastical condition of the congregations in these provinces. Thus shall a brotherly correspondence be maintained with the Classis, according to the constitution of the Dutch Reformed Church Orders. And for the greater unity with the Church of our fatherland, we will request the Rev. Classis to send us from year to year copies of the *Acta Synodi*, in order to regulate thereby our ecclesiastical matters, for the profit and edification of the congregations.

11. Thus the congregations have deliberated, and by their delegates (to whom they gave full power to consult with each other, and to consider and decide), have determined to hold a Coetus once a year at New

York, or at some other place to be fixed by itself, on the first Monday of September.

Approved and ratified with our hands, this 27th of April, 1738, in the Consistory Chamber at New York.

Ministers.

Gualterus DuBois,
Bernardus Freeman,
Cornelius Van Santvoort,
T. J. Frilinghuizen,
Reinhard Erigson,
A. Curtenius,
J. Böhm,
G. Haeghoort,
J. Schüler,

Elders.

Anthony Rutgers, Abraham Leffers,
for N. York.
Pieter Nevius, Dirk Brinkerhof,
Long Eyland.
Goosse Adriaansse, Staten Eyland.
H. Fisscher, Raretans.
J. Zutveen, Nauwesinks.
Saboriski, Hakkinzak.
Ryts Snyder, Philadelphia.
F. Van Dyk, Second River.
J. Spies, Schoogharie.

1738, vii, viii.

The Minutes of this body, 1747-1754, somewhat abbreviated, are found in the first volume of the so-called Minutes of General Synod, pages vii-xciv. It was an afterthought of Rev. Dr. T. W. Chambers, to translate them, and prefix them to the volume of the Minutes of the Provisional and General Synods, in 1859. Hence their separate paging. The most of the later minutes of the Coetus, 1755-1771, were recovered by Rev. Dr. E. T. Corwin, in Holland, in 1897-8, and are published in Vol. V of Ecclesiastical Records of the State of New York. See more under "Classes"; "Amsterdam Correspondence"; also Minutes, 1792, 241; 1843, 272; 1859, 464.

COLE, DAVID, (Rev. Dr.) President of General Synod, 1884.

COLES, J. ACKERMAN, (Dr.) AND SISTER. Present a piece of statuary to the Seminary, representing Hagar and Ishmael. Placed in Sage Library. Thanks given to them. 1897, 610, 621. Thanks of Synod for additional gifts from Miss Emilie S. Coles, 1902, 70.

COLLATERAL DEPOSIT ACCOUNT. \$6,500. 1888, 516.

COLLECTIONS. Except for alms, there were seldom any collections taken up in the churches in Colonial times. The first reference to Collections in the Minutes, is for the "Extension of the Church," soon after the Revolution. For this purpose it was recommended that "voluntary collections be taken up as an expression of their love"; 1788, 181; and in the following year, as a result, £37 were produced in Synod, or almost \$100; 1789, 198. Collections for this purpose continued from that time onward. With these moneys ministers were sent out on horseback tours, thro central and western New York and Canada; 1794, 264; 1797, 292. From 1790 onward, collections also began to be taken up for Queen's College; 1790, 207; 1791, 225; 1807, 365-6; and from 1794, 262 onward, for the Theological Professorship.

Collections for missionary purpose continued to be recommended from year to year, 1800, 399; 1814, 47; '15, 74; '16, 27; '17, 37; '18, 61; but in 1812, 429, collections were enjoined for the support of the Theological School; one-half to be for the benefit of the Professor, and the other half for needy students and a Library. In 1813, 30, it was found that the Classes of Paramus and Ulster were delinquent. The duty was again enjoined and the Classes were directed to inquire yearly whether the churches had obeyed. Names of delinquent churches to be recorded, 1815, 43, and this continued to be done for several years, 1816, 33; '17, 32; '20, 49; '21, 39; '25, 40; '26, 55. These collections might be discontinued in churches where Cent Societies (which see) were organized; 1818, 26, 32, 33. In 1820 Synod enjoined by positive statute that every church must take up collections on a certain Sunday for the Professors, the students,

and a Library; names of obedient and delinquent churches recorded: 1820, 45, 49; '21, 19, 21, 38; '22, 25, 26; '23, 20, 21, 53; '24, 21; '26, 17, 22-24, 25.— But with the endowments of the Second and Third Professorships, (1822-27) amounting, in subscriptions, to about \$27,000 each, collections for these purposes ceased for a time. But the subscriptions not having been all paid in, embarrassments again arose (1832-35), and the Synod now *requested* collections. Meanwhile, a Special Committee succeeded in enlarging the Permanent Fund by subscriptions of more than \$30,000. See Permanent Professorial Fund.

After this the Boards were more fully organized, and the benevolence of the Church comes under other heads. Yet occasionally collections were ordered for the Professorate, as in 1829, 157, 203; 1830, 239 (when the amount received was \$471); and collections for missionary purposes were ordered to be taken up on Thanksgiving Day, as 1827, 77; '28, 135; '29, 207; also collections for the Contingent Fund, as 1827, 80. See Assessments; Missions; Education; Needy Students, Contingent Funds.

COLLEGES. See Queens or Rutgers; Kings or Columbia; Union; Hope; New York University. See 1771, p. 14, Art. 29.

COLLEGES, DAYS OF PRAYER FOR. First definite example of, in 1835.— *Resolved*, That the last Thursday of February be observed throughout the churches under the care of this Synod, as a day of Fasting and prayer on behalf of Colleges and Seminaries of learning; 1835, 435. The next year prayer was specially requested that God would raise up young men for the ministry; 1836, 501. See Memoir of Rev. Dr. P. D. Van Cleeef, which gives an account of a wonderful revival, in which about 60 young men consecrated themselves to this work in 1837.

Such "Days of Prayer" have been appointed yearly since. 1837, 66; '42, 119; '59, 466; '60, 583; '61, 103; etc., etc.

COLLEGIATE CHURCHES AND MINISTERS. Where two or more ministers were colleagues, or two or more churches were combined, and had two or more ministers, they were called Collegiate Ministers and Churches. *Collegialiter* is a word found in the old records, occasionally; also *collegialit* meaning *overeenkomstig de vergadering*—in concert with one another; and also *collegie*, meaning a company, union, etc. The principal example is the Collegiate Church of New York, which now has a number of ministers and churches, all under one Consistory and Corporation. See Corwin's Manual, 1901, pp. 995-1001. See Constitutions of 1874, Arts. 42, 56, 58; (of 1833, Arts. 49, 50, 63; of 1792, Arts. 35, 37; of 1619, Arts. 17, 20, 37, 42.

The following question came up in 1796, in the Particular Synod: Whether, in collegiate and chartered churches, all the ministers have, or have not, a vote and a seat in the Consistories of said churches.

The Synod referred this question to the General Synod for decision, and in the mean time advised that in all collegiate churches the ministers who are colleagues preside in Consistory in rotation; and that the minister or ministers who are not in the chair be entitled to a seat and voice. 1796, 470; and General Synod gave this answer:

"The General Synod advise on this question, that, for preserving peace and harmony in the respective churches, each of the Consistories to whom the question applies, inquire into their practice in times past, and adhere strictly to the same, in all times to come, without attempting to introduce any alteration or innovation." 1797, 272. See New York, Collegiate Church.

COLLIER, EDWARD A. (Rev. Dr.), President of General Synod, 1804. See Metrical Version of the Psalms.

COLORID PEOPLE. "In the Church there is no difference between

bond and free, but all are one in Christ." Hence blacks are to enjoy same privileges, etc. See Constit. of 1792, Art. 59. "Resolved, That hereafter, the blacks within the bounds of our congregations be enumerated as a part of them, 1816, 18, 19. See Slavery; American Colonization Society.—Reference made in report on State of Religion to Societies for colonizing Free People of Color, and giving them religious instruction; 1825, 22.

After the War, allusions begin to occur to the neglected whites of the South, and to the 4,000,000 of freedmen. See Freedmen. 1865, 626.

Resolved, That this Synod has heard, with much interest, the statements of Rev. Dr. Adger and Rev. R. McIlwaine, D.D., regarding the work of the Presbyterian Church, South, in the evangelization and education of the colored people, and would express deep sympathy with their work, and commend the matter to our Boards of Education and Domestic Missions, for their co-operation. 1877, 736.

See Presbyterian Church in the United States, (the Church South), under date of 1878, 49, 50, for account of Dr. Lacey's visit to General Synod.

In 1880, Rev. Dr. Chs. Scott, who had been delegate to the Southern Presbyt. Church, recommends—"That a Permanent Aid Committee of some kind be appointed by the General Synod, to assist the General Assembly in carrying on the work of evangelization among the colored people, including the support of the Institution at Tuscaloosa"; (which see.) 1880, 493.—In 1893, Rev. Dr. Philips of the Southern Church eloquently presented the subject of evangelization among the negroes, as a work in which the R. C. A. might most hopefully co-operate, since success depended chiefly on an educated negro ministry, and the Southern Church was not equal, in means, to the necessities of the case. 1893, 812.

A circular from the Industrial Miss. Assoc. of Alabama was referred to the Bd. of Dom. Missions, 1894, 117. Invitations to R. C. A. to labor among the colored people of the South were declined, on account of pressure of work in other fields, 1895, 123; Another appeal to labor among them, 1896, 390, 400;

Resolved, That a committee of five be appointed by this General Synod to consider the appeal of the Rev. Dr. W. L. Johnson, of Orangeburgh, S. C., and learn, as far as possible, *the facts* as to this *apparent* opening and call for work among the colored people of the South: and further

Resolved, That if in the judgment of this committee it shall appear that the way is open and the beginnings of work warranted, the Board shall be, and hereby is, authorized to begin work in such way, and after such plan, as in their judgment shall seem best. 1896, 401-2.

Two more communications on the subject. The Bd. of Dom. Miss. cannot act, according to its Charter, through another agency. The work, if done, must be done directly by the Board:

Resolved, That the Board be instructed to inquire into the expediency of instituting missions among the colored people of South Carolina and the District of Columbia, and if the way be clear, proceed as they may judge to be best in the matter, trusting to a response from the Christian sentiment of our people to the appeal of a larger enterprise for the Kingdom. 1897, 608-9; see also 1897, 694.

Communication received from Rev. W. L. Johnson, D.D., of Orangeburg, S. C., requesting Synod to receive certain churches and missions among the freedmen under its care. Elaborate report; reference to action of 1896; action of Bd. of Dom. Miss. endorsed;

proposition of Rev. Dr. Johnson, not entertained; 1898, 139-3; 1899, 452. Another communication from Dr. Johnson referred to Bd. of Dom. Miss., 1901, 1102; 1903, 371; Bd. of Dom. Miss., requested to further the work, 1904, 719; 1905, 113, 117.

(2) The report also calls attention to the evangelization of the colored people. There is no doubt that this is becoming more and more the burning question of the hour. Various schemes are being put into practice for solving the negro problem. Some look to education, others to manual training, and others to segregation as a possible solution; but with all these the percentage of criminals among this people does not seem to decrease to any appreciable extent, while the increase of the people themselves is hardly to be equalled in history, unless possibly among the children of Israel in the land of Egypt. If these people are not to become a menace to our body politic the white man must not attempt to shift his burden. We have the positive conviction that the only means for their salvation is the Gospel, given under the guidance and supervision of the churches of the white race. Our own Church is beginning to engage in this work, but only as it were, with the tips of its fingers, while the call comes and the conditions warrant us in reaching out a strong helping hand to these people for whom also Christ died.

We therefore recommend in accordance with the action of Western section of the Alliance the following:

(A) That we hereby express a realizing sense of our responsibility as a part of the Church of Christ upon which the evangelization of all classes of people rests.

(B) That we advise our Board of Domestic Missions to exercise the same care over, and the same spirit of liberality toward the churches among these people as toward others.

(C) That we urge the pastors and elders to bring before our churches the rightful claims of this work upon them for prayer and liberality. 1905, 117, 146-7.

The Federal Council shall promote the co-operation of the Federated Churches in their Foreign Missionary work, and also in their general work in the United States of America, in connection with home missions, work among the colored people, church erection, Sabbath-schools, publication and education; and may initiate movements having this co-operation in view subject to the approval of the churches concerned. The council may also advise and recommend in other matters pertaining to the general welfare of the Kingdom of Christ. 1905, 152-3.

COLORÉD STUDENTS. There have not unfrequently been such in the New Brunswick Seminary during the last quarter of a century. They are not, perhaps, always specifically alluded to, as such, in the reports. The pastors of the colored churches in New Brunswick (Methodist and Baptist) have sometimes become special members of the Seminary. References, 1877, 605, to Bergen and Walden; see their names in Manual; 1886, 10, to Ayler; 1887, 253, name, not given. See also Jordan, Mark, a colored man, licensed by Classis of New York as early as 1822, 10, 20; 1823, 58. See his name in Manual.

COLPORTAGE. Plan of colportage for the Bd. of Publication, endorsed. Each Classis directed to appoint "Standing Committees on Colportage" who shall seek laborers for appointment by the Board, and to co-operate with such laborers and the Board; to secure a colportage fund, and supervise the work; 1855, 613; '56, 119; '57, 243; '58, 300.

COLUMBIA, CLASSIS OF. This name proposed by the Partic. Syn. of N. Y. for the Classis now called Hudson; 1845, 465.

COLUMBIA COLLEGE. See Kings College. Allusion, 1867, 269.

COLUMBIAN CHURCH. An Indian church under Rev. Frank H. Wright in Oklahoma; 1894, 114; '95, 117; '96, 398.

COLUMBIAN EXHIBITION. Report on the Congress of Religions, in connection with; 1892, 660; 1893, 902-5.

COMBINED CALLS. Constitution of 1874, Art. 56; (of 1833, Art. 63; of 1792, Art. 37.) Classis may reject a call from two or more churches in combination, when they consider such call improper, 1800, 311. Quoted in Digest, 1814, 68.

COMFORTERS OF THE SICK. Called in Dutch, Ziekentroosters or Krankenbesoekers. They were frequently also the voorsingers or choristers, and school teachers. They visited the sick and read the Form. See Constitution of 1792, pp. 198-218; also Collegiate Church Year Book, 1897, 486; Ecc. Records of N. Y., Vol. i., pp. 45-48. Corwin's Manual, 1901, 18. They are often alluded to in the early history.

The line of thought in the Form alluded to, is as follows: It refers, first, to our original creation in righteousness; the fall, and original sin, with the penalty of death; with various proof-texts of the brevity and vanity of life; of the providence of God, who determines our days; of our weakness and general sinfulness, and our exposure to the divine wrath; and then of the gift of Christ as the light of the world, as an atonement for our sins, and through whom we may triumph. Very many delightful texts are then quoted about the love of God to sinners, about the person and work of Christ, and his worthiness of our love; and of our duty of prayer and faith in him. His intercession for sinners is then specially emphasized, and his willingness to save all classes of men. The peace which God gives the believer in Christ is then referred to, whatever may have been the heinousness of our sins; and hence the believer's right to desire to be delivered from this mortal body and to enter upon the glorious inheritance of the children of God. This is again supported by many texts of Scripture. The benefits of tribulation are also referred to, and the certainty of the believers victory, and the importance of always watching for the change, and fighting against the temptations to which we are exposed. Regeneration and the fruits of the Spirit are then alluded to, with the resurrection, and the blessings of those that are in Christ, who shall hear his welcome plaudit—"Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." The Form ends with—"Blessed are they whose names are written in the Book of Life."

COMFORT OF CHRISTIAN DOCTRINE. The Heidelberg Catechism is constructed on the plan of making every Christian Doctrine conduce to the comfort of the believer. Hence every distinct topic begins or ends with this thought. Heid. Cat., Questions, 1, 2, 28, 30, 36, 44, 49, 51, 52, 58-64. See also Canons, V, 10.

COMFORT OF THE SACRAMENTS. Belg. Conf., Art. 34; Heid. Cat., Quests. 69-79; Forms of Administration of.

COMITY AMONG DENOMINATIONS. A phrase used especially in connection with relations with the "Christian Refd. Church"; 1901, 1128-9; 1902, 123, 126; 1903, 395-6. See also Correspondence.

COMMENCEMENTS. Public Theological Commencements suggested for New Brunswick Seminary, 1843, 161-2; approved by Synod, 247-8; objected to by the students, 1844, 292-3; discussion of, and

trial to be made, 372-3; commencement held, 1845, 408; discontinued reasons: 488; Commencements, restored, 1879, 236; 1889, 460, and continued annually since. See Plan of Seminary, 1888, 538. (S.)

COMMITTEE OF CO-OPERATION. See Co-operation.

COMMITTEE OF FINANCE. See Accounts.

COMMITTEE ON CHURCH EXTENSION. Ordered for each Particular Synod: 1809, 633.

COMMONS. See Boarding.

COMMON SCHOOLS. See Public Schools.

COMMUNICANTS. Constitution of 1874, Arts. 47, 50; (of 1833, Arts. 54, 57; of 1792, Art. 62; of 1619, Arts. 59, 61, 82.) Mints. 1824, 44, 46.

COMMUNICANTS' MANUAL. 1896, 405.

COMMUNION OF HIS SON. Belg. Conf., Art. 32; Canons, i. 7; v. 1.

COMMUNION OF SAINTS. Belg. Conf., Arts. 27, 28; Heid. Cat., Quests. 23, 55, 57.

COMMUNION OF THE BODY AND BLOOD OF CHRIST. Belgic Conf., Art. 34; Heid. Catechism, Quests. 77, 79.

COMMUNION OF THE CHRISTIAN CHURCH. Belg. Conf., Arts. 28, 35; Form of Adult Baptism, Quest. 4.

COMMUNION TABLE. No allusion.

COMMUNITY OF GOODS. Belg. Conf., Art. 36. See Socialism.

COMPENDIUM. This is the Shorter Heidelberg Catechism, and was prepared by Herman Faukelius, about 1668, and adopted by the Synod of Dort, 1618-19. There were several Compendiums prepared before this, as the following shows:—"The Dutch Churches shall also, at their option use the brief "Examination of Faith," which is extracted from the Catechism [the Heidelberg], in order to instruct those who wish to unite with their congregations;"—action of a Synod held at Dort, 1574, and repeated, 1581. This refers either to the Catechism of Micromius, or the Geneva Catechism, both of which were in use. See these Heads. Ursinus also prepared a Compendium, in 1562, called "Minor Catechesis," and follows the same order of topics. See Ursini Opera. A Primary Catechism was prepared by a Committee of Six, at the Synod of Dort, containing the Creed, the Commandments, the Lord's Prayer, the Sacramental Form, and Form of Discipline. It was yet used at the beginning of the 19th century.—The same Committee reported a Catechism for the Intermediate Classes; but this was considered to be too long. It was therefore resolved that it should be left to each Particular Synod, to use either this one, or the "Middelburg Kort Begrip," or "Short Summary." Now this latter was the present Compendium of R. C. A., and is considered the work of Faukelius, minister at Middelburg. It was printed in 1611, at that place, in connection with the Heidelberg, and the Confession of Faith. It was prepared by the ministers of Middelburg, by order of that Consistory, in the year 1668, and published the same year. Faukelius being the chief minister there, the authorship, by all writers, is ascribed to him.

It was expected that all persons, especially the young, should know the Compendium by heart, before joining the church. See the Supplement to the Compendium. In the early American editions of the Constitution in 1792 and 1815, which included the Standards and Liturgy, this Supplement of the Compendium is an exact translation of the Dutch; but in the first English Hymn Books, 1789, and 1814, the following clause is interpolated:—"whether they have experienced the power of the truth in their hearts, and are willing and

desirous of being saved by Jesus Christ from their sins?"—Of course there can be no objection to this question, but it was never officially adopted. It has been incorporated in all editions since, except the edition of the Constitution, 1815. See Hymnology. Many editions of the Compendium. Bd. of Publication asked permission to publish it, 1884, 557.

COMPLAINTS. Constitution of 1874, Arts. 109-121, especially 119-121; (of 1833, Arts. 42-47, especially 46, 47). In the Constit. of 1874 the "Complaint" is limited to the next higher judicatory; while by the Constit. of 1833, a Complaint could be presented directly to Classis, Particular Synod or General Synod.

Complaints, as such, are not formally recognized in the Constitution of 1619, nor are they definitely alluded to in that of 1792, altho in the Minutes of the Coetus and Conferentie, 1738-1771, many complaints are found, made to these bodies, or to the Classis of Amsterdam. In the Articles of Union, 1771, Arts. 23, 24, matters in dispute might be "referred" to the Classis of Amsterdam or the Synod of North Holland. See References.

The following have been the "Complaints" to General Synod: 1792, 238-9; 1800, 294, 298; 1813, 12, 13; Oct. '20, 14, 15; '21, 43; '22, 52; '23, 50, 51; '24, 47-49; '44, 341-343; 45, 468-9; '46, 66, 67; 263-6; '47, 173-5; '74, 46, 47, 100-7. The wisdom of the limitation of Complaints, in Constitution of 1874, is shown by the absence of almost all Complaints to General Synod in later years. Manner of proceeding in Complaints, 1839, 257, (7); 1890, 117.

CONCEPTION OF CHRIST. Belg. Conf., Arts. 18, 19; Heid. Cat., Quests. 23, 35, 36; referred to, in Nicene and Athanasian Creeds.

CONDUCT, IRA, (Rev. Dr.) President of General Synod, 1800.

CONFEDERATED UNION. Proposed by Rev. Dr. S. S. Schuncker, of the Lutheran Church, 1873, 613, 673. See Federation of Chs.

CONFEDERATION OF CHURCHES HOLDING THE PRESBYTERIAN SYSTEM. See Alliance of Refd. Chs.; Church Union.

CONFERENCES. See Missionary Conferences.

CONFERENTIE. The Dutch word for Conference or Association, adopted by the Dutch party, 1755-1771, in opposition to the American party, called the Coetus. Some of their letters are found in Mints. of Gen. Syn., Vol. 1, pp. xciv-cxxii. After a failure to unite with the Coetus in 1765, they attempted formally to organize, as follows:

The Rev. Assembly of Ministers and Elders under the Classis of Amsterdam, met in the Consistory Chamber of New York, October 9, 1765, having read again the fundamental Articles of the Coetus, together with the regulations for holding the same, herein before recorded, give their full consent thereto, and desire to hold their assembly on no other ground. But, as they have now altered the name of Coetus into that of an Assembly of Ministers and Elders under the name of Coetus into that of an Assembly and Ministers and Elders under the Rev. Classis of Amsterdam, they have thought good to subscribe the foregoing points anew. [Put under 1748, p. xxi, by mistake; should have been on p. cxxiii.]

JOANNES RITZEMA, V.D.M.

LAMBERTUS DE RONDE, V.D.M.

JOANNES SCHUYLER, V.D.M.

ULPIANUS VAN SINDEREN, V.D.M.

JOANNES C. FRYENMOET, V.D.M.

BENJ. VAN DER LINDE, V.D.M.

JOANNES CASPAR RUBEL, V.D.M.

GERHARD DANIEL COCK, V.D.M.

JOANNES MICHAEL KERN, V.D.M.

ISAAC RYSDYCK, V.D.M.

Elders.

RYNIER VAN GIESEN, *Hackensack.*

REM REMSEN, *Kings County.*

JEREMIAH VAN DER BILT, *Kings Co.*

DAVID TERHUN, *Permis.* [*Paramus.*]

PETER SCHERP, *Komp.* [*Camp.*]

HENRY WHITEMAN, *New York.*

ISAAC BRINCKERHOFF, *Fishkill.*

CORNELIUS PERSEN, *of Kingston.*

xxii? for cxxiii.

This heading and these names belonging to the Minutes of Oct. 9, 1705, page cxxiii, were wrongly placed on pages xxi, xxii, of printed Minutes of the Coetus, in vol. i of Mints. of Gen. Synod.—Their former letters, 1755-1765, were letters of ministers only, uniting together, pp. xciv-cxxii; after that, they were organized, after a fashion, with Elders, more or less regularly appointed. They ceased to record their minutes in the Coetus Book, to which they had no right, in 1767. Their subsequent Acts and Letters were recovered by Dr. Corwin, in Amsterdam in 1807-8, and all are now printed in Ecclesiastical Records of State of New York, Vols. 5 and 6. These Records show the efforts of the Coetus to recover their Minute Book from the Conferentie party, and their failure of success. In 1792, the Convention which adopted the Constitution took the following action:

ECCELESTASTICAL BOOKS AND PAPERS.

On proposal, it is recommended to the Rev. Classes to make careful inquiry after, and bring to the table of this Rev. Body, at their next assembling, all books and papers of the old, as well as the subsequent Coetus and Conferentie Bodies, which are found within their jurisdiction; as also an accurate and definite account of the time of the formation of the congregations, and of the persons by whom it was effected, with an accompanying historic narrative of the most noteworthy events which have occurred from time to time, to the end that the same may be preserved among the papers of the Rev. Synod, as the historical documents of our Church. 1792, 241.

Whether this brought the Coetus Book into the possession of the Synod does not appear.—The next year the Classes were again exhorted to lay before Synod extracts in relation to subjects of importance, in their congregations, 1793, 251; Partic. Syn. 1794, 450.

In 1805 an article on the History of the R. D. C. by Rev. Direk Romeyn, appeared in the "Christians' Magazine." Dr. Romeyn died the preceding year. He, apparently, had secured the Minutes of the Coetus for this purpose, from some source, and his family returned it to the General Synod in 1841. See 1843, 272. The partial records of the Conferentie, as they were improperly recorded in this volume, are as follows:

C O N F E R E N T I E .

- XV. Letter of Five Ministers to the Classis of Amsterdam, September, 1755.
- XVI. Letter of Five Ministers to the Classis of Amsterdam, November, 1756.
- XVII. Letter of Eight Ministers to the Classis of Amsterdam, October, 1758.
- XVIII. Letter of Five Ministers to the Rev. Classis of Amsterdam, May, 1760.
- XIX. Letter of Eight Ministers to the Rev. Classis of Amsterdam, October, 1761, with a Postscript of February, 1762.
- XX. Joint Meeting of the Coetus and the Conferentie, June, 1764.
- XXI. Proceedings of the Conferentie, held October, 1765.
- XXII. Proceedings of the Conferentie, held May, 1767.
- XXIII. Proceedings of the Conferentie, held October, 1767.

See Session.

CONFESSIONS OF FAITH. See Belgic Confession.

CONFESSION OF ONE'S FAITH. Belg. Conf., Arts. 28, 35; Heid. Cat., Quest. 81; Compendium, supplementary paragraph; Form of the Lord's Supper; Form of Adult Baptism; Rules of Ch. Gov., 1610, Arts. 23, 59, 61, 82; of 1792, Arts. 61, 62; of 1833, Arts. 54, 57; of 1874, Arts. 47, 50.

CONFESSION OF SIN. Belg. Conf., Art. 23; Form of Adult Baptism; Heid. Cat., Quest. 81. See Repentance.

CONFIRMATION. This word does not occur in the Formularies of R. C. A. in an ecclesiastical sense.

CONGO LIQUOR TRAFFIC. 1888, 610, 611, 614. See Temperance.

CONGREGATIONAL CONFERENCE—of Ohio. Send a Circular to Synod on Sabbath Observance, 1870, 13; action of Synod, 57-58. See Sabbath Observance.

CONGREGATIONAL CHURCH. Rev. Winslow Paige received from; 1792, 237; act complained of, 1793, 247, but complaint not sustained; Rev. J. Fonda, called from; matter referred to Gen. Synod; sent back to Classis, with advice to refer to Particular Synod, if necessary, 1809, 389, 390; Synod asked to express an opinion as to receiving licentiates from the Congregational Church without examination; Synod directed that no licentiates be received from Churches differing in faith, without an explicit renunciation of such different doctrines; 1814, 29, 35, 36; complaint of the ordination of Rev. Jeremiah Searle, a Congregational licentiate; his doctrines found to be satisfactory, 1823, 50; 1824, 47-50; 1825, 28-30.

The General Association of Massachusetts appointed a Committee of three to meet a similar Committee of the Dutch Church, to formulate a plan of correspondence. Rev. A. Hyde, D.D., Rev. J. Lyman, D.D., and H. Humphrey were the Congregational Committee. Synod's Com. on Correspondence reported favorably for the appointment of such a Committee. Subject postponed until following year. 1823, 18, 30.

In 1824, subject called up and referred to a Special Committee. Their report expressed the kindest sentiments to the Congregational Church, but did not believe that the attendance of delegates at each other's Councils, differing, as they did, more or less, in doctrines and government, would be particularly conducive to edification. No Committee was therefore appointed. 1824, 26-28.

The National Council of Congregational Churches appointed Rev. Dr. J. E. Rankin, delegate to General Synod. Unable to attend; sent a letter of greeting. Gen. Synod appointed Rev. Drs. Ormiston and Mabon as delegates to that body. 1873, 669, 670, 673. No report appears.

The President and Stated Clerk, ad interim, had appointed Rev. Dr. Chs. Scott delegate to the General Council of the Congregational Churches in the U. S. This action, under the necessary circumstances, was approved, and Dr. Scott reported the fulfillment of his appointment. 1878, 43, 44. In 1880 Rev. Dr. Wm. W. Scudder was delegate from the National Council of Cong. Chs. in U. S. to Gen. Synod; 1880, 491.

A communication from the General Association of Congregational Ministers and Churches, requested Synod to unite with them in an effort to secure the repeal of certain laws of the State of New York relating to "wills," which arbitrarily limit and abridge the rights of individuals in their bequests to education and benevolent and missionary societies. Elders H. H. Shook and Geo. S. Danforth were appointed a Committee on the subject. 1892, 574.

Reference is made to the fact that the Congregationalists, the Methodist Protestants and the United Brethren have agreed upon a Plan of Federation. 1905, 151.

CONGREGATIONAL SINGING. Synod heartily commends congregational singing, and favors such methods as may be found practicable for training of the people, and especially the children, in Christian Praise; 1900, 829.

CONGREGATIONAL UNION OF ENGLAND AND WALES. Revs. Andrew Reed and Jas. Matheson visited the U. S. as delegates to the various Ecclesiastical Bodies. Invited to address the Synod concerning the state of religion in the Churches they represent. They were commended to the fraternal regard and kindness of the Churches. 1834, 266-7. See Account of their Travels in U. S., 2 vols.

CONGREGATIONS. In the Dutch translation of the Scriptures, *ecclesia* was uniformly translated by *gemeente*, congregation. The word *Kerke* does not occur in the Dutch Bible, altho *Kerke* and *gemeente* were popularly used as synonymous in the early American Minutes. Congregations may be formed or disbanded by *Classis*; *Constit.* of 1874, Art. 59; must support their ministers; 1874, Arts. 53, 64; must be consulted in calling a minister; 1874, Art. 51; must care for ministers in sickness or old age. See *Emeritus*.

Congregations may be transferred by Particular Synod from one *Classis* to another; *Constit.* of 1874, Art. 66; examples, 1790, 211; or this may be done by the General Synod, which may make new Particular Synods, and arrange *Classes* and congregations in the same; *Constit.* of 1874, Art. 73; examples: 1800, 301-3, for a general rearrangement; 1856, 90, 91; 1860, 639. See also 1812, 409, 413, 427.

Early lists of congregations: 1784, 112-114; 1800, 301-3; 313-316. For complete lists, chronologically arranged, see *Manual*, 1074-82; alphabetically arranged, 935-1044; also *Roll of existing Churches*, published yearly in the Minutes, since 1802. See *Churches*; *Expediency*.

CONGRESS OF UNITED STATES. See under *Bible*, 1790; *Divorce*; *Spanish War*.

CONOVER, DANIEL P. Scholarship of \$3,000, given to Bd. of Education, 1891. Report of Bd. 1892, 3.

CONSCIENCE. Belg. Conf., Arts. 23, 24, 37; *Heid. Cat.*, *Quest.* 59; *Canons*, iii. 4; v. 5, 10, 13; conclusion; also *Pref.* to *Constit.* of 1792.

CONSENSUS CREED. A communication was received from the General Assembly of the Presbyterian Church in the United States of America, stating that a committee had been appointed by that body to invite the co-operation of the Reformed churches throughout the world, holding the Presbyterian system, in the preparation "of a short creed containing the essential articles of the Westminster Confession, to be used as the common creed of these churches, not as a substitute for the creed of any particular denomination, but to supplement it for the common work of the Church." The communication was responded to by the appointment of the following committee, to be called:

Committee on *Concensus Creed*:

Ministers, E. T. Corwin, D.D., President of General Synod; Rev. W. V. V. Mabon, D.D.; Rev. John De Witt, D.D.; T. W. Chambers, D.D.; A. P. Van Gieson, D.D.; Joachim Elmendorf, D.D.

Elders, David Murray, LL.D.; John S. Bussing, Herman H. Shook, 1891, 425-6.

CONSISTORIAL REPORTS. See *Consistory*.

CONSISTORY. Belg. Conf., Arts. 30-33; *Liturgical Prayers* at the Opening and Closing of Consistory; *Rules of Church Government* of 1874, Arts. 42-57.

In Holland the Consistory consisted of the Ministers and Elders only; 1619, 37; but if the Elders were very few, the deacons might be included in the Consistory, Art. 38. In America the Consistory always consisted of Minister, elders and deacons, 1792, Art. 27; 1833, Art. 49; 1874, Art. 42.

Other Constitutional allusions to the Consistory; *Constit.* of 1874, Arts. 10, 29, 32-40; (of 1833, Arts. 10, 24, 26, 31, 33-42; of 1792, Arts. 29-31, 72; of 1619, Arts. 4, 5, 10, 11, 17, 20, 21, 23, 41, 53, 54, 82.)

Synodical legislation: Individual members of Consistory need not subscribe the Articles of Union, 1774, 52; powers, respectively, of a Consistory and Great Consistory, May, 1792, 220; Consistories, recommended to pay expenses of their ministers and elders, when attending the several judicatories of the Church, 1797, 272; 1814, 24. See *Entertainment*; to exert themselves to support the Professorate, 1794, 262; 1800,

300; 1814, 46; to present statistical reports of their congregations, 1800, 23, 24; to divide their congregations into school-districts, 20; to be punctual with their statistical reports, '14, 25; to exercise care in inviting strange ministers, '15, 30; to form Cent Societies, '16, 34; '17, 32; Oct. '17, 19; to facilitate the work of endowment Committee, '22, 45; to watch over their students, '23, 42; not to permit students to preach, '24, 47; to present reports on State of religion, '27, 45; to take Sabbath Schools under their care, '30, 278; to facilitate the plan of benevolent operations, '31, 378; validity of Roman Catholic baptism left to decision of each Consistory, '35, 403; to report on their Sabbath-schools, 413; to promote circulation of Revised Constitution, '35, 425; the General Synod enjoins upon the Consistories of these several churches strictly to adhere to the article of the Constitution in relation to the Standing Committee of Classis in relation to vacant congregations, '37, 58.

It is recommended to all the Consistories under the supervision of this Synod, to appoint a committee annually, as near the 1st of June as possible, to be called the Committee of Synodical Minutes, whose duty it shall be, as soon after the authenticated copies of the Minutes have been received as possible, to examine the Minutes of Particular and General Synods, and report to their several Consistories the subjects that require their action, '38, 162; to subscribe to the Widows' Fund in behalf of their pastors, '38, 191; '30, 296-7; '40, 418; this frequently repeated; to place their Sabbath-schools under Synod's Bd. of S. S. U., '30, 260; to discompenance dancing, '44, 344; to exercise care in recommending beneficiaries, '43, 232, often repeated; to render full reports of membership and contributions, '56, 57; to procure all the publications of Bd. of Publication for Pastors' Libraries, '57, 240.—Similar duties of Consistories often repeated.

Resolved, That the Consistories of all our churches be directed to keep regular minutes of their acts and proceedings, so far as they relate to the Ecclesiastical matters, and lay them before the Classis with which the church is connected at least once a year according to Art. VI, Sec. 8, of the Constitution. 1900, 808.

New Consistorial Blanks, for reports, to be prepared; 1902, 110.

CONSOLATION. Belg. Conf., Art. 21; Heid. Cat., Quest. 1, etc. See *Comfort*.

CONSOLATION OF THE SICK. In the Dutch and early English editions of the Liturgy, there is an elaborate "Form of Instruction in the Faith" for the sick. See English editions of 1793 and 1815. Subsequently only references to the proof texts are given. See "Comforters of the Sick."

CONSTANTINE, NICHOLAS. Litigation about church property, 1880, 813, 819.

CONSTITUTIONAL QUESTIONS. See *Classical Questions*.

CONSTITUTION OF THE REFORMED CHURCH IN AMERICA. GENERAL REVIEW.

The Constitution of a Church consists of its Doctrines, Modes of Worship and Government. In 1566 the first Synod of the Reformed Church of Netherlands was held at Antwerp. Two years later a more formal organization was effected at Wesel and Rules of Church Government adopted. These were amended, from time to time, at successive Synods; at Embden, 1571, at Dordrecht, 1574, at Middelburg, 1581, and at the Hague, 1586; and they were finally revised at the Great Synod of Dort, 1618-19. These Rules, together with the Belgic Confession, the Heidelberg Catechism with the Compendium of the same, the Canons of the Synod of Dort, and the Liturgy, as then formulated, became the Constitution of the Reformed Church of the Netherlands and her dependencies. [These successive revisions are all found in the *Groot Plakaat Boek* (Great Edict Book), a copy of which (8 large volumes) is in the State Library at Albany, given by J. Romeyn Brodhead; another copy is

in the Sage Library, at New Brunswick; and a third copy in the Library of the Western Seminary, at Holland, Mich., given by Rev. Dr. E. T. Corwin.]

In 1738, eleven "Fundamental Articles" of a Coetus (or Association), for the American Dutch Churches were adopted at a Convention in New York, and approved, after considerable delay, by the Classis of Amsterdam in 1747. See Coetus. In 1771 Articles of Union were adopted between the Coetus and the Conferentie—(a seceding party, 1755-71), and became the basis of a provisional Church Government in America. See Articles of Union.

But in Oct. 1788, 184-5, American political independence having been secured, it was said that, to secure the proper "protection of the civil authorities in freedom of worship," it was necessary to translate "not only the Confession of Faith, but also the Order of our Church, and its Form of Church Government" into the English language. The Articles of Church Government were to be accompanied by such Articles from the legislation of the provisional Body (or Synod)," as have particular reference to the circumstances of the Church in this country"; . . . "that the same, with our Standards," may be issued from the press. Only progress was reported in 1789, 201.

In 1790, 210, 211, translations of the Articles of Dort, 1618-19, and of the Articles of Union, 1771-2, were presented. The Committee was then ordered to prepare "some observations upon the Articles of Church-Order" of 1619, to show their proper meaning, or to give reasons why some Articles could not be carried out in America. Arrangements were made for an extra session of Synod, in May, 1791, to discuss the whole subject, and provide for a General Convention in Oct. 1791, to take final action.

In May, 1791, it was determined that the American Church Constitution should be restricted to what constitutes the "Doctrine, Liturgy, and Government" of the Church; that all that relates exclusively to the Church of the Netherlands, should be omitted, such as the relation of the Magistracy to the Church; that the "Proceedings of the Synod of Dort" are the recognized basis of government of the Refd. Dutch Chs. throughout the world, and that charters, already given to certain congregations, are based thereon. The Committee was then directed "to frame, out of said Proceedings, a suitable Plan, which shall constitute the Whole Ecclesiastical Discipline and Government of the Dutch Reformed Churches in America, as now situated, and which shall be the only Rule by which said Churches are directed to abide, and by which they shall be known and distinguished as Dutch Churches." A General Convention was called for Oct., 1791. A report was then made, but the whole subject was recommitted to the same Committee; May 1791, 217-218; Oct. 1791, 220.

In May, 1792 (an extra meeting), the Committee was not yet fully ready to report. Dr. Livingston, the chairman of the Committee, now proposed that there should be a series of [collateral] Explanatory Articles, "to the end that thus from the one or the other," the people in general may be able to form a correct conception of our mode of Church Government." This suggestion was approved; May, 1792, 220.

A General Convention was again held in Oct. 1792, when the final report was made. The free translation then presented, of the 86 Articles of the Synod of Dort, omitting all references to Civil Magistrates and State Churches, was approved; as well as the 73 Explanatory Articles. The translations of the Standards of Doctrine and the Liturgy are not directly alluded to in this final report; and these translations, as such, were never formally adopted by the Classes. The Committee simply adopted the translations made by Laidlie and others, under direction of the Collegiate Church, and printed by that body in their first English Hymn Book in 1767; and these translations may have been based on others already existing in England. A Committee was appointed to issue

this American Church Constitution, Oct. 1792, 235-6. The printed book was exhibited in 1793, 245-6. It was a duodecimo of 354 pages, and was approved by the Synod.—The Synod expressed its happiness that the Church-Order is finally completed, and that it is, in general, cordially received in the Dutch Churches. 1794, 250. [See the Constitutions of 1619 and 1792, in parallel columns, at the beginning of this Volume.]

Their idea of a Church Constitution is also shown by the arrangement of the matter in this Book; for the order is (1) The Belgic Confession of Faith; (2) The Heidelberg Catechism, with the Compendium of the same; (3) The Liturgy; (4) The Canons of the Synod of Dort; (5) The Rules of Church Government of 1619, and the Explanatory Articles of the same, of 1792.

The General Synod (which see) constituted by these Articles, began its existence on June 3rd, 1794.

A second edition of this Constitution, an exact reprint, was issued in 1815, 52; 1816, 8, 9. This contained also an Appendix, exhibiting the Rules and Orders of the General Synod, 1794-1815; also some amendments to the Constitution. See Constitution, Printing of.

In 1833, these translated Articles of Church Government of 1619, and the Explanatory Articles of 1792, were thoroughly fused together, making a New Constitution, so far as "Government" was concerned. Also much of the legislation of the Synod, relating to Church-Order (1794-1833), was incorporated in this Revision. It was issued in 1834, in a volume by itself, of 72 pages, without the Doctrines and the Liturgy, and this became popularly known as "The Constitution," altho only a part of it.

In 1867, among several Amendments then adopted, a "Title-Page" was also adopted, as it now exists. In 1874 the Constitution was again revised, and with several amendments, since adopted, is the Constitution at the present time (1906). Since 1834 these Rules of Church Government have generally been printed separately from the Standards and Liturgy, and have been popularly called "The Constitution," altho only a part of it; while the Doctrines and Liturgy have been relegated to the back of the Hymn Books; or the Liturgy has been printed by itself, accompanied with the Psalter.

Further References to the Constitution:

A proposition to revise the Constitution of 1792 was made and lost: 1827, 52, 58. Another proposition for the same, made and lost: 1828, 123. Vote 32 to 28; names recorded.

In 1831 resolutions were offered to revise and amend the Explanatory Articles; the Appendix (or Digest of 1814); "together with the Resolutions relating to the Government of the Church passed by the General Synod at different periods" A Committee of seven were appointed. See names. 1831, 365-6.

The Revision was presented in June, 1832, considered, and amended, in part; 1832, 58; and finished in Oct. '32, 109-134, and recommended to the Classes.

An elaborate "Declaratory Resolution" is given, that a majority of the Classes had voted favorably; but the resolution of Synod was adopted only by a vote of 33 to 30. Ayes and noes are recorded: 1833, 201-2. Certain amendments were at once proposed, that Elders and Deacons should be chosen only from the *male* members of the church, and adopted: 1833, 203; 1834, 290. The word *male* was inserted in the two Articles, 32, 33. Also a tautology was stricken out of Art. 54, namely: "None can be received as members in full communion, *or be suffered to partake at the Lord's Table*, unless they first shall have made a confession," etc. The italicized clause was stricken out: 1833, 204; 1834, 290.

Also the clause about ministers, that Classis has the right of—*dissolving their pastoral connexion with any congregation for good cause*, was amended by a substitute: "or dismissing them when called elsewhere."

This substitute was adopted; 1833, 204; 1834, 290. See Art. 66. [In 1874, Art. 17, dissolving the pastoral connexion, without the pastor's consent, is restored, under conditions.] The whole Constitution, with these amendments, was adopted; 1834, 289, 290.

Printing of the Constitution.

This was made somewhat profitable in early days. First Constitution; to be issued, 1792, 236; presented to Synod, 1793, 246; second edition, 1815, 52; 1816, 8, 9; funds due from, 1818, 61; 1819, 78; 1820, 49; revision, Oct. 1832, 109-134; reprinting deferred, 1833, 204; 2,000 copies to be printed, as amended, 1834, 291; report on, 1835, 401-2; its general circulation desirable, 1835, 425; 1836, 455, 518; Mentz and Son seek privilege of publishing a new edition, 1840, 331, 337; granted; 2,000 copies with Standards and Liturgy to be published, 348; the work done (with Standards and Liturgy?) 1841, 452; plates transferred to Board of Publication, 1855, 614. Editions printed as needed. [For subsequent amendments to 1834, see the Constitution itself.]

General Resolutions.

The Constitution of the Reformed Church includes: 1. The Revised Rules of Church Government. 2. Her Doctrinal Standards, consisting of the Confession of Faith, the Heidelberg Catechism and Compendium, and the Canons of the Synod of Dort. 3. The Liturgy. 1835, 425-6.

The German Mission of New York City request the publication of the entire Constitution in German; granted, but without expense to the Synod; 1844, 296, 368; not successful, 1845, 411; index to the Constitution, 1846, 83; 47, 109; Classis of Holland desires the Constitution in Dutch to be authorized; granted; 1868, 376, 497; 1877, 728, 730; a German edition also issued in 1877.

Revision of 1874.

Resolutions to revise the Constitution again, presented; names of Committee; 1871, 278-9.—Report; Partly rearranged and simplified, and certain acts of Synod, since 1834, incorporated; 1872, 488-9, 571-602; recommended to the Classes, for adoption; the Articles on the Deputati Synodi; the second Classical Question in reference to preaching on the Catechism; and the requirement of a certain order of worship, being submitted separately; 1872, 489, 490.—The "regularity of the proceeding" of sending down certain sections separately, questioned. Additional amendments proposed; about dissolving pastoral connection without pastor's consent, under certain circumstances; and about eliminating the proposed section absolutely forbidding Consistories to alienate property without permission of Classis; and the former sections sent down separately now sent out "regularly"; and all, thus sent down to the Classes; 1873, 721-3; Constitution adopted, 1874, 107-9. [Note: The Table of Contents was not corrected, after omitting certain sections.]

A. *Resolved*, That whenever an Amendment to the Constitution or a change in the Rules of Order or the Order of Business, is adopted by the General Synod the Stated Clerk inform the Board of Publication of the same, and the Board be and hereby is enjoined to provide as soon as possible, printed slips of the same, to be attached by the Board in the proper place to all copies of the Constitution offered for sale or sold by the Board and to be furnished at nominal cost to all persons who may apply for the same. When new editions of the Constitution are issued such amendments and changes shall be incorporated in the text.

B. *Resolved*, That all amendments of the Constitution up to the adjournment of the Synod be collected by the Permanent Clerk and published by the Board of Publication. That copies of the same be mailed to the entire ministry of the church and also placed on sale at the depository of the Board. 1000, 767 8.

See Demarest's Notes on the Constitution, 1890, 334, 345.

CRITICAL EDITION OF THE CONSTITUTION.

Since there has been as yet no correctly prepared edition of the Constitution, and especially its Liturgy, let a suitable committee be appointed to prepare an accurate one as to translation, arrangement, etc., for future publication, as proposed by the Classis of New Brunswick. 1885, 706.

The following were appointed the committee on a critical edition of the Constitution, according to suggestion found in the above report: Revs. A. G. Vermilye, E. T. Corwin, D. D. Demarest; Elders, H. W. Bookstaver and John L. Zabriskie. 1885, 713.

The Report of the Committee appointed by the Synod in 1885, on a Critical Edition of the Constitution, was presented. It was accepted and ordered to be printed for the use of the Synod. It was considered on the ninth day of the Session, amended and adopted, and is as follows:

REPORT OF THE COMMITTEE ON A "CRITICAL EDITION OF THE CONSTITUTION,"
APPOINTED IN 1885.

This Committee was appointed under a resolution presented by the Committee on Overtures, which is as follows: See Minutes, 1885, p. 706.)

* * * * *

This "critical edition," also, was intended to cover the substance of other accompanying resolutions, (see p. 706), so that instead of foot-notes, "simple marginal references be appended to the page," in the Obligatory Doctrinal Forms, leaving everything in the way of interpretation and explanation to the Standards themselves, and to an honest ministry pledged thereto, where it has been these 200 years; and that "so far as present foot-notes are merely of the nature of *better translation*" they "be transferred to the text."

First: In fulfillment of the duty assigned to them the Committee would present what they believe to be an accurate historical *arrangement* of the Constitution; premising that some things have carelessly been printed as parts of our present Constitution, which have no place therein; for instance, Various Forms of Certificates, Rules for Reception of Ministers from other Ecclesiastical Bodies, Rules of Order for the Government of the General Synod, etc. The Constitution proper includes the recognized Doctrinal Standards, (in addition to the Ancient Creeds), the Liturgy, and the "declared" Articles of Church Government; and these, with a suitable Title Page, and a Historical Introduction for general information, should be arranged historically, as follows:

I. THE STANDARDS.

1. The Confession of Faith, 1561.
2. The Heidelberg Catechism, 1563.
3. The Compendium of Faukelius, 1608, adopted, 1619.
4. The Canons of Dort, 1619.

II. THE LITURGY.

Our Liturgy was begun in 1566; was finally completed and adopted by the Synod of Dort, 1619. The Liturgy (with the other parts of the Constitution), was acknowledged [in 1788] by the American Churches, and contains the following forms:

OBLIGATORY FORMS.

1. For the Baptism of Infants, 1566.
2. For the Baptism of Adults, composed, 1604; finally adopted, 1619.
3. For the Administration of the Lord's Supper, 1566.
4. For Ordaining Ministers, 1586.
5. For Ordaining Elders and Deacons, 1586.
6. Form of Ex-communication, 1581.
7. Form of Re-admission, 1586.

OPTIONAL FORMS.

1. All Forms of Prayer.
2. The Consolation of the Sick.
3. The Marriage Forms.
 - (1.) The Old Form.
 - (2.) The New Form.

III. THE RULES OF CHURCH GOVERNMENT.

These began to be framed in 1568, adopted authoritatively in 1586, and have been amended and thrice completely revised, until in 1874 they assumed the present form.

These three Heads complete what we now call **THE CONSTITUTION.**

There is, however, another body of "Forms," of which we must now speak. The history of Synodical action from the beginning shows that the Obligatory Forms, as above given, have never been altered. They have been regarded and treated as historical and obligatory, and no attempt to alter the wording of either the Standards or Liturgy as they came from the Synod of Dort has prospered. Successive Committees have observed the injunction of 1853, not to touch "Doctrinal sentiments." Their work has been in the direction of improved translation, of bracketing portions for public reading without destroying the text, and the addition of "NEW OFFICES." With this in view the last Synod passed also the following resolution, (p. 706), that "whatever a proper development may seem to demand in the way of Forms Additional to the old, or other matter, let it be properly adopted, and placed separately by itself as new matter marking, and appropriate to its own age."

In 1878 the Synod "approved" of certain New Offices, and "recommended the Classes to give consent that they be printed in connection with our Standards, not as authoritative and imperative formulas, but as specimens embodying the sense of the Church in reference to the most edifying mode of rendering these services." This recommendation of the Synod was endorsed by twenty-two out of thirty-three Classes, and the Synod accordingly made the "declaratory" resolution that these new offices be so printed. If the Synod should at the present session take the requisite action towards the constitutional adoption of these Forms, it will give the historical connection, and they will stand among the Optional Forms, after the Marriage Forms, as follows:

4. Form for the Public Reception of Baptized Members into Full Communion.
5. For the Installation of Ministers.
6. For the Laying of a Corner Stone.
7. For the Dedication of a Church.
8. For the Burial of the Dead.

The certificates, Rules of Order, etc., which have heretofore been printed in an Appendix, can be printed in the back of the volume for convenience sake, with care in editing to distinguish them from the Constitution proper.

Secondly: As another part of their duty your Committee were to prepare certain "marginal references," and to transfer from the "foot-notes" to the text, in the Baptismal and Communion Forms, what was merely "better translation." The "marginal references" were to be in place of the proposed, but rejected "foot-note amendments," leaving everything in the way of interpretation and explanation to the Standards themselves, and to an honest ministry pledged thereto." And by the revised arrangement proposed above, as will be seen, and by the help of these references, (as in the Scriptures themselves), whoever has doubt of the meaning can readily turn to the accepted Standards of the Church for a fuller, and the precise explanation and meaning.

The references proposed by your Committee will appear in connection with the first question in the Form of Infant Baptism, and in the second and fourth questions in the Form of Adult Baptism. The recommendations in regard to transfer of foot-notes to the text, are, that the word "complete" in the foot-note connected with the second question of the Form for Infant Baptism be substituted in the text for the word "perfect," and that in the Form for the administration of the Lord's Supper the word "judgment" be substituted for the word "damnation." Thus will all the foot-notes be abolished. 1886, 150-6.

CONTINENT OF EUROPE. Necessity of English preaching on, in behalf of merchants and travelers, 1900, 780; (see Alliance of Refd. Chs.); Dr. Jas. I. Good addresses Synod in behalf of, 1901, 1126; committee appointed, to co-operate with Dr. Good, 1902, 127; an appeal for aid to establish English speaking churches at the Hague, and elsewhere on the Continent; 1904, 743, 745; Synod endorses the nature and object of the work, and refers the matter to our members of the Alliance of the Reformed Chs., 740; report of Committee; a room hired, and a few voluntary services at the Hague; attendance, 40 to 50; expenses, \$86; offerings, \$67. Classis of New York has furnished \$230. Rev. Dr. Evert Van Slyke to take charge, in 1906; work endorsed and commended, 1905, 144.

I. CONTINGENT EXPENSES. 1818-35. According to the First Annual Digest, the Contingent Expenses consisted of taxes, salaries of Synodical clerks, incidentals, such as stationery, doorkeeper, expenses of committee, etc. \$200 per year, sufficient, 1818, 53. For this purpose Synod established, a so-called "Contingent Fund," consisting of proceeds of copyright on the sales of Church Constitution; profits from sales of Minutes of Gen. Synod; balance in hands of John H. Sickles of the "Delegate Fund"; '18, 47, 53, 61. Collections were also ordered, to be divided between "Missionary Purposes" and "Contingent Expenses"; '18, 61. Missionary Fund overdrawn \$410 by Contingent Expenses; '19, 72; collections ordered, '20, 44, 49, 50; 26 chs. failed to respond; 1821, 21, 40; delinquent chs. reported, 1822, 26, etc. Agents appointed in every Classis to solicit funds for "students," for the "Library" and "annual unavoidable expenses"; Sept., '25, '29. Tombstones of Drs. Livingston and Woodhull come under Contingent Expenses; 1826, 30. Synod resolved to collect 25 cts. annually from every member. This would yield \$4,000 per year, which, with interest on the endowments would pay salaries and all other expenses; 1830, 240. Board authorized to employ Agents for these purposes, for one year; 1831, 373. Collections for Contingent Expenses *must* be taken; '32, 71; but results small. Last collections for this object; '34, 265. Contingent Expenses not mentioned for a decade; for Committee appointed, '31, 373, had raised \$34,050 to sustain "all expenses"; 1835, 344-6; had also raised \$6,108.50, for the debt;

1835, 235. (Later reports made this \$7,033.50; 422-3.) See Permanent Fund; Missionary Fund.

II. CONTINGENT EXPENSES, 1843-52.

The heading "Contingent Expenses" was eliminated from Minutes of Synod from 1835-1845. Trustees of Rutgers College then ask help for fuel and janitor, \$120 per year, 1843, 167, 242-3. [This item regularly paid by Synod until 1857, 261, when it was transferred to similar expenses in Hertzog Hall; but finally relinquished by Property Committee, 1886, 301; see their report, 1887, 6.]

But in 1843, a bill of repairs and incidental expenses was presented by the Trustees to Synod, for 16 years, and this made the beginning of a deficiency. See Corporation, Board of Direction of, 1843-45, where this claim and its results are treated. Synod finally compromised with the Trustees for \$1,500; 1844, 365.

Thus Synod became again involved in debt. Collections ordered to meet Contingent Expenses; 1845, 492. The item—"Contingent Expenses," reappears in "Annual Digest"; 1846, 27, with \$502.43; and in 1847, 128, with \$185.67, for Rutgers College, and \$51.53, for Synod; but then drops out again for many years. But a Deficit, now, is reported of \$1,611.86, and the Bd. of Corporation refers it to that payment of \$1,500 to Rutgers College; '47, 116, 184; '48, 219, 276. Committee was appointed to raise \$4,000 by subscription, to meet this and other debts; '47, 187; but not at first successful, '48, 276; see Corporation, Board of, 1847-1851, where these efforts are exhibited.

Debts all paid with handsome balance in the treasury; 1852, 214, 273. Contingent Expenses not again referred to in three years, 1852-55. Income of Permanent Professorial Fund met all expenses.

III. CONTINGENT EXPENSES, 1855 onward. After several years of freedom again from Contingent Expenses, the item is re-introduced. See Corporation, Board of Direction of, under date. The increase of Professorial Salaries to \$1,800, with \$300 house rent allowed Dr. Campbell, added \$800 to current expenses, making an annual deficit; Oct. 1855, 20. (See 1868, 403.) Debts incurred without making provision to meet them; necessity of borrowing the \$800. Board requests that Synod make provision to meet deficiencies in a *permanent* way; '56, 41, 43, 102.—See "Permanent Contingent Fund." Collections ordered. Deficiency in salaries [improperly] transferred to Contingent Expenses; 1856, 102. Collections only \$552; Contingent Expenses, \$1,200; to be apportioned among the Classes. Apportionment not made because of resignation of the treasurer, Isaac Young; '57, 134, 136, 192, 212. (See 1868, 403-4.) Facts again rehearsed; collections only \$600; collections again ordered; '58, 277, 341-2.—Collections only \$998; contingent expenses, \$2,000. Expenses increased by the possession of Hertzog Hall; by the Holland Academy; by increase of Treasurer's salary, \$200; (see 1858, 344; 1859, 431); by mileage of western delegates, about \$800; by repairs to College; by translation of Dutch Minutes, \$400; (see Demarest, Wm.); by failure of some Classes to pay apportionment; '59, 378, 447-8.

\$1,800 apportioned among the Classes, 1859; Expenses, \$1,555; receipts, \$1,136; debt, \$418. Treasurer had advanced, in all, \$1,400. Arrearages amounted to \$787.10. Churches to be questioned as to whether they had paid their apportionment, according to 1859, 447. Money to be borrowed; '60, 487, 489-491, 550-7. Subject again discussed. Extra items: monument to Dr. Van Vranken; moving expenses of Dr. Berg; 1861, 12, 77. Arrearages, \$1,140. Names of delinquent Classes. Annual deficiency now \$300. Apportionments to be made thro' the Particular Synods. Delinquent Classes to be "let off" on paying 75 per cent. [This complained of, 1863, 251.] 1862, 120-1, 186, 190.

Most of the apportionments paid; arrears only \$344; \$1,400 added to regular Contingent Expenses to repair residences in wings of College; '63, 253-4, 332.—Subject of Contingent Expenses referred to a Special Committee; '63, 251; proposed that the whole subject be referred to a Special Committee of five to report in 1864. Rev. Dr. Chs. Scott, Chairman; '63, 328.—Deficiencies in 1864, 399, 400, amounted to \$1,482; on salaries, \$400; on contingent expenses, proper, \$739.16; on special repairs, \$300.48. [See also 1868, 405-6.]

REPORT OF SPECIAL COMMITTEE, 1863, 328. Report, clear, exhaustive, satisfactory; and is found, 1864, 474-480. The following, a brief Abstract:

Subject stated: From 1852-5, all expenses (with two exceptions) paid from income of Permanent [Professorial] Fund. Deficiency, from increase of salaries, and multiplication of charges. Annual deficiency (1864) from \$1,500 to \$2,000. Since 1857, deficiency assessed on the Classes, not only of Contingent Expenses proper, but all deficiencies in Synod's revenues. Hence some refusals to pay; some protests; new appropriations made yearly. Demand for inauguration of measures, which will assess only for Contingent Expenses proper, and provide a sufficient Funded Income for other expenses of Synod; 1864, 474. (Compare 1818, 53.)

Classification of Expenses.

1. Those which relate to organization and meeting of Synod. [Contingent Expenses proper.]

(1) Salary of Stated Clerk, postage, etc.....	\$154.00
(2) Mileage of western delegates.....	190.00
(3) Expenses of Corresponding Delegates to Presbyterian Church	50.00
(4) Sexton's bill, etc. (in 1862).....	48.30
(5) Printing of Minutes	298.31

Total741.11

Additional expense, for full western representation and Corresponding delegates, may increase this item to \$1,000.00

2. Expense of management of the Funds.

(1) Salary of Treasurer	\$600.00
(2) Postage, discount, etc.....	21.40
	<hr/> \$621.40

3. Support of Theological Seminary.

(1) Salaries of the three Professors.....	\$5,400.00
(2) House rent of one Professor.....	300.00
(3) Insurance on Buildings	156.79
(4) Salary of Janitor, fuel, etc.....	120.00
(5) Clerk of Bd. of Superintendents.....	25.00

Total\$6,001.79

Future Contingencies:

(1) Traveling Expenses of Bd. of Superintendents	\$125.00
(2) Moving Expenses of newly-elected Professors; monuments to deceased.....	123.21
(3) Expenses of Hertzog Hall, repairs, etc. beyond room-rent	250.00
(4) Librarian, etc.	1,000.00

Total\$6,600.00

(5) Increase of Library; repairs of Rutgers College, etc., \$400 more; or.....\$7,000.00

4. Miscellaneous Expenses:	
(1) Insurance of Holland Academy.....	\$22.50
(2) Insurance on Parsonage, Alexandria Bay....	3.15
	\$25.65
	1864, 475-6.

Contingent Expenses, proper, are only those under No. 1, above. Expenses of western delegates might be saved, particularly as Particular Synod of Chicago is not assessed; 1864, 476-7. [Compare, 1818, 53.]

How the Expenses shall be met.

1. Contingent Expenses proper: Minutes of Synod should pay for themselves, and be managed by Stated Clerk, and not by the Treasurer of Synod; and should be reported in Annual Digest. All other expenses connected with meetings and business of Synod, payment of delegates, should be apportioned to the Particular Synods. No Permanent Contingent Fund should be accumulated. [But such Fund continued to grow slowly, 1864-72, and efforts were renewed, to establish it; 1872, 435.] 1864, 476-7.

2. *Management of the Funds.* Vested funds should pay for their own management. The treasurer's salary should be divided *pro rata* from income of all the Funds under his care. The incidentals of Board of Corporation, and any losses, should be charged to income of fund to which they belong. Thus the Widows' Fund and Permanent Fund would be somewhat relieved; 1864, 477.

3. *Expenses of Theological Seminary.* Exercises all transferred [since Sept. 1856] to Hertzog Hall, and with them, the charges for the same on the Treasury of Synod. Yet the wings of the College are still occupied by two of the Theological Professors. The Buildings of Rutgers College, though owned by Synod, are used for College exercises free of rent; yet Synod pays for all repairs. In 1863-4, such repairs amounted to \$2,671.53. The Trustees should pay rent, or buy the property, or lease it. 1864, 477-8.

Apart from Rutgers College, expenses of Theological Seminary, not less than \$6,100 per annum, as seen above. There is a Permanent Fund for the support of the Seminary; this Fund not only for Professors' salaries, but for all expenses of the Institution generally. It is sometimes called "The Professorial Fund," but this is inaccurate; it is "The Theological Seminary Fund." [See 1835, 341, 423.] In 1863, this Fund was \$91,480 (less \$5,700 which must be deducted, or \$85,780.) Interest, about \$5,200. Cost of management, about \$300. Amount left for Professors' salaries, about \$4,900. Annual deficiency, about \$1,200, or the interest of \$20,000. This amount should be added by apportionment among the Classes; 1864, 478-9. Meanwhile, the apportionment for immediate necessities must be continued. If the College property is not sold, \$15,000 more must be raised; 1864, 479.

4. *Anomalous Expenses.* Synod owns Holland Academy, and holds \$600 for it, which yields \$42 interest. Synod cannot assist it beyond this amount. Synod owns parsonage at Alexandria Bay. Board of Domestic Missions should pay all expenses connected therewith.

RESOLUTIONS.

1. *Resolved*, That, for the time being, the whole estimated deficiency of the Synod's income be apportioned to the Particular Synods of New York and Albany, according to the present ratio.

2. *Resolved*, That the salary of the Treasurer be paid, *pro rata*, from the income of the several funds entrusted to his care, and that all the other expenses of the Board of Direction be charged to their appropriate funds.

3. *Resolved*, That the income of the Permanent Fund (except as already excepted) be devoted to the support of the Theological Seminary

at New Brunswick, and that said fund be increased by the full sum of \$20,000.

4. *Resolved*, That a Committee of three persons from each Particular Synod be appointed, who shall, during the present session, justly and fairly apportion said \$20,000 among the several Classes, and prepare a circular letter, in the name of the Synod, explaining its action and urging a speedy effort to secure the amount thus apportioned. See Twenty Thousand Dollar Assessment.

5. *Resolved*, That the accounts for the Minutes of the General Synod be transferred from the Treasurer to the Stated Clerk, and that he furnish the usual item on that subject, for the "Annual Digest."

6. *Resolved*, That it be the fixed policy of this Synod to apportion or assess its contingent expenses (except for the Minutes), upon the Particular Synods, and that no further efforts be made to accumulate a "Permanent Contingent Fund."

7. *Resolved*, That any expenses in behalf of the Parsonage at Alexandria Bay, be charged to the Board of Domestic Missions. 1864, 479-480.
Respectfully submitted,

C. SCOTT, *Chairman*.

[See 1868, 407-8.]

The items of the Contingent Expenses were now definitely fixed, and an apportionment was annually made to meet the estimated Contingent Expenses of Synod. These apportionments ranged, generally from \$1,000 to \$4,000, with a special assessment sometimes thrown in. The financial affairs now became very complicated, with the gift of Dr. Smith to increase salaries; the establishment of a Fourth Professorship; and the failure of Dr. Smith.—See Corporation, Board of Direction of, under date; Permanent Professorial Fund; Permanent Contingent Fund; Phranner's Report on the finances of the Church, 1868, 403-414, which is very exhaustive; and Warner's Review of the Financial History, from 1864 to 1873, 651-664; and apportionments had come again to include some expenses of the Seminary. It was now ordered that these should be kept distinct from the regular assessments for Contingent Expenses; 1868, 412. These expenses had been assessed only on the Particular Synods of New York and Albany. They amounted to about \$900 in 1868. The following action was taken:

The experience of the past shows the necessity that synodical delegates should return to their Classes with a definite knowledge of the amount required for the current year. This may be accomplished by a distinct act of appropriation.

The Particular Synod of Chicago is at present relieved from all assessments. We do not believe that the western delegates will question the propriety of their paying a part of the contingent expenses. We recommend the following:

Resolved, That it be the duty of the Committee on Accounts to present in their report a detailed estimate of all contingent expenses, for the current year.

Resolved, That the Treasurer be empowered to assess the amount thus appropriated by the General Synod, for contingent expenses upon the Classes, Arcot excepted.

Resolved, That the basis of this assessment be the number of communicants.

Resolved, That all preceding acts of this Synod, which are inconsistent with these resolutions be repealed. 1868, 413, 414.

Resolved, That the amount necessary to be raised in order to meet such deficiency as there may be in the revenues of Synod, be hereafter assessed directly by the General Synod upon the Classes, and that the Treasurer transmit to the General Synod an estimate of the amount necessary to be raised, which document shall be placed in the hands of

the Committee on the Board of Direction, who shall make the apportionment, and present the same to the Synod for adoption, which Synodical assessment shall be transmitted by the Stated Clerk to the several Classes, 1868, 414.

See Corporation, Board of Direction of; Income and Expense Account; Permanent Contingent Fund.

CONTUMACY. For refusal to obey a Citation a member may be censured for contumacy. Constit. of 1874, Art. 101.

CONVENTIONS. Conventions were held in 1771, 1772, to adopt "Articles of Union," which see. See also supplementary paragraph (adopted 1792), suffixed to the Constitution of 1619: "At a Convention of Ministers and Elders," etc.; also Preface of Constitution of 1792; and final paragraph of Explanatory Articles; see also "Arts. of Union in so-called Minutes of Gen. Synod, 1771-2, pp. 5-34.—For letter to said Convention from Classis of Amsterdam, see Corwin's Manuals: ed. of 1869, 10; of 1879, 62; of 1901, 123.

Other General Conventions were held in 1791 and 1792, to adopt an Americanized Constitution for the Church. See Oct. 1790, 211, where such Convention is suggested; and May, 1791, 219-221, where such Convention is held. Every minister, with an elder from each church, was invited. See names, Oct. 1791, 220-1, 223. The meeting of May, 1792, 228-232, was, probably, not a Convention; but that of Oct. 1792, was a Convention. See Art. 14, of May, 1792, 232, where, it is ordained, for special reasons, that "a General Synod" (first use of this word) shall be held; but this evidently means a "General Convention." See Art. 6, Oct. 1792, pp. 234-5. It was at this Convention that the American Church Constitution (or Rules of Church Government of Dort, of 1619, somewhat expurgated, and the "Explanatory Articles" of the same), was adopted; Oct. 1792, 236.

By these Rules a General Synod was constituted, which held its first session in June, 1794, and links its business to the convention of Oct. 1792. The session of Oct. 1793, 244-254, now became a Particular Synod. Its Minutes are misplaced in the printed Volume. They should have been in the Appendix. See Art. 5, of June, 1794, 257: "The Mints. of the last General" (Synod, or Convention, of Oct. 1792, 233-243.) "and Particular Synod," [Oct. 1793, 244-254] "were read."

The newly constituted General Synods of 1794, 1797, 1800, were conventional, or undelegated, according to Constit. of 1792, Art. 53. The plan was changed to a delegated body, 1800, 303. See "General Synod," under date. A Convention was again proposed, 1809, 384, 386, 390, but never called. Conventions, formally called, can do what a General Synod cannot do. There has been no formally called Convention of the whole Church since 1792.

CONVERSION. Belg. Conf., Arts. 22-24; Heid. Cat., Quests. 88-90, 114; Canons, i. 15; iii. and iv. 6-17; v. 3.

CONVICTION OF SIN. Heid. Cat., Quest. 125; Canons, iii. 5.

COOK, ANN E. (Mrs.) Gives \$6,000 for Scholarships to Bd. of Education. 1896, 367, 374. This gift is to constitute the Asher Riley Scholarship, and the Fred. Cook Scholarship, each of \$3,000. See Report, Bd. of Ed., 1896, 5, 9.

COOK, FREDERICK. Scholarship. See above.

COOPER, JACOB, (Rev. Dr.) Member of the Committee of Co-operation on Choice of Books for Sage Library; 1878, 99; Vedder Lecturer, 1888.

CO-OPERATION, COMMITTEE OF.

The attention of the Board, having been called by the report of the Faculty to moneys collected for the purchase of books for the Theological Library, [the Board] passed the following resolution:

"Resolved, That General Synod be respectfully solicited to appoint a suitable committee, to be associated with the Theological Professors, for the selection of books for the Library."

Your Committee consider the selection of books for the Library as a matter of very great importance, and recommend the following action:

Resolved, That Rev. T. W. Chambers, Rev. C. D. Hartraft and Rev. E. T. Corwin, with the Theological Professors, be a committee to have exclusive charge of selecting the books for the Theological Library; the Standing Committee on Hertzog Hall to arrange rates with publishers and importers, and to audit and pay bills for books after their delivery. 1875, 203, 326.

Reports of this Committee: '876, 527-8; '77, 712; '78, 147, 223-4, and 99; '79, 362, 397-9; '80, 555, 561-2; '81, 750, 763; '82, 131-5; 1883, 326-7. See Sage Library.

CO-OPERATION IN HOME MISSIONS: See Correspondence; Refd. Ch. of U. S.; Presbyterian Church, South; Alliance of Refd. Chs.; also 1896, 418; 1902, 127; 1904, 748.

CO-OPERATION IN REVIVALS. Left to the discretion of ministers and consistories, with care that attachment to the Standards and Usages of the Church be not impaired. 1860, 507. See Revivals.

CO-OPERATION ON THE FOREIGN FIELD. See Amoy; Arcot; Japan.

COPYRIGHTS. Of the Constitution, 1816, 9; 1834, 291; 1835, 354; of the Printed Minutes, Oct. 1817, 21; of the Psalm and Hymn Book; to be secured for benefit of students, 1813, 17, 18; '27, 76; '28, 103; '32, 26. [These copyrights, all together, actually produced about \$1,000.]

CORNELL, REV. DR. JAMES A. H. Bd. of Direction authorized to employ an Agent to raise \$100,000 for Professorial Fund, 1868, 417; Dr. Cornell's services secured, '69, 556, with prospect of raising \$200,000, '69, 579; has secured \$40,000 from James Suydam, Esq., for Professorship of Didactic and Polemic Theology, '69, 645; his services to be continued, 646; has raised \$56,950 toward Permanent Fund; \$37,500, for books for Library; \$18,000 for purchase of house, southwest corner of George st. and Seminary Place, '70, 15, 16, 18, 114; has secured from Jas. Suydam, \$50,000 for a Building, [now Suydam Hall]; from Gardner A. Sage, the promise of a Building, [now Sage Library]; having secured, in all, for Buildings, \$118,000; for books, \$47,500; for Permanent Fund, \$72,955; '71, 185-7, 217-218; thanks of Synod, 322. Dr. Cornell withdrew from the property committee in Nov. 1871; thanks of Synod given to, and the Board directed to arrange for proper compensation, '72, 406-7, 436; has secured \$20,000 additional for Didactic Professorship, making it \$60,000 in all; \$20,000 additional toward the "Suydam Hall," making in all, on sale of bonds, \$74,303.82; and expects other gifts from Mr. Suydam's will. In all, Dr. Cornell has secured about \$400,000 for the Church, 1873, 619, 659, 660, 1882, 133. See his name in Manual, 1901.—Synod thanks Mrs. J. A. H. Cornell for valued gifts, 1902, 70.

CORNELL SCHOLARSHIP. \$2,350 given by Peter Stryker, of Flatbush, to be called the Cornell Scholarship. 1834, 294-297.—\$1,700 paid; balance to be allowed to accumulate to \$1,700, to be called the Stryker Scholarship, '35, 355, 404; these two Scholarships to be allowed to increase to \$2,000 each, '39, 263-4; completed, '45, 472. See Stryker Scholarship.

CORPORATION, BOARD OF DIRECTION OF THE. The title "Bd. of Direction" had inaccurately come into use, as Art. 4, in the Minutes. On July 28, 1826, the Board proposed to call themselves "The Board of Direction of General Synod"; but the Synod named them—"The Board of Direction of the Corporation," 1827, 18, 69.

CORPORATION, BOARD OF DIRECTION OF.

[This Article will embrace only the more general history of this Board. The details will be found under specific heads, as Profes-

sorial Fund; Permanent Fund; Permanent Professorial Fund; Permanent Seminary Fund; Contingent Fund; Permanent Contingent Fund, etc. The financial history, of General Synod before its incorporation in 1810, will be found under Questor; Treasurer; Ordinary Account; Special Account; Special Treasurer; Treasury Board; Professorate, etc. See also Incorporation; Charters.]

The Synod having become incorporated, 1810, '46, a seal was decided on, and the following gentlemen were elected as the first "Board of Direction of the Corporation": Henry Rutgers, President; Isaac Heyer, Isaac L. Kip and S. S. Woodhull, Directors; and Cornelius Heyer, Treasurer. The latter declining, John Nitchie was elected Treasurer. The following By-laws were adopted:

BY-LAWS.

1. The Board shall hold a stated meeting once in every month.
2. Special meetings shall be called by the President whenever he shall deem it necessary, or by any two of the Directors.

3. A majority of the Board shall be a quorum to transact business, and in the absence of the President they shall have the power to elect a President, *pro tem*.

4. The Board is authorized to demand and receive all moneys belonging to the General Synod of the Reformed Church; to draw upon the Treasurer from time to time for such money in his hands as may be necessary to answer the appropriations made by the Synod, and to apply to their specific objects the benefactions of societies, congregations, and individuals. They shall, in the most advantageous manner, invest all moneys that shall come into their hands for any particular fund, and which have not been appropriated.

They shall appoint a Secretary, whose duty it shall be to keep their minutes, to correspond with the agents appointed by this Synod for the collecting of moneys for the use of Synod, and with agents which have been or may be appointed by other judicatories of the Church.

5. The Treasurer shall keep a regular and accurate account of all moneys by him received and disbursed, designating the specific purposes for which they have been received or expended, and shall lay before the Board such account quarterly or as often as they shall require.

6. The Board shall report annually to the General Synod a statement of the funds, with such remarks as they may think necessary.

7. The President, Directors, and Treasurer shall hold their offices for one year, or until others are appointed, except in cases of misconduct, for which the Treasurer, or any member of the Board, may be suspended and reported to the General Synod at their next meeting.

8. All drafts on the Treasurer, or orders of the Board, shall be signed by the President, who shall affix the seal of the corporation, in the presence of the Board, to such instruments of writing as may require it. 1810, 48, 49.

[For revised By-Laws, see 1827, 32-35.]

PRESIDENTS: Henry Rutgers, 1810-1820; Isaac L. Kip, 1830-30; Cornelius Heyer, 1837-42; Abram Van Nest, 1843-57; Wm. B. Crosby, 1858-64; Peter R. Warner, 1865-67; James Meyers, 1868; Peter R. Warner, 1869-76; John Van Nest, 1876-81; Gardner A. Sage, 1882; Wm. Bogardus, 1882-87; Wm. H. Jackson, 1887 to present time (1906).

TREASURERS: Cor. Heyer, 1810, declined; John Nitchie, 1810, declined; Is. Heyer, 1810-26; Cor. Heyer, 1826-7, p. t.; Isaac Young, 1827-57; Geo. S. Stitt; Livingston K. Miller, 1857, p. t.; John I. Brower,

1858-78; Gardner A. Sage, 1879-82; Dr. T. W. Chambers, 1882, p. 1.; John Van Nest, 1882-93, Frank R. Van Nest, 1893 to present time, (1906).

DIRECTORS: Isaac Heyer, 1819; Isaac L. Kip, 1819-29; Rev. S. S. Woodhull, 1819-25; G. V. Vroom, 1820-4; Cor. Heyer, 1825-34; Rev. Wm. McMurray, 1826-33; Ab. Van Nest, 1830-42; Rev. Dr. John Knox, 1834-57; Wm. B. Crosby, 1837-57; Theodore Frelinghuysen, 1843-61; Rev. Dr. M. S. Hutton, 1858-75; Peter R. Warner, 1858-64; John Van Nest, 1862-7; James Suydam, 1865-72; James A. Williamson, 1868; John I. Brower, 1871-79; Peter R. Warner, 1871-76; Rev. Dr. M. S. Hutton, 1871-75; John Van Nest, 1871-82; Jas. Suydam, 1872; Gardner A. Sage, 1873-82; John Van Nest, 1876-92; Rev. Dr. Wm. H. Steele, 1875-80; Peter S. Duryee, 1876-78; Lefferts, 1878-88; Wm. Bogardus, 1878-88; Dr. T. W. Chambers, 1880-85; Warren Ackerman, 1883-84; Wm. H. Kirk, 1884-94; Rev. Dr. A. G. Vermilye, 1885-1904; Garret Van Nostrand, 1888-91; Theodore Sturges, 1892-93; J. Wm. Beekman, 1893-95; John J. Tucker, 1895-1902; Wm. H. Jackson, 1887-present time; Frank R. Van Nest, 1893-present time; Frederic Frelinghuysen, 1894-1906; John W. Castree, 1902-5; Rev. Joseph R. Duryee, 1904-present time. 410, 411, 412. Benj. A. Williams, 1905-present time; Wm. N. Clark, 1906-present time.

Resolved, That the "Board of the Corporation" of this Synod be instructed to pay all moneys which are due, or which may become due, agreeably to engagements made by this Synod, to any person or persons; the Board first auditing the accounts. 1819, 49.

1819.

State of the Funds at the date of the Incorporation of General Synod, 1819.

1. Professorial Funds. 1819, 69, 70.		
(1) Professorial Fund in hands of Trustees of Queens College, invested at 7 per cent.	\$9,600.00	
Additional (in hands of Trustees)	2,212.57	
		\$11,812.57
[Interest, \$826.78.]		
(2) Permanent Fund, in hands of Treasurer of General Synod..	\$8,071.00	
[Interest, \$536.]		
(3) Stock, held by the Treasurer..	\$1,150.00	
		\$9,221.00
[Interest, \$69.]		
Total		\$21,033.57

See Professorial Fund; Permanent Fund.

2. EDUCATIONAL FUNDS. 1819, 68, 73.

(1) Van Bunschooten Fund	\$14,750.00	
(In hands of Trustees of College.)		
(2) Knox Fund [not yet paid in]..	2,000.00	
(Interest ready, \$360.)		\$16,750.00

See Van Bunschooten Fund; Knox Fund.

3. Credits of General Synod from various sources, 1819, 75	\$5,825.42
4. Estimate of Expenses for coming year, 1819, 76, (iv.)	\$6,399.02
5. Estimate of moneys which should be received during coming year, 1819, 76, 77, (v.)	\$10,871.60

1819.

The duty of preparing an Annual Digest was now put upon the Board of Corporation. The Treasurer and Stated Clerk were released from this duty. 1819, 79. (See 1817, 16.)

1820.

First Report of the Bd. of Direction of the Corporation, 1820.

Very elaborate, 20 pages; 1820, 20-48. Circulars had been addressed to all the Classical Agents appointed to collect moneys. The right of Synod to control the Professorial Fund, (held by Trustees of Queens College) is minutely discussed; 1820, 21-35; the Treasurer's report is full and clear; 35-38; as is also the Annual Digest, 39-43. Suggestions to Synod are then made, 43-48. They said the failure heretofore to endow the Seminary was largely due to lack of Synodical Incorporation, and of a small and efficient Board of management; that the churches should be required to take up collections for specified objects on designated Sundays; and that subscriptions should be solicited for the Permanent Fund, in installments; that Agents should be employed to secure subscriptions, to form Benevolent Societies, and to operate them; that every member should identify himself with these efforts by a small annual gift, of which a record should be kept. Certain Sundays were accordingly designated for gifts for the "Theological College"; for the "Permanent Fund"; and for the "Missionary and Contingent Fund." Classes must inquire whether these duties were attended to; 1820, 43-48. See the above titles, and also Cent Societies; Twenty-five Cent Donations; Beneficiaries.

1821.

The delinquent churches are reported, 1821, 20, 21. Orders about Collections (1820, 49, 50), repeated, 1821, 38-40.

1822.

Circulars again sent out about financial necessities of Synod; and both the delinquent and obedient churches are recorded, 1822, 20-27; 1824, 21, 22. An elder suggested that 100 subscribers might be secured for \$250 each. Committee appointed for this object; 1822, 45.

1823.

Subscriptions of \$27,000 were at once secured for a Second Professorship. Names, 1823, 7-9. Suggested that a Third Professorship might thus be secured from the northern part of the Church. Committee appointed; 1823, 52, 54. Subscriptions of \$26,504 at once secured, Sept. 1825, 6-17, 25. See Permanent Fund. Amount increased to \$27,728.—1826, 9-13. Names given.

1824.

Resolved, That the Board of Corporation have power to fill any vacancies which may occur in the Board, by death or otherwise, during the recess of General Synod, 1824, 55. Repeated, '37, 70; '65, 627.

1825.

Suggestions made to revive Queens College as a Literary Institution; 1825, 34-39; Sept., '25, 20-24, 29.

The Collegiate Church of New York had given its bond of \$5,000, (1823, 7.) to pay \$300 annually toward Second Professorship, 1824, 26; said church now promises \$1,700 annually, for three years, as soon as \$25,000 have been subscribed in the northern part of the Church and a Third Professor of Theology is actually installed; 1825, 37, 40, 41.

Resolved, That the Board of Corporation be, and is hereby empowered, to take care of and manage all the property, real and personal, of General Synod, so as to preserve it from loss and injury, and increase its productiveness—during the pleasure of Synod; 1825, 19, 40.

Sept., 1825.

A statement was now issued concerning the necessity of current funds, until the subscriptions to the Second and Third Professorship

became due and were collected; printed in Appendix to Sept., 1825.—10,000 copies published. Col. Henry Rutgers now gives \$5,000 for the benefit of Queens College, which was, therefore, to be called Rutgers College. Plan of the revived College given, Sept., 1825, 20-24.

1826.

Some of the subscribers to the Endowment offered now to pay, in full, at once, if allowed rebate of interest. Granted; 1826, 17. Some of the installments not due short of four years. Collections still necessary for current expenses. 133 churches had failed to take collections. Names; 1826, 17, 22-24. The Board requests that one of its members might attend Synod as an Advisory Member. Granted. Isaac Heyer appointed; 1826, 20; (see 1802, 468;) collections, formerly requested, now enjoined, 55.

1827.

The Board suggested that it should be called "The Bd. of Direction of the General Synod"; not adopted; but Synod gave the name—"The Board of Direction of the Corporation"; '27, 18, 69. The first Scholarship given. See Heyer Scholarship. The Board suggested the revision of their By-laws, as follows:

1827.

BY-LAWS.

The General Synod in pursuance of the authority vested in them by their act of Incorporation, have made and ordained the following By-Laws, to regulate the conduct of the President, Directors, and Treasurer of the Corporation.

I.

The Board shall hold stated meetings at least once in every month, and the President may call special meetings whenever he deems it necessary, and shall call such meetings when thereto requested by any two of the Directors.

II.

A majority of the Board shall constitute a quorum to transact business, and in the absence of the President the attending Directors may appoint a President *pro. tem.* to preside at their meetings.

III.

The Board of Directors are empowered to direct the collection of all moneys which may be due to the General Synod or subject to their control and outstanding, whenever the Board shall consider it necessary or expedient; and also to require new or additional security for outstanding debts, as a condition of extending the time of payment of any such debts which may not be deemed perfectly secure; and all securities for moneys belonging to or under the control of Synod shall be made payable to the Corporation in its corporate name and its assigns, either on demand, or at a day certain, not beyond a year from their date, with interest payable yearly.

IV.

The Board of Directors shall appoint two of their number, who with the Treasurer shall form a Finance Committee, whose duty it shall be to invest or loan the moneys which may come into the Treasury over and above the sums required to satisfy any existing claims or appropriations made, as they shall deem safe and most productive, and the Treasurer shall, whenever the amount received into the Treasury exceeds \$500 over said existing claims and appropriations, immediately report such excess to the Finance Committee.

V.

The moneys, as they become due, shall be receivable by the Treasurer, whose duty it shall be to deposit the same forthwith in

the Bank of New York, or in such other Bank as the Board of Directors shall from time to time determine, and all such deposits shall be entered in a book to the credit of the Treasurer of "The General Synod of the Reformed Protestant Dutch Church," who shall have the custody of said book, and all moneys shall be drawn out of the Bank by written or printed checks signed by the Treasurer in his official capacity.

The Treasurer shall keep regular books of accounts, in which he shall enter all moneys received or paid out by him under appropriate heads, designating the particular fund to which the same belong, when and from whom received, and when and to whom paid; and also to keep in said books a particular statement of all moneys loaned, to whom, when, and upon what securities loaned, and all moneys otherwise invested, and when and how; and shall state separately under the head of Donations, all sums of money which have been or may be placed at the disposal of Synod, designating the donors' names, the amount of their several donations, and the particular purposes for which made; and shall exhibit his books of account, including his bankbook, to the Board of Directors for their inspection at every stated meeting, and oftener if requested. And it is made the duty of the Board to examine such books when so exhibited, and to make a brief entry of the general result of the examination in their minutes.

VI.

The Board of Directors are authorized to appoint a Secretary, whose duty shall be to attend their stated meetings and keep regular minutes of all their proceedings, and to correspond with such persons as the Board shall direct relative to their business. See 1837, 32-35, 69.

VII.

The Board shall report to Synod at their annual meetings, a particular statement of the situation of the funds belonging to or under the control of Synod, how secured or invested, together with such suggestions and information as the Board may deem necessary, the better to secure the said funds, or to render the same more productive; and shall accompany such report with a general abstract of the Treasurer's accounts of receipts, and payments for the past year.

VIII.

The Board is authorized to affix the common seal of the Corporation, and cause their President to give his official signature to any letter of attorney for the collection of debts, or any other purpose, in order to the due fulfilment of any of their aforesaid duties.

IX.

The appointments of the President, Directors and Treasurer shall not endure longer than one year, or until others are appointed, but no new appointments may be made within the year, and the Board of Directors are authorized to suspend the Treasurer from office for misconduct; in which case, or in case of his resignation, death or inability to perform the duties of his office, and also in case of his declining to accept his office, (when thereunto appointed by General Synod, and after their adjournment) the Board of Directors may appoint a Treasurer *pro. tem.* to hold his office until the next meeting of General Synod, and until another Treasurer is appointed. [See 1871, 219.]

X.

The Board of Directors are authorized to determine the amount of salary to be paid to the Treasurer and Secretary for their

services, (if it shall be deemed by them expedient to grant any salary.) but under this express limitation, that the salary of the Treasurer shall not exceed the sum of \$250 per annum, nor shall the salary of the Secretary exceed the sum of \$100 per annum, exclusive of necessary disbursements made by them in the execution of their respective duties, to be audited by the Board of Directors; which said salaries shall be paid quarter yearly if required. And the Board of Direction shall also, from time to time, determine the amount of security to be given by the Treasurer (if any is deemed necessary) for the faithful performance of the duties of his office. And shall also be the judges to determine the sufficiency of the securities offered by him; which bond when executed, is to be left in the custody of the President for safe-keeping.

XI.

All By-Laws formerly enacted are hereby repealed. 1827, 32-35, 69. [See 1819, 48.]

[Resolved, That the By-laws of the Board of Direction be amended by adding to paragraph 10, as follows:

"No officer or person receiving a salary or any emolument, directly or indirectly, from the Treasury, shall be a member of the Board." 1872, 487. This was repealed, 1875, 247.]

The Board allowed to alter the time of, and explain the objects of, the different collections in the churches; 1827, 35.

1828.

Board appointed a Committee of Finance, according to By-law iv. Isaac Young, the new Treasurer, gave bonds in \$5,000 and entered on his duties; 1828, 103. Queens (or Rutgers) College Trustees assigned to General Synod, \$9,750, the balance of the [old] Professorial Fund; 1828, 103-4. Hereafter all Funds for support of the Professors, embracing the moncys of the Permanent Fund, the (old) Professorial Fund, and the recent subscriptions for the Second and Third Professorships, as paid in, will be classed under the head of "The Permanent Professorial Fund," (which see). 1828, 131; 1829, 172.—The Board may decide what parts of their reports, accounts, etc., shall be published in the Minutes; but the Annual Digest must be published. One annual collection must be taken up by every congregation for the Theological Seminary. Agents may be employed to collect and secure subscriptions. See Van Santvoord, Staats, Consistory of New York to be asked to continue their annual gift of \$1,700 to the Seminary; 1828, 129, 130.

1829.

Agents to be engaged for not more than one year; 1829, 156-7, 201; 1830, 291. The renewal of the grant of \$1,700 of Church of New York, expires, 1829, Nov.; 1829, 157.

1830.

Board authorized to buy house and lot of John N. Simpson, west of Rutgers College (price not to exceed \$2,300), for the boarding of students; 1830, 283-4.

Rev. John F. Schermerhorn appointed General Financial Agent of the Church; salary, \$1,300, with necessary expenses, etc., to raise funds for the Missionary Society; the Education Society; and the Theological School. Ayes and Nays called on this appointment and salary. Names, 1830, 298-9. Reappointed, 1831, 320, 331. [Note. Page 320 is followed by page 331—a typographical error in paging.]

1831.

Special Agents appointed for the "Permanent Fund," and "Contingent Expenses": allowed a percentage on receipts; the General Agent, Schermerhorn, again appointed, but he is to limit his operations to Missionary and Educational Objects. During preceding year, he has raised \$2,818 for

the Theological College; \$4,533 for Education; \$8,298 for Missions; or \$15,652 in all; 1831, 373, 376, 378. The Board's accounts must be henceforth audited before presentation to Synod; 1831, 394; Board asserts they have always been audited, 1832, 28; (1819, 47.) The Board urged to save the \$100 paid for a Secretary; 1831, 395.

1832.

The treasurer, Isaac Young, acts as Secretary. 1832, 26. Special Committee appointed to increase the Endowment; Nov. 1831, 9. Financial Agent reappointed; 1832, 68. Board now holds \$28,555.50 in Education Funds for students, with a surplus on hand; 1832, 70. Professorial Funds, \$62,000; income insufficient by \$1,200. Endowment Committee urged to complete their work; promise that none of the capital shall hereafter be used. Bd. to borrow money to meet emergency; 1832, 71. Churches urged to meet Contingent Expenses. See Oct. 1832, 103-5, 135.

The Financial Agent, Schermerhorn, had been very successful in behalf of Missions and Education; had also collected \$778.55 on old subscriptions; 1832, 75. Propriety of a General Agent elaborately discussed; 1832, 77-84; Schermerhorn resigns; see his letter, Rev. A. H. Du Mont appointed General Agent; 1832, 84-5. [See *Christian Intelligencer*, summer or fall of 1832, for an elaborate defence of Schermerhorn, and a full table of all his accounts.] Collections must be taken up in all churches before February, to meet deficiencies; outstanding subscriptions must be collected, and new ones secured. The Endowment Committee (of Nov. 1831, 9) urged to raise \$30,000 without delay; Oct. 1832, 136.

1833.

The Board borrowed of Washington Insurance Co. \$4,000, to pay debts. Board had proposed to borrow this amount from Permanent Fund, and pay interest to said Fund; Synod refused; 1833, 165-8, 217; 1834, 254.—Agent Schuneman had collected, on unpaid subscriptions, \$1,243, at an expense of \$600; Agency discontinued; 1833, 167. Consistories and ministers (by circular) requested to collect unpaid subscriptions. Collegiate Church to be asked to aid in liquidating the debt of \$4,000, and for an annuity of \$1,500 until Synod is relieved; 1833, 217, 218.

1834.

See "Permanent Professorial Fund" for report of Committee on Endowment; 1834, 252.—Board reviews history of Synod's finances; \$377 of subscriptions to Permanent Fund had been used up; and other debts paid from any moneys in hand; would like to be discharged; if not, will henceforth only pay so much of salaries and debts, as funds in hand permit; 1834, 254-6.—See Hymn Books.—The Board of Corporation authorized to receive from the Treasurer of the Board of Education the Scholarship Funds; and that the proceeds of the same, together with those of the Heyer Scholarship, be applied under the direction of the Board of Education; (which see; Bd. of Ed. not yet incorporated); 1834, 320; also to receive the Wyckoff, John, Scholarship, 1835, 355. See these Scholarships.

Committee, on report of the Board, reviewed the financial condition. \$13,000 additional had been subscribed thro' the Endowment Com. of 1831; \$1,150 for current expenses. The Endowment subscribers will pay interest until subscriptions are paid. Endowment Com. enlarged. Exhortations; 1834, 323-5.

1835.

Endowment Com. reported new subscriptions of \$34,050. Subscribers will pay interest. \$3,633 paid in. Also \$6,108.50 collected, to pay off the \$4,000 bond of 1833; to purchase library of late Dr. DeWitt; to pay debt of Grammar School and repairs of College. Balance, \$68.72; 1835, 345-353, 355-6. [Later; amount collected, \$7,033.50; balance, \$903.72; 1835, 422.] Additional collections for Library of Prof. DeWitt, \$924.80; paid to Mrs. DeWitt, 1835, 353.

1836.

Income of invested Funds sufficient to meet all expenses, of every kind, if interest is promptly paid. To save trouble, subscribers asked to pay: 1836, 454. [This income remained sufficient for ten years, 1836-47; see 1874, 116.] Board authorized to lease 100 square feet in rear of College, to put up a home for the students: 1834, 506-9.

1837.

Income sufficient. Interest has risen to 7 per cent. See Burgess and Lansing Scholarships; Utica Church. Board again authorized to fill vacancies: 1837, 76. [See 1824, 55; 1865, 627.]

1838.

Income sufficient: 1838, 106.

1839.

Income sufficient: 1839; 205, 211, 285. For change of Covenant with College; see Rutgers College: 1839, 285.

1840.

Income sufficient: 1840, 335-6, 392, 407. For leasing land for President's house, see Rutgers College; Nov. 1840, 436; 1841, 9.

1841.

Income sufficient, altho' some arrearages of interest. Everything left to discretion of the Board; 1841, 452, 517, 518. Securities of the Board, \$98,400. Interest, \$6,698. Notes: \$810.50; Int., \$47.60; 1841, 536. (Also 23 shares of Bergen Turnpike Stock; value not given.)

1842.

Income sufficient; see Rutgers College, regarding use of Library-room for lectures: 1842, 56, 57, 65, 128.

1843.

Income sufficient; 1843, 166-7, 242-3. Board requested to report the paid and unpaid subscriptions to Third Professorship: 1843, 243. College Trustees now presented a bill of \$694.43 for repairs, during past 16 years, with interest, \$333.28, for 8 years; and incidental expenses for same period, of \$1,665.78; interest, 8 yrs., \$791.52. Total, \$3,493.01; or without interest, \$2,360.21; committee of 7 appointed on the relations existing between the General Synod and the Trustees of Rutgers College, to which shall be referred for adjudication all claims of the Trustees, all matters relating to the College premises; to report to Synod. All accounts and vouchers to be referred to said Committee: 1843, 245; 1844, 359-366. See Contingent Expenses.

All expenses met. Interest decreases from 7 to 6 per cent. Some of the subscriptions to Third Professorship probably worthless: 1844, 295-6.

1844.

Report of Special Com. of 1843, 245, to adjust all claims, etc. The Trustees had not presented these claims before, because they considered the interests of College and Seminary identical. Synod had paid for all large repairs; the Trustees for all small repairs, without expecting reimbursement. These claims now presented because of the Trustees' straitened circumstances, they having assumed the responsibility of paying the salary of their President. See Hasbrouck, A. Bruyn. Such the history of these claims, 1844, 355-362.—These bills should have been presented yearly, and they would have been paid. Synod had not ordered these repairs; yet Synod had promised to make up deficiencies in the income of the College.—Synod refused to admit the claims as a matter of justice or equity; yet the Treasurer of Synod directed to pay the sum of \$2,360.21, to meet the deficiency of the income of the College, if means permit;—that hereafter all expenditures which Synod is expected to pay, be presented annually: 1844, 362.

The trustees and the Synod agreed on the main points; the Trustees would not press the claims as strictly due, legally, yet they were just. Compromise proposed, as follows:

That the Treasurer of Synod pay to the College Trustees \$1,500 to liquidate all claims of the Trustees against the Synod. [Payments made, 1845, 411; 1846, 12.] Both parties advised to give closer attention to accounts in which they have a mutual interest.—“Short accounts make long friends.” 1844, 364-6. See Van Bunschooten Fund.

All demands up to date (1844) had been met. Form of Devisé presented.

1845.

Board was urged to collect unpaid subscriptions on Third Professorship; and not to include, in list of investments, those considered worthless. 1845, 409, 486.

1846.

Income sufficient. A few Third Professorship subscriptions paid; 1846, 12, 13, 80.

1847.

Income deficient for first time in ten years. [Compare 1836, 454.] Deficit, \$1,611; chiefly due, to paying that \$1,500 to College. [See 1844, 365.] Board requests Synod to provide for restoration of this sum; 1847, 116, 117. [See 1848, 276.] \$5,250 of subscriptions considered worthless; Bd. authorized to make best terms possible with subscribers. Measures to be taken to liquidate the debt; 1847, 183-4. [See Domestic Missions; 1847, 191, 195.]

1848.

The Committee, appointed (1847, 117) to raise funds to liquidate debt, had done nothing. Annual deficit, \$300. An Agent had been appointed to raise \$5,000 to relieve embarrassment, and for incidental expenses of the College; this sum to be apportioned among the Classes. Worthless notes not to be reported; 1848, 218, 219, 276-7, 281-2, 413-415.

1849.

Committee appointed to raise \$5,000 declined to serve; so did another Committee. Collections ordered to meet Contingent Expenses; 1849, 407-8.

1850.

Small returns from collections. \$6,000 at once needed. Offer of certain lots in New Jersey declined because of obscure title. Board directed to devise plan for liquidating debt. Plan of apportionment repeated. Expenses of delegates to Bd. of Superintendents to be paid, when requested; 1850, 22, 23, 91, 92.

1851.

On many of the investments, interest fallen from 7 to 6 per cent. Appeal made thro' the *Intelligencer* for the debt has met a liberal response. \$4,131 sent in. Debt nearly paid; 1851, 131-2, 187-100.

1852.

Debt paid; all responsibilities met; handsome balance in treasury; 1852, 214, 274.

1853.

Shall the Synod hold bonds of R. R. Cos., which run trains on the Sabbath. Matter left to discretion of Board; 1853, 299, 300, 307.

1854.

Income sufficient, but margin small; 1854, 397-8, 467-8.

1855.

Salaries of the Theological Professors increased to \$1,800, with free use of wings of College to two of them; and \$300 house-rent allowed to the other; (Dr. Campbell); 1855, 517, 595-6; Oct. 1855, 20.

1856.

Income just enough. By increasing Professors' salaries, \$800 additional needed yearly. Board has paid \$2,000 to Bd. of Education; 1856, 40, 101-2. See Sustentation Fund; Permanent [Professorial] Fund.

1857.

A Committee appointed to co-operate with Board to raise funds; possible resignation of treasurer, Isaac Young; Professorship of Sacred Rhetoric can only be established by a special endowment; 1857, 136, 150, 215; Oct. 1857, 255-6, 260-1.

1858.

Yearly deficit, \$800. Collections fail to give relief. Effectual measures needed. \$15,000 needs to be added to Permanent [Professorial] Fund. A new Standing Com. in Synod, to be called "Committee on Bd. of Direction" to be appointed; [1858, 244; but no such committee appears until Nov. 1867, 325; such Com. having again been ordered in June 1867, 189;] salary of treasurer to be \$600, of which Widows' Fund shall pay \$150; 1858, 277, 341-4.—Holland Academy, Mich., deeded to Synod. Until permanent funds can be secured, Contingent Expenses shall be apportioned, by the Treasurer and Stated Clerk, among the Classes; 1858, 342; see Contingent Fund; until the condition of the funds be permanently improved, the expenses of members of Bd. of Superintendents to be paid by their respective Classes; 1858, 342. (See 1850, 23.)

1859.

Deeds received from American Board, for property in China and India, dated Aug. 25, 1858; 1859, 378. [These transferred to Bd. of Foreign Missions, R. C. A., 1862, 120.] 1859, 378, 385, 387, 447, 454.

1860.

Store House of Treasurer (John I. Brower) destroyed by fire, Jan. 3, 1860, and some of the books or papers of Gen. Synod, destroyed or injured; but nothing of pecuniary value. See Archives. Deeds received from Chs. B. Dayton and wife, from Fred. Van Dyke and others, for land at west end of Seminary plot, New Brunswick; 1860, 436, 555-8, 575.

1861.

See Permanent Contingent Fund; 1861, 11-14, 77-81.

1862.

The War has delayed efforts to establish a Permanent Contingent Fund. 1868, 120, 188; 1863, 252-3, 330.

1863.

1864.

Deficiency in income, \$1,482. Board authorized to convey property known as "Rutgers College," to the Trustees of same, for \$12,000; Synod The \$12,000 received, to be used in erection of Professorial Residences, Conditions: Said property to be used as a College, and three-fourths of the Trustees of the same, always to be members, in full communion, of R. C. A. (Modification, 1893, 330.)—1864, 482-3, 399, 471-2; 1865, 551. The \$12,000 received, to be used in erection of Professorial Residences, which see.—Salary of Treasurer of Synod to be paid pro rata from the income of the several funds; other expenses of Bd. of Direction to be charged to their appropriate funds; 1864, 479.

See the elaborate report of Rev. Dr. Chs. Scott on Contingent Expenses, reviewing and classifying all the Expenses of Synod; and proposing to raise \$20,000 by assessment on the Classes; 1864, 474-485; see also Permanent Professorial Fund. Owing to the depreciation of money by the War, \$200 extra had been given to each of the Professors, thro' special friends in the Collegiate Church. \$500 also, instead of \$300, were now allowed to Dr. DeWitt for house-rent. (Repeated, 1865, 630.)

\$1,500 to be raised by Special Committee, to be divided among the Professors on account of the war prices prevailing; 1865, 624. See Hope College; Twenty Thousand Dollar Assessment; Holland Academy, (1864, 482-5.)

1865.

See, Smith, Nicholas E.; success in raising \$80,000 for a Fourth Professor—Rev. Dr. David D. Demarest.—Salary, \$1,800. Salaries of the three Senior Professors made \$2,500 each. \$10,000 additional obtained for Professorial Dwellings; Board authorized to secure \$40,000, in all, for such dwellings; 1865, 551-2; 624-7. See Permanent Fund. The Board authorized to fill any vacancies, that may occur in the Board, during the recess of General Synod; 1865, 627. [See 1824, 55; 1837, 76.] \$500 allowed Prof. Berg, for house-rent, in lieu of East Wing of the College. East Wing placed at the disposal of the new Professor, (Dr. D. D. Demarest,) until 1867, unless the Trustees of the College prefer to pay \$500 per year for possession of same. The increase of salaries of the three Senior Professors are to date from June 1, 1865; of Dr. Demarest from July 1, 1865.—1865, 631.

1866.

\$30,000 received from Hertzog Hall Committee toward endowment of Fourth Professorship; \$10,000 yet due. See Permanent Professorial Fund. \$12,164 received toward Hope College Endowment; Board had advanced them \$6,000 to enable them to secure their Charter from Michigan Legislature; (see 1864, 484;) see also Contingent Expenses. Board has received a bond of \$40,000 from Rev. Dr. Nicholas E. Smith, to enable Synod to add \$700 per annum to salary of each of the three Senior Professors; also have received \$2,800 interest for one year on his bond, (1867, 161, 266.) See Professorial Residences; Hertzog Hall. Salary of Synod's Treasurer raised to \$1,000; Widows' Fund to pay \$250 of it; balance to be apportioned among the other funds; 1866, 13, 14, 91, 93, 97, 99, 100.

1867.

Rev. Dr. Nich. E. Smith asks Synod to release him from his bond of \$40,000, on account of heavy reverses. He has paid interest for two years, \$5,600. Referred to Board of Direction with power to extend time of payment, compromise, or release him; 1867, 161, 266.

Trustees of Rutgers College have paid for property, in full; 1867, 161-2. \$40,000 raised for Fourth Professorship; \$20,000 for Professorial Residences; list of subscribers to Fourth Professorship given; 1867, 254-7, 262-8, 271-2. The Board authorized to borrow such sums as may be necessary, to pay the salaries of the Professors, and of the employees of Synod, as the same shall become due; 1867, 189.—Board requested to furnish an annual estimate, in detail, of the expenses and income of Synod for coming year; 1867, 325, 412.

1868.

Board transfers certain moneys to Board of Domestic Missions. Smith's, (N. E.) bonds; 1868, 378-9. Elaborate Review of the Finances of General Synod, (Phraner's Report,) 1868, 403-414.

Amendment to By-laws: By-law IX; "It shall be the duty of the Board to propose to the Synod, from year to year, in the form of Resolutions, those financial measures which they may deem necessary"; 1868, 411. [See Digest of 1868, p. 35, where the 8 By-laws of 1819, 48, are printed, by mistake. These had been repealed, or superseded, 1827, 32-35. Those of 1827 are found in said Digest of 1868, pp. 123-7. But therein, By-law VII, covers the same ground as this newly proposed By-law, IX, and was, therefore, unnecessary. The Committee added it, by mistake, to the repealed By-laws of 1819.]

The Classes which have failed to pay their apportionment of the \$20,000 Fund of 1864, for the increase of the Permanent Professorial

Fund, are exhorted to pay, with interest; those Classes which have paid, shall not be assessed further therefor; that all further apportionments for the Seminary at New Brunswick to be kept entirely distinct from annual assessments for Contingent Expenses; 1868, 412.

Committee on Accounts to present a detailed estimate of all Contingent Expenses, each year. [Said Committee did this only 1869-72.] Treasurer to assess the amount for Contingent Expenses directly upon the Classes, (excepting Areat), on the basis of the number of communicants. All preceding acts, inconsistent, repealed; 1868, 413.—That the amount necessary to meet deficiency in revenues of Synod, be assessed by Synod directly on the Classes; that the Treasurer present an estimate of such amount yearly; and that the Committee on Bd. of Direction, make the apportionment, 1868, 414.

Owing to failure of Dr. Smith's note of \$40,000, and failure of subscriptions of \$10,000, sum of \$50,000 needed to complete the endowment of Seminary; also \$37,000 needed to complete the endowment of Hope College. Note of Dr. Smith was cancelled. Bd. of Direction, with Hertzog Hall Committee requested to raise \$100,000 for completing [Permanent] Professorial Fund, and paying debt of Synod; with power to employ an agent. Salaries of Professors at New Brunswick to be continued at \$2,500; \$500 allowed Dr. Berg for house-rent, 1868, 379, 415-417.

1869.

See Bequests under date of 1869, 553, 577-8. Also Permanent Professorial Fund; Hope College; Incorporation—for Amendment to the Corporate Name of the Church; and Act to enable Synod to hold property to a larger amount, 1869, 555. See also Constitution, and its Title-page, and action of 1867, 331-340. Board had appointed Rev. Dr. Jas. A. H. Cornell as Financial Agent, 1869, 556, 579, 645. Had obtained \$40,000 from Jas. Suydam for Professorial Fund; Dr. Cornell requested to continue as agent; salaries of the Professors increased to \$3,000 per year; with \$500 allowed Dr. Berg for house-rent. Board of Direction ordered to pay interest yearly, of Mrs. Hertzog's legacy of \$10,000 for repairs, to Hertzog Hall Committee, 1869, 579, 580, 646.

1870.

Board of Direction requested to present their annual report on first day of Synod's session; to request each member of church to contribute at least \$1 to meet deficiencies in revenue of Synod. See Permanent Professorial Fund; Contingent Expenses; Professorial Dwellings; 1870, 14-18, 45-48.

1871.

Terms of office of members of the Board of Direction extended to five years, one member to be elected yearly; 1871, 219.

1872.

Expenditures have exceeded revenue, by \$7,547. Total advances, heretofore, for salaries, repairs, building, \$41,309. Dr. Cornell has secured in 2½ years, property valued at \$165,000, in real estate and funds; and additional subscriptions of about \$64,000. Other gifts are expected, making an aggregate of \$300,000, 1872, 405-7. Statement of disbursements, 1872, 408.—In come of Suydam Professorship; salaries of all the Professors to be equalized with that of the Didactic Professor, as soon as Permanent Fund shall permit; the principals of the funds to be kept intact; [but see 1873, 666;] the Board requested also to raise a "Permanent Contingent Fund," (which see); to employ Agents; to report the "Permanent Professorial Fund" hereafter, as the "Permanent Seminary Fund"; and the "Contingent Fund" as the "Permanent Contingent Fund"; [see 1828, 104]; that the amount paid already for the expense of raising the Endowment Funds, be charged to that portion of the Endowment Fund so raised; [this related to Dr. Cornell's compensation of \$5,000 per year, for four years;

see 1870, 27, and other items, before and after, 1869-74; but this way of compensating him was rescinded, 1873, 664;] that thanks of Synod be given to Dr. Cornell, and that he be requested to continue as agent, to raise funds for completion of buildings now in progress; for increasing Endowment Fund; and for raising funds for a fifth Professorship; that the Board arrange with Dr. Cornell or other agent, for proper compensation; the compensation to be charged to the funds so raised, 1872, 435-6.

1873.

The debts reported at \$33,284; the expenditures have exceeded the revenues, during the year, by \$4,547.—1873, 617-623. An elaborate financial statement was also now presented by Peter R. Warner, President of the Board, reviewing the history of the "Contingent Expenses," and of the "Permanent [Seminary] Fund"; showing the great increase of expense to Synod, on account of the increase of real estate, another Professorship, and increase of salaries; complications, connected with the failure of Dr. Smith's bond of \$40,000; the success of Dr. J. A. Cornell, in adding to property of Synod about \$400,000; also the cost of the Professorial Residences, 1873, 650-663.

Synod rescinded the resolution of 1872, 436, about charging the expenses, for raising the endowment, to the particular funds so raised; that a fund of \$80,000 additional, is yet needed, to meet salaries, contingent expenses, repairs, insurance, etc.; that Agents should be employed for this purpose; that the principal of all funds should be kept intact; that the first moneys received for general purposes, should be applied to extinguish debts, and thereafter, to endowments; and that the report of the Board should be presented in printed form; 1873, 664-6.

1874.

The Board instructed to raise \$80,000, as suggested 1873, 664; to pay salaries, and restore to Permanent Fund what had been withdrawn. No response to Circulars. Rev. Dr. John A. Lansing appointed Agent; raised \$2,622 toward the debt; total debt is \$30,608.02.—1874, 16. The President of the Board, (Mr. P. R. Warner), reported that the property and funds of Synod amounted to about \$400,000; that no loss, by investments, had ever occurred. The removal of the Treasurer from membership in the Board, according to supposed meaning of Act of Legislature, in 1872, Chap. 104, was probably a mistake; as a strict construction of the Act does not require it. [See 1875, 247.] 1874, 40.

1875.

President of the Board, declined participating in its affairs any longer; but he was finally induced to withdraw his resignation, 1875, 246, 248. The treasurer of the Board is to be elected only for one year. The amendment to By-law 10, passed 1872, 487, was repealed, 1875, 246-7, as the Synod is not a charitable or benevolent Institution, but a religious corporation, created by special Act in 1810, and said law does not apply to Synod.

Resolved, That a committee of five be appointed, whose special duty it shall be, during the coming year, so far as may be, to separate and arrange the different funds and endowments of the General Synod, in accordance with the intentions of donors and the General Synod, as expressed in the Minutes of General Synod and the books of the Treasurer, in order that hereafter these funds may be kept and reported separately, each under its own heading; and in order that, if there be hereafter any deficiency, it may be provided for by General Synod, as the case may demand.

The following were appointed the Committee:—Rev. A. G. Vermilye, John Gaston, Elders James A. Williamson, John A. Lott, and John A. Hardenberg. 1875, 248.

1876.

Report of Synod's Committee gives a complete review of all the funds and property of Synod; 1876, 435-443; 405-7; Treasurer's salary made \$1,500, to be apportioned among the different funds; 1876, 443; 1877, 600, 610. Inquiry into the safety of the securities was satisfactory; 1877, 639-641.

1878.

See Bequests of Sage; 1878, 17, 18, 39-42.

1879.

Death of John I. Brower, 1878, treasurer; Gardner A. Sage elected, 1879, 240-4. The three Professors, ((Woodbridge, DeWitt, Demarest), owing to deficiency in revenue of Synod, surrender each \$500 of their salaries, reducing them from \$3,000 to \$2,500. Necessity of increasing Permanent Fund; 1879, 267, 274. The Board requested authority to dispose of property under foreclosure of mortgage. Granted, 1879, 242, 270. The next year the following resolution was passed:

1880.

Resolved, That authority be and is hereby given to the Board of Direction of the Corporation, to sell such property as may hereafter be acquired by the General Synod under mortgage claims, and give proper conveyances of the same. 1880, 464, 489.

1881.

See Bequests of Suydam, James: he gives \$30,000 for Disabled Ministers' Fund; \$20,000 for Professorial Dwelling; \$20,000 for support of Suydam Hall; \$20,000 for Improvement of Grounds and Buildings; Sage, Gardner A.: gives \$35,000 for Support of Sage Library; \$5,000 for Finishing and Fitting up Sage Library; \$5,000 for two Scholarships; \$20,000 for Purchase of Books for Sage Library; \$25,000 for Support of Hertzog Hall. See also Bequests of Gates; Klein; Merritt; 1881, 651, 656-7, 677-8. Reduction of income, because of lower rate of interest on certain investments; 1881, 652.

1882.

Period of loans, left to the discretion of the Board, except that no loan be longer than five years; 1882, 33, 58, 59. Col. Sage resigns as Treasurer; Rev. Dr. T. W. Chambers acts, for a time, in that capacity; John Van Nest elected Treasurer; salary, \$2,000; 1882, 60.

1883.

An Entertainment Fund, (which see), now begun, assessing two cents per member; Board directed to purchase a safe, for preservation of papers and books needed for constant use; 1883, 221-2, 240.

1884.

Gardner A. Sage bequeaths \$50,000 for a new Professorship. Discussion, whether Synod can use income for temporary instruction, before Professorship is actually founded; 1884, 421, 424; also can the salaries of other Professors be increased, from accumulations of Suydam Legacy? 1884, 424.

1885.

\$30,000 have been paid in, to found a Chair of Didactic Theology at Hope College. Ten shares of Bergen Turnpike Stock, held by Synod, have been transferred to Rutgers College. "Synod's Fund for Temporary Contingencies" founded, according to action of last Synod, (1884, 453, 451); suggested that separate Standing Committees be appointed for Widows' Fund, and Disabled Ministers' Fund. In list of securities sent annually to Synod—"there shall be attached, in case of each loan, the present estimated value of the property,

covered by the mortgage or lien." (Not done; reasons given: 1889, 26, 55.) Case of Mrs. Serenbetz, daughter of Rev. John C. Gulden. Special donation to her from income of Synod's Fund for Temporary Contingencies, 1885, 622-3, 648-651.

1886.

It was stated that all payments are made by check, signed by the Treasurer, and countersigned by the President of the Board. Both parties keep a check-book which are audited yearly; 1886, 56. [Correction: The accounts of the Treasurer are audited monthly; the President keeps a memorandum of all checks, amounts, etc., to whom payable; and all checks are countersigned by him: 1887, 267.] Treasurer's salary increased to \$2,500.—1886, 20, 55, 56.

1887.

\$150 for Western Seminary taken out of "Synod's Fund for Temporary Contingencies"; (1886, 66:) 1887, 260, 290; the Board appropriated to the necessities of Bd. of Domestic Missions, (1886, 110), \$400, from Synod's Fund for Temporary Contingencies; 1877, 290; now ordered to pay to said Bd. of Dom. Miss. \$500 from same source; 1887, 297. (See 1891.)

1888.

Interest on Funds about \$2,200 less than in 1887. Classis of Saratoga called attention to the growing increase of assessments: [in 1884, \$950; 1885, \$1,480; 1886, \$1,600; 1887, \$1,785.]; yet the greatest economy practised; several Classes in arrears.

Resolved, That the Board of Direction is hereby authorized to make deposits of money in such safe institutions as in the judgment of the Board shall be for the interests of the funds of the Synod. 1888, 491, 521-4.

1889.

\$150 added to Incidental Expenses, as proportion to be paid to Alliance of Reformed Churches; 1889, 735, 765.

1890.

Office of Treasurer removed from 59 William st. to Drexel Building, cor. of Wall and Broad. 1890, 12, 41, 42.

1891.

On account of decrease in interest on certain loans, the Board requested that no undue burdens should be laid on Treasury. The Board hoped that the \$900 given to aid the Bd. of Dom. Missions in 1886-7, in an emergency, might now be returned; and if this be done, that it be credited to Fund for Temporary Contingencies, from which it was taken. [See 1887.] See Reformed Church Building.

1892.

Legal steps taken, according to 1891, 330, to modify contract of 1864 with Trustees of Rutgers College, so that only two-thirds of said Trustees need to be members of Refd. Ch. in America, instead of three-fourths, 1892, 468, 502-4.—Board complained that Synod often ordered bills paid without considering the limited resources of the Board. There is a Permanent Contingent Fund of \$5,000, and a (Temporary) Contingent Fund of \$1,800. The rest of the income comes from assessments on the Classes. Properly speaking, there are no uninvested funds. \$51,462.70, were added to the various funds during the year, for specific purposes. The Reformed Church Building, 25 East 22nd st., New York, has also been purchased, to accommodate all the Boards; and a Ministers' Room has been fitted up thro' the kindness of Mr. John S. Bussing.

Resolved, That the Board of Direction be requested to appoint one from their number to attend meetings of the General Synod, in

order that information may be officially obtained as to matters affecting the financial interests of the Church, and that the necessary expenses of such member (when not a member of General Synod) shall be reimbursed him by said Board. 1892, 468, 470-1, 502-4. Similar action, 1826, 29.

1893.

The new "Church Home" or "Reformed Church Building" has been publicly opened.—Permission was asked and granted to transfer \$804.39 cts. from First to Second Professorship in Western Seminary. \$10,698.71 have been added to the Funds. See Librarian's House.

Resolved, That the Treasurer of General Synod execute, every year to the General Synod, a bond for the faithful performance of his duties, in such amount and form, and with such sureties as shall be approved by the Board of Direction. 1893, 712, 713, 749-751.

1894.

Bequests amount to \$17,893.91. The Board cannot estimate expenses of Special Committees. Synod declined to furnish each minister with a copy of the Minutes, gratis. See Utica, Church of; 1894, 17, 18, 55, 56.

1895.

Resolved, That the General Synod hereby appoint an Auditor to act in connection with the Auditor appointed by the Board of Direction, to audit the annual accounts of said Board before its presentation to the General Synod. 1895, 55, 56.

1896.

Fund. for Temporary Contingencies decreased from \$1,500 to \$784.78.—The Board cannot invest its funds in the West to secure greater interest, but has no objection to transfer certain of its funds to the Council of Hope College, if no legal impediments exist.

Bequests: \$7,456.57.

Communication from Prof. Lansing about decrease in his salary. Had received all the income produced by Sage Fund, 1896, 325-7.—Request from Council of Hope College for transfer of Funds held by Synod for benefit of said College; discussion; committee appointed to report next year, 1896, 325-330. Arrearages of Classis of Dakota for Entertainment Fund, 1892-5, cancelled, on account of a five-years' drought; but Synod refuses to allow them to share in entertainment, 1896, without conforming to rule. Request of Western Seminary for \$250 for maintenance of Semelink Hall, refused. Economy recommended in appointing delegates to Boards and other Bodies, 1896, 289, 325-330.

1897.

Income decreased by failure of rents, decrease of interest, and a vicious lawsuit, but decided in Synod's favor. Contingent Fund almost wiped out. Board directed to consider expediency of appointing a Financial Agent to increase Permanent Fund. Prof. Dosker's request for increase of salary, not granted; no available funds. Committee of 1896, to report transfer of certain funds to Council of Hope College, not ready. 1897, 568, 604-7, 683.

1898.

Income about same as in 1897; but reduction of interest renders increased endowment necessary. \$1,000 granted to Hope College. Synod refused request of \$50 for traveling expenses of delegates of Classis of Rochester, 1898, 60-5.

Elaborate reports of Committee of 1896 on request to transfer certain funds to Council of Hope College; majority

reports against transfer; minority reports for transfer. Ordered, That the Board transfer such funds to the Council of Hope College as were given directly to the College, provided they can do so without incurring personal responsibility; 1898, 66-69.

1899.

Salaries of the three senior Professors, who are on the Permanent Seminary Fund, to be \$2,500, per year, or so much thereof as the invested Funds produce; 1899, 319-322, 363-9.—Bd. of Direction instructed to hold and invest such funds as may be intrusted to it, for the benefit of any of our [weak] churches; 1899, 464-5.

1900.

Ralph Voorhees has given \$25,000 for Permanent Seminary Fund. The Alumni of New Brunswick Seminary has contributed \$1,200 for same Fund. \$4,004 have been contributed for temporary expenses. Received for Second Professorship, Western Seminary, \$753.43; 1900, 630-640. Salaries of the three Professors (on the Permanent Seminary Fund), and of Prof. Raven, to be made \$2,500 each, if the funds permit. Recommended, that the Treasurer's annual report be simplified, to economize space and expense, 1900, 680-5.

1901.

Contributions for temporary expenses, \$3,174.36; for Western Seminary, Second Professorship, \$3,377.47; 1901, 978-9, 1014-10.

1902.

Rev. Dr. Danis Wortman has been made Agent for Disabled Ministers' Fund. Received for Permanent Seminary Fund, \$6,284.02; for temporary expenses, \$3,437.51; for Second Professorship, Western Seminary, \$6,000; for Third Professorship, \$1,000; 1902, 12, 13. Council of Hope College is requested to divide its report, that the Synod may readily discern which part belongs to Com. on Education, and which part to Com. on Bd. of Direction; 1902, 53, 54.

1903.

Collected for temporary expenses, New Brunswick Seminary, \$3,632.55; for Third Professorship, Western Seminary, \$3,000; for Alceve Endowments, Sage Library, \$4,100; 1903, 271-4; 310, 311.

1904.

For temporary expenses, New Brunswick Seminary, \$3,187.74; for Endowment of same, \$5,241.40; for Alceve Endowment, \$9,500; Faculty Fund, \$5,000; Western Seminary, Third Professorship, \$1,200. 1904, 606-8, 644-6.

1905.

Alceve Endowments, \$3,000; temporary expenses, New Brunswick Seminary, \$2,594.95; for endowment, \$1,375.12; for Museum, \$300. 1905, 12-14, 50-52.

The Board to seek an amendment to their Act of Incorporation, to add two members to Board of Direction, 1905, 54.

1906.

Counsel advised against adding more members to the Board; action of 1905 rescinded; funds recd. for New Brunswick Seminary; from individuals and churches, \$624.16; for temporary expenses, \$2,884.78; for Museum, \$275; Graves' Lecture Fund balance, \$5,013.04; for Alceve Endowments, \$5,913.50.—For Education fund, \$7,041.13; for Foreign Missions, \$4,413.50; for Domestic Missions, \$4,413.50; for Bd. of Publication, \$2,200.76; for Western Seminary, \$11,150.

CORRESPONDENCE WITH OTHER CHURCHES.

The Reformers early felt the necessity of Correspondence among Protestant Bodies even of different nations. Beza and Witsius urged

its importance. At the Synod of Dort, 1618-19, Churches of many lands were represented. At the close of the Canons of Dort occur not only the names of the officials of that body, and of the Dutch Professors of Theology, but the names of the delegates of Foreign Churches, from Great Britain, The Electoral Palatinate, Hesse, Switzerland, Wetteraw, the Republic and Church of Geneva, the Republic and Church of Bremen, the Republic and Church of Emden, the Duchy of Gelderland, and of Zutphen, South Holland, North Holland, Zealand, the Province of Utrecht, Friesland, Transylvania, the State of Groningen and Omland, Drent, the French Churches.

Letters passed between the Classis of Zeeland and the General Assembly of the Church of Scotland in 1643. In 1644 the Classis of Walachria, at the request of the Westminster divines, sent them an account of the Dutch Ecclesiastical Establishment. The document was written by Apollonius. The Westminster Assembly had it printed and expressed their thanks. See Stevens Dutch Ecc. Establishment; also Ecc. Records of N. Y. 185, 327, etc. The Scotch Church also adopted the Heidelberg Catechism as one of their symbols.

Correspondence was naturally kept up between the Classis of Amsterdam and the Dutch Churches in America from 1628 until the Revolution; also with the German Churches in Pennsylvania, 1720-92; and some correspondence was maintained between the Dutch and German Bodies in America.

With the adoption of an American Church Constitution in 1792, the propriety of Correspondence with other Churches was anticipated and incorporated in that document. Constitution, 1792, Arts. 52, 53. In the Constitution of 1833, Art. 84, the design of such Correspondence is declared to be "for the purpose of promoting union and concert in general measures which may be calculated to maintain sound doctrine, prevent conflicting regulations . . . and to produce concert and harmony . . . to promote the cause of religion and piety." The same is repeated in Constitution, 1874, Art. 73. See Church Union; Alliance, etc.

The following are the Churches with which Correspondence has been held to a greater or less extent:

1. The Church of Holland, 1628-1800, and occasionally since. See Ecc. Records of New York.
2. The Reformed [German] Church in the U. S., from 1720 onward.
3. The Presbyterian Church, from 1784, onward.
4. The Associate Reformed Church, of U. S., from 1784, onward.
5. General Association of Massachusetts, in 1824.
6. The Protestant Church in France, 1820; occasionally.
7. The Associate Synod of Scotland and Ireland, 1830; occasionally.
8. The United Associate Church or Synod of Scotland, 1831; occasionally.
9. The Church of Scotland in Upper Canada, 1830; occasionally.
10. The Reformed Presbyterian Church in the U. S., 1841; occasionally.
11. The Evangelical Alliance, 1846; occasionally.
12. The Reformed Dutch Church of South Africa; 1854; occasionally.
13. The Waldensian (or Vaudois) Synod, in Italy, 1854; occasionally.
14. The Free Church of Scotland, 1855; occasionally.
15. The Presbyterian Church, (New School) 1862.

16. The United Presbyterian Church in North America, 1864, onward.
17. The Evangelical Lutheran Church, 1868, onward.
18. The Canada Presbyterian Church, 1869, onward.
19. The Presbyterian Church in the U. S. (South) 1870, onward.
20. The United Presbyterian Church of Scotland, 1873; occasionally.
21. General Council of Congregational Churches in U. S., 1873; occasionally.
22. Free Church of Italy, 1873; occasionally.
23. Reformed Episcopal Church, 1874, onward.
24. Alliance of Refd. Churches, (Presbyt.) 1874, onward.
25. French Evangelical Church of Canada, 1875; occasionally.
26. The Christian Reformed Church in the Netherlands, 1879; occasionally.
27. The United Church of Christ in Japan; 1879, onward.
28. The Chiu Kwai of Tokyo, Japan; 1880, onward.
29. Presbyterian Church of England; 1881, occasionally.
30. Presbyterian Alliance in India; 1881; occasionally.
31. The Christian Reformed Church in the U. S., 1884.
32. Presbyterian Church in Brazil, 1888; occasionally.
33. Methodist Episcopal Church, 1888; occasionally.
34. Delegate—from Waldensian Church of Italy, 1889; occasionally.
35. Synod of Amoy, 1895, 14, 141.
36. Evangelical Church of Italy, 1898; occasionally.
37. National Council of Evangelical Free Churches of England, 1898; occasionally.
38. Evangelical Protestant Church of Geneva, Switzerland, 1902; occasionally.

See these Churches under their official names.

Corresponding Delegates of R. D. C. to be allowed for traveling expenses at the rate of four cents per mile. 1829, 213.

Resolved, That it is the ardent desire of this Church to maintain friendly and fraternal relations with all Evangelical churches, and especially to be in close and perfect union with those who adopt and maintain our own formularies, or others of kindred spirit and form. 1843, 186.

It has been customary to print the reports of the Corresponding Delegates in the Minutes; to save space, it will be sufficient to notice these communications, and not print them. 1868, 410.

Resolved, That the reports received from our delegates to other bodies be read at the time of the reception of delegates from other bodies, 1872, 437; '78, 43.

2. That in any case where a Delegate from any other body has not appeared for two years, our appointed Delegate shall correspond by letter. 1872, 441; '77, 644; '78, 50.

Resolved, That at future sessions of the General Synod, the evening of the third day be set apart for the reception of delegates from Sister Churches, and that the Stated Clerk give due notice to the Churches from whom we receive delegates. 1870, 418.

Delegates appointed to other bodies are urged to perform their duties, and report to the next session of Synod, 1877, 644.

Delegates to other bodies are requested to convey the salutations by letter, except to the Presbyterian Church, South, unless it can be done without expense to General Synod. 1870, 278-9.

It was resolved, That the corresponding delegates from this Synod to other bodies be requested, for the sake of economy, to conduct their correspondence by letter rather than by their personal pres-

ence, unless they can make their visits without involving this body in any pecuniary responsibility. 1880, 493.

WHEREAS, the correspondence with other Churches, as directed to be conducted, by letter only, unless the delegates will be at their own charges, tends towards the cessation of correspondence altogether, and

WHEREAS, the correspondence conducted in the manner of the personal presence of the delegates at our Synods, adds greatly to the interest of that part of the Synod's proceedings, and can be secured better by our sending our delegates personally to other assemblies, and

WHEREAS, the delegate from one of the corresponding Churches, who addressed this Synod, plainly expressed a preference for the personal presence of the Synod's delegate at the Sessions of the Council which he represented; therefore,

Resolved, that the correspondence between the Reformed Church in America, and all the Churches to whom it sends fraternal greetings, hereafter be conducted as heretofore, in the way of a personal delegation, at the expense of the Synod, the amount required to be included in the contingent expenses of General Synod. 1881, 687.

In view of the large amount of time consumed in some of the larger bodies with which we are in correspondence, by receiving delegates in person, sometimes the long journeys imposed upon our delegates, and after carefully considering previous deliverances of General Synod upon this subject, the Committee on Correspondence report the following:

Resolved, That the correspondence of our Church with all the bodies to which it sends fraternal greetings, hereafter be conducted by letter unless the distance and other circumstances make it entirely convenient and desirable for the appointed delegates to represent us in person. 1882, 65.

Your Committee would call the attention of the Synod to the fact that delegates were appointed, in June, 1884, to no less than seven corresponding bodies. It is to be presumed that these delegates have been duly notified of their appointment, and of the place of meeting of the body to which they were accredited. Yet from only a portion of these delegates has any report of their action been received. It seems to your Committee that if correspondence is to be maintained at all with other bodies, it should be conducted with regularity and fidelity. We therefore propose the following:

Resolved, That the delegates who shall be appointed at this session of the General Synod to corresponding bodies, be earnestly desired to perform the office assigned them, either in person or by letter according to existing rules, and make suitable and seasonable reports thereof to the Synod. 1885, 655.

The delegates requested to communicate the salutations of Synod to the various bodies by letter, unless they can present them in person without expense to Synod. 1880, 841.

Delegates appointed to other Churches should report in writing; 1903, 303.

CORRESPONDING SECRETARIES. *Resolved*, That the Secretaries of the several Boards . . . be requested to attend, alternately, the sessions of the Particular Synods, and address the members upon the claims of the Boards and upon the general subject of Christian Benevolence. 1869, 633.

CORRUPTION OF MAN. Belg. Conf., Arts. 14, 15; Heid. Cat., Quests. 7, 8; Canons, iii. and iv. 1-5.

CORTEYOU, PETER. Gives \$2,500 for the Permanent Fund. 1875.

CORWIN, EDWARD T. (Rev. Dr.). Synod thankfully accepts a copy of his *Manual of Revid. Ch.*, (2nd ed.), and commends it to the chs., 1860, 633; member of Committee of Co-operation for selection of books, '75, 326; one of the writers and editors of *Centennial Discourses*, '70, 553; '77, 733-4; Synod thankfully accepts a copy of third edition of *Manual R. C. A.*, and commends it to the churches, '70, 421; instructor in Hebrew in New Brunswick Seminary, '84, 418, 520; one of the editors of the Centennial volume of the New Brunswick Seminary, '85, 738; appointed Rector of Hertzog Hall, 1888, 534; takes charge of Hebrew Department, '80, 700; '90, 46, 55; '01, 271, 275, 282; President of General Synod, 1801; takes charge of the Greek Department, 1892, 508; Synod commends his proposed *Centennial Digest*, '93, 902; resigns Rectorship of Hertzog Hall, '06, 352; to visit Holland to search the Archives, '97, 775; appointed Official Historiographer, 776; partial report of his work, '98, 250; his return with many documents, '99, 573-4; presents 4th ed. of *Manual*, and Vols. 1 and 2 of *Ecclesiastical Records* to Synod, 1903, 379; presents "*Groot Plakaat Boek*," 8 vols. to Western Seminary, 1903, 318; presents Vols. 3 and 4 of *Ecclesiastical Records* of New York, to Gen. Synod, 1904, 603; deposits his volumes of Dutch MSS. secured in Holland, in the Archives, 1905, 272; presents Vols. 5 and 6 of *Ecc. Records*, to Synod, 1906.

See Amsterdam Correspondence; Digest of Synod's Legislation.

COUNCIL. Word used for Consistory in Belg. Conf., Art. 30.

COUNSEL OF GOD. Canons, i. 8, 14; v. 8.

COUNSEL, PROFESSIONAL. Not, as such, allowed in *Ecclesiastical Courts*. Constitution of 1874, Art. 105.

COURSE OF STUDIES. 1888, 541. See Plan of the Theological Seminaries.

COURTS, CIVIL. See Civil Courts.

COURTS, ECCLESIASTICAL. Any ecclesiastical body becomes an ecclesiastical court, when it begins to exercise judicial functions. Constit. of 1874, Art. 105. In general, the following articles relate to Ecclesiastical Courts; Constit. of 1874, Arts. 82-121. See also Rules of Order; and Judicatory or Judicature.

COVENANT. Belg. Conf., Arts. 33-35; the single word "Covenant" only in Art. 34; in the *Heid. Cat.*, it is implied in *Quests.* i. 20, 65-70, 82, 120; in *Rules of Church Government*, the word only occurs in those of 1619, Art. 56; but not in the *Constits.* of 1702, 1833, 1874. The word also occurs in the Form for Infant Baptism, seven times; and once in the Form for Adult Baptism; and twice in the Form for the Administration of the Supper. See Covenant of Grace.

COVENANTER SYNOD. Letter from Rev. Dr. D. B. Wilson of the Covenanter Synod, acknowledging receipt of fraternal letter, 1802, 573; Rev. Dr. Jas. B. Steele, of the Covenanters, addressed the Synod, 1902, 129.

COVENANT OF GRACE. This exact expression occurs only once in the Form of Infant Baptism, and twice in the Form for the Lord's Supper; but the references under the single word "Covenant" generally mean the same thing as this more elaborate form. In *Rules*, 1619, Art. 56, it is "Covenant of God," and this form of expression also occurs in *Heid. Cat.*, *Quest.* 82. Canons, i. 17.

COVENANT OF WORKS. Implied in Belg. Conf., Arts. 14, 15; in *Heid. Cat.*, *Quests.* 6-9.

COVENANT RELATION. See Covenant; Covenant of Grace.

COVENANTS BETWEEN GENERAL SYNOD AND QUEENS OR RUTGERS COLLEGE.

1. That of 1807, 365, 391, respecting the relations of the College to the Theological School; repeated in Digest of 1814, 75-77; reprinted in the Minutes, 1820, 24-26, 29; in the Digest of 1848, 377-8; reviewed, as to its objects, 1850, 79-90, quite exhaustively; finally annulled, 1865, 628; 1867, 268-9. This Covenant related chiefly to the Professorate of Theology.

2. That of 1815-16. Plan for a Theological College, Oct. 1815, 5-7; the Plan itself, 9-15; 1816, 29. This Plan failed because the Trustees were unable to maintain the College.

3. That of 1825, 34-37; Sept. 1825, 19-25; 1827, 65; repeated, 1840, 400.

4. That of 1839. See 1837, 66-70; 1838, 174; 1839, 281-2, 305-316; the Plan, 315-316; see 1840, 400.

5. That of 1840, 395-406; Plan, 405; see Review of, by Committee on State of the Church, 1848, 418-420.

See also Centennial of New Brunswick Seminary, 90, 112, 122, 363, 365-6.

COVENANT WITH GOD. See Covenant and Covenant of Grace, above; also FORM of BAPTISM; Baptized Non-communicants; Canons, i, 17.

COVETING OR COVETOUSNESS. Heid. Cat., Quest. 113, on Tenth Commandment.

COWAN, MOSES—of Greenwich, Washington Co., N. Y. Bequeaths, after decease of his wife, to his executors, in trust, for Bd. of Education of R. D. C., all the residue of his estate, after payment of certain legacies. He died in 1833; estate now, 1844, about \$1,500. Widow needs the interest. Bd. of Direction waive any claim while the widow lives, 1844, 345-6, 350; legal papers, 1845, 470, 471; \$200 received from estate of the widow, to be divided between the Foreign and Domestic Mission Bds., 1853, 299; the Bd. of Direction ask for power to sell the Moses Cowan property in Saratoga Co., N. Y.; granted, 1857, 136, 212; proceeds, \$1,200, invested for Bd. of Education, 1860, 487; modifications, 489; the Moses Cowan Scholarship of \$2,500 founded, 1801, 13, 17.

COWAN, MOSES. Scholarship of \$2,500. See above.

CREATION. Belg. Conf., Art. 12.

CREATION OF MAN. Belg. Conf., Art. 14; Heid. Cat., Quest. 6; Canons, iii. and iv. 1.

CREATION OF THE WORLD. Belg. Conf., Art. 12; Heid. Cat., Quest. 23, 26.

CREATOR, THE. Belg. Conf., Arts. 12-14; Heid. Cat., Quests. 6, 23, 26.

CREDENTIALS. Constitution of 1874, Art. 38; Ministers in removing, must have certificates; Constit. of 1874, Art. 17.

CREED, CONSENSUS. See Consensus Creed.

CREEDS. Reference to the three ancient Creeds—the Apostles' Creed, the Athanasian Creed and the Nicene Creed—at the close of Art. 9 of the Belgic Confession. The Apostles' Creed is explained in the Heidelberg Catechism, Quests. 23-64. See these Creeds under their respective heads; also Preface to Constitution of 1792; also Belg. Conf., Arts. 7, 32.—The Protestant Churches require generally subscriptions to certain creeds, while always insisting that the Bible alone is the only infallible Rule of Faith and Practice.

CRIME. How to be dealt with, in Church Courts. Constit. of 1874, Arts. 82-108.

CRISPPELL, CORNELIUS E. (Rev. Dr.) Elected Professor of Didactic and Polemic Theology in Hope College, 1867, 273; communication from, as to whether he is Prof. *in* Hope College, or *at* Hope College; decided in favor of *at*, Nov., 1867, 343-4; his certificate of appointment corrected accordingly, 346; relations of the Theological School to Hope College, '68, 376, 482; '69, 646-8; funds secured by, '74, 136, 154; '75, 207, 334; resigns his Professorship, 1870, 239, 363.

CRITICAL EDITION OF THE CONSTITUTION. See CONSTITUTION.

CRITICAL EDITION OF THE HEIDELBERG CATECHISM. 1878, 145, etc. See Heid. Cat.

CROSBY, WM. B. President of Board of Direction of the Coporation, 1858-64.

CRUCIFIXION, THE. Heid. Cat., Quests. 23, 37-39.

CRUSADERS, THE. A Young People's Missionary Society in the Sunday Schools, in behalf of Foreign Missions; started 1903.

CRYSTAL PALACE—New York City. Upon invitation, Synod visited Crystal Palace in a body; Oct., 1855, 25.

CUBA. Suggested that the Bd. of Foreign Missions consider the advisability of establishing a mission in, 1896, 391.

CUMBERLAND PRESBYTERIAN CHURCH. Enters into plan of Federal Union, 1894, 138-9.

CURRICULUM OF STUDIES. A Board of Superintendents was appointed in 1807, one of whose duties was to assist the Professor in arranging a Course of Instruction. A Plan of the School was drawn up in 1812, in which a Course of Instruction was fixed, '12, 432-3; '13, 36. See New Brunswick Seminary. The Curriculum was extended, as additional Professors were appointed, '15, 18, 19; 1816, 31. The Curriculum was further enlarged, Sept. '25, 17, 18, 20, and a new Plan of the School was drawn up, '28, 127-8. Plan in Appendix, 1828, 139-143. The Curriculum was modified in reference to the Department of Didactic Theology, '41, 18-20. Defect in respect to Elocution, emphasized, 1867, 157. See Elocution.

In 1883 the Board of Superintendents suggested the propriety of making a new classification of studies according to the nomenclature now in use; that the duties of the Professors be anew defined; that a Committee be appointed to prepare a new Curriculum, after consultation with the Professors; and that this Committee also report on the feasibility of a fourth year of study; '83, 218, 324. The New Curriculum, 1884, 522, 536-540.

No Plan seemed feasible at present for a fourth year of study; the matter was referred to the Theological Faculty with power; '85, 730-1, 735.

Curriculum of the Western Seminary, 1885, 748.

The Committee to revise the Rules with reference to a Fourth Year of study were not prepared to report, '86, 16, 57-59. The new Curriculum of 1884, was being carried out as rapidly as time permitted, '86, 59.

Prof. D. D. Demarest presented a new plan of the Theological School. This was ordered to be printed and widely distributed, '87, 264; in '88, 535, it was slightly amended and adopted, and is found, 1888, 537-545, with the Curriculum attached.

1. *Resolved*, That the curriculum adopted by the General Synod of 1884 (page 536) be the curriculum for all the Seminaries of our Church so far as practicable.

2. *Resolved*, That the Faculty of each Institution be requested to devise some method to give larger instruction to the students in the English Bible. 1894, 70-81.

[The reference above to the Curriculum of 1884, 536, should, perhaps, have been to the last printed Form, 1888, 542, altho' no changes of importance had been made.] See Plan of the Theological Schools.

The Faculties of the Seminaries were requested to arrange for a course of instruction on Foreign Missions, in the Curriculum; 1895, 78, 79.

In the Report of the Committee on the "State of the Church," 1900, occurs the following:—That the matter of an enlarged Curriculum be referred to the Faculties of the Seminaries for consideration, and that they be requested to report thereon at the next Synod; 1900, 831, 835. Progress reported, 1901, 1040.

To sum up, the Faculties recommended the following action:

Resolved, 1. That the Faculties in our Seminaries be authorized to arrange for post-graduate courses of study, subject to the final approval of General Synod.

Resolved, 2. That the Board of Education be authorized to make some provision for the support of such post-graduate students, such support to be limited to one year and not to exceed two hundred and fifty dollar for each student.

Respectfully submitted,

J. W. BEARDSLEE,

J. P. SEARLE,

1902, 64, 65.

See Post-Graduate Courses; also "Centennial of New Brunswick Seminary," pp. 462-475.

For Curriculum of Arcot Seminary, see 1895, 66, 67.

CURSE, THE. Belg. Conf., Art. 14; Heid. Cat., Quests. 10, 39; Canons, i. 1; ii. 2, 4.

CUSTOMS AND USAGES. The items classed under this head have differed, more or less, in different periods. Compare the several Constitutions; that of 1619, Arts. 53-70, 85; of 1792, Arts. 56-68, abrogating or modifying some of the preceding Articles; of 1833, Arts. 86-90; and of 1874, Arts. 76-81. The last two revisions have greatly abridged this part of the Constitution, limiting it to matters relating to the administration of Baptism and the Lord's Supper, and the use of such Psalms and Hymns as have been approved by General Synod; but they have also added an Order of Worship, (Constit. of 1874, Art. 79), which was legally obligatory until 1901, when it was made a matter of recommendation. In 1889 a section was also added about the use of only approved catechisms in Sunday Schools; Art. 81.

A Lemma was placed among the Lemmata adopted in 1812, 407-8, called "Customs and Usages," under which head have been printed generally matters relating to preaching, singing, liturgy, catechetical instruction, etc. In 1814, the Particular Synod of New York inquired to what particular objects the inquiries respecting "Customs and Usages" are to be directed by the different Classes. The Synod accordingly distinguished between essential and non-essential customs as follows:

That those customs and usages which were deemed necessary to be continued in the Church, are expressed in the Explanatory Articles of the Constitution; such as singing the psalms and hymns approved of, and recommended by General Synod; preaching from the Heidelberg Catechism; observing the forms in the administration of baptism and the Lord's Supper, etc., as contained in our Liturgy, etc. That other customs and usages prevail in the Church which are deemed non-essential, and in many instances are either wholly dispensed with or partially retained in our congregations, according to the taste or circumstances of pastors or people; such as the arrangements observed in the performance of public worship; the number of times singing psalms and hymns; reading sermons, and preaching them from memory or extemporaneously; sprinkling in baptism, one or three times; sitting or standing in receiving the Lord's Supper; preaching on Ascension Day, Good Friday and other days which have long been observed both in Holland and America, etc. Your committee observe that those customs and usages which are deemed essential and constitutional, are preserved pure and entire by the different Classes; and we observe likewise, that those which are considered non-essential are dispensed with or retained and altered, according to the taste or circumstances of different ministers and congregations. 1814, 28, 31, 32.

Attention to such matters was formerly secured by classical Visitations, (which see) until 1833, when the Constitutional Questions were formulated, 1833, 72; 1874, 64. See an Article by Rev. D. D. Demarest, D.D., read before Hudson River Pastoral Assoc., and printed in *Ch.*

Intelligencer, March 30, 1865; also article in Oct. and Nov., 1862, for and against the recitation of the Creed by the congregations. It was uncommon to recite the Creed in concert, for a generation or two before 1860, about which time the custom was revived.

CUSTOMS AND USAGES. Art. 20 of Minutes of General Synod.

CUYLER, CORNELIUS C. (Rev. Dr.) President of General Synod, 1827.

CUYLER, THEODORE. (Esq.) Founds a Scholarship of \$2,000, in memory of his father, Rev. Dr. C. C. Cuyler, above. 1853, 300.

CZAR'S PROPOSAL FOR DISARMAMENT. 1809, 471.

DAKOTA, CLASSIS OF. Organized, 1888, consisting then of the following churches: American Reformed, Orange City; Centreville; Charles Mix; Grand View; Harrison; Hope; Immanuel; Lennox; Salem; Sandham; Sioux Falls; Vandenberg; Van Raalte; Willow Lake. 1889, 873.

DANCING. See Amusements.

DANSEK, MARY M. (Miss) Scholarship of \$3,000. Held by Bd. of Education, 1878.

DAVENPORT, JEROME A. and wife convey certain property at Eden, Wis., to Gen. Synod, 1864, 399. See Eden.

DAYS OF PRAYER. See Prayer.

DAYSpring, THE. A Missionary Paper, recommended to the churches: 1852, 279; '55, 607.

DAYSTAR, THE. A Missionary Paper, often commended, started 1806; '97, 662; '98, 122, 129; '99, 441, 443; 1901, 1098, 1102; 1905, 116.

DAYTON, CHS. P. Deeds for land for Hertzog Hall, Oct., 1855, 16, 18; 1859, 449, 449; 1860, 486.

DEACONESSES. Proposition to restore the order of. Action of Synod declining suggestion; 1850, 21.

DEACONS. Belg. Conf., Arts. 30, 31; Constitution of 1874, Arts. 28-34, 57; Form of Installation of, in Liturgy. At first separate from the "Consistory," 1619, Arts. 4, 5, 10, 22, 25, 38, 75, 79; origin of this distinction, and their present position in the Consistory; Constit. of 1792, Art. 27; (compare 1619, Art. 38;) the old distinction partially remains in the Constitutions of 1792, Art. 72; of 1833, Art. 31, 101; and of 1874, Arts. 20, 93, 94. Deacons now an integral part of the Consistory; Constit. of 1874, Art. 42; (of 1833, Art. 49; of 1792, Art. 27); recommended to correspond with poor-masters; must inculcate civil obedience; and meet weekly for business; and open and close their meetings with prayer, according to Constit. of 1619, Arts. 26, 28, 40; surplus moneys may be used for general expenses; Constit. 1874, Art. 29.

DEAN. Bd. of Superintendents suggested that the oldest Professor in service be styled the "Dean" of the Seminary, and that the discipline of the Institution be entrusted to him; 1883, 218; adopted, 324; title changed to "President of the Faculty"; 1888, 536, 539.

DEATH. Belg. Conf., Art. 14.

DEATH ETERNAL. Belg. Conf., Arts. 12, 37. Canons i. 1.

DEATH OF CHRIST. Belg. Conf., Arts. 20, 21; Heid. *Cat.*, Quests. 37-44; Canons, ii. 1-9.

DEATH OF CHRISTIANS. Heid. *Cat.*, Quest. 42.

DEATHS. Constitution of 1874, 48, requires Consistories to make statistical reports, according to the formula prescribed. This includes the number of deaths of communicants in each congregation. (1833, Art. 55.) See Statistical Tables.—Deaths of ministers were to be reported by name; Constit. of 1874, Art. 61; (of 1833, Art. 69; of 1792, Art. 42); and these reports were to be sent from the Classes, thro' the Particular Synods, to

Gen. Synod. For a long time, reports defective in this respect. Before 1840, there were only two or three ministerial deaths per year, and there were only three or four such reports, before that date; 1804, 337; 1819, 18; 1834, 273; 1840, 379. After 1840 the mere names of ministers who had died are reported in report on the State of Religion; in 1884, a Standing Committee on Necrology was appointed. See Necrology.

DEATH, SPIRITUAL. Belg. Conf., Arts. 14, 17; Canons, iii. and iv. 6.

DEBAUX, JOHN A. (Rev. Dr.) President of General Synod, 1880. On many important Committees.

DECALOGUE. Heid. Cat., Quests. 3-5; 92-115; Canons, iii. 5, 6.

DECEASED WIFE'S SISTER; marriage with. All legislation about, repealed, 1834, 321. See Incest.

DECEIT. Heid. Cat., Quest. 112.

DECISIONS, JUDICIAL. See Judicial Decisions.

DECLARATION OF INDEPENDENCE. Suggestion to celebrate the Centennial of, by appropriate histories and discourses; 1873, 751; see Centennial Discourses; National Affairs; American Revolution.

DECLARATIVE POWER OF GENERAL SYNOD. Amendments to the Constitution only effectual after the final declarative resolution of General Synod; Constit. of 1874, Art. 123; (of 1833, Art. 118, notice different phraseology; of 1792, final paragraph; compare 1619, Art. 86). An attempt to amend the Constitution of 1874, Art. 73, by inserting after the words—"relating to Christian Discipline," the sentence:—"The action of Synod on all matters which shall have been submitted by it to the Classes, that the mind of the church may be fully ascertained, shall be declarative only." 1894, 127, was lost; 1895, 132.

DECREES, THE DIVINE. Canons, i, 6-18.

DEDICATION—of a church-building. An optional Form for, approved by Synod, and to be printed, 1878, 105; finally adopted, 1896, 414. See Optional Forms.

DEFICIENCIES OF INCOME. See Apportionments; Assessments; Contingent Expenses.

DEFICIT. See Permanent Deficit Account.

DEGRAFF, JESSE D. Bequeaths \$500 (less \$30 revenue tax), to Bd. of Dom. Missions; 1870, 14.

DEGREES; B.D. See Bachelor of Divinity.

DE HART, WILLIAM H. (Rev. Dr.) Elected as Stated Clerk of Gen. Synod; 1895, 225.

DE HOPE. A religious paper in the Hollandish language, established, 1866, by the Council of Hope College. The editors have been Revs. P. J. Oggel and E. C. Oggel; 1869-71; an Editorial Committee, with Prof. C. Doesburg as Managing Editor; Profs. G. J. Kollen and C. Doesburg; Revs. C. Vanderveen, 1871-3, and J. Karsten, 1884-6; an Editorial Committee, consisting of Rev. H. E. Dosker, Prof. C. Doesburg and Rev. D. Broek, 1895; Rev. J. H. Karsten has been editor of International S. S. Lessons since 1885.

DELEGATES. Must have credentials; Constit. of 1874, Art. 38; Professors may not be delegates to ecclesiastical bodies, unless also pastors; Constit. 1792, Art. 20; Professors may not be delegates at all; Constit. of 1833, Art. 28; of 1874, Art. 25; all delegates must punctually attend, Constit. of 1792, Art. 15.

Who are delegates to Classes; Constit. of 1874, Art. 58; how chosen; 1874, Art. 43; expenses of extra sessions, how met; 1874, Art. 62.

Delegates, how appointed to Particular Synod; Constit. 1874, Arts. 64, 65; how appointed to General Synod, 1874, Art. 70; removal of delegate from Classis nominating, vacates his seat; 1874, Art. 71.

Expenses of Delegates: Consistories recommended to pay, 1797, 272; Particular Synods to enjoin the several Classes to defray; 1809, 392;

Resolved, That the sum of two dollars be annually paid by the several Consistories, and be transmitted, through the Particular Synods, to the General Synod, to defray the expenses of delegates; that Churches, which can do it with a tolerable prospect of success, be requested to take up collections to be applied to the same object; and that the Consistories of New York and Albany be earnestly requested to provide for the accommodation of both Ministers and Elders, at the sessions of Synod, in private families. 1814, 28, 33, 34.

Above resolution rescinded, and each Classis to pay expenses of its own delegates, 1810, 38.

In 1818, 47, there is an account of a "Delegates' Fund," showing a balance of \$130.26, and this is thrown into a Contingent Fund then established, 1818, 53. See Contingent Fund.—After this the Classes generally paid the expenses of their delegates.

In 1854 the Classis of Michigan requested that some provision be made for defraying the expenses of western delegates to General Synod. The Synod granted the request. See Western Delegates.

5. *Expenses of Corresponding Delegates*: These have generally been paid by the General Synod. In 1813, 20, the Synod paid \$100 to Revs. Cannon and Labagh, as delegates to the German Synod held at Frederickstown, Md.; See 1804, 475. But recently, with the multiplication of delegates to many more Bodies than formerly, the Synod has exhorted the strictest limitation in the appointment of delegates involving expenditures of money; 1898, 64; '99, 365; 1900, 682. See Correspondence; Contingent Expenses; Nominations.

6. *Expenses of Members to the Board of Superintendents*: These were generally paid, if requested, by Synod, until 1858, 342, when the Synod requested the Classes to defray such expenses.

7. *Duties of Delegates*: *Resolved*, That this Synod call the attention of the several Classes to the importance and solemnity of the duties to be performed at the meetings of the Synod, and request them to nominate such men as delegates as shall be able, unless providentially hindered, to be present as long as the meeting of Synod may last; 1879, 401.

Resolved, That it be enjoined on all the inferior Judicatories of this Church, in their appointment or recommendation of Delegates, to appoint or recommend Delegates *secundi*, as well as Delegates *primarii*, when their numbers render it practicable. 1815, 31.

DELETRA, D., (Rev.) conveys congratulation from Pastors' Association of Geneva, Switzerland; 1902, 126.

DELIVERANCE OF MAN. Belg. Conf., Arts. 17-20, 37; Heid. Cat., Quests. 1, 2, 12-85; Canons, i. 4; v. 1, 2.

DEMAREST, ALFRED H., (Rev.) Elected Permanent Clerk, p. 1., 1895, 19.

DEMAREST, DAVID D., (Rev. Dr.) Writes History and Characteristics of Reformed Dutch Church, 1850; President of General Synod, 1858; appointed Stated Clerk of General Synod, 1862, 209; elected Professor of Pastoral Theology and Sacred Rhetoric in New Brunswick Seminary, '65, 630-1; resigns Stated Clerkship of Synod, '71, 341; writes "Liturgical Features of Refd. Church" in "Centennial Discourses," and one of the editors of the volume; '76, 553; '77, 733-4; presents copy of his "Practical Catechetics" to Synod, 1882; writer of Centennial Hist. of New Brunswick Seminary, and one of the Editors of the volume; '85, 738; presents his "Dort and Westminster," to Synod, 1890; and his "Practical Liturgies," 1895; and his "Notes on the Constitution of R. C. A., 1800, 334-5; resigns as Secretary of Theological Faculty, '96, 334; presents his "Outlines of Pastoral Theology," '97, 612; his death, June 21, 1898; sketch of, 1899, 552.

DEMAREST, JAMES, (Rev. Dr.) Prepares Centennial Discourse, "Duty of Refd. Ch. in the Future, as Foreshown by its Course in the Past," 1870;

Agent of New Brunswick Seminary Finance Committee; 1899, 400; 1901, 1130; 1902, 63.

DEMAREST, JOHN T. (Rev. Dr.) Bequeaths his Library to Western Seminary; 1899, 376.

DEMAREST, WILLIAM H. S. (Rev. Dr.) Elected Professor of Ecc. Hist. and Church Government, in New Brunswick Seminary, 1901, 1046; resigns, 1906; elected President of Rutgers College, 1906.

DEMISSION OF THE MINISTRY; Constit. of 1874, Art. 15. See *Ch. Intelligencer*, Oct. 10, 1878, for an article (Rev. Isaac M. See case) defending the dropping of a minister's name from the roll upon his conscientious change of views. See 1902, 116.

DENBY, CHARLES, (Hon.) As United States Minister at Peking, gives emphatic testimony to the value of Mission Work in China, and the character of the missionaries there; 1896, 391.

DENOMINATIONAL LITERATURE. Committee appointed to recommend methods for a larger circulation of; such as the Missionary Magazines, etc., of the Church.

DENOMINATIONS. Constit. of 1874, Arts. 19-21. In things indifferent, Foreign Churches shall not be rejected, whose customs and usages vary from ours; Constit. 1619, Art. 85; General Synod to hold correspondence with other Denominations; Constit. 1874, 73. See Correspondence; Church Union; Federation.

DENTON, NEHEMIAH—of Brooklyn. Bequeaths \$1,000 to Foreign and Domestic Missions; 1846, 12, 80.

DE PEYSTER, SARAH, (Miss) of Albany; makes the first bequest to Missions. Amount not given; 1804, 341.

DEPOSITION. Classis only has the right to depose ministers; Constit. of 1874, Arts. 59, 63. See Article 24 of Articles of Union, respecting depositions, during the transitional stage of the Church, 1771-1792. A deposed minister could then yet appeal to Holland; but no case occurred, 1771, 12.

The Classis of Paramus was directed by Gen. Synod to *depose* the seceding Consistories of Dr. Froeligh; 1823, 67. See Froeligh, Solomon. Name of a deposed minister should be at once dropped from the roll; 1885, 621, 714, 715.

DEPRAVITY. Belg. Conf., Arts. 14, 15; Heid. Cat., Quests. 7, 9, 10; Canons, iii. and iv. 1-17. [The Confession and the Canons, use the word "Corruption," while the Catechism uses "Depravity."]

DEPUTATI SYNODI. Their original duties, as officers of Particular Synods, are described in Constitution of 1619, Arts. 49). As no General Synod was held in Holland for nearly two centuries, (1619-18:6,) owing to political difficulties growing out of the Synod of Dort, the several Particular (or Provincial) Synods, appointed these Deputati also to visit the other Synods, and thus kept up a bond of union. (See an allusion to this, by Dr. Livingston, in Constitution of 1792, Art. 53.)

In 1773, Deputati Synodi were, for the first, appointed in America, namely, Revs. Leydt and Livingston. Their duties were prescribed to be "yearly to transmit the Acts of our Rev. Body; to receive the letters of the Rev. Classis; to furnish the General Ecclesiastical Body with the same; and besides, to act in that character, *pro re nata*. Said Rev. Deputati shall also be examiners at the next meeting of the Rev. General Body, and deliver the customary discourses at the opening and close of the same." 1773, 43-44.

In the Constitution of 1792 the duties of the Deputati are further described. See 1792, Art. 41. The institution was thus formally adopted in America.

In 1793, the Deputati, Revs. Bassett and Kuypers, were, according to

custom, waited upon, and escorted into the Assembly by the clerks; 1793, 245.

It being properly the business of Particular Synod to appoint their Deputati, and some difficulties frequently occurring in obtaining a Deputatus to attend the examination of students or candidates, which difficulties might be removed by adding a *Secundus* to each, who, in case of the inability of the *Primarius*, shall be held to perform his duty; provided, however, that no *Secundus* be admitted unless the *Primarius* is absent: *Resolved*, That this mode be recommended to be observed in future by the Particular Synod. 1794, 260. Quoted in Digest, 1814, 60.

The General Synod *Resolved*, That, whenever a deputy of Synod from any Classis is summoned to appear, and attend an examination in a different Classis, the person or persons soliciting his attendance be accountable for his traveling expenses, and that thereupon he shall be held to attend. 1797, 260. Quoted, 1815, 73.

Particular Synod, May, 1799.

The Deputati Synodi appeared and took their seats, viz.: the Rev. Petrus Van Vlierden, Henricus Schoonmaker, Wm. Linn, John Bassett, Gerardus A. Kuypers, and Samuel Smith.

A question was proposed, whether the Deputati Synodi are entitled to a seat and voice as members of the Synod, which was answered in the negative; but in compliance with the request of two of the Deputati, that the office of the Deputati might be particularly defined, Synod *Resolved*, That a Committee, consisting of two ministers and one elder, be appointed to inquire into the several duties of the Deputati Synodi, and report to-morrow morning. The committee appointed were, Dr. Wm. Linn, the Rev. Solomon Frölich, and Dr. Peter Wilson.

This committee reported, that the Deputati Synodi are officers of Synod, appointed for the maintenance of uniformity, order, and purity of doctrine; that they are to execute whatever Synod directs them, both in regard to the general concerns of the Church and the several Classes in Particular; that at least two of them are to attend all examinations; they are to keep a record of all their proceedings and report the same to Synod, and produce reasons for their conduct when thereunto required by Synod. It is also their business to call extra meetings of Synod, and attend the Synodical and Classical meetings, and give their advice in particular cases when requested.

A question having been stated by some of the members, whether, in examinations before the Classis, if the attendance of a *Deputatus* from a neighboring Classis cannot be obtained, a *Secundus* may supply his place? It was resolved in the affirmative, according to Article XII. of General Synod, in the year 1794. 1799, 479.

Several difficulties were stated to arise from a want of due explanation, respecting the duties of the Deputati Synodi, in superintending the examination of students and candidates.

Ordered, That the consideration of this business be referred to the committee appointed under the Lemma of Church Order. 1800, 288.

Respecting the Deputati Synodi, the committee recommend that this subject be taken *ad referendum*, as the organization of new Classes will soon render the duty of the Deputati more easy and definite. 1800, 311.

On the question from the minutes of the Synod of Albany, respecting the powers with which the Deputati Synodi are invested it was

Resolved, That the immediate object for which Deputati are appointed is to superintend the examination of students in theology and candidates for the ministry, to add a solemnity to the important work, and to see that no undue lenity, superficial proceedings, or unnecessary rigor be practiced.

That the Deputati, in their character as commissioners of the Synod, may, and ought, to advise, exhort, and endeavor to persuade the Classis in what respects the strict fulfillment of the important duty of examina-

tions; but they are not invested with any authority to arrest the proceedings of any Classis who may proceed contrary to their advice, neither may they vote upon any question respecting any candidate that may be examined; but they are to keep regular minutes of their proceedings at the different examinations where they are present, and impartially report to the Synod whatever they may judge to have been improper or wrong. 1806, 340, 358. Quoted in Digest, 1814, 73.

This office was still kept in the Constitution of 1833, Arts. 68, 79, altho' attended with not a little trouble and expense.

Complaints having been made of delays in the examinations, by non-attendance of a Deputatus, the matter is discussed, with following result: *Resolved*, That this Synod deem it inexpedient to legislate upon the subject of amending or altering the Constitution relative to the appointment and duties of the Deputati Synodi.

Resolved, That it be enjoined on the church at whose call the Classis shall convene to attend an examination, to pay the necessary expenses of the *deputatus*, that this consideration may not operate to embarrass him in the discharge of his duty. 1836, 495-6.

Resolved, That the several Classes be directed to yield a strict compliance to the rule of the Constitution, in relation to the presence of a *deputatus* at examinations. 1837, 58.

Resolved, That whenever a *deputatus*, regularly notified, finds himself unable to attend, that he be bound to give notice of the same, as soon as practicable, to the President of Classis. 1837, 59. See 1866, 81, 85; 1867, 237.

The office was still retained in the last revision of the Constitution, as reported by the Committee and printed in the Minutes, 1872, 591, 593; but the sections relating to the Deputati, were submitted separately to the Classes for their action, 1872, 489; 1873, 722, and were finally eliminated from the Constitution, 1874, 108-9.

DEPUTATIONS TO FOREIGN MISSION FIELDS. The American Board sent its secretary, Rev. Dr. Rufus Anderson, to visit its Mission Fields in 1828, 1843, 1854, 1863. In 1864, 491, General Synod requested Rev. Dr. John Forsyth, who was about to visit Egypt, to extend his tour to the Arcot and Amoy Missions, but this he did not do. In 1892, 547, in connection with the Jubilee of the Amoy Mission, Rev. Dr. Henry N. Cobb, the Secretary, visited all the Mission Fields of R. C. A., the funds being provided by certain ladies, friends of missions. Again, in 1904-5, in connection with the Jubilee of Arcot Mission, a Deputation was sent to visit the Foreign Mission Fields. The report of the Board, 1905, page iv, thus alludes to it: The Arcot Mission completed fifty years of organized and successful labor in 1903. The formal celebration of this "Jubilee" was deferred till January, 1905. Deeming the occasion worthy of such recognition, a Deputation was appointed to represent the Board and the Church at this celebration. It was requested also to visit the other Missions of the Church in Asia in due course. The Deputation consisted of the President and the Corresponding Secretary of the Board and Mrs. E. E. Olcott, one of the secretaries of and representing the Woman's Board of Foreign Missions. They were accompanied by the wife of the President, Mrs. Hutton, and Mr. Alfred V. S. Olcott. They sailed from New York on October 8, 1904, and reached San Francisco on their return on April 20, 1905, having visited every one of the Missions, Arabia included. Their presence was everywhere hailed with satisfaction. Many expressions of that satisfaction, both formal and informal, were made. The North Japan Mission, for example, expressed the great pleasure they had experienced in having this visit, if only for a few days. In this opinion of the value of such visits, at suitable intervals, not too great, the Board concurs. They establish a bond of sympathy and union between the Board and Church at home and the Missions, and open

paths of influence and information impossible to attain through the medium of correspondence.

DESCENT INTO HELL. Heid. Cat., Quests. 23, 44; in revision of Liturgy, 1856, it was resolved to bracket the clause "He descended into hell;" but the revision was not adopted, 1856, 190. See Liturgy.

DESERTION OF OFFICE. An offence deserving suspension. Constit. of 1874, Art. 91.

DEVILS. Belg. Conf., Arts. 12, 14, 34, 37; Heid. Cat., Quest. 1.

DEVISE. See BEQUESTS.

DEVOLKS VRIEND. A religious paper in the Holland language, established at Orange City, Ia., in 1874, by Hon. Henry Hospers, Editor, Rev. K. Vietsema. Publisher and Editor, H. P. Oggel, M.D.

DEVOTIONAL EXERCISES. With the year 1825, as far as the record shows, Synod began to spend a season in conversation on the State of Religion, and in special prayer, when the report on the State of Religion was presented, 1825; 1826, 32. In 1827 a new impetus seemed to seize the Synod in reference to cultivating personal religion. Daily prayer meetings were appointed at 6 A. M. for social prayer and praise; and a special time was set apart for united prayer for the outpouring of the Spirit, and the extension of Christ's Kingdom throughout the world, 1827, 39; 1828, 112; a whole afternoon and evening was spent in religious exercises, 1829, 179; and it was now *Resolved*, That the afternoon of the first day of every stated session of General Synod be hereafter devoted to exercises of prayer and praise; 1829, 183. A Committee on Devotional Exercises was first appointed in 1829, and has been continued at every session since. From 1832 to 1843 there was a 6 A. M. prayer-meeting held daily, besides the general devotional meetings. In 1866, 114, it was resolved that the first half hour of each morning session, after the reading of the Minutes be spent in devotional exercises.

DEWITT, JOHN, SR. (Rev. Dr.). Elected Professor of Biblical Literature and Ecclesiastical History; salary, \$1,750, with east wing of the College; 1823, 56; report of his inauguration, '24, 9, 12; took also Dr. Livingston's department after his death, during the vacancy, '25, 7, 39; his death announced, Nov., '31, 6, 7, 8; monument to be erected to him, 8; epitaph, '32, 91, 92; his library purchased of his widow; Nov., '31, 8; '32, 66; Oct., '32, 101-2; '33, 219; '34, 253. Amount paid, \$1,925.09, Oct., 1832, 102.

DEWITT, JOHN, JR. (Rev. Dr.), elected Professor of Biblical Literature. Salary, \$1,800 with \$300 for house rent, 1863, 328; \$500 to be allowed him temporarily, for house rent, '64, 482; '65, 630; elected delegate to German Reformed Church, '66, 45; makes a large personal subscription toward the endowment of the Fourth Professorship; Synod declines to receive it; if on the books, to be balanced as payment for his services in behalf of said endowment, '67, 272; \$125 paid to him for actual expenses, '67, 272¹/₂; announces the reception of \$5,000 from John Clark, and of \$2,500 from Peter Cortelyou, toward the endowment; thanks of Synod to Prof. DeWitt and the donors; an endowment committee appointed, to act with Prof. DeWitt in further efforts; '73, 666-7; invites the Synod, at the request of Gardner A. Sage, to attend the dedication of the Gardner A. Sage Library Building; accepted; '75, 206; partial reports on the progress of the endowment committee of '73; '76, 442; '78, 43; '79, 206; reports gifts of Col. Sage, to provide for all the expenses of the Sage Library, and of Hertzog Hall; Prof. DeWitt asks to be relieved from further efforts toward the endowments, '81, 648, 755; refers to the insufficiency of a single individual in a department so extensive as that of Biblical Literature; until a separate New Testament Chair shall be endowed,

he requests that Dr. T. W. Chambers be invited to deliver lectures on New Testament Exegesis; this was done, but without expense to Synod, '82, 130-1; the above arrangement inoperative from lack of funds; '83, 332-4; reference to the will of Col. Sage, leaving \$50,000 for the endowment of a Professorship; interest available at once; if deemed legal, the President and Clerk of the Board of Superintendents authorized to arrange with the Faculty for additional instruction in Hebrew and Greek, at an expense of not more than \$1,000.—'83, 327-8; the acceptable services of Drs. Chambers and Corwin in the department of Biblical Literature; \$500 with \$50 traveling expenses voted to each, '84, 520; Prof. DeWitt's Professorship of Biblical Literature divided, and he made Prof. of Hellenistic Greek and New Testament Exegesis, '84, 523; resigns his Professorship; regrets of Synod; '92, 521; memorial from the Classis of Holland with reference to Dr. DeWitt's book on "Inspiration"; 1894, 13;

1. In reference to the Memorial of the Classis of Holland concerning a volume of ex-Professor DeWitt on Inspiration: Your Committee find that Dr. DeWitt resigned the Professorship two years ago, that he is now a member of one of our Classes, and holds no official relation to the General Synod. The consideration of this matter, therefore, does not belong to this body. 1894, 129.

DEWITT, THEODORE FRELINGHUYSEN. Scholarship of \$2,500, paid in by his father, Rev. Dr. Thomas DeWitt, in memory of his son, recently deceased; 1863, 252, 317.

DEWITT, THOMAS, (Rev. Dr.). Elected Professor of Biblical Literature and Ecclesiastical History; 1818, 31; declines; Aug., '18, 5, 6, 7; commission put back in his hands; Aug., '18, 6; again declines, '19, 38; President of General Synod, 1824; appointed agent to visit Holland to procure endowments, '27, 18, 38; (see 1820, 57;) agency discontinued, '28, 111; appointed corresponding delegate to Presbyterian Assembly, '35, 372; appointed again, '40, 353; report on, '41, 404; preaches annual missionary sermon before Synod, '40, 410; Particular Synod of New York suggests that he be requested to prepare a history of the Church; report on the subject, and the request made, that he prepare a small volume containing a historical sketch, with a statement of the doctrines and government, with the present circumstances and prospects of the Church; all ministers requested to aid him from their local sources; and that he also be requested to prepare a larger history, in connection with the history of the Church of the Netherlands; '41, 491-3.

Dr. DeWitt informs Synod that he has heard from J. Romeyn Brodhead, the agent of the State of New York now in Europe, that there is much valuable material in the Archives of the Classis of Amsterdam relating to the R. D. Church in America. He is authorized to have translations made, at his discretion; Oct., '41, 42; '43, 107.

The Board of Corporation requested him to have the transcriptions [of the letters of the Classis of Amsterdam to the churches in this country] bound in a substantial manner, '43, 107. Elaborate report of Dr. DeWitt in reference to Synod's request to him to write the history of the Church; reference to former efforts; recent recovery of the Minutes of the Cetus; loss of much material; small response of the ministers, to his request for material; necessity of appointing an agent to visit the churches and collect material; Dr. DeWitt's request to J. Romeyn Brodhead to seek access to the Archives of the Classes of Amsterdam; his success; the transcriptions of the letters of the Classis to America; the loan of America's letters to the Classis; desirability of securing the permanent possession of these original American letters; '43, 271-5; Dr. DeWitt was

authorized to employ a person to visit the churches to collect historical material, 276; is urged to write a full history of the Church down to present time, 276-7.—Presents a letter from the Classis of Amsterdam to Synod, dated, Oct., 1844; '45, 425; the letter itself, 510-522.

Communication from, in reference to the original American letters, loaned to Gen. Synod, 1846, 7; Dr. DeWitt commissioned to go to Holland; commended to the judicatories there; to convey the fraternal greetings of Synod; and to seek to obtain the permanent possession for the American Church of the loaned letters, paying a reasonable price therefor, '46, 28.

Report of his visit; was in Holland fifteen days, in July, 1846; met many of the leading men; also Mr. Prius, the Stated Clerk of the Synod, who had aided Mr. Brodhead; the Classis of Amsterdam had assigned to the American General Synod the permanent ownership of the previously loaned documents; he had therefor, \$80 for ship of the previously loaned documents; he had, therefore, paid \$80 for benefit of their Widows' Fund. He had left two bound sets of Minutes of our General Synod in Holland, (1818-45,) one with the Classis of Amsterdam; and one with the General Synod, at the Hague; a complete set of the Minutes of their General Synod, (1810-40), has been received, bound in ten volumes. Information was received of a rising spirit of emigration to America, among the seceders in Holland, (*aufgescheidene*), and had an interview with Rev. Mr. Scholte, who has recently arrived here. Two colonies will soon settle in the West. '47, 133-4.

Dr. DeWitt has the right of nominating the beneficiary for the Cuyler Scholarship, '53, 300; receives and pays over, \$7,000 for Parochial Schools, '53, 300. [from Samuel B. Schieffelin;] sends a communication to Synod respecting the Waldensian Synod, and the transmission of certain funds collected in R. D. C. for that Synod; '55, 537; 150 copies of "A Discourse Delivered in the North R. D. C. by Rev. Thos. DeWitt, D.D.," distributed in Synod, given by Collegiate Consistory; thanks returned; '57, 244; founds a Scholarship in memory of his son, (see above,) '63, 252, 317; Synod thanks him for the care taken, for several years, of the Correspondence with the Classis of Amsterdam, '71, 356; his death, 1874, 14.

The Second Professorship in the New Brunswick Theological Seminary to be called "The Thomas DeWitt Professorship of Sacred Literature;" and when \$30,000 have been raised therefor, such sum shall be known as "The Thomas DeWitt Professorial Fund" for the sole benefit of said Professor,—the remainder of whose salary shall be supplied, as at present, from the Permanent Seminary Fund.

DEWITT, THOMAS, PROFESSORSHIP OF SACRED LITERATURE. See above. Eugene Van Rensselaer gives \$5,000 toward; and Peter Cortelyou, \$2,500.—1875, 208.—\$100 additional, '76, 404.—\$100 more, '77, 609.—\$100, 1881, 651, 677.

DIGEST. See Annual Digest.

Digest of Acts of General Assembly. See Assembly's Digest.

DIGESTS. From time to time the Legislation of the General Synod has been collected and somewhat classified for convenience of reference; and the more important parts have been incorporated in successive revisions of the Constitution, 1792, 1833, 1874.

1. It was not until 1812 that definite and successful action was taken toward a Digest. The Particular Synod of New York then requested that the General Synod would collect and print all Rules and Church Orders adopted since 1702, and send copies to all the churches; and also "cause such parts of the Proceedings of the Committee on Missions to be made public, as may be necessary to in-

form the Church in general of the state of our missionary business." 1812, 405. A Committee was accordingly appointed, consisting of Dr. J. M. Bradford, the Stated Clerk, and others, "to collect, arrange and publish all the Rules and Church Orders" adopted since 1792; and also "to publish such parts of the Proceedings of the Committee on Missions" as suggested above, 1812, 407; and the Treasurer of Synod was directed to pay the bill for printing the same, 1812, 441. Reports of progress were made the next year, 1813, 10, 33; and finally that the work should be printed in connection with the Minutes of 1814, 54. This was done, and this first Digest of 25 pages stands as an "Appendix" to the Minutes of 1814, pages 50-83. A few additions were made to it, 1815, 73, 74.

With the publication of a second edition of the Constitution of 1792, a second edition of this Digest was also published, separately from the Minutes, and as an Appendix to the Constitution, 1815, 52, 53. This edition of that first Digest was somewhat fuller and better classified, and contained the following topics:

- Minutes of General Synod, to be kept in English,
- Lemmata of Synod,
- Rules for the Government of General Synod in their Proceedings,
- Plan for the new organization of General Synod,
- Mode of calling extra meetings of General Synod,
- Expenses of delegates,
- Deputati Synodi,
- Candidates,
- Plan of the Theological School of the Reformed Dutch Church,
- Students,
- Dispensations,
- Mode of receiving Ministers from other denominations, and from foreign nations,
- Missions,
- Dismission of Ministers,
- Protests and appeals,
- Combined calls,
- Baptism,
- Marriage,
- Church Schools,
- Statistical accounts,
- Funerals,
- Psalms and Hymns,
- Correspondence,
- Customs and Usages,
- Professor of Theology,
- Delegates Secundi,
- Articles of union,

In 1831 a Committee was again "appointed to revise and amend the Explanatory Articles [or the Constitution of 1792,] the "Appendix" [or Digest of 1814, 1815,] together with the resolutions relating to the government of the Church passed by the General Synod at different periods"; etc., 1831, 365. This was done; and much of the later material relating to Church Government was incorporated in the Revised Constitution; see 1832, 58; Oct., 1832, 108-134.

In 1841 the Stated Clerk was directed to prepare a new Digest, and submit it to the next Synod, 1841, 535; but nothing was done.

II. In 1846 a Committee was again appointed, consisting of Dr. T. M. Strong, the Stated Clerk, Dr. T. W. Chambers, and others, to prepare a Digest, 1846, 63, 96; the next year they reported progress,

and asked for certain advice; they were clothed with discretionary power as to the matter and form; 1847, 266.

The following year they presented a report, describing the character of their work. They referred to the large amount of material they had to review, the wavering character of some of the legislation, the bringing together of matter relating to the same topic, and the arrangement of the whole work in seventeen chapters; 1848, 282. The Digest itself was printed in connection with the Minutes of 1848, and contained 66 pages; 1848, 341-406.

Within six years a second edition was called for, and the former Committee was requested to complete it to date, and the Board of Publication to publish it; 1854, 493; but nothing resulted therefrom. An attempt was made the following year to have the Constitution and the Digest issued together, even without the revision of the latter, but it was not accomplished; 1855, 614. Eight years later, Drs. Chambers and D. D. Demarest were appointed to revise and complete a new Digest, and the Board was directed to publish it. The next year, progress was reported; but that is the last we hear of it. 1863, 315; 1864, 463.

III. In 1868 the Classis of New Brunswick petitioned for a Digest; 1868, 370. A Committee was again appointed, consisting of Revs. Drs. See and T. C. Strong, and Rev. Wm. Phraner; 1868, 462, 493.

Dr. See now prepared a very brief Digest or Compend, to avoid undue size and expense, directing inquirers to the former Digest for fuller particulars in many matters. This Digest was ordered to be printed, 1869, 624-5. It was printed separately from the Minutes. It was also bound up with the Constitution.

IV. After a dozen years the Classis of New Brunswick again requested that a New Digest be prepared; 1880, 462. The Committee to whom the matter was referred, declared that it should be made, "in all respects, a complete exponent of the polity, methods, rules and regulations" of the Church," according to the latest and most approved methods. A Committee was appointed, consisting of Revs. E. T. Corwin, C. L. Wells, J. L. See, and certain elders, 1880, 579, 580.

Such a Plan was accordingly laid out, but only progress was reported in 1881, 783. With the great mass of additional material, the task proved to be too great to accomplish speedily and well. It had been determined to treat the topics in alphabetical order, and as the work progressed the "Headings" multiplied, and with the variety and multiplicity of other duties, delays ensued. In 1884 the Synod took the following action:

Whereas, The General Synod of 1880 appointed a Committee in relation to a new Digest of the Minutes of the General Synod, made "according to the latest and most approved methods," to be "a complete exponent of the polity, methods, rules and regulations" of the Reformed Church in Holland and America, during the last three hundred years (p. 580, Minutes 1880); and

Whereas, that Committee has never reported in detail to General Synod; and

Whereas, The Rev. E. T. Corwin, the Chairman of that Committee, has devoted much labor to the production of such a conspectus of the legislation of our Reformed Church during the past three centuries; therefore,

Resolved, that this Synod learns with pleasure of the work done by Dr. Corwin in preparing a handbook of Constitutional and Synodical Legislation, and hereby requests the Board of Publication to negotiate with Dr. Corwin concerning its publication. 1884, 558.

Nothing was done by the Board of Publication, and overwork in the compiler demanded rest and a change of residence. Finally, the time came, when it was thought well to try to issue the work, and as the expense would be considerable, it was determined to try the subscription plan. The Synod encouraged this proposal and passed the following resolutions:

Resolved, That Synod is gratified that Dr. Corwin is bringing out his Centennial Digest, his unusual ability and historical resources insure a treatise that is greatly needed, and will be eminently worthy of our church; and that it be strongly recommended to each of our consistories to purchase a copy. 1893, 902.

Resolved, That the Board of Direction subscribe for twenty copies of Dr. Corwin's Centennial Digest, and pay for the same out of the balance of interest on hand of the Gardner A. Sage endowment for purchase of books for Gardner A. Sage Library. 1893, 750.

Subscriptions were received for about 250 copies, at \$5 per copy, making \$1,250; but as it was estimated that the work would cost at least \$2,000, the author did not feel like taking the responsibility alone, after all his labor, and the whole subject was put aside for the time being.

Synod again authorizes Dr. Corwin, as its Historiographer to gather, arrange and edit such material as would be appropriately included in the Digest, etc. 1897, 770.

REPORT OF THE COMMITTEE ON THE DIGEST, 1903.

The committee appointed several years ago to make a new Digest or Codification of the Rules and Regulations of the General Synod, believes it to be important that some statement should now be made to the Synod as to the present condition of the enterprise.

From time to time the legislation of the Synod has been collected and classified for convenience of reference. In 1814, after several efforts, a Digest of all preceding legislation of the Reformed Church was printed as an Appendix to the Minutes of that year, and covers 25 pages.

Efforts for another Digest were made a few years later, but it was not until 1848, after two years of labor of Drs. Chambers and T. M. Strong, that it was completed. This Digest, upon a very different plan from the former, consisted of sixty-six pages, and was published as an Appendix to the Minutes of 1848, and also separately.

In the course of time it was felt that another Digest was needed, bringing the legislation down to date. After several unsuccessful efforts to secure it, a small abstract of the former Digest, was published in 1869, and this, though very unsatisfactory, after thirty-four years is the last Digest published; but it has been out of print for years.

A dozen years later a Committee was again appointed to perform a work of a similar kind in general, but according to later and more approved methods, and upon an enlarged scale. This work was committed to Revs. Dr. Corwin, T. W. Welles, and John L. See. The preparation was left in the hands of the Chairman. This work was largely completed several years ago, and the Board of Publication was directed to negotiate with the Chairman, concerning its publication, but no definite propositions were made. Circulars were, therefore, issued by the Chairman, to secure subscriptions, and two hundred and fifty copies were actually subscribed for, but the responses were hardly sufficient to warrant him in proceeding with the undertaking alone.

Since that time the committee has remained almost quiescent. The work as now prepared, and coming down to within ten years, consists of a General Conspectus of the Legislation of the Reformed

Church during its entire history, with special reference to the legislation of our American branch of the Church. The various topics, covering every subject alluded to in all our ecclesiastical legislation, are arranged in alphabetical order, and treated more or less fully according to their importance, with constant references to the year and page.

The importance of a complete and exhaustive Digest of all our ecclesiastical legislation is acknowledged on all sides. Frequent inquiries are made for such a work. The labor involved in its preparation cannot easily be represented. It has been impossible for the Chairman to prosecute the work during the last few years, because of other well-known duties in which he has been engaged. But should the present Synod take action to secure the carrying on of this work, it could be completed down to date within the present year.

Respectfully submitted,

E. T. CORWIN, Chairman.

The report was referred to the Committee on the Board of Direction, 1903, 390-2.

There has been referred to your committee the report of the Rev. E. T. Corwin on the Digest of our Ecclesiastical Legislation, long in course of preparation. The necessity and importance of this work are well understood and commend themselves to your committee. In order to make provision for its completion your committee recommend the following:

Resolved, That Rev. E. T. Corwin be requested to finish the work during the present year, and make it ready for publication, and that to facilitate the enterprise the Board of Direction be directed to pay to Rev. E. T. Corwin the sum of \$1,000.00 upon the completion of the work.

In order to meet the expense of the Digest, your committee feel that the Classes can properly be assessed one cent per member, in view of the fact that the assessment for the Entertainment Fund of Synod has been reduced one-half, and they therefore recommend the following:

Resolved, That in order to meet the expense of the preparation of the Digest for publication, the Board of Direction assess the Classes in the usual manner, one cent per member. 1903, 311.

The necessity of completing the work on the Ecclesiastical Records of the State of New York again delayed the completion of the Digest, and a report was made accordingly, and suggestions about meeting the expense of its publication; 1004, 645. The Synod took the following action:

The report of the Rev. E. T. Corwin on the Digest of Synodical Legislation was also referred to your committee. The Digest is almost ready for publication.

The importance of the Digest has been many times pointed out to the General Synod, and its practical completion makes necessary some provision for its publication, before it can be of use to the General Synod and the ministers and officers of our Church. The Board of Publication cannot be expected to assume the entire expense and it is desirable that the work, when published, may be sold at so low a price as to be easily available to the churches and Pastors. Your committee therefore recommends the following:

Resolved, That the Board of Publication be requested to publish the Digest of Synodical Legislation.

Resolved, That in order to defray part of the expenses of publication the Board of Direction assess the Classes in the usual manner, one cent per member; thus continuing the assessment levied last year to meet the expense of preparation. 1004, 945-6. See also

action of 1906, where Synod assumes the entire expense, on condition that copies be sent gratis to every minister.

DIPLOMAS—of a College or Academical course required of those who desire to become ministerial candidates; Constit. of 1792, Art. 3; evidences of his literary attainments; Constit. of 1833, Art. 4; and of 1874, Art. 4; Mints. 1820, 69. See Dispensations.

DIRECTION, BOARD OF. See Corporation, Bd. of Direction of.

DISABLED MINISTERS' FUND. Called "Sustentation Fund," 1854-63. First proposed by Rev. Dr. John Garretson, Sec. Bd. of Dom. Missions; 1854, 448. Classis of Albany issued an able address on "Ministerial Support," prepared by Rev. Dr. John A. Lansing, 1854, which excited interest on the subject; as did also an article in the *New Brunswick Review*, 1854, p. 106. Gen. Synod, accordingly, directed the Classes to initiate measures to improve "Ministerial Support"; resolutions on the subject were passed; Bd. of Publication was directed to issue a "Tract" on the subject; and the Bd. of Dom. Missions to start a "Sustentation Fund"; Consistories were directed to meet, on a certain day, to consider the adequacy of their pastors' salaries; 1854, 491-3.

Bd. of Domestic Missions suggested that Synod initiate such a Fund; tentative plans; 1855, 609-611; these amended, Oct., '55, 21.

PLAN OF THE SUSTENTATION FUND OF THE REFORMED PROTESTANT
DUTCH CHURCH.

1. The Fund shall be called "The Sustentation Fund of the Reformed Protestant Dutch Church"; and shall be administered by the Board of Corporation of the General Synod of said Church, during the pleasure and under the control of General Synod.

2. The said fund shall be used for the support of, or to aid in the support of, disabled ministers, and the families of deceased ministers, *when such may be in need*. Should there be any surplus, after supplying the above, to aid in the support of those ministers whose congregations cannot give them proper support, or who may be without a charge.

3. Should there be at any time more money belonging to the fund than may be immediately required, the same shall be deposited on interest in the New York Life Insurance & Trust Company, or in the United States Trust Company, in the city of New York; or it may be loaned on the Stocks of the City or State of New York, or of the United States.

4. The officers of the Board of Corporation shall be the officers of the trust. The Treasurer's duty shall be to collect the income and make all payments.

6. The maximum amount to be paid to any out of the fund shall be: To a minister disabled by sickness or age, two hundred dollars per annum, and an additional sum of one hundred dollars per annum, if he has a wife living; and likewise an additional sum of fifty dollars per annum for every child under sixteen years of age. To the widow of a deceased minister, as long as she continues unmarried, two hundred dollars per annum; and an additional sum of fifty dollars per annum for every child under sixteen years of age. To children of clergymen, both of whose parents have deceased, seventy-five dollars per annum each, until they attain the age of sixteen years. To ministers not receiving sufficient support from their congregations, or otherwise, a sum, which, with what they may receive otherwise, will not exceed the sums allotted to disabled ministers and their families, as before mentioned.

7. Should the income of the fund not be sufficient for the above, the officers of the Board shall distribute the fund, dividing it amongst the applicants as they may deem best, commencing, however, in the order of distribution as prescribed in section second. Should the fund admit of larger appropriations, the maximum may hereafter be increased.

8. Applications for aid must be accompanied by a satisfactory recommendation from the classis to which the applicant belongs.

9. A full report of the receipts, disbursements, and proceedings of the Board shall be made each year to the General Synod.

The above plan has been prepared for a Sustentation Fund, not to interfere with the Widows' Fund; leaving the latter to accumulate for the benefit of those able to contribute to it, and placing both funds under the same officers. Oct., 1855, 22.

Donations were at once utilized for the help of the needy, and hence a fund was not started for about four years. References: 1856, 40, 101-3; '57, 134-6, 239, 240; wherein the last clauses of sections 2 and 6 of above Plan, about supplementing small salaries, are repealed; '58, 358; '59, 378, where a separate account is opened in the "Annual Digest" for this Fund; '59, 461; and other similar commendations and exhortations. In 1863, a revised Plan was adopted, as follows:

PLAN OF DISABLED MINISTERS' FUND.

1. The Fund shall be called "The Disabled Ministers' Fund of the Reformed Church," and shall be administered by the Board of Corporation of the General Synod of said Church, during the pleasure and under the control of General Synod.

2. The Board of Direction shall keep securely invested such contributions as by the special direction of the donors are to be kept as principal, and the interest only to be used.

3. Should there be at any time more money belonging to the Fund than may be immediately required, the same shall be deposited on interest in the New York Life Insurance and Trust Company, or in the United States Trust Company, in the city of New York; or it may be loaned on the stocks of the City, or State of New York, or of the United States.

4. The Fund, with the income of that part of it which, in accordance with special donations, is to be kept invested, shall be used for the support of disabled ministers, and the families of deceased ministers, *when such may be in need.*

5. Applications for aid must be accompanied by a satisfactory recommendation from the Classis to which the applicant belongs, certified by the clerk thereof, and stating the amount needed.

6. The Board of Directors are authorized to make grants on such applications, and it shall present a full report of the receipts, disbursements, and proceedings of the Board, with a statement of the Fund, and the treasurer's account duly audited, each year, to the General Synod.

7. The treasurer shall take charge of the money as received, and make all payments.

8. The Classes are requested to take proper steps to give effect to the action of the General Synod on this subject.

9. All of the Churches under the care of the General Synod are requested to take up a collection yearly for the Fund. 1863, 271-2.

FURTHER EXPLANATIONS.

1. The fact that a minister belongs to the Widows' Fund does not hinder him from receiving aid from the Disabled Ministers' Fund, should he be properly recommended.

2. The proper and indispensable recommendation is a resolution of the Classis certified by the Stated Clerk and stating the amount needed.

This recommendation must be renewed every year by the Classis, and it is desirable that this be done at the regular spring session as far as practical.

4. The semi-annual distributions from this fund are always proportioned to the amount in the Treasury.

SPECIAL RESOLUTIONS.

In order to prevent inconveniences from delay in granting aid, when circumstances require instant relief,

Resolved, That application for aid from the Disabled Ministers' Fund be sent hereafter to the Board of Direction, having been before the proper Committee determined by the Classis and certified by the Clerk, distinctly stating the sum needed:

That the Board of Direction be empowered to make grants on such occasions, and shall present a full report of the receipts, disbursements and proceedings, with a statement of the Fund, and the Treasurer's account duly audited, each year, to the General Synod. 1871, 336; 1872, 523-4:

Resolved, That it be respectfully recommended to the Board of Direction to so modify their rules in relation to the appropriations from the "Disabled Ministers' Fund," that whenever disability and death occur, and want and suffering immediately follow, there may be some prompt relief obtained without the painful necessity of waiting for several months for the Semi-Annual Meeting of the Committee of Appropriations. 1876, 443.

The churches urged to take up collections to increase this fund, which is sadly inadequate: '84, 454; many claims upon the fund; dividends diminished; Stated Clerks sometimes dilatory in sending in applications, so that deserving applicants are disappointed. About half the applicants are ministers and about half are widows. The fund commended and the churches exhorted to give to it: '86, 56; the Board authorized to assign collections, etc., (not specially directed otherwise), as distinguished from paid annuities, to the Disabled Ministers' Fund Income: '87, 266-7, 296; the cause argued and commended: '90, 110; recommended that each Classes appoint one of its ministers to visit the churches in the interests of this fund: '91, 327-9; '92, 565; '93, 805; the cause commended especially to men of wealth, to increase the invested Funds: '94, 125; committee appointed to prepare a statement of the necessity and merits of this Fund; Board requested to consider the propriety of appointing an Agent or Secretary to present in person its claims: '95, 131; Rev. Dr. Peter Stryker, retiring President of Synod, preached his Synodical sermon on this subject, from Phil. 4: 15-18; Bd. of Publication requested to publish it; '96, 408-410; care to be exercised in recommending applicants; benefits of Agents, before suggested; '97, 679-681; Agents appointed for each Particular Synod to press its claims, and to retain 10 per cent. of all cash contributions: '98, 141-4; Mr. Wm. P. Miller appointed assistant Agent in Partic. Syn. of New Brunswick; circulars issued: '99, 455-464; importance of Agents emphasized: 1900, 774-5; no widow of any of our ministers should be refused aid when regularly recommended; pastors urged to preach on the subject; the Bd. directed to take measures to increase the Endowment Fund: 1901, 1118-1120; applications for aid keep in advance of the income; services of Rev. Dr. Denis Wortman have been secured as Synod's Agent; second Sunday in December appointed as Disabled Ministers' Fund Day, for special sermons and collections; 1902, 114; success of Dr. Wortman in enlarging the Fund; churches enjoined to take up collections; an endowment of \$200,000 to be sought; care to be exercised in recommending applicants, not only in regard to need, but to desert, and length and fidelity of service; 1903, 386-7; continued success of Dr. Wortman's labors; churches urged to facilitate his efforts: 1904, 738-9; there are now 19 ministers, 41 widows, and 4 orphans receiving help; 1905, 134-6.

See the Annual Contributions to this Fund, from churches and individuals, in the successive reports of the Treasurer of Gen. Synod.

The larger individual donations to this Fund are as follows:

Estate of J. R. Warner.....	\$10,000 00—1873, 632
Estate of Jas. Suydam.....	3,000 00—1875, 216, 217
Estate of John Clark.....	5,000 00—1876, 414
Estate of Chs. Burroughs.....	250 00—1876, 414
Estate of Alida Pruy.....	500 00—1877, 617
Estate of Mrs. Hetty Hopper.....	1,608 00—1878, 24

Estate of Jas. Suydam.....	30,000 00—1881,	657
Cash	500 00—1883,	226
Estate of Mrs. Eleanor Webb.....	3,125 00—1883,	226
Estate of Mrs. Elizabeth Jewell.....	500 00—1885,	628
F. S. D.....	350 00—1890,	17
L.....	250 00—1891,	246
Geo. B. Wilson.....	1,000 00—1891,	246
The Pruyn Trust (income).....	500 00—1891,	246
The Pruyn Trust (income).....	500 00—1891,	246
Estate of Jane Lightbody.....	500 00—1892,	478
The Pruyn Trust.....	5,000 00—1892,	478
The Pruyn Trust (income).....	1,058 00—1892,	478
Estate of Rev. Goy'n Talmage.....	250 00—1892,	478
Estate of Mrs. Hannah O. Beebe.....	300 00—1893,	721
Estate of Eleanor Myer.....	250 00—1896,	317
Estate of Susan M. Van Santvoord.....	500 00—1896,	317
K.....	250 00—1896,	317
Peter I. Neefus.....	500 00—1902,	23, 24
Cash	1,000 00—1903,	285
Wm. H. Jackson.....	200 00—1903,	285
John W. Castree.....	200 00—1903,	285
An Individual, Kingston.....	200 00—1903,	285
Frank R. Chambers.....	200 00—1903,	200
Jas. H. Williams.....	250 00—1904,	610
Frank R. Chambers.....	200 00—1904,	625
Mrs. M. G. Hedges.....	300 00—1904,	625
Friends	1,000 00—1905,	24
A. A. Ranen.....	250 00—1905,	24
Frank R. Chambers.....	200 00—1905,	20

The collections of the Collegiate Church, New York, have for many years been from \$300 to \$400, in 1905 reaching the sum of \$1,249 for this Fund. The Harlem Collegiate Church, the churches of Albany, Newark, Flatbush, etc., have also given large collections.

In 1905 the collections in the churches amounted to \$5,777; gifts from individuals, \$2,341; invested funds, \$77,235; distributed to the disabled, \$10,681.

DISABLED MINISTERS' FUND. A separate Lemma from the Widows' Fund, since 1885, 622, 760.

DISARMAMENT OF NATIONS. 1899, 471. See Arbitration.

DISBANDING CONGREGATIONS. Classis has the power; Constit. of 1874, Art. 59; this not in preceding Constitutions. In 1889, General Synod directs the Classis of Philadelphia to disband the Third Church of Philadelphia. Complaints came in the next year, against this action of Synod, and also Memorials defending Synod's action. Review of the whole case; the action of Synod in 1889, was declared to have been entirely inoperative. 1890, 116-122.

DISCIPLINE. Belg. Conf., Art. 32; Heid. Cat. Quests. 82-85; Constit. of 1874, Arts. 82-108; discipline, the duty of ministers and elders; Arts. 28, 46, 53, 64; Classis has an appellate supervising power; Art. 59.—In Holland, chaplains not exempt from discipline; Constit. of 1619, Art. 6; ministers, elders and deacons must exercise discipline among themselves, by exhortation to duties, Art. 81.

Discipline upon a minister, which affects the purity of his clerical character, if sustained, ipso facto, dissolves his pastoral relation; Constit. of 1874, Art. 59.

Particular Synod has an appellate supervising power of Classical acts of discipline; Constit. 1874, Art. 60.—General Synod has an appellate supervising power over the proceedings of the lower as-

semblies relating to discipline; *Constit.* 1874, Art. 73; *Gen. Synod* alone can discipline Professors; 1874, Arts. 23, 24.

All baptized persons are members and subject to discipline; 1874, Art. 84. This question was first asked, 1812, 404, 406, 428, and then answered in the affirmative; and incorporated in *Constit.* of 1833, Art. 93.

Discipline of students. See *Plan of the Seminary*.

DISMISSION OF CHURCHES. There is no Constitutional provision for dismissing a church, as such, to another body. Churches which secede, lose their property if any adhere to the former Denominational relationship. See judicial decisions in *Taylor's Annals of the Classis of Bergen*, in reference to the *Froeligh Secessions*. In 1873, 616, the *Classis of Philadelphia* requested *General Synod* to give an expression of the Constitutional power, if any, vested in a *Classis* to dissolve the denominational relations of any individual church, under its jurisdiction. Upon inquiry, the object was found to be, to provide for a friendly transfer of an entire church, including members and property, to another denomination. The *Synod*, as usual, refused to legislate on abstract questions, and referred to its former action connected with the *Secession*, as follows:

Resolved, That this *Synod* does not consider it proper to express their opinion in the case; and leaves the *Classis* to adopt such measures, in accordance with the discipline of the Church, as in their wisdom they may think proper. 1824, 46."

Resolved, That the *Synod* take this action in the full belief that the Civil Law sufficiently defines the ability of the *Classis* to secure the tenure of ecclesiastical property to its churches. 1873, 718. See 1885, 708, 711, 714 in the *West Troy case*. See judicial decisions in the *Philadelphia case*.

DISMISSION OF CHURCH MEMBERS. There was no Synodical Form of Certificate before 1834, when the following was adopted:

This certifies, that _____ is a member in full communion of the Reformed [Dutch] Church of _____, in good and regular standing; as such _____ is at _____ own request, dismissed, for the purpose of connecting _____ with the _____ Church of _____, to whose Christian fellowship and confidence _____ is hereby affectionately commended; and when received by them, _____ peculiar relation to this Church shall cease.

By order of Consistory.

_____, *President*.

Given at _____, _____, 18—.

* This Certificate is valid only for one year from its date, except where there has been no opportunity of presenting it. 1832, 134; 1833, 204; 1834, 288-9.

[This is not mentioned in the list of Forms adopted in 1834, but is found among the Forms themselves.]

The Constitution directs that members shall receive a certificate of their behavior, when removing out of the congregation; *Rules of 1619*, 82, 61, 59; of 1792, 62; of 1833, 54, 57; of 1874, 47, 50.

It is an established principle of church government, that the relation subsisting between a church and its members can be dissolved only by death or dismission, or an act of discipline. Withdrawing is, therefore, out of the question. 1824, 43, 44, 46.

This had reference to certain seceders.—To the question as to the status of members removing into another congregation without being regularly dismissed, *Synod* answered that the Constitution was sufficiently explicit, 1826, 45-6;

Resolved, that it be recommended and enjoined on members of our churches, to transfer their relation to the church in our con-

nection or in correspondence with us, within whose bounds they may remove, within one year after their removal, if such removal place them from under the supervision of the church of their previous connection. 1831, 363, 366.

In answer to the question in what cases it is proper to erase the names of church members, the Synod answered that the Constitution determines the only way in which a person can lose his ecclesiastical connection, 1846, 66.

Resolved, That in the transfer of the parents from one section of the Church to another, the membership of their baptized children be recognized, and they be included in such transfer." 1857, 191.

"The several Consistories are directed to keep a separate list of those members whose place of residence, after diligent search, cannot be ascertained, and such members are not to be included in the yearly statistical report." 1866, 180.

In answer to the request for a uniform certificate of dismission, the Synod responded that the present Form is not a part of the Constitution, but only a form for general guidance, 1868, 461.

[The nature and value of Certificates of Dismission have often been discussed in Synods and in the press. See an exhaustive discussion by Rev. A. E. Myers, in *Christian Intelligencer*, May 29, 1879, and the two following issues. A certificate may state the facts as they exist, and other Consistories are not bound to receive the certificates of dubious church members.]

Consistories are requested to notify sister churches of the removal of members within their bounds, so that in due time, if necessary, the proper transfer of membership may be facilitated; 1900, 829.

DISMISSION OF MINISTERS. *Constit. of 1874, Art. 17.* For rules in Holland, see *Constit. of 1619, Arts. 5, 10, 14.* Cœtus declared that in the transfer of ministers in America all should conform to Art. 10, of 1619; see *Cœtus, 1747, p. xi.* Nothing is said on this subject, in *Articles of Union, 1771.* When the Particular Body (or Classis) of Kingston requested that a Rule should be made on this subject, the Synod referred them to the *Rules of Dort, 1619.* The matter was again brought up, and it was decided that the most appropriate way, in America, was for the Consistory in the presence of one or two of the neighboring ministers, to examine the reasons for the desired dismission, and if found sufficient, to sign a certificate to that effect, and report to next meeting of Classis; 1780, 82. The Synod refused to act upon an agreement of Rev. DeRonde and Consistory of New York, to dissolve the pastoral relation, but directed him to secure the approval of the Classis of New York; 1784, 125-6. The Constitution of 1792 contained nothing on this subject in addition to the Articles of 1619, mentioned above. The following Rule was for the first adopted in 1800, as follows:

For the regular obtaining of dismissions, when a minister has received and accepted a call from another place, it is required that a neighboring minister of the same Classis to which the congregation belongs be invited to be present, and superintend the dismission of the minister from his congregation, countersign the instrument of dismission, and consider it as his duty to deliver the same, with a report upon the subject, to the Classis; which report and document shall serve as a basis upon which the final dismission and certificate of the Classis shall be founded. 1800, 310.

[This very language was incorporated in the Constitution, 1833, Art. 20; and substantially the same, with additions, in Constitution of 1874, Art. 17.]

To the question—Has the Classis power to dissolve the connec-

tion between a minister and his congregation, on the ground of expediency, tho' one of the parties be averse to the dissolution? Synod answered affirmatively, 1806, 358, 384; but this action was repealed the next session, "because unconstitutional and of an evil tendency, calculated to foster strife in congregations, to encourage worldly minded professors, to excite animosities in a church against ministers, and repugnant to the practice of the Reformed Church in all ages." 1809, 384, 392. But see Expediency; and Constitution of 1874, Art. 17.

The inquiry whether it be proper for Classis to give an ordained minister in our Church a dismission, to join another Church or ecclesiastical body with which the Reformed Church has no ecclesiastical intercourse or connection, was answered in the affirmative. 1834, 283, 285, 332.

Form of a Synodical Certificate adopted for dismission of a Minister in 1834.

THIS certifies that the undersigned, by request, was present at a meeting of the Consistory of the Church of _____, on the _____ day of _____, A.D., _____, and superintended the proceedings thereof, when it was resolved that an application be made to the Classis of _____ for a dissolution of the pastoral connection between the Rev. _____ and said Church; and that the Rev. _____ declared his concurrence in such application. 1834, 289.

To the inquiry whether a Classis can allow a Committee *ad interim* to dismiss ministers, not settled pastors, against whose characters no charges obtain, the Synod answered in the negative, 1879, 238, 321. See Demission from Ministry.

DISPENSATIONS. These refer to permission to do something not strictly in accordance with ecclesiastical law; the dispensing with a law or rule; the exemption of a particular person from the obligation to comply with its injunctions.

Romish Law allowed the Pope to grant dispensations. Henry VIII. gave this power to the Archbishop of Canterbury. This was taken away, however, because of abuses, by the Bill of Rights, 1688. In the Reformed Churches, the princes generally yielded this privilege to the Church Courts.

Those who had not regularly studied were not to be licensed or ordained, in Holland, by the Classis, without a dispensation from the Provincial Synod. Many dispensations, of various kinds, were granted to the American Ministers, and afterward to the Cætus, to meet the necessities for service in America; but these concessions, in connection with personal ambitions, were the cause of not a little strife. But a general dispensation was granted, at length, to the American General Body, to license and ordain, (1772); but this Body, assuming the name of Synod in 1784, itself soon began to grant dispensations. This power was, however, restricted to the General Synod, by the new Constitution of 1792, Art. 23.

The Constitution of 1792 required that a candidate for the ministry before he could be examined for licensure, must produce a diploma of his academical attainments, a proof of his church membership for at least two years, and a certificate from Synod's Professors of Theology, of at least two years' study with said Professors, with a recommendation from the same; Constit. of 1792, Arts. 3, 4, 23. If these conditions had not been complied with, the person could not be examined for licensure, without particular permission from General Synod, and this permission was called a Dispensation from the Rule. See also Constitutions of 1833, Art. 4; and of 1874, Art. 4.

There have been in all between 1789-1906, 255 dispensations

granted by General Synod. [A list was prepared of these, but owing to the necessity of condensation, the names were finally omitted.]

The Rule that candidates for the ministry of R. C. A. must attend one of the theological schools of said church, and that a professorial certificate from Synod's Professor or Professors was necessary to entitle them to an examination for licensure in the Classes of that Church, was intended to foster that Churches Institutions: 1809, 388. This is often referred to in the reports. Synod declared that violations of the Rule would make any acts of licensure null and void; 1845, 469. Even the Classis of Arcot had to apply for each candidate, separately, Synod refusing to grant them a general dispensation to license and ordain, 1858, 347-9. The topic of Dispensations is treated 1870, 95, and much more elaborately, 1871, 264-272, altho' with some inaccuracies. While Dispensations were often discouraged, yet they have averaged more than two per year for more than a century, 255 having been granted between 1789 and 1905. In 1877 the Synod declared that since the Classes alone are responsible for applications for dispensations, and the Classes alone can know all the circumstances and qualifications, they should exercise the greatest care in making applications, 1877, 689. [But the Classes are not alone responsible.]

The Classis of Wisconsin requested permission to examine candidates on the Professorial certificates of Professors in the Presbyterian Church. Contrary to the Constitution, 1884, 500.

Resolved, That in view of the many applications for *dispensations* recommended by the Classes, the General Synod do hereby enjoin the various Classes to observe great caution in reference to these applications, to scrutinize carefully and to discriminate wisely. 1891, 340.

Whereas, The General Synod, in its present session, has received no less than seven recommendations from various Classes for dispensation from the constitutional requirements as to literary attainments of persons contemplating the work of the ministry, and having felt itself constrained to deny the dispensations recommended in certain cases, hereby express the sense of the members of the General Synod now convened to the following effect:

1. The Reformed Church in America should continue to maintain the historic high standard of literary attainments in its ministry.
2. To this end recommendations for the exercise of the dispensing power should be made by Classes only when circumstances the most extraordinary imperatively demand it. 1895, 81, 82.

The Classis of Michigan refers to the different views concerning Dispensations, and variable acts of Synod regarding them; proposes an amendment to the Constitution "which shall make it unmistakably certain, that the restriction contemplated applies to all students who are not graduates of one of the Seminaries of R. C. A.; or by an alternative amendment which shall except graduate students of all evangelical seminaries from the operation of the rule for dispensations." Elaborately discussed; action:

Resolved, That it is the sense of this Synod, that graduates of Theological Seminaries other than our own, and who consequently lack the professorial certificate demanded by the constitution, cannot be examined by a Classis for licensure without the required dispensation of the General Synod. 1896, 410-413.

The Classis of Schenectady sends a Memorial, and desires that Synod should ascertain the mind of the Church whether the Constitution should not "allow each Classis to judge for itself what Professorial certificates warrant its admitting a candidate for the ministry to examination for licensure, ordination and installation." Synod declined to do this. 1897, 681-3.

In the Report of the Committee on the State of the Church, 1900, occurs the following:

Resolved, That Synod reaffirms the principle that dispensations shall not be granted except under unusual circumstances, and that attention be called to the action of the General Synod of 1895, pp. 81, 82, as follows: (See above.) 1900, 837. See also 1904, 740.

DISSENT. See Protests.

DISTRICT SCHOOLS. See Parochial Schools.

DIVINITY HALL. A term used of the building in which Dr. Livingston taught theology, at Flatbush, L. I. 1794, 260-1, (old ed. 4.) There is a picture of this Building in a Volume styled Græco-Roman Festival, 1899," which is a "Souvenir Book" of the Woman's Auxiliary to the Building Committee of the Medical Society of the County of Kings; see page 221. See Theological Hall.

DIVINITY OF CHRIST. Belg. Conf., Arts. 10, 19, 26; Heid. Cat., Quests. 15-19.

DIVINITY OF THE HOLY GHOST. Belg. Conf., Art. 11; Heid. Cat., Quest. 53.

DIVORCE. A proposed "Divorce Law," commonly known as the "Ray Bill," has been petitioned for by Bishops of the Protestant Episcopal and Methodist Episcopal Churches, and by several religious organizations.

The Bill provides for a Divorce Law to be enacted for the District of Columbia and the Territories, conforming to the Laws of New York State, that absolute divorce shall be allowed only in case of adultery.

The Reformed Church has been consistent in upholding the sanctity of the marriage bond, and depreciating easy and promiscuous divorce, and would welcome a National Law prescribing uniform conditions of marriage and divorce. As a step towards this much desired end, which at present seems impracticable, the proposed measure appeals to your Committee as worthy of the support of the Christian public.

Your Committee offers the following resolution, which was adopted:

Resolved, That the Stated Clerk of General Synod be authorized to affix his signature as our representative and in our name to petition to the Honorable Senate and House of Representatives of the United States, praying them to pass a bill to limit absolute divorce to cases of adultery, in the District of Columbia and the Territories, 1898, 255-6.

Resolved, That in view of the deplorable evils growing out of the existing methods for procuring easy divorce, prevalent in many states, and frequently resulting in the remarriage of guilty parties in divorce proceedings, the General Synod of the Reformed Church in America, takes this opportunity of declaring its uncompromising opposition to all such remarriages as opposed to the spirit and mind of Christ, and it enjoins the entire body of the Church, clerical and lay, to take no part in giving approval to such remarriages whether authorized by the State law or not; but on the contrary to unceasingly co-operate in the work of developing a strong and healthy, public sentiment which shall diminish if not suppress the evil practice and correspondingly elevate the character of public and private morality. 1899, 502-3.

Whereas, The teaching of our Lord and Saviour Jesus Christ, the Head of the Church, clearly affirms that the bond of marriage cannot be dissolved excepting by death or through unfaithfulness of one of the parties to the marriage vow; and

Whereas, The laxness of divorce and the remarriage of divorced persons is an evil of growing proportions, and of most serious menace to our Christian civilization; therefore,

Resolved, That the General Synod hereby enjoins upon the Ministers of the Reformed Church not to remarry divorced persons, excepting the innocent party in a divorce obtained for the cause of adultery.

The preamble and resolution were referred to a special committee, consisting of the President, Rev. Cornelius L. Wells and Revs. Alfred E. Myers, James I. Vance and Messrs. W. H. Van Steenburg and Francis Reed. 1903, 465-6.

The special committee to which was referred the preamble and resolution relating to the remarriage of divorced persons, (Minutes, 1903, p. 466), reported as follows:

The Special Committee to whom was referred the matter of ecclesiastical action concerning divorce respectfully report:

The General Synod's Special Committee, to which were referred the preamble and resolution relating to the remarriage of divorced persons met at No. 26 West 82d street, New York city, on Wednesday, May 11th, 1904. The following named persons were present: Ministers, Cornelius L. Wells, President of the General Synod, Chairman; James I. Vance and Alfred E. Myers; of the two lay members, Mr. William H. Van Steenberg was present and Mr. Francis Reed sent a letter excusing his absence.

The committee unanimously decided to recommend and it does hereby recommend, that the General Synod adopt the resolution in the following language; to wit:

Resolved, That the General Synod hereby enjoins upon the Ministers of the Reformed Church not to remarry divorced persons, excepting the innocent party in a divorce obtained for the cause of adultery.

This presents the action of the committee.

It may not be out of place to add a few words by way of explanation providing that the chairman does this on his own responsibility, and does not present this addition as the action of the committee. The occasion that led to the considerations of this subject was the following contained in a communication from the General Secretary of the Alliance of Reformed Churches holding the Presbyterian system, after other requests." See page 396, Minutes 1903:

It is further requested that the General Synod appoint a delegate to a Joint Conference on the subject of Divorce and Remarriage. The Protestant Episcopal Church, the Presbyterian Church (North), Methodist Episcopal Church (North), and Baptist Church (North), are already beginning to co-operate in this movement. Your committee recommends the appointment of the Rev. E. P. Johnson as such delegate.

It is suggested that if the way be clear the following Resolution be adopted by the General Synod: "Resolved, that all Ministers under our care and authority are hereby enjoined to refuse to perform the marriage ceremony in the cases of divorced persons except as such persons have been divorced upon grounds and for causes recognized as Scriptural in the standards of this Church." Your committee is unable to find that either the standards or the Acts of the General Synod define the Scriptural grounds for divorce. Therefore your committee is unable to recommend the passage of such a resolution.

The report was accepted and adopted. 1904, 777-9.

See Inter-Church Conference on Marriage and Divorce.

DOCTRINAL THEOLOGY. One of the titles proposed in the Curriculum adopted in 1888, 543, 544.

DOCTRINES. The Reformed Church in America accepts of the Belgic Confession of Faith; the Heidelberg Catechism and the Compendium of the same, and the Canons of the Synod of Dort. It also has a Liturgy; 1771, p. 9, Art. 1; Constit. of 1619, Arts. 53, 54; of 1792, Arts. 5, 11, 22; of 1833, Arts. 6, 12, 30; of 1874, Arts. 6, 12, 24. See Westminster Catechism; Preface to Constitution of 1792.

DOCTRINES OF GRACE. That system which emphasizes the sinfulness and dependance of man, and the Sovereign Mercy of God in Christ.

"DOCTRINES, SACRAMENTS AND USAGES." This is the title to the Third Division of the Rules of the Synod of Dort, 1619. It embraces Articles 53 to 70. The corresponding portion of the Explanatory Articles, embracing Articles 56 to 68, is called "Usages and Customs"; while in the Revision of 1833, (Arts. 86-90,) and of 1874 (Arts. 76-81), they are styled "Customs and Usages."

DODD, J. F. S. (M.D.) Appointed medical missionary to Amoy, 1894. 107.

DOESBURG, CORNELIUS. Elected Prof. in Hope College, 1872; resigns, 1896. 358, 372.

DOMESTIC MISSIONS.

FIRST PERIOD.

The Church began systematically to develop Home Missions soon after the Revolution. The inhabitants of Saratoga were the first to plead for a minister; 1786, 149. Synod acknowledges the duty of looking after the new settlements; appoints a committee to report, 150; interesting report; voluntary collections to be taken up as evidences of brotherly love, for "Church Extension," which see; by which moneys, candidates and ministers were to visit destitute fields, 1788, 180-1. £38 (\$95) were collected the first year; ministers of Albany and Schenectady requested to visit such fields in that part of New York. Plans for systematic work, 1789, 198. Calls came from such settlements in Kentucky, Virginia, the Susquehanna regions, Canada, and the present Delaware Co., N. Y. 1790, 209; 1791, 224; 1792, 231, 240; 1793, 248-9; 1794, 263-4; 1797, 270-1; 1800, 307-310. For fuller details, see in Manual of 1902, under "Salt River," Ky., p. 1027; Labagh, Peter, 562; Jennings, Jacob, 543; Susquehanna, 1034; Delaware River Missions, 958; Gray, Andrew, 497, etc.; Canada, 944-5; McDowell, 594.

The Classis of Albany was now made the "Committee on Missions" of all movements in the North and along the Mohawk; 1800, 308; 1804, 331, 340; and collections, to carry on this work were often earnestly urged, 1806, 361. See Collections. The Classis of New Brunswick also now desires to share in this mission work, for Sussex Co., N. J. 1806, 351. See McDowell's letter from Canada, 1806, 352-3. Funds on hand, about \$600; 353-4.

SECOND PERIOD.

A "Standing Committee on Missions" was subsequently appointed, with headquarters at Albany. Its rules: 1806, 354-5; names of missionaries, 356; reports of this Committee: 1809, 384-6; '12, 424-6; '13, 21, 22; '14, 47, 48, 72, 77; '15, 29, 33, 50, 51; '16, 8, 35, 36, 37; '17, 9, 11-13, 24, 35-39; '18, 8, 34, 35; 1819, 13, 43-45. In 1819 this Com. on Missions was transferred to New York; reports: 1820, 8-13, 71-73; '21, 8, 11-16, 56-58; '22, 10, 14, 15, 18, 19, 64, 65. For a brief account of these missionary operations, thus far, 1786-1822, see Manual, 215-218; and for the churches in Canada, 944-5.

THIRD PERIOD.

An Independent Society was started in New York, and lasted for more than ten years, electing its own officers, independently of Synod; called "The Missionary Society of the Refd. Dutch Church." It was annually endorsed by Synod. During its existence it collected more than \$30,000.

and aided 100 churches. It also started the "Magazine of Refd. D. Church" in 1826, which in 1830 was superseded by the *Christian Intelligencer*. In 1828 a Branch Society was started in Albany; see Board of Agency; and agents were appointed, who were very successful in raising money; see Schermerhorn; Dumont. In 1831 there were 45 missionary stations; references: '1822, 19, 65; '23, 9, 11, 12, 59, 60; '24, 11, 33, 58-60; '25, 8, 41, 42; Sept., 1825, 31; '26, 58-63, 69; '27, 52, 53, 74, 76, 77; '28, 133, 135; '29, 204, 207. But this Society was not as fully under control of Synod as was desirable; there had been also some friction between it and the Classis of Long Island; Synod therefore resolved that, after the next session the managers of said Society should be elected directly by Synod, and that a Second Board of Missions should be established at Albany to be connected with the first Board; 1830, 296-8. Review of former operations, '31, 381. But the Society declined to submit to Synod, and again elected their own officers. The Synod, therefore, now created its own "BOARD OF MISSIONS," to conduct all the missionary operations of the Church. The resolutions of 1830, 297-8, were rescinded, and this new Board of Synod was authorized to receive all the missionary stations and funds from the two former Societies; '31, 378-9, 381-3, 386. In 1832, 86-88, appears the first report of Synod's own "Board of Missions"; see some further references to the old Societies, '33, 234; '34, 326-8; and in Manual of 1902, 218-219.

FOURTH PERIOD, 1831—present time.

This new "Board of Missions" was to consist of 34 members, at least half of whom were to reside in New York City; to be elected for 3 years, one-third to be elected each year; to elect their own officers; to take all necessary measures to further the cause of missions, subject to the Synod's approval, and to which body they were to report annually; 1831, 383-4. The minute details of the operations of this Board cannot, of course, be given, for want of space. Their earlier annual reports are reviewed as follows: 1832, 74; '33, 221; '34, 326; 35, 429; '36, 519.

The reports of the Board were first published in the religious paper; '32, 90; '36, 528. The Synod had already enjoined the Missionary Societies to refrain from any interference with any of the ecclesiastical judicatories; '30, 293; \$30 contributed, made anyone an honorary member, but without the privilege of deliberating or voting; '33, 234; this sum was increased to \$50 in 1837, 85. The necessity of employing agents to collect funds, elaborately discussed, and vindicated, 1832, 74-84; yet in '33, 227, the agent was dismissed. See Dumont. In 1834, 328-9, the old Missionary Society finally became auxiliary to Synod's Board. Special attention began now to be given to the German immigrants. In 1836, 521, the subject of occupying positions in the "Far West," (meaning Illinois,) began to be discussed. The collections now were about \$6,000 per year; 522.

The Board was not to assist any person laboring in any vacancy within our bounds, unless regularly licensed; 1837, 59. A certificate for "Honorary Members" was prepared; 1837, 85; and the Board was directed, by Synod, to plant churches in the West; '38, 186; '39, 287; this was done, '40, 412; 8 new churches, there; '41, 512. Churches seeking aid must have the recommendation of their Classes; '39, 290; in organizing churches, the aid of the nearest Classis must be sought; '39, 234; the title "Domestic Missions" suggested, '41, 529; adopted, '44, 385. A Financial Secretary for the two Boards, (Domestic and Foreign), to be appointed; '41, 529; but this action rescinded, and pastoral agencies, by exchange of pulpits, substituted, Sept., 1841, 29.

A Financial Secretary was, however, appointed, for all the Boards, Missions, Education, Sabbath-school; an interesting report; 1842, 133-8. Dr. Wells resigned, '44, 381; Corresponding Secretaries had also been appointed; Rev. Dr. B. C. Taylor for the Western field, and Rev. Dr. George H. Fisher for the eastern field; also prudential committees, for

consultation were appointed, in New York and Albany; 1843, 251-264; lists of the churches aided; \$9,516; raised, 381; necessity of helping in the building of churches emphasized, 1845, 499, 500. See Church Building Fund.

The Domestic Board was now thoroughly established. The Board was invested with power to appoint commissioners, from time to time, as they may deem necessary for the furtherance of the work; 1846, 88; the Board is authorized to find any moneys accruing from bequests, and expend only the proceeds of the same; 1846, 89; the Board shall apply to the Stated Clerks of the respective Classes for detailed information about the state and abilities of churches applying for aid; 1847, 195. In 1846 a great immigration of Hollanders begun, and subsequently the Domestic Board was largely occupied with them. See Hollanders in the West.

In 1848, the Committee on the State of the Church, elaborately reviewed the work of the several Agencies or Boards; 1848, 308-324. In Domestic Missions, the slowness of the Church in seizing important points, is referred to; inexperienced men have been employed; means have been greatly lacking; efforts have been concentrated too much around the original fields; a classical and theological institution should be started in the West, as a centre of operations; a Corresponding Secretary is needed, one without a pastoral charge; the Board of Domestic Missions should be reorganized, and have an Executive Committee; the Board should not only assist churches, but provide church buildings; a regular system of raising funds should be devised; 1848, 308-315.

This report led to the reorganization of the Board on the following basis:

CONSTITUTION OF THE BOARD OF DOMESTIC MISSIONS.

1. That the Board of Domestic Missions hereafter consist of twenty-four members, one-half of whom shall reside in the cities of New York, Brooklyn, and Jersey City, the residue to be appointed from other parts of the Church—one-third of the number to be elected annually by General Synod.

2. That the Board shall meet on the second Tuesday after the adjournment of General Synod—on the Tuesday after the meeting of the Executive Committee in November, and on the Tuesday after the meeting of the said committee in April.

3. That the first meeting of this Board shall be held on the second Tuesday of November next, at the Consistory Room in Fulton street, New York, at 10 o'clock, A. M.; and that at such meeting, in addition to the organization of the Board, they shall divide themselves into three classes; and that their subsequent meetings be held at such hour as they may themselves decide, and that the old Board continue to act in the meantime.

4. That at these meetings of the Board all the actions of the Executive Committee shall be revised and passed upon; and that at each meeting the Treasurer shall make a report of the state of the funds.

5. That said Board shall annually elect an Executive Committee, consisting of nine members, to manage the Missionary and Church Extension concerns, of which the Corresponding Secretary and Treasurer shall be ex-officio members; of the remaining seven, *three* shall be laymen and *four* ministers; that *five* members of said Committee shall form a quorum for the transaction of business, and that they meet monthly.

6. That the churches be earnestly recommended to make annual collections for the purpose of aiding feeble churches in erecting houses of worship, and that the several Classes be directed to see that this recommendation be attended to in the best manner to accomplish the object.

7. That authority to act upon the principle of Church extension, in aiding feeble congregations to erect houses of worship, be added to the existing powers of the Board of Domestic Missions; and that all moneys collected under the authority of Synod for such purpose be committed to

the said Board for distribution under the distinct injunction that the exercise of the charity be restricted to cases of urgency, where due economy and modesty shall have marked the plan of structure and rate of expenditure; where the congregation applying for help, pledge themselves for the speedy completion of the building without leaving debt, and where legal obligations be entered into that the sum granted shall be returned to the Reformed Church, in case of the enterprise failing, or the alienation of the property from a sacred use or the authority of our denomination.

8. That except when otherwise ordered by the donors or testators, all moneys collected for Church Extension shall be distributed freely, as cases of need occur, that the liberality of the Church be promptly as well as wisely applied.

9. That the Board of Domestic Missions be requested to devise and endeavor to establish an efficient system for the collection of funds, by which, so far as possible, burdens may be equalized, attention to the charities of the Church kept up, and regularity and increase of contribution secured; that the action of the Board may be more confident, because more assured of funds, and the great advantages of general, systematic liberality gained and maintained.

10. That all other enactments touching the powers and other matters that relate to the Constitution of the Board, shall remain in full force. Sept., 1848, 426-7.

This Board now requested the privilege of publishing their reports. Granted. Sept., 1848, 428.

This reorganized Board appointed, 1849, Rev. Dr. John Garretson as its Corresponding Secretary; 1850, 99. During the decade of his secretaryship, no less than 150 new churches were organized, many of them under the auspices of this Board; while the contributions rose to \$17,000. Reports: 1850, 93; '51, 192; '52, 275; '53, 370; '54, 472; '55, 598; '56, 108; '57, 218; '58, 350; '59, 451; 1860, 569. Efforts among the Germans and Hollanders received special attention.

Rev. Dr. Anson DuBois succeeded as Corresponding Secretary, 1850-62; Rev. Dr. Goyt Talmage, 1862-67; Rev. Cyrus Vanderveer, July, 1867-April, 1868; Rev. Dr. Jacob West, 1868-88; Rev. Dr. Chs. Pool, 1888-1906.

GENERAL RESOLUTIONS.

Moneys collected for the establishment and maintenance of Sabbath-schools, to be placed in the care of Domestic Board; 1863, 316; the Board may select 4 or 5 missionaries of experience, to be located near enough together, that new Classes may be established as soon as three churches are organized; 1864, 493; an annual official visit to the West, by the Corresponding Secretary, desirable; 1864, 493; the Board is to avoid encroaching on ground already occupied by Presbyterians; 1866, 43.

INCORPORATION OF THE BOARD OF DOMESTIC MISSIONS, 1866:

"We, John A. Hardenberg, Abraham J. Beekman, Goyt Talmage, John R. Smith, of the State of New York, and Paul D. Van Cleef, citizen of the State of New Jersey, do hereby certify that we have associated ourselves together for missionary purposes in pursuance of the Act of the Legislature of the State of New York, Chapter 319 of the Laws of 1848, entitled 'An Act for the Incorporation of Benevolent, Charitable, Scientific and Missionary Societies,' and the acts additional thereto and amending thereof.

"The name or title by which such Society shall be known in law is the Board of Domestic Missions of the Reformed Protestant Dutch Church.

"The particular business and objects of such Society shall be the promotion of the growth of said Church by aiding weak, and founding

new churches of the denomination in the United States of America. (See 1899, 451.)

"The number of Directors to manage the same shall be twenty-four, and the names of the Directors for the first year of its existence are:

Paul D. Van Cleef, Peter Stryker, Rufus W. Clark, Isaac M. See, H. Mandeville, Samuel B. Scheffelin, Abraham J. Beckman, John Garretson, Harvey D. Ganse, Gustavus Abeel, Anson Du Bois, Jacob B. Jewett, Henry Camerden, Jr., James Meyers, Jacob West, John H. Duryee, Richard H. Steele, John A. Stearns, Robert H. Pruyn, John I. Brower, John R. Smith, Goy'n Talmage.

"In witness whereof, we have hereunto subscribed our names this 26th day of December, in the year of our Lord, 1866.

"Signed—

"I consent to the filing of the within certificate, and approve thereof.

D. P. INGRAHAM, *Justice*.

"Filed December 28, 1866, 11 h. 58 m."

CHANGE OF NAME, 1870.

The corporate name of the Board, as changed by the Laws of the State of New York, 1870, Chapter 182, is: "Board of Domestic Missions of the Reformed Church in America."

Amendment to Art. 5, of the Plan of the Board of 1848, to conform to the supposed meaning of a recent law; see 1872, 487-8; subsequently repealed; see Corporation, Bd. of Direction of; under date. 1875, 246-7.

The Classes were frequently enjoined to exercise care in recommending churches for aid; 1866, 105; 1879, 391; etc.

CONSTITUTION OF THE BOARD OF DOMESTIC MISSIONS, AS PUBLISHED, 1887;

The work of the Board shall be divided into two departments: The Missionary Department, and the Church Building Fund.

II. MEMBERSHIP OF THE BOARD.

1. The Board of Domestic Missions shall consist of twenty-four members, one-half of whom shall reside in the City of New York or immediate vicinity; the residue shall be selected from other parts of the Church. One-third of the members shall be elected annually. Having been nominated to fill the annual vacancies, by the General Synod of the Reformed Church in America, and having been accepted, they shall at the meeting of the Board next succeeding the meeting of Synod, be elected in accordance with the Act of Incorporation, 1866, under which the Board is constituted.

2. Members of the Board shall hold their seats for three years, or until their successors shall have been duly elected.

3. Between the meetings of General Synod, the Board may at any session elect members to fill vacancies for unexpired terms of service.

4. Advisory Members of the Board may be appointed annually, one for each Classis in the Particular Synod of Chicago, who shall correspond with the Board concerning the mission work in their respective fields. Whenever they can do so without expense to the Board, they may attend its meetings and take part in its deliberations, but shall not vote on any question. They shall be nominated by their respective Classes at their several Spring Meetings, and shall be appointed by the Board at the first regular meeting succeeding the meeting of General Synod.

III. OFFICERS.

1. The Officers of the Board shall consist of a President, Vice-President, Recording Secretary, Corresponding Secretary, and Treasurer.

2. These shall be elected annually, by ballot, at the first regular meeting of the Board following the meeting of the General Synod.

IV. EXECUTIVE COMMITTEE.

1. The Board shall annually elect at its first regular meeting after the Annual meeting of General Synod, seven members, four of whom shall be ministers and three laymen, who, together with the officers of the Board shall constitute an Executive Committee, to whom shall be committed the management of the Missionary Department, and Church Building Fund.

2. The Committee shall meet monthly, on the first Monday of each month, at 11 o'clock A.M., and at any other time when it may be requisite, at the call of the President or the Corresponding Secretary.

3. Five members shall constitute a quorum for the transaction of business.

V. THE BUSINESS COMMITTEE.

1. The Board shall annually elect, at its first regular meeting of the General Synod, a Business Committee consisting of five members, three of whom shall be laymen.

2. This Committee shall elect its own officers, and shall meet as often as may be necessary, at the call of its Chairman or Secretary. The Secretary shall keep a book of minutes of the meetings of the Committee, and shall present the same at every regular meeting of the Board; and to the Executive Committee as occasion may require.

3. This Committee beside considering and acting on such financial matters as may be referred to it either by the Executive Committee or the Board, shall annually audit the Treasurer's accounts at the close of the fiscal year, and certify the results of such audit to the Board.

4. This Committee shall supervise the transmission of the securities demanded in Art. XIII., Sec. 3, from the churches receiving aid from the Church Building Fund; and all such securities shall be approved by them before being deposited with the Treasurer for safe keeping.

VI. PRESIDING OFFICERS.

1. The President shall have a general oversight of the Board and its work. He shall preside at all meetings of the Board or of the Executive Committee, when his duties shall be:

(1.) To take the chair at the hour appointed for the meeting of the Board or Executive Committee.

(2.) To see that the meeting is opened and closed with prayer.

(3.) To propose subjects for deliberation.

(4.) To confine speakers to the point, and save them from unnecessary interruptions.

(5.) To state and put the question when the members are prepared to vote.

(6.) To decide questions of order, subject to appeal.

(7.) To give the casting vote in all equal divisions.

(8.) And, in general, to maintain the order and dignity of an institution of the Church of Jesus Christ.

2. In the absence of the President, the Vice-President shall preside.

3. In the absence of both President and Vice-President, at the hour appointed for a meeting, the Board shall elect a President *pro tem.*, who shall act only during the meeting at which he was elected, and shall vacate the chair if at any time during said meeting either of the presiding officers shall enter.

VII. RECORDING SECRETARY.

1. The Recording Secretary shall notify members of regular and special meetings of the Board, call the roll, and keep a fair copy of all the acts and proceedings of the Board.

2. He shall, immediately after adjournment, certify to the Treasurer appropriations of funds, which shall have been made at such meetings.

VIII. THE CORRESPONDING SECRETARY.

1. The Corresponding Secretary shall, under the direction of the Board, provide some suitable place in the City of New York at which to receive the correspondence of the Board, and to transact the general business of the Secretaryship.

2. He shall receive all applications for aid from Churches already established, or propositions for assistance in organizing new churches; all recommendations from the Classes for aid for the churches under their care; all applications from ministers, candidates, or students, for appointment as missionaries; and all communications addressed to the Board. To all these he shall reply promptly, and while not withholding words of good cheer and encouragement to struggling churches, shall not have power to commit the Board beyond its official acts.

3. He shall carefully file in a place for convenient reference, under the name of each assisted congregation or mission station, all official communications received; and in a book prepared for that purpose shall copy all letters sent officially in reply.

4. He shall give such advice and assistance to churches applying for aid, as may be needed to enable them to present their applications according to the rules of the Board, but shall not present any application to the Executive Committee or the Board until it shall be made in proper form.

5. He shall attend all meetings of the Board and of the Executive Committee. He shall report to said meetings all applications for aid—whether from the ordinary funds of the Board or from the Church Building Fund—which are in proper form and duly certified; all reports of the missions; and all other matters demanding attention.

6. He shall keep a fair record of the acts and proceedings of the Executive Committee, and shall report the same to the Board for final action.

7. He shall keep in a book provided for that purpose an exact register of the date, time and amount of every appropriation, whether for general mission work or from the Church Building Fund, whether made by the Executive Committee or the Board, and shall, immediately after adjournment, certify to the Treasurer all appropriations made by the Executive Committee.

8. He shall receive such money as may be paid at his office for the general mission work or the Church Building Fund, and give receipts therefor in the name of the Treasurer; and, without delay, shall pay over such moneys, with a memorandum of sources and objects to the Treasurer of the Board.

9. He shall, as frequently as possible, present the needs of the Board, to Churches, Classes, Conventions, and Synods.

10. Through the denominational organs and by means of printed circulars, he shall furnish information concerning the progress of the work.

11. As often as may be consistent with the other duties of his office, and especially when instructed by the Board or the Executive Committee, he shall visit and carefully inspect the Churches aided by the Board, and shall report the result of such visit and inspection.

12. He shall assist, as far as possible, the Woman's Executive Committee of Domestic Missions.

13. He shall keep a list of the several churches and parsonages which may be the property of the Board, or may be covered by mortgages held by the Board, together with the amounts of insurance effected on each building, and the dates of expiration of the several policies. Thirty days previous to the expiration of each policy, he shall call attention of Consistories to the matter.

14. He shall hold his office totally unincumbered with any other duties or responsibilities than those belonging to the Board.

IX. THE TREASURER.

1. The Treasurer shall hold in custody and keep in a fire-proof safe of an approved Safe Deposit Company, all securities which may be the property of the Board, or which may be held in Trust for the Church Building Fund, for the Permanent Fund,—or for other special purposes.

2. He shall receive all moneys contributed from all sources for the general work of the Board, or for the Church Building Fund, and shall deposit the same in an institution approved by the Board, the account to be kept in the name of the Corporation. He shall forward receipts for all money received, unless the Corresponding Secretary has given a receipt in his name. He shall also make detailed acknowledgments each month, in the "Sower and Mission Monthly," and "The Christian Intelligencer." He shall collect all interest on invested funds, and debts due the Board, and deposit as above.

3. He shall pay all authorized obligations of the Board, at maturity. He shall pay the salary of the Corresponding Secretary, and the necessary disbursements of Treasurer for clerk hire and the incidental expenses monthly. He shall pay the rent of the office for the use of the Board quarterly. All the payments provided for in this section, may be made without special orders from the Secretary, but the Treasurer must report such payments in detail, to the Executive Committee at the meeting next following such payment.

4. He shall forward specially designated gifts, only when directed by the Executive Committee or the Board, and on the presentation of an order certified by the proper Secretary.

5. He shall invest all moneys held for a Permanent Fund as he shall be directed by the Executive Committee. He shall also have charge of the seal of the Corporation.

6. He shall pay all sums appropriated by the Executive Committee on the order of the Corresponding Secretary, and all sums appropriated by the Board on the order of the Recording Secretary.

7. Payments shall invariably be made by check on the institution authorized as a place of deposit; and all checks shall be countersigned by the Corresponding Secretary, or in his absence, by an officer of the Board designated by the Executive Committee. No payments shall be made except as hereinbefore provided.

8. He shall borrow money only when authorized by the Executive Committee or the Board, and shall sign notes therefor as Treasurer, but no note shall constitute a valid obligation of the Board, unless also signed by either the President, or Vice-President, or Corresponding Secretary. All notes issued must be entered in a book of bills payable, and also in the cash book, and reported monthly to the Executive Committee. Every note when paid shall be cancelled in the presence of the Executive Committee.

9. He shall keep or cause to be kept such accounts as may be necessary to show the receipts, expenditures, and financial condition of the Board of Domestic Missions, and also of the Church Building Fund; which accounts shall be kept in separate ledgers. All his books shall be open at any time for examination by the Business Committee, and shall be submitted to said Committee for an annual audit at the close of the fiscal year.

10. He shall present a detailed statement of receipts, payments, and obligations, to the Executive Committee at their regular monthly meetings; a quarterly statement to the Board at its regular meetings; and an Annual Report with tabulated statements of receipts and payments, at a special meeting of the Board preceding the annual meeting of the General Synod, which report shall be transmitted to the General Synod.

X. MEETINGS OF THE BOARD.

1. Regular meetings of the Board shall be held as follows: on the second Monday after the adjournment of the General Synod: on the last

Mondays of October and January; and on the Monday after the meeting of the Executive Committee in April: all meetings to begin at 2 o'clock, P.M.

2. Special meetings may be called at any time by the President or Recording Secretary.

3. Members shall be notified of both regular and special meetings, and seven members regularly convened shall constitute a quorum.

4. The traveling expenses of members from a distance attending the meetings shall be paid out of the funds of the Board.

XI. TRANSACTION OF BUSINESS.

1. In the transaction of business, the Board and the Executive Committee shall be subject to the same Rules of Order of General Synod, so far as the same may be applicable.

2. The following shall be the order of business at each regular meeting of the Board:

I. Prayer.

II. Reading and approval of the Minutes.

III. Reports of Committees.

1. Executive.

2. Business.

3. Special.

IV. Treasurer's Report.

V. Unfinished Business.

VI. New Business.

VII. Prayer.

3. All meetings of the Board and of the Executive Committee shall be opened and closed with prayer.

4. At every regular meeting of the Board, the Executive Committee shall submit a detailed statement of proceedings for examination and approval.

5. The Board shall annually report to the General Synod.

XII. MISSIONS AND MISSIONARIES.

1. The work of the Board shall be conducted in harmony with the constitutional rights of ecclesiastical judicatories, and with Christian courtesy toward all evangelical denominations.

2. The Board shall retain the control and authority of the missions of the church. Any designation of ministers, missionaries, or superintendents of missions, must be confirmed by the Executive Committee, or by the Board.

3. The Board shall prepare blank forms for application for aid from the funds of the Board, and furnish the same to churches or mission stations desiring assistance.

4. Such application shall in every case be submitted to the Classis to which the church belongs, or within whose bounds the station is located; and if the Classis approve, the application shall be endorsed by their stated clerk, and forwarded to the Corresponding Secretary.

5. In the case of a new church or mission station, if Classis so authorize, application may be made directly to the Board by the Committee on Church Extension of the Classis.

6. All applications which are found to be in order shall be submitted to the Executive Committee, or the Board, who may appropriate the whole or any part of the aid solicited, or return the application with reasons for denial to the Classis endorsing the same.

7. All churches making application for aid in the settlement of a pastor, shall make such application on each separate effort toward the prosecution of a call.

8. In the appointment of missionaries, or the extension of aid to applicants—no appropriation shall be made in behalf of any person to

labor as a missionary, who is not, at the time of his appointment, a student, a candidate, or a minister of the Reformed Church in America.

9. When aid shall be granted to churches where ministrations are in the Dutch or German language, it shall be stipulated expressly, that at least one service on the Lord's Day shall be in the English language; unless in the judgment of the Executive Committee or the Board, the exigencies of the congregation will not permit such service.

10. It is inexpedient to make appropriations for a stated supply; and churches asking aid shall be encouraged to secure a settled ministry.

11. It is expressly stipulated that churches receiving aid from the Board accept the same with the condition that the Reformed Church in America has an equitable claim in their entire property; and on this account said property cannot be diverted from denominational purposes. This stipulation shall be printed on all applications for aid, and on all receipts given for moneys received from or through the Board of Domestic Missions as grants in aid either for the support of a pastor, or for the purpose of aiding the church in any other way.

XIII. THE CHURCH BUILDING FUND.

1. To the Church Building Fund shall be credited all moneys contributed from all sources to the treasury of the Board for the purpose of assisting churches in the erection, or enlargement of their church buildings or parsonages.

2. The Board shall furnish blank forms for application for aid from the Church Building Fund. Applications shall be made by the Consistory, approved by Classis, certified by the stated clerk, presented to the Executive Committee or the Board, and action taken thereon in the same manner as applications for aid from the general funds of the Board, and as provided in the preceding article.

3. Before any appropriation for aid from the Church Building Fund shall be paid by the Treasurer, the Consistory of the church receiving such aid shall transfer to the Board of Domestic Missions of the Reformed Church in America, by good and sufficient deed, the site whereon the church building is to be erected, or shall execute a bond for the full amount of the grant, secured by a first mortgage on their church and its site, according to a form approved by the Board; and in case of the execution of a bond, the Board may remit interest thereupon, on the condition that an annual collection be taken for the Fund. Such bonds bearing no interest shall rest as an obligation on the congregation, if possible to be discharged in due time.

4. These rules shall also apply to funds appropriated for the erection of parsonages.

5. No church, receiving aid from the Church Building Fund, shall make application for additional assistance to any of our Reformed Churches, without the sanction of the Executive Committee or the Board.

6. Contributions sent directly to churches, without express authority of the Board, shall not be acknowledged among the receipts of the Board.

XIV. AMENDMENTS.

Amendments to these By-Laws may be made at any regular meeting of the Board, by a two-thirds vote of all the members present, provided that notice of such amendment shall be given in writing at a previous meeting, and provided that absent members be notified that changes are proposed; and provided further that no amendments shall be made which conflict with the acts and proceedings of the General Synod of the Reformed Church in America, without first obtaining the consent of that body.

RESOLUTIONS.

Resolved, "That we direct the Board to accept for each of the six Western Classes its Chairman of its Committee on Church Extension, as

a corresponding member of it, *ex officio*, to be a medium of correspondence between the Board and the churches of his own Classis." 1887, 347.

In order "that the Missionary Agent of Classis may henceforth have a position of greater dignity and effectiveness in the Church, it was

"*Resolved*, That the Missionary Agents of the Classes be nominated by the Classes, and confirmed by General Synod." 1888, 597.

1. *Resolved*, That a Committee of three be appointed by the General Synod, to confer with the Board's Committee, for the purpose of determining the questions and relations involved in these appointments of Missionary Superintendents for the East and the West, and to define the sphere and functions of such Superintendents, that harmony may be secured and efficient work may be rendered the Church through its Synodical and Classical agencies for Home work.

2. *Resolved*, That meanwhile the Board be granted discretionary power to appoint a Missionary Superintendent for the Particular Synod of New York for one year. 1889, 819.

Resolved, That the Board have the endorsement of Synod in appropriating so much of its funds as it may deem proper for the purpose of defending the interests of the Church in the attempt to recover property at Constantine; and further, that discretionary power be granted them in regard to any other similar case that may arise. 1889, 819.

4. That the Board be requested to devise a suitable plan or method by which the Church Building Fund may become what it should be—a fountain of supply to *all* the churches and missions requiring aid from this source and a fountain of *immediate* supply; and that with a view to preparing such plan we would recommend a comparison of the methods of other churches in this matter. 1889, 820-1.

In 1890 Rev. Dr. West died, having been Corresponding Sec., 1868-88, and Hon. Sec., '88-'90. Rev. R. H. Joldersma had been appointed Superintendent of Western Missions, Ap. 1st, 1889; 19 student missionaries had been employed the preceding summer. Rev. H. E. Nies, of Paterson, had been employed as missionary among the arriving Dutch immigrants; 1890, 88-92. Success of the Missionary Superintendent, 1891, 318-323. In 1893 the receipts reached \$88,172. An understanding had been reached with the Congregational and Presbyterian Churches not to encroach on each other's work. The names of Classical Missionaries reported for confirmation, to Synod, 1893, 795-9.—There have been 48 new churches organized during the past five years; 31 church buildings erected; and 22 parsonages built; a great immigration expected from Holland; 1894, 112-115.

Two hundred and two churches assisted by the Board; work to be begun among the Indians of Oklahoma; the services of Rev. Frank W. Wright, an Indian evangelist, secured; 1895, 116-121. More old churches, in the East, seeking aid, on account of changing environment. The Indian work progressing. Plan of co-operation in Domestic Mission Work; see Alliance of Reformed Churches, 1895-6. Suggested that the Board should introduce, as far as may be, the principle and policy, of local or classical support of new missionary enterprises; 1897, 666-8; also it was determined to employ a Field Secretary to visit churches and individuals in the interest of this work; the plan commended to the Board; Rev. Dr. Wm. W. Clark appointed; 1897, 670-1.

In 1899, the receipts \$83,870; a noble gift of \$10,000 from Ralph Voorhees and wife. The Board united with other similar Boards, in petitioning Congress against sectarian appropriations; against aid for distinctively Roman Catholic missions among the Indians; and against seating the Mormon Roberts in Congress; 1899, 445-450.—Propriety of a Field Secretary for the West, suggested; 1900, 757-765.

The following amendments are offered to the "Policy of the Board":

ARTICLE VIII. THE CLASSICAL MISSIONARY.

§ 1. To read: It shall be the Policy of the Board, on request of any Classis, to appoint a Classical Missionary to serve within its bounds; provided that the exigencies of the work will warrant such an appointment.

§ 2. To read: The Classical Missionary shall be nominated by the Classis within whose bounds he is to serve; and unless sufficient reasons shall be given to the contrary, such nominee shall be appointed and commissioned by the Board.

§ 3. To read: For the sake of economy in men and means, it may be necessary to appoint one Classical Missionary for two or more Classes, but in all cases the Board, shall endeavor to secure a Missionary who will be acceptable to the Classes within whose bounds he is to labor.

§ 4 and 5 unchanged.

§ 6. He shall be expected to preach every Sunday in the year (except four vacation Sundays), and shall divide his time among the several churches of the field, as he may be directed by the Classical Committee on Church Extension and the Board.

§ 7. Unchanged.

§ 8. Unchanged.

§ 9. To read: It is expected that he shall be a member of the Classis, or one of the Classes within whose bounds he is to labor; and he shall make an annual report to the Classis according to the form of Consistorial report, for each church to which he may have ministered. 1897, 669.

(See Report of Board, 1897, pp. 24-27.)

The overture from the Board of Domestic Missions, asking for permission to amend the charter of the Board, reads as follows:

Resolved, That the Board memorialize the General Synod, asking for permission to take steps legally to amend the charter of the Board, so as to permit our missionaries to engage in evangelistic work, which may not immediately eventuate in the founding of new churches of our denomination.

In examining the charter your committee find that at present the Board is hampered in its work, because debarred from using any of the funds except for work which may already be known as denominational. And there can be no general complaint against this provision; but there are times when pioneer or preparatory work becomes necessary, as, for example, the educational work among the freedmen of the South. At present the Board is prevented from entering upon such an undertaking because the charter expressly states that its funds shall be used for "aiding weak and founding new churches." Such work as mentioned above would, of course, eventually result in the founding of new churches, but being educational only at the outset, it falls outside of the privileges of the charter. Your committee, having the utmost confidence in the administration of the Board, and believing that a little more liberty is desirable and may properly be allowed would, therefore, recommend the adoption of the following:

Resolved, That permission be granted the Board to take steps legally to amend its charter, so as to allow our missionaries to engage in evangelistic work which may not immediately eventuate in the founding of new churches. 1899, 451.

In 1900, the Committee on the State of the Church said:

In the field of Domestic Missions, the different Classes at the beginning of the century would raise from ten to twenty-five pounds each to assist our own feeble churches, and lay the money on the table of Synod. In 1820 the total income for this purpose was only

about \$400. In 1831 the Board of Domestic Missions was organized, and in 1850 the offerings for its work were about \$6,000. 1900, 814.

A new impulse was given to the Department of Domestic Missions by the great immigration of Hollanders to the West, begun in 1846. In 1849, the growth of the work demanded a permanent Corresponding Secretary. In 1859, the receipts for this work were \$17,000; in 1878, \$27,000. In 1897 the work demanded further enlargement, and a Field Secretary was engaged. In 1900 the offerings for Domestic Missions were about \$75,000, and the legacies for the same cause were \$12,623. The total of receipts for the year were over \$90,000. This is the only agency we have for the extension of our Denomination on this continent. Fully two-thirds of our churches have been aided in their early history by this Board. Not many new churches or missions are organized that do not at first seek assistance. It is the staff on which not a few of our older rural churches, temporarily weak, are leaning. It is the pioneer of aggressive work in new fields—such work as is done by the Classical missionary, whose duty is caring for vacant mission churches, and watching for and seizing opportunities to plant new missions in the bounds of his Classis.

In fifty years we have gained the Particular Synod of Chicago, which includes the churches in Illinois, Ohio, Michigan, Wisconsin, Indiana, Iowa, Minnesota, the two Dakotas, Kansas, Nebraska and Montana. This has been accomplished through the instrumentality of the Domestic Board. There has also been growth in the East under its fostering care.

The Board has now under its care 227 churches and missions, and helps pay the salaries of 160 pastors and missionaries who have charge of these churches and missions. These pastors minister in the Gospel to 9,650 families, 15,090 church members, and 19,261 Sunday school children. These services are maintained in three languages, viz., English, Dutch and German, according to the field.

The Church Building Fund, organized in 1854, had receipts in 1900 of about \$7,000. We have no other agency for the erection of churches on new fields except the Building Fund managed by this Board. During the past half century, nine new Classes have been organized in the West, and nine in the East, notwithstanding certain consolidations of several Classes. 1900, 819, 820.

For the more adequate representation of the church as a whole and of the Western portion in particular, your Committee recommend that Synod enlarge the present membership of each of the Boards of Missions by three, and that one member each year shall be elected from the Particular Synod of Chicago. 1900, 839.

The Board 50 years old; duty of evangelizing the foreigners of our land; 50 years since the more recent great Holland immigration began; churches have increased from 296 to 650; and communicants, from 34, 568, to 110,000; the institutions from one college and one seminary, to many, not only in our own land, but in India, China and Japan; 1901, 1101-1110.

In 1902, receipts \$95,243; an Indian elder, a delegate to General Synod; work among the Kentucky mountaineers generously sustained; importance of systematic instruction in missions, emphasized; churches urged to open their pulpits to the Field Secretary; 1902, 104-7.—A sum only just short of \$100,000 raised for Domestic Missions; prospect of a Classis soon, in Oklahoma; duty of evangelizing the immigrants, work progressing among colored people in South Carolina; 1903, 370-4; 1904, 716-720.

In 1905 the Board is aiding 245 churches and missions; 9 new churches have been organized; 6 new stations opened; 6 churches

now in Oklahoma; Rev. W. C. Roe made Missionary Superintendent, there; and Rev. Frank H. Wright, evangelist. Receipts \$98,000.—1905, 112-116.

For churches organized, mostly thro' this Board, from 1831, see chronological list in Manual of 1902, pages 1077-1082. The reports on Domestic Missions, until 1854, will be found under Art. 18, of Mints. of Gen. Synod; after 1854, in Art. 8. See Women's Executive Com. of Bd. of Dom. Missions; Student Missionaries; and also for the Board's more general work, see Manual, 221-5.

Funds held by the Board of Domestic Missions, 1905.

"GRAHAM MEMORIAL FUND."

THE CORNELIA GRAHAM LEGACY "is to be a perpetual fund for spreading the Gospel; the principal is to be invested, and the income is to be applied solely to Missionary purposes in the Western States and Territories of the United States." Invested in bonds secured by mortgage..... 12,500 00
On deposit in United States Trust Company..... 1,712 50

Total on hand, April 30, 1905..... \$14,212 50

"MILLEDOLLAR MEMORIAL FUND."

THE CORNELIA GRAHAM LEGACY "is to be a perpetual fund for spreading the Gospel; the principal is to be invested, and the income is to be applied solely to Missionary purposes in the Western States and Territories of the United States." Invested in bonds secured by mortgage..... 12,500 00
On deposit in United States Trust Company..... 1,712 50

Total on hand, April 30, 1905..... \$14,212 50

"KATHARINE B. BROWNLEE MEMORIAL."

On deposit in United States Trust Company, April 30, 1905 \$2,000 00

"THE GARRETT J. BLAUVELT LEGACY."

"Income shall be applied to the work of the Board of Domestic Missions." On deposit in United States Trust Company, April 30, 1905 \$1,000 00

"FLORENCE LINDSLEY MEMORIAL."

On deposit in United States Trust Company, April 30, 1905 \$1,000 00

"ANN R. COOK MEMORIAL."

On deposit in United States Trust Company, April 30, 1905 \$1,000 00

"JOSIAH SCHENCK LEGACY."

"The income only to be used." On deposit in United States Trust Company, April 30, 1905 \$3,537 15

"ANDREW J. SCHAEFER LEGACY."

"The income only to be used by the Board." On deposit in United States Trust Company, April 30, 1905 \$150 00

"THE CONTINGENT FUND."

Amount set apart as a Contingent Fund.

On deposit in Union Trust Company, April 30, 1905..... \$20,000 00
See Report of Board of Domestic Missions, 1905, 27.

BEQUESTS

RECOMMENDED BY GENERAL SYNOD.

The General Synod recommended (See Minutes of June, 1884, p. 268) that the following forms should be used in preparing a Will where a Bequest is to be made to either or both departments of the Board.

If for the MISSIONARY DEPARTMENT.

I give unto the Board of Domestic Missions of the Reformed Church in America, Dollars, to be applied to the maintenance and support of Domestic Missions of said Church.

If for the CHURCH BUILDING FUND.

I give unto the Board of Domestic Missions of the Reformed Church in America, for the Benefit of the Church Building Fund, Dollars, to be applied for the erection of Church Buildings for said Church.

In making bequests to

THE WOMEN'S EXECUTIVE COMMITTEE,

say—

I give unto the Board of Domestic Missions of the Reformed Church in America, Dollars, to be applied to Domestic Missions by the Women's Executive Committee connected with said Board.

See Report of Bd. Dom. Miss. 1903, 38.

DONALD MEMORIAL. A Scholarship of \$2,000 for the Arcot Seminary, held by General Synod. Report of Foreign Bd. 1888, 103.

DOREMUS, THOS. C. Communication from, in reference to Scudder Monument; 1863, 250.

DOREMUS, MRS. THOS. C. Founder of the "Woman's Union Missionary Society," 1860, the first of the Woman's Missionary Societies in America. Most zealous advocate for Missions, and the fostering mother of missionaries on their departure from, and return to, America. See sketch of her life in Missionary Link, March, 1877.

DORT, (OR DORDRECHT), SYNOD OF. The Great Synod held in Holland, 1618-19, to consider certain religious issues. Representatives were present from almost every Reformed Church in Europe. The Arminians were cited to appear and defend themselves. Political issues were involved. The Arminians were finally excluded from their churches for teaching contrary to their subscriptions. This Synod also finally fixed the Doctrinal Standards of the Church of Holland, viz., the Belgic Confession, the Heidelberg Catechism, and the Liturgy, adding also the Canons of this Synod of Dort. The Rules of Church Government were now also finally revised. See Constitution of 1874, Arts. 6, 12, 24.

Folio histories of the Synod of Dort were quickly issued in both Latin and Dutch. 1620, 1621. An abridged history in English, was published by Rev. Thos. Scott, the Commentator, in 1818; and this was reprinted in Utica, N. Y. in 1831. A second edition was published by the Presbyterian Board, Philadelphia, 1841, with an Introductory Essay, by Rev. Dr. Samuel Miller, Professor in Princeton Seminary.

DORT AND WESTMINSTER. Notes on, by Prof. David D. Demarest, D.D., 1890.

DOSKER, HENRY E. (Rev. Dr.). A delegate to the Christian Reformed Church in Holland, which met at Assen, 1888, 613; elected Professor of Historical Theology in the Western Seminary; salary, \$1,200, but Synod not responsible for said salary until an endow-

ment of \$30,000 is secured; nor shall he enter on his work until \$1,200 have been secured by reliable pledges for the period of five years; 1894, 74; his installation reported, 1895, 63; he is authorized to seek an endowment for his Chair, 1895, 64, 72; his certificate of dismission from the Classis of Holland to the Synod, 1895, 82, 83; requests an increase of salary; no funds for it, 1897, 606; resigns his Professorship, 1903, 318, 332.

DOUGLASS MEMORIAL, THE. See Report of Bd. For. Miss. 1905, 4.

DRUNKENNESS. According to the Constitution of 1619, Art. 80, "habitual drunkenness" deserves suspension; in the revisions, it is made simply "drunkenness." 1833, 102; 1874, 91. See Innkeepers; Intemperance; Temperance.

DRURY, JOHN B. (Rev. Dr.). Elected Vedder Lecturer, 1881, 762; Lecture in 1883, on "Truths and Untruths of Evolution"; Lecturer in Summer School of American Institute of Christian Philosophy, 1885; President of General Synod, 1886; Editor of Christian Intelligencer, 1887 to present time, (1906).

DUBBINK, GERRIT H. (Rev.). Elected Prof. of Didactic and Polemic Theology in Western Theolog. Seminary; 1904, 664.

DUBOIS, ANSON, (Rev. Dr.). President of General Synod, 1865.

DUBOIS, HASBROUCK, (Rev. Dr.) Bequeaths \$950 to General Educational Fund; 1903.

DUCLOS, R. P. (Rev. Dr.). Delegate from French Evangelical Church of Canada; 1875, 252.

DUMONT, A. HENRY, (Rev.). With the resignation of Rev. J. F. Schermerhorn as General Agent to collect funds, Rev. A. H. Dumont was elected General Agent, with a salary of \$1,250; 1832, 85. During the following year, he raised \$5,201, for Domestic Missionary operations; \$1,475, for Educational purposes; \$393 had also been received since the closing of the Treasurer's accounts, making \$7,074 in all. The receipts were \$400 less than in the preceding year, owing to the prevalence of the cholera. The propriety of the Agency is then discussed, and it was discontinued; 1833, 222-7.

DUPLICATE BOOKS IN LIBRARY. The Faculty is authorized to exchange duplicates in the Library, where it can be done to advantage, 1869, 546-7, 645; this power given to the Faculty, and the Committee of Co-operation, Drs. Chambers, Hartraut and Corwin; 1875, 320.

DURYEA, JOSEPH T. Procures the services of Prof. Peabody to teach elocution in New Brunswick Seminary. Thanks of Synod. 1866, 10, 11.

DURYEE, CATHARINE ADALINE, (Miss). Bequeaths \$300 toward Library of Western Seminary. 1902, 59. Made the nucleus of a Permanent Library Fund.

DURYEE, CHARLOTTE, (Mrs.). Foreign Corresponding Secretary of the Woman's Board of Foreign Missions, 1877-85. Founder of the Bible School at Amoy, called after her name, 1884. Here women of the churches of the Amoy Mission are taught to read the Bible in Romanized colloquial, and some of them become "Bible Women."

DURYEE, ELIZABETH R. (Miss). Bequeaths \$5,000 to Bd. of Education. 1875, 316.

DURYEE, MARGARET E. (Miss). Gives 5,000 for Scholarships to Bd. of Education, 1876.

DURYEE, WM. R. (Rev. Dr.). President of General Synod, 1883.

DUSENBERRY, CHS. Gives Scholarship of \$2,500 to Bd. of Education, 1865.

DUTCH. A word which came to be accidentally used in the Name of the Church. See Title of the Church.

DUTCH CHURCH. Same as Dutch Reformed Church; Reformed Protestant Dutch Church; Reformed Church in America. The latter has been the official and legal title since 1867. See Title of the Church.

DUTCH HYMNS. Constitution of 1619, Art. 69; of 1792, Art. 65. Reference to, 1790, 212. See Psalms and Hymns; Hymnology; Metrical Versions of the Psalms.

DUTCH LANGUAGE AND PREACHING. The Dutch language was used in the Dutch churches almost entirely from 1628-1763, although not a few of the Dutch ministers also preached occasionally in French and English. Between 1763-1820 Dutch and English were both used, but the English rapidly gained ground. With the recent large immigration of Hollanders to Michigan and the West, beginning in 1847, the Dutch language has again come into use in those Hollandish churches. The Doctrines, Liturgy and Rules of Church Government were translated into English, by order of Synod, 1788-1792. See Constitution. See also "Ecclesiastical Records of State of New York," Vol. VI., for the documents connected with the change of language, in the Collegiate Church of New York; also Gunn's Life of Dr. Livingston; Corwin's Manual; Article "Laidlie"; and Mints. Gen. Syn. 1812, 410-414; and "Minutes; Translation of Dutch Minutes."

DWIGHT, MAURICE W. (Rev. Dr.). President of General Synod, 1844; his widow presents 80 volumes to the Theological Seminary, 1865, 548.

EADIE, JOHN, (Rev. Dr.) Prof. of Bib. Lit. and Exeget. Theology in the University of Edinburg, delegate from United Presbyt. Ch. of Scotland, 1873, 668.

EARNEST OF THE SPIRIT. Heid. Cat., Quest. 49; Canons, v. 10. See Witness of the Spirit.

EARNEST WORKER. A paper of Presbyt. Ch., South; to be merged with "Sower and Gospel Field," and published simultaneously at New York and Richmond, 1875, 353.

EASTER. To be observed; Constitution of 1619, Art. 67; Lord's Supper to be administered on, if possible, Art. 63; (in America,) its observance optional, Constit. of 1792, Art. 67. No reference to it in the Constitutions of 1833 and 1874.

EAST INDIES. See Abeel, David; Borneo Mission; Classis of Amsterdam seeks aid for missions there, 1904, 742-3.

EBAUGH, JOHN S. Lawsuits of; 1852, 262, 284; '53, 354-7; '54, 395, 449. See general account of in Manual of 1802, 449, 1003.

EBENEZER FUND, HOPE COLLEGE. Amount, \$36,000. 1879, 337.

ECCLESIASTICAL ASSEMBLIES. Belg. Conf., Arts. 30-32. Constit. of 1874, Arts. 35-41. (Compare Constit. of 1619, Arts. 29-36; of 1792, Art. 31; of 1833, Arts. 36-48). Arts. 44-48 of Constit. of 1833, relating to trials, are transferred, in Constit. of 1874, to that part of the Constit. which deals distinctively with offences; Arts. 117-120. See Consistory; Classis; Particular Synod; General Synod. [The earlier American Ecc. Bodies, except Consistories, were somewhat outside this classification of Church Government, by force of circumstances. See Cœtus; General Body; Particular Bodies. The irregularity of these Bodies, in reference to the System of Church Government of the Reformed Church, is ably and elaborately argued in the Leydt and Ritzema pamphlets, printed in full in Vol. VI. of Ecclesiastical Records of New York. See titles to these pamphlets, under names of Leydt and Ritzema, in Corwin's Manual, 4th ed., 1902.]

ECCLESIASTICAL BODIES. 1771, p. 9, Art. 3. See above.

ECCLESIASTICAL BUSINESS. Efforts have often been made to prevent Ecclesiastical Assemblies from expressing their opinion on important moral issues, because these also had a political character; but Synods and Classes in America have always largely outvoted any such restrictions, and expressed themselves decidedly on all questions involving moral issues. The Constitution of 1792, Art. 59, expressed itself decidedly on the non-recognition of slavery in all church relations; the Synod, on the justice of the Revolution, and the War for the Union; on International Arbitration; and very frequently on the evils of the saloon, and the necessity of righteousness in all civic affairs. These are not outside of Ecclesiastical matters. See Constitution of 1874, Art. 36; (of 1833, Art. 37; of 1792, Art. 31; of 1619, Art. 30.)

ECCLESIASTICAL HISTORY. Chair of; see Van Harlingen. This Chair generally combined with Church Government and Pastoral Duties, and sometimes with Biblical Lit. See Professorships.

ECCLESIASTICAL MUSIC. See Music.

ECCLESIASTICAL PEACE CONFERENCE. Requests \$50 as proportion of R. C. A. in their work; Contingent Fund too low to grant it. 1895, 15, 54.

ECCLESIASTICAL REGULATIONS. The R. C. A. in 1771, in adopting the Articles of Union, says: "We abide in *all things* by the Constitution of the Netherland Reformed Church, as established by "THE ECCLESIASTICAL REGULATIONS" of the Synod of Dort, 1618-19."—1771, 9, Art. 1. See 1885, 704; 1902, 122-4.

ECCLESIASTICAL STANDING OF PROFESSORS. Constitution of 1874, Art. 25; proposed amendments to allow Professors to be members of General Synod, 1892, 508, 568; 1893, 710, 771-3; 1894, 78; rejected, 1895, 132, 136.—See also Constit. of 1833, Art. 28; proposed amendment, as above, 1865, 549, 615; rejected, 1866, 86.—Under Constit. of 1792, Art. 20, they had a right to a seat in Ecclesiastical Assemblies; but in 1819, p. 39, it was determined that Professors should no longer hold any pastoral charge; and this was developed into their exclusion from membership in Ecclesiastical Bodies in 1833, Art. 28. See Professors.

ECCLESIASTICAL YEAR. This ends April 30th, when accounts of the Boards' close.

ECCLESIASTICS. One of the topics under "Practical Theology," referring to Administration of Discipline, and to the Pastor in his ecclesiastical relations. 1888, 544.

ECUMENICAL COUNCIL, Romish; See Pius IX.

ECUMENICAL MISSIONARY CONFERENCES. Four of these have been held in England—the first, in 1854, of a private character and limited in attendance; the second, in 1860, at Liverpool, of wider scope and influence; the third, in 1878, at Mildmay Park, London, in session four days, attended by delegates from most of the British societies and a few representatives from America and the Continent; the fourth, 1888, at Exeter Hall, London, in session ten days, to which 141 different foreign missionary organizations, substantially representing Protestant Christendom, sent 1,500 delegates. About 190 delegates represented more than sixty foreign missionary boards of the United States and Canada. Conferences of great numbers and importance have also been held by the laborers on mission ground in India and China and Japan.

Such was the weight of the great gathering at Exeter Hall, and such the impression of its value, that without formal action it was substantially agreed that a similar conference, of still wider representative character, if possible, should be held within the next ten or fifteen years, and that it would be eminently appropriate if it were to be convened somewhere on this side of the Atlantic.

The happy experience of the great conference of 1888 suggested a closer union of the several foreign missionary boards of the United States and Canada, and five years since the officers of all the Protestant societies of America were invited to meet in the rooms of the Foreign Mission Board of the Presbyterian Church in the city of New York. A large number of the societies invited were represented, and the sessions were of very great interest and value to all who were present. A similar gathering has been convened each year since, the range of discussion gradually widening, the length of the sessions increasing and the reports, published in pamphlet form from year to year, being widely diffused on mission fields as well as at home.

In 1894 preliminary action was taken by this body looking toward another general conference of the Protestant foreign missionary societies of the world, to be held in this country, and a wide correspondence was had to ascertain the feeling of the mission boards in the different Protestant countries of the world. As a result, at the last meeting of this American conference, in January, 1897, it was decided that an ecumenical conference on foreign missions should be convened in the city of New York in the year 1900, and a committee was appointed with power to make arrangements for such a conference, with power to add to their own numbers as might be requisite, and to take all needful steps to make the plans effective. This committee consists of the following gentlemen: the Revs. F. F. Ellinwood, D.D.; A. B. Leonard, D.D.; Henry N. Cobb, D.D.; A. J. Palmer, all of New York City, and the Rev. S. W. Duncan, D.D., and the Rev. Judson Smith, D.D. (chairman), of Boston. And they are already entering actively upon the steps which are needful to carry out the plan in view to provide for the conference which it has been decided to convene.

The aim of this conference is to be substantially the same as that of the great gathering of 1888. It is intended to be devoted exclusively to foreign missions and subjects vitally related thereto. Its proceedings will constitute a record of the progress and results of the foreign missionary enterprise of modern times, brought up to the close of the nineteenth century, and will be one of the most convincing demonstrations of the truth and universality of the Christian faith which the world has yet seen. Information will be gathered from all the fields occupied by the several boards represented, missionary methods in all their phases and applications will be freely and openly discussed, experience in the management of missionary societies and in the conduct of missionary enterprises at home and abroad will be collected and made available for the wiser conduct of these enterprises in the future, and the increasing part in this great work taken by the women of our churches and by the Christian young people of the times will receive full recognition. A study of the bearing of foreign missions upon the development of Christ's kingdom in the world, upon the civilization of the times, and its contributions to literature and science and the philosophy of religions will constitute no small part of the value of this gathering. If the plans which are in mind for the conference are carried out, when this body convenes it will be the most truly ecumenical gathering of Christendom which has been realized in the whole history of the church, and will be in itself an object lesson and eloquent suggestion of the essential unity of the Christian world and of the human race.

The co-operation of many men and women throughout the country, and especially in the city of New York, will be indispensable to the execution of the plan and the success of the effort. The committee in charge bespeak the considerate attention and generous support of the whole Christian public, and especially of those who through the various denominational organizations are connected with this great enterprise of winning the world to Jesus Christ.—From *Ch. Intelligencer*, Sept. 8, 1897, copied from *The Congregationalist*.

4. That the General Synod has heard with satisfaction of the proposed Ecumenical Conference on Foreign Missions, to be held in the City of New York, in the month of April, 1900. Coming, as it will, at the close of the nineteenth and the opening of the twentieth century, it should furnish occasion for devout thanksgiving for past achievement under the guidance of the Divine Spirit, while summoning all the churches to mightier efforts, larger sacrifices, and greater conquests for Christ in time to come. The Synod, therefore, expresses its hearty approval of the action of the Board of Foreign Missions in uniting with kindred societies in the undertaking and invites for it the support and co-operation of our Church therein. 1898, 120, 122.

The Ecumenical Conference on Foreign Missions, to be held in New York City, April 21st to May 1st, 1900. A pamphlet of fifteen pages sets forth the aim and scope of this gathering, which will undoubtedly be the greatest of the kind ever held. Our Church is expected to take a leading part in this convention. 1899, 441.

7. That this church join her sister churches in making the Ecumenical Conference of 1900 worthy of the great cause for which it is called, and instruct the Board to take such action as it deems necessary to this end. 1899, 443.

Reference to the great success and expected results of the Ecumenical Miss. Conf. of 1900, brought before Synod by the delegate of the Western Section of the Alliance of Refd. Chs., 1901, 1126. See Alliance, etc.; also the two vols. giving an account of this Ecumenical Miss. Conference.

EDEN, WIS. Church property at, conveyed to General Synod, by Jerome A. Davenport and wife; 1864, 399, 483.

EDICT OF NANTZ. 210th anniversary of the Revocation of, to be celebrated in Oct., 1895, 147.

EDIFICATION. A minister is bound, by his call, to do whatever is necessary for the edification of his people; Constitution of 1874, Art. 53; (of 1833, Art. 60; of 1792, Art. 36;) Classical Visitors were to inquire whether the congregation, and especially the youth, are edified, 1619, Art. 44; the Lord's Supper is to be administered in the way most conducive to edification, Constit. of 1874, Art. 77; (of 1833, Art. 88; of 1619, Art. 62); discipline is to be exercised for the general edification of the church, and the benefit of the offender; Constit. of 1874, 82; (of 1833, 91; of 1619, 71).

EDUCATION, ACADEMIES AND COLLEGES. Article VI. in Minutes of General Synod, since 1886.

EDUCATION, BOARD OF. See Constit. of 1619, Art. 21. No direct reference to Educational Funds in the Constitutions of 1792, 1833 or 1874.

An Educational Society was organized independently, in the year 1828, for the purpose of assisting needy students in their preparation for the ministry. In the last century, and early part of this, a fee of £15 had been exacted from each church calling and settling a licentiate, and a fee of £5, generally from each student, on receiving his license to preach. From these moneys indigent students were sometimes assisted or the professorial fee for a diploma was paid, if the student was unable to meet the expense himself. When a fund for the support of a professorship began to be raised it was also stipulated that needy students should be assisted from the same. 1807, 363, 365.

In 1812 it was ordered that collections should be taken up in the churches for this object. A committee was also appointed at the same Synod to confer with the trustees of Queen's College concerning the provision of a fund to meet the necessities of the students, while the Board of Superintendents were also permitted to draw from the treasurer of the Synod such amounts as they deemed proper, for this purpose. 1812, 429, 430, 432-3. The copyright of the Psalm and hymn book was also secured to the Synod for the benefit of students, the publishers being requested to

pay the Synod six cents for each copy sold. But in five years this only amounted to \$240. With the first installments of the Van Bunschooten bequest, in 1814, some additional help was obtained. In 1815 Miss Rebecca Knox, of Philadelphia (a member of Dr. Broadhead's church), left \$2,000, for the support of students, but which did not become immediately available. Cent societies, established in many congregations, also brought in means to some extent. From all these sources the Board of Superintendents distributed \$200 in the year 1814, spending in addition \$120 for the purchase of Hebrew Bibles. An increasing amount was appropriated each year, until 1819, when they distributed the sum of \$1,315; but the amount distributed did not reach as high a figure as this again till 1828, the same year in which the Educational Society was organized. The Classis of Albany had prepared a plan of a "Classical Education Society" in 1826.

On the seventh day of May, 1828, a number of ministers and friends met in the lecture room of the Collegiate Church, in the city of New York, to consider the propriety of organizing a Board of Education. Dr. Milledoler was called to the chair, and opened the meeting with prayer. The circular which called the meeting showed that, at a free conversation on the general interests of the Church, held in the preceding November, between Rev. Messrs. Milledoler, Knox, Kuypers, Brownlee, Ludlow, P. Labagh, Schermerhorn, and De Witt, it was ascertained that a general desire existed for more efficient action in the missionary and educational interests of the church. Hence this meeting at the call of the committee, to organize a Board of Education. A constitution was at once adopted containing twelve articles, stating the objects of the Board, the terms of annual and life memberships, the manner of government, through the necessary officers and an executive committee, and the manner of receiving beneficiaries. Any donation of \$1,500 or more, for the founding of a scholarship, was to be distinguished by the name of the donor. Col. Henry Rutgers was elected the first president. An address was at once prepared by a committee, consisting of Drs. Mathews, Brownlee, and De Witt, and distributed to the churches. The amount granted to a beneficiary was then limited to \$90 per annum. They designed rather to aid a student than to sustain him fully. 1828, 131; '29, 202-4, 207; '30, 234, 298; '31, 368, 376, 378. Auxiliary societies existed in certain of the Classes, and in single churches; 1826, 52; '27, 45; '28, 102, 131; '40, 391; '42, 113, 126. During its first year the Board and its auxiliaries assisted about twenty students. In 1831 this Education Society, which had been organized by individual, not ecclesiastical action, requested the General Synod to take charge of it as its own Board. This was proposed, partly, because donations began to be left to it, while it was not formally connected with the Synod, and partly to increase still further the confidence of the churches. The old officers were reappointed by the Synod as its officers, and a committee was appointed to remodel it. A new Board was accordingly constituted in 1832, and the funds of the old Board turned over to the care of the General Synod. 1832, 60, 71-73, 75; '34, 320; '35, 344-6, 352, 422-3.

The organization of this Board was the beginning of a new life for the educational interests of the church. A number of scholarships were soon founded by individuals. Many of these were allowed to accumulate for a time, if not sufficient, at first, to meet the due appropriations to the students.

The funds in aid of students preparing for the ministry are held by different corporations. At first such funds were given in trust to Rutgers College, and to these additions have been made until they now amount to \$55,226. After the General Synod was incorporated in 1819, Scholarship Funds for the same purpose were entrusted to its care, and these now amount to \$173,390. After the Board of Education was incorporated in 1869, similar funds began to be left also to its care, and these now

amount, with some recent gifts, to \$123,129, making a total of about \$351,519. The interest of this sum, with the average addition of about \$7,000, annually received by collections in the churches or by individual gifts for the Board of Education, is devoted to the assistance of the students, whether in College or Seminary, preparing for the ministry. A considerable portion of this amount goes for instruction in the West. In 1850 the amount distributed was only about \$5,000. The amount now distributed is from three to four times as much, depending on the rate of interest and the amount of annual offerings. The total number of students enrolled as beneficiaries of the Board since its organization is about 1,000. See Beneficiaries.

The following is a list of scholarships as at present constituted:

ENDOWED SCHOLARSHIPS HELD BY RUTGERS COLLEGE FOR STUDENTS IN SAID COLLEGE OR IN NEW BRUNSWICK THEOLOGICAL SEMINARY, 1905:

The Van Bunschooten Fund..... \$19,613 57

The income of this Fund to be used for students, both in College and Seminary, studying for the ministry. Beneficiaries to be nominated by the General Synod and confirmed by the Trustees of the College.

The Rebecca Knox Fund..... 2,000 00

The income from this fund to be used for the support of one student in the Theological Seminary. Beneficiaries to be nominated by the General Synod and confirmed by the Trustees of the College.

The Smock Fund..... 500 00

The Mandeville Fund..... 4,000 00

The Voorhees Residuary Legacy Fund..... 24,613 27

The Brownlee Memorial Fund..... 2,000 00

The income from these four Funds to be used, during the college course only, for students studying for the ministry. Appointments to be made by the Trustees.

The Hedges Scholarship Fund..... 2,500 00

The income from this Fund to be used to "establish a Scholarship for the benefit of the Christian ministry."

Total held by Trustees of Rutgers College..... \$55,226 84

ENDOWED SCHOLARSHIPS HELD BY THE GENERAL SYNOD FOR ITS THEOLOGICAL SEMINARIES AND COLLEGES, 1905:

Van Rensselaer \$1,700 00

Wm. Paterson van Reusselaer..... 1,700 00

Rutgers 1,700 00

Heyer 1,700 00

Cornell 2,000 00

Wyckoff 2,500 00

Margaret Burgess 1,700 00

John Clark 3,000 00

James Bogert, Jr..... 2,000 00

Isaac L. Kip..... 1,700 00

Tannake Turk 1,700 00

Richard Cadmus 2,000 00

Stryker 2,000 00

Hornbeck, two Scholarships..... 4,000 00

Freeborn 2,000 00

James Bogert, Jr., second Scholarship..... 2,000 00

Cuyler 2,000 00

Margaret Ten Eyck..... 2,000 00

Catalina Ten Eyck..... 2,000 00

Daniel L. Schanck.....	3,000 00
Moses Cowen.....	2,500 00
Bequest of Samuel Gates.....	1,745 98
Theodore Frelinghuysen de Witt.....	2,500 00
James Suydam, four Scholarships.....	12,000 00
Edward Lansing Pruyn.....	2,500 00
Maria R. Lefferts.....	8,402 64
Garret Y. Lansing.....	2,500 00
Earnest Blois.....	2,500 00
Bequest of Joshua Hornbeck.....	2,000 00
Bequest of Ann James.....	2,500 00
Bequest of James B. Laing.....	7,500 00
Louisa Hasbrouck.....	5,000 00
Jacob Polhemus.....	2,500 00
Abram Storms.....	2,000 00
Gardner A. Sage, two Scholarships.....	5,000 00
Bequest of Maria van Antwerp, for the James van Antwerp Scholarship.....	2,522 72
Bequest of Jane Brinkerhoff.....	5,000 00
Bequest of Frederick J. Hosford, for Frederick Hosford Scholarship.....	2,500 00
Bequest of Rev. David A. Jones.....	3,000 00
Bequest of Robert Gaston.....	2,000 00
Bequest of John Antonides, on account.....	9,322 67
Bequest of Peter P. Schoonmaker.....	2,850 00
Bequest of Sarah Benham.....	7,397 60
Bequest of James E. Hedges, for James E. Hedges Scholar- ship.....	2,500 00
Bequest of Mary A. Bogardus, for James W. Bogardus Scholarship.....	3,000 00
Bequest of Elias J. Hendrickson.....	10,000 00
Bequest of Margaret Antoinette Thompson.....	2,000 00
Bequest of Elizabeth H. Monroe, for Monroe Scholarship..	2,500 00
Sarah Suydam Lott, per Peter Lott.....	3,000 00
Legacy of Anthony Rue.....	2,740 00
Bequest of Dr. Edward L. Beadle, for Edward L. and Ade- line Beadle Scholarship.....	3,500 00
Bequest of Peter Lott.....	3,220 15
Bequests, etc., for the education of pious young men pre- paring for the Gospel Ministry in the Theological Semi- naries.	
Bequest of John Kline.....	500 00
Bequest of Nicholas Lansing.....	600 00
Bequest of Janet Hinchman.....	470 00
Gain on Sale of Government Bonds.....	468 54
From family of the late Rev. Goyn Talmage, D.D.....	250 00
Bequest of Sarah V. B. Benham.....	500 00

Total held by Gen. Synod.....\$173,390 30

ENDOWED SCHOLARSHIPS HELD BY THE BOARD OF EDUCATION OF R. C. A., FOR ITS COLLEGES AND SEMINARIES, 1905:

The principal necessity for the incorporation of the Board of Education arose from the fact that, becoming known as the Board of Education, funds were devised for it under that title. Having no legal existence as such, they could not be claimed. After some losses of moneys so devised, for future security the Board was incorporated Oct. 13, 1869.

ARTICLES OF INCORPORATION. 1869.

We, Mancius S. Hutton, William H. Ten Eyck, and Frederick J.

Hosford, all citizens of and residents within the State of New York, and Benjamin C. Taylor and John L. See, both citizens of the State of New Jersey, do hereby certify, that we have associated ourselves together for Benevolent purposes, in pursuance of an Act of the Legislature of the State of New York, Chapter 319 of Laws of 1848, entitled, "An Act for the Incorporation of Benevolent, Charitable, Scientific and Missionary Societies" and the acts additional thereto and amendatory thereof.

The name or title by which such society shall be known in Law is "The Board of Education of the Reformed Church in America."

The particular business and objects of such society shall be the promotion of the growth of said Church, by educating young men for the Ministry of the Gospel and by extending aid to Theological and Collegiate Institutions and religious schools under the care of and formed according to the order of said Church.

The number of Directors to manage the same shall be twenty-four and the names of its Directors for the first year of its existence are, Benjamin C. Taylor, John B. Thompson, J. Romeyn Berry, David Cole, Joachim Elmendorf, Samuel B. Schieffelin, Marcus Lyon, Robert N. Perlee, James M. Ludlow, John Gaston, John Steele, John B. Prince, Charles Dusenberry, Jacob B. Jewett, Walter Brett, John Leferts, Mancius S. Hutton, William H. Ten Eyck, John H. Manning, John T. Demarest, Giles H. Mandeville, Frederick J. Hosford, Erasmus C. Benedict, Johnson Letson, and its principal office shall be located in the City of New York.

In witness wheeof we have hereto subscribed our names this fifth day of October, in the year of our Lord One Thousand Eight Hundred and Sixty-nine.

(Signed by) M. S. Hutton.
W. H. Ten Eyck.
Benjamin C. Taylor.
F. J. Hosford.
John L. See.

As incorporated, the Board now holds the following funds:

For students preparing for the ministry of the Reformed Church, no institution specified.

1865	Charles Dusenbury	\$2,500 00
1872	Garret Kowenhoven	3,000 00
1872	Miss Mary Le Conte.....	3,000 00
1873	James Peters	3,325 00
1875	John V. L. Van Doren.....	5,833 00
1876	Miss Margaret E. Duryea.....	5,000 00
1878	Miss Mary D. Shaffer.....	3,000 00
1878	Miss Mary M. Danser.....	3,000 00
1879	Rev. A. T. Stewart.....	3,000 00
1880	Rev. Joseph Scudder.....	1,000 00
1880	The Mrs. Cornelia A. and Miss Liddie R. Statesir Scholarship	3,000 00
1890-2	"Berean" Scholarship	2,000 00
1891	Daniel P. Conover Scholarship.....	3,000 00
1892	Isaac E. Bergen	2,000 00
1892	Thomas Jessup	2,500 00
1894	Sarah Platt Remsen Scholarship.....	3,000 00
1894	Phoebe A. Remsen Scholarship.....	3,000 00
1895	Asher Riley Scholarship.....	3,000 00
1895	Frederick Cook Scholarship	3,000 00
1901	Cornelius S. Nevius	1,483 49
1903	"Berachah" Scholarship	1,279 67
1903	Rev. Hasbrouck DuBois	950 00

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1903	John I. Lake Memorial Fund.....	3,000 00	
1904	Sarah A. Brodhead Fund	158 33	
			\$64,029 49
FOR STUDENTS IN NEW BRUNSWICK THEOLOGICAL SEMINARY.			
1877	Jeremiah Fuller	\$3,007 50	
1899	A. F. Hazen Bequest.....	2,092 38	
1904	Alida Van Schaick Scholarship.....	12,000 00	
			17,099 88
FOR STUDENTS PREPARING FOR THE MINISTRY IN RUTGERS COLLEGE AND NEW BRUNSWICK THEOLOGICAL SEMINARY.			
1883	Brush Fund	\$3,000 00	
1900	John and Mary Martin Neefus Educational Fund	17,000 00	
			\$20,000 00
FOR STUDENTS PREPARING FOR THE MINISTRY IN THE WESTERN THEOLOGICAL SEMINARY.			
1904	Alida Van Schaick Fund.....		12,000 00
FOR STUDENTS PREPARING FOR THE MINISTRY IN HOPE COLLEGE AND WESTERN THEOLOGICAL SEMINARY.			
1891	Rev. William Brush Fund		2,000 00
FOR STUDENTS PREPARING FOR THE MINISTRY IN HOPE COLLEGE.			
1884	Kesiah Lansing Fund		2,000 00
	FOR THE BENEFIT OF HOPE COLLEGE.		
1885	Johnson Letson Fund	\$1,000 00	
1892	Thomas Jessup Fund.....	2,500 00	
			\$3,500 00
FOR THE BENEFIT OF NORTHWESTERN CLASSICAL ACADEMY.			
1802.	Thomas Jessup Fund.....		2,500 00
			\$123,129 37

INVESTMENTS.

Bonds and Mortgages	\$107,400 00
Real Estate	5,888 37
Certificates of Deposit in 2d National Bank, Paterson, N. J.....	9,841 00
Total held by Board of Education.....	\$123,129.27

See names of all these donors, for further details.

This has this department of the church grown from comparatively insignificant beginnings. In 1865 the Synod empowered the Board to enlarge its sphere of operations and to co-operate with the Classes in the establishment of academies and classical schools within their bounds. During the year ending April 30, 1905, \$13,560 were distributed among 54 students, and \$5,106 to Western academies and Hope College, the latter institution having matured, under the auspices of the Board, from a merely academical to a collegiate character. Parochial schools are also helped to some extent by this Board.

Tuition fees are not now required of beneficiaries. An applicant for aid from the funds of the Board must have been a member of an evangelical church for one year, and must be a member of the Reformed Church at the time of making application. He must be ready to enter college, or must have been regularly admitted into college, or into one of our theological seminaries in accordance with the rules established therefor by the General Synod. About three-quarters of the present ministry of the church are indebted to the Board of Education for assistance in

pursuing their studies, and about the same proportions hold true respecting the larger number of those who have finished their labors and have gone to their reward.

Rev. J. P. Schermerhorn, the general agent of all the benevolent operations of the church, was active in collecting funds for this Board, 1830-32. Rev. A. H. Dumont succeeded him, for a single year. Contributions amounted to about \$3,000 per annum, at this time, although diminished in 1832 by the epidemic. For the next decade of years the services of a special secretary were dispensed with. Classical agents being employed to represent the educational interests of the church. In 1843 Rev. Ransford Wells was appointed as financial secretary to take the general superintendence of all the boards. He occupied this position for only two years. Again, for more than half a score of years, the Board remained without a corresponding secretary, but its small receipts (less than \$1,700 in 1855) compelled it to seek a more efficient plan of operations. Rev. J. A. H. Cornell was accordingly appointed to this office, in 1855, under whose energetic efforts this Board was thoroughly revived. 1856, 40, 97. In 1857, pp. 198-200, the Board was reorganized. At the end of the six years of his service the contributions of the churches for this cause had increased nearly sixfold. Upon his resignation, from ill-health, in 1861, Rev. John L. See was appointed his successor, and rendered more than a score of years of conscientious, faithful service in the work of the Board, when his health failed and he was given a vacation for rest and recuperation. See 1880, 542. During his incumbency 263 students were aided and bequests for scholarships were received aggregating \$92,160. From the organization of the Board to the year 1861, when Dr. See assumed the office of secretary, 23 bequests had been received, aggregating \$56,645.

The office of corresponding secretary was declared vacant Feb. 1, 1885. For a short time the office duties were discharged by the Rev. Uriah D. Gulick and afterward by the Rev. Giles H. Mandeville, D.D., who was elected corresponding secretary Feb. 10, 1885, and resigned his office Feb. 1, 1900. During these years 318 students were aided and bequests aggregating \$112,000 were received. Before entering upon the direct work of corresponding secretary of the Board Dr. Mandeville, being then President of Hope College, and pastor of the Harlem Reformed Church, was largely instrumental in raising \$43,000 for our Western college and theological seminary, and after becoming secretary, by his suggestions and valuable influence, materially assisted President Kollen in raising funds for the larger endowment of Hope College.

The Rev. Mancius S. Hutton, D.D., served the Board nearly fifteen years as corresponding secretary, 1842-56, his services being rendered gratuitously. He was elected President in 1858 and held the office until 1880. He was succeeded as President by the Rev. John Gaston, D.D., who died in the year 1901. Thus the Board has had but two presidents in forty-three years. It has also been peculiarly favored in its treasurers, Mr. Frederick J. Hosford having most efficiently filled this office for thirty-three years, 1856-89, being followed by Mr. R. N. Perlee, who held the office until 1899.

A Manual of the Board, including constitution, by-laws, rules for students, and other information concerning our educational work, was published in 1901, a copy of which will gladly be mailed to anyone upon application to the corresponding secretary.

The present corresponding secretary is the Rev. John G. Gebhard, and Peter Quackenbush is treasurer.

The following represents the more recent action of Synod.—The Board of Education urged to increase its funds; 1890, 73, 74; additions needed to foster Academies and Colleges; that the annual bond of students heretofore required, be exchanged for one to cover his whole

course; 1892, 537-8; the Trustees of Rutgers College accepted the Form of the Bd. of Ed. '93, 781; each Classis directed to appoint an Educational Agent, to represent the interest of the Board; '94, 91; a Commission to be appointed by Synod to review the methods of the Board, and report a comprehensive plan for attracting and training men for the Ministry; and for the administration of her Educational Funds; '94, 94-5; the Board to inquire of each student, annually, by circular, whether he needs the same amount of financial aid, and whether his purpose to enter the ministry of the Reformed Church, abides; '94, 81; 102 students receiving aid—the largest number ever reported; a minimum schedule of studies for applicants who enter the Seminaries, proposed; also the propriety of assisting medical students going to the foreign field; '96, 373-4.

Resolved, In view of the increasing demand for medical missionaries in the foreign field, the Board of Education be and hereby is authorized to modify its rules, so as to include in the benefit of such educational funds as may be available, students in medicine, who, with the approbation of the Board of Foreign Missions, may be pursuing their studies with the intention of becoming medical missionaries. 1896, 375-6.

Resolved, That the Board request the General Synod to add to its rules regarding beneficiaries the following:

The Board of Education is authorized to grant aid to any student in either of our Theological Seminaries who has been regularly admitted into it in accordance with the rules established therefor by the General Synod. 1896, 335.

Resolved, In order to unify the usage of our seminaries and the Board of Education, a committee be appointed to consider the question of admitting to our Theological Seminaries young men who have not pursued a full college course, and to report to the next General Synod, "A minimum schedule of studies which may lay the foundation for entrance examinations.

Such committee shall consist of the President of General Synod, the Corresponding Secretary of the Board of Education, the Rev. J. P. Searle, D.D., and the Rev. J. W. Beardslee, D.D. 1896, 375-6.

Rules adopted by the Board in 1896; see Report of Board, '96, 10, 11; and their endorsement, in part, by Synod, '96, 376.

The Board authorized to inform Synod, yearly, of the amount needed, in addition to the income of the invested funds; and that, for present year, \$10,000 be apportioned among the Classes; '97, 563, 644-5. [This was designed to make the needed appropriations to Hope College and the Classical Academies, more sure.]—Proposals to abolish the office of Corresponding Secretary, and entrust his duties to Bd. of Domestic Missions, rejected; reasons; '97, 562-3, 646-8; plans to reduce expenses; '97, 648-650.—Expenses reduced \$1,000; estimated expenses for coming year, \$17,264; \$15,000 to be apportioned among the churches; '98, 107-8. The Board will no longer aid students in Grammar Schools; \$12,000 to be apportioned among the churches; Classes ordered to appoint Classical Agents; '99, 421-2.

The Committee on the State of the Church, in 1900, say: [compare 1848, 315-321.]

The Beneficiary Funds at the middle of the century had risen to \$56,000, which then assisted thirty-two students preparing for the ministry. 1900, 814.

1851-1900.

The Funds in aid of students preparing for the ministry are held by different corporations. At first, such funds were given in trust to Rutgers College, and to these additions have been made until they now amount to more than \$52,000. After the General Synod

was incorporated in 1819, Scholarship Funds for the same purpose were entrusted to its care, and these now amount to \$166,000. After the Board of Education was incorporated in 1869, similar funds began to be left also to its care, and these now amount, with some recent gifts to more than \$92,125; making a total of more than \$300,000. The interest of this sum, with the average addition of about \$6,000 annually received by collections in the churches or by individual gifts for the Board of Education, is devoted to the assistance of the students, whether in College or Seminary, preparing for the ministry. A small portion of this amount goes for instruction in the West.

Before 1850 the Educational Funds had helped about two hundred students. Since 1850, the number helped is probably between six and seven hundred. In 1850, the annual amount thus distributed was only about \$5,000. The amount now distributed is from four to five times as much, depending on the rate of interest, and the amount of annual offerings. 1900, 818-9.

The following action was taken:

Resolved, That each College and each Seminary of the church shall have at least one representative in the Board of Education.

Resolved, That Synod exhorts the Classes to exercise the greatest care in recommending students to the Board of Education for assistance, and that only those really worthy, as well as of intelligence and ability be so recommended.

Resolved, That the Board of Education be requested to continue aid to students only when they maintain a high standard of scholarship.

Resolved, That it be recommended to each Classis to keep a constant oversight of all students for the ministry, who may be members of churches within its bounds, during their whole course of study, either through the Committee provided for in Resolution 2nd, or otherwise, and that it be required of them to make regular reports to Classis. 1900, 836.

RESOLUTION 2.

Resolved, That each of the several Classes be requested to appoint permanent committees on Educational Institutions, of which the Classical member of the Board of Superintendents shall in each case be one, and that it shall be the duty of these Committee to bring their respective Classes, and the Educational Institutions into a closer acquaintance and touch with one another. 1900, 834-5.

Resolved, That the cash receipts of this Board be arranged hereafter under the heads of Offerings From Churches, Individuals and Societies; Interest From the Board of Direction, the Board of Education, and the Van Bunschooten Fund, and any other invested funds; and other cash items from miscellaneous sources, so as to show the actual cash receipts by themselves, uncomplicated by other items; and that the disbursements be also arranged under the heads of Payments to Students and for room rents; appropriations to Colleges and Academies; and amounts for salaries, rents and miscellaneous expenses; uncomplicated by other items, as bequests and mortgages which should be grouped by themselves; that these accounts may be more clear to every member of the church. 1900, 735.

Resolved, That the sum of \$14,000 be apportioned among the Classes for the General Fund of the Board of Education. 735.

Year 1901, a prosperous year; full amounts recommended, granted to the several Educational Institutions; 77 students helped; balance in treasury of \$2,245; Manual of Bd. of Education published, containing Constitution, By-laws and Rules of Board; 1901, 1062-4. Seven to be a quorum of the Board, instead of nine; Form of devise to be prepared; 1067-8; appropriations to Classical Academies, which have been approved

by the Classis, must also be endorsed by the Synod, before being acted on by the Board; 1902, 87-8.

Board enabled to pay the full amount appropriated to Hope College and the three Classical Seminaries in the West; (\$4,800); 1903, 350-2. Every student taking the regular course in the New Brunswick Seminary has received the full amount of assistance; only 22 men in the College classes of the next three years, are enrolled on the Board; a serious situation; \$5,000 paid to Hope College and the three Classical Academies in the West; the cities of Cordell and Arapahoe, Oklahoma, each offer \$5,000, and 20 acres of land for a site, if an Academy be established in either place; efforts are making to raise \$5,000 additional, for the erection of such a building; (see 1865, 622;) 1904, 685;

Resolved, That in order to secure the early occupation of promising fields and also to exert a more direct influence through the agency of Christian Education in fields not yet provided, the Board of Education shall have the power to establish and temporarily maintain Academies in localities where it would not be possible or advisable to create local corporations. These the Board of Education may own, manage and control at its discretion with the ultimate purpose of placing them under the care of "Boards of Trustees" or of disposing of them as the best interests of Christian Education may seem to demand.

Form proposed on page 8, of Report of Board, (1904) for students' annual report to his Classis, approved; 1904, 685; only 54 students, in all, receiving aid; seven former students have repaid \$2,061 to the Board during the year; balance on hand, \$4,503; paucity of candidates for the ministry; 1905, 96.

CONSTITUTION OF THE BOARD OF EDUCATION.

I. OBJECT.

The particular business and objects of this Board shall be the promotion of the growth of the Reformed Church in America by educating young men for the Ministry of the Gospel and by extending aid to Theological and Collegiate Institutions and Religious Schools under the care and founded according to the order of said Church.

The great requisites in those who are to be received under its care, and which it is desired ever to keep in view are, first, decided piety; second, reasonable talents, promising fitness for the work of the Ministry; third, indigence. The General Synod purposes, in the appropriation of moneys to beneficiaries through the Board, to grant so much assistance that a young man of proper disposition and endowments may obtain a thorough education for the Ministry; and at the same time to afford aid in such a manner as to excite him to diligence and economy, and to leave unimpaired every desirable motive to personal exertion.

II. MEMBERSHIP OF THE BOARD.

1. The Board of Education shall consist of twenty-four members, twelve of whom shall be ministers and twelve elders, of whom seven shall constitute a quorum for the transaction of business. They shall be divided into three classes, one of which shall be elected annually. They shall have power to choose their own officers. They shall have the immediate care of all the beneficiaries and educational interests of the General Synod, including such beneficiaries as shall receive support or assistance from the Van Benschooten and Knox Funds and other Funds of like nature in the hands of the Trustees of Rutgers College. They shall have power to make such By-Laws as they may deem necessary, and as shall not contravene the rules established by the General Synod. They shall annually report all their proceedings to the General Synod.

2. Members of the the Board shall hold their seats for three years, or until their successors have been duly elected by the Board. If any member shall be absent from the meetings of the Board for a year without

being excused, his place may be declared vacant and the Board may elect another member to fill his unexpired term.

3. Between the meetings of the General Synod, the Board may at any session elect members to fill vacancies for unexpired terms of service. 1857, 197.

III. OFFICERS.

1. The officers of this Board shall be a President, a Vice-President, a Corresponding Secretary, a Recording Secretary and a Treasurer.

2. These shall be elected annually by ballot at the first meeting of the Board following the annual meeting of the General Synod.

IV. EXECUTIVE COMMITTEE.

1. The Board shall annually elect, at its first meeting after the adjournment of General Synod, two ministers and four elders, who, together with the President, Vice-President, and Recording Secretary, shall constitute its Executive Committee.

2. This Committee shall be empowered to consider applications, make appropriations of money, and adopt measures for raising funds; and shall keep a particular account of all its proceedings, and report the same to the Board at its regular meetings. Five members shall constitute a quorum.

V. PERMANENT FUND.

1. A Permanent Fund shall be formed of bequests and donations thus appropriated by the donors, and of any other property of the Board, as the Executive Committee may think best calculated to promote the object in view.

2. Three thousand dollars constitutes a full scholarship; smaller amounts may be received and funded for that purpose, and the scholarship may be distinguished by the name of the donor or testator or by such name as may be by him or her designated.

3. An Accumulative Endowment Fund shall be established as a treasury for partial deposits, by individuals, at discretion, for the purpose of accumulating either \$2,500 or \$3,000, for the final endowment of a scholarship.

VI. AMENDMENTS.

Proposed amendments to this Constitution shall first be approved by a two-thirds vote of the Board and by it transmitted to the General Synod for its action.

For By-Laws, see the Manual of the Board, published 1901. See also Classical Academies;

RULES GOVERNING RECEPTIONS OF STUDENTS.

1. An applicant for aid from the Funds of the Board must have been a member of an evangelical church for one year, and must be a member of the Reformed Church at the time of making application.

2. He must be ready to enter college; or must have been regularly admitted into college; or into one of our Theological seminaries in accordance with the rules established therefor by the General Synod. 1896, 335.

3. He must be recommended by the Consistory of the church of which he is a member to the Classis, which shall examine him on his motives for seeking the holy office of the Ministry; on his general habits; on his studies; his talents; his ability for public speaking; his health; his freedom from debt; and the necessity of his receiving aid. The Classis, if satisfied with his examination, shall receive him under its care, enter his name on their book as a student candidate, forward his Consistorial and Classical Recommendations to the Board, and require a yearly report from him in person or by letter. See 1904, 685. Report of Board, 1904, 8.

4. The Consistorial Recommendation shall be made in the following form:

At a meeting of the.....Church of....., held on the.....day of....., 19....., having been a communing member of the.....Church of.....for.....years, and having made application for assistance from the Educational Funds of the Church in his preparation for the Gospel Ministry, was recommended to the Classis of.....with a view to his recommendation by the Classis to the Board of Education for such aid.
Pres. of Consistory.
Sec'y of Consistory.

5. Classical Recommendation shall be made in the following form:

At a meeting of the Classis of.....held at.....on the.....day of....., 19....., the person whose name is given in the following report, having been examined in conformity with the Plan of education adopted by General Synod, was recommended to receive aid from the Education Funds of the Church:

REPORT.

Name.	Age.	Residence.	With what Church connected.	Stage of Education.	Lowest Amount Required.	Health.	Debts.

6. When the beneficiary thus recommended shall have been received by the Board of Education, his name shall be entered upon a book kept by the Secretary, and ruled in the following manner:

No.	Name.	Age.	Residence.	With what Church connected.	Stage of Education.	Place of Study.	Lowest Amount Required.	When Received.	When his connection ceased.	General Remarks.

7. This power of examination shall be vested in the Board of Edu-

cation also; and they shall be empowered to make such examination whenever in their judgment they may deem it necessary or desirable.

8. In an examination conducted by the Board, the following shall be the order of procedure:

a. Before the applicant is admitted, the Secretary is to report that his Consistorial and Classical Recommendations are in proper order.

b. He shall then be admitted to examination, according to the method prescribed by the Board. (Min. Ex. Com. Vol. 3, p. 53.)

c. After the examination has been carried to an extent to satisfy the members, the applicant will leave the room, while the Board or Committee decides upon the examination and upon granting an appropriation. After a decision is reached, if the applicant be accepted, he shall be re-called and informed of the result and shall sign the required Bond.

The President will then welcome him to the care of the Board and address him in such terms as he may deem appropriate, followed by prayer commending him to the grace and help of God.

9. The Board or its Executive Committee may annually appoint a committee of two persons, representing the Executive Committee, to conduct examinations of applicants at Holland, Mich., and to forward reports of such examinations to the Board.

RULES DEFINING THE RELATION BETWEEN THE BOARD OF EDUCATION AND ITS STUDENTS.

1. The student shall regard himself as amenable to the Board during his entire course of study, and as under the pastoral care of its Corresponding Secretary, who shall endeavor to cultivate friendly intercourse with the students, and, if he deem it advisable, occasionally to address them, individually or together.

2. He may, on reason being given satisfactory to the Board, be permitted to take his Academical course at such College or University as may be desired, but he must pursue his Theological studies at one of the Seminaries of the Church.

3. He is expected to apply the appropriation received first toward the payment of his board; and he must under no circumstances consider this Board responsible for his debts.

4. He shall consult with the Board when, for any reason he deems it necessary to intermit study for a time, or go to another Institution, or finds any change in his doctrinal views, or as to his call of God to the ministry. If his absence from study extends beyond three months, his appropriation will be discontinued; and if he does not report himself to the Board for a year, his name shall be stricken from our roll of students.

5. If at any time there shall have been discovered in any student such defect in capacity, diligence, prudence or piety, as would render his introduction into the Ministry a doubtful measure, it shall be considered the duty of the Board to withdraw his appropriations.

Students shall also cease to receive the assistance of the Board when their health shall have become such as to unfit them for study, and for the work of the ministry; when they are manifestly improvident, and contract debts without reasonable prospects of payment; when they marry and when they receive the assistance of any other Educational Board or Society.

6. The student shall, if at any stage of study circumstances arise enabling him to dispense with the aid of the Church, so notify the Board and ask that his relation to it may cease.

7. He shall consider himself under moral obligation to repay within a reasonable time, the sum advanced for him by the Board, if he become possessed of means to enable him to do it, or if he discontinue study and fail to enter upon the work of the ministry.

8. He must agree to abide by the rules and requirements of the General Synod and the Board.

9. All the instructors of the young men under the care of this Board shall be furnished with forms of a report, and shall be requested to fill up and forward the same to the Secretary of the Board, at the close of each current term of study.

Suggestions.—Each student should consider himself under special responsibility as a Son of the Church, aided by the Church in defraying the expense of his education for the ministry. The impression made on the Church by his conduct, greatly aids or hinders the success of the Board in prosecuting its work. He should exhibit diligence in study; a consistent life; an humble and fervent piety; ardent zeal in the practical work of Christianity; devoted consecration to Jesus and His Church. He will thus most effectually commend the educational work and cause to the friends of the Church and its ministry.

He should consider the Board as a friend and counsellor in all circumstances; and the Board assures him of its interest and sympathy and good offices.

BOND.

KNOW ALL MEN BY THESE PRESENTS that I,
of....., am held and firmly bound unto the
Board of Education of the Reformed Church in America, in the sum of
one hundred and fifty dollars, legal money of the United States, and such
other sums as may be received by me from time to time as a beneficiary
of said Board, well and truly to be paid with interest from date at the
rate of four per cent. per annum unto the said Board of Education of the
Reformed Church in America, their certain attorney, successors, or
assigns, to which payment well and truly to be made I bind myself firmly
to these presents. Sealed with my seal.

Dated the.....day of.....one thousand
nine hundred and.....

BOND.

CONDITIONS.

The condition of this obligation is such, that if the said.....
.....a student in.....supported by the Fund
called the.....Fund, held in trust and adminis-
tered by the Board of Education of the Reformed Church in America and
the Board of Direction of said church, either or both, shall not withdraw
himself from the patronage of the Board of Education of the Reformed
Church in America without the consent of said Board, or shall not
abandon, or, without leave of the Board, intermit his studies at any stage
before he shall have completed in one of the Schools of Theology estab-
lished and maintained by the General Synod of the Reformed Church in
America the course of studies prescribed therein; or after having com-
pleted the same, he shall not leave said Church and seek ordination from
some other religious body, or not seek it at all; or shall not within five
years after his ordination leave the ministry of the Reformed Church in
America without a release from this obligation by the Board of Education,
this obligation shall be and become void; otherwise it shall remain in full
force and virtue.

Nothing in this obligation shall be taken to contravene explicit
directions received from the founder of any endowed scholarship or fund.

ACCUMULATIVE ENDOWMENT FUND.

This Fund is established as a treasury for partial deposits, by indi-
viduals, at discretion, for the purpose of accumulating either \$2,500 or
\$3,000, for the final endowment of a Scholarship.

1. Credits will be opened, with any individual, by a first deposit of
fifty dollars or more, and additions received thereto, at discretion of
depositor, of any sum, in dollars, without fractions.

2. Contributions may be made by proxy, by any donor, for any other person named and the credits kept to such last named person.

3. The Treasurer of the Board shall keep a distinct account of such receipts showing the amount at any time to the credit of any individual and report thereon when required.

4. The Board shall consider the total of receipts in the Proposed account, as Endowment Funds, and invest the same in a safe manner, using the interest only, for any purpose of the Board.

5. It shall be optional with any contributor or substitute, when a total contribution shall amount to the sum of \$2,500, to direct such amount to be transferred from this account to the list of Scholarships of the Board.

6. When the total contribution, in any individual case shall amount to the sum of \$3,000, then such amount shall pass to and be enumerated in the list of full Scholarships.

7. Any excess over the before mentioned sums of \$2,500, or \$3,000, shall remain in the account of Accumulative Endowment, unless transferred to the General Account of the Board, for ordinary expenditure, by the consent of the contributor.

SCHOLARSHIPS.

Three thousand dollars (\$3,000) constitutes a full scholarship.

Smaller amounts are accepted and constituted into a scholarship.

Scholarships payable in installments, or Progressive Scholarships, are cordially welcomed.

You may name the scholarship, or if you do not, it is named by the Board after the Donor.

The donor, while living, may nominate the person, under the care of the Board, to receive the benefit of said scholarship.

The returns of this investment bless the giver and the receiver and are a perpetually flowing stream, making glad the City of our God, yearly and every year.

FORM OF BEQUEST.

"I give unto the Board of Education of the Reformed Church in America.....dollars, to be applied to the uses and purposes of said Board."

Or for one or more scholarships as follows:

"I give unto the Board of Education of the Reformed Church in America.....dollars, and request, as far as may be practicable, that the principal be invested by said Board, and that the income be applied annually to the uses and purposes of said Board."

All previous action which is in conflict with the Manual of the Board of Education now adopted, is hereby repealed.

EFFECTUAL CALLING. Canons, i. 7; iii. and iv. 8, 10, 11; v. 1.

ELDERS. Doctrine of; Belg. Conf., Arts. 32-33; Rules of Ch. Gov., 1874, Arts. 28-34, 61. Elders and ministers formerly constituted the Consistory; Rules of 1619, Art. 37; of 1792, Art. 27; of 1833, Art. 50; elders all of same rank; Rules of 1619, Arts. 17, 84; no reference to this in the later Constitutions; elders with the ministers have the spiritual oversight of the church; Rules of 1874, Arts. 14, 28, 45, 46.—Manner of choosing elders; Rules of 1874, Arts. 30-34; only male members may vote for elders in forming a new church, and these must be at least 18 years of age; 1874, Art. 31.

ELECT, THE. Belg. Conf., Arts. 35, 37; Heid. Cat., Quests. 52-54; Canons, i. 6, 7, 11-13; ii. 8, 9; iii. 11; v. 10.

ELECTION, DOCTRINE OF. Belg. Conf., Art. 16; Heid. Cat., Quests. 1, 31, 37, 52-54; Canons, i. 1-17; v. 6; and the Conclusion.

ELECTION OF OFFICERS. See Elders; Deacons; Ministers; General Synod; Rules of Order; Professors; Vedder Lecturers.

ELEMENTS OF BREAD AND WINE. Belg. Conf., Art. 35; Heid. Cat., Quests. 75-79.

ELIZABETH VOORHEES COLLEGE, at Vellore, India. See Voorhees, Elizabeth.

ELMENDORF, AUGUSTUS, "Theological Education Fund," \$2,382.50, to be applied under the direction of the Theological Professors. 1891, 240, 246, 265; '92, 497.

ELMENDORF, JAMES YARD. Bequeaths \$10,029.68, to Board of Foreign Missions. Report of Bd., 1905, 111. According to page 116, it is \$9,934.68.

ELMENDORF, JANE H. (Mrs.) Gives the above Augustus Elmendorf Fund, 1891, 240. [The \$953 for Domestic Missions, attributed to Mrs. Jane Helen Elmendorf, probably should be credited to Catharine Smitz. Compare 1891, 265 and 241.]

ELMENDORF, JOACHIM, (Rev. Dr.) President of General Synod, 1872. On many important Committees.

ELOCUTION. 1866, 10, 98; '67, 157-8, 267; see Peabody; 1884, 418; '85, 617, 731; '86, 16, 57, 61; '89, 769; '90, 46; '92, 508; '94, 60; '95, 60, 70, 71; '96, 334, 345; '99, 369, 370, 391, 769. See Barbour; Anderson, Jas.

ELOCUTION AND MUSIC. 1902, 55.

ELOCUTION FUND. See Anderson Memorial Fund; 1866, 33; '87, 256, 272; '88, 527, 583.

ELTINGE, WILHELMUS, (Rev.) Gives \$250 in Bergen Turnpike Stock, for benefit of Professors, on condition that the Seminary shall not be moved from New Brunswick, Oct., 1817, 8, 14-16. Held by Trustees of Queens' College. In 1826, Synod suggested that this fund be transferred to General Synod, p. 28. This is reported done, 1827, 30, and it was absorbed in the Permanent Fund, 1828, 107; 1829, 172, etc.; 1853, 299; 1884, 423; '85, 622.

Unites with others in a Memorial to General Synod concerning the secession of Rev. Dr. Froeligh, 1823, 41;

EMBLEM OF THE CHURCH. This is the Coat of Arms of William the Silent. Dr. Wm. C. Brownlee first attached this Coat of Arms to the Magazine of R. D. C. in 1826, of which he was editor. In 1839, the *Christian Intelligencer* put the same emblem at the head of that paper, where it has ever since remained. This Emblem associates the Reformed Church in America, with the Reformed Church in the Netherlands, whose Union of States and unprecedented freedom of religion became the model of the United States. The pillars and stars and mottoes were added, to make it ecclesiastically appropriate. The Coat of Arms consists of three shields, a large, a smaller, and a very small one, surmounted by a crown, the use of which was accorded to the Prince of Orange by the Emperor Charles the Fifth. The shields with their quarterings have reference to the Principalities over which William ruled by hereditary right, or as in the case of the United States of the Netherlands by choice of the people, and in the case of the smallest shield, to his adherence to the Reformed faith. William's motto was "Je maintiendrai." Those who adapted the emblem to church use added the mottoes "Nisi dominus frustra," "Without the Lord all is vain," abbreviated from the first verse of the 127th Psalm, and "Eendracht maakt macht," "Union makes strength," a free rendering of "*Concordia res parvae crescunt*" found upon medals and coins struck to commemorate the Union of the States of the Netherlands. The pillars may have been suggested by the two columns before the Temple at Jerusalem, symbolical of the strength of Zion; and the stars on the summit the angels or heralds of the Gospel. The present form of the emblem, differing in the arrangement of the mottoes, dates from 1887, since which time it has come into general and extended use as "the accepted emblem of the Reformed Church in

America." See Centennial of New Brunswick, page xxvi., and the Frontispiece; also Van Loon's Medallic Hist. of Holland, 1790, in French and Hollandish. Mr. John Bussing also published a leaflet on this topic in 1887.

EMERITUS. Conditions of being so declared; Rules of 1874, Art. 16. Notice the original Article of Rules of 1619, Art. 13; and the elaboration of Rules of 1792, Arts. 16, 17; and 1833, Art. 19. The stipulations of support, to ministers declared emeriti, in former times, are now partly supplied by the Widows' Fund and Disabled Ministers' Fund. See *Christian Intelligencer* of May, 17, 1855, and May, 1872, for interesting articles on this subject. See Professors Emeriti.

ENDOWED PROFESSORSHIPS. See Suydam Professorship; Sage Professorship.

ENDOWED SCHOLARSHIPS. See Education, Board of.

ENDOWMENTS, PROFESSORIAL. Constitution of 1792, Art. 25. No allusion to, in Constitutions of 1833, 1874. Constant allusion, under the head of "Professorate," or "Funds," in the minutes, from 1771 onward; but the poverty of the country, and the War of the Revolution prevented early success. Until 1809 there were no Professorial Funds. Professors were also pastors, and were supported by their congregations. But in that year \$21,000 were subscribed, and committed to the Trustees of Queens College, as Synod was not yet incorporated. See Professorial Fund.

In 1815 the so-called Permanent Fund was started under the care of a "Special Treasurer" of Gen. Synod. In 1819, on the Synod's incorporation, the Permanent Fund, then about \$8,000, was passed over to the Board of Direction. See Permanent Fund. Subscriptions were soon made, (1823-5,) for the Second and Third Professorships, of more than \$50,000, and in 1828, the remnant of the original Professorial Fund, \$9,750, was transferred from the College Trustees to Synod's Board of Direction; and these Funds were all merged together in 1828, and called the "Permanent Professorial Fund," which see. This was then reported at \$54,190 cash on hand. Some of the subscriptions proved uncollectable.

Additional efforts, 1831-6, resulting in new subscriptions to the amount of \$34,050. These subscriptions were largely retained in hand, and interest paid at the rate of six per cent. In 1835, the fund on hand is reported at \$66,000, but Synod was receiving interest, in all from \$100,000. For the decade, 1836-46, this paid all expenses, Professorial and Contingent. In 1847, deficiencies again occurred, and efforts were only partly successful to collect the unpaid subscriptions; but in 1854, with additional gifts the income became again sufficient to meet all obligations. For subsequent history, which becomes complicated, see these several Funds, and Contingent Fund; Smith Fund, etc.; Cornell, Rev. Dr. J. A. H.; Suydam Fund; Sage Fund; Voorhees Fund.

ENGLAND, CHURCH OF. For early relations of the Dutch Church to, see Corwin's Manual, 1902, 45-117; Ecclesiastical Records of New York from 1664-1776. Allusions, 1755, 94-96.—Propose a Plan of Union of all Protestant Churches on the basis of the Bible as the Word of God; the Apostles' and Nicene Creeds; the two Sacraments; and the Historic Episcopate; 1886; represented by the names of 17 prominent dignitaries, in the cause of Arbitration; 1899, 417. See Collegiate Ch. Year Book, 1881, 74.

ENGLAND, PRESBYTERIAN CHURCH OF. Wishes to exchange Minutes, 1881, 682, 685.

ENGLAND, EVANGELICAL FREE CHURCHES OF.

A communication from the National Council of the Evangelical Free Churches of England.

The object of the Conference of the Evangelical Free Churches of England held at Nottingham, was to give expression to the fervent desire

of the Christian people represented at that Conference for the preservation of the peaceful relations now existing between the governments of Great Britain and the United States that seemed likely to be interrupted because of the dispute over the Venezuelan boundary question, and asking for our co-operation in seeking to induce our respective governments to submit all disputes likely to interrupt harmonious relations to a Court of Arbitration.

We are in hearty sympathy with these efforts, and express our firm conviction that war between the two great English-speaking Christian nations of the world, would be a great calamity and an unspeakable reproach to the highest civilization of this age, that should have the wisdom to devise the means of "continued and honorable peace."

Resolved, That the General Synod expresses the earnest hope that our government will insist upon the application of the principle of Arbitration in all disputes with the government of Great Britain that otherwise might probably lead to war.

Resolved, That a copy of this resolution be sent to the Secretary of State for the United States, and to the Secretary of the National Council of the Evangelical Free Churches of England. 1893, 418, 419, 420.

Rev. Chs. A. Berry sent as a delegate from, to the American Churches, in the interests of International Arbitration, '98, 161; 1899, 470-3; see Alliance of Reid. Chs. under 1899.

ENGLISH LANGUAGE. Some of the Dutch ministers, before the Revolution, preached occasionally in English. See Drisius, in Manual. Rev. Archibald Laidlie, in 1763, was called by Collegiate Church to preach altogether in English; and DeRonde and Foering and others sometimes attempted it. In 1767 the Collegiate Church published the Psalms and Liturgy in English. In 1788-92, the Synod had all the Standards of Doctrine, the Liturgy and Rules of Church Government translated into English; also had an English Hymn Book prepared, which was issued in 1789, and a second edition in 1813. In 1794 it was resolved to keep the minutes of General Synod in English, '94, 257. Constit. of 1792, Art. 36, requires that the proportion of Dutch and English preaching must be stated in the call; see also Constit. of 1833, Art. 60; of 1874, Art. 54.

ENTERTAINMENT FUND OF THE GENERAL SYNOD. Until 1882 the Synod had generally been entertained by the families of the church or the place where the session was held. See, however, 1814, 34. But with the increasing numbers in the Synod, this became burdensome. It was found in 1882 that New York had entertained the Synod 27 times, and Albany 26 times, out of the 88 sessions and extra sessions, up to that date; while New Brunswick, Philadelphia and Schenectady, had each entertained the Synod six times; Newark, Brooklyn and Poughkeepsie four times each; Kingston and Hudson, three times each; Utica, twice; and Ithaca, Geneva, Syracuse, Williamsburgh, Harlem, Jersey City and Newburgh once each. Hence in 1882 the following action was taken:

WHEREAS, The entertainment of the members of General Synod at their Annual Sessions has become a subject of anxiety, and is a great burden to the churches where the Synod holds its sessions; and as the business of Synod is for the whole Church, all the churches should bear their part of the burden; therefore

Resolved, That the General Synod make an assessment on each church connected with it, of two cents per member, and that this sum be added to the Contingent Expenses, and be apportioned by the Board of Direction to each of the Classes, to be collected by them in the same way that the other expenses are collected. 1882, 178.

But this seemed to be a reflection on the hospitality of the Dutch, (see Article in Ch. Int., Oct. 11, 1882); and complaints were also made of the increased assessments; therefore the action of the Synod of 1882 was suspended until further order, 1883, 304-5; and as a number of the

Classes have already paid their assessments, the treasurer was directed to put these amounts to their credit for the contingent fund, 1883, 250.

1886.

In view of the facts that no invitation has been extended to the Synod for its entertainment next year; that there is great inequality in the distribution of expense by the present method; that there are increasing difficulties attendant upon the entertainment of Synod, at the expense of a single community:

Therefore be it *resolved*,

First, That the Synod hereafter provide for the expense of entertainment by an appointment of it upon the Classes.

Second, That the sum of two cents per communicant member be the basis of said apportionment.

Third, That the Classes be directed to pay the sum collected to the Treasurer of the General Synod, and that it be disbursed by him at the rate of \$1 per day to each delegate for such time only as he shall be present at the session of Synod.

Fourth, That the invitation of the Consistory of the Reformed Church at Catskill to occupy their church edifice during sittings of the next Synod, and the offer of the Prospect Park Hotel to entertain the entire Synod at \$1 per member per day, be accepted, and that the allowance to members of Synod be only to such as are entertained at said hotel.

Fifth, That the Rev. Evert Van Slyck, D.D., and Elder Wm. H. Van Orden be a Committee to perfect the arrangements at Catskill, N. Y., for the entertainment of the next session of Synod.

Sixth, That delegates from non-contributing Classes be not allowed a share in this entertainment fund.

Seventh, That the Board of Direction make the apportionment directed by the adoption of this Report. 1886, 206.

Similar arrangements were made for successive years; 1887, 447-8; 1888, 688; 1889, 924, 931. In 1890 the Synod met for the first time at Asbury Park. In 1891, the Particular Synod of Albany asked for an increase in the assessment from 2 to 3 cents per member, that delegates might be allowed \$1.50 per day. Not granted, 1891, 335.

Resolved, That the Permanent Clerk be, and hereby is, directed to secure entertainment at not more than seven houses, three of which shall be chosen from those who will entertain at the lowest rates.

Resolved, That the delegates to the next meeting of the General Synod will be expected, as a matter of good faith to these houses, to select from them the place of their entertainment during its sessions.

Resolved, If any of the delegates prefer to be entertained at other houses, that they pay their own bills and present them to the Permanent Clerk at the close of the session, who is hereby directed to transmit them to the Treasurer of the Board of Direction for payment.

Resolved, That the Treasurer shall only pay such bills as are attested by the Permanent Clerk. 1891, 427-8; 1892, 662; 1893, 908.

There was a surplus in the entertainment fund, 1893, 901-2. Synod accepted the invitation to Grand Rapids, Mich., for 1895, 1894, 227; to Catskill, for 1896; the pastor to make all preliminary local arrangements.

4. That the other arrangements be made by the Permanent Clerk in accordance with the resolution of the Synod of 1889, that "all details in regard to the entertainment of the members of General Synod and other attendants upon its sessions (with the exception of the assignment of rooms at the hotel, and local arrangements with the church), and in regard to special terms with railroads and boats be committed to the Permanent Clerk, as the official representative and agent of the Synod." 1895, 226; 1896, 506; 1897, 779, 780.

Entertainment Fund has a considerable surplus. For seven years Synod has met at Asbury Park, but the church accommodations have been

insufficient. Since that church is now building a lecture room, which will be serviceable to future Synods, the Board of Direction suggested that \$1,000 be appropriated from the Entertainment Fund toward this enterprise. Amount on hand is \$6,129. 80. Such appropriation was ordered, 1898, 64.

Assessment reduced to a cent and a half per member, 1899, 319, 320; 363-4. The Particular Synod of Albany complained of the action of Synod in appropriating \$1,000 toward the Lecture Room at Asbury Park. Synod vindicated their action, as it was for the entertainment of Synod, 1899, 465-6. Amount on hand, 1901, \$6,664; assessment, therefore, omitted, 1901, 1260. Assessment, one cent per member, 1902, 12, 53; 1903, 273, 311; 1904, 607; 1905, 13.

ENVELOPES FOR OFFERINGS AND CHURCH EXPENSES. Introduced about 1875; often alluded to and commended; 1905, 158.

ENVY. Heid. Cat., Quest. 106.

EPISCOPAL CHURCH. See Ch. of England; Protestant Episcopal Ch.; Refd. Epis. Ch.

ERICKSON, RHINEHARDT, (REV.) President of the first Cœtus, Sept., 1747; again, Nov., 1749.

ERRORS. Duty of Professors of Theology to disprove; Constitution of 1619; Art. 18.

ERSKINE MEMORIAL SCHOLARSHIP. \$2,000, held by Gen. Synod for Arcôt Seminary. 1896, 289, 351. See Olcott.

ETERNAL LIFE. Belg. Conf., Art. 37.

EUROPE, CONTINENT OF. Necessity of services in English, 1900, 780; 1904, 740; 1905, 143. See Alliance of Refd. Chs.

EVANGELICAL ALLIANCE. Founded 1854. First meeting in London, 1846. About 50 Evangelical Bodies represented. Intention, to promote friendly intercourse and co-operation. A summary was adopted, not as a creed, but as an indication of the class of persons whom it was desirable to embrace in the Alliance.—This summary included the inspiration, authority and efficiency of the Holy Scriptures; the "right and duty of private judgment; the unity of God and the Trinity of persons; the depravity of human nature in consequence of the fall; the incarnation of the Son of God, his atonement and mediatorial intercession and reign; justification by faith; the work of the Spirit in the conversion and sanctification of the sinner; the immortality of the soul, the resurrection of the body, the judgment of the world by Christ, with eternal rewards and punishments; the divine institution of the ministry, and the obligation and perpetuity of baptism and the Lord's Supper. Besides the first Conference in London in 1846, others have been held in Paris, 1855; in Berlin, 1857; in Geneva, 1860; in Amsterdam, 1867; in New York, 1873; in Basle, 1879; in Copenhagen, 1885; Florence, 1891; and the United States branch held a national conference at Chicago in 1893. These assemblies have promoted union among evangelical believers, combined their efforts in behalf of liberty of conscience, the protection of the oppressed, and the general advance of Christ's Kingdom. Branch associations exist in many places. The transactions are reported in a monthly periodical, issued in London, called "Evangelical Christendom."

The Synod appointed delegates to attend the Conference in London in 1846, which was designated the "World's Convention," and referred to it as one of the greatest religious movements of the age; referred to the importance of union, and Christ's prayer for the unity of believers in order to bring about the conversion of the world; and passed the following resolution:

Resolved, That this Synod contemplate with great interest the proposed Evangelical Alliance, to be held in London in August next, as a

measure which, if conducted with wisdom, and crowned with the Divine blessing, may tend to bind together in closer union all the great branches of Protestant Christendom, 1846, 64-66.

In 1866 a communication was received from M. Cohen Stuart, Sec. of the Alliance. The Synod appointed Rev. Drs. A. C. Van Raalte and John Forsyth delegates to attend the Conference in Amsterdam; 1866, 11, 44.

Resolved, That this Synod heartily approves of the organization and purposes of the Evangelical Alliance, and earnestly desires all Pastors and churches under its care, to contribute in all ways to the success of the Convention which that great representative of United Protestantism is to hold in this country in the approaching autumn. 1870, 136.

In the interests of Church Union, a "Fraternal Appeal" and pamphlet were received from Rev. Dr. B. M. Schmucker of the Lutheran Church, and others on the subject of a "Voluntary Advisory Confederation," the parties in which should be the "Evangelical Alliance" and delegates from each denomination, to promote harmony, and non-interference, concert of action, free sacramental communion and recognition among Christians, to devise means for correcting political corruption, and for other kindred purposes. To this end they desired a delegation from R. C. A. of 25 members, to meet with the Evangelical Alliance in 1873. The Synod declined, for several reasons, to enter into this scheme, 1873, 673-4.

On the subject of "Federation of the Churches," the Evangelical Alliance is held up as an illustration of the benefits to be derived; such as the intercourse of ministers and members of different denominations; the exhibition of the essential agreement of evangelical bodies; in the moral influence on the community of such Christian union; in the valuable contributions to the literature of the Church, and to the discussion of great religious, moral and social questions, which they have made; and, educationally, in preparing the way for a closer and still more practical and effective union. 1891, 343-4; 1892, 575. See Federation of Churches; Alliance of Reformed Chs.; Church Union.

EVANGELICAL CHURCHES, NATIONAL COUNCIL OF.

The following preamble and resolutions, presented by Rev. J. M. Matthews, were adopted:

Whereas, The Constitution of the Church confides to the General Synod the duty of "regulating and maintaining a friendly correspondence with the highest judicatories or assemblies of other religious denominations, for the purpose of promoting union and concert in general measures which may be calculated to maintain sound doctrine, prevent conflicting regulations relative to persons under censure of the judicatories of either denomination, and to produce concert and harmony in the respective proceedings to promote the cause of piety and religion."

And *Whereas*, It is the conviction of this Synod that wholesome fraternal measures may be adopted for combining and unifying the Evangelical denominations in support of the common doctrines of Christianity, without involving any surrender of the distinctive features and individual characteristics of these denominations.

And *Whereas*, The doctrinal and governmental system of the Reformed Church is broad and Catholic, presenting a basis on which general measures for the promotion of piety and religion may be prosecuted, therefore

Resolved, That this Synod hereby appoints a committee of three ministers and three elders, to present, in its behalf, to the highest judicatories and assemblies of other Evangelical denominations, at their next annual meetings, for their consideration and adoption, the following plan of a National Council of the Evangelical denominations in these United States:

1st. Such Council shall have for its great object the concerting of proper measures for promoting, *not* organic, but fraternal union, for the

maintenance of the common doctrines and ethics of the Christian Church, whose one head is the Lord Jesus.

2d. That its powers shall be simply advisory, and be exercised, not for the purpose of assailing what any denomination represented therein may regard as necessary to its welfare, but to secure concert of action for the furtherance of the Gospel, by diminishing sectarian rivalries and oppositions.

3d. Such *Council*, when convened, may consider and recommend such general measures as may tend to give expression to the proper and essential unity of all who love the Lord Jesus Christ, whether in this or other lands, and draw them closer together in aggressive labors to bring the whole world into subjection to Christ.

4th. The Council shall be a delegated body, and may consist of five representatives, three ministers and two laymen, from each Evangelical denomination acceding to this recommendation, but no denomination, as such, shall be held responsible in any legislative sense for what the Council may choose to recommend.

5th. The Council shall meet, provided the higher judicatories and assemblies of sister Churches accede to this suggestion, on the third Tuesday of October, 1869, in the City of New York, at 10 o'clock, A.M., in the Reformed Church on Washington Square.

The President, Adressor, Stated Clerk, viz., Drs. E. S. Porter, A. G. Vermilye, D. D. Demarest, of this Synod, with the Elders, Robert H. Pruyn, Sanford Cobb and Frederick T. Frelinghuysen, were appointed a Committee to carry the above into effect. 1868, 420-1.

The Committee on the calling of a National Council of Evangelical Churches made a report which was accepted, and the Committee was continued, and Rev. J. M. Matthews was added to it.

Resolved, That a Delegation of three Ministers and two Elders be appointed to attend said Council.

Rev. James M. Matthews, Thomas De Witt, E. S. Porter, and Elders Erastus C. Benedict, and William H. Crosby were appointed.

It appearing that several of the highest judicatories and assemblies of Evangelical denominations have not been invited to send delegates to the proposed Council to be held in New York in October next, and whose next annual meetings are not to be held previous to that time, but who are anxious to be represented on the occasion:

Resolved, That in all such cases the Committee appointed to send out invitations be instructed to correspond with the presiding officers of such judicatories or assemblies and request them to take such measures as to them shall seem best to secure a representation.

Resolved, That in case of death or sickness of any member of the Committee for the Council in October, the President and Stated Clerk of the Synod shall have power to fill the vacancy. 1869, 581-2.

NATIONAL EVANGELICAL COUNCIL.

There has also been put into the hands of your committee a communication from the Rev. Thomas De Witt, in reference to the National Council of Evangelical Churches, which met in New York City on October 20, 1869. It will be seen, on referring to the last General Synod, that that body in June, 1869, appointed a committee of three Ministers and two Elders to attend that Council as a delegation from the Reformed Church in America. The Chairman of that committee, the Rev. James M. Matthews, having departed this life shortly after the adjournment of the Council, it became the duty of the author of this communication, the Rev. Thomas De Witt, the next member of the committee, to lay before this General Synod a report of the results at which the Council arrived. In view of the happy influence which it is believed the annual meeting of such a Council must exert in promoting Christian love and confidence, and

in leading to combined and harmonious efforts to spread the gospel at home and abroad, your Committee recommend the adoption of the following resolutions:

Resolved, That the Delegation appointed by the last General Synod to attend the National Council of Ecclesiastical Churches be reappointed, with the addition of a member to fill the vacancy occasioned by the decease of the late Rev. James M. Matthews.

Resolved, That the Delegation consist of the Revs. Thomas De Witt, Mancius S. Hutton, Elbert S. Porter, and the Elders Erastus C. Benedict and William H. Crosby. 1870, 52-53.

See a previous attempt, 1865, 574-7.

EVANGELICAL LUTHERAN CHURCH. Sends delegate Prof. W. N. Scholl, D.D.; desires to establish correspondence with R. C. A., 1868, 418; Revs. Drs. M. S. Hutton and W. R. Gordon appointed delegates to; 442. Correspondence continued by a general exchange of delegates to the present time.

EVANGELICAL QUARTERLY, THE. A magazine under the Editorship of Rev. Dr. Joseph F. Berg, started Jan., 1860. See *New Brunswick Review*; Berg, Rev. Dr. J. F.

EVANGELICAL SOCIETY, THE. See Am. Prot. Soc., and Am. and For. Christian Union.

EVANGELISTIC COMMITTEES; AND WORK. The President of Synod was requested to appoint a Committee whose duty it shall be to urge each church to undertake a definite evangelistic work. The President of Synod, Rev. Dr. A. E. Kittridge, was made President of the Com.; and Rev. Drs. H. E. Cobb, Jos. R. Duryee, J. H. Whitehead, and Elders J. S. Bussing, Samuel Rowland, Geo. J. King and T. K. Cree, were appointed such Committee; 1902, 153.

Report: A circular letter was issued and suggestions were made to pastors and churches on the subject, and seeking correspondence. A meeting was called, and representative ministers invited. Each Classis was asked to co-operate, and to stimulate evangelistic work. The Classes were notified. Pamphlets making suggestions as to spiritual work were sent out. Many replies received. A second meeting was held and encouraging reports received. Many publications on evangelistic work were sent out. A larger Committee was appointed; 1903, 471-2.

Second report: Tracts sent out; evangelistic meetings held; 5,382 received on confession; over 200 pastors affirm the manifest presence of the Spirit in their churches; 1904, 783-787; another Committee was appointed.

Third report: Forty thousand pamphlets sent out, with circular letters; a tent maintained for evangelistic service in New York City for the summer of 1905; a western division of the Com. was organized; 30,000 copies of a tract on Family Worship issued; a volume of Family Prayers prepared; stirring conferences have been held; a Field Secretary to be employed to give his entire time to the work of evangelization; 1905, 225-232.

EVANGELISTS. Constitution of 1874, Art. 15; evangelists occasionally ordained for specific evangelistic work, as Rev. Cor. Bogardus, 1818, 8, 37; David Abeel, 1826, etc.

In view of the many applications for a dispensation from the prescribed course of study for the ministry, which came annually before the General Synod, many of them being based on the fact of successful evangelistic work by the applicants:

Resolved, That a special committee be appointed to take into consideration the subject of a method whereby such men as show themselves to be possessed of special qualifications for the work of an evangelist, and

are evidently called of God to serve in this capacity in His Kingdom, may prosecute their work in connection with our Church, without investiture with the full ministerial office, but under proper ecclesiastical authorization and superintendence.

The following are appointed on this committee: Rev. Jas. Demarest, Jr.; Rev. Egbert Winter, and Elder David Bingham.

Their report: Reference to the fact that dispensations are often granted to earnest Christian men, to be ordained, without the full regular training; many examples; must accept the facts; there is also a special divine ordination, as well as an ecclesiastical one; real consecration better than learning; many vacant churches, and many ministers out of the pastorate; many feeble churches could be ministered to by consecrated men who have not regularly studied; Classes should be trusted to ordain such; in view of the various considerations which have been presented, your Committee recommends the following action:

Resolved, That in our ecclesiastical polity, the Classis should have original jurisdiction in all that relates to licenses to preach, and ordinations to the ministry, and should be the sole judge of the qualifications to be required of candidates for the one or the other.

Resolved, That the General Synod hereby recommends to the several Classes the following substitute for Section 6, Article II., of the Constitution, viz.:

Any person of whose gifts, piety, suitable attainments, and promise of usefulness in preaching the Word, the Classis shall on examination become satisfied, may receive a license to preach, under such conditions and limitations as the Classis shall see fit to impose, or without other restriction than that provided for by Section 8 of this same Article. 1879, 323-9.

The Classis of New York sent in a remonstrance against the proposal; 7 Classes voted against the amendment, and only one for it. Not adopted; 1880, 538-540.

In 1888, 688, a Com. was appointed to make certain additions to the Liturgy; they proposed a new form for the ordination of an evangelist; '89, 858-9; this Form is found, 860-3; this form was not yet adopted in 1890, 114; but it was declared adopted, 1891, 336.

In 1889, the Bd. of Dom. Miss. requested permission to have its charter amended, so as to permit its missionaries to engage in evangelistic work. Granted; 451.

EVENING PRAYERS. See Liturgy of 1792, p. 134.

EVENING SERVICES. Found beneficial; every church may adopt such measures as they please; if already customary, not to be laid aside without the approbation of Classis; 1619, Art. 64.

EVIDENCE—in trials. To be faithfully recorded; Constit. 1874, 103.

EXALTATION OF CHRIST. Belg. Conf., Arts. 26, 35; Heid. Cat., Quests. 23, 45-52.

EXAMINATIONS. Before Classis, for licensure, or becoming a candidate for the ministry; Constit. of 1874, Arts. 4-7; the final examination for ordination; 1874, Arts. 11-13. For examinations before Bd. of Superintendents, see Plan of the School.—Examinations were reluctantly allowed in America, by the Classis of Amsterdam. See Cœtus: Articles of Union. From 1771-1784, they could be conducted only by the General Body or Synod, and not by the Particular Bodies or Classes, altho' a couple of exceptions occurred by permission of the Synod.

EXCOMMUNICATION. Belg. Conf., Art. 32; Heid. Cat., Quests. 82-85; Constit. of 1874, Arts. 106-8. See Form of Excommunication and of Readmission, in the Liturgy.—Classis of New York requested Synod to adopt a milder form of Excommunication. Deemed inexpedient to take any action; 1852, 29.—A revised Form proposed; 1905, 194-6. Adopted, 1906.

EXEGETICAL CHAIRS. The "Second Professorship," as proposed, was to be one of "Hebrew, Biblical Criticism and Ecc. History"; 1814, 20, 21; but Professor Schureman, soon after elected, was styled at the time, Prof. of Ecc. Hist., Ch. Gov. and Pastoral Theology; but this title, and his Professorial Certificate, do not agree; 1815, 14, 49; Oct., 1815, 15, 16. Soon after his death, this Professorship was defined to be that of "Biblical Lit. and Ecc. Hist."; 1818, 31. In 1832, 64, 65, it was styled "Bib. Lit." alone. In 1884, 529, this Chair was divided into one of "Old Testament Langs. and Exegesis; and one of "Hellenistic Greek and New Testament Exegesis."

EX-OFFICIO MEMBERS OF THE BOARDS. The Corresponding Secretaries and Treasurers of each of the Boards made ex-officio members of the same; 1857, 244. A civil law thought to conflict with; that "no officer receiving a salary or emolument, directly or indirectly from the Treasury, shall be a member of the Board"; hence the by-laws of the several Boards changed accordingly; 1872, 487-8; but the reference was subsequently found to be only to Charitable Boards, and not to Religious Corporations. See Civil Legislation.

EXPEDIENCY. The Synod declared that a Classis had power to dissolve the connection between a minister and his congregation, on the ground of expediency altho' one of the parties be averse to the dissolution. 1806, 358. But this was contrary to the Constitution then existing; see 1792, Art. 39, which says—Classis has power of dismissing ministers "when called elsewhere." Synod therefore repealed said Act by the following resolution:

Resolved, That the resolution, passed in General Synod of 1806, dissolving the connexion between Ministers and their congregations, on the principle of EXPEDIENCY, though one of the parties be averse to such dissolution, be repealed; because *unconstitutional*, and of an *evil tendency*, calculated to *foster strife in congregations—to encourage WORLDLY-minded Professors—to excite animosities in a Church against Ministers, and repugnant to the PRACTICE of the Reformed Dutch Church in all AGES.* 1809, 384, 392-3.

In 1819 the Particular Synod of New York directed the Classis of New York to dissolve the relation between Rev. Stephen N. Rowan and the church of Greenwich, neither party having presented a formal request. The Classis refused to do this on the ground of the act of Synod in 1809, and appealed to General Synod. Synod sustained their appeal. The circumstances existing, then came up in another way, and Mr. Rowan ultimately left that church. 1819, 27-32. See Rowan, in Manual.

Cases occurred, from time to time, when it seemed desirable to dissolve the pastoral relation on the ground of "Expediency" altho' one of the parties was averse to such dissolution. The Revised Constitution, Oct., 1832, p. 123, as reported, amended the clause when "called elsewhere," by substituting—Classis has the power of "dissolving their pastoral connection with any congregation for good cause." But Synod was compelled at the same session at which it adopted this new Constitution to propose an amendment restoring the old phraseology. 1833, 204; which was done, 1834, 290. The Constitution of 1874, Art. 59, adopted the expression—"and dismissing ministers"; and also made special provision for dissolving the pastoral relation on the ground of expediency, when one party was averse thereto, by a vote of two-thirds of the members present. 1874, Art. 17.

EXPENSE ACCOUNT. *Resolved,* That the Expense Account, and Estimate of Expenses and Income—be published in the Minutes; 1868, 411.—Complaint was made that the Board of Direction had not obeyed this order, and the Board's attention was called thereto, 1870, 12, 46, 47. It appears, for the first, 1871, 213, 214, and yearly since. See the Board's remarks, 1871, 213, 217, 218; see 1902, 51.

EXPENSE ACCOUNT.—1863, 474-6. See Contingent Expenses; Income and Expense Account.

EXPENSES. 1818, 57-59; 1819, 68-77; 1820, 42. See Corporation, Bd. of Direction of.

EXPLANATION. Belg. Conf., Arts. 20-23; Heid. Cat., Quests. 12-59.

EXPLANATORY ARTICLES, 1792. As these, in conjunction with the Rules of Church Government of the Synod of Dort, 1619, constituted the first American Church Constitution, the action, leading up to their adoption is given in full. The Explanatory Articles themselves are printed in the Introduction to this Digest.

CHURCH ORDER.

Since the circumstances of our churches, especially in relation to the general protection of the civil authorities in freedom of worship, necessarily demand that not only the Confession of Faith, but also the Order of our Church and its Form of Church Government, should be made known to our countrymen in the English language by the press, as has already been done by all the chief persuasions in our American States; and since the English language is our national tongue, and is making progress, and has already been adopted wholly or in part in worship in the most of our congregations, and the rising generation seem to be little acquainted with the Dutch tongue: the Synod therefore feel themselves bound, both as regards our fellow-citizens and the civil government in general, and also for the preservation of our Dutch Church and the instruction of its adherents, and of the children in particular, to attend to this subject. Whereupon, it is resolved to appoint a committee to translate into the English language the Articles of Church Government of the National Synod, held at Dordrecht, 1618 and 1619, which, being accompanied by such articles taken from the proceedings of this Rev. Body as have particular reference to the circumstances of the Church in this country, will exhibit the true nature and form of government of our Dutch churches in America. And it is further resolved, that the Rev. Committee endeavor to have this collection and translation in readiness to lay before this Rev. Synod at its next ordinary convening, in order that the same, with our standards, may as speedily as practicable, consistently with all prudence, be given to the public by the press. Messrs. John H. Livingston, Eil. Westerlo, Will. Linn, Herm. Meyer, D. Romeyn, Jac. R. Hardenbergh, Is. Rysdyk, and Peter Low, were appointed the committee. 1786, 184-5

CHURCH ORDER.

From what was brought to the table on this subject, this work seems to have had a favorable commencement, and is further intrusted to the Rev. Committee. 1789, 201.

CHURCH ORDER.

The report of the Rev. Committee upon this subject was presented:

1. That the distinct translations of the articles of Church Order of the Rev. Synod of Dordrecht in the years 1618 and 1619, and of the Plan of Union adopted 1772, both made in English by Drs. Dirck Romeyn and Eil. Westerlo, be referred to a committee, who shall carefully compare the same with the original Dutch, and alter and amend all such English words and phrases as either are not pure, or do not actually and appropriately express the true and literal meaning.

2. That the same committee likewise prepare some observations upon the articles of Church Order, to be incorporated among them, in which the proper sense and meaning of them, if necessary, shall be briefly declared, or sufficient reasons be assigned why some articles are not inserted, or cannot be carried out in our American churches.

3. That the Rev. Ministers of the congregation of New York, as residing in close proximity to each other, and most conveniently situated readily to confer together, be appointed a committee on the subject by this Synod.

4. That in the coming spring, an extra Synod be convoked in order to revise said Plan of Union, and with common consent enlarge it, by inserting or adding some further rules, made in subsequent General Convenings or Synods, and thus, upon previous investigation, approving *Synodally* the foresaid translation and observations.

5. That if necessary, the following autumn, a General Ecclesiastical Meeting be solicited, calmly to weigh the whole subject, and determine *finaliter*, whether the same shall be issued in full or in part, and in what language, or whether both in Dutch and English, for the special benefit of our congregations. 1790, 210, 211.

The gentleman appointed a committee to specify the subjects to be included in the Constitution of the Reformed Dutch churches of America, to be issued in accordance with the intentions of Synod, report, that after mature deliberation, it appears to them that such publication should be entirely restricted to what constituted the Doctrine, Liturgy, and Government of said churches, that it may not **only not form an unnecessarily large volume**, but also not perplex the English reader, by the introduction of anything that does not essentially pertain to our ecclesiastical regulations; that therefore, all that relates to the Church in the Netherlands, and especially to the agency of the magistrate in ecclesiastical matters in that country, is not properly included in the regulations which are the basis of the government of our churches in America. The committee further remark, that the PROCEEDINGS OF THE NATIONAL SYNOD, HELD AT DORDRECHT, are the basis of the government of all Reformed Dutch churches throughout the world, and that all charters which have been given to the Dutch churches in the States of New York and New Jersey are also founded thereon; that yet, since in these proceedings many things occur which have particular reference to the Netherlands, the Dutch churches in other portions of the world have been necessitated to adapt them to their particular circumstances, as was also done by our churches in America in the general meetings held in New York in the years 1771 and 1772, when a Plan of Church Government was formed and adopted, which was also approved by the Rev. Classis of Amsterdam, as appointed for that purpose, by the Supreme Synod of North Holland, and this plan has been enlarged and amended by subsequent Synodical Acts. The committee, therefore, judge it advisable that the Rev. Synod further direct and authorize their committee upon this subject to frame out of said proceedings a suitable plan which shall constitute the whole ecclesiastical discipline and government of the Dutch Reformed churches in America, as now situated, and which shall be the only rule by which said churches are directed to abide, and by which they shall be known and distinguished as Dutch churches. This, in our estimation, will answer the expectations of the public, satisfy the desires of civil government, and serve for the direction of all the members of our Church; since it will likewise appear from this plan, that the proceedings of the National Synod of Dordrecht are the basis of the government of the Dutch churches in America, cordally received and carefully adapted to its particular circumstances in this country; and that thus, the different charters may be ratified, and the attachment of the members of said churches to the Reformed Dutch churches in the Netherlands may be fully confirmed.

The Rev. Synod, having deliberated upon this report, resolved, that the committee be requested to frame a draft of Church Government and Discipline, agreeably to the principles stated in the report,

and lay an accurate copy, if practicable, before the Rev. Synod, at their next meeting. In order, however, also to secure the counsel and assistance of all their members in this weighty matter, it is likewise ordained, that the President of this Synod communicate to each of the respective Classes the request of this Synod, that each and every minister, with an elder, (besides those who are appointed by the Rev. Classes as delegates to Synod,) please to appear at the meeting in New York, on the first Wednesday in the ensuing October, so that the Synod may be able to avail themselves of the presence and counsel of the whole body of ministers and elders in issuing their Ecclesiastical Constitution, as also in relation to the Professorship and other weighty matters. May, 1791, 217-219.

CHURCH ORDER.

Professor Livingston, as one of the committee on the subject, reported to this Rev. Body that he had adapted, as was deemed necessary, the English translation of the rules for the regulation of Dutch churches ordained in the Synod of Dort, to local and other circumstances, and now presented it for approval at the table of the Rev. Body; whereupon the Rev. Body proceeded to revise the same, article by article, which being done, it seemed fit to them to appoint a committee to revise them anew, and present them at the Extra Meeting of Synod in the next spring. The Rev. Professor Livingston, and Drs. Linn and Kuypers, each with one of their Elders, were appointed the committee. 1791, 226.

CHURCH ORDER.

Professor Livingston reports, in the name of the committee, that upon mature consideration of this subject, it appears to them that, besides a translation of the articles Syn. Dord., it will be necessary to add some articles in explanation of the way and manner in which said Church Order of Dord. is put into practice, agreeably to the Articles of Union ordained 1771, to the end that thus from one or the other the people in general may be able to form a correct conception of our mode of Church Government. He further informed the Rev. Body, that not only was the translation of the articles Syn. Nationalis completed, but in part, also, the draft of the Explanatory Articles; and *Deo volente*, they would be ready to be presented for approval at the next Synod in October. *Resolved*, That the Rev. Body in the highest manner approve of such mode of exhibiting their form of Church Government, and will expect that all papers pertaining thereto will be carefully presented at the Synod which is to be held at New York the coming October. May, 1792, 239.

CHURCH ORDER.

Professor Livingston reported, that he had completed the work intrusted to him at the last Extra Synod on Church Order, and brought to the table a draft of Explanatory Articles for Synodical approval; whereupon, Synod were pleased to appoint a committee carefully to examine said draft, and report thereon, *stante Synodo*. Professor Livingston, Drs. William Linn, D. Romeyn, Solomon Fröligh, Jno. Basset, Peter Studiford, and Samuel Smith, with Abraham Duryce, Philip Schuyler, Cornelius Van Veghten, Edward Bunn, and John Woertman, Elders, were appointed as this committee.

The Rev. Committee brought in the following report, which was made a Synodical decree.

The Rev. Body, taking up this Lemma, find that it originated in the year 1788, (Art. XXVII.) since which time it has been continued and has been made a subject of action from time to time, until the present session, when we have the happiness of seeing all the branches pertaining to this weighty subject completed and brought to the table.

The Rev. Body having inspected the same, and read it article by article, and approved both the translation of the ecclesiastical regulations of the Synod of Dord., in the years 1618 and 1619, and the Explanatory Articles relative to the same, showing how they are applied to the Reformed Church in this country, agreeably to the Articles of Union, of the years 1771 and 1772, all the Rev. Brethren formally and solemnly recognized said articles as a just exposition of the nature and mode of the government and discipline received and established in said churches; and the same are to that end in the most earnest manner commended to all the members of their widely extended congregations, as the ecclesiastical rule of the Dutch Reformed Church in North America; and Professor Livingston and Dr. William Linn, and the Elder, Mr. Peter Wilson, are appointed a committee to issue said work, who shall exercise care over its phraseology, without assuming to attempt the least change in its sense and meaning. 1792, 235-6.

CHURCH ORDER.

The issuing of the Constitution of the Reformed Dutch churches in America having been regarded as a matter of great importance, and measures having been taken by many successive Synods to carry the same into execution; and the proposal of Professor Livingston, made in the Extra Synod of May, 1792, to embrace, in certain Explanatory Articles, a general account of the government and discipline of the Dutch churches, as well as the particular manner in which the regulations adopted in the last National Synod held in Dordrecht, are to be followed and applied to local circumstances in America, having been likewise received, and said Explanatory Articles placed upon the table of the General Synod, held in New York, in October, 1792; the translation also of the Ecclesiastical Rules of said Synod of Dordrecht having been unanimously approved, and orders given that the whole should be committed to the press: Professor Livingston, in the name of the committee, reported to this Body, that the same had been happily completed, and exhibited the book containing the Liturgy and Government of the Church, embraced in the Ecclesiastical Rules, and Explanatory Articles of the Reformed Dutch Churches in America. Agreeably to the foregoing resolutions of the Synod, Synod received the same with full approbation, and with thanksgivings to the Lord Jesus Christ, on whose shoulders is the government of the Church, and who has hitherto preserved and blessed the Reformed Church, and enabled its members to present their Constitution in a manner which they regarded acceptable to Him; and not without expectation that the same will be contemplated with satisfaction by other persuasions, being convinced that it will subserve the promotion of piety and good order in the respective congregations. The Rev. Synod, therefore, with all earnestness, recommend this publication to all their congregations, and cannot, at the same time, refrain from testifying their thankfulness to the members of the committee appointed to carry forward this work. 1793, 245-6.

A Special Preface was written to these Explanatory Articles, pp. 301-2, of edition of the Constitution of 1793, besides the General Preface to the whole volume, pp. iii.-viii., which are also printed in this Digest.

Art. 20, relating to Professors also holding a pastoral charge, was modified in 1819, p. 39, by declaring that Professors thereafter appointed should not hold any pastoral charge.

Art. 40 was regularly amended in 1820, 14, 70. See said Article. Art. 53, about the organization of General Synod, was changed, in 1800, and 1812, according to provisions in that Article, in reference to the mode of representation in the Synod. See said Article. Article

54 was regularly amended, making the Synod's meetings annual, instead of triennial. See said Article. No other changes were made in these Articles until 1833, when the original Articles of the Synod of Dort, 1619, and the Explanatory Articles of 1792 were fused together, making a new Constitution.

Resolved, That a Committee be appointed to revise and amend the Explanatory Articles of Church Government, the Appendix [of 1815] together with the resolutions in relation to the government of the Church, passed by the General Synod, [from 1792-1831.] 1831, 365.

Much of the material relating to the above was incorporated in the Constitution. 1832, 58; Oct., 1832, 108-134. See Constitution.

EXTENT OF THE ATONEMENT. Belg. Conf., Arts. 21-24, 26, 28; Heid. Cat., Quests. 37, 55; "The death of the Son of God is the only and most perfect sacrifice and satisfaction for sin; is of infinite worth and value, abundantly sufficient to expiate the sins of the whole world." Canons ii. 3.—"This death derives its infinite value and dignity from these considerations—because the person who submitted to it, was not only really man, and perfectly holy, but also the Only Begotten Son of God, of the same eternal and infinite essence with the Father and Holy Spirit, which qualifications were necessary to constitute Him a Saviour for us." Canons, ii. 4, 5, 6, 7.

In connection with certain doctrinal trials, the Synod in 1820 passed the following resolutions:

"WHEREAS, It has been repeatedly alleged on the floor of this Synod, that some of its members have denied the infinite value and sufficiency of the death of Jesus Christ, to expiate the sins of the whole world; and WHEREAS, The expression of the sense of Synod on this subject, at this time, is deemed important. Therefore,"

Resolved, That it is the sense of this house, that the death of Jesus Christ, as a sacrifice and satisfaction, is of infinite worth and value, abundantly sufficient to expiate the sins of the whole world; but that this infinite value and dignity of the death of Jesus Christ is solely derived from the considerations mentioned in the Fourth Article, under the Second Head of Doctrine, in the Canons, and from none other." Oct., 1820, 31.

EXTRACTS. Only "extracts" were published of the Minutes of General Synod, from 1794 to 1809, and the Index of the Minutes, (from 1794-1826), only refers to the pages of these extracts, for those years. From 1812-26, the Minutes were published in full, but each year's Minutes, pagged separately.

EXTRA MEETINGS. Constit. of 1874, Art. 75. In the Articles of Union, see 1771, 17. The President authorized to call an extra meeting at the place to which the Synod now adjourns; 1794, 266; thus authorized on the application of six or more ministers; 1800, 312; (same in Digest, 1814, 69;) Providence having prevented an adjourned meeting from convening, on account of a pestilence, an extra meeting, called according to the rule, declared itself competent to transact all the business of an ordinary session, 1804, 325; extra session, if called, to be held in New York, altho' the place of next regular meeting is Albany, 1809, 398; President authorized in a certain contingency, to call an extra meeting, 1815, 49; Constitution of 1874, Art. 75, amended, so as to allow an extra session of Synod to be held elsewhere than where the next regular session is to be held; amendment proposed, 1894, 129; adopted, 1895, 132. See Adjourned Sessions.

EXTRAORDINARY CLERK. Besides the temporary clerk, the Coetus appointed an Extraordinary Clerk, to record its Acts and letters, and who was to be compensated for his toil; 1748, xx. Rev. Gualterus Du Bois was appointed. He resigned, 1751, LXI., and Rev. John Ritzema

was appointed. He was Extraordinary Clerk at the disruption of the Church, 1755, but retained the Book of the Cætus. See Ecc. Records of New York, 1755, for correspondence on this subject. Only temporary clerks were appointed after the Union in 1771; but from 1791, 227, two temporary clerks were appointed. A Stated Clerk was for the first appointed in 1800, 311, 312. See Stated Clerk.

FACULTY OF THEOLOGY. As early as 1794 the necessity of more than one Professor was recognized, and was to be kept in view, as an inducement to increase the funds, and "constitute a Faculty of Theology," 1794, 262.—"Whereas, our Theological College is now fully organized, according to the original plan, by the appointment of three Professors, therefore Resolved, That General Synod be requested to organize a Theological Faculty for the government of the Theological School," 1828, 101. Denied, as it would not comport with equality among the Professors contemplated by the Plan of the Seminary, nor conducive of harmony among them, 1828, 129.

Resolved, That the Professors of our Theological Seminary be organized into a Faculty, for the exercise of the powers vested in them, in the Plan for the government of the Theological School, and that they be directed to hold monthly meetings, and more frequently if they deem it necessary; and that the Professors preside quarterly in rotation, beginning with the senior Professor, 1835, 425; possible influence of the Faculty, 1836, 514. In the later Institutions, Faculties without special Synodical action. The Faculty authorized to exchange duplicates in Library; '69, 546-7, 645; their powers, 1888, 538-9; amendments: '95, 60, 61, 71; resignation of Dr. D. D. Demarest, as Secretary of, for 30 years, '96, 334.

FAIRBAIRN, PATRICK, (Rev. Dr.) Delegate from the Gen. Assembly of the Free Church of Scotland; 1867, 194.

FAITH IN CHRIST. Belg. Conf., Arts. 22, 24, 33, 59; Heid. Cat., Quests. 20-23, 59-64, 65, 67, 76, 117; Canons, i. 4-7, 12; ii., 8; iii. 10, 14; v. 5, 10.

FAITH, THE STANDARDS OF THE. In the Reformed Church in America—The Bible, as systematized in the Belgic Confession; the Heidelberg Catechism, the Liturgy, and the Canons of the Synod of Dort. The Westminster Catechism had also been endorsed, all of which, see.

FALL OF MAN. Belg. Conf., Arts. 14, 16, 17; Heid. Cat., Quests. 7-9; Canons, iii. 1, 2, 16.

FALSE CHURCH, THE. Belg. Conf., Art. 29. See Church; True Church.

FALSE SWEARING. Heid. Cat., Quests. 99, 100, 102. Constitution of 1874, Art. 91.

FALSE WITNESSES. Heid. Cat., Quest. 112; Canons, see "Conclusion" of.

FAMA CLAMOSA. Constitution of 1874, Arts. 89, 90.

FAMILIES. *Resolved*, "That only those families be considered as in connection with a church who are represented in the membership, or by some regular contributor, in any way, to the current expenses of the church." 1901, 1122.

FAMILY PRAYERS, OR WORSHIP. Alluded to, only in Constitution of 1792, Art. 56—"It is recommended to parents to be peculiarly attentive to the religious education of their children, not only by instructing them, and daily praying with them," etc. A Morning Prayer and an Evening Prayer, are found in the Liturgy, as well as rather elaborate Forms of "Grace" before and after meals. There are frequent allusions to the importance of Family Worship in the reports on the State

of Religion, etc., as 1882, 69; and several new Forms of "Family Prayers" are given, 1880, 859, 864-9; these "Prayers" were finally adopted by the Synod, as a part of the Liturgy, 1896, 414.

There has also been put in our hands a communication upon the subject of the decadence of family worship. Your committee gladly recognizes the importance of this subject. It is hard to understand how any family can consider itself a Christian family without the performance of this duty. Its omission cannot fail to be an injury to the spiritual life of the individual and the Church. The benefits of its constant repetition upon the household cannot be overstated. Parents can hardly expect the blessing of God upon their children if they do not train them up under the influence of daily worship in the family. Your committee would therefore offer the following resolutions:

Resolved, That the General Synod earnestly urges upon all our families the importance of this duty to themselves as individuals and as members of the Church of God, and that omission cannot fail to react disastrously upon their own spiritual life, as well as upon the Christian characters of children.

Resolved, That our pastors be requested to preach upon this subject. 1892, 611. See also, 1904, 785; 1905, 226.

FAMILY VISITATION. To be performed by pastors and elders, especially before or after the administration of the Lord's Supper, to instruct and comfort Christians, and exhort others to the profession of religion; Constit. of 1874, Art. 28; the Classes are to inquire whether this duty is performed, Constit. of 1874, Art. 64. Often alluded to, in former times, in Synodical legislation.

FARIBAULT SCHEME. 1892, 661. See Public Schools.

FARRAR, JAMES M. (Rev. Dr.) President of General Synod, 1905.

FAST DAYS, or Days of Fasting and Prayer. In times of war, pestilence, famine or persecution, the Church should suggest to Civil Rulers the appointing of such days; Constitution of 1619, Art. 66; of 1792, Art. 66; any ecclesiastical judicatory may appoint such days within their own bounds; of 1792, Art. 66; a Consistory should fast and pray before calling a minister, 1619, Art. 4.

Synod appoints May 7, 1775, as a day of humiliation, fasting and prayer, on account of the perilous and sinful condition of the country; Ap. 1775, 57; on account of the desolations caused by the War, (long statement); Nov. 12, designated, 1778, 68; on account of the necessities of the Church, June 16th set apart; 1785, 135; June 21st set apart; 1787, 158; second Wednesday of June, 1788, 173; on account of unfruitfulness in the field and in the Church, last Wednesday of Jan., 1789, set apart, 1788, 185; Classis of Hackensack requests Synod to appoint such a day on account of the prostrate condition of the Church; but since the President intends appointing such a day throughout the States, the subject postponed, 1792, 231; first Thursday in March, 1793, set apart by Synod, 1792, 242; second Wednesday of November, set apart, on account of the pestilence of yellow fever, 1793, 254; last Thursday of July, 1812; 419, 434, 436; petition sent to Gov. Tompkins and the Legislature of New York on the appointment of a day of fasting, etc.; request cordially received; Pastoral Letter to the Church on the subject, 1812, 437-440; last Thursday of Sept., 1820, 59; Particular Synod of New York requests General Synod to appoint third Thursday in August as a Fast Day, 1826, 45, 46; but Synod appointed the third Wednesday in December, as a day of Thanksgiving and Prayer; and suggested that when religion was in a declining state the church make the day preparatory to the Lord's Supper a day of special humiliation and prayer; 1826, 36.

Synod united with the Presbyterian Church in appointing fourth

Thursday of January, 1820, as a day of fasting, in reference to the sin of intemperance, 1828, 133; second Thursday of Nov., 1830, appointed as a fast day, on account of the profanation of the Sabbath, 1830, 292; first Monday in Jan., for the conversion of the World, (in union with Presbyt. Ch.), 1832, 42; 1834, 189; on account of the cholera, a committee appointed to fix day with the Civil Authorities and other Denominations, 1832, 91; last Thursday of February, 1836, in behalf of Colleges and Seminaries, in view of the want of ministers, 1835, 435; 1836, 501; afterward, that day became a day of Prayer for Colleges, 1837, 66.

For a revival of religion, 1845, 439, 464; because of the cholera, 1849, 507. After this Fast-days do not often occur; a few were appointed during the Civil War, but they now began to be called simply "Days of Prayer."

FATHERHOOD OF GOD. Heid. Cat., Quests. 27, 28.

FATHERHOOD OF GOD IN CHRIST. Belgic. Conf., Art. 34; Heid. Cat., Quests. 26, 120.

FEAST DAYS OR FESTIVAL DAYS. See Constit. of 1619, Art. 67; of 1792, Art. 67. See also Holidays. In 1888 the General Synod of the Lutheran Church requested the General Synod of R. C. A. to co-operate in bringing such influences to bear upon the International S. S. Committee as will make them recognize the principal Church Festivals, or in inaugurating an independent series of lessons. The particular resolutions of the Lutheran Church on this subject are given, 1888, 576-8.

The Committee of last Synod has also placed before this Synod a resolution of the General Synod of the Evangelical Lutheran Church, relative to the co-operation of the General Synod of the Reformed Church in America, with them and others preparing a series of Sabbath-school lessons which shall recognize, more clearly than does the International Series, the chief festivals of the Christian year.

While appreciating the value of appropriately noticing these church days which recall the prominent events in the history of the earthly life of our Lord, it seems scarcely desirable, in the opinion of your Committee, that the Sabbath-school lessons should be arranged with any special reference to these festivals. 1888, 572.

FEDERATION OF CHURCHES. 1891-96. For former efforts for federation or union, see 1865, 574-7; 1868, 420-1; 1869, 581-2; 1870, 52, 53; 1873, 673-7; 1875, 260; 1886, 126; '87, 363; '88, 617; '89, 843; '90, 124; '91, 348; '92, 577; '93, 816; and Church Union.

1891.

The Committee on Correspondence presented the following report, which was accepted and adopted:

The Committee on Correspondence beg leave to report:

A paper has been received from the Presbyterian Church in the United States of America, at its meeting in May, 1890, expressing a desire for the Federation of the Christian churches of the land, and requesting that we appoint a committee to confer with them and with similar committees appointed by other churches, upon such a federal union as is generally illustrated by the work of the Evangelical Alliance. The paper is so important that we present it entire.

"To the Reformed Church in America:

"DEAR BRETHREN—The General Assembly of the Presbyterian Church in the United States of America, at its meeting at Saratoga, N. Y., in May, 1890, expressed a desire for a federation of the Christian churches of the land, and instructed us as a committee to make this desire known to other churches.

"We therefore beg to call your attention to the subject, and to indicate briefly the general idea which is in our mind.

"A partial illustration of the benefit of such a federation already exists in the Evangelical Alliance.

"The annual meetings of the Alliance have been productive of great good in bringing closer together prominent and influential ministers and members of the different denominations; in showing the fundamental and essential agreement of the evangelical bodies; in the moral influence on the community at large of such a Christian union; in the valuable contributions to the literature of the Church and to the discussion of great religious, moral and social questions which they have made; and, as it is hoped, in educationally preparing the way for a closer and still more practical and effective union.

"The Alliance is composed of individuals simply. It does not officially represent organizations by commissioned delegates. It is voluntary and can do nothing but seek to mould public opinion on the great questions that are discussed at its meetings. An organization with a closer organic connection with the churches, and, therefore, vested with some measure of power, seems to be needed.

"It seems to us that it would be wise and right for the Christian churches of the land to form a federal union in which there should be no renunciation by the different churches of their peculiarities or independent organizations, and no interference with their doctrines, government, worship or internal affairs, but by which specific powers should be delegated to a federal council for the concentration of the influence of all upon such phases of Christian effort as might meet the approval of all.

"Some of the measures which would come within the scope of such a federation are:

"1. United work for the reclamation of the Christless masses in the large cities, towns and old rural settlements.

"2. The conduct of the home missionary work of the different denominations in the new settlements of the country, in such a way as to remove denominational friction and prevent the multiplication of weak and antagonistic organizations where unnecessary; the prosecution of the foreign missionary work by the different denominations on the same principle of comity, different churches cultivating particular fields so as to avoid unseemly strife before the heathen.

"3. The national council of such a federation could be potential in its influence on the community at large. It could educate and strengthen the public conscience with Scriptural views on marriage and divorce, the Sabbath, temperance, education, and other moral and social questions.

"It certainly seems to us worth while to attempt so to bring together all the evangelical churches, that in their necessary separate denominational work they shall not harmfully clash with each other, and that they may in a greater degree unite in the work which none can separately prosecute with vigor and success. And in this aspect of the matter should be particularly emphasized the influence which the churches of the land should exert upon its citizens for the preservation of their religious inheritances and the maintenance of their fundamental principles.

"This proposition is first addressed to the Synods and Assemblies of the Reformed Churches holding the Presbyterian system with a view to securing their co-operation in extending a similar proposition to the other Evangelical Churches of our country.

"May we, dear brethren, ask you to take this into consideration, and if, in its general idea, it commends itself to your judgment, appoint

a committee to confer with us and with similar committees that may be appointed by other churches to consider and report upon it.

"Fraternally yours,

"JOSEPH T. SMITH, Chairman,
"925 McCulloh street.

"BALTIMORE, April 23d, 1891."

Your committee regarding this movement of grave importance and one calling for the wisest legislation, do recommend the appointment of the following committee, consisting of four ministers and three elders, viz.:

Revs. Drs. W. J. R. Taylor, Joachim Elmendorf, Jno. A. DeBaun, Peter Moerdyke; Elders Henry W. Bookstaver, H. D. Van Orden, J. R. Hardenberg.

This committee to be a Committee of Conference, with power to fill vacancies, to report at the next regular meeting of the General Synod. 1891, II, 343-5.

FEDERAL UNION WITH OTHER BRANCHES OF THE CHURCH.

The following report was presented by the Committee of Conference appointed last year. It was accepted, and the committee was continued. The Rev. Lewis Francis was appointed to fill the vacancy caused by the death of the Rev. Dr. W. J. R. Taylor.

To the General Synod of the Reformed Church in America:

Your "Committee of Conference," appointed in June, 1891, consisted of the following members:

Rev. Dr. W. J. R. Taylor, Rev. Dr. Joachim Elmendorf, Rev. Dr. John A. De Baun, Rev. Dr. Peter Moerdyke; Elders H. W. Bookstaver, H. D. Van Orden, J. R. Hardenberg.

By reason of the lamented death of Dr. Taylor the chairmanship devolved upon the member of the committee whose name was next in the list, who would now make the following report for the committee.

In response to an invitation, our members, Drs. Elmendorf and De Baun and Elder J. H. Hardenberg, met with the committee of the General Assembly of the Presbyterian Church in the United States, in New York, on December 17th, 1891. From various causes the attendance of the representatives of the ecclesiastical bodies, which had been invited to appoint them, was smaller than was anticipated and desired.

After free conference, the following deliverance was unanimously adopted, as supplemental to the original letter, a copy of which is in Synod's minutes of 1891. It was also resolved that the deliverance be sent to the General Assemblies and Synods who have not yet appointed committees on Federation.

The communication is as follows:

From the failure of some of the Synods and Assemblies to act, and the nature of action taken by others which have not appointed committees, it is thought that the purpose of the letter sent to them was not properly apprehended. It is deemed proper, therefore, to emphasize these points:

1. This movement has no connection with any consensus creed movement.

2. It involves nothing that would affect any of the peculiarities of any of the churches.

3. It looks to the formation of a Federal Union of the churches for the purpose of doing what cannot be successfully done by them apart, as they now are.

4. It designs to clothe a federal council with constitutional power as distinguished from the voluntary advisory functions of the evan-

gical alliance and of the Council of the Reformed Churches holding the Presbyterian System—said constitutional power to be carefully specified by the united judgment of the denominations entering into the federation.

As to the nature, constitution and functions of the federal council proposed to be created, it would be premature to enter into details here; they should be left to a full conference of the committees which have been and may yet be appointed by the various bodies.

Referring to the statements of the original letter, concerning the importance of the movement and the objects to be accomplished by it, we join in a renewed request to your venerable body to appoint a committee to confer with us for the purpose of taking the whole subject into consideration, and reporting to the various Synods and General Assemblies suitable recommendations for action.

Signed by Jos. T. Smith, Chm. Com., G. A. of the Pres. Church in the U. S. of America; J. P. Sankey, Chm. Com. United Presbyterian G. A.; Joachim Elmendorf, Chm. Com. of Gen. Syn. of Ref. Ch. in A.; James Boyce, Chm. Com. of Associate Ref. Pres. Synod of the South.

Respectfully submitted,

JOACHIM ELMENDORF, Chairman.

1892, 585.

11. A communication presenting the report of the committee of conference appointed last year to confer with churches of the Presbyterian system, and to seek to bring about a closer federation of the Christian churches of this land. From various causes the attendance of the representatives of the ecclesiastical bodies which had been invited to be represented was smaller than was anticipated or desired.

After free conference the following deliverance was unanimously adopted as supplemental to the original call for such a conference, which was ordered to be sent to those assemblies and Synods not yet represented in the conference. The points emphasized in this communication on account of their importance are quoted in full, viz.:

"1. This movement has no connection with any concensus creed movement.

"2. It involves nothing that would affect any of the peculiarities of any of the churches.

"3. It looks to the formation of a federal union of the churches for the purpose of doing what cannot be successfully done by them apart as they now are.

"4. It designs to clothe a federal council with constitutional power as distinguished from the voluntary advisory functions of the Evangelical Alliance, and of the council of the Reformed Churches holding the Presbyterian system, said constitutional power to be carefully specified by the united judgment of the denominations entering into the federation."

Your committee would recommend the appointment of a committee, or rather the continuance of the former committee, with the vacancy caused by the death of Dr. Taylor filled, to confer with other bodies in taking this whole matter into consideration. They suggest the following committee for the confirmation of the Synod:

Revs. Joachim Elmendorf, D.D., John A. De Baun, D.D., Peter Moerdyke, D.D., Lewis Francis; Elders H. W. Bookstaver, H. D. Van Orden, J. R. Hardenberg. 1892, 575-6.

FEDERAL UNION WITH OTHER BRANCHES OF THE REFORMED CHURCH.

The Rev. Joachim Elmendorf, on behalf of the committee on "Federal Union between the Reformed Churches in the United States holding the Presbyterian System," presented a report which was accepted. This was accompanied with a "Plan of Federation," not

for adoption, but "incomplete and tentative," and as such recommended to be printed in the minutes. 1893, 820-3.

To the General Synod of the Reformed Church in America:

Your "Committee of Conference" would make the following report:

In response to an invitation the following members of our committee—the Rev. Dr. John A. De Baun, Rev. Lewis Francis, and Rev. Dr. J. Elmendorf attended a meeting in New York on March 2d, '93, of the Committee of Conference on Federation of the Presbyterian Church in the United States of America; the United States Presbyterian Church; the Reformed Presbyterian Church General Synod, and the Associate Reformed Synod in the South.

After conference a sub-committee was appointed to digest and report a plan of federation of the Reformed Churches holding to the Presbyterian System, to be a basis for further conference.

A second meeting of the Committees of Conference was held in New York on the 25th of April, '93, at which the same members of the Committee of the Reformed Church in America (named above) were present.

The sub-committee presented its report of a plan of union, which was considered at length, amended and adopted. A copy of the same accompanies this report.

It was further resolved that the Chairmen of the different committees be requested to report this action to their General Assemblies and General Synods, and to ask for the continuance of the committees for the purpose of further consideration of the subject with each other and with other committees that may yet be appointed.

It was also resolved that the Secretary of our joint committees send a copy of our action to the General Assemblies and General Synods of the Reformed Churches in the United States holding to the Presbyterian System that have not yet taken action on the question of federation, and to ask for the appointment of Committees for Conference on the Plan with a view to perfecting it, and reporting it to all the General Assemblies and General Synods for action. He was also authorized, after the meeting of the Assemblies and Synods, and after receiving their action in the premises, to call a meeting of all the committees appointed further to consider and act upon the Plan.

Respectfully submitted,

JOACHIM ELMENDORF, Chairman.

PLAN OF FEDERATION. (*Tentative.*)

For the glory of God, and for the greater unity and advancement of the Church of which the Lord Jesus Christ is the Head, the following Articles of Constitution and Federal Union between the Reformed Churches in the United States holding to the Presbyterian system are recommended for adoption:

1. Every denomination entering into this Union shall retain its distinct individuality, as well as every power, jurisdiction and right, which is not by this Constitution expressly delegated to the body hereby constituted.

2. Full faith and credit shall be given by all of these denominations to the acts, proceedings and records of the duly constituted authorities of the other denominations.

3. For the prosecution of work that can be better done in union than separately, an Ecclesiastical Assembly is hereby constituted, which shall be known by the name and style of The Federal Council of the Reformed Churches in the United States of America holding to the Presbyterian system.

4. The Federal Council shall consist of four ministers and four elders from each of the constituent denominations, who shall be chosen with alternates, under the direction of their respective General Assemblies or Synods in such manner as those Assemblies or Synods shall respectively determine.

5. The Federal Council shall endeavor to promote united work for the reclamation of the Christless masses in the large cities, towns and old rural settlements of the country; co-operation in Home Missionary work by the different denominations in the new settlements and among the Freedmen of the South, in such a way as to remove denominational friction and prevent the multiplication of weak and antagonistic organizations where unnecessary; and the prosecution of the Foreign Missionary work by the different denominations on the same principle of comity, so that different denominations shall cultivate particular fields. It shall also keep a watchful eye on current religious, moral and social movements, and take such action as may concentrate the influence of all the churches for the preservation of their religious inheritance and the maintenance of their fundamental principles.

6. The Federal Council may advise and recommend in all matters pertaining to the general welfare of the Kingdom of Christ, but shall not exercise authority, except such as is conferred upon it by this instrument, or such as may be conferred upon it by the federated bodies. It shall not interfere with the creed, worship, or government of the denominations. All matters of discipline shall be left to the exclusive and final judgment of the ecclesiastical authorities of the denomination in which the same may arise.

7. The Federal Council shall have the power of opening and maintaining a friendly correspondence with the highest Assemblies of other religious denominations, for the purpose of promoting union and concert of action in general or common interests.

8. All differences which may arise between the federated bodies, or any of them in regard to matters within the jurisdiction of the Federal Council shall be determined by such executive agencies as may be created by the Federal Council, with the right of appeal to the Federal Council for final adjudication.

9. The officers of the Federal Council shall be a President, Vice-President, Clerk and Treasurer.

10. The Federal Council shall meet annually, at such time and place as may be determined.

11. The contingent expenses of the Federal Council shall be divided equally between the denominations.

12. Amendments to this Constitution may be proposed by the Federal Council or by any of the General Assemblies or General Synods, but the concurrent action of the General Assemblies and General Synods shall be necessary for their adoption. 1893, 820-3.

To your committee has, also, been referred the report of the "Committee of Conference"—Rev. Dr. Elmendorf, chairman—and a "Plan of Federation" for "Federal Union between the Reformed Churches in the United States holding to the Presbyterian system." The plan thus submitted is not in final form, but incomplete and tentative, and should be in the minutes for consideration. It has not been acted upon, so far as known, by any of the bodies represented in the conference. These were the Presbyterian Church (North), the United Presbyterian, the Reformed Presbyterian Synod, the Associate Reformed Synod (South), and our own Synod; Rev. Dr. De Baun, Rev. Lewis Francis and Dr. Elmendorf being the members present of our own committee. With some of the features of the late plan for Federal Union with the German church, this plan

contains important differences. Instead of a Federal Synod, it contemplates a "Federal Council" of four ministers and four elders from each denomination; and its objects are stated to be to "promote united work among the Christless masses"; co-operation in home missionary work in new settlements and among the freedmen; the removal of friction and preventing the multiplication of weak and antagonistic organizations; the same principle being extended to the Foreign field. The determination of differences between the Federated bodies is, also, within stipulated limits, to be committed to this council; and all expenses are to be equally divided. Such is its general scope as at present presented, not for adoption, but rather to ask a continuance of the committee "for the purpose of further consideration of the subject. Such continuance your committee recommend. 1893, 813-814.

Federal Union among the Reformed Churches in the United States holding the Presbyterian System. 1894.

FEDERAL UNION WITH OTHER BRANCHES OF THE REFORMED CHURCH.

The Rev. Joachim Elmendorf, on behalf of the joint committee on "Federal Union between the Reformed Churches in the United States holding the Presbyterian system," presented a report, accompanied with a "Plan of Federation," which was discussed, approved and handed down to the Classes for their action. The report and plan are as follows:

To the General Synod of the Reformed Church in America:

Your Committee on "Federal Union between the Reformed Churches in the United States, holding the Presbyterian System," would make the following report:

The only meeting of the Committees of Conference during the year was held in Philadelphia, April 12, 1894. In consequence of Dr. De Baun's illness, and of serious sickness in Brother Francis' family, of the great distance between the place of meeting and Dr. Moerdyke's home, and of the official engagements of Elder H. D. Van Orden, the undersigned was the only member of our General Synod's Committee present.

The meeting was encouragingly large, earnest and enthusiastic.

The account of the proceedings is given in the accompanying communication, which is adopted and respectfully submitted as the report of your Committee.

JOACHIM ELMENDORF, Chairman.
J. A. DE BAUN,
P. MOERDYKE,
LEWIS FRANCIS.

To the Venerable, The Synod of the Reformed Church in America:

DEAR BROTHERN:

At a meeting in Philadelphia on the 12th of April, 1894, of Committees of Conference on a Federal Union, appointed by the Associate Reformed Synod of the South, the Cumberland Presbyterian General Assembly, the Synod of the Reformed Church in America, the Synod of the Reformed Church in the United States, the Synod of the Reformed Presbyterian Church, the United Presbyterian Assembly, and the General Assembly of the Presbyterian Church in the United States of America, a Plan of Federation, after long and careful consideration, was unanimously adopted; and it was agreed to report it to the different appointing Judicatories, with a recommendation that it be adopted by them, and the necessary steps taken to put it in operation.

The undersigned were appointed a committee to communicate this action to the Judicatories, and to conduct further correspondence

upon the subject. We, therefore, inclose the Plan, asking that it be adopted by your venerable body, if it be in accord with your judgment.

The conference asks also that the different committees be continued by their appointing Judicatories, in order to receive the reports of the action of all, and if the Plan be adopted, to agree upon the time and place of the meeting of the first Council, for recommendation to the Judicatories, and for their appointment of delegates to it.

Fraternally yours,

R. M. PATTERSON,
JOACHIM ELMENDORF,
DAVID STEELE,
H. W. BOOKSTAVER.

Philadelphia, April 12th, 1894.

PLAN OF FEDERATION.

The following is the Plan of Federation which the committees of the Associate Reformed Synod of the South, the Cumberland Presbyterian General Assembly, the Synod of the (Dutch) Reformed Church in America, the Synod of the (German) Reformed Church in the United States, the Synod of the Reformed Presbyterian Church, General Synod of the Reformed Presbyterian Church, United Presbyterian General Assembly, the General Assembly of the Presbyterian Church in the United States of America, at their meeting in Philadelphia, on the 12th inst., agreed to recommend to their appointing bodies for adoption:

For the glory of God, and for the greater unity and advancement of the Church, of which the Lord Jesus Christ is the Head, the Reformed Churches in the United States holding to the Presbyterian system adopt the following Articles of Federal Union:

1. Every denomination entering into this Union shall retain its distinct individuality, as well as every power, jurisdiction, and right which is not by this Constitution expressly delegated to the body hereby constituted.

2. The acts, proceedings and records of the duly constituted authorities of each of the denominations shall be received in all the other denominations, and in the Federal Council, as of full credit and with proper respect.

3. For the prosecution of work that can be better done in union than separately, an Ecclesiastical Assembly is hereby constituted, which shall be known by the name and style of the Federal Council of the Reformed Churches in the United States of America, holding the Presbyterian system.

4. The Federal Council shall consist of four ministers and four elders from each of the constituent denominations, who shall be chosen, with alternates, under the direction of their respective supreme judicatories in such manner as those judicatories shall respectively determine.

5. The Federal Council shall promote the co-operation of the federated denominations in their Home and Foreign Missionary works, and shall keep watch on current religious, moral and social movements, and take such action as may concentrate the influence of all the churches in the maintenance of the truth that our nation is a Protestant Christian nation and of all that is therein involved.

6. The Federal Council may advise and recommend in all matters pertaining to the general welfare of the Kingdom of Christ, but shall not exercise authority, except such as is conferred upon it by this instrument, or such as may be conferred upon it by the federated bodies. It shall not interfere with the creed, worship or government of the federated denominations. In the conduct of its meetings it

shall respect their conscientious views. All matters of discipline shall be left to the exclusive and final judgment of the ecclesiastical authorities of the denomination in which the same may arise.

7. The Federal Council shall have the power of opening and maintaining a friendly correspondence with the highest assemblies of other religious denominations, for the purpose of promoting union and concert of action in general or common interests.

8. All differences which may arise among the federated bodies, or any of them, in regard to matters within the jurisdiction of the Federal Council, shall be determined by such executive agencies as may be created by the Federal Council, with the right of appeal to the Federal Council for final adjudication.

9. The officers of the Federal Council shall be a President, Vice-President, Clerk, and Treasurer.

10. The Federal Council shall meet annually, and on its own adjournment, at such time and place as may be determined. Special meetings may be called by a unanimous vote of the officers of the Council on thirty days' notice.

11. The expenses of the Council shall be met by a contingent fund to be provided by a pro rata apportionment on the basis of the number of communicants in each denomination; and the expenses of the delegates to the Council shall be paid from this fund.

12. Amendments to these Articles may be proposed by the Federal Council, or by any of the supreme Judicatories of the Churches in the Federation; but the approval of all these Judicatories shall be necessary for their adoption.

The following resolutions were adopted:

Resolved, That the General Synod, approving the plan of Federal Union, submitted by its joint committee, order the same to be sent to the Classes for their action.

Resolved, That, pending the action of the Classes, the Committee of last year be continued, and that they be authorized to meet with committees on negotiation of other denominations; and that further to facilitate such action the Committee be instructed to print and send to the Stated Clerk of every Classis a sufficient number of copies of the Plan of Federation for every pastor and elder. 1894, 137-141.

See "Alliance of Reformed Churches."

5. Thirty-three official reports have been received of classical action on the proposed Plan of Federation, of which twenty-three are in favor, and ten against such Plan.

We recommend that General Synod declare said Plan to be adopted. 1895, 132.

FEDERATION.

In view of the fact that the General Synod has acted favorably upon the question of the Federation of the Presbyterian and Reformed Churches, your Committee recommend that Synod's Committee on the Plan of Federation be continued. 1895, 140.

1896.

The Committee on the Federation of Churches reported progress. 1896, 503.

No further report.

The Committee on State of the Church in 1900, say:

The subject of Union or Federation with other bodies had already undergone not a little discussion, and two or three attempts at Union or Federation, even before 1850, had failed. 1900, 815.

1851-1900.

Various schemes of Organic Union have been started again and again, first with the Associated Reformed Church, and then with the

Presbyterian and German Churches. In 1873, an effort was made to unite the Presbyterians, North and South, with the German Reformed and ourselves. Another effort, beginning in 1886, was made to unite with the German Church; but all these efforts have failed. Federation of the churches for practical Christian work has begun in our foreign fields, and to some extent in our cities at home. This movement is more promising, and it ought to be encouraged, both for an exhibition of Christian unity, and for greater practical results than can otherwise be attained. 1900, 824.

1900.

A communication is placed in our hands from the Secretary of the National Committee on the Federation of Churches asking the Synod to appoint a Committee on this special line of work. Your Committee notes with thankfulness the growth of a spirit of comity and co-operation among the different denominations, but deems it unnecessary to increase the number of Committees of Synod by the appointment of the one asked for. 1900, 777.

See Reformed Church in the United States; National Federation of Churches.

FEDERAL UNION OR CHURCH UNITY. 1902-6.

8. A communication from the General Synod of the Reformed Presbyterian Church stating that their General Synod had appointed a Committee of five to confer with any similar Committees appointed by bodies represented in the Alliance of Reformed Churches, holding the Presbyterian system, touching the important matter of closer co-operation or unity of organization among the Presbyterian Churches of the United States.

In view of the suggestion offered we therefore propose the following:

Resolved, That this General Synod appoint a similar Committee of five and that said Committee report to the next General Synod the result of any such conference which may be held in the course of the year.

We recommend that the following shall constitute the Committee:

Rev. E. B. Coe, Rev. J. P. Searle, Rev. J. W. Beardslee, Rev. J. Elmendorf, Rev. J. H. Karsten. 1902, 127-8.

COMMUNICATION.

A proposition from the General Assembly of the Presbyterian Church in the United States (South) to the General Synod, for the appointment by each body of a Committee on Conference, to consider the whole question of closer relations, and the possible organic union of these bodies. Also a recognition of the greeting of the General Synod, by letter from Rev. Peter Crispell, our delegate, and the appointment by the Assembly of Rev. J. R. Graham, D.D., as a commissioner to communicate with the General Synod concerning the appointment of a Committee of Conference. Referred to a special committee, consisting of Revs. Cornelius Brett, David J. Burrell, James I. Vance, Elders, W. L. Brower, George W. Pool and Matthew Kolyn. 1903, 267-8.

2. A letter from the Stated Clerk of General Assembly of the Presbyterian Church in the United States in session at Lexington, Va., May 26, 1903, acknowledging the letter of the Rev. Peter Crispell, responding to the expressions of good will therein contained, noting the appointment of the Rev. J. R. Graham to convey to this Synod the action of that Assembly respecting a committee to confer with a like committee appointed by that Assembly with reference to closer relations between the two bodies. Also a letter from the said fraternal delegate, greeting the Reformed Church in the name of the Presby-

terian Church in the United States. As the letter referred largely to the question of Church unity it was passed on by your committee to the Synod's Special Committee on Church Unity. 1903, 394.

1903.

The special committee appointed by the last General Synod, 1902, 127, to confer with committees of the Reformed Churches holding the Presbyterian System, concerning closer relations, presented their report through the Chairman Rev. J. Preston Searle: [The report was referred to the Special Committee on Propositions for Church Union, Rev. Cornelius Brett, Chairman.] It is as follows: 1903, 398.

REPORT OF COMMITTEE ON CHURCH UNITY.

The committee appointed at the last session of this General Synod in response to the invitation of the Reformed Presbyterian Church (General Synod), to meet with a committee representing that church and any similar committees appointed by other churches, to consider the question of closer relations between the Reformed Churches holding to the Presbyterian order, would respectfully report that after correspondence between its own members and with the Chairman of the Committee of the Reformed Presbyterian Church, a joint meeting of the two committees was held on April 24th, in the chapel of the Twenty-ninth Street Collegiate Church, New York City. In addition to the representatives of the two churches there were present a committee from the local Synod of the United Presbyterian Church, not its General Assembly. The members of this committee did not present themselves as officially representing their Church, but were cordially welcomed to the conference.

The tone of the conference which followed was fraternal, spiritual, and practical. The conviction seemed unanimous that closer relations should be established between churches holding so much in common, and that these closer relations were possible if the difficulties in the way should be fairly recognized and the method of their removal patiently studied under the guidance of the Holy Spirit.

After this friendly and prayerful deliberation it was agreed that, as only our own Synod has been in session subsequent to the action of the Reformed Presbyterian in issuing invitations to such a conference, an adjournment should be taken to June 24th, after the May meetings of the various ecclesiastical bodies, from which representation was desired, should have been held. It was also agreed that the original invitation of the Reformed Presbyterian General Synod to these bodies should be renewed with the endorsement of the entire Joint Committee.

We respectfully ask approval of the above action, and the authorization of continued conference. For the Committee:

J. W. BEARDSLEE,
JOACHIM ELMENDORF,
J. PRESTON SEARLE.

The report was accepted and referred to the Special Committee on Propositions for Church Union, Rev. Cornelius Brett, Chairman. 1903, 399.

REPORT OF THE SPECIAL COMMITTEE ON PROPOSITIONS FOR CHURCH UNION.

The Special Committee on Propositions for Church Union, would respectfully report:

To your committee have been referred three papers. First, a communication to the General Synod of the Reformed Church in America from the General Assembly of the Presbyterian Church in the United States, suggesting the appointment of Committees on Conference to consider the whole question of fraternal relations and the possible organic union of these two churches.

Secondly, A communication from the Rev. James R. Graham, delegate from the General Assembly of the Presbyterian Church in the United

States to this General Synod, repeating with renewed assurance of personal and ecclesiastical confidence and affection, the action of the said General Assembly, certified in the above-mentioned communication.

Thirdly, A report of the Committee to Confer with the Committees of the Reformed Churches holding the Presbyterian order, concerning closer relations.

Your committee would respectfully report:

I. The communication from the General Assembly of the Presbyterian Church in the United States [South] and the salutation of their delegates, conveys the information that seven overtures have been placed in the hands of the Committee of Foreign Correspondence of said Assembly, three from Synods and four from Presbyteries, asking the General Assembly to appoint a Committee of Conference to meet a similar committee of our Church, "to consider the whole question of closer relations and a possible organic union to these two churches."

These documents further reiterate "the entire confidence of the Presbyterian Church in the United States in the doctrinal soundness of the Reformed Church in America, and their appreciation of the noble testimony which this body of Christians has borne to the spirituality of the Church of Christ." It also expresses a warm personal affection for the brethren of our Church; and finally, it affirms the readiness of the said General Assembly "to appoint such a Committee on Conference, whenever the General Synod of the Reformed Church in America shall indicate that such a committee would be agreeable to it."

Your committee recommend that our delegate to be hereafter appointed, be instructed to convey to the General Assembly of the Presbyterian Church in the United States the warmest fraternal greetings of the General Synod of the Reformed Church in America, and assure the Assembly that personally and as a denomination, we both reciprocate their affectionate regard, and are grateful for their expressions of confidence.

Your committee further recommend the adoption of the following resolutions:

Resolved first, That should the General Assembly of the Presbyterian Church of the United States appoint a Committee of Conference to consider the whole question of closer fraternal relations and possible organic union with the Reformed Church in America, this Synod hereby signifies its cordial willingness to appoint a similar committee to take the matter into prayerful consideration.

Resolved second, That the Stated Clerk of this Synod send this resolution to the Stated Clerk of the General Assembly of the Presbyterian Church in the United States. [South.]

II. The report of the Committee on Church Unity signed by the Rev. Drs. Searle, Elmendorf and Beardslee, conveys to the Synod the information, that, in response to an invitation of the General Synod of the Reformed Presbyterian Church to meet with a committee representing that Church and any similar committees appointed by other churches to consider the question of closer relations between the Reformed Churches holding the Presbyterian system, a joint meeting of the two committees was held in New York City. Representatives from the Local Synod of the United Presbyterian Church were also present. With prayerful deliberation it was agreed that the original invitation of the Reformed Presbyterian Church should be renewed with the endorsement of the entire Joint Committee. The report asks approval of the above action and the authorization of continued conference.

Your committee recommend the adoption of the following resolutions:

Resolved first, That the Synod heartily approves the action of the Committee on Church Unity appointed by the General Synod of 1902, in renewing and endorsing the invitation of the Reformed Presbyterian

General Synod for an appointment of Committee on Conference by the Reformed Churches holding the Presbyterian system, to consider the question of closer relations between said Churches.

Resolved second, That said Committee on Church Unity appointed by the General Synod of 1902, be continued with power to fill vacancies and add to its number, and, further that said committee be and hereby is authorized to confer with similar committees appointed by other Churches concerning the question of closer relations between the Reformed Churches holding to the Presbyterian system.

All of which is respectfully submitted.

CORNELIUS BRETT,
DAVID JAS. BURRELL,
JAMES I. VANCE,
MATTHEW KOLYN,
GEO. W. POOL,
WM. L. BROWER.

The report was accepted and adopted. 1903, 400-3.

1904.

Conference in New York in Dec., 1903; representatives of the Refd. Presbyt., of the Presby. Ch. in U. S. A., and of Refd. Ch. in A., and an informally appointed Com. of the United Presbyt. Ch.—The following action was taken:

Resolved, That this Joint Conference on the closer co-operation of the Reformed Churches holding the Presbyterian System, after full, frank and prayerful conference, is unanimously agreed:

1. That some form of union closer and more tangible than any at present existing between the Reformed Churches holding the Presbyterian order, is desirable for the work intrusted to them by the Head of the Church.

2. That such closer union is possible:

a. Through the complete consolidation of some of these churches, and
b. Through such federation as shall preserve the identity of the various bodies entering into it, and shall provide for effective administrative co-operation.

Resolved, That the several committees constituting this Joint Conference, not fully instructed on this point, be requested to report to the bodies appointing them the above conclusions and to seek further instructions as to which of the lines indicated shall be pursued in the future conferences of these committees.

Resolved, That this Joint Conference extends the invitation already given by the Reformed Presbyterian Church (General Synod) to the various churches of the Presbyterian family, to appoint committees to confer with us upon this great question of closer co-operation or unity. 1904, 747-8.

* * * * *

We ask for authority to prosecute further conference along either of the above lines, always, however, guarding the unimpaired identity and autonomy of the Reformed Church in America.

The following resolutions are respectfully submitted:

1. *Resolved*, That the Special Committee on Church Unity be and it is hereby authorized to express to the representatives of the Reformed Presbyterian Church (General Synod) the sentiments of Christian friendship and confidence entertained for that Church by the Reformed Church in America and to welcome any overtures that may be made by them for union with this Church, the same to be reported to the next General Synod.

2. *Resolved*, That in general the form of union with other Reformed Churches holding the Presbyterian order, which is contemplated and approved by the General Synod of the Reformed Church in America, is such a federal union as will maintain unimpaired the identity of the

various bodies entering into it, while providing for efficient administrative co-operation.

3. *Resolved*, That the Special Committee be continued with authority to add to its numbers, if occasion requires, and to prosecute further conference in accordance with the foregoing resolutions.

Respectfully submitted,

EDWARD B. COE,
JOACHIM ELMENDORF,
J. PRESTON SEARLE,
J. W. BEARDSLEE,
JOHN H. KARSTEN,

Committee.

1904, 749-750.

1905.

Seven Churches represented: The Presbyterian Churches, North and South; the United Presbyterian Church; the Cumberland Presbyterian Church; the Reformed Church in America; the Reformed Presbyt. Ch.; and (informally) the Refd. Ch. in the U. S., (German Refd.).

The discussion took form in favor of "such a Federal Union as will maintain unimpaired the identity of the various bodies entering into it, while providing for efficient administrative co-operation."

Resolved, That this General Synod approves the principle of federation underlying the Plan of Federation herewith submitted.

2. *Resolved*, That the Special Committee on Church Unity be continued, with the addition Rev. J. B. Drury, Rev. T. H. Mackenzie, Frederick Frelinghuysen and G. J. Diekema.

3. *Resolved*, That this committee be instructed to consider in detail the said Plan of Federation, to confer, as opportunity may be given, with the representatives of other churches on the subject, and to report to the next General Synod. 1905, 150-152.

PLAN OF FEDERATION.

1. Every Church entering into this Federation retains its distinct individuality, its own creeds, government and worship, as well as every power, jurisdiction and right, which is not by these articles expressly and exclusively delegated to the body hereby constituted.

2. For the prosecution of work that can be better done in union than separately an Ecclesiastical Council is hereby established, which shall be known by the name and style of "The Federal Council of the Reformed Churches in the United States of America holding the Presbyterian System."

3. The Federal Council shall consist of at least four representatives, ministers or elders, from each of the constituent Churches, for each one hundred thousand communicants or fraction thereof up to three hundred thousand, and where a Church has more than three hundred thousand communicants, then four representatives, ministers or elders, for each additional two hundred thousand communicants or fraction thereof. These persons shall be chosen with their alternates under the direction of their respective supreme judicatories in such manner as those judicatories shall respectively determine.

4. The Federal Council shall exercise only such authority as is conferred upon it by these Articles, or such as may hereafter be conferred upon it by the Federated Churches. It shall not interfere with the creed, worship or government of the churches, and, in particular, all matters of discipline shall be left to the exclusive and final judgment of the ecclesiastical authorities of the Churches concerned.

5. The Federal Council shall promote the co-operation of the Federated Churches in their Foreign Missionary work, and also in their general work in the United States of America, in connection with home missions, work among the colored people, church erection, Sabbath-schools,

publication and education; and may initiate movements having this co-operation in view subject to the approval of the Churches concerned. The Council may also advise and recommend in other matters pertaining to the general welfare of the Kingdom of Christ.

6. The Federal Council shall have power to deal with differences which may arise between the Federated Churches, in regard to matters within the jurisdiction of the Council, which the constituted agencies of the Churches concerned have been unable to settle, and which may be brought to the attention of the Council by the supreme judicatories of the parties thereto; and such deficiencies shall thereupon be determined by the Council or by such agencies as it may appoint. If determined by an agency, such as a committee or commission, there shall be the right of appeal to the Council for final decision. Every final decision shall be transmitted by the Council to the supreme judicatories of the churches concerned for their action.

7. The Federal Council shall have power to deal with any other matters of interest common to any two or more of the Federated Churches, which may be referred to it by the supreme judicatories of the churches concerned, for its action, with such authority in the premises and under such conditions as may be agreed upon by the churches which make the reference.

8. The Federal Council shall have power to open and maintain a friendly correspondence with the Presbyterian and other evangelical churches for the purpose of promoting concert of action in matters of common interest, but nothing in this Article shall be construed as affecting the present rights of correspondence of the Federated Churches.

9. The Federal Council shall give full faith and credit to the acts, proceedings and records of the duly constituted authorities of the several Federated Churches.

10. The officers of the Federal Council shall be a President, Vice-President, Stated Clerk, Treasurer, and such other subordinate officers as may be necessary.

11. The Federal Council shall meet in regular session at least biennially, and on its own adjournment, at such time and place as may be determined. In the conduct of its meetings it shall respect the conscientious views of its constituent members. The President shall call special meetings at any time when requested so to do by a majority of the representatives of each of two or more of the constituent bodies, thirty days' notice of such meetings shall be given to all the members, and only such business may be transacted as is specified in the notice.

12. The incidental expenses of the Council shall be met by a fund to be provided by a pro rata apportionment on the basis of the representation of each church in the Council. The expenses of the representatives shall be paid by their respective Churches. All the expenses involved in the settlement of any difference between the Churches shall be borne equally by the Churches concerned.

13. When the representatives of one-half of the Churches, at a meeting of either the Council or its agencies, request a unit vote by churches upon a pending motion the vote shall be so taken.

14. The Federal Council shall have power to make such regulations and by-laws as shall be deemed necessary for the conduct of its business.

15. After this Federation shall have been constituted, any Church holding the Reformed Faith and Presbyterian System may be received into the Federation by a majority of the representatives of the Churches, voting by the unit rule, and upon its adoption of the Articles of Federation.

16. Any Church in the Federation may withdraw therefrom on notice officially given, and on its observance of the same constitutional steps as were followed in its adoption of these Articles.

17. Any amendment to these Articles proposed to the Federal Council, shall, before its adoption, be approved by the Council, and receive

the consent of two-thirds of the Federated Churches acting in accordance with their respective constitutions. When the Council shall have been notified of such consent it shall declare the amendment to be a part of the Plan of Federation. Respectfully submitted,

EDWARD B. COE,
J. PRESTON SEARLE,
JOACHIM ELMENDORF,
JOHN W. BEARDSLEE,
J. H. KARSTEN.

1905, 152-4.

[Action of 1906 not yet at hand when this Digest was going to press.]

FEDERATION—of Reformed [Dutch] Church with the Reformed [German] Church. See Reformed Church in the United States.

FELLOWSHIPS. Establishment of, proposed. 1888, 544.

FELLOWSHIP WITH CHRIST. Heid. Cat., Quests. 21, 47; Forms for Baptism and the Supper; Canons, i. 7.

FEMALE CENT SOCIETIES. For the Permanent Fund and current expenses. Synod recommended "the formation of Female and other Cent Societies; and that such societies designate the object to which their contributions shall be applied." 1816, 33, 34.

FEMALE MEMBERS. May not serve as Elders or Deacons; Constit. of 1874, 30; may not vote at the first election of Elders or Deacons, in forming a new church; of 1874, Art. 31; may vote at other elections of elders and deacons, when chosen by the church generally; Constit. of 1874, Art. 32.

FEMALE SUFFRAGE. A request from the National Woman Suffrage Association that General Synod, as representing the Church, petition Congress to amend the Constitution of the United States in favor of female suffrage. As compliance with the request would open the way for many of a similar kind aside from our regular business, the Committee report that no action be taken. Synod has no right to bind the churches in such matters. 1900, 777.

FERNOW, B. His valuable services in translating many ecc. documents; 1887, 441; '89, 921.

FERRIS, ISAAC, (Rev. Dr.) President of General Synod, 1832; Chancellor of N. Y. University, 1852-70. See Manual for particulars; see also Art. "Christian Intelligencer."

FERRIS, JOHN MASON, (Rev. Dr.) Sec. of Bd. Foreign Missions, 1865-83; Editor of Christian Intelligencer, 1883—to present (1906).

FERRIS SEMINARY, in Yokohama, for girls, founded, 1875. It owes its establishment to Miss Mary E. Kidder, now Mrs. E. R. Miller. She was sent by Bd. For. Miss. R. C. A. to Japan, in 1869. She started a girls' school in 1870, of six pupils, under the patronage of the governor of Kanagawa, which in a couple of years grew into a school of 22. In 1872, the American Mission Home was established by the Union Missionary Society. In the same year a large normal school for girls was opened in Tokyo under the patronage of the Empress. In the autumn of 1874 a lease was obtained of an acre of land on the Bluff, near Yokohama. Here was erected a school building and a home for the missionary at a cost of \$5,5000, given chiefly by the Sunday-schools of R. C. A.

In Sept., 1876, the Bd. of For. Miss. of R. C. A. called this school "The Isaac Ferris Seminary"; later, simply "The Ferris Seminary" in honor of both Chancellor Isaac Ferris and his son, Rev. Dr. John M. Ferris, for many years Cor. Sec. of the Board.

After the marriage of Miss Kidder to Rev. E. R. Miller, in 1875, she and her husband conducted the school until the spring of 1879, having been joined in Nov., 1874, by Miss E. C. Whitbeck, now Mrs. Milton S. Vail.

On June 1st, 1875, the Ferris Seminary was formerly opened with appropriate exercises. Nineteen pupils attended during the summer term. Soon there were 40 pupils in the boarding department. In the spring of 1879, Mr. and Mrs. Miller visited America. In the autumn, Miss H. L. Winn came to Miss Whitbeck's assistance. In 1881 Miss Whitbeck visited America.

In 1881 the school was placed in charge of Rev. and Mrs. Eugene S. Booth. Excepting the visit of one year in America, 1886-7, they continue to superintend this school.

The First Prospectus of the school was issued in 1882, and brought many pupils. Enlarged facilities were needed, and the Woman's Bd. of For. Miss. at once appropriated \$2,500. Foreign merchants and others in Yokohama added \$800 more, and the enlargement was completed in the autumn of 1883. Pupils continued to increase in numbers, and in two years it became apparent that, could the accommodations be increased, the income of the school would meet all its expenses, except the care of the property and the salaries of the foreign teachers. Nearly 200 applications had to be denied for want of room. In 1886-7 Rev. Mr. Booth and family visited America, to raise funds to enlarge the Seminary, and he succeeded. The lot, originally leased, was purchased, with an adjoining lot, at a cost of \$3,300. The property is held in trust for the Bd. of For. Miss. of R. C. A., by Revs. E. R. Miller and E. S. Booth, as Trustees.

In 1887 the school was graded according to a new curriculum. It was necessary to build a temporary annex. Several Japanese teachers were now added, most of them being graduates of the school. Van Schaick Hall—so named in honor of Miss Jane C. Van Schaick, of Albany, who had contributed largely for its erection—was opened on June 1st, 1889. This building comprises a chapel, seating 300, a Principal's office, four class rooms, a reception room, Japanese head-master's office, the school-physician's dispensary, a dormitory of 20 rooms, with lavatories, a spacious dining hall and kitchen, and a recreation hall.

Japanese teachers and patrons contributed about \$1,200 in connection with this building. Many native teachers are now employed. About 700 pupils have been in attendance, the larger number of whom became Christians.

FESTIVALS. See Feast Days.

FIELD SECRETARIES. See Domestic Missions; Foreign Missions; Evangelistic Work.

FIFTH PROFESSORSHIP in New Brunswick Seminary. First suggested, 1872, 436; see 1882, 30, 130; bequest for, 1883, 327, 332-5; established, '84, 522-3, as that of "Old Testament Languages and Exegesis."

FIGURES OF THE LAW. Belg. Conf., Art. 25; Heid. Cat., Quest. 19.

FILIAL DUTIES. Heid. Cat., Quest. 104.

FILIAL FEAR. CANONS, i. 12; v. 12.

FILIOQUE. Belg. Conf., Art. 11.

FINANCE; a System of, recommended, 1824, 23.

FINANCE; Committee of, appointed; 1827, 7. See Accounts.

FINANCIAL AGENTS. Often appointed, to raise money* for special objects. See Schermerhorn; Dumont; Cornell; Zwemer, etc.

FINES. In the Cætus, if any member spoke out of his turn, he must pay two pence; for coming in late, must pay six pence; if absent from a whole session, must pay a shilling; if absent from the whole meeting, must pay six shillings; in case of officers, these fines were doubled; for the use of abusive language, must pay not less than two pence, nor more than six shillings. 1748, p. nix.

FIRST LESSONS IN CHRISTIAN TRUTH. Committee appointed to prepare, 1887, 321; report, '88, 574; referred back, '88, 572-4; second report, '89, 802-7, 799, giving plan of the work, which was approved. See also 1901, 1121.

FIRST PROFESSORSHIP—in New Brunswick Seminary, 1784, 124-5, styled "Prof. of Sacred Theology."

FISHER, GEORGE H. (Rev. Dr.) President of General Synod, 1849.

FIVE ARTICLES OF CALVINISM, THE. These are Predestination; Redemption, through the Atonement of Christ; the Depravity of Man; the Necessity of his Conversion through Divine Grace; and Perseverance of the Saints. It is these points which are elaborated in the Canons of the Synod of Dort, 1618-19. See General Statement, at the Conclusion of these Canons.

FLAG OF HOLLAND. In 1600, three horizontal bars—orange, white and blue; in 1650, orange, red and blue.

FLATBUSH ACADEMY—or Erasmus Hall. Founded by Rev. Dr. John H. Livingston and Senator John Vanderbilt. £915 raised for the erection of a building. See Laws of N. Y., 1786, Ch. 54. Chartered, Nov. 20, 1787. Dr. Livingston located his Divinity School in, 1794, 260. Dr. Livingston was the first Principal, altho' only an honorary position. Rev. Dr. Wm. H. Campbell, Principal, 1834-9.

FLATBUSH CHURCH SCHOLARSHIP for Arcot; \$2,000, held by General Synod, 1895, 51.

FLORENCE, ITALY. American Chapel at; Sept., 1871, 10, in charge of Rev. Dr. Ab. Van Nest.

FONDA ACADEMY, N. Y. Synod will not receive the transfer of, 1847, 114, 179.

FONDA, JESSE, (Rev.) Called from Congregational Church; action on; 1809, 389, 390; President of Gen. Synod, 1823.

FOREIGN CHURCHES. Must not be rejected when differing in non-essentials; see Constit. of 1619, Art. 85.

FOREIGN MINISTERS. Constit. of 1619, Arts. 9; of 1833, Art. 24. All reference to ministers as "Foreign Ministers," eliminated from Constit. of 1874; Art. 21. See Admission of Ministers.

FOREIGN MISSIONS. See Provisions for, in Constit., 1874, Art. 73, final paragraph. For the general history of, see "A Century of Missions in R. C. A.," 1796-1896, by Rev. Dr. Henry N. Cobb; a small pamphlet of 20 pages; also Manual of R. C. A. 1902, pp. 230-281. The first references in Minutes of Gen. Synod; 1816, 16, 17; 1817, 39, where the Constitution of the First Foreign Missionary Society of R. D. C. is given. See United Foreign Missionary Society; also Scudder, John. In 1826, 61, this United Foreign Miss. Soc. was merged in the American Board; which see. 1827, 75. See also Abeel, David; and 1831, 381-3.

In Oct., 1832, 138-140, the "Board of Foreign Missions of R. D. Church," was formed, but it operated thro' the American Board. It now assumed the support of Rev. John Scudder, in Ceylon, and Rev. David Abeel in Java.

The interest in Foreign Missions now rapidly increased; '33, 162-3, 188. The Particular Synods of New York and Albany urged the matter on Gen. Synod, 1832, 57; Synod's action, '32, 88-90; First annual report of the Board, '33, 221; subsequent reports; '34, 326; '35, 429; '36, 519; \$2,106 received for this cause; relations with the Am. Board; references to Scudder and Abeel; reports to be published in a religious paper; \$30 to constitute an honorary member; '33, 230-4; \$3,905 recd. for this cause; Dr. Abeel to visit Holland in reference to a Mission in the Dutch East Indies; 1834, 326, 329, 330; the Church has yet but two missionaries on the Foreign

field; action of Synod, 1835, 432-5, 439; '36, 450-2, 472, 492, 519, 522-8. See Bornco Mission; Amoy Mission; Arcot Mission.

Resolved, That the Corresponding Secretary of our Board be requested to present the claims of the foreign field to the students of our Seminary as often during each year as he may find it convenient. 1857, 225.

Independent action proposed; 1856, 114; an Independent Board established; '57, 227-236; courteous resolutions in reference to relations with the American Board; 235-6; Synod approves the Constitution and Rules of Business adopted by the Board, Oct., '57, 263; as follows:

CONSTITUTION

OF THE

BOARD OF FOREIGN MISSIONS.

Approved by the General Synod, October, 1857.

WITH

RULES OF BUSINESS.

PREAMBLE.

Whereas the Lord Jesus Christ, as the Divine Head of the Church, has enjoined on all His people the duty of giving the Gospel to every creature; and, *Whereas* the condition of all men without the Gospel is one of exposure to eternal death, as well as of present suffering and sorrow—Therefore, under the conviction of duty, and with earnest desire for the best interests of our fellow-men here and hereafter—the General Synod of the Reformed Dutch Church, acknowledging with gratitude what God has been pleased to accomplish by the Church, deems it important in entering on a distinct and separate management and support of Foreign Missions, to remodel its Board of Foreign Missions, with a view to greater efficiency and a more faithful conformity to the Divine requirement, and adopts the following, viz.:

CONSTITUTION.

Art. 1. The management and control of the Foreign Missions of the Reformed Protestant Dutch Church, as well as the institution of new Missions, and the appointment of missionaries, shall be committed to the BOARD OF FOREIGN MISSIONS, subject to the revision and instruction of the General Synod.

Art. 2. This Board shall not be restricted in the sending of missionaries to any part of the world, or to any class of persons who are without a pure Gospel, when Divine Providence opens the way to them, and the men and means are furnished.

Art. 3. The Board of Foreign Missions shall consist of twenty-seven members (of whom one-third shall be chosen at each meeting of the General Synod), with the Corresponding Secretary and Treasurer, who shall be *ex-officio* members.

Art. 4. The Board of Foreign Missions shall hold its first meeting each year as soon as practicable after the meeting of the General Synod, at which the officers for the year shall be chosen.

Art. 5. The Board of Foreign Missions shall have authority to employ ordained Ministers and Licentiates, the wife of each of whom shall be regarded as an Assistant Missionary; Physicians, Colporteurs, Printers, unmarried Female Teachers, all to be at the time of appointment members in communion with the Reformed Protestant Dutch Church, or, having taken the measures necessary to become such—(but in cases of necessity, the Board shall have discretionary powers in regard to appointees for work)†—and all proper agencies for raising means in our churches for the support of the Missions, and the use of the Press, both at home and abroad.

Art. 6. Any person by the contribution of Fifty Dollars at one time may become a member for life of the Board of Foreign Missions, and shall have the privilege of meeting with the Board, and participating in its deliberations, without being entitled to vote.

Art. 7. The Board of Foreign Missions shall submit to the General Synod, at each annual meeting, a faithful report of its acts, with the annual account of the Treasurer, properly audited, and submit for approval such plans and measures as may require the specific attention of the General Synod. The Corresponding Secretary shall be present at each meeting of the Synod, to make such explanations as may be called for.

Art. 8. It shall be the steady aim of the Board of Foreign Missions to secure as early as may be wise the organization by the Missionaries of Churches, Classes, and other Church Courts, according to the order of the Reformed Protestant Dutch Church.

Art. 9. The Board of Foreign Missions shall meet at least quarterly, at such hour and place as it may itself agree on, and when convened, seven members shall constitute a quorum.

Art. 10. The Board shall have power to fill vacancies which may occur in the progress of the year—the person chosen to hold such place until the meeting of the General Synod.

Art. 11. Extra meetings of the Board may be called on the vote of the Executive Committee, or the written request of any three members.

Resolved, That the Board of Foreign Missions of the Reformed Protestant Dutch Church be, and hereby is authorized to apply to the Legislature of this (New York) State for an act of incorporation under the above title. 1859, 458.

ACT OF INCORPORATION.

AN ACT to Incorporate the Board of Foreign Missions of the Reformed Protestant Dutch Church.

Passed, April 7, 1860.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SEC. 1. William B. Crosby, Thos. De Witt, Jeremiah S. Lord, Wm. W. Halloway, Sanford Cobb, Jr., Alexander R. Thompson, D. McL. Quackenbush, Ab'm J. Beekman, Ezra A. Hayt, A. P. Van Gieson, John T. Moore, Stephen Van Rensselaer, E. P. Rogers, Isaac Ferris, Abram B. Preston, Thos. M. Strong, J. J. Johnson, D. D. Demarest, citizens of the State of New York, and such others as they may associate with themselves, are hereby constituted a body corporate and politic forever, by the name of the Board of Foreign Missions of the Reformed Protestant Dutch Church, for the purpose of establishing and conducting Christian missions among the unevangelized or pagan nations, and the general diffusion of Christianity; and by that name they and their successors and associates shall be capable of taking by purchase, grant, devise or otherwise, holding, conveying or otherwise disposing of any real or personal estate for the purposes of the said Corporation. But which estate, within this State, shall not, at any time, exceed the annual income of twenty thousand dollars.

SEC. 2. The said Corporation shall possess the general powers, rights and privileges, and be subject to the liabilities and provisions contained in the eighteenth chapter of the first part of the Revised Statutes, so far as the same are applicable.

SEC. 3. This act shall take effect immediately.

CHANGE OF NAME.

CHAP. 217.

An Act to change the name of the Board of Foreign Missions of the

Reformed Protestant Dutch Church to "Board of Foreign Missions of the Reformed Church in America."

Passed April 15, 1873.

THE PEOPLE OF THE STATE OF NEW YORK, REPRESENTED IN SENATE AND ASSEMBLY, DO ENACT AS FOLLOWS:

SEC. 1. The corporate name of the association incorporated as the Board of Foreign Missions of the Reformed Protestant Dutch Church by an act passed on the seventh day of April, one thousand eight hundred and sixty, is hereby changed to the "Board of Foreign Missions of the Reformed Church in America."

SEC. 2. Nothing contained in this act shall be held in any manner to affect any of the rights, powers or liabilities of the association as now incorporated, nor any existing suits.

SEC. 3. This act shall take effect immediately.

STATE OF NEW YORK,)
Office of the Secretary of State.) ss.

I have compared the preceding with the original law on file in this office, and do hereby certify that the same is a correct transcript therefrom and of the whole of said original law.

G. HILTON SCRIBNER,
Secretary of State.

See Japan Mission; Woman's Board of Foreign Missions.

Request of Board of Foreign Missions to amend certain of its Rules in accordance with the (supposed) meaning of a certain Law—"But no officer or person receiving a salary or emolument, directly or indirectly, from the Treasury shall be a member of the Board." Granted; 1872, 487-8. But this was subsequently found to refer only to Charitable Institutions, while the Boards of the Church did not come under this designation. Hence the action of 1872 was repealed. 1875, 246-7. Hence the action of 1872 was repealed. 1875, 246-7. See 1895, below.

Resolved, That the Executive Committee of the Board of Foreign Missions be authorized to arrange for a Jubilee Conference, to be held at such time and place as they may select, for the purpose of reverently and gratefully acknowledging the divine favor in the history of our Foreign Mission work during the past fifty years.

Resolved, That the General Synod, recognizing with gratitude the blessing of God in the expansion of the work on the foreign field, would hereby authorize the Board of Foreign Missions to expend the sum of \$70,000 during the current year on the missions under the care of the Board. 1881, 768.

This year the Board has attained its *semi-centennial* anniversary, and completed a *quarter century* of separate and independent existence. For this we should render humble and devout gratitude to God, through whose grace and benediction our beloved Church has been permitted and enabled to do so much in spreading the knowledge of our Lord and Saviour Jesus Christ in lands overshadowed by the darkness of heathenism.

In the year 1832, when our Board of Foreign Missions was organized, the Reformed (Dutch) Church had but two missionaries in the foreign field. The Rev. David Abeel was laboring in China, and Dr. John Scudder, in India. Both these brethren, though members of the Reformed Dutch Church, were laboring under the direction of the American Board. We had then not a single missionary station, no native churches, no schools, no converts.

At the present time we have in foreign lands 9 missionary stations, 101 outstations, 16 missionaries, 24 assistant missionaries, 13 native ministers, 39 catechists or preachers, 37 churches, with 2,625 communicants. 5

academies, 90 day schools, with 2,210 scholars, and 14 theological students. During the year the contributions of the native churches have amounted to \$3,233. 1882, 136.

3. *Resolved*, That Pastors and Churches be recommended to make one Prayer Meeting of each month, where it has not been observed, a *Monthly Concert of Prayer for the extension of Christ's Kingdom*, at which missionary intelligence shall be communicated, the interest of the people awakened in the work of Missions at home and abroad, and an offering made to the Lord to carry on the work of spreading the knowledge of His truth throughout the world. 1882, 141.

CO-OPERATION IN FOREIGN MISSIONS. 1886.

Concerning the most important feature of the Supplementary Report which is the great question of "Co-operation in Foreign Missions," we beg leave to submit as the mind of the Committee, which is nearly unanimous, the subject-matter of the action of our Board.

Early in the year 1885 the Board received a communication from the American section of the Committee on Co-operation in Foreign Missions, appointed by the Council of the Alliance of Reformed Churches which met in Belfast in June and July, 1884. This letter sought an expression of the views entertained by the Board upon certain specific aspects of the subject therein presented. To a communication from such a source, and on a subject of so great importance, the Board deemed it only proper that a carefully considered response should be sent. The reply of the Board was adopted and sent to the Committee of the Council in February, 1886, and is herewith presented for the information, and submitted to the judgment of the Synod. It is as follows:

To the Revs. E. Kempshall, D.D., Chairman, W. J. R. Taylor, D.D., Secretary, and others of the Committee:

Dear Brethren:

The Board of Foreign Missions of the Reformed Church in America, gratefully acknowledge and cordially reciprocate "the Christian and fraternal greetings of the Council" of the Alliance of Reformed Churches, which met at Belfast, Ireland, in June and July, 1884, as presented by the American section of its Committee on Co-operation in Foreign Missions, in their circular letter of June, 1885.

They rejoice in the assurance that the proceedings of the Council "developed a very strong drift, and unanimous desire for larger and more energetic practical union and co-operation in the conduct of Foreign Missionary work" by all the branches of the Church there represented; and they cheerfully comply with the request of the Committee to present their own conclusions on the important topics submitted for their consideration.

1. *Of Co-operation*:—Of "the urgent need of friendly co-operation by the Foreign Missionary Boards of all the Churches represented in the Alliance," this Board does not entertain a doubt. To this principle it is already committed by its own action. With the full approval of the Board, and the General Synod of the Reformed Church, whose agent and representative it is, our Missionaries in China and Japan have, for years, been closely associated and co-operating with those of kindred Churches in Missionary work. From this association, we believe, no evil has resulted, but much good every way. Had the principle been recognized and operative everywhere, much painful rivalry and contention might have been avoided in one, at least, of the stations now occupied by our Missionaries, between those of different branches of the same family. To prevent such rivalries and competitions in the future, so far as possible, is most important. They cannot but be injurious to those who engage in or are immediately affected by them. They must appear indefensible and disgraceful in the eyes of the native Christians and even

of intelligent heathen. Nor can the Church of Christ afford the loss occasioned by them to the general cause of Gospel propagation to which it is commissioned and committed. The field is wide enough for all, without the necessity of, or excuse for, trespass upon the portion properly occupied by any. The number of missionaries that can be obtained and sent forth to occupy it, is far too small to make it right or wise for one to tread upon the heels of another.

Such co-operation is attended with special advantages in the support and conduct of the more extensive and costly enterprise connected with the Missionary work, in fields where different branches of the Church are laboring side by side, as, for example, in the Christian College and the Union Theological Seminary in Tokyo, Japan, and the Middle and Theological Schools at Amoy in China.

Not less important is the added strength that must come to those at work in separate, but contiguous fields, and with interests hitherto somewhat divided, from the sense of association, combination, mutual relief and support, union of effort for one definite result. Nor less, the opportunity that such co-operation will afford, for the distribution, by mutual arrangement and agreement, of the different fields, in such a way as to secure the most general, speedy and effective evangelization of the nations with the most economical use of the men and means supplied by the Churches.

2. *Of One Native Church*:—The establishment of "one united ecclesiastical organization, in each Mission field, of the family of Reformed Churches holding the Presbyterian system," is also an object to which the Reformed Church in America stands fully committed. So long ago as 1875, in adopting a plan of co-operation with the American Presbyterian Church (South), the General Synod made use of the language following: "And this agreement is made not only for the purpose of expressing, as it does, the confidence which these two American Churches have in each other, but chiefly with the view of contributing to the establishment, in each Mission country, of a national Church that shall grow from its own root." So long ago did this branch of the Reformed Church openly avow its desire for that consummation which it is the object of this present effort to secure.

We have no desire to see the multitudinous divisions of the Reformed family established and perpetuated in countries now heathen, but one day to become Christian. On the contrary, we would view the possibility of such a result with profound regret and apprehension, as a crime against the Churches and believers in those lands and a sin against God. On one point, only, have we hesitation. It is no doubt true that a special interest attaches to the possession of a distinct field of Missionary operations, of which the results, in churches, ministers, communicants, etc., may be reported, and to which the Church at home may point, and be pointed, as her own. And so far as this element of influence can be retained consistently with the position expressed above, we deem it important, and to be carefully guarded and preserved. But we take that position in the full expectation that the establishment of a single national Church cannot be attained without some sacrifice of merely denominational interest, but also in the sure conviction that the opposite principle cannot be adopted and acted out, without a sacrifice of far greater moment—of the interests and prospects of the Church in Mission countries—and so wounding and crippling the body of Christ.

If, as in Japan, it should become impossible, in the progress of the work, to distinguish the churches properly dependent on, or under the care of, the four or five Missions and churches already united in building up the union "Church of Christ in Japan," by means of closeness of association, frequent interchanges of Ministers, etc., we could hardly view such a result without some regret. Far more to be regretted, how-

ever, would be the establishment of four or five, or more, distinct Presbyterian or Reformed Churches, distinct in little else than name, in place of the one, united, flourishing Church, now numbering, after only thirteen years of labor, five Presbyteries or Classes, forty-five churches and more than 4,000 members, with a newly organized Board of Missions of its own. In such results all Christendom may well rejoice. On such an enterprise, we believe, rests and will ever rest the special blessing of Him whose prayer for His disciples was, "*that they may be one.*"

To "the best way to accomplish this result," experience seems to point. The plan of union, in Japan, originated with the missionaries there laboring, and was accepted and approved by the proper authorities in the Home Churches. It is not easy to see why the Missionaries of the Reformed family in China or India might not, with equal propriety, take similar steps, subject to like approval by the Churches that sent them forth. If the Assemblies or Synods that have not already done so, should deem it wise to formally adopt this principle, and suggest corresponding action to their Missionaries, the day of its attainment might be hastened. We believe it cannot come too soon.

3. *Of self-support and self-government:*—In a broad sense, the organization of such a Church in every Mission country where it is practicable, and the incorporation into it of all Churches of like faith and order, would, perhaps, be found one of the most effective means for promoting self-support, self-extension and self-government among those who compose it. It immediately becomes *their* Church. They have a new motive to labor for its support and extension, a new and increased degree of responsibility for its order and government.

It is the view of this Board, in which we believe all our Missionaries are agreed, that responsibility should be thrown upon the native churches, both for government and maintenance, as early and as far as possible. We believe that actual participation in government is the best training for self-government, and that such participation should go hand in hand with some corresponding measure of self-support. It is not unworthy of question, whether, in countries where the mass of the native Christians are in great ignorance and deep poverty, the organization of local churches may not sometimes be delayed longer than is wise, through a creditable but mistaken reluctance to put responsibility on those who seem every way unfit for it, or to seek contributions toward self-support from those who seem to have nothing to give; but who, yet, have always borne, before their conversion, the not inconsiderable burdens of their idol worship.

The special methods by which the spirit of manly independence can be best developed, in the members of Native Mission churches, would probably vary as much, according to local, temporary or national peculiarities, as they do among the Home churches. We are content to leave them largely, if not entirely to the discretion of those in the field. The experience of some of our Missions and of other Missions also, suggests the inquiry, however, whether much might not be accomplished by association of intelligent natives in the management of the secular affairs of the Mission, without loosing or resigning that final control of expenditures which must remain in the hands of those who represent the Churches contributing the funds. In the same line is the management and disbursement of moneys contributed by the native churches themselves, which should, of course, be chiefly if not entirely, in the hands of their own representatives. The establishment of Funds or Associations for pastoral support, ministerial relief and of Mission Societies or Boards has served a useful purpose, and might be made more general and serviceable than it is.

Too great importance in this connection can hardly be attached to the raising up and training of men of intelligence, piety and independent

spirit, fitted to be leaders, as pastors and teachers, of the people, or to the provision of means by which such training can be supplied.

4. *Of the Relation of Native to Home Churches:*—It would seem to follow directly from what has been already said, that, in our view, the relation between the Native Churches and the Churches at home, should be "voluntary and temporary," and should exist "only so long as may be required by the infancy and growth of the Native Churches," and "until they can stand alone and take care of themselves." We believe that any other policy would be preventive of the object professedly sought under Article 3, and would therefore be mistaken and injurious and might easily become oppressive to the Native Churches. Questions must frequently arise on which, because of distance and lack of information, or of sympathy with native feelings and modes of thought and life, the Home Churches would not be in a position to reach wise conclusions and pronounce equitable judgment. With the best intentions, grave mistakes would be likely to be made. In cases of discipline and appeal, the Native Churches would be practically cut off from access to any higher Court, possessed of proper authority to revise and reverse or confirm the decisions of the local Session or Consistory and the Presbytery or Classis.

The difficulties attending such appeal, on the part of an aggrieved Church or Church member can hardly be exaggerated. They would be such as virtually to make the exercise of the right impossible. The early history of the Reformed Church in America, and the contentions that arose and rent the air about this very subject of dependence upon the authority and decisions of a foreign ecclesiastical body, afford us an abundant and emphatic warning against the effort to exercise and perpetuate such control over Churches in their turn foreign to us.

It is indeed true that the Classis of Arcot, in India, is in close ecclesiastical connection with the Particular Synod of New York, and so with the General Synod of the Reformed Church. Yet, should the principles avowed in this paper be accepted, and a united Presbyterian or Reformed Church be organized in India, we do not anticipate any great difficulty in its transfer to and union with such a body. As a matter of fact, however, no questions have yet arisen to bring the difficulties above mentioned into prominent view.

5. *Of Ecclesiastical Relations of Missionaries:*—In theory our Missionaries are all regarded and commissioned as Apostolic Evangelists. Nor does their practice really conflict with this theory. Some of them have acted, and still act, as pastors of local churches. But this relation is recognized as temporary and not permanent. They are not called by the churches they thus serve, nor installed over them. Nor do they at all derive their support from them, relying for that entirely upon the funds of the Home Church. They confessedly discharge the duties of their office only until such time as it may be possible to ordain native pastors over all the churches. At the same time they exercise a sort of Apostolic supervision and care over the other churches, besides performing such Evangelistic labor among the heathen as they have time and strength for. It would be, to them, a great relief if the care of all the local churches could be speedily committed to faithful men, natives, worthy to assume the position and responsibilities of the pastoral office.

In regard to the other branch of this question, the relation of the Missionaries to the Native Ecclesiastical bodies, Presbyteries or Classes and Synods, we have no experience or information which enables us to arrive at a definite conclusion. It is believed that our Missionaries generally, with the possible exception of those in Japan, (of whose opinions on this point we are not advised,) would decidedly deprecate the formation, at present, of Ecclesiastical bodies composed exclusively of Ministers and Elders of the Native Churches. They are all members of

the bodies existing in the fields they occupy, and on an equality with the Native Ministers, with some limitations as regards the power and exercise of discipline, however, in Japan. In view of the benefits resulting from such intimate association, the influence they are able to exert and the help they afford in training the Native brethren in the administration of ecclesiastical affairs, they would no doubt be reluctant to withdraw at once from such relations.

On the other hand, they are also members of the appropriate bodies in the Church at home. Both they and the Church would, doubtless, consider the propriety of severing this relation as open to very grave question, so long, at all events, as they were supported by the Home Church and its Board of Missions. We are perfectly ready to admit that this dual relation is anomalous and, from the necessities of the case, must be temporary. We are not therefore prepared to admit that it is inadmissible or unjustifiable, and we submit the question whether it is necessary to force a conclusion at once. The Native Churches, whenever organized, must still be, for a longer or shorter period, under pupilage to the Churches and Missionaries to whose instrumentality, under God, they owe their existence. May there not, then, be found a practical place and justification for a condition of things which all would acknowledge to be inconsistent, theoretically, with the idea of an independent, self-supporting, self-governed Church? When such a Church is made real, in any country, doubtless this question will have been decided by the logic of events. May it not be safely left to that decision, and to the godly wisdom and discretion of the brethren in the field?

6. *Of Conferences with Other Boards and Churches*.—The statement of the sixth Point or Article, seems to leave it in doubt whether public Conferences be referred to, on Missionary subjects, in which representatives of all Missionary Boards or Societies may be brought together, and topics of common interest presented and discussed, or rather to more private Conference and correspondence, whether regular and formal, or informal and occasional, with such Societies and Boards. In either view, this Board deem such friendly Conference not only expedient, but most important and desirable; promising good results at once, and laying foundation for the larger hope, of practical union and co-operation among all Missionary Boards and Societies of our Protestant Christianity, to which union and co-operation among the Reformed Churches, we hope, may prove a stepping stone.

The success and practical value of such public Conferences as those held in Liverpool in 1860, at Mildmay Park, London, in 1878, and of the Inter-Seminary Missionary Alliance of the United States, held annually for the last five years, are beyond question; as, also, of similar Conferences in Mission fields, at Shanghai in 1877, Calcutta in 1882, and Osaka in 1883.

It is within our knowledge and experience that private Conference, of the kind referred to above, has resulted in benefits sometimes the greatest when least expected.

In conclusion, Dear Brethren, we would implore for your Committee, as well as for the ultimate deliberations of the General Council on matters of such grave importance, the very special guidance of the Holy Spirit, the Spirit of counsel, of wisdom and of understanding; and we remain, in the Bonds of the Lord Jesus and His service. On behalf of the Board,

Yours very sincerely,

C. L. WELLS,
[Signed] JOHN M. FERRIS,
HENRY N. COBB.

Approved and ordered to be forwarded;
NEW YORK, February 10, 1886.

WM. H. STEELE, *President*.
HENRY N. COBB,
Corresponding Secretary.

Action of Synod on the Proposed Plan.

Your Committee would propose the following resolution:

Resolved, That the General Synod of the Reformed Church in America approves the stand taken by its Board of Foreign Missions in their paper submitted for its judgment on the important subjects of Union and Co-operation in Foreign Missions; of self-support and self-government in the native churches established; and of co-operation between Home Boards of different churches in the selection and occupancy of contiguous fields in Foreign Lands; and that the General Synod will be prepared to take the necessary legislation to give effect to the views of the Board as occasion shall arise.

[Signed]

W. R. DAVIS, *Chairman*.
J. CHAMBERLAIN,
GEO. S. BISHOP,
WILLIAM H. JACKSON,
W. C. BAILEY, M.D.

1886, 94-100.

In 1888 the two Boards of Missions sent a Memorial to the Synod, setting forth that the missionary operations of the Church, both at home and abroad, should receive distinct recognition in the organic law of the Church. A draft of such an addition to the Constitution was presented, and sent down to the Classes for action. 1888, 609. Strange to say, only 9 Classes voted for it, and 15 against it. 1889, 830. But see below under 1900-1.

Your Committee, at the suggestion of the Board, calls attention to the desirability of a change, which is hereby recommended, as to the time of hearing the Report on Foreign Missions, from Tuesday morning to the first order of business of Monday afternoon. Two weighty reasons for this proposed change, are:

1. That for the sake of the effectiveness of and the cumulative impression made by the Report, discussion and accompanying addresses, the entire consideration of this important business should be disposed of on the same day.

2. That the ladies, whose meeting in behalf of the same work takes place on Tuesday morning, may have the coveted opportunity to attend the session of this Synod devoted to Foreign Missions. 1894, 106-111.

The Board requested that the words in Art. 3, of its Constitution, "*With the Corresponding Secretary and Treasurer, who shall be ex-officio members,*" be stricken out, as contrary to the laws of the State of New York. This was done. 1895, 111. [But see action of 1872, and 1875, above.]

Resolved, That the Board of Foreign Missions are hereby directed to seriously consider the desirability of adopting more effective means, by which they shall come into closer touch with the families in all our churches, imparting to each one full information as to the Foreign Mission work of our church. 1896, 392-5.

The action of the Board was commended in reference to the extension of missionary interest in Sunday-schools and Young People's Societies, by means of a monthly paper; and approves the action of the two Boards of Missions in the appointment of Rev. A. De Witt Mason, as their representative, for the development of the work among the Young People of the Church. (See pp. xxi., xxii. of Report of Board, 1896). 1896, 391.

The Foreign work has greatly grown. We have now (1899) 86 missionaries on the field, 448 native ministers and assistants, 42 native churches, 4,458 communicants, 23 seminaries and boarding-schools with 1,100 students, 177 day schools with 6,200 scholars, 215 Sunday-schools with 6,550 children in them, and 6 hospitals and dispensaries where, in 1898-9, 31,000 were treated. 1899, 439.

The Results: Contributions \$105,000, of which \$10,000 came from one man. Interest and legacies increased this to \$112,000. Expenditures, (not including the Arabian Mission), \$121,000. 1899, 440.

The Committee on the State of the Church, in 1900, say, in reference to these operations:

1796-1850.

In the field of Foreign Missions, the development was as follows: During the first decade of the nineteenth century, individuals of the Dutch, the Presbyterian and the Baptist Churches, raised from \$1,000 to \$1,500 annually, chiefly for work among the American Indians, although small sums were occasionally sent to some of the English Foreign Mission Societies. Our own Synod took no separate official action on the subject of Foreign Missions until 1816. During the next ten years, 1816-26, the Dutch and Presbyterian Churches formed "The United Missionary Society," which in 1826 was merged into the American Board. In 1832, however, the Dutch Church, while maintaining its connection with the American Board, for the benefit of that Board's experience, was allowed to manage its own missions according to its own ecclesiastical polity. In 1832, the contributions of the Dutch Church for Foreign Missions were only a couple of thousand dollars per year. By 1850, the annual receipts had increased to about \$10,000. 1900, 814.

1851-1900.

In 1851 the Dutch Church was still operating her Foreign Missions through the American Board. There were then two struggling missions, one at Amoy, and one in India, but none yet at Arcot. In 1856, our Board of Foreign Missions gave expression to a growing conviction that a separation from the American Board was desirable. The next year this was amicably accomplished, the union having existed for twenty-five years, 1832-57. The results have abundantly justified the movement. In the same year the missions and the missionaries were transferred to the Dutch Board of Missions, and the following year, the real estate. At the time of separation from the American Board, the receipts were only \$12,303. Three years later, in 1860, they had risen to \$30,000, and in 1865 to over \$80,000, although that standard was not maintained. The total receipts from all sources for the Foreign Work, in 1900, were \$160,259.

Since 1850, the advance in the work has been correspondingly great. In 1859 the Mission in Japan was started, two individuals, and the South Church of New York City, offering \$800 each, for a term of years, to facilitate this enterprise—an example well worthy to be followed. In Japan and China, our missions have operated for a number of years in concert with other Bodies of the Reformed Faith and Presbyterian Order. Arcot alone has a distinctive Classis of our own Church, which was organized in 1854. There is now in Arcot a Theological Seminary with endowments for Professorships and Scholarships amounting to about \$61,000. The Arcot Seminary has already sent about thirty men into the ministry, besides training many others for various forms of Christian work.

The Arabian Mission was begun in 1889 by private enterprise, and was transferred to the care of our Board in 1894. It is supported by independent gifts, amounting in 1900 to \$10,637.50.

In all, one hundred and ninety-six missionaries, men and women, have been sent out to our various mission fields, mostly during the past half-century. On account of union work, it is difficult to decide just how many churches and communicants belong to our own work, distinctively; but probably it would not be far out of the way to say that about forty organized churches, and five thousand communicants, now living, represent the work of our own missionaries, not to speak of the work at outstations, in hospitals, schools, and in higher education. United Seminaries of the Reformed and Presbyterian Churches also exist in China and Japan.

In all, about fifty natives have been ordained to the ministry as the result of the labors of our own missionaries. The results of the United Church in Japan would show much larger figures, but we cannot expand on these matters in this report. 1900, 821-3.

They, therefore, further suggested the following:

The Book of the Acts of the Holy Apostles refers, in its preface, to "all that Jesus began both to do and to teach." The Apostles and the New Testament Church were to enter upon that beginning, and to continue that work.

The time has come for the Church to declare in unmistakable terms that the conquest of the world for Christ is the fundamental argument of the church's existence; that the command "evangelize all nations" is not to be a subsidiary work. Is it not our imperative duty to give stronger emphasis than we have heretofore given to the foremost commission of our Lord; to recognize and assert the essentially evangelistic nature, purpose and obligation of the church? As the Constitution now stands, reference to this sacred trust appears only incidentally. Some of our missions apparently lack complete Constitutional sanction. To give all the present and prospective missionary enterprises at home and abroad full Constitutional recognition and support the following amendment to the Rules of the Church Government is recommended for adoption: 1900, 837-8.

1. *Resolved*, That Art. IX., Sec. 4, of the Constitution, be amended by the addition of the following words, and the same be recommended to the Classes for adoption:

"To the General Synod also belong the power and duty to institute and organize such general agencies as shall best enable the Church to fulfill the command of the Lord Jesus Christ by which he has enjoined on all His disciples the duty of teaching all nations and preaching the Gospel to every creature; to maintain, supervise and direct such agencies when erected in the conduct of missionary operations at home and abroad; and to recommend such methods in the churches as shall effectively sustain such agencies and tend to secure the largest possible dissemination of the Gospel." 1900, 838.

This was found to have been adopted, 1901, 1124.

2. *Resolved*, That this General Synod urge upon single churches, or groups of them, and upon individuals whom God has blest with means, and upon associations within the churches, to take upon themselves the support of individual missionaries or fields. It being understood that the missionaries so supported should be as completely under the direction and subject to the rules of the Board as any others.

3. Your Committee further recommend the more complete organization of the Church for missionary work by the adoption of methods similar to those employed by the Women's Executive Committee of Domestic Missions, and the Woman's Board of Foreign Missions. 1900, 839.

See "Almanac and Year Book," 1900.

4. For the more adequate representation of the Church as a whole and of the Western portion in particular, your Committee recommend that Synod enlarge the present membership of each of the Boards of Missions by three, and that one member each year shall be elected from the Particular Synod of Chicago. 1900, 839.

The movement on the part of individuals, individual churches, and Classes toward extra efforts in sending out and supporting our missionaries is specially gratifying to the Board, while it desires to emphasize its high appreciation of such munificent gifts as that of Mr. Voorhees for India, and Mr. Mason and his family for Arabia. 1902, 97.

In 1884, 548, the Board was requested to incorporate in its reports a detailed statement of its expenditures. For reasons given, 1902, 100, this resolution of 1884 was repealed.

In our five missions of China, India, North Japan, South Japan, and Arabia, there are now twenty-four stations, two hundred and forty-six outstations, eighty-six missionaries, thirty-three native ministers, five hundred and six native helpers, thirty-eight churches and four thousand seven hundred and seventeen communicants. During the year three hundred and four have been received on confession. There are eight Boarding schools for boys, with seven hundred and seven scholars, 11 Boarding schools for girls with five hundred and thirty-four scholars, three Theological schools with sixty-five students, two hundred and forty-four Sunday-schools with seven thousand six hundred and fifteen scholars, one hundred and eighty-five Day schools with five thousand seven hundred and eighty-three scholars, and eight hospitals and dispensaries which have treated during the year sixty-three thousand and thirty-one patients. The contributions of these native churches have amounted to \$12,263. 1903, 364-5.

8. The support of individual missionaries by individuals or by congregations, is strongly urged and the importance of a more systematic and thorough study of missions is emphasized. The Board is requested to devise means to further both of these interests. 1903, 368.

The Deputation to the Mission Fields alluded to, 1905, 107-8; see Report of the Board, 1905, iv.

IV. *Resolved*, That the efficient maintenance of our missions demand of our Church not less than \$135,000 for the regular work of the Board, and not less than \$20,000 for the Arabian Mission, and that we as Ministers and Elders will use our best endeavors toward securing these amounts.

V. *Resolved*, That in view of the great importance of educating our children and youth in the knowledge and love of Foreign Missions, we heartily commend the new methods employed by the Young People's League and urge a wide dissemination of the Missionary literature issued by our several Boards. 1905, 110.

RECEIPTS OF THE BOARD OF FOREIGN MISSIONS SINCE 1857, IN PERIODS OF FIVE YEARS, WITH TOTALS; AVERAGES; INCREASE; DECREASE.

		Totals	Averages	Increase	Decrease
1858.....	\$16,076 87				
1859.....	25,034 61				
1860.....	30,181 58				
1861.....	34,159 26				
1862.....	28,603 17				
	<hr/>	\$134,055 49	\$26,811 10		
1863.....	42,257 36				
1864.....	35,391 18				
1865.....	82,038 22				
1866.....	55,783 75				
1867.....	*63,030 89				
	<hr/>	278,501 40	55,700 28	\$28,889 18	
1868.....	53,472 91				
1869.....	81,410 38				
1870.....	57,342 94				
1871.....	71,125 52				
1872.....	65,173 26				
	<hr/>	328,525 01	65,705 00	10,004 72	
1873.....	83,948 61				
1874.....	55,352 95				
1875.....	54,249 95				
1876.....	64,342 91				
1877.....	58,152 53				
	<hr/>	316,046 95	63,209 37	.....	\$2,495 63

* In addition \$56,500 were given by Mr. Warren Ackerman to remove the debt resting on the Board.

		Totals	Averages	Increase	Decrease
1878.....	69,085 87				
1879.....	58,443 49				
1880.....	63,185 71				
1881.....	92,984 32				
1882.....	58,184 71				
	<hr/>	341,884 10	68,376 82	5,167 45	
1883.....	65,284 58				
1884.....	76,955 23				
1885.....	88,131 04				
1886.....	86,386 55				
1887.....	86,787 02				
	<hr/>	403,544 42	80,708 88	12,332 06	
1888.....	†109,946 11				
1889.....	93,142 24				
1890.....	117,090 14				
1891.....	116,265 45				
1892.....	112,163 59				
	<hr/>	548,607 53	109,721 50	29,012 62	
1893.....	136,688 10				
1894.....	106,571 48				
1895.....	105,506 72				
1896.....	147,156 65				
1897.....	105,661 59				
	<hr/>	601,589 56	120,317 91	10,596 41	
1898.....	109,244 79				
1899.....	115,548 02				
1900.....	136,576 28				
1901.....	163,826 73				
1902.....	149,527 00				
	<hr/>	674,722 82	134,944 56	14,626 65	
1903.....	142,834 06				
1904.....	123,397 58				
1905.....	133,705 60				
1906.....	141,578 07				

† In addition \$45,335.06 were given for the Endowment of the Theological Seminary in the Arcot Mission, through the efforts of Rev. Jacob Chamberlain, D.D.

The total amount given since 1857 is \$4,270,807 65

FUNDS HELD BY BOARD OF FOREIGN MISSIONS.
TRUST FUNDS, FOR SPECIAL WORK.

	Dr.	Cr.
Woman's Board of Foreign Missions, Special Loan..		\$5,000 00
Income		225 00
Bond and Mortgage on Real Estate.....	\$5,000 00	
Income paid to Woman's Board.....	225 00	
Geo. B. Walbridge Fund for Ministerial Education, India		5,000 00
Income		209 46
Bonds of Metropolitan St. Ry. Co., N. Y. City..	4,790 00	
Bond and Mortgage on Real Estate.....	210 00	
Income paid to Board of Direction.....	209 46	
Christiana Jansen Fund for support of students in Arcot Theological Seminary, India.....		5,000 00
Income		206 46
Bonds of N. Y. Gas & Electric L., H. & P. Co....	4,856 25	
Bond and Mortgage on Real Estate.....	143 75	
Income paid to Board of Direction.....	206 46	

FOREIGN MISSIONS

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Joseph Scudder Scholarship in Arcot Theological Seminary, India		2,000 00
Income		90 00
Bond and Mortgage on Real Estate.....	2,000 00	
Income paid to Board of Direction.....	90 00	
William R. Gordon Fund.....		2,000 00
Income		80 00
Bond and Mortgage on Real Estate.....	2,000 00	
Income paid to Mrs. W. R. Gordon.....	80 00	
Elizabeth R. Voorhees College Endowment.....		10,000 00
Income, three years.....		1,212 50
Bonds of Reading Co. and R. & P. C. & I. Co....	10,000 00	
Cash	1,212 50	
Isaac Brodhead Fund for bed in Ranipettai Hospital.		1,000 00
Income		45 00
Bond and Mortgage on Real Estate.....	1,000 00	
Income transferred to Ranipettai Hospital ac't..	45 00	
Arni Industrial School Endowment.....		1,126 50
Erie R. R. First Preferred Stock.....	144 57	
Cash	981 93	
Martha Schaddelee Memorial Bed in Sio-Khe Hosp'l		785 00
Cash	785 00	

TRUST FUNDS, FOR GENERAL WORK.

A. J. Schafer Fund.....		\$194 25
Erie R. R. First Preferred Stock.....	194 25	
Semelink Family Mission Fund.....		14,000 00
Bonds and Mortgages on Real Estate.....	13,087 57	
Erie R. R. First Preferred Stock.....	462 43	
Cash	450 00	
A. C. Van Raalte Mission Fund.....		3,000 00
Bond and Mortgage on Real Estate.....	3,000 00	
Alida Van Schaick Fund.....		30,000 00
Bonds and Mortgages on Real Estate.....	30,000 00	
Jas. Y. Elmendorf Fund.....		9,934 68
Bond and Mortgage on Real Estate.....	9,934 68	

SECURITY FUND.

		Par Value.	Present Market Value.
This consists of:			
20 First Mortgage Bonds, Illinois Central R. R. Co.	\$29,000 00	\$29,000 00	\$30,015 00
6 First Mortgage Bonds, Lehigh Valley Ry. Co....	6,000 00	6,000 00	6,675 00
12 First Mortgage Bonds, West Shore R. R. Co....	12,000 00	12,000 00	13,110 00
6 General Mortgage Bonds, Central N. J. R. R. Co.	6,000 00	6,000 00	8,160 00
		<u>\$53,000 00</u>	<u>\$57,960 00</u>

LOANS.

Woman's Board of Foreign Missions.....	\$2,017 60
Woman's Board of Foreign Missions.....	722 50
The Arabian Mission.....	4,000 00
	<u>\$6,740 10</u>
	1905, 115, 116

FOREORDINATION. See Predestination.

FORGERY. Deserves suspension; Constit. of 1874, Art. 91. Not in previous Constitutions.

FORGIVENESS OF SINS. Belg. Conf., Arts. 15, 23; Heid. Cat., Quests. 23, 56, 84, 126.

FORMATION OF CHURCHES. Constit. of 1874, Arts. 31, 44, 59.

FORM OF CALL. Before 1792, no Constitutional Form. The "Form" is only recommended, Constit. 1792, Art. 36; in 1833, Art. 60; 1874, Art. 53, it is made obligatory.

FORMS OF CERTIFICATES. Proposed, Oct., 1832, 134; 1833, 204; adopted, 1834, 288-9.

FORMS, LITURGICAL. See Liturgy.

FORMS OF PRAYER. See Liturgy.

FORMULAS OF SUBSCRIPTION. See Subscriptions.

FORNICATION. Heid. Cat., Quests. 108-9; deserves suspension; Constit. of 1874, Art. 91.

FOURTH PROFESSORSHIP IN NEW BRUNSWICK SEMINARY. Suggested: 1857, 260; '59, 450; '65, 548; established, '65, 626-630; styled, "Professorship of Pastoral Theology and Sacred Rhetoric."

FOURTH YEAR OF STUDY. Suggested; 1883, 325; '84, 540; '85, 730-1; '86, 58; '88, 542.

FRANCE, EVANGELICAL CHURCH OF. Letters prepared and sent to, 1829, 178; '30, 254; '31, 345, 347; '32, 43; Synod heard with pleasure Dr. Baird's account of the labors of the Evangelical Society in France, '48, 437; Rev. Dr. Ab. Van Nest suggests the opening of a correspondence with, '62, 138, 139; '63, 333; claims of the Evangelical churches of France presented by Rev. T. Monod, '65, 649; Rev. Dr. Philip Reltz commissioned to present the salutations of the Synod of R. C. A. to the French Refd. Ch., '77, 645; his report, '78, 45;

Resolved, That the General Synod heartily sympathize with the aims of the Franco-American Committee of Evangelization, and earnestly recommend to all our people a prompt and liberal support of its excellent work. We also recommend the celebration of the 210th anniversary of the Revocation of the Edict of Nantz, on the third Sunday of October, 1895, as affording a suitable opportunity for a large offering in aid of the Huguenot churches, '95, 147; allusions to, 1903, 397.

FREEDORN, MARIA, (Miss). Bequeaths to Gen. Synod \$1,000 toward a Scholarship; 1844, 289; treasurer directed to allow it to accumulate to make a full Scholarship, 352; completed, \$2,000. 1860, 489.

FREE CHURCH OF ITALY. See Italy.

FREE CHURCH OF SCOTLAND. See Scotland.

FREEDMEN, THE. 1865, 626, 644, 648; '95, 123; '98, 130; '99, 452; 1900, 777; see Domestic Missions; Presbyt. Ch., South; Colored People.

FREEHOLD, N. J., FIRST CHURCH OF. Presents a portrait of Prof. S. A. Van Vranken to the Seminary; 1862, 117, 118.

FREE MASONRY. The Classes of Holland and Wisconsin present extended testimonies against Free Masonry, and ask Synod to disapprove of the same; Synod declined to express an opinion; 1868, 376-7; 461; ayes and noes recorded, 463; overtures repeated from same Classes; matter referred to a Special Committee; '69, 551, 662; report: Synod cannot interfere with Consistorial prerogatives of discipline; the path of prudence and safety lies outside of all oath-bound secret societies wherewith obligations may be exacted in conflict with the liberty of the individual Christian conscience; the Christian religion furnishes all needful moral culture, and its pledges of mutual love represent a higher capacity for practical benevolence than the moral lessons of any mere human organization; 1870, 96-7. Another overture; no action necessary; 1871, 264, 273-4. See Manual, 203.

Communications from four Western Classes and from the Particular Synod of Chicago, 1880, 462, 533; the subject elaborately discussed; the following action taken:

1. *Resolved*, That this General Synod, after deliberate consideration of the memorials of the Classes of Holland, Wisconsin, Grand River and Illinois, do hereby recognize and appreciate with those bodies and the Churches which they represent, the practical difficulties and perplexities which are set forth in their respective papers.

2. *Resolved*, That while, on the *ex parte* evidence of the memorials now before it, this Synod cannot properly give its official testimony for or against Free Masonry and other oath-bound secret societies; and while it holds as sacred the indefeasible rights of all its ministers and members to their individual conscientious convictions and liberty of speech and action, subject only to their prior loyalty to Christ and to His Church, yet it hereby declares that no communicant member, and no minister of the Reformed Church in America ought to unite with or to remain in any society or institution, whether secret or open, whose principles and practices are anti-Christian, or contrary to the faith and practice of the Church to which he belongs.

3. *Resolved*, That this Synod solemnly believes and declares that any system of religion or morals whose tendency is to hide our Saviour, or to supplant the religion of which He is the founder, should receive no countenance from His professed followers; and, furthermore, that no humane, benevolent or philanthropic, or reforming agency in this world can take the place of the Church of Our Lord and Saviour Jesus Christ, whose principle is to "do good unto all men, but specially to them that are of the household of faith," and, therefore, that all who belong to this Church are in duty bound to give it the pre-eminence over all orders or institutions, and to promote to the utmost of their powers its unity, peace and prosperity, and especially its great charities and philanthropies.

4. *Resolved*, That this Synod also advises Consistories and Classes of the Church to be very kind and forbearing, and strictly constitutional in their dealings with individuals on this subject, and that they be and are hereby affectionately cautioned against setting up any new or unauthorized tests of communion in the Christian Church.

5. *Resolved*, That the Stated Clerk be directed to send a certified copy of this deliverance to each of the four Classes whose memorials are now before Synod. 1880, 533-6.

See substance of the debate in *Christian Intelligencer* of June 17, 1880.

New overtures presented; 1881, 650; action of Synod: action of 1870 and 1880, referred to, and re-affirmed; '81, 733-4. Additional overtures: 1882, 32; action of Synod: exhortation to charity and forbearance; inability of Synod to prescribe to Consistories as to their course in exercising their constitutional duties; former action of Synod re-affirmed; '82, 109-111. Further communications on; '83, 219, 253; former action re-affirmed; church members exhorted, since connection with Free Masons gives offence to many, in accordance with the law of Christian love, to refrain from connection with such societies. Synod expresses its regrets that certain Hollanders in the West, for reasons connected with this subject, have seceded, and exhorts them to return; '83, 303-4. Another communication on same subject; '84, 419; Synod can add nothing to its former deliverances; '84, 502-3.

Reference to the subject in a letter from the Christian Refd. Ch. of the Netherlands; answer of Synod, reviewing its action on the subject; see said letter; 1889, 837-840.

FREE UNIVERSITY OF AMSTERDAM. Invitation to attend its opening exercises; 1881, 682; further details; courteous response to the invitation to be sent; 685; congratulations of said University to New Brunswick Seminary at its Centennial; see Centennial Vol. of N. B. Sem., 188; regret of Prof. Rutgers of said University, at his inability to represent the Christian Refd. Ch. of the Netherlands to R. C. A. 1898, 161.

FREE WILL. Belg. Conf., Art. 14; Heid. Cat., Quests. 7, 8, 9; Canons, iii. 10, 14.

FRELINGHUYSEN, THEODORE, (Hon.) Allusion to, as President of Rutgers College, 1854, 451; death of, noticed; 1862, 120, 188, 195.

FRENCH LANGUAGE. In the French churches, only Beza's and La Moret's Psalms and Hymns to be used; Constit. of 1792, Art. 65; the Theological Faculty object to the compulsory study of French, in Rutgers College, to student's preparing for the ministry, to the neglect of Greek; 1847, III, 112, 185.

FRENCH REFORMED CHURCH. See France; allusion, 1755, 96.

FRIENDS' PRESS ASSOCIATION. In behalf of pure literature. 1902, 129.

FRICTS, CHARLES W. (Rev. Dr.) President of General Synod, 1897.

FROELIGH, SOLOMON, (Rev. Dr.) Appointed Lector in Theology, 1792, 242; opened the First General Synod, as President of the General Convention of 1792 (p. 243), which framed the Constitution; 1794, 255; elected Professor of Theology, 1797, 270; 1814, 44, 45, (1813, 37,) 60; '18, 13, 14, 32, 33; '19, 41; '20, 19; '22, 52, 53, 56; his secession, 1823, 43, 44; his suspension from the ministry; 46, 47, 57. See his name in Manual; in Taylor's Annals of Classis of Bergen; in Romeyn's Hist. of Church of Hackensack; and in Hist. of Classis of Paramus. See also Secession.

FULL COMMUNION. First use of the term; Constit. of 1792, Arts. 32, 62; see also in Constits. of 1833, Arts. 53, 54; of 1874, Arts. 46, 47. Term does not occur in Constit. of 1619. See 1905, 183, 186.

FULLER, JEREMIAH. Scholarship of \$3,007.50, to Board of Education, 1877.

FULTON STREET PRAYER MEETING, NEW YORK. 1858, 292-5; see Chambers' "Fulton St. Prayer Meeting"; Prince's Hist. of same; also Collegiate Church Year Book, 1880, '49; '81, 66.

FUNDS. See Professorial Fund; Permanent Fund; Permanent Seminary Fund; Corporation, Bd. of Direction of; Education, Bd. of; etc. Analysis of Funds, 1903, 324. The term "Funds" in the Minutes, before 1794, was the term referring to efforts for Endowments.

FUNERAL SERMONS. To be discouraged; Constit. of 1619, Art. 65; left to discretion of minister; Constit. of 1792, Art. 68; no reference to, in Constits. of 1833, 1874.

FUNERAL SERVICE. One prepared by Dr. J. H. Livingston, 1812.

A form for this service having been introduced to the attention of Synod, "after mature deliberation the motion passed in the negative, as far as it respects the limitation to any prescribed form; but the Synod approve of speaking a word in season, either at the grave or in the house, or the church, and to close the solemnity with a prayer and benediction. 1812, 419, 420. See elaborate report on. See also Burial Services in the more recent Liturgies.

GAMBLING. See Scandalous Traffic; Amusements.

GAMING. 1896, 440. See Sabbath.

GAMESTERS. See Communion Form.

GANNON, P. . . (Dr.) Bequest of \$350 to be loaned to Theological students, at five per cent. interest; and to be reloaned; but no coercive measures for payment to be used; 1854, 407; amount given as \$335.37. 1855, 517.

GANSE, HARVEY D. (Rev.) Elected to Professorship of Biblical Literature; declined; 1863, 327; President of General Synod, 1866; on many important Committees, but especially on the one to report on change of Title of the Church, 1866, 112; 1867, 240-1. See Report, 1867, Appendix.

GARDNER A. SAGE ENDOWMENT, LIBRARY, etc. See under Sage, Gardner A.

GARFIELD, JAMES A. Resolutions on his assassination; Oct., 1881, 15.
GARRETSON, JOHN. (Rev. Dr.) President of General Synod, 1862;
Corresponding Sec. of Bd. of Dom. Missions, 1849-59; his death, '76, 527.

GASTON, JOHN. (Rev. Dr.) President of Bd. of Education, 1883-1901; 1902, 85, 202.

GASTON, ROBERT. Scholarship of \$2,000; 1891, 240.

GATES, MERRILL E. (Dr.) President of Rutgers College, 1882-90.

GATES, SAMUEL. The following sums received (recovered) from his estate, for Scholarships:

\$107.28; 1863, 252.	|	\$300.00; 1879, 240,
300.00; 1877, 609.	|	300.00; 1881, 651, 676.
300.00; 1878, 17.	|	_____

Total, \$1,307.28.

GAVELS. A gavel made in Jerusalem of olive wood from the Mount of Olives was presented to the Synod by Colonel Augustus Pruyn; received with thanks; put in custody of the Stated Clerk, 1870, 135.

A gavel made of wood from the Holy Land was presented to the Synod by the Rev. H. D'B. Mulford, in the name of the Rev. M. A. Denman, of Canajoharie, N. Y., and one made of wood from India, by the Rev. W. H. Williamson, in behalf of the Berkey and Gay Manufacturing Company of Grand Rapids, Michigan. The thanks of the Synod were given to the donors of the two gavels. 1895, 223.

GAY, TEOFILO. (Rev. Dr.) Credentials presented, as a delegate from the Waldensian Church, which see; 1892, 572-3.

GEBHARD, JOHN G. (Rev. Dr.) Elected Corresponding Secretary of Bd. of Education; 1900, 728, 734.

GEDENBOCK, or "Memorial of the Classis of Amsterdam" on the 325th Anniversary of her organization, 1903; reviewing her history, 1578-1630. One large 4to, pages 470. Copy sent to Rev. Dr. E. T. Corwin, by said Classis, 1903. Translation made by Rev. Henry Utterwick through private subscriptions. 1903, 267, 397.

GENERAL BODY OR MEETING. The name applied to the ecclesiastical body formed by the union of the Cœtus and Conferentie in 1771, 10. See "Ecclesiastical Records of New York," Vol. 6, for the correspondence of this period; also "Articles of Union." This body was allowed to examine students for licensure, and to ordain, and it alone could approve of ministerial calls. In 1784, 128, it assumed the name of Synod, and in 1793 became the Particular Synod of the whole Church. Its minutes should have been printed consecutively right after 1793, 254, instead of as an Appendix, pp. 445-488. The minutes of its last session, Oct., 1799, were not printed, because they were never transcribed into the Minute Book. The original copy is in the Archives. The following is the list of the sessions of this Body, and the Moderators:

Convention of Ministers and Elders at New York, October, 1771. Rev. John H. Livingston, D.D.

Conventions of Ministers and Elders at New York, June, 1772, Rev. Isaac Rysdyck, D.D.

General Body at New York, October, 1772, Rev. John H. Goetschius.

General Body at Kingston, N. Y., October, 1773, Rev. John C. Rubel.

General Body at New York, October, 1774, Lambertus DeRonde.

General Body (Extraordinary), at New York, April, 1775, Rev. Lambertus DeRonde.

General Body held at New York, October, 1775, Rev. Jacob R. Hardenberg, D.D.

General Body held at Kingston, N. Y., October, 1778, Rev. John Leydt.

General Body, at Pompton, N. J., October, 1779, Rev. Hermanus Meyer, D.D.

GENERAL RUMOR. When a person is thus charged with an offence, the proper Judiciary is bound to investigate; *Constit.* 1874, 89; what constitutes a General Rumor, 1874, Art. 90.

GENERAL SYNOD. Sometimes used in the sense of the National Synod of Dort, 1619, Art. 29; and in the Forms of Subscription; *Constit.* of 1874, Art. 12; and sometimes in the sense of a General Convention, as May, 1792, Art. 14. See next Article "General Synod."

GENERAL SYNOD. General Articles on, in the successive Constitutions; 1619, Art. 50; 1792, Arts. 51-55; 1833, Arts. 82-85; 1874, Arts. 70-75.

1. *In Holland:* Called the General or National Synod, 1619, Art. 29; the highest Ecclesiastical Assembly, 1619, Arts. 29, 36; to be held once in three years, with the privilege of Extra Sessions, if necessary; said Synod to consist of two ministers and two elders from each Particular (or Provincial) Synod, 1619, Art. 50; the Minutes of the last session to be furnished [in manuscript] by the church where it next meets; 1619, Art. 45; to hold a *Censura Morum* at its close, 1619, Art. 43. —[This plan of holding a Triennial General Synod was not carried out in Holland, on account of political troubles. There was no General Synod, after the famous Synod of Dort, 1618-19, for about two centuries, or until 1816; but a "Correspondence," by the "Deputati Synodi," kept up intercourse among all the Particular Synods. See Constitution in America of 1792, Art. 53.]

2. *In America:* There was no General Synod, strictly speaking, in America, until 1794. The American Church Constitution, which was ratified at a General Convention in Oct., 1792, provided for the organization of "THE GENERAL SYNOD." [The General Body, formed in 1771, according to the "Articles of Union," and which continued until 1793, was somewhat anomalous in character, but partook chiefly of the nature of a Particular Synod, which it ultimately became, 1793-1799. Prejudice did not allow the use of the term "Synod" until the close of the Revolution, Oct., 1784, p. 128, (Art. 23). Previously, 1771-1784, the term General Meeting (*Algemeen Vergaderinge*,) had been used in the titles of the Minutes. Subsequently, the term "Synod" was employed, with some qualifying epithet such as "Christian" or "Reverend," or both were sometimes combined. But in an Extra Session of this Body, in May, 1792, page 232, (Art. 14.) we read: "It is ordained for special reasons that a "General Synod" shall be held in New York on the first Tuesday in October ensuing." But this expression, as here used, means a "General Convention." The term "General Synod" is used of this General Convention again in the meeting of Oct., 1793, page 246. (Art. 6): and also in that of the constitutionally organized General Synod, 1794, page 257, Art. 5; and still again, in the last clause of the Constitution itself, (or Explanatory Articles) of 1792:—"The preceding Explanatory Articles were ratified in the General Synod held at New York, the 10th day of October, 1792" . . . ; but in all of these cases it means that General Convention of Oct., 1792, which adopted the first American Church Constitution, and therein provided for the Constitutional "GENERAL SYNOD" of the Church.]

For its general character and duties, see Constitution of 1874, Art. 73. Its composition has varied at different times. In America it was first made Conventional, but with the privilege of changing this plan by its own resolution. *Constit.* of 1792, Art. 53. This change was made, 1800, 279, 303, when 8 ministers and 8 elders from each of the two Particular Synods, constituted its membership; but no more than 2 ministers and 2 elders could come from the same Classis. See 1806, 357-8. In 1812, 421, it was made to consist of 3 ministers and 3 elders, nominated by each Classis to the Particular Synod for confirmation. This was adopted in the *Constit.* of 1833, Art. 82. But in the *Constit.* of 1874, Art. 70, any

Classis having more than 15 churches was entitled to another minister and elder for each additional five churches.

As to time and place of meeting, and a quorum: No rule in the Articles of Dort, except it was to be *ordinarily* triennial; 1619, Art. 50. In America it was to be triennial, 1792, Art. 54, but this was amended to "annual," 1812, 441; 1813, 9. Time and place to be fixed by preceding General Synod; Constit. of 1833, Art. 83; of 1874, Art. 72; or otherwise, Art. 75; and 12 ministers and 12 elders, regularly convened, now constituted a quorum. [By Constitution of 1792, Art. 54, it was ten of each.] See Adjourned Sessions; Extra Sessions.

As to proposing amendments to the Constitution, see Constit. of 1874, Art. 23.

The General Synod *resolved*, That for the future their minutes shall be kept in the English language; and that such minutes be considered as original and authentic. 1794, 257.

Resolved, That if circumstances should require a meeting of the General Synod, previous to the next ordinary meeting, the President be, and he is hereby authorized, on a joint application of six or more Ministers, requesting the same, to call an extraordinary meeting at the place where the next ordinary meeting is appointed to be held. 1800, 312.

[Special example, when Synod failed to meet in 1803 on account of a great epidemic. 1804, 322. The session declared to be competent to decide on all matters which might be regularly brought up at an ordinary session. 1804, 325.]

The method of calling an extra session was incorporated in Constit. of 1833, Art. 85; and amended, in that of 1874, Art. 75.

The General Synod of the Reformed Church, when convened in special session by the call of the President, has full power and authority to transact generally any business within the ordinary limits of its constitutional power, whether specified in the call or not. 1831, 9. See Constit. of 1874, Art. 75.

Resolved, That the Treasurer of General Synod be authorized to pay the necessary travelling expenses of the President of the former Synod when he attends to open the Synod, and is not a delegate to Synod. 1853, 376.

Resolved, That hereafter, the annual meetings of the General Synod commence at 3 o'clock, P.M., on the first Wednesday in June; 1869, 662.

Resolved, That the manner of electing the President shall be as follows:

The time having arrived, and having been announced by the Presiding Officer:

First, a nominating ballot shall be taken, and each individual voted for shall be considered in *nomination*. If, however, any person shall on this ballot receive two-thirds ($\frac{2}{3}$) of the votes cast he shall be deemed elected.

After the first electing ballot the voting shall be confined to the two receiving the greatest number of votes. 1886, 205.

Resolved, That hereafter, the President of General Synod, if not appointed as a delegate of the Classis to which he belongs, shall be entitled to the privileges of the succeeding General Synod as a corresponding member, with the right to participate in the discussions, but not to vote. 1889, 834.

The following action was taken with reference to the retiring President of Synod:

WHEREAS, Apparently through inadvertence, the action of a previous Synod, recommending that the retiring president of the General Synod, be nominated by the Classis to which he belongs, as a member of the succeeding Synod, has been lost sight of, therefore be it

Resolved, That we re-affirm the aforesaid action, and hereby instruct

the Stated Clerk of the General Synod, regularly to call the attention of the Classis of which the retiring President is a member, to this resolution, and at such time as shall be likely to insure the carrying out of the wishes of the General Synod in this regard. 1899, 502.

See Rules of General Synod; Minutes of General Synod; Lemmata.

PRESIDENTS AND PLACES OF MEETING OF THE GENERAL SYNOD OF THE R. C. A.

Volume One.

	DATE.	PRESIDENTS.	PLACE OF MEETING.
1.	June, 1794—	Rev. Wm. Linn.....	Albany, N. Y.
2.	" 1797—	Rev. Dirck Romeyn.....	New York City
3.	" 1800—	Rev. Ira Condict.....	Albany, N. Y.
4.	" 1803—	Rev. John H. Livingston.....	Poughkeepsie, N. Y.
	May, 1804—	Rev. John H. Livingston.....	New York City
5.	June, 1806—	Rev. James V. C. Romeyn.....	Albany, N. Y.
	Sept., 1807—	Rev. James V. C. Romeyn.....	Harlem, N. Y.
6.	June, 1809—	Rev. Nicholas Lansing.....	New York City
7.	" 1812—	Rev. Jacob Sickles.....	Albany, N. Y.
	Oct., 1813—	Rev. James S. Cannon.....	New York City
8.	June, 1814—	Rev. John M. Bradford.....	New York City
9.	" 1815—	Rev. John Schureman.....	Albany, N. Y.
	Oct., 1815—	Rev. Jacob Brodhead.....	New York City
10.	June, 1816—	Rev. Jacob Brodhead.....	" "

Volume Two.

11.	" 1817—	Rev. Cornelius D. Westbrook.....	Albany, N. Y.
	Oct., 1817—	Rev. Cornelius D. Westbrook.....	Kingston, N. Y.
12.	June, 1818—	Rev. Wm. McMurray.....	New York City
	Aug., 1818—	Rev. Wm. McMurray.....	Albany, N. Y.
13.	June, 1819—	Rev. John M. Bradford.....	Albany, N. Y.
14.	" 1820—	Rev. James S. Cannon.....	New York City
	Oct., 1820—	Rev. James S. Cannon.....	Albany, N. Y.
15.	June, 1821—	Rev. Selah S. Woodhull.....	Albany, N. Y.
16.	" 1822—	Rev. Philip Milledoler.....	New York City
	Feb., 1823—	Rev. Philip Milledoler.....	Albany, N. Y.
17.	June, 1823—	Rev. Jesse Fonda.....	Albany, N. Y.
18.	" 1824—	Rev. Thomas De Witt.....	New York City
	Feb., 1825—	Rev. Thomas De Witt.....	Albany, N. Y.
19.	June, 1825—	Rev. Jacob Brodhead.....	New Brunswick, N. J.
	Sept., 1825—	Rev. Jacob Brodhead.....	New Brunswick, N. J.
	Mar., 1826—	Rev. Jacob Brodhead.....	New York City
20.	June, 1826—	Rev. John Ludlow.....	New York City

Volume Three.

21.	June, 1827—	Rev. Cornelius C. Cuyler.....	Philadelphia, Pa.
	Apr., 1828—	Rev. Cornelius C. Cuyler.....	Albany, N. Y.
22.	June, 1828—	Rev. Jacob Schoonmaker.....	Albany, N. Y.
23.	" 1829—	Rev. John Knox.....	New York City
24.	" 1830—	Rev. Wilhelmus Eltinge.....	New Brunswick, N. J.
25.	" 1831—	Rev. John Gosman.....	Albany, N. Y.

Volume Four.

	Nov., 1831—	Rev. John Gosman.....	New York City
26.	June, 1832—	Rev. Isaac Ferris.....	New York City
	Oct., 1832—	Rev. Isaac Ferris.....	Albany, N. Y.
27.	June, 1833—	Rev. Jacob Janeway.....	Schenectady, N. Y.
28.	" 1834—	Rev. Samuel A. Van Vranken.....	New York City
29.	" 1835—	Rev. Robert Bronk.....	Philadelphia, Pa.
30.	" 1836—	Rev. Thomas M. Strong.....	Albany, N. Y.

Volume Five.

31. June, 1837—Rev. Isaac N. Wyckoff.....New York City
 32. " 1838—Rev. Benjamin C. Taylor.....Albany, N. Y.
 33. " 1839—Rev. George W. Bethune.....Philadelphia, Pa.
 July, 1839—Rev. George W. Bethune.....New Brunswick, N. J.
 34. June, 1840—Rev. James Murphy.....New York City
 Nov., 1840—Rev. James Murphy.....Albany, N. Y.
 35. June, 1841—Rev. James Romeyn.....Albany, N. Y.

Volume Six.

- Sept., 1841—Rev. James Romeyn.....New York City
 Oct., 1841—Rev. James Romeyn.....New York City
 36. June, 1842—Rev. James B. Hardenbergh.....New York City
 37. " 1843—Rev. William C. Brownlee.....Albany, N. Y.
 38. " 1844—Rev. Jacob Van Vechten.....Poughkeepsie, N. Y.
 39. " 1845—Rev. Maurice W. Dwight.....New Brunswick, N. J.

Volume Seven.

40. June, 1846—Rev. William H. Campbell.....Albany, N. Y.
 41. " 1847—Rev. Abraham Messler.....New York City
 42. " 1848—Rev. Thomas E. Vermilye.....Kingston, N. Y.
 Sept., 1848—Rev. Thomas E. Vermilye.....Brooklyn, N. Y.
 43. June, 1849—Rev. George H. Fisher.....New York City

Volume Eight.

- Aug., 1849—Rev. J. Van Vechten.....Schenectady, N. Y.
 44. June, 1850—Rev. Jeremiah Searle.....Poughkeepsie, N. Y.
 45. " 1851—Rev. Alexander M. Mann.....Albany, N. Y.
 46. " 1852—Rev. Gustavus Abeel.....Williamsburg, N. Y.
 47. " 1853—Rev. Duncan Kennedy.....Philadelphia, Pa.
 48. " 1854—Rev. Mancius S. Hutton.....Hudson, N. Y.
 49. " 1855—Rev. Ransford Wells.....New Brunswick, N. J.

Volume Nine.

- Oct., 1855—Rev. Ransford Wells.....New York City
 50. June, 1856—Rev. Francis M. Kip.....Utica, N. Y.
 51. " 1857—Rev. Cornelius Van Santvoord.....Ithaca, N. Y.
 Oct., 1857—Rev. Cornelius Van Santvoord.....Newark, N. J.
 52. June, 1858—Rev. David D. Demarest.....Newark, N. J.
 53. " 1859—Rev. Samuel B. How.....Albany, N. Y.
 54. " 1860—Rev. Oscar H. Gregory.....Philadelphia, Pa.

Volume Ten.

55. June, 1861—Rev. Cornelius Van Cleef.....Brooklyn, N. Y.
 56. " 1862—Rev. John Garretson.....Syracuse, N. Y.
 57. " 1863—Rev. Talbot W. Chambers.....Newburgh, N. Y.
 58. " 1864—Rev. Philip Phelps.....Schenectady, N. Y.
 59. " 1865—Rev. Anson Dubois.....New Brunswick, N. J.

Volume Eleven.

60. June, 1866—Rev. Hervey D. Ganse.....New York City
 61. " 1867—Rev. Thomas C. Strong.....Geneva, N. Y.
 Nov., 1867—Rev. Thomas C. Strong.....Albany, N. Y.
 62. June, 1868—Rev. Elbert S. Porter.....Hudson, N. Y.
 63. " 1869—Rev. Charles H. Stitt.....Philadelphia, Pa.

Volume Twelve.

64. June, 1870—Rev. Ashbel G. Vermilye.....Newark, N. J.
 65. " 1871—Rev. William J. R. Taylor.....Albany, N. Y.
 Sept., 1871—Rev. William J. R. Taylor.....Brooklyn, N. Y.
 66. June, 1872—Rev. Joachim Elmendorf.....Brooklyn, N. Y.
 67. " 1873—Rev. Acmon P. Van Gieson.....New Brunswick, N. J.

Volume Thirteen.

68. June, 1874—Rev. Goyñ Talmage..... Poughkeepsie, N. Y.
 69. “ 1875—Rev. Charles Scott..... Jersey City, N. J.
 70. “ 1876—Rev. John McC. Holmes..... Kingston, N. Y.
 71. “ 1877—Rev. Rufus W. Clark..... New York City

Volume Fourteen.

72. June, 1878—Rev. Jacob Chamberlain..... Utica, N. Y.
 73. “ 1879—Rev. Abraham R. Van Nest..... Newark, N. J.
 74. “ 1880—Rev. John A. De Baun..... Brooklyn, N. Y.
 75. “ 1881—Rev. Isaac S. Hartley..... Hudson, N. Y.

Volume Fifteen.

- Oct., 1881—Rev. Isaac S. Hartley..... Schenectady, N. Y.
 76. June, 1882—Rev. Edward P. Ingersoll..... Schenectady, N. Y.
 77. “ 1883—Rev. William R. Duryee..... Albany, N. Y.
 78. “ 1884—Rev. David Cole..... Grand Rapids, Mich.
 79. “ 1885—Rev. J. Howard Suydam..... Syracuse, N. Y.

Volume Sixteen.

80. June, 1886—Rev. John B. Drury..... New Brunswick, N. J.
 81. “ 1887—Rev. Charles I. Shepard..... Catskill, N. Y.
 82. “ 1888—Rev. Mancius H. Hutton..... Catskill, N. Y.
 83. “ 1889—Rev. Evert Van Slyke..... Catskill, N. Y.

Volume Seventeen.

84. June, 1890—Rev. J. Romeyn Berry..... Asbury Park, N. J.
 85. “ 1891—Rev. E. T. Corwin..... Asbury Park, N. J.
 86. “ 1892—Rev. F. S. Schenck..... Asbury Park, N. J.
 87. “ 1893—Rev. Cornelius Brett..... Asbury Park, N. J.

Volume Eighteen.

88. June, 1894—Rev. Edward A. Collier..... Asbury Park, N. J.
 89. “ 1895—Rev. Peter Stryker..... Grand Rapids, Mich.
 90. “ 1896—Rev. John B. Thompson..... Catskill, N. Y.
 91. “ 1897—Rev. Charles W. Fritts..... Asbury Park, N. J.

Volume Nineteen.

92. June, 1898—Rev. Edward B. Coe..... Asbury Park, N. J.
 93. “ 1899—Rev. George S. Bishop..... Catskill, N. Y.
 94. “ 1900—Rev. Edward P. Johnson..... Asbury Park, N. J.
 95. “ 1901—Rev. Denis Wortman..... New Brunswick, N. J.

Volume Twenty.

96. June, 1902—Rev. Abbott E. Kittredge..... Asbury Park, N. J.
 97. “ 1903—Rev. Cornelius L. Wells..... Asbury Park, N. J.
 98. “ 1904—Rev. James F. Zwemer..... Grand Rapids, Mich.

Volume Twenty-one.

99. “ 1905—Rev. James M. Farrar..... Asbury Park, N. J.
 100. “ 1906—Rev. D. Sage Mackay..... New York, N. Y.

Volumes one and two of these minutes are indexed in a small separate volume of 115 pages, which was printed in 1831. From 1794 to 1812, however, only extracts of the Minutes were at first published, and for those years, this Index is only made to said extracts, each annual number of which was paged separately. In 1859 the so-called First Volume of the Minutes of General Synod was issued, but was not properly edited. It contains a part of the Minutes of the Cœtus and Conferentie, 1737-1767; the minutes of the General Body or Provisional Synod, 1771-92; of the General Synod, in full, 1794-1812, but unfortunately, did not complete the first volume, which runs to 1816; and of the

first Particular Synod, 1793-1799; but these Minutes of 1793 are therein separated from those of 1794-99, and the last session, Oct., 1799, is not included in the printed volume. Also only the extracts of 1797 of the General Synod, are published. Each volume of the Minutes of General Synod, from the Third onward, has its own index; and since 1902, each year's minutes has also its own index. On account of the increasing size of the volumes, the Minutes of three years are henceforth to constitute a volume. It will be noticed that there have been 23 double sessions, but none such since 1881, now (1906) 25 years. The reasons are that appeals are now generally not allowed to go beyond the Particular Synod, (see Constit. 1874, Art. 116). and temporary instruction is provided when a Professor dies or resigns, until the next regular meeting.

GENEVA, Switzerland. Letter from the Pastoral Association of; 1902, 126.

GENEVA, CLASSIS OF. Organized in 1852, consisting then of the churches of Arcadia, Buffalo, Caroline, Cato, Clymer, Farmersville, Geneva, Ithaca, Lodi, Pultneyville, Rochester, Tyre, Waterloo, Wolcott. This Classis was disbanded, 1887, its churches going into the neighboring Classes of Rochester, etc.

GERMAN CHURCHES AND MINISTERS IN R. C. A. See Conference on Union with Refd. Ch. in U. S., 1888; Memorial from German Ministers in respect to the importance of the missionary work among the Germans; 1857, 254, 262; '98, 136. See Classis of Pleasant Prairie.

GERMAN HYMN BOOK:—The German churches in R. C. A., until 1855, used mostly the so-called "Union Hymn Book" [*Gemeinschaftliche Gesangbuch*], or the "Collection of Evangelical Hymns," published at Chambersburg, 1842. But the "Psalms" were not in either of these collections. Therefore, the German Evangelical Mission Church in New York City, and in behalf of other German chs., requested Gen. Syn. to provide a German Hymn Book containing also the Psalms. 1853, 298. Special Com. to report on, 354; Revs. Gulkin, Berg and Berkey, Com. to prepare such Book, and when endorsed by Drs. T. DeWitt, W. H. Campbell and John Proudfit, to be printed by Bd. of Direction, 381. Approved, '54, 392; Palatinate Form for Preparatory Service allowed to be incorporated, 395.—This Book contains a historical review of German Hymnology.

Desire an improved Hymn Book; 183, 220; authorized, 360. German churches permitted to use the Hymn Book of Refd. Ch. in U. S. '90, 104.

GERMAN REFORMED CHURCH. See Refd. Ch. in the U. S.

GILLESPIE, JOHN H. (Rev. Dr.) Elected Professor of Hellenistic Greek and New Testament Exegesis in New Brunswick Seminary; 1898, 84, 90.

GESNER, OSCAR. (Rev.) Gives \$1,000 to the Sage Library; 1870, 32.

GOD. Belg. Conf., Arts. 1, 2, 8, 9, 20, 21; Heid. Cat., Quest. 25; see Name of God.

GODLINESS. Any decision of a Church court affecting the interests of truth or vital godliness, may be complained of to the next higher Judicatory. Constit. of 1874, Art. 119.

GOD THE FATHER. Belg. Conf., Art. 8; Heid. Cat., Quests. 23, 24, 26-28.

GOD THE HOLY GHOST. Belg. Conf., Arts. 8-11; Heid. Cat., Quests. 23, 24, 53-85.

GOD THE SON. Belg. Conf., Arts. 8-10; Heid. Cat., Quests. 23, 24, 29-52.

GODPARENTS. See Sponsors, Witnesses.

GOETSCHUIS, JOHN H. (Rev.) President of the Cætus, 1751.

GOLJENBOOM, JACOB. Gives \$25 to Disabled Ministers' Fund, 1899, 321.

GOLDEN RULE. Heid. Cat., Quests. 111, 112.

GOOD FRIDAY. Not mentioned among the Holy days, in the Constitution of 1619, 67; nor in that of 1792, Art. 67. See Feast-Days.

GOOD PLEASURE OF GOD. Belg. Conf., Art. 24; Canons of Dort, i. 3, 7-10, 15; ii. 5; iii. 6, 7, 11; v. 10, 12.

GOOD WORKS. Belg. Conf., Art. 24; Heid. Cat., Quests. 62, 63, 86-129.

GORDON, WM. R. (Rev. Dr.) Vedder Lecturer, 1877.—1876, 535. Bequest of \$2,000 to Bd. of Foreign Missions; income to be paid to his wife during her life; 1898.

GOSMAN, JOHN. (Rev. Dr.) President of Gen. Synod, 1831.

GOVERNMENT OF THE CHURCH. Belg. Conf., Art. 30. See Constitution.

GRACE BEFORE AND AFTER MEAT. See Forms in Liturgy, 1792, pp. 139, 140; also Forms in later Liturgies.

GRACE, DOCTRINES OF. Heid. Cat., Quests. 12, 85; (21, 63;) Canons, i. 8; ii. 7; iii. 15-17; indeed, all the Canons emphasize these doctrines.

GRACES OF THE SPIRIT. Heid. Cat., Quest. 51.

GRAHAM, CORNELIA, LEGACY. See Milledoler Memorial Fund.

GRAHAM, CORNELIA, MEMORIAL FUND. Gift of \$14,212.50; held by Board of Domestic Missions, for the spread of the Gospel in the Western States and Territories.

GRAND RIVER, CLASSIS OF. Organized, 1870, containing then the following churches: Fremont Centre, Grand Haven, Grand Rapids, Grandville, Kalamazoo, Muskegon, Polkton, Spring Lake.

GRANT, ULYSSES S. Quoted, in reference to unsectarian schools. 1892, 662.

GRATITUDE. Heid. Cat., Quests. 86-129; Canons, i. 13; iii. 15; v. 12.

GRAVAMINA. Such an Article is found in all the older Minutes, 1748, 23. It corresponds, in part, to our later Articles, "Grievances," "Censures," and still later to "Synodical References." In the Articles of Union, 1771, 14, "Gravamina" occurs as a sort of supplement to said Articles, and treats of the difficulties which might yet remain, after the Union of the Cœtus and Conferentie; such as:—where two rival Consistories existed in one church, and two ministers, one belonging to each party; or one minister and two Consistories; to alleged irregular ordinations; and to the special case of dominie Meyer, at Kingston, N. Y. Special cases are also often treated under special heads, and not under "Gravamina." All complaints would naturally come under this head, 1793, 247. Public rumors against the characters of ministers, and the preaching of students, were placed under "Gravamina," and even the failure to transcribe the Minutes of Synod, 1804, 335-6; also complaints about the manner of constituting General Synod, 1806, 357. In 1812, 408, this Article begins to be styled "Grievances," which see.

GRAVES, NATHAN F. Provides for a course of lectures on Missions; 1889, 769; continued from year to year: '90, 46; '91, 275; '92, 507; '93, 754; '94, 59; '95, 60; '96, 333; '97, 611; gives \$10,000 for the Graves Library at Hope College, with his own valuable legal Library, in addition; 1892, 527; erects Library Building at Hope College, '94, 85; its dedication; gives \$300 to purchase certain books; '95, 85; makes provision in his will for the continuance of Lectures on Missions in New Brunswick Sem., '97, 611; notices of his death, '97, 635, 744; the lectures to be continued, pending the settlement of his estate; 1904, 666; \$2,500 received, on account; 1905, 14, 35, 38. Balance, \$5,613.64. Report of Bd. of Direction, 1906, 7.

GREAT CONSISTORY. See Constit. of 1874, Arts. 51, 57.

GREENE, CLASSIS OF. Organized 1834, then consisting of the following churches: Athens, Catskill 1st, Catskill 2d, Coxsackie 1st, Coxsackie 2d, Kiskatom, Leeds, Prattsville, Roxbury.

GREENWOOD SCHOLARSHIP; for Arcot Seminary, \$2,000. Held by General Synod.

GREGORY, OSCAR H. (Rev. Dr.) President of General Synod, 1860.

GRIEVANCES. As a Lemma, took the place of Gravamina, (which see), in 1812, 408; names of absentees inserted under; '15, 36; unauthorized changes by the printer, in the Hymn Book, placed under; '15, 37. This Lemma discontinued, by resolution; 1821, 6.

GUNN, ALEXANDER, (Rev. Dr.) Appointed to prepare a Memoir of Rev. Dr. John H. Livingston, 1828, 137; completion of the work, '29, 153; his liberal offer relative to the profits of the work, 154-5; his death; embarrassment of the family; '30, 241, 261; the Bd. of Direction to advance \$600 to Mrs. Gunn; 286; further action on, '31, 316, 319, 372-3; Mrs. Gunn assigns copyright of the Memoirs to Synod, '32, 26.

HACKENSACK, CLASSIS OF. Organized, 1771, consisting then of the churches of Aquackonock, (Passaic). Bergen, Clarkstown (New Hempstead), English Neighborhood, Horseneck (Fairfield), Hackensack, Hackensack, 2d, Kakiat (West New Hempstead), Montville, Panne (Ponds), Paramus, Parsippany, Pompton (Pompton Plains), Schraalenberg, Schraalenberg, 2d, Second River (Belleville), Staten Island (North Side, South Side, S. I.), Tappan, Totowa (Paterson). In 1800 this Classis was divided into the Classes of Bergen and Paramus; which see. 1771, 10, 18-20; 1784, 113; 1800, 302, 316. See Taylor's Annals of Classis of Bergen; Centennial Hist. of Classis of Paramus, 1814, 66; 1815, 53.

HACKENSACK, PARTICULAR BODY, Organized, 1771, same as Classis of Hackensack. Name "Classis" assumed, 1784, 128.

HADES. May be used instead of "Hell." 1882, 31, 112.

HAEGHOORT, GERADUS, (Rev. Dr.) President of the Cœtus, 1748, 1752,

HAGER AND ISHMAEL. A beautiful piece of statuary in the Sage Library, given by J. Ackerman Coles and sister, Miss Emilie S. Coles. 1897, 610, 621.

HAGUE, THE. Desirability of regular English services there; 1901, 1126-7; 1904, 740; 1905, 143.

HALLOWING GOD'S NAME. Heid. Cat., Quests. 99-102, 122.

HARDENBERG, JACOB RUTSEN, (Rev. Dr.) President of Queens College, 1785-90. Many allusions to him in Ecc. Records of New York. See index, when published.

HARDENBERG, JAS. B. (Rev. Dr.) President of General Synod, 1842.

HARDER, CHS. NASH, (Mrs.) Left \$5,000 to Bd. of Education for Oklahoma Academy; report of Board, 1905, 4.

HARLEM, CHURCH OF. Gives \$400 toward Professorial Fund; 1809, 381; gives \$2,000 for Scholarship in Arcot Seminary, 1895, 51.

HARRIS, TOWNSEND, (Hon.) Ex-minister to Japan; gives \$1,000 toward the building of a chapel in Japan; 1862, 196;

HARRISON, BENJAMIN, (Hon.) Resolutions sent to, in honor of the Centennial of Washington's inauguration; 1889, 930; acknowledgments by, '90, 198; resolutions sent to, about closing Columbian Exhibition on the Lord's Day; 1892, 660-1; acknowledgment of, '93, 709.

HARTLEY, ISAAC S. (Rev. Dr.) Elected Vedder Lecturer, 1873, 735; President of General Synod, 1881.

HARTMANFT, CHESTER D. (Rev. Dr.) Appointed on Com. of Co-operation for selecting books for Sage Library, 1875, 326; requested to prepare a Critical Edition of the Heidelberg Catechism, '76, 548; elected Vedder

Lecturer; '77, 715; declines, '78, 16, 98; elected Prof. of Didactic Theology for New Brunswick Sem., '81, 762; declines, Oct., '81, 7, 8

HASBROUCK, A. BRUYN, (Hon.) President of Rutgers' College, 1840-50; Synod invites him to visit Gen. Synod, then in session, in Kingston; accepts; Synod attends a reception at his house; 1876, 550-1.

HASBROUCK, ELLEN H. (Mrs.) Bequest of \$500 to New Brunswick Sem.; put in Permanent Fund, 1882, 33.

HASBROUCK, LOUISA. Gives \$5,000 for a scholarship.

HATRED. Heid. Cat., Quests. 105-6.

HAYT, EZRA A. Resigns being Treasurer of Bd. of For. Missions; thanks for long service; 1861, 85.

HAZEN, A. F. Scholarship to Bd. of Education of \$1,960.28. 1899, 728, 735.

HEADSHIP OF CHRIST. Belg. Conf., Arts. 29, 31; Heid. Cat., Quests. 49-51; Canons i. 7.

HEARING THE WORD. Belg. Conf., Art. 24.

HEAVEN. Belg. Conf., Art. 37; Heid. Cat., Quests. 49-52, 57, 58, 103; Canons, i. 7, 8; ii. 8.

HEDGES, JAS. E. Bequests of \$2,500 for Scholarships and Education; 1893, 714; \$1,000 for Hope College; 714.

HEIDELBERG CATECHISM. Composed in 1563 by Ursinus and Olevianus. See Tercentenary Edition, 1863, with full history, and four versions:—the original German; the Latin; modern German; and English. See also Berg's Translation of Von Alpen's History of.—Translated into Hollandish, 1563. [Collegiate Church of New York has a copy of this original Dutch Edition. See Manual of 1902, p. 13, note 8.] This Catechism was adopted by the Synod of Wesel for the Dutch Churches, 1568; by the Synod of Embden, 1571; by the (early) Synod of Dort, 1581. In 1576 the Prince of Orange and the States of Holland and West Friesland published certain ecclesiastical Rules, requiring, among other things, the regular exposition of this Catechism. This rule was adopted by the Synod of the Hague, 1786, and frequently repeated, and finally adopted at the Great Synod of Dort, 1618-19. See Rules of 1619, Arts. 68 and 44.

[In 1764 DeRonde's English translation of the Heidelberg Catechism was published in New York, (see his name in Manual, 418.) and in 1767, a second edition, (revised by Laidlie,) under the auspices of the Collegiate Church.]

These rules were adopted by the Convention in New York, 1771, page 9, Art. 1. In 1780, 80, and 1788, 176, the Provisional Synod would only approve of certain calls on condition that such exposition of the Catechism was required. Professors and Ministers are required to subscribe to its teachings, (which are experimental and practical, rather than theological); Constit. of 1874, Arts. 12, 24; and ministers also promise to explain it, 1874, Art. 53, 64. The Classes are enjoined to make inquiries whether this duty is complied with; 1816, 28. In 1827, the Classis of New York inquired of the Particular Synod of N. Y. whether this requirement was to be rigidly enforced, or left to the discretion of Consistories. This was referred to General Synod, which directed all the Classes to obey the Rule; 1827, 52, 60. Sunday-schools exhorted not to neglect the standard Catechisms of the Church; 1830, 278-9; the church of Glenville asks to be excused from this requirement; not granted; 1831, 367. In the new Constitution of 1833, the exposition, which had before been required annually, was extended to four years, Art. 61; 72; and the form of the call, with its requirements, which was only recommended in Constit. of 1792, Art. 36, was made obligatory, 1833, Art. 60. Resolutions exhorting to this duty, 1854, 417, 420; 1865, 618.

In 1807 the Particular Synod of New York asks for the exact meaning of the requirement; Synod replied that the meaning of the Constitution cannot be misunderstood; 1807, 235, 238. In 1870 the Classis of New Brunswick sent a communication to Synod, on the same subject; report:—Four things required; the doctrines must be explained; not stated whether such explanations should be lengthy or brief; whether it should take the place of the sermon, or be an additional feature of the service; nor is it stated whether it should explain the very language of the Catechism, or follow the exact order. Question of methods left to the conscientious judgment of the individual; 1870, 58, 59.

In 1872, the second question in Art. 74, of the revised Constitution, about the regular explanation of the Catechism, was sent down separately from the whole Constitution, for the action of the Classes; 1872, 489; 1873, 722; but it was retained, not eliminated, by a vote of 18 Classes for retention, and 12 against; 1874, 108-9.

In 1876 the Classis of Montgomery requested Synod to secure statistical information as to obedience to this requirement. Synod replied that the Constitutional provision was already sufficient; but if this failed, further legislation was undesirable; also that the report in 1870, on the method of explaining was not intended to do away with the reading of the sections; 1876, 500, 513.—In 1877, in view of the varied legislation on the subject, a Committee was appointed to examine into the whole subject, as to the origin, history, practice and legislation of Synod on the subject; 1877, 688; names, 732. Report of the Committee. The report was accepted, but referred back to the Committee, and subsequently the Committee, because of great opposition, requested permission to withdraw their report; 1878, 146. [The above resumé of Synod's action, is an abstract of said report.]

In 1876 a Committee was appointed to prepare a Critical Edition of the Catechism in its English version; names; and that Rev. Dr. C. D. Hartranft be requested to prepare a history of the Catechism; 1876, 548; 78, 98, 99; their first report; copies of editions before them, (one being a reprint of first German edition); the third edition, of 1563, (Heidelberg), the basis of their work; 1877, 731; further report; 1878, 145; the history and new version, 1878, 201-222. A communication sent to Refd. Ch. in U. S. (German) to appoint a Com. to co-operate with Com. of R. C. A., to consider the question of the best text, and to agree upon one standard version for the two Bodies; 1881, 785-6; Committee requested to revise their work, and after submitting it to the theological professors, to publish the same, with their approval, adding Scripture references, 1882, 158-9. No report. 1883, 359.

Further exhortation to the duty of explaining the Catechism from the pulpit; '81, 693.

In 1886 the new version of the Catechism, of 1878, was adopted as the authorized one, and to be substituted for the old version; '86, 155.

In 1891, the Classis of Westchester asked Synod to grant some relief from giving categorical answer to questions 2 and 3 of Constit. of 1874, Art. 64; elaborate report, vindicating the requirement; yet *if there is sufficient reason for omitting the explanation, there is to be no censure*; 1891, 332-4; request repeated:

Resolved, That this whole matter of expounding the catechism and catechizing the youth of the Church must be left to the conscience of the pastor and judgment of the church he serves, and of the Classis to which he belongs.

Resolved, That the answers of the Classes, under Art. VII., Sec. 7, of our Constitution, need not be categorical. 1892, 567.

Particular Synod of New York requested that the Centennial, of the first edition of the English version of the Catechism in America, be appropriately celebrated. Dr. E. T. Corwin was requested to publish a suitable article on the subject in the *Christian Intelligencer*; and the

churches were requested to commemorate the event on the first Sunday of October. Consistories and pastors were exhorted to comply with the requirements regularly to explain the Catechism.

A special Committee was appointed to compare the old and new versions of the Catechism with each other, and with the original, and report; names of Com., 1893, 809. Report: Action of 1876-78, referred to; also that of 1881 and 1886, and the adoption of the new version of 1886, 155-6; then the action of 1893, instituted by Bd. of Publication, on account of variations in the new version. This new version was made from the German text of 1563; but it was the Dutch version which was approved by the Synod of Dort, 1619, and from which the English version in America was made in 1767; and it was this version adopted in 1792 by the R. D. C. Therefore the action of Synod in 1886, adopting the new version, was repealed. 1894, 130-2.

Additional overtures from the North Classis of Long Island, asking that that action be taken to strike out the second Constitutional Question—"Is the Heidelberg Catechism regularly explained," etc.? As several recent Synods have refused to take any action in this matter, the present Synod refused also to act, 1894, 127-8. Request repeated; liberty is left to the minister to choose the method of obeying this Rule; 1895, 135-6. Classis of Albany makes same request. No action taken; 1901, 1121, 1123.

The General Assembly of the Presbyterian Church endorses the Heidelberg Catechism in a very elaborate paper, adopted, June 30, 1870. See Plumley, in Manual, page 657. This was partly in return to the Synod's action, endorsing the Westminster Catechism, 1839, 261.—Rev. Dr. Jas. I. Good of R. C. in U. S. has published many valuable papers on the Heidelberg Catechism, and its adoption by Presbyterian Churches in England and Scotland.

Not a few simplified editions of the Catechism have been issued by pastors. Synod has also taken action in the matter; 1877, 732; '78, 140; '81, 784; etc.

HEIRS OF SALVATION. Heid. Cat., Quest. 60.

HELL. *Belg. Conf.*, Arts. 12, 20, 24, 35, 37; Heid. Cat., Quests. 10, 11, 37, 44, 52; Canons, ii. 1; iii. 2, 10. See Punishment of Sin.

HELL, DESCENT INTO. The phrase "He descended into Hell" may be bracketed; 1856, 95.

HELLENBROEK CATECHISM. Classis of New Brunswick suggested the reprinting and translating of the Catechism of Abraham Hellenbroek. Synod replies that since various Catechisms are already in use, it would be difficult to secure uniformity, and hence it would be of little advantage to recommend this matter to the several Classes, 1781, 92.

HENDRICKSON, ELIAS J. Leaves \$10,000 to General Synod, for Scholarships, 1894, 17. Difficulty about the construction of his will, as to who should have the right of naming the candidates. Report on the matter awarding it to the Church of Queens, L. I. 1894, 95-98.

HERESY. Heid. Cat., Quest. 85; Preface to Constit. of 1792, near beginning; see also Creeds. Constit. of 1874, Art. 91; Professors of Theology must vindicate the pure doctrines of the Gospel against heresy; Constit. of 1619, Art. 18.

HERRIMAN, CATHARINE, (Mrs.) Bequest of \$3,000 for New Brunswick Seminary; and \$3,000 for Rutgers College; 1873, 752; '74, 15.

HERTZOG, ANN, (Mrs.) Gives \$30,000 for the erection of a Theological Hall, to be called "Peter Hertzog Theological Hall," in honor of her deceased husband; thanks of Synod; Oct., 1855, 10, 18. She died, June 9, 1866; resolutions of Synod in view of her death, 1866, 111, 112; leaves \$10,000 by will for repairs of Hertzog Hall, 1869, 554; interest on same to be paid to the Standing Committee on Hertzog Hall, 1869, 580.

For sketch, see Corwin's Manual, 4th ed., 1902, p. 185. Resolutions on her death; 1866, 111.

HERTZOG HALL. See Peter Hertzog Theological Hall.

HERTZOG HALL LIBRARY. With the building of Hertzog Hall, it was proposed that the "Theological Library" in the College Building, should be removed thither.—See Theological Library.—In 1857 the Professors reported that about 500 volumes had already been given toward this Library, and money also for the erection of cases. [This Library occupied what is now the Chapel of Hertzog Hall.] Names of donors given; 1857, 132-3, 213; Synod directed the books formerly donated by Mrs. Chinn to the Exegetical Department, with the case, to be removed to Hertzog Hall; also that the Professors, with Rev. John DeWitt, be a Committee, to co-operate with a similar Committee of the Trustees of the College, amicably and equitably to divide the Library in Rutgers' College; and that the Libraries of both institutions be accessible to the Professors and students of each, 1857, 213, 214; donations of books from the Collegiate Church and from the Library of the late Dr. Knox were received; a portion of Dr. Ludlow's Library was purchased; 1858, 340; more than 2,000 volumes were assigned, as the Seminary's portion, from the old "Theological Library" (which see) in Rutgers' College, to the Hertzog Hall Library, which now possessed about 4,000 volumes; '59, 376. In 1863 a large part of Dr. Van Vranken's Library was added, 250, 330; as well as about 3,000 volumes from Library of Dr. Bethune; '63, 251, 331; '64, 506; '65, 548, 627; its further increase was recommended, '66, 11, 98; but duplicates may be exchanged; '69, 546-7, 645.

Further bequests from Dr. Bethune's Library, '70, 13; and Dr. Cornell had raised \$37,500 for the Library; '70, 13, 16, 114. A site was now proposed for a new Library Building east of Hertzog Hall; '70, 113, and Col. Sage promises to build a Library; '71, 218, and the cornerstone of such Building was laid on June 5th, 1873, 750, west of Hertzog Hall, and to be called the Gardner A. Sage Library; and the books from the Hertzog Hall Library were removed thither in 1875, 203. See Sage Library.

HERTERODOXY. See Heresy.

HEYER, CORNELIUS. Chosen Treas. of Bd. of Direction; declines, 1819, 47; chosen member, each year, 1826-42; treasurer, pro tem, 1827, 20; President of the Board, 1837-42; his death, 1843, 166.

HEYER, ISAAC. Chosen member of Bd. of Direction, 1819, 47; acting treasurer, 1820, 21; chosen treasurer, 1821, 51, and rechosen, yearly, until 1826, 30; deputed a delegate to Synod by the Board, 1826, 29; his death; bequeaths \$2,500 to Theological Seminary, 1827, 20, 69, 105; thanks for gift; the money appropriated to found the "Heyer Scholarship," 1828, 130-1; 1829, 158.

HEYER SCHOLARSHIP. \$2,500; extract of will, 1828, 105, 130; 1829, 158, 172; 1830, 253; 1831, 344; 1832, 39, 70; 1833, 179; 1834, 204, 297, 319; the funds constituting the Scholarships, except the Heyer, now entrusted to the Treas. of Bd. of Education, 320; the Board have withdrawn \$1,700 of the Heyer legacy, from the "Permanent Fund," and devoted the same to the Education Fund, 1835, 355, 404. Since 1835, this Scholarship, the first of all the distinctive Scholarships, has always been put down at \$1,700.

HIGHER CRITICISM. The adoption of any S. S. Helps advocating the principles of the Rationalistic Higher Criticism, warned against; 1894, 105; '95, 104.

HINCHMAN, JANET. Bequeaths a Scholarship of \$500 (less \$30 Revenue tax), and \$500 (less \$30 tax) for support of Theological Seminary, 1870, 14.—[In 1867, 285, the treasurer is directed to receive her bequest, and receipt for same; but this is under "Particularia."]

HISTORICAL SOCIETY OF NEW YORK. An invitation received, thro Fred.

De Peyster, Esq., the President, for the Synod to visit the rooms of, 1866, 11.

HISTORICAL THEOLOGY. Chair of, in Western Theological Seminary, established; 1894, 75; '95, 63. See '88, 542.

HISTORIOGRAPHER. Rev. Dr. E. T. Corwin authorized, as Official Historiographer of the Church, to gather, arrange and edit historical material, as the Amsterdam Correspondence, the Digest and the Manual; 1897, 776.

HISTORY. In the year of the adoption of the Constitution for the American Reformed Church, that General Convention urged the Classes to make careful inquiry after all books and papers of the old Cœtus, [1747-54,] as well as of the subsequent Cœtus [1755-1771,] and of the Conferentie, [1755-1771,] and to bring them forward to the Synod; and also an account of the formation and histories of the several congregations, that they may be preserved among the papers of the Synod, as the historical documents of the Church, 1792, 241; 1793, 251. See Amsterdam Correspondence; Archives; Ecclesiastical Records of New York; Manual of R. C. A. Also 1841, 491-3; 1843, 371-7.

HOES, R. RANDALL, (Rev.) Chaplain in U. S. Navy, invited to sit in Synod as a Corresponding member; addresses Synod on a recent visit to the Archives of the Classis of Amsterdam; 1887, 440; '89, 921.

HOLLAND. See Netherlands.

HOLLAND ACADEMY. At Holland, Mich. Notice of, and first annual report; 1853, 207; history of; taken under care of Synod, 363; '54, 458, 477; '55, 581-2; '57, 197; deed for land, '58, 277; '58, 333; endowment begun, '59, 378, 435; '60, 486, 492, 550, 557-8; '61, 72; '62, 184; title of, secured to Synod, '63, 253; plan of support and operation; '63, 319-321; '64, 398; proposition to endow it as a College, '64, 466-7, 473; arrangements to secure a College Charter, '64, 484; '65, 620-3, 631. See Hope College. Holland Academy still continues as a preparatory school.

HOLLAND, CLASSIS OF. Received into the Refd. Dutch Church, 1850. This Classis, composed of recent immigrants from Holland, made application to the Particular Synod of Albany, to be received by that Body. This fact, under "Synodical Rererences," was referred to a Special Committee: They reported that that Classis consisted of nine organized churches, averaging 100 members each, and six ministers. They consisted of emigrants from Holland, driven by temporal necessities, onerous taxation and interference with the rights of conscience, to America. Their exemplary habits and thrift were referred to; one of the same stock and church as the earlier Dutch settlers. Said Classis was received under the care of the General Synod, to be connected with the Particular Synod of Albany; and were commended to the particular attention of the Board of Domestic Missions.

When received, this Classis consisted of the following churches: Drenthe, Franklin, Graafschap, Grand Haven, Grand Rapids, Holland, Kalamazoo, Milwaukie, Milwaukie 2d or Tows, Overysse, Vriesland, Zeeland. 1850, 68, 69; '51, 130, 149; '52, 230; '53, 324.

HOLLAND DAMES OF NEW NETHERLAND. They make request that the Synod would set apart some day to be annually observed as "Dutch Forefathers' Day," in honor of the first settlers. Object commendable, but it does not fall within the province of Synod. 1901, 1127.

HOLLAND, ECCLESIASTICAL CORRESPONDENCE WITH. See Amsterdam Correspondence, Ecclesiastical Records of State of New York.

HOLLANDERS IN THE WEST. See DeWitt, Thomas; a new body of pilgrims; 1847, 191, 196; Sept., '48, 425; '49, 503; sympathy for, '51, 197; '52, 231, 281; '54, 458, 477. See Domestic Missions, 1846 onward; also Manual of 1902, 130-142. Semi-Centennial of their coming, 1896, 375.

HOLLAND, QUEEN OF. Rev. Dr. E. T. Corwin accredited as representative of Reformed Church in America, at the coronation of Wilhelmina; 1898, 259.

HOLMES, JOHN McCLELLAN. (Rev. Dr.) President of General Synod, 1876.

HOLY CATHOLIC CHURCH. Belg. Conf., Arts. 27-29; Heid. Cat., Quests. 23, 54.

HOLY DAYS OR HOLIDAYS. For custom in Holland, see Constit. of 1619, Art. 67; discretion to be exercised in America; Constit. of 1792, Art. 67; no reference to, in Constit. of 1833, 1874.

HOLY SCRIPTURE. Belg. Conf., Arts. 2, 3, 4, 5, 6, 7; duty of Professor to explain and vindicate, 1619, Art. 18.

HOLY SPIRIT. Belg. Conf., Arts. 8, 11, 18, 24; Heid. Cat., Quests. 23, 31, 49, 53, 72, 73, 116; Canons, iii, 6, 11.

HOME DEPARTMENT OF SUNDAY SCHOOL WORK. Schools recommended to introduce the "Home Department," to induce families and individuals not able to attend S. Ss. to study the lessons regularly at home; 1890, 77; '95, 105.

HONORARY DEGREES OR TITLES. These titles not to be appended in the Statistical Tables, but may be affixed in the Alphabetical Catalogue of addresses. 1876, 493.

HOPE COLLEGE, HOLLAND, MICH. See Holland Academy; also Article "Hope College" in Manual of 1902, pp. 191-8. As the details of the history of this College have been so often and elaborately treated in various pamphlets, catalogues, and in other ways, it does not seem necessary, even were it possible, to treat its affairs in detail with its many references, in this Digest. For the details of events which led up to the founding of Hope College, see "First Catalogue of Hope College," 1865-6, pages 40-48. The first Articles of Incorporation were obtained in 1866. See 1864, 484-5; '66, 14.

Respecting the legality of a certain transfer of land, known as "Hope College Addition," see 1878, 41; '79, 242; '85, 650-1.

A new Constitution of Hope College was approved, 1879, 366-378; 1880, 581. In 1891 the Library contains 8,534 volumes. Rev. J. F. Zwemer, the financial agent, then reported subscriptions obtained by him to the amount of \$50,000, within the bounds of the Particular Synod of Chicago.

In 1892, 523-535, elder N. F. Graves gave \$10,000 for the erection of a Library Building, with the promise to bestow his own valuable Library; Mrs. Garret E. Winants added \$10,000 for a Chapel. The Council then held about \$56,081; the Bd. of Direction about \$67,050; and the Bd. of Education about \$1,000; and the Benevolent Boards [of the West] about \$15,000, all for the endowment of Hope College; in all, \$139,142. Rev. J. F. Zwemer now reports about \$75,000 in subscriptions, obtained by him, for all the Western Institutions.

The Graves Library and the Winants Chapel were completed at a cost of about \$40,000. Certain amendments were made in the Constitution of the College which Synod ratified. The General Professorial Endowment Fund of the Institution reached \$100,000 in 1894, 80, 91-3. Dedication of the Library and Chapel; Mr. Graves has also given his own Library, and \$300 to buy certain needed works. '95, 83-89. The new Charter for the College; 1896, 371-3, 375. Synod again ratified a New Constitution of the College. The detailed financial reports not to be henceforth printed in the Minutes of Synod; '97, 629-635, 639-642. The Graves Donation of 5,000 volumes received; '98, 97-102, 106-7; the Synod gives permission to the Board of Direction to transfer the funds which it holds for Hope College, to the Council of the College, if this can be done without personal responsibility to the members of the Board; '98, 66-69.

The entire Permanent Fund of Hope College, including moneys held in trust by the Board of Direction, by the Board of Education, as well as by the Council, is not quite a quarter of a million. About \$15,000 is for Scholarships for students in Hope College; '99, 408-411, 419-420; 1900, 717, 730-1; 1901, 1053-61, 1065. The Council is requested to divide its report hereafter, that Synod may readily perceive which part belongs to the Com. on Education, and which part to the Com. of Bd. of Direction; 1902, 53, 54. Van Raalte Hall, containing Lecture Rooms, a Museum, and a Historical Room, just finished; 1904, 671, 686; 1905, 81-86.

CHRONOLOGICAL MEMORANDA.

Beginning of the Netherland Immigration into Michigan, Iowa, etc.	1847
Village of Holland laid out	1848
Five acres donated by Rev. A. C. Van Raalte, D.D., as a site for an Academy	1850
"Pioneer School" opened, Mr. W. T. Taylor, Principal	Oct., 1851
Placed under the care of the General Synod	June, 1853
Mr. W. T. Taylor resigned	Oct., 1853
Rev. F. B. Beidler, Principal	1854
Rev. John Van Vleck, Principal	1855
The school named the Holland Academy	1855
Van Vleck Hall erected on "The five acres"	1856
The Academy more fully organized	1857-1858
Rev. John Van Vleck, resigned	1859
Rev. Philip Phelps, Jr., Principal	1859
Campus enlarged to 16 acres	1859
"Oggel House" erected as a residence	1860
Gymnasium built, largely by students	1862
A <i>Freshman</i> Class Formed, 10 in number	1862
A "Board of Superintendents" appointed by General Synod	1863
A <i>College</i> proposed, and approved by the Synods	1864
Over \$40,000 contributed as an endowment	1865
Hope College begun, 1865; incorporated	May, 1866
Faculty of six appointed and organized; Rev. P. Phelps, Jr., D.D., Pres.	July, 1866
First Commencement; eight became A. B.	1866
A weekly newspaper, <i>De Hope</i> , established	1866
Theological instruction begun, with a class of seven	Sept., 1866
Rev. E. C. Crispell, D.D., elected Professor of Theology; Profs. Phelps, Oggel, Beck, and Scott being elected "Lectors"	1867
The Theological Department adopted by General Synod as its "Western Theological Seminary"	1869
Death of Rev. Peter J. Oggel, Professor, and Editor of <i>De Hope</i>	Dec., 1869
First Theological Class of seven graduated	1869
First Formal Constitution of the College adopted	1871
C. Doesburg, A.M., elected Professor	1872
Brick printing office for <i>De Hope</i> erected	1870
Death of Rev. A. C. Van Raalte, D.D.	Nov. 7, 1876
Suspension of the Theological Department	June, 1877
Reorganization of the College; Dr. Phelps resigns	June, 1878
Rev. G. H. Mandeville, D.D., Provisional President and Financial Agent; Prof. C. Scott, Vice-President	1878
Wm. A. Shields, A.M., and G. J. Kollen, A.M., elected Professors	1878
Prof. Charles Scott, D.D., Provisional President	1880
Theological Instruction restored; a Professorship of \$30,000 completed;	
Rev. N. M. Steffens, D.D., Professor of Theology	1884
Revs. P. Moerdyk and Henry E. Dosker, elected Lectors	1884
H. Boers, A.M.; J. H. Kleinheksel, A.M.; J. G. Sutphen, A.M., and	
Rev. John J. Anderson, A.M., elected Professors	1885
Election of Prof. Charles Scott, D.D., as Constitutional President	1885

President Scott inaugurated.....	1886
Synod's House for the President erected.....	1886
First number of <i>The Anchor</i> issued.....	May, 1887
Mrs. C. Van Raalte Gilmore elected Lady Principal.....	1887
Rev. J. W. Beardslee, D.D., elected Prof. of Biblical Languages and Exegesis in the Theological Seminary.....	1888
Rev. James F. Zwemer appointed Financial Agent.....	1888
Rev. J. H. Gillespie, A.M., elected Professor.....	1888
Quarter Centennial Celebration.....	June, 26, 1890
Graves Library and Winants Chapel begun; cornerstone laid.....	Oct. 12, 1892
President Scott resigned.....	1893
Prof. G. K. Kollen, A.M., elected President.....	June 29, 1893
D. B. Yntema, A.M., elected Professor.....	1893
Death of Prof. Charles Scott, D.D.....	Oct. 31, 1893
Graves Library and Winants Chapel dedicated.....	June 26, 1894
President Kollen inaugurated.....	June 27, 1894
J. B. Nykerk, A.M., elected Professor.....	1895
Rev. Henry E. Dosker, D.D., elected Professor of Historical Theology in the Seminary.....	1895
Rev. J. T. Bergen, A.M., elected Professor.....	1895
Rev. E. Winter, D.D., elected Professor of Theology in the Seminary, in the place of Rev. N. M. Steffens, D.D., resigned.....	1895
Death of Hon. N. F. Graves, LL.D.....	July 21, 1896
Death of Rev. Philip Phelps, D.D., LL.D.....	Sept. 4, 1896
Henry Veghte, A.M., elected Professor.....	1897
Endowment Fund increased by \$100,000.....	1897
Prof. J. H. Gillespie, D.D., resigned.....	1898
E. D. Dinnett, A.M., elected Professor.....	1898
A. J. Ladd, A.M., elected Professor.....	1898
Rev. Peter Siegers, elected Professor.....	1899
Samuel O. Mast, B.S., elected Instructor in Natural Sciences.....	1899
Rev. Peter Siegers, resigned.....	1900
Rev. Albert W. De Jonge appointed Instructor in Dutch Languages and Literature.....	1900
Samuel O. Mast, elected Professor.....	1901
John G. Winter, A.B., appointed Instructor in Latin and Greek.....	1901

HOPE HOSPITAL AND WOMAN'S NETHERLAND HOSPITAL, CHINA. See Report of Bd. of Foreign Missions, 1903, 7-9.

HOPE SEMINARY. See Western Theological Seminary.

HOPKINSIANISM. The seceders charge the R. D. C. as holding such doctrines; Synod repudiates the charge; 1824, 51, 52.

HOPKINS, JOSEPHINE, (Miss). Contributes to the Alcove Endowments in Sage Library; 1902, 331.

HOPPER, HETTY, (Mrs.) Bequeaths \$8,043 to Widows' Fund, 1878, 17, 39.

HORNBECK, ELIZABETH P. (Mrs.) Bequeathed to the Theological Seminary at New Brunswick \$4,000; and portions of her residuary estate to Synod's "Board of Missions" and "Board of Domestic Missions." The executor declined payment because of indefiniteness in the language, and exhibited his bill before the Chancellor, for relief. The Board of Direction filed an answer, 1844, 296; Synod endorsed the action of the Board, 367-8; suit still pending, 1845, 409; Synod gives discretionary power to the Board of Direction, 486; \$4,451.88 have been paid for educational purposes; \$4,000 invested, and the balance, being interest, paid to the Board of Education, minus counsel fees. 1846, 13.

Resolved, That two Scholarships be founded (with the \$4,000) to be designated the "Hornbeck Scholarships," 78, 79;

Two thousand four hundred and sixty-eight dollars were also paid into the Treasury, being two-sixths of the residuary estate, bequeathed equally to the Boards of Foreign and Domestic Missions; this was paid over to those Boards, and subsequently \$120 on same account; 1846, 13, 80.

HORNBECK, JOSHUA. Scholarship of \$2,000. 1868, 378, 414.

HORSE RACING—on Long Island; connected with many abominations; 1825, 23.

HORTON, E. B. (Mrs.) Cor. Sec. of Woman's Executive Com. of Bd. of Dom. Missions. Died Dec. 23, 1903. See Report of Board, 1904, 3, 4; 1904, 718.

HOSFORD, FREDERICK J. Treasurer of the Board of Education, 1856-89, died, Ap. 30. Report of Bd. of Ed. 1889, 9.—1889, 789.

HOSFORD, FREDERIC J., SCHOLARSHIP. \$2,500. 1891, 240, 246.

HOSPERS, HENRY, (Hon.) Donates site for Northwestern Academy; 1882; gives additional land; '91, 298; gives \$1,000 toward debt of said institution; 1900, 732.

HOW, SAMUEL B. (Rev. Dr.) President of General Synod, 1859.

HUDSON CHURCH SCHOLARSHIP, for Arcot Seminary, \$2,000.

HUDSON, CLASSIS OF. Organized, 1845, consisting then of Claverack, Claverack 2d or Mellenville, Germantown, Greenport, Hillsdale, Hudson, Linlithgow, Upper Red Hook. 1848, 463.

HUGUENOT CHURCHES. Synod recommends the celebration of the 210th anniversary of the Revocation of the Edict of Nantz, on third Sunday of Oct., 1895, as affording opportunity for large offering for the Huguenot churches. 1895, 147.

HUGUENOTS. Allusion, 1903, 397. See Vermilye's Centennial Discourse on, in Centennial Discourses, 1876, 139.

HUGUENOT SEMINARY, South Africa. 1881, 688. See South Africa.

HUIZINGA, ABEL H. (Rev. Dr.) Instructor in Hebrew in New Brunswick Seminary. 1902, 55, 70; 1903, 313.

HUMILIATION OF CHRIST. Belg. Conf., Art. 26; Heid. Cat., Quest. 82.

HUMILITY. Canons, i. 13; iii. 7, v. 2, 12.

HUNN, ABRAHAM. Executes, with others, a deed, for 621 acres of land in Essex and Montgomery counties, N. Y., in 1811.—1819, 50; 1829, 157.

HUNGARY. Synod asked to aid in building a church in Hungary; no available means; 1901, 1127; 1904, 743-5; attention called to the needs of the Church in Hungary, 1903, 397.

HUTTON, MANCIUS H. (Rev. Dr.) President of General Synod, 1888, appointed Chairman of Committee to revise the Liturgy, 1902, 121; report in full, 1902, 427-464; on Deputation to visit all the Mission Fields; 1905, 107; on many important Committees.

HUTTON, MANCIUS S. (Rev. Dr.) President of General Synod, 1854. Chairman of Committee to prepare revision of the Constitution, 1871, 279; completed, 1874, 109. On many important Synodical Committees.

HYMNOLOGY. See Constitution of 1619, Art. 69; of 1792, Art. 65; of 1833, Art. 90; of 1874, Art. 80.

The Dutch, French and German Hymn Books, alluded to in the above reference to 1792, were brought to this country with the immigrants, and used generally until the Revolution, and in not a few churches still later. But in 1767, the Collegiate Church of New York published an English Psalm Book, with the Dutch music. See Coll. Ch. Year Book, 1882, 73-77. In 1773 a new version of the Psalms, with Hymns also, was compiled in Holland, and a few copies found their way to America. Constit. of 1792, Art. 65. But Synod now felt the necessity of making

preparation for more general English services; 1785, 142. Accordingly a committee was appointed to secure a better English Psalm Book than that issued by the Collegiate Church in 1767, (2,000 copies of which had been published). Dr. J. H. Livingston was Chairman of the Committee; 1787, 167; progress was reported the next year. The Committee was directed to limit their selections to the English Psalm Book of the Collegiate Church, to that of Tate and Brady, and to that of Isaac Watts; to correct erroneous translations, and to put the book to press as soon as possible; also to add some well-composed spiritual hymns; and that the English translation of the Catechism, Confession of Faith and Liturgical Forms be added, from the Collegiate Church Book. 1788, 182. Reported to be in press, 1789, 199. Thanks of Synod to Com., 1790, 212; 1792, 239.

This first Psalm and Hymn Book contained, besides the Psalms, 100 Hymns. Nos. 1-52 were suited to the 52 days of the Catechism; 53-73 were adapted to the Sacraments; while 74-100 were on miscellaneous subjects. The book was without music, and thus were all the subsequent Hymn Books approved by Synod, down to 1869, or for 80 years. This book continued in use for 25 years.

A revision of this book was asked for, by the Classis of New York, 1812, 406. Dr. Livingston was again made Chairman of the Committee, to revise and enlarge the Book; to prepare a table of contents and an index, 1812, 424. A lengthy and interesting report is made in 1813, 14-18. The revision was adopted, and the following action taken:

Resolved, That this selection be forthwith published and introduced into public worship in all our Churches; And the General Synod recommend the same to all families and individuals within their communion, to be adopted instead of the book which has hitherto been in use. 1813, 16.

This book contained 273 hymns, but the old hymns did not have their numbers changed, but new hymns were added, as second and third parts to the former numbers. A copy of the new edition was presented to Synod, 1814, 18, and ordered to be deposited in the Archives. See 1815, 37, 38. In 1830 action was taken to add a number of additional Hymns, and a committee was appointed to make selections; of this Com. Rev. Dr. Thos. DeWitt was chairman. The new Hymns were to be added as Book Second, so as not to disturb the former numbers; 1830, 300-1. One hundred and fifty new Hymns were selected. These were also to be published separately; 1831, 312. Successive editions were published in different sizes for many years.

In 1842, 119, the S. S. Board requested the preparation of a Hymn Book for the use of Sabbath-schools. A Committee was appointed of which Rev. Dr. John Knox was Chairman. About 331 hymns were selected from various sources, (none being taken from the Church Hymn-Book,) many of which were also adapted for social worship. The book was styled "Sabbath School and Social Hymns." 1843, 163-5; '44, 350; new edition, with a few new hymns, '45, 478-9; '46, 93.

In 1845, 478, the whole subject of the Hymn Book was referred to a Special Committee, of which Rev. Dr. Isaac Ferris was Chairman; 350 new hymns were presented; many collections had been consulted; necessity of a re-classification; the Catechisms, Confession and Liturgy should be put in the larger sized books, but not in the smaller; the report was adopted; the suggestion to classify the Psalms and Hymns together, under one general arrangement, made by Dr. DeWitt in 1830, and now by Dr. Ferris, was not yet adopted; 1846, 93-96. Some criticisms of the additional Hymns; '47, 114, 200-205. See German Hymn Book.

In 1858, 360, '59, 463, the printing of the Psalmody (Psalms and Hymns) of the Church was taken out of other publishers' hands, and committed to the Bd. of Publication. No edition to be issued unaccompanied by the Doctrinal Standards and Liturgy. A separate "Book of Selection," from the "Psalms and Hymns" allowed, suitable for social worship; and also a "Book of Selections," for Sabbath-schools; '59, 463.—In 1862, 207.

the "Fulton street Hymn Book," which contained 22 hymns not previously approved, was approved. It contained in all, 326 hymns.

In 1864, 502, the Bd. of Publication was requested to inquire into the propriety of preparing a new S. S. Hymn and Tune Book, more thoroughly evangelical in tone and sentiment, than books in use: 1864, 502; see report; Committee appointed, of which Rev. Joseph T. Duryea was chairman; '65, 646; committee continued, '66, 110.

In 1866 the Board published "The Book of Praise," being the "Psalms and Hymns of the Church" arranged to 400 pages of carefully prepared music. Funds privately furnished. Commended; '66, 109.

In 1868, 376, the South Classis of Long Island sent a communication in reference to a "Hymn Book"; other collections of Hymns also presented; referred to a special committee of which Rev. Dr. John B. Thompson was Chairman. Report: Said Classis asked for the approval of 250 new hymns and chants, to be published with about 350 of the best of those hitherto approved; with appropriate music; also collections, asking for approval, made by Rev. Dr. Anson DuBois, and by Rev. Dr. Rufus W. Clark.—Synod approved and recommended the 350 "Social and S. S. Hymns" herewith submitted; and the South Classis of Long Island was permitted to issue its 250 hymns and chants. Rev. Drs. J. B. Thompson, A. G. Vermilye and A. R. Thompson were appointed the Com. of Publication; '68, 467-8; thus about 600 new hymns were approved; '69, 638. The book styled "Hymns of the Church," with 95 additional hymns to those referred to in 1868, was approved by Synod; '69, 641. [See also Dr. Thompson's general review of the "Hymnology of the Church," 1869, 634-641.]

The action of Synod of 1848, requiring the Doctrinal Standards and Liturgy to be printed in all Hymn Books for use in the churches, was reaffirmed; '69, 641.

In 1870, 102, the "Hymns of the Church" were again approved and recommended; and the materials of the "Book of Hymns" for children received the endorsement of Synod.—The collection—"Hymns of the Church" was making steady progress, being in use in more than 50 churches. The book entitled "Hymns of Praise and Prayer," containing 320 hymns, about one-fourth new, was adopted for social worship; 1871, 279, 280.

The Classes of Poughkeepsie and Hudson asked Synod to approve the extensively used collection of hymns, styled "Songs of the Sanctuary." The Synod, however, appointed a Committee of five, of which Rev. Dr. A. P. Van Gieson was chairman, to revise the music and hymns of "Hymns of the Church"; 1873, 719, 720.—The Classis of Po'keepsie again asks Synod to approve of "Songs of the Sanctuary," and also of "The Church Hymn Book," that churches which wish to do so may constitutionally use these books. The request was refused; '74, 105-6; the Committee of 1873, however, reported, that they had revised the music of "Hymns of the Church," but had not changed the hymns; and the revised book was ready for use. This revision of "Hymns of the Church" was now adopted; '74, 111, 112.—Memorials from the Classes of Po'keepsie and Westchester requested Synod to take steps to amend the Constitution by striking out section 5 of Art. 10 of the Constitution—"that no hymns may be sung but such as are approved," etc. This was indefinitely postponed; '76, 501-2. (Constit. of 1874, Art. 80.)

Synod approved of the new compilation called "Christian Praise," consisting of 500 hymns, only 50 of which were new; to be furnished by the Bd. of Publication, with music, for 50 cts.; or without music, for 25 cts. The Catechism and Sacramental Forms to be included; '79, 238, 396; '80, 576, 578; the Synod refused to endorse "Spiritual Songs," and "Spiritual Songs for Social Worship," simply not to multiply books; '79, 397; success of "Christian Praise"; '82, 157-8; '83, 359.—The whole series of Hymns of Rev. Dr. Chs. S. Robinson approved, on condition that the

publishers furnish an edition containing the Standards and Liturgy; also a Hymn Book is needed containing a wise selection from "Christian Hymnody"; Com. appointed, of which Rev. Dr. E. A. Collier was Chairman; '84, 557-8. The Com. of 1867, consisting of Rev. Drs. A. G. Vermilye, A. R. Thompson and W. J. R. Taylor, at their own request were discharged as Com. on Hymnology; the copyright held by them to be transferred to Bd. of Publication; '85, 771-2; 776-7; '86, 111.

The Com. of 1884, 558, reported; reviewed the situation elaborately; several alternative plans suggested; the Church should have a "Hymnal" of its own; this should contain about 500 of the best devotional lyrics; the wants of the great heart of God's people should be regarded, rather than the critical taste of the cultivated few; didactic and hortatory hymns need not be wholly excluded, "teaching and admonishing one another in Psalms and Hymns and Spiritual Songs"; about half as many tunes are needed. But no definite action, owing to the practical difficulties in the way, was recommended; '85, 772-5.—A. S. Barnes and Co. now offered reduced terms for "Hymns of the Church," and Synod accepted their offer; '85, 776.

In 1888 two new books were referred to Synod: (1) "The People's Hymn Book," by Samuel B. Schieffelin, and published by the Am. S. S. U. This is one of the best of its class; and (2) "Carmina Sacra." For both these books the publishers ask the approbation of Synod. Great changes of view on Hymnology in the last score of years. The Hollanders of the West are looking for a book adapted to their circumstances in passing over from the use of the "Dutch Psalmody" to English services. Committee appointed, of which Rev. Wm. H. Clark was chairman, to consider the whole matter; '88, 599, 600, 602. Committee continued; '89, 823. Rev. Dr. E. A. Collier being added to it.

Elaborate report in 1890. Experience shows, during a century and a quarter, that a new Hymnal is demanded about every 25 years; reference to Dr. Robinson's Hymn Books, in 1884; the action in 1888-9, appointing the present Committee; reference to Bedell's "Church Hymnary"; its superior character, and high recommendations; comprises 904 hymns, most carefully selected; 800 tunes, preserving those especially endeared to the Church; excellent classification, making a practical and useful Hymnal; published without cost to Synod, with Standards and Liturgy, and offered at a low rate. Synod approved this Book; 1890, 98-104; '95, 124-5.

Synod refuses to approve certain new Hymn Books, but re-endorses "Hymns of the Church," and "The Church Hymnary"; '97, 672.

On account of the many different Hymn Collections used in Sunday-schools, a Com. was appointed, of which Rev. Dr. E. A. Collier was chairman, to consider the matter and report; 1898, 115. Report: 58 different collections in actual use; reference to former action on S. S. Hymns, 1842, when 350 hymns were approved; many books, now in use, are faulty in teaching; morbid, sentimental; tunes often trivial and rollicking. Hymns and music should be devotional; the educational power of song in the early centuries and at the Reformation; character of the books needed; found none to recommend, some being of too high an order, and others not worthy; practical difficulties in issuing a book of our own; books now in preparation by the Refd. Ch. in U. S., and by the Presbyterian Church will probably meet the necessities of R. C. A. Com. continued; 1899, 423-428.—The "S. S. Hymnal of R. C. U. S." recommended; 1900, 738-9.

IDOLATRY. Belg. Conf., Art. 30; Heid. Cat., Quests. 80, 94, 95, 121.

ILLEGITIMATE CHILDREN. Can only be baptized upon public confession of the mother, and evidence of repentance; 1770, 75, 76; 1780, 82.

ILLINOIS, CLASSIS OF. Organized 1841, consisting then of the following churches: Fairview, Copperas, (or Brunswick) and Vanderveer.

IMAGE OF GOD. Belg. Conf., Art. 41; Heid. Cat., Quests. 6, 9, 94, 95; Canons, i. 7; iii. and iv. 1, 16.

IMAGES IN WORSHIP. Heid. Cat., Quests. 96-98, 121.

IMERIE, WILLIAM, (Rev.) Delivers Graves' Lecture, 1895, 10.

IMMANUEL. Belg. Conf., Art. 18.

IMMIGRANT MISSION, at Castle Garden; 1894, 115, 118. See also Bechthold in Manual; missionaries have been kept at Castle Garden or Ellis Island, almost constantly, to meet the Dutch immigrants, ever since these localities have been used for reception of immigrants.

IMMORTALITY. Belg. Conf., Arts. 19, 20;

IMPOSITION OF HANDS. Constitution of 1874, Art. 13. Compare 1833, Art. 14; 1792, Art. 13; 1619, Art. 4. See Ordination of Ministers.

IMPUTATION OF CHRIST'S MERITS. Belg. Conf., Arts. 22, 23; Heid. Cat., Quests. 56, 59, 60, 126.

IMPUTATION OF SIN. Belg. Conf., Art. 15; Heid. Cat., Quests. 5, 7, 9; Canons, i. 1.

INABILITY OF ALL CREATURES TO SAVE. Belgic Conf., Art. 14; Heid. Cat., Quest. 14.

INABILITY OF MAN. Belg. Conf., Art. 14; Heid. Cat., Questions 5, 8, 13, 114, 115.

INABILITY OF THE LAW. Heid. Cat., Quest. 5; Canons, iii. and iv. 5.

INCARNATION, THE. Belgic Conf., 17, 18, 20, 21; Heid. Cat., Quests. 23, 35. See Apostles' Creed; Nicene Creed; Athanasian Creed.

INCEST. Used in the sense of marriage within certain degrees of consanguinity. Not included in list of offences deserving censure or suspension; Constit. of 1874, Art. 91; nevertheless the interpretation of Lev. 18: 16, 18, by Dutch theologians, generally forbade such marriages. See Dutch commentaries. The Professors at Leyden in 1711, also issued a document holding such views. Dr. Livingston, in a volume on the subject, issued in 1816, endorsed the same views.—References in Minutes: 1787, 168; 1788, 183; 1797, 271-2; 1804, 340; baptism denied to children of such marriages, 1815, 28, 32, 33; the law emphasized, '16, 22, 23; Dr. Livingston presents his book on the subject to Synod, '16, 43. Title: "A Dissertation on the Marriage of a Man with his Sister-in-law."

Requests now began to come in for some modification or repeal of legislation on this subject: [it was not in any of the Constitutions:] '24, 50, 51; Synod declared this to be inexpedient; '25, 19, 33; '26, 47; '27, 53, 59. [Presbyterians decided same way; '27, 36.] In 1841, the Particular Synod of Albany sustained the appeal of a man who had been suspended on this ground; but General Synod declared that all inferior judicatories were bound to stand by the laws of the Church until they were constitutionally changed; '41, 505; certain resolutions offered were indefinitely postponed; '41, 506. But Synod now, by a vote of 35 to 29, asked the views of all the Classes on the subject; '42, 104, 107; reports in full, '43, 217-222; in favor of the law, 3; 2 Classes were a tie; 14 in favor of repeal. As to members in the Classes, 100 in favor of the law; 196 in favor of repeal; 3 Classes did not report. Synod took the following action:

WHEREAS, The rule prohibiting the marriage of a man with his deceased wife's sister is found only in resolutions passed by General Synod at its previous sessions, and not in the Constitution of the Reformed Church; and whereas a majority of the Classes have reported against such rule, therefore,

Resolved, That all resolutions which may have been passed by the General Synod, forbidding a man to marry his deceased wife's sister, be and hereby are rescinded. Ayes 48; Nays 22. 1843, 221.

INCIDENTAL EXPENSES. See Contingent Expenses.

INCOME AND EXPENSE ACCOUNT. In the report of a Special Com. appointed Nov., 1867, 324-5, on Classical Assessments or Apportionments, (see report, 1868, 403-414), it was resolved that the following By-law (ix.) should be adopted for the Bd. of Direction:

"It shall be the duty of the Board to propose to the Synod from year to year, in the form of resolutions, those financial measures which they may deem necessary"; also, That the Expense Account, and Estimate of Expenses and Income for the current year, which are annually submitted by the Board of Direction, be read, and published in the Minutes '68, 411.

This was not yet done in 1869, and in 1870 the Classis of New Brunswick called attention to the fact, and the Board was reminded that the act was "worthy of their attention and faithful observance"; '70, 12, 46, 47. (See 1871, 187.) Such a table of Income and Expenses was printed, '71, 215; and have been found regularly since. (See such tables, 1818, 1819.)

INCORPORATION OF CONGREGATIONS. See Charters. The first general law of the State of New York for the incorporation of churches was chapter 18 of the Laws of 1784. This related to the appointment of Trustees, and was applicable to all denominations. But since the Consistory, or the Elders and Deacons, had always been the Trustees in all Dutch churches, and are often thus referred to in the early charters, an Act was secured in 1788, chap. 61, allowing this principle to hold in all Reformed Dutch churches. For similar reasons a third law, applicable only to Protestant Episcopal churches, was enacted, chapter 25, 1795. In the revision of 1801, chapter 79, these three laws were consolidated. This last law was substantially re-enacted in the revision of 1813, chapter 60, and was included in the Revised Statutes, and as amended to date, is still in force.

In the revision of 1813, the law of 1795, for the incorporation of Episcopal churches, was made the basis of section 1; the law of 1788, for the incorporation of Dutch churches, was made the basis of section 2; and the general law of 1784, originally applicable to all churches, was made the basis of section 3. Since 1813, separate statutes have been passed for the incorporation of various other Religious Bodies.

The members of the church, or congregation, instead of the trustees are now universally made the corporation. All limitations on the amount of property which a religious corporation is enabled to hold, are omitted from the revision.

The New York Legislature of 1805 revised both the Religious Corporation Law and the General Corporation Law. The latter is the basis of all corporation law, and hence many provisions formerly found in the Religious Corporation Law are omitted.

The laws relating to exemption from taxation of religious corporations are of interest to such bodies.

The following is the original New York Act:

INCORPORATION OF RELIGIOUS BODIES.

Extract from "An Act to enable all the religious denominations in this State to appoint Trustees, who shall be a Body Corporate, for the purpose of taking care of the temporalities of their respective congregations, and for other purposes therein mentioned."

Passed 6th of April, 1784.

I. Be it therefore enacted by the people of the State of New York, represented in Senate and Assembly, and it is hereby enacted by the authority of the same, That from and after the passing of this Act, it shall and may be lawful to and for the male persons of full age, belonging to any church, congregation, or religious society, not already established within this State, or which may at any time hereafter be within the same, to assemble and meet together at the church, meeting-house or other place where they stately attend for divine worship, and then and there by plurality of voices, to elect, nominate and appoint any members, discreet

and prudent persons of their church, congregation, or society, not less than three, or exceeding nine in number, as Trustees, to take the charge of the estate and property belonging to their respective churches, congregations or religious societies, and to transact all affairs relative to the temporalities of their respective churches, congregations or societies: That at such election every male person of full age, who has stately worshipped with the said church, congregation or society, and has formally been considered as belonging thereto, shall be entitled to a voice at such election.

* * * * *

XIV. And be it further enacted by the authority aforesaid, That it shall and may be lawful, to and for every religious corporation created by Letters Patent under the Great Seal of the Colony of New York, to have, hold, occupy and enjoy, lands, tenements, goods and chattels of the yearly value of one thousand two hundred pounds, although the Letters Patent by which such corporations respectively were created, should contain a clause or clauses restricting and limiting the annual revenue and income of such corporation, at a sum less than one thousand two hundred pounds; any law, usage or custom to the contrary in anywise notwithstanding. See Oct. 5, 1784; also Amendment, May 7, 1788.

Efforts were at once begun to secure a modification of this legislation. See Rev. Dr. J. H. Livingston's Life, 1st ed., 1829, pages 283-7. The Synod also took action as follows:

ECCLESIASTICAL INCORPORATION.

In the Rev. Body mention was made of an Act of Legislature of the State of New York for the incorporation of all the religious persuasions within said State, against which some weighty objections have been brought. This Rev. Body, though upon the eve of separation, and unable to bestow suitable attention upon the subject, yet judge, on account of the weight of the objections, that the respective Reformed Dutch Churches within that State should, if possible, not be hasty in availing themselves of this law, but abide a more particular consideration of the subject in the coming meeting. 1784, 129.

Since it has become further apparent to the Rev. Body that there are highly objectionable features in the Act of Ecclesiastical Incorporation, passed by the Legislature of the State of New York, the Rev. Body determine to appoint a committee both for the congregations in the State of New York and those in New Jersey, to solicit of the Supreme Magistrates of the respective States the right and privilege, by means of an Act, or change of Act or Acts already passed, to incorporate the Ecclesiastical Societies of the same according to the State and Constitution of the Reformed Dutch Churches, and agreeably to the manner and mode in which some of the same, as those of New York and Albany, Hackensack, New Millstone and others, have already been long actually incorporated. As the committee, are appointed, Dr. Eilardus Westerlo, Doct. and Prof. J. H. Livingston, Dr. Is. Blauvelt, Dr. D. Romeyn, and Dr. J. R. Hardenbergh, for the State of New York; Drs. Hermanus Meyer, Solomon Frölich, and Simon Van Arsdalen, for New Jersey. The Rev. Committee are directed to avail themselves of all such means for obtaining the end as they shall judge serviceable thereto. 1785, 141-2.

The Rev. Gentlemen appointed a committee upon this subject reported for both of the States, that the execution of their commission had, by unavoidable hindrances, been thus far prevented, but that they had made decided progress; and placed upon the table a copy of a certain petition to their high Excellencies, the authorities, together with a correspondent plan, both of which were approved by the Rev. Body; who also ordain that a committee be appointed in the name of this Rev. Body to subscribe said petition, and further, according to opportunity, to advance the object

with the Legislative authorities of said States. As members of the committee, are appointed Drs. J. H. Livingston, E. Westerlo, and D. Romeyn, with their Elders, for the State of New York, and Drs. J. R. Hardenbergh, Prölich, and Meyer, with their Elders, for the State of New Jersey. 1786, 150-1.

The Rev. Synod, having learned from the Rev. Prof. J. H. Livingston, that there has already been presented to the supreme authority of the State of New York a petition for the incorporation of Consistories as Trustees of the property of the churches, in accordance with the Constitution of the Netherlands Church, but that the same has not yet been answered, judge that, for the further promoting and effecting the object of said petition, there shall also be received a request from the respective members of the various congregations, to be presented at the next session, in accordance with the form on the subject drawn and approved by the present Synodical Meeting; of which a copy shall be taken and presented to the respective Classes, that the same may be subscribed by all the congregations in a uniform manner, before the coming session of the honorable Assembly of the State of New York, in such way as the respective Consistories shall judge most suitable. May, 1787, 156-7.

The anxiety of the Synod on this subject may be seen by a reference to their action respecting Hackensack and Schraalenberg:

The Rev. Body, at the suggestion of the respective members of the Rev. Classis of Hackensack and Dr. H. Meyer, as a member of the committee of that Classis, appointed to effect a union between the two distinct congregations, both belonging to this Synod, according to the Plan of Union, Gravam. Art. 1, have ordained to communicate the following advice in name of this Rev. Body, to the two Consistories of those congregations.

"The Rev. Body, learning from report that the principal hindrance to the desired and before sought union consists of a doubt in relation to certain power in the well-known charter to lay burdens and make assessments upon the members of the Church, have heard read from said charter the expression so construed, and are of opinion that all right and privilege to collect moneys for the maintenance of public worship by no means extend to the dreaded power above mentioned, but only to voluntary gifts and offerings. The Rev. Body are further of opinion, from credible reports, that the said charter embraces many and great privileges to the advantage of the Church of God in those places, and therefore should be preserved for the general good, with the property and income appertaining under it to the congregations to be united, the more inasmuch as the Rev. Synod have long felt that the old charters for the incorporation of Consistories as Trustees of ecclesiastical property ought to be preserved: for which purpose, also, a petition is now preparing to the authorities, in order to secure, by means of an act, the right and power to all the congregations to be incorporated in the same manner. 1787, 166.

The result of these petitions is seen in the following action, 1789:

"WHEREAS, The Legislature is willing to grant relief in the premises, and to communicate equal privileges to every denomination of Christians,

"Be it therefore enacted, That the minister or ministers, elders and deacons for the time being, or, if there be no minister or ministers, the elders and deacons for the time being, of every Reformed Dutch congregation, shall be trustees of the same, and a body politic and corporate in law, by such name as the said trustees shall assume in manner hereinafter directed."

It was for these reasons we find the following language in connection with the adoption of the first American Dutch Church Constitution:

The committee further remark, that the proceedings of the National Synod, held at Dordrecht, are the basis of the government of all Reformed Dutch churches throughout the world, and that all charters which have

been given to the Dutch churches in the States of New York and New Jersey are also founded thereon;

In the Explanatory Articles, 1792, Art. xxvii. refers to the fact that in all charters the Elders and Deacons have always been joined together as one Consistory, having an equal voice in all that relates to the temporalities of the church. In Art. xxix., they are referred to as the Corporation; and in xxxv. it is said the seal of this Corporation must be affixed to calls. The same phraseology is repeated in the revisions of the Constitution of 1833, Arts. 50, 59; of 1874, Art. 43.

Other Acts relating to the incorporation of churches, as said, were passed in 1813, also in 1835, amending the Charter of the 2d church of Albany; also a general Act, in 1835; 1850; 1869, 1876, 1880, 1884, 1889.

The general Act of 1835 authorized any R. D. C. to form a Board of Trustees distinct from the Consistory, and transfer the management of their temporal affairs from the Consistory to this Board; but no provision was made for a transfer from a Board of Trustees to a Consistory. The General Synod took the following action in reference to this law:

Resolved, 1. That this General Synod consider the Act of the Legislature as opposed to the practice, injurious to the interests, and subversive of the Constitution and rules of government of the Reformed Church.

2. That all our churches be, and they are hereby enjoined against adopting the provisions of said Act, and that the churches which have already adopted them be directed to dispense with them and adhere to the Constitution and orders of the Church.

3. That the Elders, P. D. Vroom, Stephen Van Rensselaer, John D. Keese and Abraham Van Nest, and the Rev. Andrew Yates, D.D., be appointed a committee to confer with the church at whose request it was passed, and those churches which may have adopted its provisions, as to the expediency of requesting its repeal. 1835, 437-8.

This committee reported the next year (1836) that they had met with a committee of the Consistory of the church referred to, and had had a full and free conference with them in relation to the Act and the expediency of procuring its repeal, but had not been able to come to any specific agreement or understanding:

Whereupon, it was *Resolved*, That this General Synod do still entertain the opinion expressed at their last meeting, as to the effect of the law upon the Constitution of our Church and its permanent welfare. And they do most earnestly and affectionately advise and recommend to the congregations and Consistories that have availed themselves of its provisions, to adopt such measures in relation to it as will best tend to remove existing embarrassments, promote the harmony and order of our Zion, and preserve the purity of its principles and faith. 1836, 533.

The church of St. Johnsville availed themselves of this law in 1873, but they found it worked badly. Hence their pastor, Rev. A. D. Minor, secured the following bill in 1884, for their relief:

Any of the churches in this State in connection with the Reformed Church in America (until eighteen hundred and sixty-nine known as the Reformed Protestant Dutch Church), that in accordance with section eight of an act passed April fifteenth, eighteen hundred and thirty-five, and entitled "An act to amend the charter of the Minister, Elders and Deacons of the Second Protestant Reformed Dutch Church in the city of Albany," have removed the management of their temporal concerns from the hands of a Consistory, and have committed the same to the care of a board of trustees distinct from that Consistory, or who have, at the time of their organization, confided the management of their temporal concerns to a board of trustees distinct from the Consistory, may, if the said Consistory and board concurrently so determine, at any time hereafter confide the management and care of the temporal concerns of the said church to the Consistory; and such determination shall be reduced

to writing, and signed by the President and Secretary or clerk of said Consistory, and by the President and Secretary or clerk of said board, with the seal of the said corporation (if any) thereto affixed, and shall be acknowledged by the President of said Consistory before some person authorized to take the acknowledgment of deeds, and be recorded in the office of the County Clerk of the County in which such church shall be situated, in the book of records relative to religious incorporations, or other proper book of records. Then the said board shall by vote signify its desire to dissolve, and shall thereupon cease to exist; and the Consistory of said church shall be the board of trustees of said church, as provided by section two of an act passed April fifth, eighteen hundred and thirteen, and entitled "An act to provide for the incorporation of religious societies." Laws of 1884.

Resolved, That it be recommended to all churches which shall solicit pecuniary aid for the erection of church edifices and parsonages and for the purchase of land or other property for church uses, to take all proper legal measures to secure such property to the possession of the Reformed Church, and especially to provide, in case of the alienation of said churches from our denomination, that the amount so collected from individuals and congregations of the Reformed Church shall be returned to the Board of Direction of the Reformed Church, to be granted by them upon similar terms, with the advice and consent of the Board of Domestic Missions, for the erection of church edifices for needy congregations, under the care of said Missionary Board.

Resolved, That the contributors to such enterprises be recommended to affix the same terms to their gifts. 1860, 575.

After the change of name of the Denomination from "Refd. Prot. Dutch Ch. in U. A." to "Refd. Ch. in Amerca," the Synod took the following action about congregational names:

Resolved, That the corporate titles of individual churches are properly and legally subject only to the choice of such churches; and that any diversity in said titles that may exist now or hereafter, shall in no way affect the recognized relations of said churches to this Synod and to the denomination. 1867, 241.

See discussion of this matter, 1867, 338-9.

In 1875 a Committee was appointed to procure the enactment of such laws as in their judgment shall be necessary for the protection of church property. Names: Elders Jas. Anderson, D. P. Ingraham, Jacob B. Jewett, Samuel A. Foote, Geo. S. Conover; 1875, 357-8.

The Committee appointed by the last General Synod for the purpose of procuring the enactment of such laws as in their judgment shall be necessary for the protection of church property, presented the following report, which was accepted and adopted:

The Committee appointed June, 1875, (357-8,) "for the purpose of procuring the enactment of such laws as in their judgment shall be necessary for the protection of church property," report the following Acts passed by the Legislature of the State of New York, 1876. See Chapter 110 and 176, as follows:

LAW OF NEW YORK.—By Authority.

[Every law, unless a different time shall be prescribed therein, shall commence and take effect throughout the State, on and not before the twentieth day of its final passage, as certified by the Secretary of State. Sec. 12, title 4, chap. 7, part 1. Revised Statutes.]

CHAPTER 110.

An Act supplemental to chapter sixty of the Laws of eighteen hundred and thirteen, entitled "An act to provide for the incorporation of religious societies," and of the several acts amendatory thereof.

Passed April 11, 1876.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. It shall be lawful for any diocesan convention, presbytery, classis, synod, annual conference, or other governing body having jurisdiction over a number of churches, congregations or societies of any church or religious denomination in this State, now or hereafter to be constituted or established, and not already incorporated, at any stated meeting thereof, by a plurality of voices, to elect any number of discreet persons, not less than three nor exceeding nine in number, as trustees to take charge of the estate and property belonging thereto, and to transact all affairs relating to the temporalities thereof. The presiding officer and clerk of such governing body shall immediately thereafter certify, under their hands and seals, the names of the persons elected as trustees as aforesaid, in which certificate the name or title by which the said trustees and their successors shall be known, shall be particularly mentioned, which said certificate, being duly acknowledged by the said presiding officer and clerk, shall be recorded by the clerk of one of the counties situated in whole or in part, within the bounds of the jurisdiction of such governing body, or in the book kept for the record of religious corporations; and such trustees and their successors shall thereupon, by virtue of this act, be a body corporate, by the name or title expressed in such certificate.

§ 2. Such trustees shall be capable of taking for religious, educational and charitable purposes, by gift, devise, bequest, grant or purchase, and of holding and disposing of the same, any real and personal estate held for the benefit of any such governing body, or of any parish, congregation, society, church, chapel, mission, religious, benevolent, charitable or educational institution, existing, or acting under such governing body at the time of their election, or which had then or may thereafter be given for any such purposes, provided that the net yearly income received from the said property shall not at such time exceed the sum of twenty-five thousand dollars.

§ 3. Whenever any parish, church, congregation or religious society in connection with any such governing body shall become extinct by reason of the death or removal of its members, it shall be lawful for the trustees elected by such body as aforesaid to take possession of the temporalities and property belonging to such extinct church or organization, and manage and dispose of the same, and apply the proceeds thereof to any of the objects mentioned in the second section of this act.

§ 4. The trustees elected by virtue of this act shall hold their offices at the pleasure of the governing body by whom they are elected, and all vacancies shall be filled by such body as they occur.

STATE OF NEW YORK,

Office of the Secretary of State.

ss.:

I have compared the preceding with the original law on file in this office, and do hereby certify that the same is a correct transcript therefrom, and of the whole of said original law.

JOHN BIGELOW, *Secretary of State.*

CHAP. 176.

AN ACT supplementary to chapter sixty of the laws of eighteen hundred and thirteen, entitled "An act to provide for the incorporation of religious societies, and the acts supplementary thereto."

PASSED April 26, 1876.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. The rector, wardens and vestrymen or, the trustees, consistency or session of any church, congregation or religious society, incor-

porated under any of the laws of this State, shall administer the temporalities thereof and hold and apply the estate and property belonging thereto, and the revenues of the same, for the benefit of such corporation according to the rules and usages of the church or denomination to which said corporation shall belong; and it shall not be lawful to divert such estate, property or revenue to any purpose, except the support and maintenance of any church or religious or benevolent institution or object connected with the church or denomination to which such corporation shall belong.

§ 2. Each and every of the corporations aforesaid may receive, use and apply all rents and income derived from pews of their respective churches, in addition to the annual income limited by any statute now in force relating thereto.

§ 3. Any two or more of the corporations aforesaid, are hereby authorized to unite and consolidate themselves into a single corporation of the denomination to which at least one of such corporations shall belong, in the manner following: The said corporations may enter into an agreement under their respective corporate seals for the union and consolidation of the said corporations, setting forth the terms and conditions thereof, the name of the proposed new corporation, the church or denomination to which it shall belong, the names of the persons who shall be the church wardens and vestrymen, or elders and deacons, or trustees or other officers, as the case may be, until the first annual election of the proposed new corporation, and fixing the day of such election. But in the case of Protestant Episcopal churches, no such agreement shall be valid unless approved by the bishop and standing committee of the diocese in which such churches are situated. Each of the said corporations may make its separate petition to the Supreme Court, in the judicial district in which such corporations are situated, for an order for such union and consolidation, setting forth in such petition the reasons for such union and consolidation, the agreement made as hereinbefore provided, and a statement of all of its property, real and personal, all its debts and liabilities, and the amount and sources of its annual income. Upon such petition from each of such corporations so proposing to be united and consolidated, and upon the said agreement, satisfactorily proved or certified, the Supreme Court may, in case it shall deem it proper, make an order for the union and consolidation of such corporations, determining all the terms, conditions and provisions thereof. All parties interested therein may be heard on such petition. When such order is made and entered, according to the practice of the court, the said corporations shall be united and consolidated into one corporation, by the name designated in the order; and it shall have all the rights and powers, and be subject to all the obligations of religious corporations under the act to which this is supplementary and the acts amendatory thereof and supplementary thereto.

§ 4. And thereupon all the estate, rights and property, of whatsoever nature, belonging to either of said corporations, shall without further act or deed, be vested in and transferred to the new corporation as effectually as they were vested in or belonged to the former corporations, and the said new corporations shall be liable for all the debts and liabilities of the former corporations, in the same manner and as effectually as if said debts or liabilities had been contracted or incurred by it.

§ 5. This act shall take effect immediately.

STATE OF NEW YORK,
Office of the Secretary of State.

ss.:

I have compared the preceding with the original law on file in this office, and do hereby certify that the same is a correct transcript therefrom and of the whole of said original law.

JOHN BIGELOW, *Secretary of State.*

Your Committee think that these two enactments contain several points of importance to the Church. There are others that may be worthy of attention hereafter.

It is with deep sorrow that your Committee are called upon further to report that one of their number, Jacob B. Jewett, has, by Divine Providence, been removed by death.

All of which is respectfully submitted.

JAMES ANDERSON,

D. P. INGRAHAM.

1876, 553-7.

The Committee appointed in 1875, 357-8, and which reported in 1876, 553-7, again reported as to certain laws secured in 1879, one, Chap. 117, Laws of 1879, providing for the purchase of lands, and providing for the erection of churches, chapels and parochial schools; and one, Chap. 55, of the Laws of 1880, providing for the taking possession of the temporalities of any church which shall become extinct. 1880, 585. They are as follows:

LAWS OF NEW YORK—BY AUTHORITY.

[Every law, unless a different time shall be prescribed therein, shall commence and take effect throughout the State, on and not before the twentieth day after the day of its final passage, as certified by the Secretary of State. Sec. 12, title 4, chap. 7, part 1, Revised Statutes.]

CHAP. 117.

AN ACT to amend chapter one hundred and twenty-two of the laws of eighteen hundred and fifty, entitled "An act to amend the act entitled, 'An act to provide for the incorporation of religious societies, passed April five, eighteen hundred and thirteen, and the several acts amendatory thereof.'"

PASSED March 27, 1879.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. Section two of chapter one hundred and twenty-two of the laws of eighteen hundred and fifty, entitled "An act to amend the act entitled 'An act to provide for the incorporation of religious societies,' and the several acts amendatory thereof," is hereby amended so as to read as follows:

§ 2. Whenever any religious corporation incorporated under the "Act to provide for the incorporation of religious societies," passed April fifth, eighteen hundred and thirteen, or by any special charter, shall deem it necessary or expedient for the accommodation of its members in consequence of their number or dispersed habitations or otherwise, to increase the facilities of public worship, the vestry or trustees thereof may purchase and hold grounds in the same village, town or city, and may erect thereon suitable associate houses or churches, or convenient chapels, and also at the same time or thereafter, purchase and hold other grounds for the purpose, and erecting thereon suitable school-houses for Sunday or parochial schools of the said associate meeting-houses, or churches or chapels, or may hire or purchase and hold any such grounds, with suitable buildings already erected thereon for the like purpose, notwithstanding any restriction contained in the said act, or in any such charter; and the persons stately worshipping, in any such associate meeting-house or church, or in said chapel, may, with the consent of the vestry or trustees of said corporation, be separately organized and incorporated, and when so separately organized and incorporated it shall be lawful for the primary or parent corporation to grant, demise and convey, to the new corporation so organized and incorporated, the grounds so purchased with the aforesaid associate meeting-houses, or churches, or chapels erected thereon with or without consideration and subject to such conditions and reservations not forbidden by law, as the trustees of the said primary or parent

corporation may deem best. Provided only that such demise, grant, or conveyance shall be made in the manner now prescribed by law for the sale or mortgage of the real estate of religious corporations.

§ 2. This act shall take effect immediately.

STATE OF NEW YORK,
Office of the Secretary of State.
ss.:

I have compared the preceding with the original law on file in this office, and do hereby certify that the same is a correct transcript therefrom and of the whole of said original law.

ALLEN C. BEACH, *Secretary of State.*

1880, 587-8.

CHAP. 55. [Laws, N. Y., 1880.]

AN ACT to amend section three of chapter one hundred and ten of the laws of eighteen hundred and seventy-six, entitled "An act supplemental to chapter sixty of the laws of eighteen hundred and thirteen, entitled 'An act to provide for the incorporation of religious societies, and of the several acts amendatory thereof.'"

PASSED March 10, 1880.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. Section three of chapter one hundred and ten of the laws of eighteen hundred and seventy-six, entitled "An act supplemental to chapter sixty of the laws of eighteen hundred and thirteen, entitled 'An act to provide for the incorporation of religious societies, and of the several acts amendatory thereof,'" is hereby amended so as to read as follows:

§ 3. Whenever any church, parish or religious society, in connection with any such governing body, shall become extinct, or shall cease to maintain religious services therein for two consecutive years, by reason of the death or removal of its members, or for any other cause, it shall be lawful for the trustees elected by such governing body, as aforesaid, to take possession of the temporalities belonging to said extinct church or society, and manage or dispose of the same, and apply the proceeds thereof to any of the objects mentioned in the second section of this act. The governing body to which the church or society belongs shall determine when a church or society has become extinct, or has ceased to maintain religious services for two consecutive years, provided that no church or society having more than thirteen resident members shall be declared extinct, unless it has failed for two consecutive years to maintain religious services therein.

§ 2. This act shall take effect immediately.

STATE OF NEW YORK,
Office of the Secretary of State.
ss.:

I have compared the preceding with the original law on file in this office, and do hereby certify that the same is a correct transcript therefrom and of the whole of said original law.

JOSEPH B. CARR, *Secretary of State.*

1880, 586.

NOTES.

In the Revised Statutes of New York, 1895, chapter 723 is "THE RELIGIOUS CORPORATIONS LAW."

The term "minister" includes a clergyman, pastor, rector, priest, rabbi.

A religious corporation consists of the church proper or spiritual body, consisting of the office-bearers and other communicants; the congregation or electors; and the directors or trustees.

The legal tribunals of the State have no jurisdiction over the *church* or spiritual body as such, the tenents of its creed or the forms and discipline of its polity; the action of the *church* is not reviewable by the civil courts.

The religious corporations consist of every member of the society having the privilege of voting; exclusion of a member from spiritual privileges does not exclude him from his rights as corporator. [?]

The certificate of incorporation of a religious corporation shall be filed and recorded in the office of the clerk of the county in which its principal office or place of worship is, or is intended to be situated.

The legal title to the corporate property vests in the corporate body and not in the trustees.

Religious corporations may acquire property, for the purposes of the corporation, not exceeding in value \$3,000,000, or an annual income of \$500,000. No person having a husband, wife, child or parent, shall devise or bequeath to any religious corporation more than half his estate, after paying debts, etc.

Trustees must administer the temporalities according to the discipline, rules and usages of the denomination to which the church belongs.

A legislative enactment is necessary for a religious corporation to divide its real estate and vest a portion in a part of its congregation.

The property of a religious society cannot be distributed among the individual members by the trustees or the court.

A subscription to pay a certain sum toward the erection of a church edifice or the support of a minister is binding.

A pew owner has only a limited and usufructuary interest in the pew, which entitles him to the use of the pew during divine service.

INCORPORATION OF THE BENEVOLENT BOARDS OF THE CHURCH. The Board of Foreign Missions, 1860; the Board of Domestic Missions, 1867; the Board of Education, 1869; the Woman's Board of Foreign Missions, 1892. For Board of Direction of the Corporation, see Incorporation of the General Synod.

See also 1872, 486-8; 1875, 245; also Nov., 1867, 388.

INCORPORATION OF GENERAL SYNOD. This did not take place until 1819, but the attempts to raise money and hold property, by the Denomination, before that date, may properly be treated under this head.

The incorporation of a Denomination, as such, before the Revolution, was probably unknown in America. Several Colleges had already received Royal Charters, and some congregations of the Reformed and Episcopal Churches, had also been granted Charters at an early date, but such incorporations were denied to all other congregations in the State of New York. Trustees may have held property for Denominations, if any such property existed before the Revolution, which is, perhaps, doubtful. With the first efforts of the Dutch Church to endow a Professorship of Theology, 1771, 13, 14, 16, the Synod proposed to entrust the funds which might be secured, to the Trustees of Queens College, provided they would give bonds to such Incorporated Congregation as the Synod should name that the said funds should be used only for the support of Professors of the Dutch Church in fellowship with the Church of the Netherlands, 1773, 39, 40.

At the same session, 1773, the desirability of a Widows' Fund was discussed, and Dr. Livingston was requested to draw up a Plan for the same, 1773, 40. Certain legal gentlemen suggested to him that this involved the necessity of a Royal Charter for the Synod. The delegates from the Classes of New York, New Brunswick and Hackensack were commissioned to seek to obtain such a charter, either in New York or in New Jersey, or in both Provinces, on as good, sure and advantageous conditions as possible, 1774, 48.

The following spring the draft of such a Charter was introduced, and

after some amendments, the four ministers of New York, together with Elders Cornelius Clopper and Abraham Lott, were commissioned to obtain such Charter as speedily as possible, from the Provincial government of New York; while the delegates from the Classis of New Brunswick were directed to try to secure a similar charter from the government of New Jersey. April, 1775, 56.

[The original draft of this proposed Charter I had the pleasure of finding about 1880 among the papers of the older Dr. McKissack, at Millstone, N. Y. He had been the administrator of several estates, and it had probably thus come into his hands. It is now in the Archives of General Synod.—E. T. Corwin.]

Other Denominations were also, at the same time seeking Charters, and Governor Tryon had already written to the Home Government on the subject. The Earl of Dartmouth in his reply to the Governor, thus alludes to the matter:

"The King has no doubt that the religious communities in New York, as well the Dissenters as those of the Established [?] Church, are fully satisfied of His Majesty's gracious Intentions to afford them all reasonable support and Protection; His Majestys good disposition in that respect hath been manifested in many recent Instances of Grace and favor to both.

What is now requested, however, by the reformed Dutch & Presbyterian churches, and by the Members of Kings College, involves constitutional questions of great difficulty, and it is more especially necessary that the Charter proposed in the latter case, should have the fullest consideration before any step is taken upon it. To that end I have received the Kings Commands to lay the Draft of that charter, transmitted to you by Mr Colden, before the Privy Council, in order that it may be put into such a train of examination as shall be judged necessary, but I do not think it likely that their Lordships will be induced to advise the King, to grant a charter which is to have the effect to increase the number of Members in the House of Representatives, without the consent and concurrence of that House; in other respects the Charter does not appear to me to be liable to any material objection.

The only doubt or difficulty that has occurred, upon the request of the reformed Dutch & Presbyterian Churches for Charters of Incorporation, is, whether such Charters would not have the effect to give an establishment inconsistent, with the Principles of the Laws of England; and it is the more necessary to attend to this difficulty, as it was first stated by the Council of New York, in the case of the application made in 1766 by the Ministers, Elders and Deacons of the Presbyterian church within the City of New York; if however upon consideration of the several cases in which this privilege is now requested, the Law Servants of the King in the Province, and the Council whom you will consult upon them, shall be of opinion that they are free, from any difficulty of such a nature, it is the Kings pleasure that you do grant such charter of incorporation, conformable to what has been approved of by His Majesty in a like Case, within the Province of New Jersey, of which you will be particularly informed by the enclosed Papers." Documents relating to Col. Hist. of N. Y. VIII. 573-4.

Whitehall, May 4, 1775.

But the Revolution was at hand and prevented success to these last efforts of non-Episcopalian Denominations to secure their rights from the Government of England. Oct., 1775, 60.

The subject was renewed after the Revolution, but owing to the pressure of other duties, it was postponed from time to time, 1785, 142; 1786, 151; but in 1787, 167, a Committee was appointed to develop plans. They presented a Plan, embracing ways by which a Widows' Fund could be provided; and another Committee (Hon. Fred. Frelinghuysen and Richard Varick) was appointed to obtain a Charter, 1788, 181-2; but

nothing was accomplished, 1789, 199; 1790, 210. It does not seem to have occurred to their minds that one Charter could have included Funds for different purposes under Synod's care.

In May, 1791, the Synod proposed, that all moneys, subscribed for the Professorship, should be transmitted to Peter Wilson, of Flatbush, who should therewith, negotiate a capital, [tot het opkooopen van een capitaal], and should deposit the bonds with the incorporated Consistory of New York, May, 1791, 215, 216; but with the Constitutional organization of General Synod in 1794, it was directed that all moneys raised for the Professorship should be under the care of four Trustees, namely, Peter Wilson, John Vanderbilt, Robt. Benson and Richard Varick; but there was very little money to care for. 1794, 262-3. In 1804 the Consistory of New York offered to take charge of any funds for the Professorship, 1804, 300; 1806, 337.

With the Covenant between the Synod and the Trustees of Queens College in 1807, the funds for the Theological Professorship were naturally committed to the College Trustees, and soon \$16,192 were in their hands, 1807, 363-6; 1809, 381; 1813, 5, 6, 12, 23; but subsequently misunderstandings arose between the Synod and the College Trustees, which lasted for many years. See Professorial Fund. This was one of the causes which led to the establishment of a separate Fund, called the Permanent Fund, 1815, (which see,) and to the incorporation of General Synod in 1819. [Meantime, Dr. Livingston and others, on March 10, 1815, Chap. 63, had had themselves incorporated as "The Widows' Fund Society," but nothing was ever accomplished thereby. See 1814, 49, 53, 54. See index of 1831.]

An incorporation of General Synod was suggested by the Particular Synod of New York, 1818, 26; and a Committee was appointed to report on the matter, 27. They reported that there was no legal objection to the incorporation of General Synod, and that this was preferable to the incorporation of a Board of Trustees; the General Synod could then appoint a Board of Directors, such as they pleased; and they suggested the appointment of five influential laymen to make the application for the Synod to the Legislature of New York, and proposed the following:

"Resolved, That this Synod, deeply impressed with the importance of being incorporated, do hereby appoint Messrs. Abraham Van Vechten, Stephen Van Rensselaer, Henry Rutgers, John D. Ditmas and Peter Sharpe, a Committee, to take the necessary means for procuring from the Legislature of this state an Act of Incorporation of themselves [the Synod] and their successors in office, as a General Synod, in order that they may be enabled to hold property productive of a yearly income of \$15,000, (or as near that sum as possible,) and manage their pecuniary affairs to the best advantage." 1818, 28, 29.

The Synod also proposed that in case "the Legislature should be unwilling to incorporate the General Synod, as such, that they should apply for an Act incorporating Henry Rutgers, Abraham Van Vechten, Abraham Van Ness, Isaac L. Kip, John Nitchie, Stephen Van Rensselaer, John I. Ostrander, Jacob Brodhead, Philip Milledoler, Selah S. Woodhull, John DeWitt, Jas. M. Mathews, Chs. Hardenbergh, Paschal M. Strong and Alexander Gunn, and their successors in office, to be annually chosen by the General Synod, as a Board of Trustees, to hold in trust the property of this Synod, subject to their control and direction." 1818, 29.

The Act for incorporating General Synod was obtained without difficulty, and is as follows:

"An Act to incorporate the General Synod of the Reformed Protestant Dutch Church, passed April 7, 1819.

Be it enacted, by the People of the State of New York, represented in the Senate and Assembly, That the General Synod of the Reformed Protestant Dutch Church shall be and hereby is declared to be a body

corporate and politic, by the name and style of "The General Synod of the Reformed Protestant Dutch Church," with full power to sue and be sued, defend and be defended by that name, in all courts of law and equity; and to have a common seal, and to alter the same at pleasure; and also to take, purchase and hold real and personal estate, and to sell and convey the same, provided the yearly value of the same shall not exceed the sum of ten thousand dollars, and that the same shall not be appropriated to any other than religious and charitable uses and purposes.

And be it further enacted, That it shall be lawful for the regular members of the said General Synod, at their stated annual meetings, to appoint a President, three Directors and a Treasurer of said corporation; and to make and ordain by-laws and regulations relating to the management and disposition of their real and personal estate, the duties of the said President, Directors and Treasurer, and the duration of their respective offices: *Provided always,* That such by-laws and regulations shall not be inconsistent with the Constitution and Laws of this State, or of the United States.

And be it further enacted, That it shall at all times be lawful for the Legislature to repeal or amend this act.

STATE OF NEW YORK,
Secretary's Office.

I certify the preceding to be a true copy of an original Act of the Legislature of this State on file in this office.

ARCHIBALD CAMPBELL, *Dep. Sec.*

Albany, Apr. 9, 1819.

1819, 46.

Additional legislation has been obtained not only in New York, but in New Jersey and Michigan, to facilitate the business of General Synod.

When arrangements had been made by the Synod to purchase the Queens College Property, at New Brunswick, N. J., in connection with the adjusting of the accounts concerning the Professorial Fund, the Board of Direction suggested that the conveyance be made to "The General Synod of the Reformed Protestant Dutch Church"; 1823, 52, 53. But doubts were expressed as to the legality of such conveyance, as the property was in another state, 1824, 17. The Synod, therefore, at first directed that the conveyance of said property should be made to certain Trustees, who might subsequently convey it to the Synod. A Form of conveyance to Trustees was accordingly prepared. But it was later suggested that an application should be made to the Legislature of New Jersey, to authorize the Synod to hold property in that state. 1823, 52, 53; 1824, 17, 24, 54; 1825, 9; Sept., 1825, 19; 1826, 15; 1827, 19. The following is the Act:

An Act to enable the General Synod of the Refd. Prot. Dutch Church to take, hold and convey real estate in the State of New Jersey.

Be it enacted, By the Council and General Assembly of this State, and it is hereby enacted by the authority of the same, That the General Synod of the Reformed Protestant Church, as a corporate body of the State of New York, and their successors, shall be, and they are hereby enabled to take real estate within this State, either by devise, descent or purchase, and to hold and dispose of the same, in like manner as natural-born citizens; and the title to any lands, tenements or hereditaments heretofore devised to, or purchased, or acquired by them, or which may hereafter be devised to, or purchased, or acquired by them and their successors, shall not be impeached or defeated by reason of their being a corporation of the State of New York, but the same is hereby declared to be vested in the said General Synod of the Reformed Protestant Dutch Church and their successors, in like manner as real estate is vested in natural-born citizens of this State: *Provided always,* That the annual value of the same shall not exceed twenty thousand dollars.

C. Passed November 30, 1825.

Page 45 of Acts, etc., N. J., 1825.

[It will be noticed that in the Charter of 1819, the income was limited to \$10,000; but in the New Jersey Act, it was fixed at \$20,000. See Laws of 1889 and 1890 below.]

On May 1st, 1858, Rev. A. C. Van Raalte and wife, deeded to the General Synod the land and buildings, known as "The Holland Academy," at Holland, Michigan. It became necessary to have this title confirmed by the Michigan Legislature, and also that the Synod should be authorized to hold property in that State, 1858, 277; 1860, 492, 557. This was accomplished by the following Act:

No. 64. (House)

STATE OF MICHIGAN, 1863.

"The People of the State of Michigan enact that the General Synod of the Reformed Protestant Dutch Church, a body corporate under the laws of the State of New York, is hereby authorized and shall have the capacity to have, receive, hold, and enjoy by gift, grant, purchase, devise, or other legal or equitable form of conveyance, the real estate and premises in the County of Ottawa and State of Michigan, known as the Holland Academy, and the grounds connected therewith, for the purposes of said Academy, and their appurtenances; and the sale of said property heretofore made to said Church is confirmed. And, also, any other real estate that may be conveyed to said corporation for educational purposes.

Provided, that said corporation shall not continue to hold any real estate in this State, not actually occupied by it in the exercise of its franchises, for a longer period than ten years." 1863, 253.

The title by which the Church had become popularly known, and which was employed in the Act of Incorporation, 1819, 46, was "The Reformed Protestant Dutch Church." But in Nov., 1867, 331-9, it was finally determined to drop the word "Dutch" from the Name or Title. See "Title of the Church." It therefore became necessary also to amend the Corporate Title. [This would not affect the corporate titles of individual churches, 1867, 241. See "Incorporation of Churches."] The Synod, accordingly, appointed a Committee of legal gentlemen to effect this object, as follows:

Resolved, That Hon. Wm. J. Bacon, Hon. Robt. H. Pruyn, Hon. Lewis B. Woodruff, Hon. Joseph P. Bradley, and Hon. H. D. Maxwell be a committee to consider all the details of the civil legislation which the proposed change of name may make necessary, and to report on the same at the adjourned meeting of Synod. 1867, 241.

They reported in November, 1867, and because of its importance, it is given in full:

The Committee "to consider all the details of the Civil Legislation which the proposed change of name may make necessary," presented the following report, which was accepted and adopted:

To the General Synod of the Reformed Protestant Dutch Church:

The undersigned, to whom it was referred by the vote of General Synod, at its regular Session in June, "to consider all the details of the Civil Legislation which the proposed change of name may make necessary, and to report thereon, at the adjourned meeting of Synod," beg leave to submit the following report:

They assume in the outset that the change of our name, or rather perhaps as it may be more correctly affirmed, the resumption of our original and most distinctive title, has been, or will be accomplished by means, and in a mode not to be legally questioned. It is no part of the business of the Committee to vindicate the propriety, or uphold the constitutional validity of the action that has already been or that remains to be taken on this subject. They may, however, be allowed to remark,

that if the change is to be brought about by an amendment to the Constitution in the manner prescribed by that instrument, then it will have been accomplished by the vote of the Synod, the submission to and the expression of the majority vote of the several Classes, and the final ratification of the General Synod for the time being, at this adjourned Session. If by a power outside of the Constitution and inherent in the Church for the highest purposes of self-preservation, and the perpetuation and extension of its power and influence, and speaking in the forms of legislation, by and through the several judicatories where such power resides, then the same result will have been reached when these bodies have spoken in the modes in which the voice of the Church has been accustomed to be uttered.

The change of name, in the Judgment of the Committee, is subject to no legal objection, as tending to impair or affect any corporate rights, or imperil the property of the Church, or the franchises of its corporate bodies. The name is merely formal and adventitious, it is not of the essence of the Church, or of any of its institutions. So far as the mere temporalities of the Church are concerned, these depend for their continuance on a question of identity, and not of name—identity, we mean of doctrines, canons, confessions, discipline and order. These, the proposed change of name does not alter or affect in the smallest degree. The Reformed Church in America is the same body as the Reformed Protestant Dutch Church, in its faith, its usages, and its order, and will so continue until changed, if it ever shall be, by some act specifically adopted to secure such ends. No idea, therefore, need be entertained, in our opinion, that there is any legal peril in respect to the possession, use and enjoyment of the property of the Church acquired by purchase or by gift, nor in respect to that of any of the corporate bodies, through which the Church has been accustomed, and proposes still to act, by reason of the change of name. A doubt has indeed been suggested in some quarters, whether there is strictly a necessity for any legislation in this matter—there is clearly none in order to give validity to the present action of the Church upon the subject of the name.

Still, to save all question, and with reference to those bodies which have sought and obtained legislative sanction for their corporate existence, there is doubtless a propriety, even if there be not a legal necessity, for some very simple legislation. This will consist, in our judgment, in the enactment of laws merely changing the names of these several bodies to adapt them to the name by which the Church is henceforth to be known, and saving as well as transferring all vested rights of property, and all franchises, powers and duties, to the newly named corporation.

The bodies which have obtained acts of incorporation, by the direct action of the Legislature of this State, are as far as we understand, the General Synod, the Board of Publication, and the Board of Foreign Missions of the Reformed Dutch Church. The Board of Domestic Missions, and perhaps some of the other Boards or associations of the Church have been formed, so far as we can ascertain, by filing a certificate and becoming incorporated under the general Act passed in 1848, providing for the incorporation of benevolent, charitable, scientific and missionary associations.

The General Synod was incorporated in the year 1819, by the name of the General Synod of the Reformed Protestant Dutch Church; the Board of Publication under the same ecclesiastical title in 1856, and the Board of Foreign Missions of the Reformed Protestant Dutch Church in the year 1860.

We propose to amend the several acts by which these bodies were respectively incorporated, by striking out the words "Protestant" and "Dutch," wherever they occur in the section naming the body, and adding after the word "Church" the words "in America," so that the section amended will read in every instance, "The Reformed Church in America."

We propose also to add another section, confirming in substance the titles of the newly named corporations, in and to all the property, rights and franchises, now vested in the present corporations, and continuing the officers, agents and Boards precisely as they are now constituted, and devolving all the powers and duties of the present corporations upon the newly named bodies. There is to be no change whatever in the Constitution, organization or modes of action of these bodies, nor in the agencies through which they operate—not a break nor even a ripple in the continuous flow of the current of their present life. The forms of the appropriate acts to accomplish this change are herewith submitted, and are to be deemed a part of our report. These forms are adapted to effect the amendment proposed in the charters which are created by the direct action of the Legislature in the shape of laws. The same forms, with a slight change in the phraseology, can be applied to those corporations which are made such by the filing of a certificate under the provisions of the general Act in respect to corporations.

A word only remains to be said in respect to the position of the several individual Churches throughout our denomination. There is nothing in the action of the Synod that alters their condition, or affects their *status* in regard to the Church generally, or their corporate rights and immunities. It was very properly said in one of the resolutions of the General Synod in June, that the corporate titles of individual Churches are properly subject only to the choice of such Churches, and it was perhaps superfluously, but still very properly added, that any diversity in such titles that may exist now or hereafter, shall in no way affect the recognized relations of said Churches to the Synod and to the denomination.

The name then by which each individual Church organization elects to be known is a matter of its own choice. Whether the word "Dutch" shall continue to form part of its corporate title, or shall be exchanged for some other, is a point for each Church to determine for itself. Instances are not wanting in our denomination where Churches have corporate names descriptive of no ecclesiastical connection whatever, but which are purely a matter of fancy, taste or local significance. Still it would seem desirable, and such will probably be the general conviction, that the titles of Churches should in the main conform to that by which the Church organically is known and recognized, and changes will no doubt be made in accordance with this sentiment. To accomplish this end the statute of this State, passed in June, 1853, entitled, "An Act to authorize religious corporations to change their names," provides a very simple and inexpensive mode by which this may be accomplished. It is no longer necessary for each Church to go to the Legislature and ask for the passage of a special act to change the name of such Church, but the application is made by petition, verified by affidavit, setting forth the reasons for which a change is desired, to the County Court of any county within whose bounds a Church is situated, and leave will be granted almost as a matter of course. No particular difficulty can, in our opinion, occur in effecting this change whenever it shall be desired, since nothing can be more obvious than the propriety of changing the names of the churches of a denomination to conform to that by which the Church at large is known and designated.

All of which is respectfully submitted,

WILLIAM J. BACON,

Chairman.

November 20, 1867.

Resolved, That so much of the above report as concerns the details of the necessary legislative enactments, be recommitted to the Committee, with power to secure such enactments as they shall find to be necessary.

Resolved, That the names of Judges Newkirk and Danforth, Hon.

J. R. Wortendyke, and Peter A. Voorhees, and of Hon. Theodore Romeyn, be added to this Committee. Nov., 1867, 336-9.

REPORT IN 1868.

The Committee appointed by the last General Synod to secure the legislative action demanded by the change of name of the Church presented a verbal report, which was accepted.

Resolved, That the President and Stated Clerk prepare a memorial to be presented to the Legislature of the State of New York, which shall briefly and fully set forth the action of the Church on the Constitutional Amendment in reference to its ecclesiastical title, and asking that the civil legislation shall be conformed to the ecclesiastical action of the Church.

Resolved, That the Committee appointed by the last Synod to present the above subject to the Legislature be continued.

The President and Stated Clerk reported the following memorial to be presented to the Legislature of the State of New York, which was adopted unanimously, signed by the President and Stated Clerk, and ordered to be presented by them to the Legislature of the State of New York.

To the Senate and Assembly of the State of New York:

The General Synod of the Reformed Church in America (known for a time as the "Reformed Dutch Church," and also designated in the Act of Incorporation passed by the Legislature of New York, April 7, 1819, as "The Reformed Protestant Dutch Church") respectfully requests your honorable body to amend its corporate style and title as found in the act above cited, so that it may read thus—THE GENERAL SYNOD OF THE REFORMED CHURCH IN AMERICA.

Your petitioner in support of this its requests enumerates and sets forth the following considerations:

First.—The Church for whose relief this application is made is not composed of those who wish to maintain a foreign title expressive of un-American affinities and descriptive of foreign language and usages; nor is its membership confined to persons of one race or of a single nation. Having been founded here early in the seventeenth century, its relations, sympathies and customs are American, so that the word Dutch, (which was no part of its original title) whatever value it may have once had, is now and has long been believed to be inappropriate and prejudicial to the interests confided to its care.

Second.—In the year 1866, such had become the opinion and feeling widely prevalent, that the General Synod, by a very large and nearly unanimous vote appointed a special Committee to report on the name of the Church, and particularly upon the expediency of removing the epithet Dutch therefrom.

Third.—The special Committee aforesaid reported with great fullness of fact and of detail to the General Synod of eighteen hundred and sixty-seven, which body, after due deliberation, by a vote of 110 ayes to 9 nays, adopted resolutions recommending to all the Classes (or Presbyteries) under its care, that they approve the proposed change in the ecclesiastical title of the Church as described in aforesaid resolutions, and adopt them as amendments to the Constitution of the Church.

Fourth.—More than three-quarters (25 out of 31) of the Classes comprised in the denomination, voted in favor of the resolutions submitted, and sent up their suffrages in official form to the General Synod, in adjourned session in the city of Albany, in November, 1867, at which meeting that body by a vote of 112 to 7, confirmed and ratified the resolutions as adopted by the Classes, and declared them to be a part of the Constitution of the Reformed Church in America.

Fifth.—The General Synod of the year 1868, approving of what its predecessors did in the premises, and entirely confident that all the steps

and proceedings taken by them to effect the long desired amendment to its ecclesiastical Constitution, defining its ecclesiastical name, were regular and strictly according to the Constitution, under which its legislation is conducted, does therefore solicit of your honorable body an amendment to the Act under which it was incorporated in the year 1819, in manner following, to wit:

The ecclesiastical body hitherto incorporated and known as the General Synod of the Reformed Protestant Dutch Church shall hereafter be designated and known by the corporate title of the General Synod of the Reformed Church in America, and as such, exercise and enjoy all the rights and powers it has hitherto possessed.

This Synod of June, 1868, with but one dissenting vote adopted the following resolution:

Resolved, That the President and stated Clerk prepare a memorial to be presented to the Legislature of the State of New York, which shall briefly and fully set forth the action of the Church on the Constitutional Amendment in reference to its ecclesiastical title, and asking that the civil legislation shall be conformed to the ecclesiastical action of the Church.

In pursuance of which the President and Stated Clerk sign their names to this memorial, and forward the same as an official expression of the wishes of their body in the matter to which it relates.

ELBERT S. PORTER, *President*.
DAVID D. DEMAREST, *Stated Clerk*.
1868, 464-6.

The Committee to secure legislative action on the change of the Name of the Church reported that the legislation desired had been granted by an Act of which they presented a certified copy, as follows:

CHAPTER 197.

AN ACT TO CHANGE THE CORPORATE TITLE OF THE GENERAL SYNOD OF THE REFORMED PROTESTANT DUTCH CHURCH TO THAT OF THE GENERAL SYNOD OF THE REFORMED CHURCH IN AMERICA.—PASSED APRIL 15, 1869.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. The ecclesiastical body hitherto incorporated and known as the General Synod of the Reformed Protestant Dutch Church shall hereafter be designated and known by the corporate title of the General Synod of the Reformed Church in America, and as such exercise and enjoy all the rights and powers it has hitherto possessed, but this act shall not affect any contract, suit, or proceeding, claims or demand now existing against said corporation.

§ 2. This act shall take effect immediately.
State of New York, Office of the Secretary of State, ss.:

I have compared the preceding with the original law on file in this office, and do hereby certify that the same is a correct transcript therefrom, and of the whole of said original law.

Given under my hand and seal of office, at the City of Albany, this twelfth day of May, in the year one thousand eight hundred and sixty-nine.

[SEAL]

D. WILLERS, JR.,
Deputy Secretary of State.
1869, 625, 6.

On the suggestion of their counsel, L. K. Miller, Esq., that as an application was before the Legislature of our State, for some necessary legislation relating to the name of our Church, it would be a fitting time to obtain, if possible, an enlargement of the amount of funds which the Church is allowed by law to hold:—Your Board made arrangements to

procure an amendment of the Act of Incorporation of General Synod to meet this object; and they are happy to be able to report, that such an amendment has been obtained, of which the following is a copy:

"Chapter 171 ———"

An Act ———

To amend "An Act to incorporate the General Synod of the Reformed Dutch Church": passed April seventh, eighteen hundred and nineteen; and to enable said Synod to hold property to a greater amount. Passed April 14th, 1869,

"The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. It shall be lawful for the General Synod of the Reformed Protestant Dutch Church, to take and hold by gift, grant, devise or otherwise, hereafter made, and by purchase hereafter made, to hold and convey any estate, real or personal, provided that the clear annual value or income of such estate shall not exceed the sum of Fifteen Thousand dollars, exclusive of such Professorships and Scholarships, for the purposes of theological education, as may be from time to time endowed; but the right herein granted, to take and hold real or personal estate by bequest or devise, shall be subject to all provisions of law in relation to devises and bequests by last will and testament. Nothing herein contained is to be construed to apply to any question, matter, thing involved or at issue in any action now pending in any Court in which said Synod is a party, or to any action or proceeding which may hereafter be commenced against, or by, or on behalf of said Synod, or in which said Synod shall be a party and which shall not relate to property granted, bequeathed or devised to or acquired by said Synod subsequent to the passage of this act.

SECTION 2. This act shall take effect immediately."

The following may also be added:

1869, 555.

CHAP. 498.

AN ACT in relation to the exemption of the real property of religious, charitable, and educational corporations and associations from taxation. Approved by the Governor April 25, 1889. Passed, three-fifths being present.*

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. The real property of a corporation or association organized exclusively for the moral and mental improvement of men and women or for religious, charitable, missionary, hospital, educational, patriotic, historical or cemetery purposes, or for two or more of such purposes, and used exclusively for carrying out thereupon one or more of such purposes shall be exempt from taxation. But no such corporation or association shall be entitled to any such exemption, if any officer, member or employe thereof shall receive or may be lawfully entitled to receive any pecuniary profit from the operations thereof, except reasonable compensation for services in affecting one or more of such purposes, or as proper beneficiaries of its strictly charitable purposes; or if the organization thereof, for any of such avowed purposes, be a guise or pretense for directly or indirectly making any other pecuniary profit for such corporation or association or for any of its members or employes, or if it be not in good faith organized or conducted exclusively for one or more of such purposes. The real property of any such corporation or association entitled to such exemption held by it exclusively for one or more of such purposes, and from which no rents, profits or income are derived, shall be so exempt, though not in actual use therefor, by reason of the absence of

* Certified as having passed the Senate by a two-thirds vote.

suitable buildings or improvements thereon, if the construction of such buildings or improvements is in progress, or is in good faith contemplated by such corporation or association. The real property of any such corporation not so used exclusively for carrying out thereupon one or more of such purposes, but leased or otherwise used for other purposes shall not be so exempt; but if a portion only of any lot or building of any such corporation or association is used exclusively for carrying out thereupon one or more of such purposes of any such corporation or association, then such lot or building shall be so exempt only to the extent of the value of the portion so used, and the remaining portion of such lot or building to the extent of the value of such remaining portion shall be subject to taxation. Property held by an officer of a religious denomination, shall be entitled to the same exemption, subject to the same conditions and exceptions as property held by a religious corporation.

§ 2. This act shall take effect immediately.

CHAP. 553.

AN ACT to amend chapter one hundred and ninety-one of the laws of eighteen hundred and eighty-nine, entitled "An act to limit the amount of property to be held by corporations organized for other than business purposes," and relating to such corporations.

APPROVED by the Governor June 7, 1890. Passed, three-fifths being present.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. Chapter one hundred and ninety-one of the laws of eighteen hundred and eighty-nine, entitled "An act to limit the amount of property to be held by corporations organized for other than business purposes," is hereby amended so as to read as follows:

§ 1. Any religious, educational, bible, missionary, tract, literary, scientific, benevolent or charitable corporation, or corporation organized for the enforcement of laws relating to children or animals, or for hospital, infirmary, or other than business purposes, may take and hold, in its own right or in trust for any purpose comprised in the objects of its incorporation, property not exceeding in value three million dollars, or the yearly income derived from which shall not exceed two hundred and fifty thousand dollars, notwithstanding the provisions of any special or general act heretofore passed or certificate of incorporation affecting such corporations. In computing the value of such property no increase in value arising otherwise than from improvements made thereon, shall be taken into account. The personal estate of such corporations shall be exempt from taxation, and the provisions of chapter four hundred and eighty-three of the laws of eighteen hundred and eighty-five, entitled "An act to tax gifts, legacies and collateral inheritances in certain cases," and the acts amendatory thereof, shall not apply thereto, nor to any gifts to any such corporation by grant, bequest or otherwise; provided, however, that this provision shall not apply to any moneyed or stock corporation deriving an income or profit from the capital or otherwise, or to any corporation which has the right to make dividends or to distribute profits or assets among its members.

§ 2. This act shall not affect the right of any such corporation to take and hold property exceeding in value the amount specified in section one of this act, provided such right is conferred upon such corporation by special statute; nor affect any statute by which its real estate is exempt from taxation.

§ 3. This act shall take effect immediately.

STATE OF NEW YORK,
Office of the Secretary of State,

ss.:

I have compared the preceding with the original law on file in this

office, and do hereby certify that the same is a correct transcript therefrom, and of the whole of said original law.

FRANK RICE,
Secretary of State.

CHAP. 191.

AN ACT to limit the amount of property to be held by corporations organized for other than business purposes.

APPROVED by the Governor April 29, 1893. Passed, three-fifths being present.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. Any religious, educational, literary, scientific, benevolent, or charitable corporation, or corporation organized for hospital, infirmary, or other than business purposes, may take and hold property not exceeding in value two million dollars, or the yearly income derived from which shall not exceed one hundred thousand dollars, notwithstanding the provisions of any special or general act heretofore passed or certificate of incorporation affecting such corporations. In computing the value of such property no increase in value arising otherwise than from improvements made thereon, shall be taken into account.

SECTION 2. This act shall not affect the right of any such corporation to take and hold property exceeding in value the amount specified in section one of this act, provided such act is conferred upon such corporation by special statute.

SECTION 3. This act shall take effect immediately.

INCUMBENTS. A name by which those receiving aid from the Van Bunschoten Fund were long known: *e.g.*, 1820, 7, 67, 70; Oct., '20, 5, 36; '21, 18, 54, 55; '22, 9, 62; '23, 6, 53; '24, 7, 54; '25, 8, 28, 39; '26, 6, 45, 54, etc., etc.

INDEPENDENCY. The Reformed Church holds the middle position between two extremes. She denies all superiority of one minister over another, but considers unconnected congregations as unsafe and inconvenient. See Art. 38, of Constit. of 1792.

INDEX. The first Index to any of the Minutes of General Synod was published in 1831. It covers the period from 1794 to 1826. It is a small separate volume of 115 pages. It was prepared by Rev. Thos. M. Strong, then Stated Clerk of General Synod. He exhibited it to the Synod, and the Synod ordered it printed in pamphlet form as an Appendix to the Minutes, 1831, 387. Copies are now scarce. From 1794 to 1809, the Synod only published extracts of its Minutes, and each of these issues was paged separately. From 1812-1826, the full Minutes of each year were paged separately. The references in this Index from 1794 to 1809 are only to these "extracts."

With Vol. III., (1827-31,) an index began to be made for each volume, covering four or five years, paged consecutively.

The Committee on the State of the Church suggested that the Minutes of each session should be indexed, 1900, 834; 1902, 118, 119; and also that the Minutes of three years should constitute a volume. An index to the Constitution was first proposed in 1846, 83, but not made until 1867, and then, only of the Rules of Church Government, and not of the entire Constitution, including Standards and Liturgy.

INDIA. See Arcot, Classis of; Mission of; etc.; also Alliance of Refd. Churches, 1867, onward.

INDIAN ELDER—present in General Synod, a native Indian, a delegate from Colony, Okl., and a member of Classis of New York: Wautan by name, 1905, 2, 105.

INDIAN MISSIONS. For early operations among the Indians, see under names of Megapolensis, Freeman, Lydius and Van Driessen, Peter, in Corwin's Manuals, and the histories of the churches of Albany and Schenectady. See also in this Digest under "New York Missionary Society"; "Northern Missionary Society"; "United Missionary Society"; also Manual of 1902, pp. 233, 237-9; and the index of "Ecclesiastical Records of N. Y.," soon to be published.

The duty of labors among the Indians has also been recognized in more modern times; 1824, 29; in 1826, 61, the following action was taken: "*Resolved*, That it be recommended to the Missionary Board to consider the propriety of taking measures to begin missionary operations among the aborigines of our country, and elsewhere." See also '60, 365; special efforts were made to reach the Indians, by governmental support of missionaries, of all denominations, beginning with the Presidency of Gen. Grant. In 1891, the South Classis of Long Island brought the matter to the attention of Synod, and the following action was taken:

Resolved, 1. That in view of the recent Indian trouble, we recognize again the need of preaching and teaching the pure Gospel, for we believe that the life and power of the true Messiah, when apprehended, will expel all false notions of impostors or false messiahs.

Resolved, 2. That we, as a Synod, express our entire and hearty sympathy with the President of the United State and those associated with him in the government, and with the Commissioner of Indian Affairs, in their efforts to ameliorate the condition of this long neglected race, and that we bid them god-speed in all such efforts.

Resolved, 3. That a copy of these resolutions, officially signed and sealed, be forwarded to the President of the United States and to the Commissioner of Indian Affairs. 1891, 361.

Since then the work in Oklahoma has developed; 1895, 113, 117, 121, 133; '96, 398, 400; '97, 670; 1900, 814, 821; 1902, 125; 1903, 106; 1904, 717; 1905, 113.

INFALLIBILITY OF SCRIPTURE. Belg. Conf., Arts, 2, 3, 4, 5, 7.

INFANT BAPTISM AND INFANT CHURCH MEMBERSHIP. Belg. Conf., Art. 34, allusion, Art. 15; Heid. Cat., Quest. 74; Form for Infant Baptism. In Rules of Ch. Gov., see Constits. of 1619, Arts. 56-58, 60; of 1792, Arts. 57-60; of 1833, Arts. 86, 93; of 1874, Arts. 76, 84. For allusions to the validity of certain acts of baptism (by irregularly ordained ministers.) and subjects of baptism, see, 1749, 42; 1753, 83; 1779, 75, 76; 1780, 82. Synod recommends that the ministers keep the Register of baptisms; 1790, 211.

What infants are proper subjects of baptism? Does not depend on full communion of parents, if the parents are moral; one parent may present a child; 1804, 328, 330, 333; this action partially repealed, 1816, 26; but re-enacted, 1834, 287-8.

[In 1814 the Classis of Po'keepsie asked the meaning of "Infants of believers," in Belg. Conf., Art. 34; also, in what sense "Baptism is a seal of the righteousness of faith"; and "Whose faith does it seal"? also, the meaning of "Beloved in the Lord Jesus Christ" in the exhortation to parents or sponsors. Answers: In "Infants of believers,"—believers are those who give some evidences of piety, whether full communicants or not; that baptism "seals the righteousness of faith" of such as receive the administration of the ordinance to themselves or their children; that "Beloved in the Lord," etc., means those who by confession of the mouth and the tenor of the life, give probable evidence of piety. The Synod refused to adopt the report, but it was printed. 1814, 29, 37-40.]

In 1816, the following action was taken:—That the decision of the Synod of 1804 be so far altered, as to *recommend* to the ministers and consistories, not to admit to baptism the children of parents, who do not manifest evidences, from which, according to the judgment of charity, it

may be concluded that they possess faith and piety. (20 to 19.) 1816, 26, 27. [Synod refused to repeal this action at request of Partic. Synod of New York, and censures that Synod for its language that the act of 1816, was unscriptural, 1817, 24-27.]

In the revision of the Constitution, 1833, certain features of the preceding legislation were incorporated: such as Baptism *shall always* be administered in the church or some other place of public worship, at the time of public worship; Rules of 1833, Art. 86; ["The covenant of God shall be sealed by Baptism, to the infants of Christians in the public assembly, when the Word of God is preached"; Rules of 1619, Art. 56:—"The sacrament of baptism *ought* always to be administered in the church, at the time of public worship; Rules of 1792, Art. 58:;] in the revision of the Constitution, 1874: "The Sacrament of Baptism shall, *if possible*, be administered in the church, or some other place of public worship"; and "it is *recommended* that no private baptism shall be administered, without the presence of at least one Elder," etc.; Rules of 1874, Art. 86.—Also the following: "All baptized persons are members of the Church, are under its care, and subject to its government and discipline"; Rules of 1833, Art. 93; of 1874, Art. 84.

In 1834 a Form for the Register of Baptisms is, for the first, given; First column, the date; second, the name of the party baptized; third, names of the parents; fourth, time of birth; fifth, remarks; 1834, 288-9; (1832, 134; 1833, 204.)

Resolved, That the recommendation of 1816, (pp. 26, 27,) be and hereby is rescinded, and that the resolution of 1804, (pp. 333,) be reaffirmed by this Synod; (yeas 35, nays 17;) 1834, 287.

To a question concerning the baptism of illegitimate children, Synod referred to the action of 1804.—1839, 251.

To question—"Whose children shall be admitted to baptism"? Synod referred to action of 1834, 286.—1844, 340.

In 1878, 14, Classis of Michigan asked for a column in Statistical Tables, to represent the number of baptized children; report, 1879, favoring the proposition, with reference to 1857, 191, directing that in the transfer of parents, the baptized children be referred to; now reaffirmed; and a column for baptized "Non-communicants" to be inserted; and finally

Resolved, That the General Synod renewedly calls the attention of pastors, Consistories, and members to the exceeding importance of the baptismal covenant, with its solemn responsibilities and holy privileges for both parents and children. 1879, 322-3. See also 1895, 163-4; 1902, 120. See Baptismal Forms.

INFANT SALVATION. Belg. Conf., Articles 16, 34; Form of Infant Baptism; Heid. Cat., Quests. 36, 74; Canons, i. 17, and Conclusion of the Canons.

INFANTS, ORIGINAL SIN OF. Belg. Conf., Art. 15; see also Form of Baptism;

INFANTS, PARTAKERS OF GRACE IN CHRIST. Form of Baptism; Canons, i. 17.

INFIDELITY. See Vedder Lectures.

INFORMERS. Hasty informers to be censured, Constit. of 1874, Art. 87.

INGERSOLL, EDWARD P. (Rev. Dr.) President of General Synod, 1882.

INN-KEEPERS. Synod circulates a general petition for subscriptions in New York and New Jersey, to be forwarded to the Legislatures of those States, praying for an Amendment to the law for granting licenses to inn-keepers, and for affixing a penalty on those who allow frolicking to be carried on in their taverns or other buildings. Other Denominations were to be invited to unite. Upon inquiry it was found there were laws prohibiting disorderly houses, etc., already, and hence it was considered

inexpedient to press the matter. 1812, 404, 407, (old ed. 9, 10, 13.) See Temperance.

INNOCENTLY CONDEMNED. An ungrammatical clause in the Form for Administering the Lord's Supper, standing in the Form from 1792 until 1859, when it was Constitutionally changed to—"He being innocent, was condemned." 1858, 331; '59, 433.

INSPIRATION. Belg. Conf., Arts. 3-7.—With respect to the request of the Memorial, that the General Synod shall make a deliverance on the subject of the Inspiration of the Scriptures, your Committee believe, that, in the language of the memorial itself, "the declarations in our Standards are sufficiently explicit upon this point, and that the doctrinally conservative character of our Denomination is too well known to make such an extra-affirmation necessary. 1894, 126-7.

INSTALLATION. Classis has the power to install ministers; Constit of 1874, Art. 59. This act is included under the word "ordain" in Constit. of 1833, Art. 66; of 1792, Art. 39; but in that of 1619, Art. 5, the word "install" is used. The Dutch word *bevestigen* was used for both "ordain" and "install." See Form for Installation, (separate from that of Ordination,) first proposed, 1876, 500-1, 513; allowed to be printed, '78, 105; sent down to the Classes for adoption, '86, 156; probably adopted, '89, 831; declared adopted, '96, 414.

Special Form needed for installation of Elders and Deacons who have already been ordained, 1900, 828; 830; see Liturgy.

Note by translator, Rev. Wm. Demarest, in 1859. *Bevestiginge en inhuldiginge.* Where ordination and installation meet in the same exercise, (as is the case in the ordination of a Pastor as distinguished from an Evangelist or Missionary,) the ordination is that part of the exercise which consists of the solemn investment with the ministerial office, and the *inhuldiginge* is the presentation of the ordained to mutual regard in the use of the words, "Take heed, etc. And you likewise, beloved Christians, receive this your minister, etc." (*Inhuldiginge* from *hulde*, homage.) The settlement of a minister already ordained, includes the same parts, viz., the declaration and assumption of ministerial vows and the presentation. 1781, 91.

INSTRUCTION OF CHILDREN. See Catechetical Instruction.

INSTRUMENTAL MUSIC. See Music.

INTEMPERANCE. See Temperance.

INTERCESSION OF CHRIST. Belg. Conf., Art. 26; Heid. Cat., Quests. 31, 49; Canons v. 8; excluding the intercession of saints or angels.

INTERCHURCH CONFERENCE ON MARRIAGE AND DIVORCE. Committee requested from R. C. A. 1903, 396-7; appointed; report, 1904, 775-7. Resolution requesting ministers not to marry divorced persons, excepting those divorced on Scriptural grounds; not passed, 1903, 396-7; passed, 1904, 775-7; interview with President Roosevelt on the subject of National legislation on the subject; the following resolutions were finally adopted:

Resolved, That the General Synod, R. C. A., in compliance with the recommendation of the "Inter-Church Conference on Marriage and Divorce," hereby earnestly enjoins all ministers under its care and authority to refuse to marry any divorced persons, except the innocent party in a case where the divorce has been granted on Scriptural grounds;—nor then until assured that a period of one year has elapsed from the date of the decision allowing the divorce.

Resolved, That we heartily approve the "Act" recommended by the American Bar Association of 1900, seeking a uniform and radical reform in divorce laws throughout the United States; urging however the amendment of the sixth section of the "Act," so as to provide that "if action is to be taken on the subject of remarriage the innocent party shall not

marry again within a year from the date of the decision allowing the divorce; and that a just discrimination shall be made between the innocent and guilty party."

Resolved, also, That the Reformed Church in America will heartily co-operate with the other Churches associated in the work of the "Inter-Church Conference on Marriage and Divorce," through duly appointed delegates, and in all suitable ways, "in endeavoring to obtain such ecclesiastical unity, and such state and national legislation, as may shield both Church and State from existing and impending perils."

All of which is respectfully submitted,

E. P. JOHNSON.

Delegate of the Reformed Church in America to the Inter-Church Conference on Marriage and Divorce.

The report was accepted and adopted, and the following resolution was adopted:

Resolved, That Rev. E. P. Johnson, Rev. M. H. Hutton and Gerard Beekman be a permanent committee to represent the Reformed Church in America in the "Inter-Church Conference on Marriage and Divorce." 1905, 216-219.

INTERCOMMUNION. Question considered, and intercommunion allowed at the discretion of Consistories; 1800, 297-8.

INTERMEDIATE STATE. Nothing on the subject.

INTERNATIONAL SUNDAY REST CONGRESS. See Sabbath Observance, 1894.

INTER-SEMINARY MISSIONARY CONVENTION. 1880, 460.

INTRODUCTION OUTLINES OF OLD TESTAMENT—by Prof. Lansing. Referred to, 1896, 334-5.

INTRUSION INTO ANOTHER'S OFFICE. Deserves suspension, Constit. of 1874, 91.

INVOCATION OF SAINTS. See Meditation of Saints.

IOWA, CLASSIS OF. Organized, 1885, consisting then of the following churches: Alton, Belmond, Centreville, Dak., Charles Mix, Dak., Harrison, Dak., Lennox, Dak., Marion Junction, Dak., Maurice, North Orange, Orange City, 1st., Parkersburgh, Salem, Dak., Sioux Falls, Dak., Turner, Dak., Washington, West Branch.

ITALY, FREE CHURCH OF. Rev. Dr. Ab. Van Nest speaks of his labors at Florence, and the growing work of the Free Church of Italy; Sept., 1871, 10; Rev. Dr. J. B. Thompson tells of the progress of Evangelical Christianity in Italy; '73, 668-9, 673; Rev. John R. McDougall addressed Synod on same subject; '74, 45; Rev. Dr. John B. Thompson again represents this Church, and speaks of the importance of a Biblical College in Rome; '76, 445, 449. See Waldenses. Rev. Prof. Salvatore Vincenzo Ravi, delegate from Evangelical Church of Italy, '96, 417, 420; letter from the Evangelical Ch. of, asking for delegate or letter at their meeting in Florence, Oct., '98; delegates appointed; '98, 161-3; '99, 474; 1900, 779; 1901, 1130; 1902, 126, 128; 1903, 393, 395; 1904, 747; 1905, 148.

JACKSON, WILLIAM H. President of the Bd. of Direction of the Corporation since 1888 to present time.

JAMES, ANN. Bequeaths \$2,500 (less revenue tax, \$150) for a Scholarship; and \$1,000 (less \$60 tax,) for needy ministers and churches: 1871, 183; \$150 more, received on the Scholarship fund; and \$60 more on Disabled Ministers' fund; 1878, 17, 39.

JAMES SUYDAM GIFTS. See Suydam, James.

JANEWAY, JACOB J. (Colonel). Offers to maintain a medical missionary at Amoy, Dr. I. S. F. Dodd, for a term of years. 1894, 107.

JANEWAY, JACOB J. (Rev. Dr.) President of General Synod, 1833; member of Bd. of Superintendents of Rutgers College, '36, 236; one of four to sustain Professorship of Nat. Hist. and Chemistry, (Prof. Beck), in Rutgers Coll., '34, 372; elected Vice-President of Rutgers College, and Prof. of Evidences of Christianity, Rhetoric and Belle-lettres, '33, 212, 215; resigns these offices, '38, 173, 180; '39, 284; effort to secure his services in Theological Sem., '39, 210.

JANSEN, CHRISTIANA. Fund of \$5,000, held by Bd. of Foreign Missions. For support of students in Arcot Seminary, India. See Report of Board, 1903, 95.

JANSEN, JOHN N. (Rev.) Bequeaths \$5,000 for Scholarships in Arcot Seminary. 1899, 322, 415.

JAPAN MISSION. In 1858 Japan was opened to foreigners by treaty. In Feb., 1859, an elder in the South Reformed Church, (cor. 5th Av. and 21st St., New York), offered to give \$800 per year, for a term of years, for the support of a missionary in Japan; another made a similar offer; and the church offered to support a third. The Board of Missions appealed for men. Rev. Dr. Samuel R. Brown and Rev. Guido F. Verbeck, a student of the Auburn Theological Seminary, offered themselves, and were accepted. D. Simmons, M.D., was also commissioned as a medical missionary. These brethren with their wives, and a daughter of Dr. Brown, and Miss Caroline E. Adriance, sailed in May, 1859; they reached Kanagawa, Japan, Nov. 1st; 1859, 456; '60, 565; '61, 85.

Rev. James H. Ballagh and wife joined the mission in 1862, 195. Dr. Simmons and wife returned in about a year. Miss Adriance, having gone at her own expense, not finding an opportunity to teach women, sailed for Amoy. Hon. Townsend Harris, United States Minister in Japan, gave \$1,000 toward the erection of a Chapel. Thus was the Japan Mission established. See names of Brown, Samuel R.; and Verbeck, Guido F., in Manual of R. C. A. of 1902.

Encouraging prospects reported; efforts to be made to establish an American church for American merchants and others, for whom Dr. Brown would officiate; '63, 342; he labored in Kanagawa, 1859-63, and in Yokohama, 1863-67, laboring also on the translation of the Scriptures. The Mission was preserved amid all the political convulsions of the times; '64, 487; and the prospects were encouraging; '65, 365; but Dr. Brown lost his house, all his books and papers by fire in 1867, and he returned to America for a couple of years, 1867-69.

Edicts existed against Christianity, with severe penalties, and these were posted on every side; nevertheless Mr. Ballagh's teacher of the language, was converted and baptized, in 1864, and others soon after; and the Church at home was exhorted to pray for the removal of the hindrances in Japan; '66, 106.

In 1866 Japanese students began to steal away to America, to secure a Western education, with letters from Mr. Verbeck. The Board of Missions temporarily assumed their support. Their offence was condoned, and ultimately the government supported them. In the next few years no less than 600 students came to America, fully half of them seeking advice of the Board of Missions. About thirty were in New Brunswick, N. J., before and after 1870. Six graves with Japanese and Chinese inscriptions are in Willow Grove Cemetery. During this time the first translations of the entire Scriptures had been made in Japanese. 1869, 653. In the meantime the kindness shown to these Japanese students was reported in Japan, and greatly helped in liberalizing opinions there, and in preparing the way for religious toleration.

For many years the missionaries were engaged in teaching in government or private schools. Rev. Dr. Verbeck, immediately after the deposition of the Tycoon, in 1868, and the restoration of the Mikado to

power, was invited by the progressive daimios to Tokyo, and made the President of the Imperial College. Americans were thus brought into most friendly relations with Japanese gentlemen, and mutual confidence was secured, altho' the Edicts against Christianity remained in public places, and persecution of those disposed to Christianity continued. The R. C. A. now united with the Prot. Episcopal Church of the U. S., in the following appeal:

Resolved, That the Board of Foreign Missions, in the name of the R. C. A., "be and are hereby requested to use such means as may seem to them best, to secure, thro' the representative of the U. S. in Japan, the abrogation of the law in that country, which attaches the death penalty to the profession of Christianity, among its own people"; '70, 120.

The sum of \$3,000 was now paid by the Board to Messrs. Verbeck and Ballagh, for the erection of a church-building in Japan; this amount being the principle, with interest, of money appropriated for this purpose by native Christian of the Sandwich Islands; 1870, 123.

In 1871 an effort was made to secure greater liberty for the missionaries publicly to preach. The government showed great confidence in the missionaries as teachers; great progress had been made toward an excellent translation of the Scriptures; not a few Japanese had made profession of their faith; yet the public preaching of the Gospel was prohibited under severe penalties; therefore "*Resolved*, That Revs. John Forsyth, M. S. Hutton, with the elders, Robt. H. Pruyne and S. B. Schieffelin, be appointed a committee to present to the government of the U. S. the views of this Synod in relation to the rights and privileges of our missionaries in Japan." 1871, 328.

The restrictions were removed. Students in Yokohama had been much affected by the exercises of the week of prayer, and the meetings were daily continued. This led to the formation of the first church in Japan on March 10th, 1872. It was composed of 9 young men, who were then baptized, and 2 older men, baptized previously. It took the name of "THE CHURCH OF CHRIST IN JAPAN." 1874, 142-3. It was popularly known as the Kaigan Church, and has had nearly 1,000 members up to the present time, having been wonderfully blessed. It has become the mother of several other churches. A fine brick building was dedicated July 10, 1875. In 1873, 741, it is declared that Japan is wide open for the Gospel.

In 1874 the Board sent a communication to Synod about this church. Rev. Mr. Ballagh was its acting pastor. It is without any ecclesiastical connection, or recognized form of government, yet is evidently of the body of Christ and blessed of Him. It is impracticable to adopt the name or order of R. C. A.; and the missionaries cannot be required to carry out the former policy of Synod without imperiling their work. Therefore

"*Resolved*, That the resolution of 1864, in reference to the churches of Amoy, so far as the principle therein stated is applicable to this case, be adopted in regard to the Church of our Lord Jesus Christ in Japan." 1874, 142-3. [This action was: . . . "In consideration of the peculiar circumstances of the Mission of Amoy, the brethren there are allowed to defer the formation of a Classis of Amoy, until, in their judgment, such a measure is required by the wants and desires of the churches gathered by them from among the heathen." 1864, 490.] A Girls' School was established at Yokohama in 1875, 340.

There was, from the beginning, a tendency of the different missions and converts, especially those of the Reformed and Presbyterian Missions, to unite, and form one native Church. In 1876, the missionaries of R. C. A., of the Presbyt. Ch., North, and of the United Presbyt. Ch. of Scotland, met in Council. On Oct. 3, 1877, they formed "THE UNITED CHURCH OF OUR LORD JESUS CHRIST IN JAPAN." They adopted the "Standards" of the Presbyt. and Refd. Chs. There were 8 churches

and 623 members. The council formed is called a *Chu-Kwai*. In 1878 there were 15 missionaries, 2 physicians, 8 foreign teachers, 3 native ministers, 3 licentiates, 25 theological students, 13 churches, 33 out-stations, 648 communicants, and 16 Sabbath-schools with 685 scholars. In 1879, there were 17 churches, and 970 communicants.

In 1881, the progress had been so great that the original *Chu-Kwai* was divided into three, and a *Dai-Kwai* or Synod was formed. The death of Dr. Brown occurred on June 20, 1880.—1881, 767. In 1882, two Japanese students, (Kimura and Oghimi), who had just graduated from the New Brunswick Seminary, asked to be sent back to Japan, as missionaries; '82, 140. The next year there were 7 missionaries and 11 assistants, and a remarkable work of grace was reported at Yokohama; '83, 339. But for 23 years there had been but one missionary at Nagasaki, and there now comes a loud call from that southern section of the Empire. Three attempts to increase the force there had failed, and suggestions were made to abandon that field, when 3 men offered themselves. \$5,000 were needed, and the matter was referred to Synod; '83, 340-1. In 1885 the Mission of the Presbyterian Church, South, and in 1886, that of the Refd. Ch. in the U. S. (German), united with the Council, and two more *Chu-Kwai* were formed. The missionaries of "The Woman's Union Missionary Society," of which Mrs. T. C. Doremus was President, co-operated with the United Church. In 1884, six more missionaries were sent to Japan.

The Board was now requested to furnish to the Committee on the State of Religion, statistical tables of the Churches in Japan and Amoy for publication, like those of the Classis of Arcot; '85, 756; but the impracticability of this was shown the next year, and this action was repealed; '86, 92.—In 1886, Rev. E. S. Booth returned from Japan, in order to study up the best methods of school instruction and management, with a view of increased efficiency in the conducting of the Ferris Seminary; '86, 82. There were now 45 churches, with 4,000 members, constituting 5 Classes or Presbyteries, and one General Synod or Assembly. This constituted "The United Church of Christ in Japan."

In 1886, in answer to a communication from the American Section of the Committee on Co-operation in Foreign Missions, appointed by the Council of the Alliance of Refd. Chs. meeting in Belfast, in 1884, the Board prepared an elaborate paper. It treats of Co-operation on Mission Fields; of the desirability of One Native Church; of Self-support and Self-government; of the Relation of the Native to our Home Churches; of the Ecclesiastical relations of Missionaries; and of Conferences with Other Boards and Churches. Synod endorsed this paper by the following resolution:

Resolved, That the General Synod of the Reformed Church in America approves the stand taken by its Board of Foreign Missions in their paper submitted for its judgment on the important subjects of Union and Co-operation in Foreign Missions; of self-support and self-government in the native churches established; and of co-operation between Home Boards of different churches in the selection and occupancy of contiguous fields in Foreign Lands; and that the General Synod will be prepared to take the necessary legislation to give effect to the views of the Board as occasion shall arise. 1886, 94-100.

See Foreign Missions under date.

The Union Church has made a gain in membership during the past year of nearly 45 per cent. It has organized a Board of Home Missions of its own. 1887, 326.

Eight new churches. Of the 58 churches in all, more than half are self-supporting. Gain in membership, 1,600, an increase of 37 per cent. Synod approved of the carefully guarded statements of the Board con-

cerning the plan of union with the Congregational Churches of Japan. '88, 556-8.

Indications that the churches of the American Board will join the Union; 123 students in the Tokyo Institution, one-half of whom are professing Christians; 43 are in the Theological Department. Another missionary to be sent to Nagasaki. '89, 868.

Ferris Seminary finished. South Japan Mission reports large increase of members, with two new stations. Tokyo calls for 5 more laborers. Union with the Congregationalists has failed, but the Cumberland Presbyterian Church has joined the Union, bringing 14 missionaries, 9 churches, and 604 communicants. '90, 85.

First National Diet held; 30,000 Christians in Japan; 13 members of the Diet are Christians. A simplified Creed has been adopted for the Union Church. 1891, 314.

This is so important that it is here inserted from the Report of the Board:

Two events of more than ordinary importance have marked the year in Japan—one of a political and the other of a religious character. The former, the assembling of the First National Diet, realizes the promise of the Emperor and the hopes of the people, and forms an epoch in the history of that remarkable nation. When the small proportion of Christians to the whole population of the Empire is borne in mind (about 30,000 to thirty-eight or forty millions), it is a surprising thing that thirteen out of 300 members of the Diet should be Christian men, one of whom was selected for the President of the lower House and another for Chairman of the Committee of the Whole. Such facts are eloquent in their testimony to the influence of Christianity and the character of the native Christians.

The second event referred to was the adoption, in December, 1890, by the Synod of the Church of Christ in Japan, formerly known as the United Church, of a new, or revised, Constitution and Confession of Faith. An account of the steps which led to the present result, together with the Confession finally adopted, from the Fourteenth Report of the Council of Missions co-operating with the Church of Christ in Japan, is herewith presented for the information of Synod. While it would, perhaps, be too much to expect that so brief a formula will be satisfactory to all minds in this country, yet it is to be remembered that it is the result of long, earnest and sometimes heated discussion, not only, but also of much earnest prayer for divine guidance. When attained, it was hailed with emotions and expressions of devout thankfulness, the entire Synod uniting in prayer and thanksgiving.

The steps leading to a Revised Constitution and Confession of Faith.

The Synod of the *Church of Christ* met in the City of Tokyo on December 3d. The session continued for a fortnight. It is commonly agreed that the meeting will rank in importance with the one first held for the founding of the Church. The principal business was the consideration of the Report of the Committee on the Revision of the Constitution of the Church.

The question of the revision of the Constitution had been before the Church for a considerable time. Some six years ago a committee was appointed to take the matter in hand; but upon the opening of negotiations with a view to organic union with the Congregational churches, the committee was released from further service. When, however, it became apparent that the negotiations for union with the Congregationalists would prove fruitless, the Synod (in May, 1889) appointed a new committee to resume the work of the former committee. On June 2d, 1890, the new committee published its work in Japanese and English, and distributed it throughout the Church. Six months later (on December 3d) the Synod assembled to take final action in the matter.

"The document presented by the Committee is divided into four parts, viz.: Constitution, Canons, Articles of Faith and Appendix. The Constitution contains the fundamental principles of the Presbyterian system, and can be amended only by a carefully guarded process. The Canons are laws based upon these principles, and can be amended by a two-thirds vote of the Synod after due notice. The Appendix contains forms of procedure, not binding, but added as helps to orderly administration. This distribution of matter was adopted as conducive to simplicity, clearness, flexibility, and a due distinction between things essential and things expedient. This part of the document was adopted with various amendments of minor importance; but no change was made affecting the integrity of the Presbyterian system.

"In presenting the document to the Synod the Committee on Revision made the following statement regarding the Articles of Faith: 'There is a widespread conviction that the Confessions of Faith prepared for the needs of the Church in Europe in the seventeenth century are not perfectly adapted to its needs throughout the world at the close of the nineteenth century. The question of creed revision is therefore agitating the Presbyterian Church in England, Scotland and America. But the *Church of Christ* in Japan not only shares the need of revision common to churches in Christian lands. It requires a statement of doctrine especially suited to its own environment; and the preparation of such a Confession of Faith is a work not to be forgotten in the future. But from such a work the Committee shrinks, agreeing that the best service within its power is the selection from among the various existing revisions of one that on the whole may commend itself to the judgment of the Church. After careful consideration it was finally decided to recommend the Articles now before the Presbyterian Church of England for adoption. Doubtless many will be of the opinion that there are points in which these Articles might be changed for the better. But the changes commending themselves to one will not commend themselves to all; and, therefore, the committee unanimously agreed to present them to the Synod without alteration.'

"But before the Synod convened it was clear that there was a growing feeling in favor of substituting the Apostles' Creed for the English Articles; and early in the session a motion to that effect was introduced. No doubt the national spirit now dominant influenced the minds of some against the English Articles as being the work of a foreign church. That, however, is by no means the whole explanation of the movement. The Standards of Doctrine adopted when the United Church was organized were the Canons of the Synod of Dort, the Westminster Confession of Faith; the Shorter Catechism and the Heidelberg Catechism. From the beginning there was a strong feeling that these documents do not form the right Confession for a Church in Japan. However, out of deference to the judgment of a majority of missionaries, they were adopted; though at that time the Canons of the Synod of Dort, and the Westminster Confession were not accessible to any who could not read English. The Church was organized in October, 1877. In October, 1880, these two documents were for the first time published in Japanese. Again they were objected to; and Mr. Ibuka gave notice that he would introduce a motion six months later (as provided in the Constitution) to erase from the Constitution the words 'the Canons of the Synod of Dort and the Westminster Confession of Faith.' At the meeting of the Synod held in April, 1881, this resolution was introduced. It is to be observed that the offering of this resolution was in effect a proposition on the part of Mr. Ibuka and other to make the two Catechisms the Confession of Faith of the Church. But in the judgment of a majority of the missionaries it was advisable to retain the Canons of the Synod of Dort and the Westminster Confession. And again the point was yielded.

"Thus the desire for the Apostles' Creed had its roots in the past—the old conviction that the needs of the Church in Japan should be the determining element in the adoption of a Confession for the Church in Japan. The argument as now put is this: The Church of the Nicene age adopted the Nicene Creed. The Churches of the Reformation adopted the Confessions of the Reformation. The Presbyterian Church of England has just adopted the English Articles. The Presbyterian Church of America is now revising the Westminster Confession. The *Church of Christ in Japan* should follow these examples. It should adopt the Confession which its circumstances demand.

"Such being the case, what are the characteristics necessary to a Confession to be adopted by a Church of Christ in Japan at this era in its history?

(1.) It should be simple and brief. Men are constantly asking, what are the doctrines of your Church? They will not read a long document in reply.

(2.) It should be a Confession about which the whole Church will rally—a Confession for pastor and people alike. This does not mean that the knowledge of the pastor regarding the contents of the Confession should be no broader and no deeper than that of the children of his church. But all belong to one Church; and there should be one Confession—one banner for all.

(3.) Such a Confession should be irenic. The Church in Japan is face to face with Buddhism, Confucianism, Agnosticism, Rationalism and radical Unitarianism. Its Confession of Faith should proclaim the whole difference between these things and Christ. It should set forth the great truths of historical Christianity. But it should not be a symbol of division among those who love and worship one Lord Jesus Christ. The Apostles' Creed meets all these conditions. It is simple; it is a Creed for all; and it is the Confession of the Universal Church.

"In reply to this argument for the adoption of the Apostles' Creed and the Apostles' Creed alone, the following was urged: Admitting that a Church should adopt a Confession suited to its needs, and admitting also that very much can be said in favor of the Apostles' Creed, it still remains true that the Apostles' Creed alone will not meet all the requirements of the case. There are doctrines of transcendent importance for Japan to-day which are contained in the Apostles' Creed only by implication. The atonement, justification by faith, sanctification, the work of the Holy Spirit and its necessity, the inspiration and supremacy of the Scriptures, are all of them doctrines which should be not only believed but proclaimed by the *Church of Christ in Japan*. More than this, experience has shown that it is possible to read into the Apostles' Creed an unhistorical Unitarian interpretation.

"These points were presented with great clearness; and the Synod was satisfied that the Apostles' Creed alone would not suffice. It was evident that a supplementary statement was needed. The suggestion was made that it be in the form of an introduction to the Apostles' Creed. During the recess the following Confession was prepared; and on presentation to the Synod, it was adopted unanimously. It should be remarked, in passing, that the sacraments appear in the Constitution and Canons.

"CONFESSION OF FAITH.

"The Lord Jesus Christ, whom we worship as God, the only begotten Son of God, for us men and for our salvation was made Man and suffered. He offered up a perfect sacrifice for sin; and all who are one with Him by faith are pardoned and accounted righteous; and faith in Him, working by love, purifies the heart.

"The Holy Ghost, who, with the Father and Son, is worshipped and glorified, reveals Jesus Christ to the soul, and without His grace man being dead in sin, cannot enter the kingdom of God. By Him the Prophets and Apostles and holy men of old were inspired; and He, speaking in the Scriptures of the Old and New Testaments, is the supreme and infallible judge in all things pertaining unto faith and living.

"From these Holy Scriptures the ancient Church of Christ drew its Confession; and we, holding the faith once delivered to the saints, join in that Confession with praise and thanksgiving.

"I believe in God, the Father Almighty, Maker of Heaven and Earth.

"And in Jesus Christ, His only Son, Our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried; He descended into Hades; the third day He rose from the dead; He ascended into Heaven, and sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the quick and the dead.

"I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. AMEN.

"Another important action of the Synod was the change in the name of the Church. This was accomplished by dropping the word 'United.' The *United Church of Christ in Japan* becomes thus the *Church of Christ in Japan*. The United Church was originally formed by the union of a Presbytery belonging to the General Assembly of the American Presbyterian Church (North); of work connected with the Mission of the United Presbyterian Church of Scotland, and of the first Protestant Church organized in Japan. The body last named bore the title of the *Church of Christ in Japan*, and was the fruit of the labors of missionaries connected with the Reformed (Dutch) Church, and the American Presbyterian Church (North). The word United was adopted to set forth the fact of union. The Japanese word employed to render the word 'United' has never been satisfactory, and no satisfactory substitute has ever been suggested. This fact, together with a lasting affection for the old name, is the explanation of this action of the Synod. May the *Church of Christ in Japan* walk worthily of its name."

Report of Board, 1891, 7-11.

Nothing is distinctively referred to, 1892-97, relating to the "Church of Christ in Japan," in the Minutes of Synod. The Synodical reports generally simply refer to the elaborate Reports of the Board. In 1898 the death of Dr. Verbeck is noticed; that Japan has completed a quarter of a century since the first church was organized; that all Japan is now open to the Gospel; that Ferris Seminary has been re-organized, for the training of Christian women workers; and that Steele College has more students than ever before. 1898, 117-119.

In 1899, 1900, no details are given in the Minutes. In 1901, it is recounted that a Union Conference of missionaries had been held in Tokyo to take steps for enlarged evangelistic efforts; that the Japanese Schools have renounced all government help and privileges, rather than to cease giving Christian Instruction therein; 1901, pp. 1092-3; great interest in Christianity; 1902, 96; the governmental hostile attitude to Christian Schools is disappearing; the "Church of Christ in Japan" now numbers 11,000 members; 1903, 366; the war with Russia has had its depressing effects, but the members feel their personal responsibilities more; the restriction to teaching Christianity in the schools has completely disappeared; 1904, 711. The war, instead of hindering, seems rather to have acted for the furtherance of the Gospel; 1905, 196.

LIST OF MISSIONARIES, SOUTH JAPAN MISSION.

	<i>Arrived.</i>	<i>Retired.</i>
Rev. G. F. Verbeck and Mrs. Verbeck.....	1859	1869
Rev. Henry Stout and Mrs. Stout.....	1869	....
Rev. C. H. H. Wolff and Mrs. Wolff.....	1874	1876
Miss E. F. Farrington.....	1878	1879
Miss M. J. Farrington.....	1878	1879
Rev. E. S. Booth and Mrs. Booth.....	1879	1881
Rev. N. H. Demarest and Mrs. Demarest.....	1883	1890
Rev. H. Harris and Mrs. Harris.....	1884	1885
Miss C. B. Richards.....	1884	1885
Miss M. E. Brokaw.....	1884	1890
Rev. A. Oltmans and Mrs. Oltmans.....	1886	....
Mrs. R. L. Irvine.....	1887	1893
Miss C. B. Lanterman.....	1890	1892*
Rev. A. Pieters and Mrs. Pieters.....	1891	....
Miss S. M. Couch.....	1892	....
Rev. H. V. S. Peeke and Mrs. Peeke.....	1893	....
Miss H. M. Lansing.....	1893	....
Miss M. E. Duryea.....	1893	1897
Miss Anna K. Stryker.....	1897	....
Miss A. B. Stout.....	1898	....
Rev. C. M. Myers.....	1899	....

TEACHERS EMPLOYED.

Mr. H. V. S. Peeke.....	1888	1892
Miss A. B. Stout.....	1891	1895
Mr. A. A. Davis.....	1896	1898

LIST OF MISSIONARIES: NORTH JAPAN MISSIONS.

	<i>Went out.</i>	<i>Retired.</i>
Rev. S. R. Brown, D.D.,* and Mrs. Brown*.....	1859	1879*
D. B. Simmons, M.D.,* and Mrs. Simmons.....	1859	1860
Miss C. Adriance*.....	1859	1860
Rev. G. F. Verbeck, D.D.,* and Mrs. Verbeck.....	1859	1898*
Rev. Jas. H. Ballagh and Mrs. Ballagh.....	1861	....
Miss Mary E. Kidder (Mrs. E. Rothesay Miller).....	1869	....
Rev. C. H. H. Wolff* and Mrs. Wolff.....	1871	1876
Miss S. K. M. Hequembourg.....	1872	1874
Miss Emma C. Witbeck.....	1874	1882
Rev. E. Rothesay Miller.....	1875	....
Rev. J. L. Amerman, D.D., and Mrs. Amerman.....	1876	1893
Miss Harriet L. Winn.....	1878	1887
Miss Elizabeth F. Farrington.....	1878	1879
Miss Mamie J. Farrington.....	1878	1879
Rev. Eugene S. Booth and Mrs. Booth.....	1879	....
Miss Carrie Ballagh.....	1881	1885
Prof. Martin N. Wyckoff, Sc.D., and Mrs. Wyckoff....	1881	....
Miss M. Leila Winn.....	1882	....
Rev. Howard Harris and Mrs. Harris.....	1884	....
Miss Mary E. Brokaw.....	1884	1899
Miss Anna DeF. Thompson.....	1887	....
Miss Mary Deyo.....	1888	....
Miss Julia Moulton.....	1888	....
Rev. Jacob Poppen, Ph.D., and Mrs. Poppen.....	1896	1898
Rev. Frank S. Scudder and Mrs. Scudder.....	1897	....
Mrs. J. D. Schenck.....	1897	....
Miss Harriet Wyckoff.....	1898	....

* Deceased

See Dr. Verbeck's History of Protestant Missions in Japan, 1883. Rev. Dr. W. J. R. Taylor's Progress and Prospects of the Gospel in Japan, 1883. Sketch of the Japan Mission, by Rev. Jas. L. Amerman, D.D., 1889. Sketch of the South Japan Mission; by Rev. Henry Stout, D.D., 1894, new edition, enlarged, 1899. Rev. E. S. Booth's Sketch of the Ferris Seminary, 1887. Sketch of the North Japan Mission, 1901. Corwin's Manual, ed. of 1902, 265-277.

JERMAIN, JAMES B. See West Troy, South Church.

JERSEY, CIRCLE OF. Embraced the ministers of Navesink, (Monmouth), Second River, (Belleville), and Hackensack. 1747, p. xii. In 1771 the churches of New Jersey were divided into the Particular Bodies (or Classes) of New Brunswick and Hackensack; which see.

JESSUP, THOMAS. Scholarship of \$2,500 for Hope College students; of \$2,500, for students in the Northwestern Academy, Orange City; of \$2,500, general; all held by the Board of Education; 1892.

JESSUP, THOMAS AND SARAH A. Scholarship of \$2,000 for Arcot Seminary. Held by General Synod.

JESUS. Belg. Conf., Art. 21; Heid. Cat., Quests. 29, 30.

JESUS CHRIST. Belg. Conf., Arts. 10, 18-23; Heid. Cat., Quests. 1, 18, 23, 29-32; Canons, ii. 4.

JEWELL, ELIZABETH. Bequest, \$500 to Disabled Ministers' Fund, 1884, 622.

JEWETT, FANNY, (Mrs.) Bequeaths \$1,000, (less \$60 revenue tax), to Bd. of Education; \$1,000, (less \$60 tax), to Bd. of Domestic Missions; 1869, 553-4, 577.

JOHN'S BAPTISM. Alluded to, in Form of Infant Baptism.

JOHNSON, EDWARD P. (Rev. Dr.) President of General Synod, 1900; elected Professor of Ecclesiastical History and Church Government, 1906.

JONES, DAVID A. (Rev.) Legacy of \$3,000 for a Scholarship. 1891, 240.

JONES, DAVID S.—of Philadelphia. Numerous appeals in connection with Third Ch. of Philadelphia; 1873, 617, 720; 1885; 1886; 1889, 924, 927, etc., etc. See index to successive volumes of Gen. Synod.

JOURNAL OF MISSIONS—recommended. 1852, 279; '55, 607.

JUDGMENT. Belg. Conf., Arts. 37; Heid. Cat., Quests. 10, 23, 52, 84; Canons, i. 15.

JUDGESHIP OF CHRIST. Belg. Conf., Art. 37; Heid. Cat., Quests. 23, 52.

JUDICATORY OR JUDICATURE. Terms used loosely, sometimes as referring only to an ecclesiastical assembly, and sometimes when an assembly is turned into a court for the trial of a person. Properly, an Ecclesiastical Judicatory is only an Ecclesiastical Assembly, when acting as a Court. For the use of the word as a Court, see Constitution of 1874, Arts. 25, 101, 102, 105, 109, 110, 111, 113, 114, 115, 116, where it is called a Court, 118, 119, 120. For the use of the word as a mere Assembly (or Classis), Art. 27; used in a transitional or doubtful sense, Arts. 86, 88, 89, 95, 96, 112. The word Assembly used in the sense of Judicatory, Art. 117. In the Rules of Synod, 3, (11), Judicatory is used in the sense of Assembly. Compare under Rules, 23, (1), (2), (3).

JUDICIAL BUSINESS. See Appeals and Complaints; Protests; Rules of Order. Appeals are generally referred to the Committee on Judicial Business. This is at present Article XV. in Minutes of Gen. Synod.

JUDICIAL DECISIONS, CIVIL. These are found in the records of the Civil Courts. Several of these are given in Taylor's Annals of the Classis of Bergen, respecting the Secessions of 1822. Decisions in reference to the Third Church of Philadelphia were also published in the

Christian Intelligencer of Nov., 1876, and later issues. For opinions on the illegality of churches to change their ecclesiastical connections by a vote of a majority, and to divert their property, see D. H. Van Orden's legal opinion, published in pamphlet form, 1882, as counsel of Bd. of Dom. Missions. See also the Marselus case, against the Collegiate Church, 1850; the Ebaugh case; and several decisions quoted in Ecclesiastical Records of New York, not yet indexed.

JUDICIAL DECISIONS, ECCLESIASTICAL. Shall be entered on the records; Constit. of 1792, Art. 70; of 1833, Arts. 44, 111; of 1874, Arts. 103, 117. The judicial decisions of the General Synod are not generally, by its method of record, of such a character that they can be quoted as a principle or precedent. The writer made a list of all judicial cases which have come before the General Synod, but concluded not to print them, because they taught next to nothing. See Index of successive volumes of General Synod, under "Judicial Business." See also 1838, 161; 1839, 252-4; and Rules of Order.

JUSTICE OF GOD. Belg. Conf., Arts. 14, 16, 20; Heid. Cat., Quests. 10, 17, 40; Canons, ii.

JUSTIFICATION. Belg. Conf., Arts. 20-23; Heid. Cat., Quests. 22-24, 60, 61; Canons, i. 7; v. 6.

KAMPEN THEOLOGICAL SEMINARY, NETHERLANDS. 1884, 531; sends congratulations to New Brunswick Seminary at its Centennial; sketch of the Kampen School; Centennial of N. B. Sem., pp. 189-196. Allusion, 1896, 337.

KENNEDY, DUNCAN, (Rev. Dr.) President of General Synod, 1853.

KENTUCKY. 1790, 209; 1791, 224; 1800, 308-9; 1804, 331. See Labagh, Peter, in Manual; also pp. 1027-8, under Salt River. Missions have recently been begun among the Kentucky Mountaineers; 1900, 759; 1901, 1104; 1902, 106; 1903, 370, 372; 1904, 717; 1905, 114.

KEYS OF THE KINGDOM. Heid. Cat., Quests. 83-85; see also Discipline.

KIMURA, KUMAGI, (Rev.) A Japanese, graduated from New Brunswick Theological Seminary; also studies medicine; 1880, 460, 554-5; '82, 29.

KINGDOM OF CHRIST. Belg. Conf., Art. 36; *Heid. Cat.*, Quests. 103, 123, 128.

KING'S COLLEGE. See Columbia College, N. Y. C.

KING'S DAUGHTERS. In 1900, the Committee on the State of the Church say:

"Among the societies which have been organized in recent years, mention should be made of the King's Daughters. What the Brotherhood of Andrew and Philip is doing for the Young Men, this Society is striving to do for the Young Women of the Church." 1900, 825.

These Societies have their regular meetings and raise increasing amounts, generally, from year to year, chiefly for Foreign and Domestic Missions. In 1905 there were 110 Societies, which raised \$311 for Foreign Missions and \$82 for Domestic. 1905, 100-5.

KING'S MESSENGERS. A Missionary Catechism for the young, published by the Board of Publication.

KINGSTON ACADEMY. Founded about 1773. See Regents' Bulletin, 1893, 236.

KINGSTON, CHURCH SCHOLARSHIP OF—for Arcot Seminary; \$782. Held by General Synod.

KINGSTON, CLASSIS OF. 1771-1800. In the Articles of Union, the Particular Body (or Classis) of Kingston was organized, 1771, consisting then of the churches of Ulster and Dutchess Counties, N. Y., with the congregation of the Camp, 1771, 10; in 1784 the name of Classis was

assumed, 1784, 128. The churches on the east side of the Hudson, in 1771, were Claverack, Clove, Dover, East Camp, Fishkill, Lulithgow, New Hackensack, Hopewell, Old Stissick, Poughkeepsie, Red Hook, Rhinebeck, Rhinebeck Flatts, Stissick and Taghkanick. In 1800, 302, these became the Classis of Po'keepsie.—The churches on the west side of the Hudson in 1771, were Catskill, Coxsackie, Kingston, Marbletown, Montgomery, New Hurley, New Paltz, Mombacus (or Rochester,) Saugerties, Shawangunk, and Wawarsing.—These, [with a few later churches, Bloomingdale, Klein Esopus, Oakill (or Durham), Paghkathkan, Shokan and Woodstock,] became, in 1800, 302, the Classis of Ulster. [The Minutes of this older Classis of Kingston, 1772-1800, were sent by Dr. Anson DuBois, per Dr. E. T. Corwin, to the Synodical Archives about 1880.]

KINGSTON, CLASSIS OF. Organized, 1856, and then consisting of the churches of Bloomingdale, Clove, Dashville Falls, Guilford, Hurley, Kingston 2d, Marbletown, New Paltz, North Marbletown, Rochester, (Accord), Rosendales, Samsonville.

KINGSTON, PARTICULAR BODY OF, 1771. Same as Classis of Kingston, 1771.

KIP, FRANCIS M. (Rev. Dr.) President of General Synod, 1856. Presents portrait of Dr. J. H. Livingston to the Seminary, in behalf of the family of his late revered father, Isaac L. Kip. 1860, 485, 559.

KIP, ISAAC L. Appointed Special Treasurer of General Synod, 1812, 430, (old ed. 49,); his reports, 1813, 24; 1814, 55; 1815, 12; 1816, 39, 42; 1817, 43; 1818, 41; the state of his accounts, as set forth by the Committee on the Professorate, 1815, 40; thanks of Synod, 1815, 41; percentage to be allowed him, Oct., 1815, 17; all moneys payable to him, henceforth to be paid to Guisbert B. Vroom, Oct., 1815, 18; made member of Board of Corporation, 1819-1826; one of the Superintendents of Rutgers College, Sept., 1825, 25. See F. M. Kip, above. President of Bd. of Corporation, 1830-37.

KIP, ISAAC L. Scholarship, \$1,700; 1837, 106, 163.

KITTRIDGE, ABBOTT E. (Rev. Dr.) President of General Synod, 1902.

KLINE, JOHN. Bequest, \$500 for educational purposes, 1881, 651, 676,

KNOWLEDGE OF DIVINE GRACE. Heid. Cat., Questions 12-85.

KNOWLEDGE OF OUR DUTY. Heid. Cat., Ques. 86-129.

KNOWLEDGE OF GOD. Belg. Conf., Art. 2.

KNOWLEDGE OF OUR MISERY. Heid. Cat., Ques. 2-11, 117.

KNOWLEDGE OF OUR NEEDS. Heid. Cat., Ques. 2, 19.

KNOX, JOHN, (Rev. Dr.) Appointed Stated Clerk of General Synod, 1820, 6; resigns, 1828, 99; President of General Synod, 1829; his death; '58, 342; 100 books from his library, given to Seminary Library; '59, 376.

KNOX, JOHN—the Reformer. First Sabbath of November, 1905, to be celebrated as Reformation Day, in honor of his birth. 1905, 145.

KNOX, REBECCA, (Miss). Bequeaths \$2,000 for a Scholarship, 1815, 43. Interest was paid; but Principal not paid in until 1820, 41. Allusions, 1816, 32, 33; 1819, 8, 73; 1825, 34; Sept., 1825, 20; 1826, 6, 45, 54.

KOLLEN, GERRET J. (Dr.) Appointed Financial Agent for endowment of the Western Institutions; 1876, 529; elected President of Hope College, 1894; 1895, 84, 94.

KOLONGSU BOYS' ACADEMY; at Amoy, China. Founded, 1881, to give a Christian education to the boys connected with the English Presbyterian and the American Reformed Churches. In 1885 the superintendent of this School was transferred to the Mission of the Reformed Church, while, at the same time, the superintendence of the Theological Seminary was transferred to the Mission of the English Presbyterian Church, thus dividing responsibility in the Educational efforts. About 250 boys have

been trained in this School, many of whom afterward studied for the ministry. Rev. A. S. Van Dyck was Principal, 1885-7, when Rev. P. W. Pitcher became Principal. Chinese instructors have also been employed. About 1802 the Talmage Memorial Hall was built for the accommodation of this School.

KOREA. Allusion; Foreign Miss. Report, 1805, p. 17. See also Corwin's Manual of 1902, 248.

KOWENHOVEN, GARRET. Scholarship of \$3,000, to Board of Education.

KRANKENBEZOECKERS. One of the Dutch terms for Visitors or Comforters of the Sick; which see.

KUYPERS, GERARDUS A. (Rev. Dr.) Is requested to translate the "Articles of Union" of 1771; 1813, 32; 1840, 40; reports the work done; receives thanks, 1815, 9, 10.

KUYPERS, ZECHARIAH H. (Rev.) Presents 146 Dutch books to the Theological Library. 1844, 294, 374.

LABAGH, ISAAC P. (Rev.) Translates Constitution of Ger. Refd. Ch. into English for General Synod; 1814, 22; 1815, 10; missionary to Canada, 1816, 35, 37; enters Episcopal Church; name erased. 1847, 114.

LABAGH, JOHN I. Bill for tombstones of Rev. Drs. Livingston and Woodhull, \$331.82. 1826, 30.

LAIDLIE, ARCHIBALD, (Rev.) His call to preach in English, in Collegiate Church Year Book, 1881, 77; his sermons on Heidelberg Catechism, (only exposition, then, in English), to be printed, if possible; 1786, 149.

LAIDLIE MEMORIAL FUND. Gift of \$5,000 by a descendant of Rev. Archibald Laidlie for "Seminary Printing" exclusive of Catalogues, under the direction of the Faculty, each publication to bear the imprint of the name of the Fund; 1901, 979, 1020, 1031-2; thanks of Synod to donor, 1901, 1038. In 1902 the Inaugural Addresses of Profs. Schenck, Raven and Demarest were published from the proceeds of this fund; also Dr. J. C. Van Dyke's Sketch of the Sage Library; 1902, 56. In 1903, Prof. Schenck's "Practical Theology" was issued, partly at the expense of this fund; also Prof. Demarest's "Outline of Church History"; and Prof. Raven's "Old Testament Introduction."

LAING, JAMES B. Gives \$7,500 for Scholarships, 1873; 1874, 15.

LAKE, JOHN I. Memorial Fund of \$3,000 to Bd. of Education, 1903.

LANGUAGES. Churches using different languages shall unite in calling a General Synod; Rules of 1619, Art. 50; churches using different languages, (Dutch and Walloon) shall have their distinct Consistories, Classes and Particular Synods; Art. 51; nevertheless, there shall be joint meetings of ministers and elders, monthly, to preserve unity; Art. 52.—If any other language than English is used, it shall be specified in the Call. Constit. of 1874, Art. 53; (of 1833, Art. 60; of 1792, Art. 36.)

Petition for English preaching in New York, headed by David Abeel, etc., 1730. [This was printed in *Christian Intelligencer* about 1870-80, but the exact reference does not turn up.]

At the Revival of Rutgers' College, in 1825, the Covenant required that the Trustees should at once appoint one or more Profs. of Languages, and pay his salary, Sept., 1825, 20.

LANPIHER, JEREMIAH C. Founder of the Fulton St. Prayer Meeting, New York, 1857. Born 1809. Died 1898. He was an attendant of the Middle Dutch Church. A Tablet was erected to his memory in that church, 1899.

LANSING, GERRIT V. Scholarship, \$2,500, received from Susan Y. Lansing, 1867, 161.

LANSING, JOHN A. (Rev. Dr.) Secretary of the Board of Publication, 1866-75; chaplain of American Union Church, Rome, 1878. Financial Agent of Bd. of Direction, 1874, 16, 44. Died 1884.

LANSING, JOHN G. Elected Professor of Old Testament Languages and Exegesis; salary, the interest of the Sage Professorship of \$50,000. 1884, 533-4; enriches the Seminary Museum from Oriental sources; 1886, 60, 61; proposes a plan for a mission to Arabia, 1889, 811; asks leave of absence for a year on account of illness; granted, 1891, 270, 282; complains of decrease of his salary. 1896, 325; action on, 326-7; publishes "Introduction Outlines of the Old Testament," 1896, 334-5, 345; publishes "Notes on the Archæology of the Old Testament," 1897, 612; illness of Prof. Lansing, 1899, 367-8, his withdrawal from the Seminary, 371, his resignation, 384, the Stated Clerk authorized to give him a certificate of dismissal to such body as he may choose, 1899, 399.

LANSING, KEZIAH A. Gives \$2,000 to Bd. of Education for students in Hope College, 1900, 728.

LANSING, NICHOLAS, (Rev.) President of General Synod, 1809; bequest of \$600 for education, 1837, 16; 1838, 107, 163; 1844, 349.

LANSING, RAYMOND A. (Rev.) Bequest; \$285 to Bd. of Education; Report of Bd., 1905, 16.

LASCO, JOHN à. See pages 319, 322, 327, 337, of Centennial Discourses, 1876, for account of his labors in connection with the Standards of the Netherlands Reformed Church. See also in this Digest—Austin Friars.

LATIN AND GREEK. Theological Professors complain of detriment to theological students by the omission of Latin and Greek during the last two years in College; 1871, 178-9; Synod requires that besides the usual diploma, students shall satisfy the Examining Committee that they have pursued these studies throughout their College course, subject to the discretion of the Bd. of Superintendents, 321-2.

LATOUR, WALDENSIAN COLLEGE OF. Synod orders \$400 to be raised for; 1853, 373.

LAW OF GOD. Heid. Cat., Quests. 3-5, 92-115; Canons, iii. and iv., 5, 6.

LAWRENCE, OLIVIA H. (Miss). Elected Corresponding Secretary of Woman's Board of Foreign Missions; 1903, 367.

LAY AGENTS' CLASS, ARCOT. 1895, 68, 74.

LEAVE OF ABSENCE. See Absentees. All applications for, must be made thro' Committee on; 1867, 284; *Resolved*, That hereafter no excuse for leave of permanent absence be granted except in case of sickness or death, or to a clergyman to perform a marriage ceremony, unless the applicant for the excuse can state to the Committee on Leave of Absence that he has notified his *secundus* that he is expected to take his place at the time of his leaving Synod. 1905, 291.

LE CONTE, MARY, (Miss). Gives Scholarship of \$3,000. 1873, 724.

LECTORS. Implied in Constit. of 1792, Arts. 3 and 23. Rev. Herman Meyer, Lector of Theology, 1786-91.—1786, 147. Rev. Solomon Fröeligh, Ditto, 1792-7; Rev. Dirk Romeyn, Ditto, 1792-7.

In Western Seminary; Prof. T. R. Beck, Lector in Biblical Criticism and Philology, 1867-77; Rev. Peter J. Oggel, Lector in Pastoral Theology and Sacred Rhetoric, 1867-70; Rev. Philip Phelps, Lector in Exegetical Theology, 1867-77; 1867, 269, 271.

[In 1768, the Classis of Amsterdam proposed that, if union with Princeton were effected, a Lector should be appointed there to keep up the knowledge of the Dutch language; pages 74, 335, of Seminary Centennial; see also pp. 84, 85, 86; 175-9; 414; and Ecclesiastical Records of New York, under date.] There has, for a score or more of years, been

a "Lector Fund" for the Western Seminary. Occasional Lectors have also been appointed in the Arcot Seminary, as 1887, 290; '88, 515; '89, 758; '90, 35; '91, 262; '92, 497, etc.

LEFFERTS, MARIA R. (Mrs.) Fund of \$5,000, (less \$250 for U. S. Revenue tax), for scholarships; \$500, (less \$25 tax), for Foreign Missions; \$500, (less \$25 tax), for Western Missions; 1867, 161.

\$2,095, (less tax of \$125.70), for Scholarships; \$209.50, (less \$12.57 tax), for Western Missions; \$209.50, (less \$12.57 tax), for Foreign Missions; 1869, 553, 565.

\$2,500, (less \$150 tax), for Scholarships; \$250, (less \$15 tax), for Western Missions; and \$250, (less \$15 tax), for Foreign Missions; 1871, 182, 216.

LEMMATA. Before 1812 the Minutes of the General Synod were kept in journalistic form; yet each topic, as treated, was numbered, and connected with the similar topics in the preceding session, thus: Article VIII. ad X. This fashion, begun in 1774, was kept up until 1800, when some irregularities began to be introduced. In 1809, 395, we find a Committee on Lemmata existing, which reported in 1812. After this, occasionally, new Lemmata were added:

LIST OF LEMMATA FOR REGULATING THE PROCEEDINGS OF GENERAL SYNOD.

<p>I. FORMATION OF SYNOD.</p> <p><i>Article.</i></p> <ol style="list-style-type: none"> 1. Opening of Synod. 2. Members present. 3. Moderators. 4. Advisory Members. 5. Reading of Minutes. <p><i>Article.</i></p> <ol style="list-style-type: none"> 1. Orders and Rules. 2. Standing Committees. 3. Communications. 4. Correspondence. 5. Synodical Reports on the State of the Churches. 6. Synodical Appeals. 7. Synodical References. 8. Grievances. 	<p><i>Article.</i></p> <ol style="list-style-type: none"> 9. Church Government. 10. Doctrines and Morals. 11. Customs and Usages. 12. Schools and Christian Education. 13. Queen's College. 14. Professorate. 15. Students in Theology. 16. Church Visitation. 17. Prevailing Sins. 18. Missions. 19. Widows' Fund. 20. Particularia. 21. Questorate. 22. Pastoral Letter. 23. Resumption and Close. 24. Adjournment.
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1812, 407-9, (old ed. 14, 15.)

Resolved, That the Minutes of the present session be entirely conformed to the List of Lemmata, 1814, 57.

Eliminations, additions and substitutions have, from time to time, been made in the List of Lemmata, as follows:—

CHANGES IN THE LEMMATA.

- I. No. 4, Advisory Members, dropped. 1815, 6.
- “ 23, Synodical Archives, inserted, 1815, 51.
- “ 4, Board of Corporation, inserted, 1820, 20.
- “ 21, Questorate omitted, 1820, 20.
- “ 8, Grievances (Gravamina) omitted, 1821, 6.
- “ 13, Queens College, changed to Rutgers College, 1826.
- “ 24, Finance, added, 1827, 7. Finance, changed to "Accounts," 1829, 213.
- “ 21, Benevolent and Religious Institutions, added, 1828, 21.

No further change was made for 25 years, or until 1854. The order during this time stood as follows:

- | | |
|---|---|
| <p>I. FORMATION OF SYNOD.
 No. 1. Opening of Synod.
 " 2. Members Present.
 " 3. Moderators.
 " 4. Reading of Minutes.
 II. ACTS OF SYNOD.
 No. 1. Orders and Rules.
 " 2. Standing Committees.
 " 3. Communications.
 " 4. Board of Corporation.
 " 5. Correspondence.
 " 6. Synodical Reports of the State of the Churches.
 No. 7. Synodical References.
 " 8. Synodical Appeals.
 " 9. Church Government.
 " 10. Doctrines and Morals.
 " 11. Customs and Usages.</p> | <p>No. 12. Schools and Christian Education.
 " 13. Rutgers College.
 " 14. Professorate.
 " 15. Students in Theology.
 " 16. Church Visitation.
 " 17. Prevailing Sins.
 " 18. Missions.
 " 19. Widows' Fund.
 " 20. Particularia.
 " 21. Benevolent and Religious Institutions.
 " 22. Pastoral Letter.
 " 23. Synodical Archives.
 " 24. Accounts.
 " 25. Resumption and Close.
 " 26. Adjournment.</p> |
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No. 20, "Board of Publication," added, 1854.

In 1862 it was ordered that the "List of Lemmata" be annually printed, with reference to the page where each might be found. 1862, 208.

No. 19, "Widows' Fund" changed to "Widows' and Disabled Ministers' Fund"; 1864, 19.

No. 13, "Rutger's College," changed to "Church Colleges"; 1866, 91.

No. 1, "Orders and Rules" changed to "Rules of Order." 1872.

The Committee on the Revision of the Constitution recommended no change for the present; 1874, 109.

Special Committee appointed to report on the rearrangement of the Lemmata with special reference to the Standing Committees, with a view to facilitate business. 1885, 778.

The following order was reported: 1886, 203-4, with a few changes since.

Present Order of the Lemmata since 1895.

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| <p>I. Formation of Synod.
 <i>Article.</i>
 1. Opening of the Synod.
 2. Members Present.
 3. Moderators.
 4. Reading of Minutes.
 II. ACTS OF THE SYNOD.
 <i>Article.</i>
 1. Rules of Order.
 2. Standing Committees.
 3. Communications.
 4. Board of Direction of the Corporation.
 5. Professorate and Theological Seminaries.
 6. Education, Academies and Colleges.
 7. Sunday-schools and Young People's Societies.
 8. Foreign Missions.
 9. Domestic Missions and the Church Building Fund.</p> | <p><i>Article.</i>
 10. Publication.
 11. Widows' Fund.
 12. Disabled Ministers' Fund.
 13. Overtures.
 14. Synodical Minutes and References.
 15. Judicial Business.
 16. Correspondence.
 17. Benevolent Societies.
 18. Systematic Beneficence.
 19. Church Government.
 20. Customs and Usages.
 21. Public Morals.
 22. State of Religion and Statistical Tables.
 23. Synodical Archives.
 24. Accounts.
 25. Particularia.
 26. Resumption and Close.
 27. Adjournment.</p> |
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LETSON, JOHNSON. Leaves \$1,000 for Hope College. 1885.

LETSON, SARAH M. \$500 to Widows' Fund. 1901, 679.

LETTERS OF DISMISSION. See Dismission.

LEWIS, TAYLER, Professor; Vedder Lecturer, 1875.—1873, 737; '75, 245.

LEYDT, JOHN, (Rev.) President of the Cetus, 1751.

LIBERIA. See Am. Colonization Society.

LIBERTY, CIVIL. Belgic Conf., Art. 36. See American Revolution; National Affairs.

LIBERTY, RELIGIOUS. Magistrates must protect the people in religious liberty. Rules of 1619, 28. Belg. Conf., Art. 36.

LIBRARIANS. First appointed in Sept., 1813; see 1814, 19; for names of, 1813, 57, see under Theological College; 1857-75, under Hertzog Hall Library; since 1875, see under Sage Library.

LIBRARIAN'S HOUSE. Proposed; funds for, 1891, 284-5; 1892, 469; house completed, 1893, 749.

LIBRARIES, SUNDAY-SCHOOL; see Sunday-school Libraries.

LIBRARY, at New Brunswick; see Theological Library, in Rutgers College, 1807-57; Hertzog Hall Library, 1857-75; Sage Library, 1875 to present time.

LIBRARY ALCOVE ENDOWMENT. See Sage Library.

LIBRARY OF HOPE COLLEGE. See Hope College.

LIBRARY OF WESTERN SEMINARY. See Western Seminary.

LICENSES. See Inn-Keepers; Temperance.

LICENSURE. Constit. of 1874, Arts. 3-11. Form of Licensure; 1832, 134; '33, 204; '44, 288-9.—Form adopted by the Cetus; 1748, p. xxx. Revocation of Licensures; example, 1845, 464, 468-9; defence of action, 1846, 81. See Dispensations; also 1876, 512; 1877, 694-5.

LICENTIATES. See Candidates.

LICENTIATES OF OTHER BODIES. See Admission of Ministers from other Churches.

LIFE ETERNAL. Belgic Conf., 20, 34, 37; Heid. Cat., Quests. 23, 58; Canons, iii. 4, 6, 9.

LIGHTBODY, JANE. Gives \$500 to Disabled Ministers' Fund, 1892, 472.

LIGHT OF NATURE. Belg. Conf., Art. 2.

LIKENESS TO GOD. Belg. Conf., Art. 14.

LIMITATION OF TIME IN BRINGING CHARGES. Constitution of 1874, Art. 104. [Compare 1833, 112; 1792, 69.]

LINCOLN, ABRAHAM; student suspended because of intemperate language respecting the President's assassination, 1865, 548;

Resolved, That in the sudden and violent death of our tried and trusted President, Abraham Lincoln, we recognize, with the submission of faith, a mystery which says, "Be still, and know that I am God": a chastisement which shows that even four years of civil war have not sufficiently humbled and purified us as a Nation; and a call to all of us to be ready at our posts of duty for the Master's summons, whether it come in the middle watch of the night or at the cock-crowing. We bless God for the incalculable service that our late beloved President rendered to the cause of Union and liberty, and for the testimony for Christianity which he left behind him; and over his new made grave we consecrate ourselves afresh to the country and the cause for which he lived and died, and to the Saviour whom he honored. 1865, 648.

LINDSLEY, FLORENCE, Memorial. \$1,000, held by Board of Domestic Missions.

LINN, WILLIAM, (Rev. Dr.) First President of General Synod, 1704.

LIQUOR TRAFFIC. See Temperance.

LISTS OF CHURCHES AND MINISTERS. See Catalogues of.

LITANY OF BUCER. Added to revision of Liturgy, 1856, 93. Not finally adopted.

LITURGY OF THE REFORMED CHURCH IN AMERICA. As published in English, in America, in 1793 and 1815, the Forms were as follows:

I. PRAYERS.

1. A Prayer on the Lord's Day, before Sermon.
2. A Prayer to be used on the Lord's Day, after Sermon.
3. A Prayer before the Explanation of the Catechism.
4. A Prayer after the Explanation of the Catechism.
5. A Prayer before Sermon in the Week.
6. A Prayer after Sermon in the Week.
7. A Morning Prayer.
8. An Evening Prayer.
9. A Prayer at the Opening of the Consistory.
10. A Prayer at the Close of the Consistory.
11. A Prayer at the Meeting of the Deacons.
12. Grace before Meat.
13. Grace after Meat.
14. A Prayer for Sick and Tempted Persons.
15. Another form for the same.

II. THE SACRAMENTAL FORMS.

1. The Form for the Administration of Baptism to Infants of Believers, with a Prayer; Exhortation to the Parents; and a Thanksgiving.
2. The Form for the Administration of Baptism to Adult Persons; with five questions. (No prayer following.)
3. The Form for the Administration of the Lord's Supper; with Prayer; and the Apostles' Creed; the Words of Distribution; Words of Thanksgiving; and Final Prayer.

DISCIPLINE.

1. Form of Excommunication; with Confession.
2. Form of Readmission, with Prayer.

III. THE FORMS FOR ORDINATIONS.

1. Form for Ordaining the Ministers of God's Word; with Questions. Exhortations and Prayer.
2. Form for Ordaining Elders and Deacons; with Questions. Exhortations and Prayer.

IV. Form for the Confirmation of Marriage.

V. Form for the Consolation of the Sick.

VI. The Nicene Confession. A.D., 325.

VII. The Creed of Athanasius, A.D., 333.

ALLUSIONS TO THE LITURGY IN THE RULES OF CHURCH GOVERNMENT.

These allusions related only to the Sacramental and Ordination Forms. The other Forms are not obligatory, but optional, and are only given as guides.

SACRAMENTAL FORMS.

FORMS FOR BAPTISM. Ministers shall make use of the adopted Forms; Rules of 1619, Art. 58; of 1792, Art. 58; of 1833, Art. 86; of 1874, Art. 76.

FORMS FOR THE LORD'S SUPPER. "The Form" . . . together with the prayer suited to the occasion shall be read"; Rules of 1619, 62; "the Form . . . shall be read, and a prayer shall be offered"; of 1833, 87; of 1874, 77.

FORMS OF DISCIPLINE. Rules of 1619, 76, 78, of 1833, 114, 116; of 1874, 106, 108.

ORDINATION FORMS.

Forms for Ordaining Elders and Deacons. To be done "agreeably to the Form instituted for that purpose"; Rules of 1619, 22, 24; in Rules of 1833, Art. 50, there is only an allusion to the Form: "from the Form of their ordination"; but not even an allusion to the Form, in the Rules of 1874. [The obligation to use the Form, should have been inserted in 1833, Art. 32; in 1874, in Art. 31.]

Forms for Ordaining Ministers of God's Word. To be done according to the Form adopted for that purpose; Rules of 1619, Art. 4; of 1792, Art. 13; of 1833, Art. 14; of 1874, Art. 13.

The Liturgy which had been revised and adopted at the Synod of Dort, 1618-19, was accepted by the Reformed Dutch Church in America, by the Cetus, 1738, vii., viii.; and subsequently by the Convention of 1771, which adopted the Articles of Union: "We abide in all things by the Constitution of the Netherlands Reformed Church, as established by the Ecclesiastical Regulations of the Synod of Dort, 1618-19"; 1771, 9; and, still more formally, in the adoption of the first American Church Constitution. . . . "The subjects to be included in the Constitution of the R. D. Chs. in America . . . should be restricted to what constitutes the Doctrine, Liturgy and Government of said Churches"; May, 1791, 217, 218; 1792, 235-6.

There was no suggestion of any change or modification in the use of the Liturgy until 1840, altho' a sentence or two had been editorially eliminated from the "Thanksgiving Prayer" in the Form of Infant Baptism, in the edition of 1836 and all subsequent editions; but this was done without Synodical authority, yet a positive improvement. But in 1840, 43, the Particular Synod of New York requested some liberty in the use of some of the obligatory Forms; but Synod referred them to the Constitution, and enjoined the Classes to secure the observance of uniformity; 1840, 389.

In 1848, 329, the Committee on the State of the Church referred to the great diversity that had obtained in the use of the Liturgy. The Order of Service varied; (old) Marriage Form was generally disused; and even the obligatory Sacramental Forms, which were intended to be careful expositions of the mysteries of the faith in connection with the sealing ordinances of Baptism and the Lord's Supper, were not uniformly followed. A Burial Form was also desirable. It was suggested that a Committee be appointed to report on the best means of securing greater uniformity in the use of the Liturgical Forms. Such Committee was appointed, 1848, 217, but all efforts to convene it failed, and it was discharged; 1849, 491.

First Effort to Revise the Liturgy, 1853-58.

In 1853, 357-8, a committee of ten was appointed to report on any desirable changes. They reported, 1854, 451-2; that they did not propose to make the Church more liturgical, nor fetter individual gifts; they had improved the translations, abridged the Forms, changed the position of the long and short prayers for Sabbath morning, so as to conform them to actual practice, (see Prayers 5 and 6, above), and had prepared a few new Offices. They referred to a few verbal changes and abbreviations, which had crept in without authority.

They suggested new Offices for Grace and Thanks at Meals, (12 and 13 above), and left the other prayers untouched. The preliminary part of the Form of Infant Baptism was slightly condensed, and the thoughts re-arranged; and the Thanksgiving at the close was modified, so as to relieve it of an apparent sacramentarian character. The

Form for the Supper was abridged and re-arranged; and amendments were made in the Forms of Church Discipline and Ordination. A new Marriage Form was proposed. The Office for the Consolation of the Sick had been changed, by some Editor to a mere list of texts, but no suggestions were made upon this subject. New Forms were prepared for the Dedication of a Church, for a Burial Service, and for the Systematic Reading of the Bible. The Liturgy, as thus revised, was printed, (not published), for the use of the Synod. 1854, 451-3.

After elaborate discussion the whole subject was re-committed, for further revision, to the same Committee, 453.

Second Report, 1855.

Reference was now made to the Liturgical character of the Church, the general excellence of the Liturgy, the importance of removing defects and making desirable improvements. The second Revision was again printed. After an elaborate discussion, the Form of the Supper was committed to a Special Committee to make some verbal and punctuational changes, and report next day. Their report was re-committed, and finally, the whole subject was postponed until the extra session to be held in Oct., 1855.—1855, 576-9.

Two hundred and fifty copies of the Liturgy, as now further revised, were submitted in October. This contains also the report of the Special Committee on the Form for the Administration of the Supper, appointed June, 1855, 579,—two Forms on this subject. After full discussion, the whole subject was re-committed—a report to be made in June, 1856.—Oct. 1855, 16.

Five hundred copies were printed of the report for 1856. Many verbal changes had been made, with abridgments and eliminations, and care taken with the grammar and punctuation. The Litany of Bucer was now added, as well as a few prayers for the more common occasions of importunate want. Besides the New Offices before alluded to, (1854), an Installation Service, distinct from that for Ordination, had been added.

After thorough discussion, it was resolved to send down all the Sacramental Forms, as finally amended at this Synod, to the several Classes for their action; but Synod failed to *recommend* the action, as legally required; while the rest of the Report was referred to the Synod of 1857. The phrase in the Creed—"He descended into hell," the Synod put in brackets, by a vote of 50 to 36. 1856, 92-95.

It was found in 1857 that only 13 Classes out of 30 had reported action. Of these, only 5 approved the amended Sacramental Forms, while 8 disapproved them. Nothing accomplished.

Resolved, That (for the purpose of testing the sense of the Church on the subject) the Synod hereby approve the portions of the Revised Liturgy of 1856, not yet acted upon, so far as to authorize the Board of Publication to issue the same in a separate volume, and also to allow Ministers and Consistories who may choose to do so, to use them—it being understood that this is a provisional arrangement, to continue until the stereotype plates from which the Liturgy is now printed are worn out, when the whole subject shall be finally determined.

WHEREAS. The Sacramental Forms contain certain verbal errors, which it is thought desirable to correct:

Resolved, That each Classis be requested to transmit to the next General Synod a list of such changes, if any, as they may desire to have made in those forms. 1857, 193-4.

At an extra session of the Synod in Oct., 1857, the following action was taken:

Resolved, That so much of the resolution of 1857, 193-4, "concerning the printing of the Amended Liturgy, as authorizes the use, by the churches, of the Amended Forms for Ordination and Church Discipline, be hereby rescinded, as conflicting with the Constitution"; those Forms being obligatory. And now all the Revised Forms, not previously sent down to the Classes, were sent down, for Classical action. Oct., 1857, 256. [The Synod here again failed to *recommend* such changes, as were proposed, and hence its action was not strictly legal.]

In 1858, it appeared that the Revised Sacramental Forms had not yet been adopted. Only 16 Classes out of 30 had taken action, and 6 of these were opposed to any change. The other ten suggested a variety of changes. Two recommended the change of—"He was innocently condemned," to—"He, although innocent, was condemned." . . . Only two Classes had endorsed the Revised Liturgy as a whole. The Synod, therefore, concluded that the Church did not desire any general revision; but referred to the Classes the propriety of correcting the grammar of the clause "innocently condemned"; and that the Board of Publication, on receiving authentic information, that two-thirds of the Classes assent to this change, be authorized, in printing the said Form in our Hymn Books, etc., to make the change aforesaid! 1858, 330-1. [The Synod here again failed to *recommend* the change, and to delay publication, until it *declared* the same accomplished.] This change was approved by 17 Classes, 1859, 433. Meantime, however, the Board of Publication had issued an edition of the Revision of the Liturgy as proposed, 1857, 193. See 1858, 360.

Thus ended the first attempt, after five years of labor, to revise the Liturgy. The only result was the correction of a single grammatical error.

Second Effort to Revise the Liturgy, 1868-78.

After a decade, a Committee was again appointed to revise the Liturgy, "so that it may more fully meet the wants of the Church," 1868, 467. This Committee made no report until 1870, when its Chairman (Rev. Dr. E. S. Porter), asked to be relieved. Rev. Dr. M. S. Hutton, of New York, was appointed in his place, 1870, 102. In 1871, progress was reported, with some general observations as to the real design of a Liturgy, and as to what a Liturgy ought to be. They also showed the position of the Reformed Church as a *Presbyterian Liturgical Church*, and gave a brief statement as to the origin and history of our Liturgy, 1871, 281. Progress reported, 1872, 490.

In 1873, their Report was made, but, unfortunately, the printed copies of their Revised Liturgy failed to arrive in time for the use of Synod. The Committee, in their Report, referred to the *two leading sentiments* in the Church, the one demanding a more Liturgical Service, and the other demanding a shortening of the Forms. These opposite tendencies could not be combined. The Forms in use were also so excellent, and so imbedded in the hearts of the people, that any advantage gained by a change would not compensate for the loss of prestige. They, therefore, had suggested few alterations, and the bracketing of parts which might occasionally be omitted. The work of former Committees had been of great service, yet the present Committee sometimes preferred the original forms of expression. The greatest changes had been made in the Marriage Form and in the Burial Service, which were proposed by the former Committee.

New Forms were presented for the "Admission of Baptized Members to Full Communion"; and for the "Laying of a Corner-Stone of a Church-Edifice."

Besides the bracketed parts of the Form for the Administration of the Supper, it was suggested that the part relating to Self-examination might be read at the Preparatory Lecture.

The Committee had met monthly for two years. They had prepared, for those who might desire it, a more Liturgical Service, following in part, that of the Anglican Church; but had, finally, decided not to present it. Synod could, if it thought proper, authorize the use of the English Liturgy, except the Sacramental Forms; for much of that Liturgy, dating back to the early centuries, belongs equally to all Churches. Some details as to parts of that Liturgy, were here given. A brief review of the history of our own Form for the Administration of the Supper was here given. A new translation of the Form for the Supper, with transpositions and eliminations, had been prepared, but, finally, the Committee decided not to present it. The Report was recommitted, that it may be printed, and presented to the Synod of 1874; and copies of the Revised Liturgy were ordered to be sent to each Consistory, 1873, 723, as well as the general printed Report.

In 1874, after a full discussion of the whole subject, the following resolution was adopted by a vote of 79 to 39:

Resolved, That this Synod approve of so much of the Liturgy reported by the Committee as is not inconsistent with, or forbidden by the Constitution, and give permission to use the same, this resolution not sanctioning any change in the Baptismal form, or the form for the Administration of the Lord's Supper. Passed by 82 to 41.—1874, 110.

In 1875, the Classis of New York complained of the vague and ambiguous character of this resolution, and its unconstitutionality, and gave a review of the adoption of the Liturgy in 1792. The Synod rescinded the Resolution of 1874. The New Marriage Form was now recommended to the Classes for their action, as a substitute for the Old Form. But an attempt to recommend the other New Forms, namely, for the Public Reception of Baptized Members into Full Communion, for the Installation of a Minister, for the Laying of a Corner-Stone, for the Dedication of a Church, and for a Burial Service,—was temporarily defeated by a resolution laying them on the table, 1875, 311-313.

In 1876, the returns for the adoption of the New Marriage Form, as a substitute for the Old Form, showed that it was adopted, by 22 Classes in its favor, to 7 against. The Synod declared it adopted, 1876, 513.

In 1876, the Classis of Po'keepsie overturned the Synod to take from the table the resolutions of 1875, 313. This was done, and these resolutions were now recommended to the Classes, after slight amendments, for consent, "that they be printed with our Standards, not as authoritative and imperative formulas, but as specimens, embodying the sense of the Church in reference to the most edifying mode of rendering these services." Those thus recommended were No. 4; Reception of Members Baptized in Infancy; No. 8; the Installation of Ministers; No. 9, the Laying of the Corner-stone of a Church; and No. 12, the Burial of the Dead. 1876, 500-1.

In 1877, it was found that only 12 Classes had approved the printing of the said Forms, as recommended; while 19 Classes had taken no action. Synod enjoined the Classes to vote. 1877, 696. The next year 22 Classes out of 33 had endorsed the printing of these Forms as specimens, 1878, 105.

Thus ended the Second Attempt to revise the Liturgical Forms. After ten years of effort, only a New Marriage Form was adopted as a substitute for the Old Form, which was indelicate to American

ears; and the above-mentioned New Forms were permitted to be printed as Specimens. It was not, however, until 1882 that the proof-sheets of the Liturgy, so far as it had been revised, with these New Specimen Forms, were submitted to the Synod, with the Book of Psalms appended, for Responsive Readings.

These were now approved, and the Liturgy was issued, Oct., 1881, 15; 1882, 157-8.

Third Attempt to Revise the Liturgy, 1881.

Meantime, in 1881, an overture was received from the Classis of Po'keepsie about certain expressions in the Forms of Baptism, as being ambiguous, perplexing, and a burden to tender consciences, etc. *E.g.*

1. "Wholly incapable of any good, and prone to all evil." Said Classis urged the Synod either to expunge these words, or make their use optional with the *applicant for baptism* [!]

2. "Dost thou assent to all the Articles of the Christian Religion as they are taught here in this Christian Church, according to the Word of God? Said Classis requested Synod to declare that these Articles meant only the Apostles' Creed; or modify the language to make it mean only this; or make the use of the question optional!

3. The Second Question in the Form of Infant Baptism involving the same points.

The whole subject was very ably discussed in the report of Synod's Committee; the importance of private instruction, before baptism, is referred to, to remove difficulties, and that "tender consciences" need enlightenment from the Word of God as to their "moral inability." The Seventh Lord's Day of the Catechism, Question 22, explains that it is the Apostles' Creed which it is necessary for a Christian to believe. The report further says that it would be injurious for the Synod to adopt the suggestions of said Classis; and the Classis had permission to withdraw their Memorial, 1881, 649, 730.

But a similar Memorial came from the Classis of Po'keepsie in 1882. The Particular Synod of Albany and the Classis of Greene also sent Memorials on the use of the word "Hell" in the Apostles' Creed, suggesting that Hades be substituted. All referred to Committee on Overtures, 1882, 31. Majority and minority reports came from the Committee, '82, 111-113, on the use of the word "Hell," and the minority report was adopted, allowing the alternative use of "Hades," by a vote of 97 to 27. (See 1856, 92-95.) Majority and minority reports were also presented in reference to the expressions in the Baptismal Forms; also a resolution from a single member of the Committee; suggesting the reference of the whole subject to a Special Committee; this resolution was adopted; '82, 113, 158.

This Special Committee reviewed the whole subject, sustaining the Memorial of the Classis of Po'keepsie and proposing, in conclusion, an alternative question, in the Form of Adult Baptism, as follows: "Is this your faith, and are these your engagements, as far as you understand them in accordance with the Word of God; and do you express your earnest and sincere desire to be further instructed therein?" A vote on this report was postponed, until the report of the Committee on Overtures should be presented. 1883, 295-9.

For another communication had come to the Synod, 1883, 219, from the Church of Plainfield, thro' the Classis of Newark, on the subject of the Forms for receiving church-members, which was referred to the Committee on Overtures. The report of this Committee, (of which Dr. Drury was chairman), referred to the Memorial

from Plainfield, which declared that a fuller doctrinal statement was required from adults who had not been baptized in infancy, than from those baptized and brought up in the doctrines of the Church. The Committee suggested that "incapable of any good" meant "incapable of any saving good." So also the meaning of "good," as used in this Form, is defined in the Catechism under "good works," (Question 91), as "only those which proceed from a true faith, and are performed according to the Law of God, and to his glory." So also the "Articles of the Christian Religion, as they are taught here in this Christian Church," are defined by the Catechism, (Question 22,) as relating to the Apostles' Creed. The same fact also appears in the Form of the Lord's Supper.

The report also referred to the fact that adults are not admitted to the church upon their answer to the questions in the Form of Baptism, but upon their prior examination by, and confession before, the Elders. Explanatory foot-notes or references would not be altogether satisfactory. It was, therefore, suggested that the questions in the Form for admission of those baptized in infancy, suggested by the Apostles' Creed, should be allowed as alternative questions; but that also the references to other parts of the Standards be inserted, to explain "good" as incapable of any saving good," that being the Catechism's explanation of "good works," Question 91; and that the "Articles of Faith" be explained as meaning the Apostles' Creed.

This report of Com. on Overtures was adopted in place of that of the Special Committee; 1883, 299, 303.

But in 1884, overtures were received from several Classes about the unconstitutionality of alternative questions for adults, as reported in 1883. Resolutions were, therefore, adopted to submit the references or foot-notes proposed, and the yet unadopted Form of those baptized in infancy to the Classes for their approval; 1884, 419, 501; But the proposal, of Constitutional amendments by foot-notes, was rejected by the Classes; 1885, 702-6. The history of the adoption of the Liturgy in America was now excellently reviewed, as well as the more recent efforts to amend it. None of the newly-proposed Forms had yet been adopted except the Marriage Form, altho' they had been printed as specimens. The report suggested that marginal references to other parts of the Standards might be appended, by resolution, without making them Constitutional amendments; that present foot-notes, so far as they represent better translations might be transferred to the text; and that, without disturbing the old Forms, additional Forms might be added, according to the necessities of the times; that a Committee should be appointed to prepare a Critical Edition of the Constitution, accurate as to translation, arrangement, etc., for publication. This report was adopted, and such Committee was appointed; 1885, 702, 713. That Special Committee reported in 1886, 150-155. They presented, in *the first place*, an accurate historical arrangement of the different parts of the Constitution. These embraced, first, the Standards of Doctrine; *secondly*, the Liturgy, giving first the Obligatory Forms, and then the Optional Forms; and *finally*, the Rules of Church Government.

Reference was then made to the work of the Committees on the Revision of the Liturgy; that it had not touched "Doctrine," but that it had been limited to improving the translations, bracketing certain portions, and proposing some new Offices; that in 1878, 105, upon the Synod's recommendation, the Classes had approved the printing of these new Offices as "specimens." This Com. now proposed that these "specimens" should be recommended to the Classes for Constitutional adoption as Optional Forms. This was accord-

ingly done; 1886, 156, resolution 2. In the publication of a "Critical Edition of the Constitution," the Com. referred to the importance of careful editorial supervision, to distinguish the Constitution proper, from Synodical Forms of Certificates, etc.

In the *second place*, this Com., in accordance with directions of Synod in 1885, 706, attempted to improve the translations of the Questions in the Forms of Baptism; the foot-notes were transferred to the margin or to the text, and references were given to the Standards to explain alleged ambiguous words. Thus—"to be the true and *complete*" (for perfect) "doctrine of salvation," in the 2nd question, under Infant Baptism, and in the Form of the Supper, "judgment was substituted for "damnation"—"eateth and drinketh judgment to himself." All foot-notes were thus abolished. Also the reference to 1 Cor. 7; 14, as explaining "sanctified in Christ," was put on the margin, opposite this expression, in first question under Infant Baptism; and references, to the Catechism and Canons, were put opposite the second question in Form of Adult Baptism, to explain "wholly incapable of any good"; and opposite the fourth question to explain "Articles of the Christian Religion." See under "Constitution, 1886."

The changes, as proposed by this Special Committee on a Critical Edition of the Constitution, were not considered to be amendments to the Constitution, (1885, 706). They were, therefore, adopted simply by resolution. 1886, 151-156. Yet, thro' delay or neglect, no edition of the Liturgy with these changes in it was ever issued.

In 1887, 374, it was found that only 12 Classes out of 34 had approved the new Optional Forms. The Synod now enjoined the Classes to take action. In 1888, 607, "a few additional returns" were received, "but not enough to establish the proposed changes." [The implication is, that out of the six additional Classes needed to adopt the new Forms, only 3 or 4 had voted to adopt.] Carelessly, the number was not given. In 1889, 831, four more Classes reported, three approving, and one disapproving the new Optional Forms. It was probable that enough Classes had now approved these Forms, (18 were required), to make them Constitutionally adopted, but thro' the imperfection in the report of the Committee of 1888, surety was lacking. No declaration as to the result was, therefore, made.

Additional Amendments Suggested.

Form for Ordination of a Missionary. Prayers for Sabbath-schools and Families.

In the meantime, however, in 1888, 688, by resolution, another Committee was appointed "to recommend such additions to the Liturgy of the Reformed Church, as may make it a more available and comprehensive Manual for service and worship, and report at the next General Synod." Such Committee was appointed.

Report, 1889, 858-870. A new Office for the Ordination of a Missionary was proposed; 860-3. Two Forms of Prayer were presented for the opening of the Sunday School; 863-4. Forms of Family Prayer were also prepared sufficient for a week. Also certain rubrics were prepared, explaining the uses of the Liturgy, and suggestions about its publication. These Forms were recommended to the Classes for approval.

In 1890, 17 Classes had approved the Form for the Ordination of a Missionary, and 4 disapproved. Eighteen Classes were necessary to adopt. Twelve Classes approved the new Forms of Prayers, while 9 disapproved. The Classes were exhorted to vote. 1890, 114. In 1891, it was found that 22 Classes had approved the Form for the

Ordination of a Missionary, and 4 had disapproved. Declared adopted. —16 Classes had now voted in favor of the new Forms of Prayer; 10 had disapproved. Not yet adopted.

Nothing further occurs in reference to the vote on these prayers until 1896, when the following is found:—The Classis of New York inquired whether the additions to the Liturgy reported in 1889 had been adopted. The Classis of Westchester having voted affirmatively.

Resolved, That a majority of the Classes having approved of the proposed additions to the Liturgy, reported by the Committee of the General Synod of 1889, this Synod declares the same adopted and authoritative in the terms of their enactment. 1896, 414.

Action on the Liturgy, 1900-1906.

In 1900, the Committee on the State of the Church suggested the following:

Resolved, That a Special Committee be appointed to revise our Forms for Installation and Ordination, or to prepare new Forms as follows:

(1) A distinct Form for the Ordination of a Minister independently of the service of installation.

(2) A distinct Form for the Installation of a Minister already ordained.

(3) A distinct Form of Ordination and Installation at the same time.

(4) A revised Form for the Ordination of a Missionary.

(5) A revised Form for the Ordination of Elders and Deacons, and a distinct Form for the Installation of Elders and Deacons previously ordained.

Resolved, That a Special Committee be charged with the duty of revising the Baptismal Forms; and that this same Committee be instructed to prepare a Form which may be used in the reception of members who come by certificate from other churches. 1900, 830; names of Committees, 845. See Baptismal Forms.

Reports on these New Forms, 1901, 1155-1186. General report on the Installation and Ordination Forms, 1155-1157; proposed new Forms for ordaining ministers, 1158-1165; for installing a minister immediately after his ordination, 1165-1169; for installing ministers at other times, 1169-1176. Sent down to the Classes, 1176.

General report on the Baptismal Forms; 1177-1178; history of these Forms in America, 1179-1180; proposed amended Forms, 1181, 1182. Recommended to the Classes, 1181.

Proposed Form for the Public Reception of Members received by Certificate from Other Churches, and of those Received on Confession of Faith, who have been Baptized in Infancy, 1183-1185. Recommended to the Classes, 1185.

Action of the Classes on all these Forms; 1902, 119-121. Seven Classes approved of all the Forms and amendments; seven other Classes approved of some of them and rejected others, or made their approval conditional upon further revision. Eighteen Classes disapproved or gave only a qualified approval, and suggested further revision. Recapitulation of views; 120.

Action of General Synod:

Resolved, I. That a committee of eight ministers and five laymen be appointed to whom the whole subject under consideration be referred, together with the action of the Classes pertaining thereto, and also the minority report to the last Synod.

Resolved, II. That this Committee be instructed to prepare amended Forms conforming as nearly as may be to the prevailing views of the Classes, and to be submitted to the next General Synod.

Resolved, III. That it is the sense of this Synod that in these Forms simplicity, dignity and brevity should be sought, rather than elaboration of form.

Resolved, IV. That the Committee be instructed to have the results of their work accurately printed, and two copies sent to each church in time for careful consideration before the Spring meeting of the Classes.

Resolved, V. That this Committee consist of the following persons, Revs. M. H. Hutton, J. R. Duryee, J. W. Beardslee, G. H. Dubbink, W. S. Cranmer, E. P. Johnson, F. S. Schenck; Laymen:—D. J. Diekema, David Murray, J. S. Bussing, F. J. Collier, Samuel Rowland with power to fill vacancies. Rev. E. A. Collier and Elder Benson Van Vliet were added to the Committee. 1902, 121.

Report of the Committee appointed in 1902, 121, is found in 1903, 427-464, embracing almost the entire revised Liturgy. General report: 428-434; Forms for Baptism; 434-440; Forms for Public Recognition of Adults as Members of a Church; 440-442; Forms for Administration of the Lord's Supper; 442-449; also 427; Marriage Form, 449-452; Burial Form, 452-3; Forms of Ordination and Installation of Ministers; 453-460; for ordaining and Installing Elders and Deacons. 460-464.—These were recommended to the Classes for adoption; 1903, 427.

Reports of the Classes; 1904, 773-5. Proposed revision rejected by a vote of 18 to 16 Classes. Analysis of the vote. Twenty-five Classes out of 34 desire some revision. A new Committee appointed, of which Rev. E. B. Coe was Chairman. Instructions; 774.

Report of Committee of 1904, 774.—General report; 1905, 177-179. Revised Forms of Baptism; 179-183; Reception into Full Communion of those Baptized in Infancy; 183-185. Public Recognition of Members who have been received into the Church; 186-7. Forms for the Administration of the Lord's Supper: The Present Form; the Abridged Form; 187-194. Forms of Church Discipline, 194-196. Forms for Ordination and Installation of Ministers; 196-202. Form for Ordination of a Missionary; 202-206. The Confirmation of Marriage, 206-208. The Burial of the Dead, 208-216. Recommended to the Classis for approval; 1905, 216.—Approved, 1906, 534-5.

LIVINGSTON, JOHN H., (Rev. Dr.). President of Convention at the adoption of the Articles of Union, 1771, 7; elected Professor of Sacred Theology, 1784, 124-5; his Inaugural Address in Latin on "The Truth of the Christian Religion," 1785, 135; requested to compile a better version of the Psalms, 1787, 167; reports; some hymns to be added, and the Standards and Liturgy to be printed therewith, 1788, 182; the book in press, 1789, 199; its issue, 1790, 212.

Appointed Chairman of Committee to translate the Standards and the Rules of Church Government into English, with additions from the Acts of the American Synod, 1788, 185; partial reports, 1789, 201; 1790, 210, 211; May, 1791, 217-219; Oct., 1791, 226; final report, and adoption of the Constitution, 1792, 235-6; report on the printing of the Constitution, 1793, 245-6.

To take charge of books for the use of students, 1794, 258-9; arrangements made with Collegiate Church respecting division of Dr. Livingston's time, as Professor, and his salary, 1794, 261-2; Synod informs Dr. Livingston that they are unable to raise a Professorial Fund, 1797, 260; made President of General Synod, 1803; made "Permanent Professor," 1804, 339; elected President of Queens College, and Professor of Theology therein, 1809, 382; declines the Presidency, 387; removes to New Brunswick in 1810; see 1812, 416, 429, (old ed. 27, 47;) first official communication from, concerning the New Brunswick Seminary, 1812, 415-418; his salary, 417.

The Psalm and Hymn Book of 1790, referred to him for revision, 1812, 424, (40,); prepared a "Funeral Service," 419, 420, (33,); reports on the Revised Hymn Book, 1813, 15-18; makes certain observations on the inadequacy of the Professorial Fund, 1814, 45; arrearages of his salary to be paid out of the Principal, 46; his portrait, painted by Mr. Ames of Albany, presented to the Board of Superintendents, to be preserved in the Theological Hall, 1815, 53; [now in Kirkpatrick Chapel]; presents his book to Synod on A Dissertation on the Marriage of a Man with his Sister-in-law, 1816, 43; his faithfulness and diligence commended, 1818, 13; 1819, 11; 1824, 8; is requested to publish his Lectures on Theology, 1819, 10; his death on Jan. 20, 1825, Jan., [Feb.], 1825, 5; a monument to be prepared, 6; his epitaph, 1825, 43, 44; cost of tombstones [for Profs. Livingston and Woodhull] \$331.82; 1826, 30, 63; Rev. Alexander Gunn requested to write a Memoir of, 1828, 137; his compensation, to be 75 per cent. of the profits, 1829, 153-5; the Board of Direction ordered to pay \$600 to Dr. Gunn's widow, 1831, 241, 261; 286; delay in payment, 1831, 317-319; the Board directed to advance the \$600, 372-3.

Col. Henry A. Livingston puts the Lectures of his father at the disposal of the Synod, 1831, 389; committee reported that they were not in condition for publication, without revision; Rev. Dr. Wm. C. Brownlee requested to revise them, 1832, 23-25; Dr. Brownlee declined, Oct., 1832, 100; ordered to be bound, and deposited in the Library, Oct., 1832, 142; 1833, 163-4. See Neal, Rev. Ava.

Balance of edition of Dr. Livingston's Memoir given to S. S. Board, for the use of the Schools, 1844, 297, 369. Second edition published, 1856.

Rev. Dr. F. M. Kip, in the name of his late father, Isaac L. Kip, presented to the Seminary a beautiful portrait of Dr. Livingston. Accepted with thanks, 1860, 485, 559.

LIVINGSTON, MARY T. Bequeaths \$100 to the Permanent Fund, 1840, 336.

LIVINGSTON SCHOLARSHIP. Certain funds to be appropriated for founding such a Scholarship, 1832, 70; not done; no such funds on hand, 1835, 424, 453.

LOANS. Board of Corporation formerly limited to making loans for more than a year; now extended to five years. 1882, 59.

LONDON MISSIONARY SOCIETY. Offers £200 for the expense of the return of Rev. J. W. Scudder to India; and £200 more for his support in the field. 1862, 196.

LONG ISLAND, CLASSIS OF. Organized, 1813, by a division of the Classis of New York; 1812, 421; consisting then of the following churches: Bushwick, Flatbush, Flatlands, Gravesend, Jamaica, Newtown, New Utrecht, Oyster Bay, Staten Island, Success. [It will be observed that Brooklyn was left in Classis of New York, 1814, 25, 26.]

LORD'S DAY. See Sabbath; Prayers in Liturgy for the Lord's Day.

LORDSHIP OF CHRIST. Belg. Conf., Arts, 26, 37; Heid. Cat., Quests. 34, 46, 47-52.

LORD'S PRAYER. Heid. Cat., Quests. 119-129.

LORD'S SUPPER. Doctrine of: Belg. Conf., Arts. 33, 35; Heid. Cat., Quests. 65-68, 75-82; Form for the Administration of, in Liturgy. [At the end of the Compendium, the following is found:

When those who are inclined to become members in full communion of the church, and to approach the Holy Supper of the Lord, thoroughly know and confess these fundamental truths, they are then

to be asked whether they have any doubt in any point concerning the doctrine; to the end they may be satisfied; and in case any of them should answer in the affirmative, endeavours must be used to convince them from the scriptures; and if satisfied, they must be asked whether they have experienced the power of the truth in their hearts, and are willing and desirous to be saved by Jesus Christ from their sins; and whether they propose, by the grace of God, to persevere in this doctrine, to forsake the world, and to lead a new Christian life.

Lastly, they are to be asked, whether they will submit themselves to the Christian discipline.

Which being done, they are to be exhorted to peace, love and concord with all men, and to reconciliation, if there is any variance subsisting between them and their neighbours.

The clause "whether they have experienced the power of the truth in their hearts," was not in the older editions; is not in the Constitutions of 1793 and 1815; it first appears in the Hymn Book issued by Dr. Livingston in 1814; and has been incorporated in all editions of the Constitution, (except 1815,) and of the Hymns Books, since. E. T. C.]

Constitutional Rules of: [Rules of 1619, Arts. 23, 59, 61-63, 76-78, 82; of 1792, Arts. 27, 32, 33, 61-63; of 1833, Arts. 30, 50, 53-57, 72, 87, 88, 114-116;] of 1874, now in force; Arts. 28, 43, 46-50, 64, 77, 78, 106-108.

Members of other churches, and of other Denominations ought, in general, to have certificates, before being admitted to communion, 1775, 62, 63; inter-communion of members of Churches in Correspondence, allowed, 1800, 283, 297; the Lord's Supper to be celebrated on the second day of General Synod's session, 1800, 310; Classes to see to it that the Lord's Supper is administered in vacant churches at least once a year, 1817, 37; the cases of habitual neglecters of the Supper, being members, referred to Synod; Synod refused to act on abstract cases, 1824, 44, 46; duty of humiliation and prayer, before the Lord's Supper, for the revival of religion, 1826, 36; the Synod to celebrate the Supper on the Sabbath during its session; . . . resolution revoked; to be celebrated on the afternoon of the second day, 1853, 320; recommended to the Particular Synods to celebrate the Lord's Supper, 1854, 420; arrangements for celebrating the Supper referred to a Committee, 1855, 537; see "Form for Administration of," under date, with attempts at revision; arrangements for; to be referred hereafter to the Committee on Devotional Exercises, 1856, 55; for efforts to revise or abridge the Form, see Liturgy.

LOST MINUTES. 1815, 73. See Minutes of General Synod.

LOTT, JOHN A., (Hon.). Gives \$1,000 to Hope College, 1879, 336. Held by the Council.

LOTT, PETER. Gives \$3,000 to establish the "Sarah Suydam Lott Scholarship," 1896, 288, 318; his Estate gives \$2,850 to the Educational Fund, 1903, 274.

LOTT, SARAH SUYDAM, SCHOLARSHIP, \$3,000. 1896, 288. See above.

LOVE. Heid. Cat., Quests. 4, 86-129.

LOVE OF GOD. Belg. Conf., Arts. 16-23; Heid. Cat., Quests. 1, 12-85; CANONS, i., 2, 3.

LOVE TO GOD, Heid. Cat., Quests. 4, 86-104.

LOVE TO MAN, Heid. Cat., Quests. 4, 105-129.

LOYALTY TO THE UNITED STATES. See National Affairs; Revolution; Rebellion.

LUDLOW, JOHN, (REV. DR.). Elected Professor of Biblical Literature and Ecc. History, 1819, 39; 1820, 15. Resigned, Feb., 1823, 5-8; Synod refused to accept his resignation; subscriptions to endowment promised on condition of his remaining; resigns positively, 1823, 14-16; resignation finally accepted, 1823, 54-56.

Elected again Prof. of Ecc. Hist. and Ch. Government. Declines, Sept., 1825, 27. (

President of General Synod, 1826.

Elected by Bd. of Direction and General Synod as agent to visit Holland, to raise funds for Endowment of Seminary, with special offers of introduction, etc., by the Dutch Minister Plenipotentiary, (Chevalier C. D. E. J. Bangeman Huyghens;) but declined. 1827, 19, 38.

Elected Prof. of Biblical Literature; declined; Nov., 1831, 8; 1832, 64.

Elected President of Rutgers College, by the Trustees, and by General Synod; declined; 1839, 313-317; 331.

Elected Prof. of Didactic Theology; declined; Sept., 1841, 26.

Elected Prof. of Ecc. Hist. and Ch. Gov., 1852, 272-5; accepted.

Died, 1857, 131-2; 257; 1858, 273.

[Was Provost of University of Pennsylvania, 1834-52.]

Portrait presented, 1863, 247, 250.

LUTHERAN CHURCH. Its minister, one of the Trustees of Kings College, N. Y. C. 1755, 96.

LUTHERANS. See Evangelical Lutheran Church.

LYING. Heid. Cat., Quest. 112; deserves suspension, Constitution of 1874, Art. 91.

LYNCH LAW. *Resolved*. That the General Synod deploras and deprecates the prevalence of "Lynch law" in many parts of our country, and requests our several Classes and Churches to unite with the moral and religious press of the country, to create a controlling public opinion against it, and to influence our legislatures and our courts of justice to so reform our laws and modes of criminal procedure, that justice shall not miscarry, and that the common pretext for these summary and lawless proceedings may be removed. 1894, 129-130.

MABON, JOHN S. (REV.). Appointed by Bd. of Superintendents to teach the Hebrew and Greek, 1819, 9, 11, 12; his death, 1849, 462.

MABON, WM. V. V., (REV. DR.). Elected Prof. of Did. and Pol. Theology, Oct., 1881, 9, 10, 12; died Nov. 3, 1892; 1893, 748, 750, 755; 1894, 17.

M'CLELLAND, ALEX. (REV. DR.). Prof. in Dickinson College, Carlisle, Pa., chosen Prof. of Languages in Rutgers College, in place of Dr. Nelson, 1830, 281; instructs Junior Class in Hebrew, in Seminary, 1832, 22; elected Prof. of Biblical Literature, 1832, 64-66, 95; his induction into office, '33, 162; appointed Prof. of Oriental Literature in Rutgers College, 212; his sermon on Spiritual Regeneration brought to attention of Synod, 1834, 283; report on, 285; action of Synod, disapproving of the Sermon, but accepting of his declaration of full belief in the Standards, 301-319, 333; claims to be free from teaching in the College, by act of his appointment, '38, 173-4; new Plan for certain duties in the College, '39, 278, 308, 312, 315; refuses to give instruction in College on Evidences of Christianity, '44, 294; exhorted to do it, '44, 246; action of Synod, 371; asks for prepayment of salary to go to Europe, 1851, 132; his resignation, 188; notice of his death, 1865, 579.

McDOUGALL, JOHN R. (REV.) Delegate from the Evangelization Committee of the Free Church of Italy. 1874, 45.

McDOWALL, ROBT. (Rev.) His missionary labors in Canada, 1800, 307. (old ed. 21.); conference with him, 1806, 349, (12.); letter on Canada missions, 351-3. (15-18.); donation from Synod of \$60, 356-7. (23.); later missionaries to consult with him, 1809, 386. (21.); a copy of Scott's Commentary to be presented to him, 1816, 36; 1817, 13, 36; recommends Abner Wright for a dispensation; case referred to the Classis of Albany, 24, 30; other theological books sent him, to amount of \$30.37½, the value of Scott's Bible, 818, 8.

McKINLEY, WILLIAM, (President). Receives Committee of Alliance, Dec. 29, 1898, on the subject of International Arbitration, proposed by the Czar of Russia, and on Disarmament; his sympathy on the subject, 1899, 471; Synod appeals to him, as Head of the Army, to suspend the sale of intoxicating liquor, as a beverage, and in the territories under military occupation, 1899, 503.

McMURRAY, WM. (Rev. Dr.) President of Gen. Synod, 1818; member of Bd. of Direction, 1826-33; delegate to Presbyterian Assembly, 1828, 109; 1833, 182, 267; delegate to Ger. Church, 1834, 268.

MAGAZINE OF THE REFORMED DUTCH CHURCH. Edited by Rev. Dr. Wm. C. Brownlee, 1826-1830. A monthly. 4 Volumes. The predecessor of the Christian Intelligencer. The issuing of a Periodical Magazine was recommended to the Board of Missions by the following:

Resolved, That this Synod recommend to the Boards of Managers of the Missionary Society of the R. D. C. the issuing of a periodical publication, as a necessary vehicle, to spread abroad in all the borders of the Church such general and particular information as is necessary; and that the Synod recommend the same to the patronage of the Church; and the Synod warmly recommend to all their churches the favorable reception of any agent or agents sent among them by the Missionary Society, in the furtherance of their laudable efforts for the good of the Church, Sept., 1825, 31, 32.

The Board of Managers of the Missionary Society accordingly issued a Circular of two pages. They spoke of the importance of diffusing religious information, and invigorating missionary efforts. They proposed, at first, to call it "The Missionary Herald of the R. D. Church," but the name was changed to the above. It was to be a monthly, of 32 pages, containing a history of R. D. C., proceedings of Synod and Classes and of the Missionary Society, religious intelligence, biography, editorials, obituaries, sermons, etc., etc., \$1.50 per annum, payable on the issue of the sixth number, to the Missionary Society, for its benefit, etc. *Second Appendix to Sept.*, 1825. Commended, 1826, 36. Exceptional matter, as alleged, having appeared, a Committee to report thereon; the matter referred to animadversions upon debates and proceedings of Synod, reflecting on certain members, upon which Synod expressed its unqualified disapprobation, 1828, 135-6.

MAGISTRATES. Believers must unite with the True Church, notwithstanding Magistrates oppose; Belg. Conf., Art. 28; object of Magistrates; Belg. Conf., Art. 36; Heid. Cat., Quests. 38, 101, 105. All reference to Magistrates is omitted in the Church Constitutions (Rules of Government, of 1833 and 1874; but in the Constitution of 1619, in Holland, their duties are referred to. See 1619 Arts. 28, 66; also, in American Constitution of 1792, the matter is touched upon, that the Church should request the Civil Rulers to appoint days of fasting, and prayer; also thanksgiving days, Art. 66. In a note to Art. 35, it is said that in America, the approbation of Magistrates, to ministerial calls, is no longer necessary, 1792, Art. 35, and at the close of the Preface to the Constitution of 1792, it is said, that in the translation of the Articles of Church Government of 1619, all allusions found therein to "Magistrates" is omitted. In 1791, Synod decides

what the Constitution of the Church in America should consist of, namely, "Doctrine, Liturgy and Government," omitting all reference to State-Churches, and position of Magistrates therein. May, 1791, 218.

MAGNIFICAT, THE. See 1619, Art. 69; Hymnology.

MAIL ON THE SABBATH. The Church requested to unite with other Denominations, in petitioning Congress to prevent the transportation and opening of the mail, on the Sabbath; Form of Petition, 1815, 53, 54; the pleasure of Synod referred to, in that the Postmaster General, [Wanamaker] is seeking to lessen the handling and distribution of mail on the Sabbath, 1899, 871, 7. See Sabbath.

MAINTENANCE OF THE MINISTRY. Heid. Cat., Quest. 103. See an able Report of the Com. of Classis of Albany, on "Ministerial Support," by Rev. Dr. John A. Lansing; 1854, pp. 41. See Ministry.

MAJORITIES. Professors chosen by a majority vote; Rules of 1792, Art. 21; of 1833, Art. 25; of 1874, by a vote of three-fourths of the members present, Art. 22.—A majority of the Consistory, regularly convened is a quorum; Rules of 1833, Art. 52; of 1874, Art. 45. See legal article in *Christian Intelligencer* on "Rights of Majorities," on March 24, 1881, by Benj. V. Abbott.

MAN. Belg. Conf., Arts. 14, 17; Heid. Cat., Quest. 6; Canons, iii., 1.

MANDEVILLE, GILES H. (Rev. Dr.). Member of the Bd. of Education, 1862-85; Corresponding Sec. of, 1884-1900; treasurer of, 1898-1902; resigns; 1900, 727-8, 734, 737-8; died Nov. 8, 1904.

MANHOOD OF CHRIST. Belg. Conf., Arts. 18, 19; Heid. Cat., Quest. 35.

MANN, ALEX. M. (Rev. Dr.). President of Gen. Synod, 1851.

MANUAL LABOR INSTITUTION. Synod endorsed a plan for such an Institution, in the bounds of Particular Synod of Albany, by which young men could contribute to their own support while securing an education; exhorted the churches to aid; a convention to be held at Kingston, in Sept., to devise a plan, etc., 1835, 398-9, 400, 415; to be located at New Paltz, N. Y.; endorsed as a Preparatory School, 1836, 503.

MANUAL OF BOARD OF EDUCATION. See Education, Board of.

MANUAL OF BOARD OF FOREIGN MISSIONS. See Foreign Missions, Board of.

MANUAL OF CHRISTIAN TRUTH. 1889, 799.

MANUAL OF INSTRUCTION ADAPTED TO YOUNG CHILDREN. 1887, 321; 1889, 802-7.

MANUAL OF THE REFORMED CHURCH IN AMERICA. Editions of 1859, '69 '79, 1902, presented to Gen. Synod; accepted and commended, with thanks, 1869, 663; 1879, 421; 1903, 379. See Centennial of New Brunswick Seminary, 479, 480.

MANUAL OF THE R. P. D. CHURCH, 1859. First edition of the above.

MARK'S MEDULLA. Adopted as a Text Book in Theology, Sept., 1825, 18, 26; continued as a Text-Book, 1833, 163, 219, 220; 1841, 522-3; Sept., 1841, 16; recommended for reference, 1888, 544.

MAROT, CLEMENT. Translated the Psalms into French verse, for congregational singing. See Baird's Eutaxia, 28; Beza, Theodore. 1792, Art. 65.

MARRIAGE OF MARTIMONY. For Church Law in Holland, see Constit. of 1619, Art. 70. In first American Constitution, ministers

Emeriti, not allowed to celebrate marriage without permission of Classis, 1792, Art. 17; a record must be kept of every marriage, 1792, Art. 33; 1833, Art. 55; 1874, Art. 48.

A Form of Marriage provided in Liturgy of 1792; see Edition of Constitution, 1793, pp. 190-8; for later Forms, see Liturgy; but these not obligatory. A Form of Marriage Certificate provided by Synod, 1834, 289, 291.

There was much Synodical legislation about a man marrying his deceased wife's sister, all of which was finally repealed in 1843. This is treated under "Incest." Marriages on the Sabbath, objected to, because of the hilarity developed therewith, 1781, 92. The marriage of students was discussed, 1902, 56, 69, 70, but the resolutions proposed, not passed; such marriages were finally forbidden without first obtaining formal consent of the Faculty; without such consent, it might be cause for suspension, at the discretion of the Faculty, 1903, 330; all ministers are enjoined not to marry any divorced persons, except the innocent party, when the divorce has been secured on Scriptural grounds; nor then, until after a year from the date of the divorce, 1905, 218, 219. See Divorce. Form of Marriage, finally adopted, 1905, 206.

MARY TABER SCHELL HOSPITAL. See Schell.

MASON, A. DEWITT, (Rev. Dr.), Editor of *Missionary Periodicals*, and General Secretary of Young People's Mission Work, 1894 to present time (1906).

MASON, JOHN M. (Rev. Dr. and Prof.). His Professorial Certificates to be honored, 1809, 388-9; 1812, 434; 1814, 45; 1815, 17; dispensations to study elsewhere than in R. D. Seminary, disallowed, 1815, 17, 41; 1816, 12, 31, 32.

MASON MEMORIAL HOSPITAL—at Bahrein, Arabia. \$6,000 given for a Memorial Hospital, in memory of Dr. Theodore L. Mason, and his son, Edward DeWitt Mason, by surviving members of the family. Reported in course of construction, 1902, 97, 101; furnished and occupied in Oct., 1902; \$600 additional given for its equipment, by the original donors. Report of Bd. 1903, xii.

MASON, THEODORE L. (M. D.). For several years Vice-President of Board of Foreign Missions, died; 1882, 137.

MASONRY. See Free Masonry.

MASSACHUSETTS, General Association of, proposes a plan of Correspondence, 1823, 18; committee appointed to report at next Synod, 30; kindly feelings toward; fellowship desirable so far as consists with mutual comfort and edification; their former standards excellent, but subscription to, no longer required; their Church Government not in close harmony with our own; cannot discover that the advantages from such a Correspondence would exceed the inconveniences; Synod declines to appoint a Committee of Conference, 1824, 27, 28. See Congregationalists.

MASS, THE. Belg. Conf., Art. 35; Heid. Cat., Quest. 80.

MATHEMATICS. Prof. of, to be appointed by the Trustees, in Plan to revise Queens College, Sept., 1825, 20.

MATHER, S. TALMAGE. Scholarship of \$2,000 for Arcot Mission. Held by General Synod, 1895, 51; 1896, 351.

MATHEWS, GEO. D., (Rev. Dr.). General Sec. of the Alliance of Ref. Chs., (from London, England,) bringing also the salutations of the Refd. Chs. of South Africa, addressed the Synod, 1895, 139; having recently returned from Poland and Russia, again addressed the Synod, speaking of the progress of the Stundist movement in those countries, and of the importance of America and England sending missionaries thither to help those brave reformers, 1902, 127.

MATHEWS, JAS. M. (Rev. Dr.). Assistant Prof. of Bib. Lit. in Mr. Mason's Associate Reformed Seminary, New York City, 1809-18, at which a number of R. D. ministers studied; Chancellor of N. Y. University, 1831-9.

MATRICULATION BOOK. First suggested, in the Centennial Volume of the New Brunswick Seminary, by the editors, page 480; Faculty directed to have such a Book prepared, and begin the Seminary's second century by signatures therein, 1885, 735; duty performed, '86, 16; incorporated in Plan of Seminary, '88, 540.

MATRIMONY. See Marriage.

MEANS OF GRACE. Heid. Cat., Quest. 103. Expression used in Form of Call, Constitutions of 1792, 36; of 1833, 60; of 1874, Art. 53.

MEDIATION OF SAINTS AND ANGELS. Belg. Conf., Art. 26; Heid. Cat., Quests. 14, 30; Sacramental Form.

MEDIATOR, THE. Belg. Conf., Art. 26; Heid. Cat., Quests. 15-19, 34, 46; Canons, i. 7; v. 7.

MEDICAL MISSIONARIES. Most of the missionaries have also taken a course in medicine; hospitals generally erected; Lord Napier's commendations of, 1870, 119, 120; physicians, male and female, of ten, sent by the Board; see lists of names; in view of the increasing demand for physicians, the Bd. of Education authorized to modify its rules, so as to help medical students, having the approbation of the Bd. of Foreign Missions; 1896, 365, 370, 375; ordination of Dr. Otte, 348; and of Dr. Silas D. Scudder in 1862.

MEDITATION ON THE WORD. Enjoined on Elders in the Form of their ordination.

MEENK, ALIDA. Bestows \$9,178.68 to the Council of Hope College, in trust for the Board of Benevolence, 1902, 76.

MEENK, HIRAM J. Legacy of \$384, for Bd. of Education. See 1905, 40.

MEENK, J. A. (Mrs.). Gifts for students in Hope College.

MEIJI GAKUIN; A Christian College in North Japan, founded, 1886. See Manual of 1902, 270; needs an endowment of \$100,000; Report of Bd. For. Miss. 1903, 6; 1902, 96; 1904, 711; report of Bd. 1905, 57; 1906, 61-63.

MEINEMA, BENJ. (Rev.). President of the Cœtus, 1750.

MEMBERSHIP OF THE CHURCH. *Doctrinal*: Comes by baptism and includes infants; Belg. Conf., Art. 34; Heid. Cat., Quest. 74; includes all believers, Belg. Conf., Art. 28, who are to be recognized by their faith and works; Belg. Conf., Art. 29; Heid. Cat., Quests. 54, 55, 85.

Rules of Government: All baptized persons are members; Rules of 1619, Arts. 56-58; of 1792, Arts. 57-60; of 1833, Arts. 86, 93; of 1874, Arts. 76, 84.—See Admission of Members; Dismission of Members.

Privileges and Duties of Members: either directly or indirectly, they elect the officers; Rules of 1619, Arts. 22, 24; of 1792, Art. 26; of 1833, Art. 33; of 1874, Art. 32; choose a minister; Rules of 1619, Art. 4; of 1792, Arts. 34, 35; of 1833, Arts. 58, 59; of 1874, Arts. 51, 52; must support the ministers; Rules of 1619, Arts. 11, 13; of 1792, Arts. 30, 16; of 1833, Arts. 60, 19; of 1874, Arts. 53, 16. See also Forms of Installation and Classical Questions.

Care of Members: Must be watched over by the minister and elders; Rules of 1619, Art. 23; of 1792, Art. 32; of 1833, Arts. 30, 33; of 1874, Arts. 28, 46.

Allusions: 1781, 92; 1790, 211; 1809, 396; 1812, 404, 406, 428; 1889, 833; membership can be dissolved only by death, or dismission, or discipline; 1824, 46; ministers retain their membership in the local church of

which they were members, when they are licensed to preach, 1894, 128; roll of membership to be revised every five years, 1898, 145; separate list to be kept of non-resident members, 1899, 507; pastors of other churches to be notified, when members remove within their bounds, 1900, 829; request for a special statistical column, for non-resident members, not granted, 1900, 176.

MEMORIALS TO GENERAL SYNOD. These were very common in earlier days, but cannot be treated in detail. Some of the References: 1800, 294-5, 298; 1806, 351, 355, 357; 1812, 409; 1813, 12; 1819, 30; 1822, 43; 1839, 206; Nov., 1840, 433; 1841, 450, 522; 1878, 118; 1889, 224-9; 1890, 117.

MEMORIAL WINDOWS IN SAGE LIBRARY; see Alcove Endowments; Sage Library.

MENNONITES. Their baptism valid, 1748, xxvii.

MERCERSBERG THEOLOGY. The delegates to the German Reformed Church appointed in 1851, 146. (Rev. Drs. Halloway and Porter,) reported the resignation of the Professors of the Theological Seminary at Mercersburg, Pa., compelling the Synod thereby either to repudiate or endorse Dr. Nevin's theology. The German Synod, almost unanimously, refused to accept their resignations, thereby endorsing the opinions of the Professors. These were believed to be of a Romanizing tendency. Synod felt unable at once to take any definite action, but resolved henceforth to send only one delegate to the German Synod, 1852-3.

The German Synod felt hurt at this action of the Dutch Synod, and elaborately defended themselves. The case is largely reviewed; the Synod defended the report of their delegates, in 1852, and emphasized the necessity of standing by the faith, and opposing any Romanizing tendencies; entered a protest against the Mercersburg Theology, and suspended correspondence, 1853, 316-319.

[Rev. Dr. Joseph F. Berg, one of the principal opponents of the Mercersburg Theology in the German Church, left that Church in 1852, with his congregation, and joined the Reformed Dutch Church, and published pamphlets on the subject. See his Bibliography in Corwin's Manual, 1902, page 314.] See also "North Carolina Classis," of Ger. Refd. Ch., which sought admission to Refd. D. Ch.—1855, 531. See Correspondence with Refd. Ch. in U. S.

MERCY OF GOD. Belg. Conf., Arts. 14, 20; Heid. Cat., Quest. 11; Canons, ii., 1.

MERCY OF GOD IN CHRIST. Belg. Conf., Arts. 16, 20.

MERITS OF CHRIST. Belg. Conf., Arts. 22-24, 35; Heid. Cat., Quests. 21, 36, 60, 84; Canons, v. 8.

MERRIT, JAS. O. Bequest of \$100 to Thos. DeWitt Professorship, 1881, 651, 676.

MESSLER, ABRAHAM, (Rev. Dr.). President of Gen. Synod, 1847.

METHODIST EPISCOPAL CHURCH. Requests R. C. A. to unite with them and others in forming a National Sabbath Committee, to make a deliverance on the Sabbath Question, in behalf of the Evangelical Church at large. Committee, Rev. Drs. Bishop and Collier, with Elders Perlee and Heath, 1888, 615, 616; co-operates with other Bodies on the subject of Divorce and Remarriage, 1903, 396.

METHODIST PROTESTANTS enter into a Plan of Federation with the Congregationalists and the United Brethren, 1905, 151.

METRICAL VERSION OF THE PSALMS, REVISION OF. See Psalms.

MEYER, HERMANUS, (Rev. Dr.). To join in the Plan of Union, 1771, 15; his relations to church of Kingston, 1772, 25, 33; 1773, 37; Ap., 1775, 57; Oct., 1775, 62; President of the General Meeting, 1779, 72; again, 1782, 96; Deputatus Synodi, 1779, 77; again 1785, 143; in-

structor in Greek and Hebrew, 1784, 125; elected Lector of Theology, 1786, 147; writes a "Treatise on Baptism," May, 1787, 155. Dr. Livingston to take charge of books for students lodged with Dr. Meyer, 1794, 258; (1814, 59).

MICHIGAN. General Synod to hold property in; see Corporation, Bd. of Direction of; Incorporations. 1860, 557; 1863, 253.

MICHIGAN, CLASSIS OF. Organized, 1841, (see 1842, 77), with the following churches: Grand Rapids, Centreville Constantine, Ridgeway, Allegan, Bedford. 1842, 133; 1844, 313, 378; 1845, 500.

MICRON'S CATECHISM. For youth; published in London, in Latin and Dutch, 1551. This, (together with A'Lasco's Catechism, published at Embden, in Latin and Dutch, for youth, 1546,) was introduced into Holland, and used until the Heidelberg was adopted. They were both distinguished for their simple and well-arranged statements of evangelical truth, and were used in the composition of the Heidelberg. *Thos. DeWitt*. See Centennial Discourses, 1876, page 377, 325.

MIDDLE DUTCH CHURCH, NEW YORK CITY. The second edifice, outside the Fort, built in 1729, on Nassau St., (east side), between Cedar and Liberty Sts. See Corwin's Manual, 1902, 996, (6). After 1854, the name attached itself to the Church on corner of Lafayette Place and Fourth St., and is now applied to the church on Second Av., below 7th St. See Collegiate Ch. Year Book, 1883, 70-86; also Ecc. Records of New York, Vol. 3, under date.

MIDWINTER EXAMINATIONS. 1897, 612; made permanent, 1899, 370.

MILLEDOLER MEMORIAL FUND. \$14,212.50, held by the Board of Domestic Missions, for the spread of the Gospel in the Western states and territories; Report of Bd. of Dom. Miss. 1905, 27. See also Graham, Cornelia.

MILLEDOLER, PHILIP, (Rev. Dr.). President of General Synod, 1822; elected Professor of Didactic and Polemic Theology, Feb., 1825, 7, 8; authorized to draw certain moneys to pay for Dr. DeWitt's Library, 1832, 66; memorials and papers relating to his method of teaching, 1841, 450-1; action of Synod thereon, 520-523, 516; final reports, Sept., 1841, 10-25; resignation of Professor Milledoler, 25. See name in Manual.

MILLER, LIVINGSTON KIP; Acting Treasurer of Board of Direction, 1857.

MINISTERIAL SUPPORT. Consistories must provide their ministers with a decent support, Rules of 1619, Art. 11; must free them from worldly cares and avocations, Rules of 1792, 36; of 1833, 60; of 1874, 53; must punctually fulfil the temporal contract, Rules of 1833, 72; of 1874, 64; when old, sick or infirm, must support them. See Ministers Emeriti; Widows' Fund; Disabled Ministers' Fund. Allusions; 1749, xli.; 1852, 275; 1854, 491-4; 1871, 273, etc.

MINISTERS. Doctrine of; Belgic Conf., Arts. 30, 31, 34; Heid. Cat., Quest. 103; Canons, iii. 6; Rules of Church Order, 1619, Arts. 3-17, 84; of 1792, Arts. 1-18; of 1833, Arts. 3-24; of 1874, 3-21, 61.

Other duties of; Rules of 1874, 46, 47, 48, 53, 54, 64, 76, 78, 79. See Form of Ordination; Admission of Ministers; Dismission of Ministers; charges against; Rules of 1874, Arts. 92, 93, 12, 109.

1. *Resolved*, That it be enjoined on ministers to transfer their Classical relation to the Classis within whose bounds they may at any time remove, within one year after the time of such removal. 1831, 363, 364, 366.

It is enjoined upon the several Classes to require of the ministers under their care without charges to render an account annually, at the ordinary session next preceding the meeting of General Synod, of the

manner in which they have been employed the preceding year, in order that their doings may more immediately come under the review of Classis. 1839, 256.

Resolved, That the several Classes be advised to the utmost strictness, in requiring ministers not declared *Emeriti*, or disabled by infirmity, or conscientiously engaged in the education of youth, diligently to exercise their sacred functions, and to command those who, without good reason, have engaged in worldly business, if any such there be, that they return to their duty, under penalty of the discipline enjoined by the Church for such offences. 1846, 68.

Resolved, That the Stated Clerks of the different Classes be enjoined to pay special attention to this matter in their reports, and to append to such reports the names of all ministers within their bounds, not only such as have charges, but also such as have none, and that they append also short but expressive notes to their respective names designating the positions they hold, the occupations they pursue, and the reasons of their being without a pastoral charge. 1866, 83.

Ministers without pastoral charges; 1876, 493; 1900, 828.

9th. *Resolved*, That a Special Committee be appointed to devise some plan of oversight and regulation for bringing vacant churches and unemployed ministers and candidates together. 1900, 830; names of Committee, 845.

(2.) The Classis of Hudson asks General Synod to pass a measure by which ministers who have become mentally incapacitated may be honorably retired from the ministry.

Resolved, That General Synod can afford no relief to the condition complained of by the Classis of Hudson save such as is offered by the provisions of the Constitution. 1902, 116, 117.

Lists of Ministers: 1771, 5-7, 18-20; 1784, 112-114; 1800, 313-316; 1820, 208, 216-224. Ordered that an alphabetical list of all the ministers with their addresses, be annually published in the Minutes; 1862, 208. See new Forms of Ordination and Installation, 1905, 1906.

MINISTRY. Importance of recruits for; 1800, 305; Sept., 1825, 31; 1829, 205; Pastoral letter calling attention to; 1835, 398, 400, 416-420; ministers to preach on, 435; 1836, 497-8, 500-1; report on, 511-515; 1837, 13, 61; 1838, 166, 171; 1839, 266-7; 1840, 356; 1841, 508; premium tract prepared on, 1850, 71; 1851, 183; small number preparing for, 1854, 459; 1855, 583; etc., etc. Overtures on, 1890, 74, 75; report of Committee on, 1891, 302-6; 1901, 1067; 1905, 146-7.

MINORITIES. 1866, 349; 1845, 466, 468; Constitution of 1874, Art. 119. See Protests.

MINORS. Constitution of 1874, Art. 32.

MINUTE BOOKS—of Churches or Assemblies. May be deposited in Synod's Archives.

MINUTES of Ecclesiastical Bodies. Constitutional requirements: Rules of 1619, Arts. 34, 45, 60; of 1792, Art. 33; of 1833, Arts. 40, 55, 56; of 1874, Arts. 39, 48, 49.—Minutes of Consistories: Rules of 1792, Arts. 33, 57; of 1833, Arts. 54, 55, 56; of 1874, Arts. 47, 48, 49. See Register.—Minutes of Classes: Rules of 1792, Arts. 42, 48; of 1833, Arts. 60, 80; of 1874, Arts. 61, 78.—Minutes of Particular Synods; Rules of 1619, Art. 49; of 1792, Art. 50; Minutes of General Synod; Rules of 1792, Art. 55. (The printing of the Minutes not yet anticipated.)

Legislation.

The Quesitor (Treasurer) of Cetus was directed to provide a blank book, in which the Fundamental Articles, the Rules of the Cetus, the subscription of members, and all important acts and letters, shall be recorded; Cetus Mints., 1748, xx.

Nothing is said in the Articles of Union, 1771, about Minutes; but their distribution is thus referred to after the Revolution:

Since many subjects in the proceedings of the General Body, [or Synod], which have relation to the Particular Bodies [or Classes] have not been delivered to them, a Committee was appointed to collect such subjects from the Minutes, and send them. [This was done in MSS. copies.] 1783, 105.—The delegates from the Particular Bodies shall provide themselves with copies of the Minutes of the General Body, for their respective Bodies; and shall be allowed by the Questor, twelve shillings for each copy, 1784, 128.—These transcripts shall be made within three months, and forwarded to the respective Classes; and if the Acts are enlarged, the Synod shall increase the price for copying, 1785, 141.

Translations of Dutch Minutes.

Rev. Dr. G. A. Kuypers was requested to translate the Articles of Union, 1771, and present them to General Synod at their next meeting, 1813, 32. Not yet accomplished, 1814, 40. He reported the work done in 1815, and they were ordered to be printed as an Appendix to Minutes, 1815, 9, 36. Translation found, 1815, 57-72. [Compare another translation, 1771, 5-17.]

In 1817 a Committee was appointed, consisting of Dr. Bradford, Stated Clerk, and others, to have translations of all the Dutch Minutes made, with the request that all the ministers be requested to subscribe for the volume, Oct., 1817, 21. Nothing done, 1818, 39; 1819, 51.

In 1829 a Committee was again appointed, of which Rev. Jacob Schoonmaker was Chairman, to translate the Dutch Minutes of the early Synod, 1771-1793; 1829, 210. This was reported done by Rev. Schoonmaker, and a Committee to which the translation was referred, reported on its excellency, and another Committee was appointed, of which Dr. Brodhead was Chairman, to publish said translations, if they can obtain sufficient subscriptions to defray the cost; and if not, to have them transcribed [into a volume?] for their preservation, 1830, 234-6. [Dr. Thos. DeWitt says, in Ch. Int., May 28, 1857, that the copy was never placed in the hands of the Committee of Publication. He was on said Committee.]

Resolved, That the Board of Publication be authorized to have the Minutes of the Synod, from year 1771 to 1794, translated at the expense of this body, and then to publish them in a convenient form in connection with the Minutes in English, down to the year 1812, when the Synod commenced to hold annual sessions. 1857, 243.

The Synod, at its last stated session, directed the Board to secure the translation of certain Minutes of ancient sessions of this Synod, in the Low Dutch tongue, into the English, with a view to their publication. The Board have secured the accomplishment of this work, and in view of this fact the Committee recommend the passage of the following resolution, viz:

Resolved, That the Treasurer of General Synod be directed to pay to the translator, Rev. William Demarest, his bill for such service, when it shall have been audited by the Board of Publication. 1858, 361.

As it is desirable that the early records of the Dutch Church should be accessible in a language which we can all understand, your committee would offer the following resolution: 1859, 464.

Resolved, That the Board of Publication be authorized to have the Minutes of the Old Cœtus translated from the Dutch, provided that the expense shall not exceed one hundred and fifty dollars; and that when the work is done to the satisfaction of the Board, the Treasurer of the Synod be directed to pay the sum required, to their order.

See Amsterdam Correspondence.

MINUTES OF THE GENERAL SYNOD.

In the New Constitution of the Church, 1792, we find: "The General Synod shall keep a regular and distinct record of all its proceedings." . . . Art. 55.—In the future the Minutes shall be kept in the English language, and the English Minutes shall be the original and authentic copy. 1794, 257. For that year there were appointed both an English and a Dutch clerk.

Lost Minutes.

[The Minutes of Gen. Synod for the year 1797 were for a long time lost. There was, as yet, no Stated Clerk. A committee had been appointed to make some extracts and print them, 1797, 267; (also extracts of the session of 1794); the Minutes of 1797 were not on hand at the opening of next session, 1800, 275, but extracts had been made and printed. These were on hand, and were read, 278, 279. A Committee was appointed to inquire why the Minutes were not on hand, and who was culpable, 278; no report appears, and later, at the same session, the Committee was discharged, 291. In 1804 the two clerks of 1797, (Revs. John Bassett and Jeremiah Romeyn,) were ordered to furnish a copy of said Minutes for transcription in the Minute Book, 1804, 329; they reported that it would be impracticable during that session, 1804, 336. They do not appear to have performed the duty at all, for these Minutes have never yet been transcribed in the Minute Book. In 1815, we read, that in case the Minutes of 1797 can be discovered, [they be transcribed:] but if not, that the printed extracts be transcribed, 1815, 52, 73. In 1817 it is said, that "the manuscript Minutes of 1797 have lately been recovered," Oct., 1817, 21.—They are now in the Archives in the original Journalistic form. They ought to be edited, and 50 or 100 copies printed, to make the Minutes of General Synod complete. E. T. C.]

Printing Extracts.

Committees were appointed from year to year to select and print extracts from the Minutes; in 1800, also to publish a list of all the ministers and congregations; 1800, 299, 301; 1804, 340-1; 1806, 360; 1809, 395.—500 copies were printed.

In 1800, a Stated Clerk was, for the first, appointed, to transcribe and transmit a fair copy of the Minutes to the Classes, and to transcribe them in the Book, 1800, 312.—See Stated Clerk.

Printing the Full Minutes.

The Minutes of General Synod hereafter to be printed, and signed by the Stated Clerk; that copies be sent to each Particular Synod, Classis and Consistory, which copies shall be considered as authentic in all the Judicatures of the Church, 1812, 403, (old ed., 7, 8); that our Minutes be kept during the present session in the way of journal, but in future, according to the list of Lemmata, 1812, 408-9, (16); copies to be furnished to the German Synod, 1813, 31; 1815, 22; 1817, 15; 1818, 40; 1825, 43; Consistories requested to pay 25 cents for each copy, 1815, 55; Particular Synod of Albany request their more speedy publication, 1816, 23; the Classes enjoined to appoint a minister to distribute them, 1816, 25.

Classes to inform Synod the number they require, and to be indebted for the amount thereof; 1816, 38; the numbers required by each Classis, 1817, 41; expenses of printing, and amounts received from the Classes, 1818, 40, 53; Classes requested to pay up arrears, 1818, 62; measures taken to collect arrears, 1819, 78; Board of Corporation to collect arrears, 1820, 49; Classes must be punctual in payments, 1824, 55; arrears, 1826, 55; copies to be sent yearly to the Special Treasurer, and to the Treasurer of Queens College at New Brunswick, N. J.; Oct., 1817, 21; to the Professors in the Seminary; to the President of the Board of Superintendents; to the Treasury Board;

to the Stated Clerks of the Particular Synods; and to the Chairman of every Committee, (being an elder), having certain duties, 1818, 40; 1819, 40; 1825, 43; to the General Assembly of Presbyt. Church, 1823, 32; 1824, 29; to the Professors, for the students, 1825, 43; a set to be furnished to the Board of Superintendents, 1825, 43; surplus copies to be sold at 25 cents each, 1818, 64; 1819, 80.

One hundred copies put at the disposal of Elder Ab. Van Nest, 1827, 80; 12 copies to be sent annually to German Synod, 1828, 111; arrearages of the Classes for; in 1820, \$185; in 1829, \$511.13; 1829, 209; arrearages in 1831, \$480; 1831, 388, 395-6.

Indexing the Minutes.

The Index of all the printed Minutes 1794-1826, prepared by the Stated Clerk, (Rev. Dr. T. M. Strong), ordered printed, 1831, 387. [This Index refers only to the printed Extracts, down to 1809; after that to the pages of the full Minutes for each year. References in this Digest are given, down to 1812, from the edition of 1857, together with the pages of Dr. Strong, when convenient.]

Two hundred and fifty extra copies of the Minutes printed, that a copy may be sent to each donor of the recently subscribed \$41,000 endowment fund, 1835, 423; Classes urged to punctual payments for the Minutes, 1836, 454, 518; 1837, 76; 1838, 192; Consistories urged to appoint Committees to examine the Minutes, and report to them the subjects requiring attention, 1838, 162; the Stated Clerk requested to prepare a Digest of the Minutes, 1841, 535; surplus copies of the Minutes deposited in the Archives, in the Collegiate Church Rooms, 103 Fulton St.; copies can be had at half price, 1845, 487; Committee appointed to prepare a Digest, 1846, 96; report progress, 1847, 200; work completed, 1848, 282; the work itself, 1848, 341-406; all distinctive titles or appendages to the names of members of Synod to be omitted in recording the Minutes; such titles being attached in the list of members, 1849, 407, arrearages of Classes, 1849, 498.

Copies of the Minutes to be sent annually to those who have endowed Scholarships, 1850, 71; the price of the minutes of certain sessions to be left to the discretion of the Stated Clerk, 1850, 107; increasing value of the Minutes; copies to be furnished the Board of Publication, that they may have them bound and offer them for sale; that they reprint numbers out of print, and bind full sets, and have the profit of them, 1855, 614; request that the Minutes may be published also in the Holland language, 1858, 275; inexpedient, 359.

Title Page of the Minutes.

The Title-Page of the Minutes to be altered; the tabular reports of the Classes to be printed in alphabetical order, with the initials of the Particular Synod to which they belong; also that the order of Lemmata be printed, with reference to the page; that lists of the Presidents and Stated Clerks be printed, with an alphabetical list of all the ministers, with their addresses, 1862, 208; that pastors bring matters of interest, in the Minutes, to the attention of their churches, 1862, 214; that arrangements be made, if possible, for the permanent deposit and preservation of the Archives at 103 Fulton St., New York, (Collegiate Church Consistory Room;) that the Stated Clerk be directed to have a copy, (complete, if possible,) bound, for the use of Synod; and an additional copy (set?) bound, to be deposited in the Archives; the Board of Publication has not been able to carry out the direction of Synod of 1855, 614;—1862, 215; correction of the Title-Page, according to the real number of sessions, 1863, 355; (error in action of 1862, 208); two full sets of Minutes from the beginning have been obtained, except that the Minutes of 1823, extra session, are lacking in one of the sets; these ordered to be reprinted, 1863, 355, 367-8.

The Minutes to be published and circulated as soon as practicable, 1866, 83; the Classes requested to provide for the payment of the Minutes at their fall sessions, 1868, 499.

The Stated Clerk need no longer transcribe the Minutes of General Synod in volumes; but a copy of the printed Minutes, signed by the Stated Clerk be considered as an official copy; and that the original Minutes, signed by the officers of the Synod, together with all the original papers adopted by the Synod, be carefully preserved in the Archives, 1879, 421.

A communication from John A. Nexen, of Brooklyn, concerning the numbering on the Title Page of the Minutes of Synod was received, reaffirming the action taken in 1862. Synod reaffirmed the accuracy of the present numbering, 1880, 576, 578-9. Synod also refused to accede to the request that the reports of the Boards should not be bound up with the Minutes, 1880, 576, 578.

Title page hereafter to read—"The . . . Regular Session of the General Synod of the Refd. Ch. in America," 1884, 577.—The Stated Clerk instructed to solicit proposals for printing all the Minutes of the next Synod; that at least five first-class printing houses be asked to bid on the same, and that the contract be given to the lowest bidder, 1888, 689.

Circulation of the Minutes.

The Classes urged to double the circulation of the Minutes, 1888, 689; complaint of the price; 1890, 10; more copies now printed than can be disposed of, 113; committee appointed, relative to the cost of printing the Minutes, etc., 200; Synod refuses to distribute the Minutes gratuitously to Ministers, 1894, 56; Synod emphasizes the importance of typographical accuracy in the printing of the Minutes; the Board of Publication to issue them in connection with the Stated and Permanent Clerks; refuses to endorse another column in Statistical Tables, 1894, 133-4; one of the five sets of Minutes, belonging to Synod, deposited with the Board of Direction for their use, 1894, 228; in order to call attention to important "resolutions, recommendations and instructions," the Stated Clerk was requested to devise some plan, 1897, 683. [Since 1898, these have been placed, in small type, on four pages, immediately preceding the regular Acts, etc. See 1898 and subsequent issues.]

The following preambles and resolutions concerning the official copies of the printed Minutes of the General Synod were adopted:

WHEREAS, The transcription of the Minutes of the General Synod into MSS. volumes was, by resolution of the Synod at its session in 1879, discontinued (see Minutes, p. 42), and Synod further,

Resolved, That a copy of the printed Minutes, signed by the Stated Clerk, be considered as an official copy, and

WHEREAS, It is desirable and important to have more than one official copy, therefore,

Resolved, That hereafter *five* such copies be preserved, signed by the Stated Clerk, or in case of his failure to do so, signed by the Permanent Clerk, and that such copies be considered as official copies, one of which is to be kept by the Board of Direction, and the others preserved in the archives of the Synod. 1897, 776.

Resolved, That in printing the Minutes of the General Synod hereafter, the list of Presidents previous to 1870, be omitted, and a note at the head of the printed list be inserted, stating that the names of all the Presidents from 1794 to 1869, inclusive, will be found in the printed Minutes of 1899, pp. 580, 581. 1900, 917.

Resolved, That the Stated Clerk have authority to bind in the Minutes of the General Synod this year, the Report for 1899-1900, of

"The Mission Field," "The Day Star" and "Department of Young People's Mission Work. 1900, 917.

We would recommend that the Directory include notices of our Theological Seminaries at New Brunswick, N. J., and Holland, Mich., with the addresses of the proper persons to whom remittances may be made for the benefit of these institutions. 1901, 1123.

On account of the increased size of the Minutes, and increased cost; the price to be raised from 65 to 75 cents per copy, 1901, 1123.

Synod refused to order that the reports of the Boards should no longer be bound up with the Minutes; each year's Minutes hereafter to be indexed, and the Minutes of three years to make a volume, instead of four; suggestions that the reports of Committees be printed in brevier type, and the rest in long primer, to reduce bulk and facilitate use; referred to the Stated and Permanent Clerks and Board of Publication; typographical accuracy again referred to, as in 1894; names of Classical Agents to be printed with the Reports of Classes; some copies of the Minutes to be bound in muslin covers at an increased cost of 10 cents, 1902, 118, 119.

Contracts for printing the Minutes obtained at an estimate \$400 less than heretofore; the Board of Publication, with the Stated and Permanent Clerks to have charge of the issue and distribution at 65 cents per copy, 1903, 390; to sell at 75 cents per copy, 1904, 702.

Number of Copies of the Minutes.

No Minutes were printed until 1794, with the organization of the General Synod. Then for the 7 triennial sessions, 1794-1809, only extracts were published, 500 copies of each. The full Minutes began to be printed in 1812, as follows:

1812, 1813, 500 copies each.

1814-1819, 1,000 copies each, except the extra sessions, 800 copies each.

1820, Oct., 1820, 1821-1823, 750 copies each.

1824, 1,000 copies.

1825-1830, 750 copies each.

1831, 1,000 copies; Nov., 1831, 750 copies.

1832, ? Oct., 1832, 1,000 copies.

1833, 800 copies.

1834, 750 copies.

1835, 1,000 copies.

1836, 750 copies.

1837, 700 copies.

1838, 850 copies.

1839, 900 copies. July, 1839, 850 copies.

1840-1851, 1,000 copies each.

1852-1854, 1,100 copies each.

1855 and Oct., 1855, 1,500 copies each.

1856-1862, 1,300 copies each.

1863-1871, 1,400 copies each. Sept., 1871, 1,300 copies.

1872-1877, 1,400 copies each, and

1,400 or 1,500 copies yearly since.

COMPLETE SETS OF MINUTES.

Resolved, That the Stated Clerk have six sets of all the printed Minutes of General Synod, which he can procure, bound; that he draw on the Quistor for the amount; and that three sets be kept in his hands, and three deposited with the Permanent Clerk, for the use of the General Synod, 1817, 43.

He reports that he has been unable to obtain six complete sets. He proposed the printing in a volume of all the [back] Minutes. He thought this would pay for itself and leave a surplus. A Com-

mittee was appointed consisting of Dr. Bradford, S.C., and others, to have translations of the Dutch Minutes made; that all ministers be requested to subscribe for the volume, Oct., 1817, 20, 21. Nothing done, 1818, 39; 1819, 51.

The Stated Clerk was authorized to make up and have bound two sets of the Minutes of General Synod, and forward one copy to the Stated Clerk of the Classes of Amsterdam, and the other to the Stated Clerk of the General Synod of the Church of Holland, 1845, 487-8. [These sets ran only from 1818-1845. I saw them in the Archives of Amsterdam and the Hague in 1897-8. E. T. C.]

The Stated Clerk authorized to have a complete set, if possible, of the Minutes of General Synod bound, for the use of the Synod, and an additional set bound, to deposit in the Archives. 1862, 215.—Two full sets made up from the beginning, except that for one of these sets, there are lacking the Minutes of the extra session of Feb., 1823. Ordered that these be reprinted. 1863, 355. Not yet done; attention called to this deficiency with the hope of supplying it; and when supplied, both sets to have suitably printed on the outside cover—"The Property of the General Synod of the Refd. Prot. Dutch Church in N. A."

The Permanent Clerk begs leave to report that his efforts to secure complete sets of the printed Minutes of the General Synod for preservation in the Archives and the use of the Synod are accomplished. The Synod is now in possession of five complete sets. One is in the custody of the Stated Clerk for use at the meetings of the Synod, and four are in the Archives in the fire-proof vault in the Gardner A. Sage Library Building at New Brunswick. 1889, 921.

Complete Sets of the Minutes of General Synod now known to exist:

In possession of Libraries, etc. 1895.

Board of Direction, 1.	New York Public Library, 1.
Board of Foreign Missions, 1.	Presbyterian Hist. Soc., 1.
Board of Publication, 1.	Princeton Seminary Lib., 1.
Congressional Library, 1.	Rutgers College Lib., 1.
General Synod, 5.	Sage Library, 1.
[1 in possession of Bd. of Direc- tion; 1, with Stated Clerk.]	Stated Clerk of Gen. Synod, 1.
Holland Society, 1.	South Classis of Long Island, 1.
Hope College, 1.	Union Theological Seminary, 1.
	Western Theological Seminary, 1.

In Private Hands. 1895.

Chambers, Rev. Dr. T. W., 1.	Lott, Rev. John S., 1.
Beardslee, Rev. Dr. J. W., 1.	Phelps, Rev. Dr. Philip, 1.
Burhans, Mrs. Chs. (Kingston), 1.	Searle, Rev. Dr. J. P., 1.
(Dr. J. C. F. Hoe's set.)	Strong, Rev. Dr. T. C., 1.
Chapin, Louis, Rochester, N. Y., 1.	Taylor, Rev. Dr. W. R., 1.
Cole, Rev. Dr. David, 1.	(Rev. B. C. Taylor's set. Rochester, N. Y.)
Corwin, Rev. Dr. E. T., 1.	Ten Eyck, Rev. Dr. W. H., 1.
Crispell, Rev. Dr. C. E., 1.	Terry, Rev. Dr. Roderick, 1.
Demarest, Rev. Dr. A. H., 1.	Thompson, Rev. E. W., 1.
Demarest, Rev. Dr. D. D., 1.	(Rev. Dr. J. B. Thompson's set.)
Demarest, Rev. Dr. W. H. S., 1.	Van Cleef, Rev. Dr. P. D., 1.
DeWitt, Rev. Dr. John, 1.	Van Gieson, Rev. Dr. A. P., 1.
Drury, Rev. Dr. John B., 1.	Vroom, G. D. W. (Trenton), 1.
Ferris, Rev. Dr. J. M., 1.	Welles, Rev. Dr. T. W., 1.
Gardner, Rev. John S., 1.	Wyckoff, Wm. F. (Brooklyn), 1.
Holmes, Rev. Dr. J. McC., 1.	

MISERY OF MAN. Belg. Conf., Arts. 14, 17; Heid. Cat., Quests. 1, 2, 3-11; Canons, i. 7; iii. 5.

MISSIONARIES. For names of early Domestic Missionaries, see Corwin's Manual, 1902, pages 215-219; for Foreign Missionaries, see under

the respective heads of Amoy, Arabia, Arcot, Japan. The names of those in Borneo, tho' prepared, failed to be printed under that head. See these names in Manual of 1902, 244-5. See also various brief histories published by the Foreign Mission Board, respecting each of the Missions, and the Manual of 1902, pp. 230-280—Missionaries may be ordained without a call to a special field. Constit. 1874, Art. 15. Relation of Missionaries to the Home Churches, 1886, 98.

MISSIONARY AGENTS. See Agents, Missionary. 1885, 755.

MISSIONARY AND CONTINGENT FUND. Collections to be taken up, and equally divided, 1818, 47, 61, (53.); 1819, 72; 1820, 41, 44, 49, 50; 1821, 13, 35, (\$901), 39, 40, 57; 1822, 26, 39, (\$566), 40; 1823, 26, (\$86); 1824, 21, 24, (\$100), 25; after this the above name disappears. [This Fund, with this double name, was probably established to pay off certain sums, borrowed for general purposes, from the Missionary Fund. 1821, 13, 15.]

MISSIONARY COLLECTIONS. In the third decade of the 19th century, these were chiefly for Domestic Missionary operations on the frontier. They ran as follows: \$264, 1819, 44; (1820-2 not reported in Minutes); \$1,943, 1823, 59; \$2,888, 1824, 59; \$2,856, 1825, 41; \$3,167, 1826, 59; in 1827, 74-77, amount not reported; more than \$5,000 (brief review) 1828, 134; \$4,470, 1829, 205; amount not reported, 1830, 293-300; \$5,783, 1831, 379; see Table of Subscriptions, by Classes, to Missions, Education, and the Theological Seminary; the Particular Synod of New York subscribed \$5,911; and the Partic. Synod of Albany \$9,740 to these objects; total of benevolence for these objects, in 1831, \$15,651.—1831, 376.—\$4,849 for missions, 1832, 87. The Boards of Foreign and Domestic Missions were now more distinctively organized; which see.

MISSIONARY CONFERENCES OR CONVENTIONS. A Missionary Convention to be held in the New Brunswick Seminary in Oct., 1880, to which all Evangelical Theological Seminaries are invited to send delegates, 1880, 555.

2. *Resolved*, That an Annual Missionary Conference be held in the early part of each Autumn, for the purpose of diffusing information, and creating a deeper and more general interest in all the missionary operations of our Board, and that the Executive Committee of the Board be instructed to make such arrangements as they shall deem proper for carrying this project into effect. Also, that full reports of such Conference be printed and circulated among the Churches of the Denomination. 1880, 570.

Such Conferences have been held in different parts of the Church yearly since this time. *E.g.* See 1893, 800; 1895, 117; 1901, 1100-1. See also Ecumenical Council.

MISSIONARY EVANGELISTS. See Evangelists. Special Form for ordaining; 1889, 860; adopted, 1891, 336.

MISSIONARY HERALD. Organ of the American Board.

MISSIONARY LEAGUE—of Christian Endeavor Societies. Organized, 1893, now called Young People's Missionary League; which see.

MISSIONARY LECTURESHIPS. See Graves Lectures.

MISSIONARY LESSON LEAFLET. Latest reference, 1905, 119.

MISSIONARY PASTORS. Term objected to, and changed; 1887, 347; 1898, 130, 134.

MISSIONARY PERIODICALS, PUBLICATIONS, OR LITERATURE. General sketch of; see Corwin's Manual, 1902, 228. See also Christian's Magazine; Missionary Herald, which contains many letters of our Missionaries, 1819-1857; the Christian Intelligencer also formerly printed much Missionary Literature; the Journal of Missions and the Day Spring occupied this field about 1852; then came "The Sower and Gospel Field"; "The

Sower and Mission Monthly," about 1855-88. This was followed by "The Mission Field." The Woman's Board publish a bi-monthly Magazine, called "The Mission Gleaner," devoted especially to the work of that Board in the foreign field. "The Day Star" was begun for Sunday-schools in 1896. Other minor publications have also been issued. These have all been commended yearly by the Synod, and their larger circulation urged upon the churches. See 1905, 116-119. See under respective names.

MISSIONARY RECORDER, THE. One of the missionary periodicals of the Church, finally discontinued, 1865, 644-5. See '62, 195; '63, 344-6; '64, 488.

MISSIONARY SERMONS. Began to be preached before Synod, 1818; preacher appointed year before; first one by Rev. John F. Schermerhorn, from Mat. 6: 10. Thy Kingdom come. 1818, 36. Names regularly given in Lenma 18, report on Missions for many years.

MISSIONARY SOCIETY OF THE REFORMED DUTCH CHURCH. Its formation announced, 1822, 19; for its history, see Art. 18, in the Minutes of Synod, 1822-1831; auxiliaries were formed in many of the churches; annual collections were taken up; Synod requested the Society to issue a Missionary Periodical, (see Magazine of R. D. C.); and the propriety of labor among the Indians was already under consideration. See Domestic Missions; also Corwin's Manual, 1902, pp. 218-219.

MISSIONARY SUPERINTENDENTS. See Corwin's Manual, 1902, 223. Such Superintendents first ordered, 1887, 347; to be confirmed by Synod, '88, 597; requests for, '89, 812; plan for their appointment, '89, 817-819, 821; more definite plan; Superintendent for each Particular Synod; his duties; his salary; 1890, 94-96; Rev. R. H. Joldersma, Superintendent of Western Missions, 1889-95; Rev. J. H. Enders, in Synod of Albany, 1890-99; see 1895, 114, 116; each Classis has also its own Missionary Agent, chosen from among its pastors.

MISSION BANDS. Alluded to, 1895, 120.

MISSION FIELDS. When impracticable for a Classis on Mission Fields to comply with all the requirements of the Constitution, the Synod may grant a Dispensation, as the necessities of the case require. Constit. of 1874, Art. 74.

MISSION FIELD, THE. A Missionary Periodical begun in 1887, and annually commended by the General Synod to the churches, in the reports on Domestic and Foreign Missions. 1888, 601-2; '89, 822; '90, 97; '92, 545, 558; etc.

MISSION GLEANER, THE. A Missionary Periodical begun in 1896, and representing especially the work of the Woman's Board of Foreign Missions. Commended annually to the churches.

MISSION MONTHLY, THE. Suggestion to combine it with The Sower, 1879, 276; '87, 351-2.

MISSIONS. Down to 1816, this word is used, in the Minutes of Synod, almost entirely of Missions in our own land, or Church Extension, altho' there are a few allusions to evangelizing the Indians. In 1816, 16, 17, Foreign Missions are, for the first, distinctively mentioned. See Domestic Missions; Foreign Missions.

MISSIONS, PRIZE ESSAYS ON. See Van Doren, Wm. H.; Van Vechten, A. V. W.

MISSOURI SYNOD—of Presbyterian Church, South. Had appointed a Committee to meet with similar Committees of the Gen. Synod, and of the Presbyterian Church in the U. S., on the desirability and practicality of Union. A Committee was appointed to consider the subject of Federal or Organic Union with these Bodies; 1873, 671-2; names of Com., 677.

MODERATORS. Art. 3, under the First Head—"Formation of Synod." Term applied to all the officers of Synod. Term "Moderators" first used in Oct., 1771, 7; but in Oct., 1774, 46; and April, 1775, 60, these officers are styled "Directors." Rev. Wm. Demarest, the translator, appends this vote: "In Gelderland, the President, Clerk, and Adessors, are denominated *Moderatores*; in Utrecht and elsewhere, *Directores*." 1774, 46.

MODES OF BAPTISM. Belg. Conf., Art. 34; Heid. Cat., Quests. 69-74; Forms of Baptism.

MOERDYKE, PETER, (Rev. Dr.) Lector in New Testament Exegesis, Western Sem., 1884-6.

MOFFET, JANET G. (Mrs.) Bequest, \$50 to Disabled Ministers' Fund, 1885 1886, 27, 55.

MONKS. Not to be admitted to the Ministry without care and probation. Rules of 1619, Art. 9.

MONUMENTAL THEOLOGY. Alluded to in Curriculum, 1888, 545.

MONMOUTH, CLASSIS OF. Organized 1854, consisting then of the following churches: First Freehold; Second Freehold; First Middletown; Spotswood; Middletown Village; Keyport; Long Branch.

MONROE, EBENEZER, (Mrs.) Bequest to the Widows' Fund, \$1,666.67. 1895, 18, 26.

MONROE, ELIZABETH H., Scholarship of \$2,500 to Bd. of Education. 1895, 18, 26.

MONTGOMERY, CLASSIS OF. Organized, 1800, 302; then consisting of the following churches: Amsterdam, Andriestown, Canajoharie, Charleston; Chenango, Chukonot, Coenraatstown, Conewago, Curriestown, Duanesborough, Fonda's Bush, German Flatts, Herkimer, Lower Schoharie, Mayfield, New Rhinebeck, Owasco Lake, Remsen's Bush, Sacondaga, Schorarie Kill, Sharon, Snell's Bush, Stone Arabia, Upper Schoharie.

MONTHLY CONCERT OF PRAYER. As far back as 1744, Whitefield had proposed that special hours of prayer should be observed, for the pouring out of the Spirit anew on the churches, and on the whole earth. In 1747 Edwards also published a pamphlet exhorting God's people to union in "Extraordinary prayer for the revival of religion and the advancement of Christ's Kingdom on earth." In 1784 Carey repeated and emphasized the same thought. See Corwin's Manual of 1902, 235. The Directors of the New York Missionary Society, accordingly, on Jan. 18, 1798, adopted a "Plan for Social Prayer." This was the beginning of the "Monthly Concert of Prayer," which led on to the formation of all the great Benevolent Societies in the first part of the 19th Century, and gave that wonderful impetus to Missions, especially in Foreign lands. The Plan is as follows:—

1. "That the second Wednesday evening of every month, beginning at candlelight, be observed, from February next, by the members of this Society, and all who are willing to join with them, for the purpose of offering up their prayers and supplications to the God of grace, that he would be pleased to pour out his Spirit on his Church, and send his Gospel to all nations; and that he would succeed the endeavors of this Society, and all societies instituted on the same principles, and for the same ends.

2. That these evenings of prayer be observed in rotation, in the churches of this city, [New York] to whose judicatories they may be acceptable, and of which there is a minister belonging to this Society; beginning with the old Presbyterian Church [Wall St.], and proceeding next to the Scots Presbyterian Church, [Cedar St.], next to the new Dutch Church, [Cedar St.], next to the first Baptist Church, [Gold St.],

next to the Brick Presbyterian Church, [Beekman St.], next to the North Dutch Church, [Fulton St.], and then the service to revert to the place it began; provided, that if the ministers of any other churches become members of the Society, a due proportion of the service, in the regular course, be performed in said churches. Notice to be given on the Lord's Day preceding every meeting, from the several pulpits.

3. That the order of the service be as follows: (1) The singing of a psalm, prayer, and a short discourse, or lecture, adapted to the occasion, (2) a prayer, (3) the singing of a psalm, prayer, the singing of another psalm, a collection and then the blessing to be pronounced.

4. That a minister belonging to the church in which the service is held always preside for that evening, give out all the psalms, make the introductory prayer, deliver the discourse and pronounce the blessing; that where more than one minister belong to the same church, they preside and perform the aforesaid service in rotation, beginning with the eldest person in the ministry.

5. That the second prayer be made by the minister who is to preside at the next meeting, and the third by the minister who is to preside at the meeting following; observing in Collegiate Churches the order of the preceding article; provided, however, that the ministers who are to officiate may, with the consent of the presiding minister, exchange their turns with others, and invite any ministers belonging to the Society, when occasionally present, to officiate for them.

6. That though no contribution shall be urged, as it is useful and profitable to contribute whenever we assemble for public worship, whatever contribution is made, shall, after the expenses of the evening are defrayed, be applied to the purposes of the Society."

The Northern Missionary Society, which was in co-operation with the New York Missionary Society, adopted the following, on Sept. 11th, 1798.

Resolved, That it be recommended to all the members of the Society to spend some time in prayer to Almighty God, on every first Tuesday afternoon, in each quarter of the year, beginning with the first Tuesday in October next; and in such places where several members live contiguous to each other, it be recommended to them to unite in social prayer at those times. It is particularly recommended to all the members, to be engaged at the throne of grace, in petitioning the infinite Jehovah to put a stop to the progress of infidelity, licentiousness and vice; to pour out the Holy Spirit and promote pure morality and undefiled religion; to destroy Satan's Kingdom, and advance the Kingdom of the glorious Redeemer among the nations of the earth, and make way for the universal spread of the Gospel of Christ throughout all the world.

MOODY, DWIGHT L. Allusion to the spiritual quickening in the New Brunswick Seminary thro' the services of, in the city; 1885, 729.

MORMONISM. Memorials from eight Classes received on the subject of Mormon Polygamy.

1. *Resolved*, That the continued existence of Polygamy in any part of our land is a reproach to our civilization, a foul blot on the national honor, a peril to political and social virtue, a shameful defiance of law—human and Divine—and an outrage upon the moral sentiment of all Christendom.

2. *Resolved*, That the General Synod of the Reformed Church in America, representing a large constituency, do hereby most solemnly protest against any toleration of this system, as subversive of the family, and most corrupting to the mind and degrading to morals.

3. *Resolved*, That the General Synod respectfully, but urgently appeal to the Legislative, Judicial and Executive authorities of the United States, to use all proper means to secure the speedy and entire destruction of this gigantic evil.

4. *Resolved*, That a copy of these resolutions, signed by the President, and countersigned by the Stated Clerk of General Synod, be transmitted to the President of the United States. 1881, 734.

Against Utah becoming a State.

WHEREAS, We believe it to be the duty of every citizen who has the moral and political welfare of this country at heart to protest against the bill now pending in the Senate of the United States becoming a law; and,

WHEREAS, We believe that giving Statehood to Utah at the present time would greatly retard the educational work now being carried forward in said territory; and,

WHEREAS, We believe that Statehood should be postponed until such time as the population shall have become sympathetic with American institutions; therefore,

Resolved, That the General Synod of the Reformed (Dutch) Church in America, hereby, most respectfully, but earnestly, protests against the admission of Utah to the sisterhood of States, and memorializes the Senate of these United States to postpone action thereon. 1894, 162.

Against the Seating of Roberts.

WHEREAS, Brigham H. Roberts, of Utah, has been chosen to represent his Congressional District in the House of Representatives of the Fifty-sixth Congress of the United States; and

WHEREAS, The said Brigham H. Roberts is known to be an avowed polygamist; and

WHEREAS, The principle and practice of polygamous co-habitation are in direct violation of law, morality, public sentiment and a Christian civilization; therefore be it

Resolved, That we constituting the General Synod of the Reformed Church in America, and representing 4 Particular Synods, 35 Classes, 683 Ministers, 633 churches and 110,713 members, do hereby most respectfully and most earnestly request on the part of our honorable Representatives of the Fifty-sixth Congress that, in case the aforesaid Brigham H. Roberts should on the strength of his credentials be admitted to the House, they shall proceed without delay, by virtue of the power vested in them by the National Constitution, promptly to expel the said Brigham H. Roberts, to the end that the crime of polygamy may be publicly rebuked and our honorable Representatives may voice the earnest wish of every patriotic citizen, that no polygamist shall ever by his presence disgrace the sacred precincts of the House of Representatives. 1899, 449, 450.

Protest Against Smoot remaining in the Senate.

WHEREAS, The Mormon Church at its last annual conference voted to sustain the first Presidency and the Apostolate as prophets, seers and revelators, which Apostolate claims the right and authority to dominate all government; and,

WHEREAS, The Mormon Church is a menace to our free institutions; therefore,

First. *Resolved*, That the Synod of the Reformed Church in America in Session at Asbury Park, New Jersey, hereby protests against the continuance of Reed Smoot in the office of U. S. Senator from the State of Utah, because he is an Apostle of the Mormon Church, and, therefore owes his first allegiance to that hierarchy.

Second. That the Congress of the United States be petitioned to pass a joint resolution submitting to the States of this Union an amendment to the Federal Constitution forever prohibiting polygamy and polygamous practices.

Third. That we are in hearty sympathy with the efforts being made by Christian Denominations for the suppression of this evil, and the

preservation of the purity of the home, which is the foundation of all morality, and urge upon our membership active co-operation in every effort made in this direction. 1903, 465.

Resolved, That the General Synod of the Reformed Church in America views with regret and alarm the insidious and persistent policy of the Mormon Church and its constituents in their maintenance of practices and customs which are antagonistic to the laws of our land, and a blot upon our civilization, and the Synod appeals to Congress, and especially to the U. S. Senate to refuse recognizance and admittance to all such persons who are either openly or covertly engaged in the practices of the Mormon Church.

Resolved, That a copy of this resolution, properly attested, be sent to every Senator and Representative. 1905, 149.

See Polygamy; Divorce; Adultery.

MORNING PRAYER. See Liturgy of 1793, 133. Repeated in most of the subsequent editions. See Prayer.

MORRIS, J. FORD, (Rev.) Bequest of \$100 for Hope College. 1878, 114.

MORTGAGES. Authority given to Bd. of Direction to sell any property purchased under foreclosure of mortgage. 1879, 242, 270; '80, 464, 468.

MORTIFICATION OF THE OLD MAN. Heid. Cat., Quests. 88-90; Canons, v. 2.

MOSAIC PORTRAIT—of Rev. Dr. Geo. W. Bethune, presented by Third Ch. of Philadelphia. 1897, 610, 621. Placed in Sage Library.

MOULD, MR. Bequest, \$500 to Educational purposes. Embarrassing to family. Relinquished. 1894, 423.

MOUNTAIN WHITES. See Kentucky.

MURDER. Heid. Cat., Quests. 105-7.

MURPHY, JAMES, (Rev.) President of General Synod, 1840.

MURRAY, ANDREW, (Rev. Dr.) Delegate from R. D. C. of South Africa. 1877, 642.

MUSEUM of New Brunswick Seminary. Enriched by various accessions from oriental sources—a mummy, coins, manuscripts; also the table of the Old Testament Revisers; 1886, 60, 61; an ancient Papyrus; '87, 300; '88, 528, 533; '90, 96; '97, 712, etc. See "The Principle, the Object and the Plan of a Christian Museum," in a little pamphlet styled, "The Historical Society" in Refd. Ch. Seminary Publications, No. 2.

MUSIC—in the churches. Account of first Organ, 1720; see Collegiate Church Year Book, 1880, 52, 53; first organ of American manufacture, 1883, 79; Organ of Marble Collegiate Ch., 1880, 88, 80. First English Psalm Book, with Dutch musical notes, 1767; Colleg. Ch. Yr. Book, 1882, 73-77, with fac-simile page of music.—Allusions to music in the churches, 1836, 533; '37, 89-92; '39, 204-206; '40, 421; remarks of Com. on State of the Church, 1848, 330; '49, 488; '70, 112; '71, 322; '96, 334, 345; '99, 369, 370, 391; remarks of Com. on State of the Church, 1900, 829; 1901, 1048. See Hymnology.

MUSIC—in New Brunswick Seminary. 1896, 334, 345.

MUSKEGON, MICH. 1867, 162.

MYAKI, ARAGI, (Rev.) 1886, 15; '87, 253.

MYER, ELEANOR. Bequeaths \$250 to Educational Funds; \$250 to Widows' Fund; \$250 to Disabled Ministers' Fund; 1896, 288-9; balance of \$250 rec'd. 1897, 567.

MYERS, H. V. S. (Rev.) Appointed Business Secretary of Board of Publication; 1897, 674.

NAME OF GOD. To be hallowed. Heid. Cat., Quests. 99-102, 122.

NAME OF THE CHURCH. See Title of R. C. A.

119. NAPIER, LORD. Commends medical service of Silas Scudder. 1870.

NANTZ, REVOCATION OF THE EDICT OF; to be celebrated; 1895, 147.

NATIONAL AFFAIRS.

The American Revolution.

This Body taking to heart the present sad and perilous condition of our land, and considering that our multiplied, aggravated, long-continued, and unlamented sins, have afforded reason to God to give up our land to the most deplorable calamities, judge, that its inhabitants are in the clearest manner called to repentance and conversion, and they thus recommend to all the Reformed Churches of their communion in the two Provinces of New York and New Jersey, to set apart Wednesday, 7th May next, as a day of solemn humiliation, with fasting and prayer, for the forgiveness of sins and the averting of deserved miseries. 1775, 57.

SETTING APART A DAY OF FASTING AND PRAYER.

The Rev. Body, with sorrowful hearts, contemplate the pitiful condition of land and Church: some of our cities being desolated, our villages and boroughs subverted, many of our houses of worship and their furniture burned, desecrated, plundered, and cast to the ground; many dear pledges of the loving Jesus, together with the faithful ambassadors of His Cross, driven from their peaceful homes and compelled to roam through the land, so that, with respect to these once flourishing congregations, we may, even weeping, take up the lamentation of the Church of old, and say: "The ways of Zion do mourn because none come to the solemn feasts; all her gates are desolate; her priests sigh, her virgins are afflicted, and she is in bitterness." And what increases our grief is, that although the Lord smites, we yet seem so little affected; for our youth, upon the brink of ruin, indulge in vices heretofore unknown; the professors of the precious doctrines of the Cross are, in general, inconsiderate in discourse and careless in their walk; and (which grieves the Rev. Body in their inmost soul) even the followers of the crucified Lamb, as well ministers as members, have abated in their zeal, lost their wonted tenderness, having in many cases left their first love and made themselves chargeable with many iniquities. For all which reasons, therefore, (notwithstanding the wonderful instances of Divine help experienced by our land and Church,) the Rev. Body regard themselves in conscience and before God, solemnly bound to set apart a day for our humiliation before the Lord, and for the confession as well of those sins and departures from God which have been enumerated, as those which have not been mentioned; that with fasting and mourning we may humbly beseech Him graciously to blot out the transgressions of the land, and in sovereign love heal our backslidings and recover us from our wanderings, by pouring out his Spirit and commanding his blessing upon all classes in our land, both civil and military, rulers and subjects; especially, that the great King of Zion will graciously have compassion upon us, causing our cities, villages, and towns to be rebuilt; but, above all, that he will again gather together and restore our now desolated and dispersed congregations, break in pieces the kingdom of darkness, and renew and confirm among us the kingdom of the King of Kings, and so effect the desired turning to the Lord, that we remembering our first love, may also do our first works; that our schools and

seminaries may truly be nurseries of the Lord's dear vineyard; and that he will renew his favor and kindness to us as in days of old: Thursday, the 12th November, approaching, being appointed for that purpose.

The Clerk of this Rev. Body is directed to prepare and send a copy of this article to the respective Particular Bodies, or at least to one of the members of the same, with the accompanying request, that he communicate it to the respective ministers and congregations pertaining to them; as also to such of the Rev. Brethren as have to this time not yet come in. 1778, 68, 69. See American Revolution.

After the Revolution.

DAY OF PRAYER.

Since the Lord is afflicting our land with continued visitations upon the increase of the earth, and marked unfruitfulness also prevails in the Church, the last Wednesday in January in the coming year is set apart by the Rev. Synod, in unison with the other brethren, as a day of prayer for all the congregations of our Church, humbly and earnestly to call upon the Lord to avert his well-deserved judgments, and to grant our country and Church the enjoyment of his great and rich blessings. 1788, 185.

Address to the Authorities.

The Rev. Body, having seen fit, for weighty reasons, to present a respectful address to the President of these United States, by a committee from their number appointed for the purpose, who are commissioned to prepare and execute said address, and to affix to it the names of two or more of them. The committee are the Rev. Professor J. H. Livingston and the Rev. Messrs. William Linn, G. A. Kuypers, ministers at New York, and Dr. Petrus Low, with Messrs. H. Rome, D. Lefferts, J. Rosevelt, R. Varick, Maj., and John Van Der Bilt. 1789, 200.

The committee reported that a respectful address had been presented by them in the name of the Rev. Synod to the President of the United States, which was received with much satisfaction, and honored with an affectionate and friendly reply by the President. 1790, 212.

See under "Presidents of the United States."

The Civil War.

1861.

Resolved, That a Committee be appointed to draft a minute expressive of the sentiment of this Synod in reference to the present condition of our national affairs.

The following Committee were appointed: Rev. Cornelius Van Santvoord, D.D., Jeremiah S. Lord, D.D. Elder, Samuel B. Schieffelin.

The Committee presented their report, which was accepted.

At this stage, it was moved and seconded, that the further consideration of the subject contained in the report be indefinitely postponed. The question being taken on this resolution, it was decided in the negative. The ayes and nays being called, were taken, and are as follows: 71 to 34. See names.

The report was then adopted, and is as follows:

The Committee to whom was referred the matter of preparing a minute expressive of the sentiment of this Synod touching the present troubled state of the country, would present the following:

WHEREAS, In the providence of God, our beloved country has been suffered to fall from a condition of large and exuberant prosperity, into the bitter and distressing experiences of civil war. *And whereas*,

the Government, in the stern necessity forced upon it of maintaining by a resort to arms its rightful authority, is entitled, in this the hour of its sore trial and need, to the warm encouragement of all loyal and true hearts. *And whereas*, the Church of the Lord Jesus, while her mission is peace, and she proclaims peace and loves it, is bound by the allegiance she owes the Master and the truth, to support with all her potential influence the foundations of law and order, social, civil and religious, whenever these foundations are in danger of being shaken or overthrown. *And whereas*, the Reformed Dutch Church in America, sprung from, and bearing the honored name of that historic Church of the Fatherland which, three centuries ago, during all the terrible years of a struggle which has no parallel in the records of the world, sent forth with her benedictions and her prayers bands of her devoted children to lay down life, if necessary, in defence of country and of the principles of civil and religious liberty—would be untrue to the memory of the fathers, to the impressive teachings of history, to sacred trusts devolved, to lofty ideas transmitted, as well as to the sentiments inspired by the present perilous hour, were she to suppress her testimony, or speak only faintly in behalf of a cause with whose success her highest interests are interwoven: therefore, be it by this General Synod

1. *Resolved*, That our deep sympathies are with the Government in all its honest efforts to maintain the integrity of the Union, the Constitution, and the Laws.

2. *Resolved*, That the successful maintenance of these great trusts are, under God, our country's only safety for the present, and hope for the future, and that Christianity, not less than patriotism, applauds the costliest sacrifices required to make such consummation sure.

3. *Resolved*, That we deeply lament the necessity which has arrayed brethren in arms against each other, and bewail the sins, national and individual, which have justly provoked the Most High to visit us with this direful calamity; that we cherish no feelings of bitterness, wrath, or hatred towards those who are unhappily arrayed against us, and utterly repudiate the spirit of retaliation and revenge as entering into the elements of this deplorable contest. That we remember our brethren of all sections in our prayers, when we supplicate God in his mercy to remove his heavy pressing hand from us, and that, with unfaltering trust in the Divine guardian arm which has been around our beloved land in all past perils and distresses, we will still beseech him without ceasing, that with the speedy restoration of peace, the causes of our troubles may disappear, and our prosperity for the future be fixed upon an immovable basis.

C. VAN SANTVOORD,

Chairman of Committee.

1861, 100, 101.

1862.

WHEREAS, Our beloved country is distracted by an unjustifiable and atrocious rebellion, involving consequences of the greatest magnitude; therefore,

Resolved, That not only the natural obligations of love and gratitude and obedience, which as Christian citizens we owe a free and beneficent Government, but also loyalty to Jesus Christ, and to his cause of truth and righteousness in the earth, demand of us an earnest and unqualified support of our Government in its efforts to suppress this disastrous and most wicked rebellion.

Resolved, That we humbly recognize our dependence upon the good help of our God for the success of our armies and the triumph of our cause, and therefore our prayers shall continually be that he will grant all

needed grace to our rulers, that he will bless our armies and go forth with them; that he will prosper the right; that he will eradicate all the causes of this rebellion; that he will soon restore to us peace and harmony; that he will in infinite wisdom guide us in a way by which in the best manner every yoke may in his own time be broken, and the oppressed go free; that he will bring rich spiritual blessings to all parts of our nation out of these temporal sorrows; that he will turn the hearts of all our people in penitence and faith toward himself, and thus in Christian love toward each other; and that thus, according to his word, "the work of righteousness may be peace, and the effect of righteousness, quietness and assurance forever," and that in the "unity of the spirit" we may have "the bonds of peace."

Resolved, That we gratefully acknowledge the goodness of God in all the blessings, civil, social, and religious, which we have enjoyed under this Government, the best enjoyed by the sons of men; that we hereby thank Him for the many blessings which crown us even now in the midst of these sorrows, for the excellent spirit which he has given our rulers, and for the many instances of signal success which he has given to our generals and armies.

Resolved, That we have full confidence in the patriotism, fidelity, wisdom, and prudence of the President of the United States; that we bless God for the guidance he has given him in his perplexing and critical duties; and that, as our churches have given many of their sons to the armed service of the country, so we pledge him, as the head and representative of our Government, the co-operation of our prayers, and of every form of influence, effort, and sacrifice which duty may demand; and in testimony of all this, we respectfully send him an official copy of these resolutions. 1862, 210, 211.

J. ROMEYN BERRY.

1863.

Resolved, That a Special Committee of five be appointed to draft a minute and resolutions on the duty and relations of the Church to the Country.

Rev. C. Wiley, J. H. Suydam, C. G. Vanderveer, and Elders, C. Dusenberry, and E. Andrews were appointed.

The Committee presented the following Report, which was accepted and adopted.

The Committee appointed to prepare a Minute on the relation of the Church to the State in the present crisis of our public affairs, respectfully Report the following for the consideration and action of the General Synod:

WHEREAS, It is the duty of the Church of Christ and of all those who minister at her altars, agreeably to the teachings of the Scriptures, and the injunctions of our standards and formularies of doctrine and worship, to yield at all times a cordial support, both by precept and example, to the legitimate government of the land:

And whereas, This duty is especially incumbent at a period when the Government is assailed by armed violence and insubordination, and its very existence and integrity are sought to be subverted by a powerful and persevering rebellion:

Therefore, Resolved, 1. That we tender to the Government of the United States, and to those who represent it, the renewed expression of our warmest and deepest sympathy in its present protracted struggle to maintain its lawful authority, and to preserve unbroken the integrity and union of these States.

2. That we hold it to be our imperative duty as ministers of the Gospel and members of this Synod, while abstaining from all unseemly mixing up of ourselves with mere party politics, in our own appropriate sphere and by every possible means to strengthen the hands of the Government at the present imminent crisis, wherein

are put at stake the national life and the noblest example and experiment of Constitutional Government the world has ever seen, and that we will yield a cordial support to all such measures, not incompatible with the great law of righteousness, as may be necessary to suppress the existing rebellion, and to assert the complete authority of the Union over all its people, territory and domain.

3. That we will hail with satisfaction the earliest practicable period for the introduction and establishment of a *salutary peace*, a peace founded on the full ascendancy of law and rightful authority, and guaranteed in its permanency by the removal or the sufficient coercion and restraint of whatever causes tend necessarily to imperil the existence of the Nation, and to endanger the preservation of the Union; and until such a peace can be obtained, we hold it to be a sacred duty to ourselves, our children, our country, the Church of God, and also to humanity at large, to prosecute to the end a war forced upon us by an imperative necessity, and waged on our part not in hatred or revenge, but in the great cause of Constitutional liberty and national self-government.

4. That we recognize devoutly our dependence upon God for a happy issue and termination to our present troubles; that we accept with profound humility and abasement the chastisements of His hand; that we make mention of our deep unworthiness and sin, and that we endeavor by continual self-searching repentance and careful walking before God to conciliate the divine favor, so that ere long His heavy judgments in our national calamities may be removed, and a restoration may be accorded to us of the blessings of peace, fraternal harmony, national Union, and established government.

The Synod directed the following resolutions to be added to the Report of the Committee:

Resolved, That we view with admiration and gratitude those noble men, our sons, brothers and kindred, who have periled and sacrificed their lives in the present crisis in the cause of the country; that we follow them to the camp and to the fields with our warm sympathies and prayers; that we pledge to them our exertions to relieve their sufferings, and to smooth, as far as may be, the rough experience of war; that we honor them while they live and cherish their names and memory when they die; and esteem these remembrances and respects the smallest return we can make for their personal sacrifices in the great cause of Constitutional liberty, and enlightened and national self-government.

Resolved, That a copy of the above resolutions be presented by the President of the Synod to the President of the United States.

All which is respectfully submitted,

CHAS. WILEY,
Chairman of Committee.
1863, 356-7.

REPLY OF THE PRESIDENT OF THE UNITED STATES:

The following letter from the Secretary of State was read and referred to the Committee on Correspondence:

DEPARTMENT OF STATE,
WASHINGTON, June 26th, 1863.

TO THE GENERAL SYNOD OF THE REFORMED PROTESTANT DUTCH CHURCH,
NEWBURGH, N. Y.

Reverend Sirs:—I am directed by the President of the United States to express to you the satisfaction which he has derived from the resolutions which your venerable association have caused to be submitted to him by the hands of their President—the Rev. Dr. Chambers.

If, dear sirs, it could happen that the Christian Church should all at once be assailed by a force that should seriously threaten to destroy all its assemblies, judicatories, temples, and altars, to extinguish the very spirit of Christianity, and to betray its disciples into the hands of a heathen foe, I apprehend that we should see at once a decline of sectarian zeal, and a renewal of the enthusiasm which attended the institution of our divine religion upon the earth. We should, for a time, cease to hear of mutual persecutions among the followers of the cross, and he who should attempt to distract them by memories of past controversies or by sowing jealousies with a view to future ecclesiastical ascendancy would be thought, if not an open enemy to the faith, at least a very unwise teacher of it. We may well believe that such a crisis in religion will not happen, and even if it should, we have the assurance that the gates of hell shall not prevail against the Church which God himself has established.

In regard to our political faith and institutions, just such a crisis as I have described is upon us, and we can only surmount it by surrendering all partizan divisions and differences and reviving throughout the nation the simple devotion to the rights of man which inspired and guided the founders of the republic. The President thanks you with all his heart for the teaching of this effect which you have given to that large and pious body of Christians who wisely look to you for the needful and customary religious instructions and consolations.

I have the honor to be, with great respect,
Your obedient servant,

WILLIAM H. SEWARD.
1864, 398.

1864.

Resolutions on the state of the country, offered by Rev. J. W. Schenck and Rev. J. F. Mesick, were, together with the whole subject, referred to a Committee, consisting of Rev. R. D. Van Kleeck, J. Forsyth, O. E. Cobb, and Elders T. Jeremiah, and R. N. Perlee.

The Committee presented the following report, which was unanimously adopted:

The Committee on the State of the Country would report as follows:

In view of the duty to recognize the powers that be, as ordained of God, to render unto Cæsar the things that are Cæsar's; to pray for all men, for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty, and to acknowledge and adore the providence of God, especially in trying and perilous times,

1. The General Synod of the Reformed Dutch Church heartily sympathizes with the government of the United States in its efforts to crush rebellion against its rightful authority, and to restore to this now distressed people their once cherished integrity as a union of states.

2. This Synod gives thanks to God for all the successes which have attended the efforts to suppress this rebellion; and for all the encouragements to hope that peace may soon be restored. And we trust that our sense of gratitude to Him, the author of all good, may not be impaired by an acknowledgement of inexpressible and incalculable indebtedness to the tens of thousands of our fellow citizens, who have devoted their property and their labors, sacrificed their comforts and their lives, and given up their loved ones in our defence and for the salvation of their country. May God bless them with such rewards as He only can give. May He especially grant His grace, mercy, and peace to the sick, the wounded and the dying.

3. Inasmuch as all success depends on the favor of God, and can be hoped for only through His controlling influence upon the hearts and His blessing upon the efforts of the people of our land, our Synod will not cease to pray, and it earnestly urges the Churches under its care that they cease not to pray for repentance and forgiveness of all our sins, whether national or otherwise, for the gift of wisdom to our counselors and rulers, skill to our commanders, courage to our soldiers, and grace to all the people, to the end that success may attend our arms, our government be maintained, and peace make its permanent abode in the land, if God please, never more to be disturbed.

4. In treating of the present state of our country, we cannot lose sight of the acknowledged principal cause of this deplorable rebellion. In time past, the General Synod has not deemed it necessary to give forth a judgment in regard to the system of American slavery, inasmuch as it existed in regions beyond the bounds of our Church; yet, as in the overruling Providence of that God, who knows how to make the wrath of man to praise Him, there is a prospect opened for the ultimate and entire removal of that system which embodies so much of moral and social evil, and as by such removal there is opened a wide field of Christian labors to employ the energies of the Christian Church in this land, the Synod expresses its gratitude to God for this bright prospect, and would join in the prayer, that the day may be hastened when liberty shall be effectually and finally proclaimed throughout all the land, to all the inhabitants thereof.

Respectfully submitted,

R. D. VAN KLEEK,
Chairman of the Committee.

1864, 503-4.

1865.

It was Resolved, That a committee be appointed to report resolutions in recognition of God in the recent history of our country and of the indications of His providence in the future.

The following committee was appointed: Revs. F. N. Zabriskie, Wm. Riley, B. C. Taylor, Elders Peter Crispell, Jr., John I. Brower.

The committee presented the following Report, which was accepted and adopted unanimously:

The committee appointed to draft resolutions recognizing the providence of God in our recent national victories, respectfully beg leave to report for the consideration of the Synod the following resolutions:

First, Resolved, That this Synod recognizes with unfeigned and devout gratitude the marvelous and merciful providence of God during the last year, particularly in the victories of our armies, the suppression of the rebellion, the destruction of the system of oppression, and the prospects of returning harmony and prosperity. With mingled joy and humility we ascribe all these things to that mighty God, whose right hand and whose holy arm have gotten Him the victory, and with intense longing we will watch and pray for such an outpouring of His Spirit on our scourged and guilty land as shall heal the divisions, console the griefs, and remove the sins of the nation, and insure to us not only peace, but righteousness and joy in the Holy Ghost.

Second, Resolved, That we recognize in the situation in which the war has left the Southern States, a loud and imperative call to philanthropic and Christian efforts, and pledge ourselves to use our utmost exertions for the harmonizing and evangelizing of the population, the amelioration of the condition of the freedmen, and the restoring of the waste places in Zion by our Domestic Missionary operations.

Third, Resolved, That while we have no sympathy with that false spirit of charity, born of Universalism and Humanitarianism, that would

arrest the vindication of justice and the punishment of guilt, we counsel the largest possible exercise of clemency toward the deluded and the repentant, forgiving their trespasses as Christ has forgiven us.

Fourth, Resolved, That in the sudden and violent death of our tried and trusted President, Abraham Lincoln, we recognize, with the submission of faith, a mystery which says, "Be still, and know that I am God"; a chastisement which shows that even four years of civil war have not sufficiently humbled and purified us as a Nation; and a call to all of us to be ready at our posts of duty for the Master's summons, whether it come in the middle watch of the night or at the cock-crowing. We bless God for the incalculable service that our late beloved President rendered to the cause of Union and liberty, and for the testimony for Christianity which he left behind him; and over his new made grave we consecrate ourselves afresh to the country and the cause for which he lived and died, and to the Saviour whom he honored.

F. N. ZABRISKIE, *Chairman*.
1865, 647-9.

Centennial of American Independence.

WHEREAS, The One Hundredth Anniversary of American Independence is approaching, which the nation expects appropriately to celebrate, not only by exhibitions of national progress, but by carefully written histories of every department of national growth and

WHEREAS, It is important that the Church of Christ should carefully exhibit her progress in the various aspects of her work, for the first century of the nation's history; therefore,

Resolved, That a Committee be appointed by this Synod to prepare carefully a full history of every department of Christian work in which the Reformed Church has been engaged. I. S. HARTLEY.

The Committee presented the following report, which was adopted:

Resolved, That Rev. A. P. Van Gieson, D. D. Demarset, and E. T. Corwin be the committee called for. 1873, 751. See Centennial Discourses, page 109.

Purity of the Ballot.

In view of the rapid growth in our land through the influx of foreigners, of false religions and infidelity, and their consequent evil fruits, the General Synod calls upon our ministers to remind our members that the ballot is a talent committed to them; that their allegiance is due to the Lord Jesus Christ, and their duty is to see that the men selected for office are "able men, such as fear God; men of truth, hating covetousness"; and also that they urge upon the parents that the surest safeguard to prevent their children from becoming slaves of superstition and error is to have them well grounded in the catechisms of our Church. 1879, 329, 330.

Resolutions on the Spanish War.

For the first time in a third of a century, the General Synod of the Reformed Church in America, on assembling for the transaction of ecclesiastical business listens to the throbbing of the wardrums and is saluted by the booming of hostile cannon.

As servants of the Prince of Peace, ever praying for the coming of His Kingdom, whose establishment shall witness the forging of sword into plow share, and spear into pruning hook, we deprecate war with its awful train of unspeakable horrors; and regard the menace of army and fleet as the last resort of a Christian nation, which the boasted civilization of this latter day ought imperatively to forbid.

With sad hearts, however, we recognize the patent fact that war may become not only a stern necessity, but even the bounden duty of a people, feeling their responsibility to the brotherhood of man: that nations which transgress every law of humanity, can only be reached by superior force, that oppressed and suffering peoples, appealing to stronger nations for deliverance and help, cannot be put off with shadowy good wishes and

unsubstantial sympathy, without a cowardly repudiation of unquestioned obligations.

In the application of this higher law, war may be a righteous act, and those who wage it may be acting in the Spirit of the Redeemer of the world, when he gave himself for man. For these reasons the Christian Church defends the United States of America in declaring war against Spain.

Colonial misrule and tyranny over subject states has marked the administration of the Spanish Crown, since the days when our forefathers, under William of Orange, resisted with courage unequalled and heroism unexcelled by the achievements of subsequent years, the usurpation of Philip II. During the last half century, her power has blighted and her cruelty has devastated that Gem of the Antilles, which lies at the gateway of our Southern ports, against repeated acts of oppression, we have repeatedly protested; while, by restraining our own people from premature interference with the Government in Cuba, every opportunity has been given to successive Cabinets to reform abuses and secure the liberty of a long-suffering people, without securing the long-desired result.

In this emergency an appeal to arms has been taken. The Church of Christ should speak in words that cannot be misunderstood, in support of those who are charged with the administration.

Therefore be it resolved:

1. That the Reformed Church in America declares the continued and unquestioned loyalty to the Government of the United States of America, of the sons of sires who have fought in every previous battle of the Republic, and have never faltered in allegiance to the flag of our country.

2. That we tender to our honored and beloved President and American Congress, our heartfelt sympathies in the extraordinary labors and perplexing cares, in which the crisis has involved them; and we pledge our united and enthusiastic support in the discharge of arduous duties. We have noted with admiration the firmness of our Chief Executive in resisting the impetuous spirit of unthinking patriots, who would have rushed into battle without counting the cost, or exhausting every diplomatic effort to avert the conflict.

And further we have full confidence in the Christian manhood of our chief, steadfastly believing, that as a sure pilot at the helm of State, he will guide the Good Ship amid rocks and shoals, which lie close to the channel which war has made inevitable.

4. It is our firm conviction that both revenge and territorial aggrandizement should be eliminated from the end to be sought by conquest, and that the sole purpose of our armies and navies should be, to relieve the sufferings of our fellow men, and to enfranchise as well as uplift, the people of those unhappy Islands over which the banner of Spain has floated since their discovery.

5. In the execution of the task which we believe has been set for us by the King of kings, we cheerfully pour out our treasure, and give our best and noblest to the strife, and as our brothers and sons go forth to battle we follow them with our fervent prayers, that life and health may be preserved, and that an early victory may speedily bring back a beneficent peace.

6. In the distinguished deeds of heroism which have already emblazoned the names of Dewey, Bagley and Hobson on the rolls of fame, we gladly recognize the presence in this generation of that hereditary courage, which has made the Puritan in Holland, Great Britain and America, intrepid in the face of the most determined foes.

That a copy of this minute duly attested, be forwarded to the President of the United States.

CORNELIUS BRETT,
J. FRANCIS MORGAN.
1898, 256-8.

NATIONAL COUNCIL. See Evangelical Churches. 1870, 52.

NATIONAL COUNCIL OF EVANGELICAL FREE CHURCHES OF ENGLAND. 1896, 418-9.

NATIONAL FEDERATION OF CHURCHES.

A communication from the National Federation of Churches and Christian Workers suggesting a conference, in Nov., 1905, and asking for the appointment of delegates to the number of ten to said conference who shall be a committee for conference with a like committee of the National Federation of Churches. 1904, 743; (1900, 777.)

Heartily approved. Committee appointed, of which Rev. Dr. Joachim Elmendorf was Chairman. 1904, 747.

PLAN OF FEDERATION TO BE RECOMMENDED FOR APPROVAL BY THE CONSTITUENT CHRISTIAN BODIES.

PREAMBLE.

WHEREAS, in the providence of God, the time has come when it seems fitting, more fully to manifest the essential oneness of the Christian churches of America in Jesus Christ as their Divine Lord and Saviour, and to promote the spirit of fellowship, service and co-operation among them, the delegates to the Inter-Church Conference on Federation assembled in New York City, do hereby recommend the following plan of federation to the Christian bodies represented in this conference for their approval:

PLAN OF FEDERATION.

1. For the prosecution of work which can be better done in union than in separation, a Council is hereby recommended, to be known as the Federal Council of the Churches of Christ in America.
2. The following Christian bodies shall be entitled to representation in the Federal Council on their approval of the purpose and plan of the organization:

The Baptist Churches of the United States.
 The Free Baptist General Conference.
 The Christians (The Christian Connection).
 The Congregational Churches.
 The Disciples of Christ.
 The Evangelical Association.
 The Evangelical Synod of North America.
 The Friends.
 The Evangelical Lutheran Church, General Synod.
 The Methodist Episcopal Church.
 The Methodist Episcopal Church, South.
 The Primitive Methodist Church.
 The Colored Methodist Episcopal Church of America.
 The Methodist Protestant Church.
 The African Methodist Episcopal Church.
 The African Methodist Episcopal Zion Church.
 The General Conference of the Mennonite Church of North America.
 The Moravian Church.
 The Presbyterian Church in the U. S. A.
 The Cumberland Presbyterian Church.
 The Welsh Calvinistic Methodist or Presbyterian Church.
 The Reformed Presbyterian Church.
 The United Presbyterian Church.
 The Protestant Episcopal Church.
 The Reformed Church in America.
 The Reformed Church in the U. S. A.

The Reformed Episcopal Church.
 The Seventh Day Baptist Churches.
 The United Brethren in Christ.
 The United Evangelical Church.

3. The object of this Federal Council shall be—

- I. To express the fellowship and catholic unity of the Christian Church.
- II. To bring the Christian bodies of America into united service for Christ and the world.
- III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the Churches.
- IV. To secure a larger combined influence for the Churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.
- V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

4. This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the Churches, local councils and individual Christians.

It has no authority to draw up a common creed, or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

5. Members of this Federal Council shall be appointed as follows:

Each of the Christian bodies adhering to this Federal Council shall be entitled to four members, and shall be further entitled to one member for every 50,000 of its communicants or major fraction thereof. The question of representation of local councils shall be referred to the several constituent bodies, and to the first meeting of the Federal Council.

6. Any action to be taken by this Federal Council shall be by the general vote of its members. But in case one-third of the members present and voting request it, the vote shall be by the bodies represented, the members of each body voting separately; and action shall require the vote, not only of a majority of the members voting, but also of the bodies represented.

7. Other Christian bodies may be admitted into membership of this Federal Council on their request if approved by a vote of two-thirds of the members voting at a session of this council, and of two-thirds of the bodies represented, the representatives of each body voting separately.

8. The Federal Council shall meet in December, 1908, and thereafter once in every four years.

9. The officers of this Federal Council shall be a president, one vice-president from each of its constituent bodies, a corresponding secretary, a recording secretary, a treasurer, and an executive committee, who shall perform the duties usually assigned to such officers.

The corresponding secretary shall aid in organizing and assisting local councils and shall represent the Federal Council in its work, under the direction of the Executive Committee.

The Executive Committee shall consist of seven ministers and seven laymen, together with the president, all ex-presidents, the cor-

responding secretary and the treasurer. The Executive Committee shall have authority to attend to all business of the Federal Council in the intervals of its meetings and to fill any vacancies.

All officers shall be chosen at the quadrennial meetings of the Council, and shall hold their office until their successors take office.

The president, vice-presidents, the corresponding secretary, the recording secretary and the treasurer shall be elected by the Federal Council on Nomination by the Executive Committee.

The Executive Committee shall be elected by ballot after nomination by a nominating committee.

10. This plan of federation may be altered or amended by a majority vote of the members, followed by a majority vote of the representatives of the several constituent bodies, each body voting separately.

11. The expenses of the Federal Council shall be provided for by the several constituent bodies.

This plan of federation shall become operative when it shall have been approved by two-thirds of the above bodies to which it shall be presented.

It shall be the duty of each delegation to this conference to present this plan of federation to its national body, and ask its consideration and proper action.

In case this plan of federation is approved by two-thirds of the proposed constituent bodies the Executive Committee of the National Federation of Churches and Christian workers, which has called this conference, is requested to call the Federal Council to meet at a fitting place in December, 1908. See the Volume styled "Church Federation"—Inter-Church Conference on Federation, New York, Nov. 15-21, 1905. Edited by Elias B. Sanford, D.D. Pages 691.

NATIONAL REFORM ASSOCIATION. Asks for a special Day of Prayer for educational institutions. 1902, 129. Such days already designated.

NATIONAL SYNOD OF HOLLAND. Term is used in the subscription Forms for Candidates, Ministers and Professors:—Explanations of certain points made in our late National Synod—referring to the Synod of Dort; 1792, 5, 11, 22; 1833, 6, 12, 27; 1874, 6, 12, 24.—The expression seems somewhat anachronistic at the present time, in America.

NATIONAL TEMPERANCE SOCIETY. See Temperance.

NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION.

The Committee on Sunday Schools and Catechetical Instruction submits the following:

There has been placed in our hands a communication from the National Woman's Christian Temperance Union, calling Synod's attention to the need of more earnest and systematic instruction in our Sunday Schools upon the subject of temperance, as is demonstrated by the fact that eighty per cent. of the inmates of our penal institutions have at some time been Sunday School scholars, and that seventy-five per cent. of these attribute their downfall to the use of intoxicating drink, and asking that we recommend that every month fifteen minutes be devoted to this purpose.

Your committee is convinced that in these statistics there is presented a most powerful appeal to all who are giving prayerful consideration to the training of the youth in the Sunday School.

There is no enemy to righteousness that is more persistent in its efforts, unscrupulous in its means or destructive in its effects, than the saloon, because it attacks the nation and the Church of Christ at that most vital point, the young of the land; the foundation upon which depends the future sobriety and godliness among us.

All who sincerely love their country and their fellows must, we are sure, sympathize with the Woman's Christian Temperance Union in their noble aim as expressed in this communication.

The deliverances of General Synod upon the subject of temperance have been frequent and of no uncertain sound.

We do not think it advisable to recommend any specific time for teaching upon this subject, leaving it for each school to determine such methods as are the best suited to its needs.

We are reminded that the international lesson series makes provision for such instruction, and that the christian duty of temperance can be taught from many of the passages of scripture that are selected for use. Yea, all instruction that has for its object the saving of the soul, does it not include rescue from that merciless destroyer of manhood, intemperance?

However, that more emphasis may be given to Synod's conclusions upon this important matter, we recommend the following resolution:

Resolved, That the attention of superintendents and teachers in our Sunday Schools be called to the facts presented in this report, relating to the moral overthrow of so many through the curse of strong drink, who have at one time been scholars in the Sunday School.

And that we recommend that renewed and continued effort be made to save the precious youth committed to their care from its deadly perils. 1891, 311, 312.

See Temperance.

NATIVE FREE CHURCH OF ITALY. See Italy; Waldenses.

NATURE. Reveals God. Belgic Conf., Art. 2.

NATURES OF CHRIST, THE TWO. Belgic Conf., Arts. 18, 19, 26; Heid. Cat., Quests. 15, 16, 47, 48. See Christ; Athanasian Creed.

NEAL, AVA, (REV.) Presents a printed copy of the "Analysis of Dr. Livingston's Theological Lectures." Thanked. Book deposited in the Library. 1832, 92. [The original MSS. Lectures, in full, are in the Sage Library. Mr. Neal's Analysis is an abstract of these Lectures. 12mo, pp. 332. Two editions.]

NECROLOGY. A "Standing Committee on Necrology" was instituted in 1884, 576. This Committee was to be appointed a year in advance and to report on all deaths of ministers during the year, with brief sketches, which were to be inserted in the Minutes under "Synodical Archives," which see. The Com. on State of Religion in 1883, 258, gave more extended sketches of the deceased, and this suggested a Permanent Com. on Necrology. Previously only the names of the deceased had been mentioned.

NEEFUS, JOHN AND MARY MARTIN. Scholarship founded by Peter I. Neefus, of \$17,000, in honor of his parents, and expressive of his own interest in the work of the Board. Largest amount ever received directly, by the Bd. of Education, since its incorporation in 1869. 1900, 728, 735.

NEEFUS, PETER I. See above.

NEERBOSCH HOSPITAL. Founded in 1889, at Sio-Khe, China, under charge of Dr. Otte. Evangelistic work is carried on in connection with the medical work. In 1897, Hope Hospital was erected on the Island of Kolongos, opposite Amoy. Frequently commended.

NEILSON, ABRAHAM SCHUYLER. Gave much counsel and assistance in the original laying out of the grounds, planting trees, constructing drains, etc., of the Hertzog Hall Campus. Thanked. 1859, 439, 448.

NEILSON, JAMES, (COL.). Gives land in New Brunswick, to Synod, valued at \$14,000, extending 300 feet along George St., and 700 feet

toward College Avenue, (reaching to within 166 feet of the same), as a location for Hertzog Hall; with additional smaller plots. Synod thanks him. Oct., 1855, 10, 18; gives also \$1,016.08, to aid in completing Neilson Avenue, (now Seminary Place). 1859, 440, 448; 1862, 115-118.

NELSON, JOSEPH. Elected Professor of Languages in Rutgers College. 1826, 50.

NETHERLANDS, THE REFORMED CHURCH OF. See Reformed Church in the Netherlands; Amsterdam Correspondence; Christian Reformed Church.

NETHERLANDS, REFORMED CHURCHES IN. A communication was received from the General Synod of, giving notice to the Reformed Churches in other lands, that such an Ecclesiastical Body has been formed, by the fusion of the "*Synod of the Christian Reformed Church*," and the "*Provisional Synod of the Dutch Reformed Churches*," successive to the Synod of Dordrecht, 1619.—Referred to Committee on Correspondence.

A communication (which will appear in the minutes) has been received from the United Synods of the Reformed Churches of the Netherlands, in which—as a new Synod—they invite our correspondence. It is signed by Rev. W. H. Gispen and Dr. Kuyper as the deputati thereof. The Particular Synod of Chicago, also, makes request that two delegates be appointed to attend the meeting to be held at Dordrecht during the coming August, 1893. Your committee have consulted with those best acquainted with the circumstances and the objects of the new Synod, which has already 700 churches and one-tenth of the population; and it is deemed by them highly desirable that our Church be represented upon that occasion. It can only be done, however, by such as can meet the expense through outside sources. The Synod itself has no funds available for the purpose. With this understood, your committee would recommend that Rev. Prof. Steffens and Rev. Mr. Joldersma be the deputati primarii and Rev. J. H. Karston and Rev. E. Winter their secundi. 1893, 813.

The following is the communication from the united "*General Synod of the Reformed Churches in the Netherlands*," referred to in the preceding report.

To the Reformed Churches in other Lands:

The General Synod of the Reformed Churches in the Netherlands, assembled on the seventeenth of June, 1892, at Amsterdam, have resolved to give notice thereof, unto the Presbyterian Reformed Churches in other lands.

This Synod originated through fusion of the *Synod of the Christian Reformed Church* and of the *Provisional Synod of the Dutch Reformed Churches*, which met on the previous day at Amsterdam. The seven hundred Churches, which, each for about half that number, were hitherto represented by the respective Synods, are now united in the *General Synod of the Reformed Churches in the Netherlands*, successive to the universally known Synod of Dordrecht, 1619.

These 700, Churches, comprising about one-tenth of the whole population of the country, subsist now once more under the Kerkenordening (Order of the Churches) of 1619, and find their unity in the *Confessio Belgica*, the Heidelberg Catechism, and the Canons of Dordrecht, the *Formulieren van Eenigheid* (Symbols of Concord) which they do not merely hold in honour in name, but also maintain through Church discipline, so that no Ministers of the Word are allowed but those who give their adherence to these standards.

These Churches, in conformity with the principles of Reformed Church polity, desire to hold correspondence with all Reformed Churches

in Europe and elsewhere, which are equally constituted as Presbyterian Churches, in the proper sense, and still stand by and maintain the Confession, which they historically have received.

It is therefore that the General Synod of Amsterdam have appointed the Undersigned as their Deputies to acquaint the Churches in other lands, with the Union which has taken place, and to invite these churches, being of the same inclination, to enter into correspondence with the united churches.

The Deputati Synodi, hereby giving effect to the said resolution of the Synod, have the honor to inform the Reformed Churches in other lands, that the next general Synod is appointed to meet in August, 1893, at Dordrecht. Assuring at the same time the said churches, that the churches in the Netherlands regard with sincere interest and Christian sympathy the revival of Reformed Church life also in other lands.

May Jesus Christ, our only and glorified Head, pour out in a rich measure His grace, over all churches which still, as our fathers did, count it their honor to hold by the candid and unshaken confession of the free and sovereign grace of the God of all mercies.

By order of the General Synod of the Reformed Churches in the Netherlands.

AMSTERDAM, July 1st, 1892.

The Deputati *ad hoc*,
(w. s.) W. H. GISPEN,
DR. A. KUYPER.
1893, 815, 816.

3. A report from Rev. Prof. Steffens and Rev. R. H. Joldersma, delegates of this Church to the General Synod of the Reformed Churches in the Netherlands, held in August and September of last year, testifying to the hearty reception accorded them and the interest manifested in the message they brought from the sister Church over the sea.

In view of the historical relations of our Denomination with those of the motherland not only, but of the importance of keeping in touch with an emigration already so large a factor in our church life, they suggest that a delegate be appointed to attend the next meeting of the Holland Synod in 1896.

Your Committee recommend that this suggestion be accepted and the appointment of such a delegate be referred to the session of 1895.—1894, 136-7.

In the report on Domestic Missions we also find the following from Mr. Joldersma:

His recent visit to the Netherlands leads him to say that "the changed attitude of the Reformed Churches in the Netherlands toward our Church speaks volumes for our work among the immigrants of the future. The royal and hearty reception tendered to the delegates of our Denomination by the Netherland Churches convened in General Synod at Dort, last summer, reveals what we may reasonably expect in the years to come. Should a suitable opening be found for Holland colonization then in the judgment of your Missionary Superintendent the influx of Holland people will be without parallel in history, and as a Church we must be prepared for such an emergency and ready for more than ordinary work along this line." 1894, 115.

The nomination of delegates to the General Synod of the Reformed Churches in the Netherlands to be held in August, 1896, was committed to your Committee by the action of the Synod of 1894.

We recommend for appointment as delegates to the above-named Synod, at their own expense:

Primarii.

Rev. George S. Bishop, D.D.,
Rev. B. Van Ess,

Secundi.

Rev. T. W. Chambers, D.D.,
Rev. J. H. Karsten.

1895, 140.

A communication from the General Synod of the Reformed Churches of the Netherlands inviting Synod to be represented at its meeting in Middleburg, August 15th.

The invitation of the Reformed Churches of the Netherlands to be represented at their General Synod was, at its session, accepted by the Synod last year, and delegates appointed, but since the last session of Synod one of these delegates has been removed by death, the Rev. Talbot W. Chambers, D.D., and the Committee having learned that it is the purpose of the Rev. Herman VanDerwart to visit the Netherlands this summer, therefore your Committee recommend the following:

Resolved, That the Rev. Herman VanDerwart be appointed a delegate from this Synod to the General Synod of the Reformed Churches of the Netherlands. 1896, 420.

The Rev. George S. Bishop, D.D., a delegate from our Synod to the General Synod of the Reformed Churches in the Netherlands, was heard by the Synod. He presented the printed minutes of that General Synod, and read a letter addressed to this Synod by the Synod of the Churches in the Netherlands.

The documents presented by Dr. Bishop were referred to the Committee on Correspondence. 1897, 689.

A communication from the General Synod of the Reformed Churches in the Netherlands, through the Rev. George S. Bishop, has also been referred to the committee; and a resolution regarding the propriety of opening correspondence with the Reformed Church in South Africa. 1897, 690.

2. In the communication from the Synod of the Reformed Churches in the Netherlands reference is made to the action of that Synod at its meeting at Middleburg in August and September, 1896, requesting that in the future "upon each side delegates be sent to the General Synods not only to convey the greetings of the Churches and other very much appreciated communications, but also to take seats as members, *having full power of discussion*, that by this means the bonds between us may be drawn more closely together in the love of Christ and in the unity of the Spirit, and that the discussion of affairs which pertain to the general interests of the Churches, as, for instance, the modification of any article of the Confessions in regard to which we might correspond with you later, could be brought about in a more orderly manner and with greater facility.

Your Committee is disposed to regard with favor this overture of our Holland brethren in the Netherlands and recommends that the suggestions be adopted.

The following resolutions are submitted:

Resolved, That the Stated Clerk of the Synod be directed to extend a cordial invitation to the Synod of the Reformed Churches in the Netherlands to send a representative or representatives to our next General Synod with the understanding that full power of discussion upon the floor of Synod be accorded them as corresponding members.

Resolved, That the session of the General Synod next preceding that of the Reformed Churches in the Netherlands, which meets in the Summer of 1899, be requested to appoint delegates to the above-named body, provided such delegates can be secured without expense to the Synod. 1897, 692.

A communication from the Reformed Churches in the Netherlands, expressing much gratification at the reception of Synod's invitation to the Church of the Netherlands, to send a Delegate to this body, and expressing regret that the Deputy appointed to attend this session of Synod, the Rev. Prof. Rutgers, is unable to be present on account of his duties at the Free University, Amsterdam.

Delegates to, Rev. Jas. F. Zweimer, Rev. E. Tilton. 1898, 160, 162.

A communication from the General Synod of the Reformed Church in the Netherlands, reminding us that that body will meet at Groningen on August 15, 1899, and inviting us to send delegates to that meeting, and to send their names as soon as possible that they may make timely arrangements for their reception and entertainment.

Your Committee would recommend that this invitation be accepted, and that the Revs. James F. Zwemer and E. C. Oggel, D.D., be appointed our representatives to that body, and that the Stated Clerk send their names to F. Lion Cachet, No. 18 Kruiskade, Secretary of Foreign Correspondence at Rotterdam, Holland, as soon as possible. 1899, 469, 470.

Resolved, That the Rev. W. C. Roe and Mrs. W. C. Roe, missionaries to the Indians of North America, be given credentials to the Synod of the Reformed Churches in the Netherlands, to represent the work of the Reformed (Dutch) Church in America among the aborigines of our country. 1902, 125.

NEVIN, JOHN W. (Rev. Dr.) 1803-1886. Prof. in Refd. German Church, Mercersburg, Pa., 1840-51; Pres. of Marshall College, Mercersburg, 1841-53; and of Franklin and Marshall College, Lancaster, 1866-76. Editor of *Mercersburg Review*, '49-53; among many other publications, published "The Mystical Presence," 1846. His peculiar views referred to by Gen. Syn., 1835, 535. See also "Mercersburg Theology"; North Carolina Classis"; "Reformed Ch. in U. S."

NEVIUS, CORNELIUS S. Gives Scholarship of \$1,483.49, to Board of Education. 1901, 1063.

NEWARK, CHURCH, (Clinton Av.) gives Scholarship, \$1,255, for Arcot. Held by Gen. Synod, 1895, 51.

NEWARK, CLASSIS OF. Organized 1872; then consisting of the following churches: Belleville; Franklin; Irvington; Linden; Newark, 1st; Newark, 2d; Newark, Clinton Av.; Newark, East; Newark, North; Newark, West.

NEWARK, NORTH CHURCH. Gives \$583 for Elocution Fund, 1888, 527; '89, 769; '90, 46.

NEWARK THEOLOGICAL SCHOOL. See Bloomfield Sem.

NEW BRUNSWICK, CLASSIS OF. This was originally a part of the "Circle of Jersey," which see. In the Articles of Union, 1771, 10, the "Particular Body" (or Classis) of New Brunswick was organized. It then comprised all the Dutch churches in the counties of Richmond, (or Staten Island;) Monmouth, Somerset, Hunterdon and Sussex. In 1784, 128, the name of Classis was assumed, and the following churches are then reported, viz.: New Brunswick; Six Mile Run; Raritan; Bedminster; Millstone; Shannock; Sourland; Freehold; Middletown, Conewago, Pa.; North Branch; South and North Hampton, Pa.; Walpack; Minisink and Mahakemack, N. Y. This Classis was not divided in 1800, as the Classes of Hackensack, Kingston and New York, were. The following additional churches were, in 1800, 315, reported: Reddington; Potter's Town; Clove; West Town; Nominack; Wilkesbarre, and Hanover, Pa. In 1814, the Classis of Philadelphia was set off; in 1854, the Classis of Monmouth; and in 1859, the Classis of Raritan.—For the later identification of some of these names, see Corwin's Manual.

NEW BRUNSWICK GRAMMAR SCHOOL. Alluded to as flourishing, 1809, 383, and occasionally afterwards.

NEW BRUNSWICK, PARTICULAR BODY OF. 1771-1784. See New Brunswick, Classis of 1771, 10.

NEW BRUNSWICK, PARTICULAR SYNOD OF. Organized in 1869, comprising the Classes of Bergen, South Bergen, Monmouth, New Brunswick, Paramus, Passaic, Philadelphia and Raritan. 1869, 631.

NEW BRUNSWICK REVIEW. This was established in pursuance of a resolution of the Alumni of the New Brunswick Seminary, in July, 1853.

Resolved, That the Synod regard with cordial approbation the establishment of the New Brunswick Review, commenced by the counsel and patronage of the Society of the Alumni of the Theological Seminary, as an important means of defending and fortifying the ancient position of our Church, of illustrating her history and promoting the success and efficiency of her institution. The Synod has full confidence that under the care of the Alumni Association, and its editor, Dr. Proudfit, it will be ably and faithfully conducted, and is desirous and solicitous that it may receive an adequate and permanent support. We commend it to the co-operation and patronage of the ministers and members of our Church. 1854, 480.

[This Review only issued four Numbers, viz., in May, Aug. and Nov., 1854, and Feb., 1855. It was ably edited, and had many excellent Articles and Reviews; but it did not meet with such a response as warranted its continuance. Many bound copies of the four Numbers exist, and are highly esteemed by those who possess them.]

NEW BRUNSWICK THEOLOGICAL SEMINARY. [In this Article, all mere routine matters, such as the giving of the Professorial certificates, the advancing of the classes to the next grade, details about individual students, items about the examinations, etc., are omitted. For the complete list of students, see Corwin's Manual, 4th ed., 1902, pp, 1048-71.]

1807.

After the Covenant between General Synod and Queens College, (which see,) the newly-appointed Board of Superintendents appointed a Committee, (Revs. John N. Abeel, Jer. Romeyn, G. A. Kuypers,) to issue an Address to the churches, in behalf of the Professorship, 1807, 366. It is ten pages long, and reviews the efforts of the Church in this matter, 1770-1807. It first presents the *principles* upon which institutions of learning rest; and then recounts the historical circumstances in the efforts to establish a "Professorship of Theology" in America. The following is the line of thought of the Address:

I. *The Principles*:—The Address alludes to the "Oracles of God" committed to the Church; the necessity of teachers for the spiritual enlightenment of the people; the mode of teaching under the Old Testament; and the Gospel Ministry under the New Testament; the inspired Apostles; their successors, building on their foundation; the necessity of learning in a minister; the earlier Institutions; the Middle Ages; Protestantism, and the necessity felt for Theological Schools with endowed Professorships; their worth and necessity; they are a part of the very Constitution of the Reformed Church. Pp. 368-371.

II. *The Historical Circumstances of the Reformed Church, in America*:—The original Holland immigrants; the first congregations: [not very accurate here:] ministers obtained from Holland for a century; the difficulties experienced; necessity of educating ministers in America; opposition thereto; the two parties; (372) differences as to the means of preparing men for the ministry; Dr. Livingston's efforts for a reconciliation of the parties, while in Holland, (1766-70,) and to obtain a Constitution for the American churches; independence granted, on condition that they should have a Theological Professor; "Articles of Union" between the parties, 1771; (373) desires for a Professor, and early efforts thereto. Queens College Charter obtained by only one of the parties; consequent difficulties of its success; efforts to obtain a Professor from Holland (374); delays caused by the Revolutionary War; Dr. Livingston appointed Professor, 1784; all students must have *his* Professorial Certificate; efforts to secure an Endowment; (375) Dr. Livingston does not wait for an Endowment, but begins his duties at once; Lectors in other

localities appointed; various plans tried; expenses of students residing in the City, too great, 1794; the Professor opens his School at Flatbush, 1796; temporary success; other [assistant] Professors appointed, 1797; (376) scheme not a success; the Institution brought back to its original form—One Permanent Professor, 1804; delays and discouragements; the offer of the Trustees of Queens College, 1807, to make it subservient to the Theological Professorship; Synod accepts the offer; the Covenant between the Synod and the Trustees. (377).

Necessity of vigorous measures; theological education in Holland; desire for an educated ministry in America; the present crisis; importance of utilizing the Providential opportunity; necessity of Theological Institutions; all Denominations founding them; the Dutch Church has lagged behind; necessity of generous contributions for Endowment. 1807, 368-378.

1809.

At the next meeting of General Synod, reports showed remarkably preliminary success toward Endowment, 381, 387. See "Professorial Fund." Dr. Livingston called as "Professor of Theology" in Queens College, at a salary of \$750; accepted; called also to be President of the College, at a salary of \$250; declined, 382, 387; delayed his removal to New Brunswick, lest he should hinder the progress of the Endowment; the Board of Superintendents, (which see), had nothing to do; exhortations to the churches to come to the help of the Professorship, 387-8, 391, 394.

1812.

Dr. Livingston's first Report to the Board of Superintendents, 1812; had removed to New Brunswick in 1810; 5 students; call of the Trustees had been made upon him in Aug., 1808; his salary in New York, as pastor of Collegiate Church \$2,500; in 1810, the College Trustees had offered him, at first, \$1,400; subsequently, \$1,700; had accepted their call at great personal sacrifice, and had received in two years, (1810-12), only \$1,200, in all; renounced all claims to arrearages, [now \$2,200.] 415-418.

Synod reviewed the facts; emphasized the necessity of completing the Endowment; of securing funds for needy students; and for a Library. See "Students;" "Education, Board of;" "Theological Library." The Superintendents were directed to hold their meetings at the time of the Commencements of Queens College. See "Plans of the Theological School" elsewhere in this Article, 428-430.

1813.

Board of Superintendents had been formally organized in Sept., 1812; several meetings; 8 students; death of Prof. Van Harlingen; (see his name;) all students of theology must report themselves to this Board of Superintendents, and consider themselves under its care; all students studying elsewhere, must apply to this Board, for permission to be examined by Prof. Livingston, to secure his Professorial Certificate, 35-37.

1814.

Elias Van Bunschoten makes his great bequest for needy students, 12-18; see "Van Bunschoten Bequest"; further allusions to the diverse labors of Prof. Van Harlingen; \$120 appropriated for the purchase of Hebrew Bibles; Prof. Van Harlingen had died in Nov., 1813, and Rev. Peter Studdiford had been appointed in his place; a committee had been appointed to superintend admission of students; 11 students in attendance. Another Professorship needed; to sustain it, the church of Albany had offered \$750, annually, for six years, and the church of New Brunswick, \$200 for same time; Second Professorship should embrace "Hebrew, Biblical Criticism and Ecclesiastical History," 18-21.

Synod reiterated and emphasized the necessity of a Second Professor;

and declared that, until such Hebrew Professor should be appointed, the certificate of the Bd. of Superintendents should be sufficient, so far as respects Hebrew, to entitle a student to examination for licensure. Dr. Livingston urged the necessity, in Synod, of completing the Endowment, lest the Institution should fail. Synod directed the College Trustees to pay the arrearages of the Professor's salary out of the Principal of the Professorial Fund; (which see;) 43-46.

1815.

Plan of the Seminary, as to Professorships, and as to its control over all students, not carried out; 15 students; lack of Professors; dispensations to students, to study elsewhere, should not be allowed; might employ a settled pastor to teach, at a salary of \$500; the Board urged the necessity of a "Permanent and Adequate Endowment." 1815, 16-19, 41. Synod takes action accordingly. See "Permanent Fund," 42, 46.

A "Plan" was now proposed for a Union between Queens College and the Theological Seminary, by which a "Theological College" should be established, 44, 45. This "Plan" was somewhat modified and then endorsed by Synod; Oct., 1815, 9-11. Under this Plan, the Theological Professors were also to teach in the Literary Departments of the College, and their salaries paid, in part by the Synod, and in part by the College. See "Theological College."

SECOND PROFESSORSHIP, 1815.

In 1815, Rev. John Schureman was elected Professor of "Pastoral Theology and Ecclesiastical History," 45, 46, 49. The certificate of his "Professorial Appointment" given, Oct., 1815, 16; his installation, third Tuesday of Nov. See Oct., 1815, 15. [Hebrew and Biblical Criticism, according to 1814, 21, with Ecc. History, were to be the topics belonging to this Second Chair; but they are not mentioned in this appointment; but with the election of the next Professor there-to, its title is made to be—Biblical Literature and Ecc. Hist., 1818, 31.]

1816.

Meetings of Board of Superintendents for business were sometimes held in New York or Albany. Fourteen students. Prof. Schureman has entered on his duties; time of examination of students for licensure [for Professorial Certificate?] to be on last Tuesday of May; applications for admission, to be made to the Professors; dispensations to study elsewhere, to be granted with caution, 9-12; 31, 32; on account of the closing of the College, Prof. Schureman's salary reduced from \$1,400 (Oct., 1815, 11) to \$1,200, with the use of the [west] wing of the College, 34. If necessary, the Treasurer may transfer the capital stock of the endowment, to pay the Professors, or sell it in their behalf, 43. [1816-1825, Queens College closed.]

1817.

Sixteen students; at their request, Prof. Schureman is to deliver a course of lectures on Church History, 7-9. Particular Synod of Albany asks for a Theological School within its bounds. Proposition to remove the Seminary to New York City. Committee of conference with Trustees of College, appointed, 33, 34; their report; arguments pro and con; Oct., 1817, 6-8; Synod decides against removal; Oct., 1817, 13-16.

1818.

Sixteen students; death of Prof. Schureman, 12, 32, 39; students of Prof. Froeligh have not reported themselves, according to 1813, 36, to Board of Superintendents, 13; their apology therefor, 32, 33.

Second Professorship defined to embrace "Biblical Literature and

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Ecclesiastical History." Rev. Thos. DeWitt elected thereto, 31; declines; Synod defers accepting his declination, Aug., 1818, 5, 6.

1819.

Rev. James S. Cannon had been temporarily secured, to teach Ecc. Hist., Church Government and Pastoral Theology; and Mr. John S. Mabon, to teach Hebrew and Greek, 9; Dr. Livingston requested to publish his lectures, 10; his continued health and usefulness, at the age of 74, 10, 11; importance of completing the organization of the Seminary [with three Professors]; the Board needs a complete set of Synodical Minutes; desires a change of day of annual examination from last Tuesday of May to fourth Monday; granted, 11-36, 40; 22 students, 10; Synod resolved that the Professors should not thenceforth hold any pastoral charge. Dr. Thos. DeWitt still declining the Professorship, (Aug. 1818, 5, 6,) Rev. John Ludlow was elected Professor of "Biblical Literature and Ecclesiastical History," 39. The admission of students into the Theological School, or the School of Prof. Froeligh, was entrusted to the Professors and the Bd. of Superintendents, or to a Committee of the same. The Theological College to open on Sept. 1st, and the Board to meet at 5 P.M. on that day. The Bd. authorized to charge \$30 tuition of the students, if they think it expedient, 39-41.

1820.

Twenty-one students, Prof. Ludlow had been installed. Opening of the School delayed, (unofficially,) to accommodate the new Professor. No quorum of the Board present in Nov., and students could not be legally received; their testimonials ratified at the close of the year. If not possessing diplomas, students must give other testimonials of proper attainments. Board of Corporation must collect moneys paid to beneficiaries, who leave the Church within ten years, 14-17, 69.

1821.

Eighteen students; Bd. had held one meeting in Albany; necessity of increased endowment, 6-8, 53-55.

1822.

Twenty-five students; Pastoral Letter issued in behalf of the Seminary's endowments; the Bd. of Superintendents to meet on the Tuesday preceding meeting of General Synod, 6-8, 59-63.

Prof. Ludlow resigns his Professorship to the Bd. of Superintendents on account of the embarrassed finances of the Seminary; Board declares itself unable to accept it; Synod seeks to induce him to remain as the Endowment is succeeding. Feb., 1823, 5-8.

1823.

Twenty-one students; \$26,675 subscribed toward the endowment in southern part of the Church; efforts to be made to increase it in the northern part of the Church, 6-9; 12-14; 52. Prof. Ludlow willing to withdraw his resignation in deference to Synod's authoritative interference; different views; statement of the whole case; his resignation finally accepted, 14-18, 54, 55. Gratitude of Synod at the large addition to the "Permanent Fund," which see. Committee appointed to raise an endowment in the northern part of the Church for a Third Professorship. Rev. Dr. John Ludlow, Christian Miller and Ab. Van Dyke, said Committee, 51, 52, 54. Professors have power to reprimand or suspend from the School, disrespectful, immoral or incompetent students, subject to the revision of the Board, 54.

Rev. John DeWitt elected Prof. of Biblical Literature and Ecclesiastical History. Salary, \$1,750, with right wing of the College for a residence, at \$200 rent. 1823, 58; 1824, 52. Synod buys the College Property, 53; 1824, 17, 54.

1824.

Twenty-nine students; Prof. Livingston, in his 78th year, performs all his duties with alacrity. Prof. DeWitt has entered on his duties. A spirit of revival prevails among the students. Importance of endowment for a Third Professorship, 8-12, 30. Synod refers to success of the Endowment; Classes must not simply depend on the credentials of students, but examine them for themselves; Committee on Third Professorship enlarged by nine additions; Professors must preach once a month before the students; Professors requested to attend Synod; power of admitting students to the School vested in the Board; but a Committee of nearly members to be appointed, to admit applicants during the recess of Board, 53-56.

Prof. Livingston died suddenly on Jan. 20, 1825. Rev. Dr. Philip Milledoler elected Prof. of Didactic and Polemic Theology, in his place. Salary, \$1,575, with use of one of the wings of the College. Feb. (not Jan. as printed,) 1825, 5-8.

1825.

Eighteen students. Prof. DeWitt has also taught in Didactic Department. Prof. Milledoler installed in May, 6-8. Queens College to be revived as a Literary Institution, 19. \$25,000 needed to carry out the original Plan of a "Theological College," besides the \$1,700, per year, for three years, promised by the Collegiate Church of New York. Speedy action needed, 34-39. Superintendents to meet, to open the School, on Tuesday preceding second Wednesday of Sept., 41.

THIRD PROFESSORSHIP, 1825.

Twenty-six thousand, seven hundred and fifteen dollars subscribed in Particular Synod of Albany, toward Third Professorship. Sept., 1825, 6-17, 25; names. New Plan of Studies proposed, and adopted, Sept., 1825, 17, 18, 26. Rev. John Ludlow elected Prof. of Ecc. Hist., Ch. Gov., and Pastoral Theology. Declined. Rev. Selah S. Woodhull elected. Salary, \$1,575, with West Wing of the College for residence. Sept., 1825, 26-28. See "Plan of the Seminary," 1825, elsewhere in this Article.

Studies to be reviewed at close of each year, and Anniversary Exercises held, in which each member of Senior Class to bear a part: Mark's Medulla to be the text book in Didactic and Polemic Theology; Sept., 1825, 17, 18, 26.

REVIVAL OF QUEENS [RUTGERS] COLLEGE, 1825.

The Theological Professors shall have certain literary duties in the College; one of the Theological Professors shall be President; the two principal vacations of the College and Seminary shall be simultaneous; Board of Superintendents to meet on first Tuesday of April. [Time changed to second Wednesday of July, Mar., 1826, 6.] Queens College to be called RUTGERS COLLEGE. Sept., 1825, 19-26. June, 1826, 15.

Death of Prof. Woodhull, Feb. 27, 1826. (See June, 1826, 8, 16.) Choice of a Professor, not limited to ministers of R. D. C. Rev. Dr. Jas. S. Cannon elected Prof. of Ecc. Hist., Ch. Gov., and Pastoral Theology. Salary, \$1,575, with West Wing of the College for residence. Mar., 1826, 6, 7.

1826.

Eighteen students; 8; Prof. Cannon has been inducted into his office, 52.

1827.

In 1827 there is no report from Bd. of Superintendents, owing to the fact that the Board did not meet until July 11, 1827. (See 1828, 90.)

Case of student Leonard B. VanDyke, for inorthodoxy, Ap., 1828, 86-89, 91, 92; 1829, 174-6. See also "Presbyterian Church" under date, 1829; and Corwin's Manual, under Van Dyke, L. B.

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1828.

Fourteen students; course of study of Junior Class made to include also History of Old Testament and Pastoral Theology so far as it relates to composition and delivery of sermons, 99-101. Time of meeting of Board changed from second Wednesday in July, to Tuesday preceding the College Commencement, 101, 128-9. Proposition to organize the Theological Professors into a Faculty, refused, 101, 129. Plan of the Seminary of 1812, revised, by incorporating all the amendments made thereto, between 1812 and 1828, 127-8. Amended Plan, 1828, 139-143. See this "Plan" elsewhere in this Article.

All the endowments for the support of Theological Professors to be placed under one head, to be called the "PERMANENT PROFESSORIAL FUND, which see; 131.

1829.

Twenty-two students; 151; Memoir of Dr. Livingston prepared, 153; Trustees of the College requested to appropriate \$150 for instruction in Hebrew, 194; the Board to designate the students to be supported from the Heyer Scholarship, 158, 202; annual examinations to be held in April, on Tuesday succeeding the close of the winter session, 202.

1830.

Twenty-four students; time of examination fixed for first Tuesday in April, 232-4, 280.

1831.

Twenty-one students; Professors urged to visit the churches during vacations, to excite interest in the Institutions, 315, 316, 371-4.

Nov., 1831.

Death of Prof. John DeWitt on Oct. 11, 1831. Rev. Dr. John Ludlow elected Prof. of Biblical Literature. Salary, \$1,750, 8.

1832.

Twenty students; Prof. McClelland has instructed the Juniors in Hebrew; time of examination changed back from April to close of College year, 21-23.

Dr. Ludlow declined the election; Rev. Dr. Alex. McClelland elected thereto; salary, \$1,750. Trustees of College requested to appoint a Professor of Oriental Literature in the College; also to appoint a Professor of Logic and Rhetoric; [to relieve the Theological Professor from these duties;] 64-66.

1833.

Sixteen students; Prof. McClelland had been installed in his office; missionary spirit among the students; further development of this spirit, anticipated by the expected visits of Rev. David Abeel, 161-3; discussion of the wisdom of the connection of Seminary and College; Mark's Medulla to be continued as a text-book, 212-216; 219, 220.

1834.

No report from Bd. of Superintendents, 248-253; Classis of New Brunswick requests Synod to consider a sermon of Prof. McClelland, on "Spiritual Regeneration," 283, 285; the sermon on Luke 11:9, "Ask, and it shall be given unto you, etc.," which has been printed. Committee compared its teachings with the Standards of the Church, on "Depravity," "Good Works," and "Grace"; extracts given, 301-310; recommended that Prof. McClelland be heard on the subject, 310, 311; he expressed his full belief in the Standards of the Church.

Synod expressed, in resolutions, its disapproval of the sermon, containing sentiments and phraseology not warranted by the Standards; but his declaration of unequivocal approbation of the Standards, deemed

satisfactory, and justifies continued confidence in him; his remarks to be published in the Minutes, 311; given in full, 312-319.

The annual examination fixed for the Thursday of the week preceding the College Commencement. 248, 321.

1835.

No report from Bd. of Superintendents, 344-354; the Professors organized into a Faculty, to exercise the powers vested in them in the "Plan of the Seminary," 1828; to hold monthly meetings; Professors to preside, quarterly, in rotation, 424.—Benefits of, 1836, 514.

1836.

Twenty-five students; visits of Rev. David Abeel and others have excited an ardent missionary spirit among the students, three of whom expect to go to the foreign field; small attendance of members of the Board referred to, 448-452. Elaborate report of Committee on the causes of the small number of students for the Ministry, 511-516.

1837.

Twenty-three students; Prof. of Didactic Theology should be relieved from teaching in the College; 10, 11; high price of living; benefit of "Commons"; Prof. McClelland has divided his classes into "public" and "private," 11-15; Synod always gratified by attendance of the Professors, 78.

1838.

Twenty-four students; great revival in New Brunswick; [600 taken into the churches]; happy effects on College and Seminary; many will study for ministry; Bd. of Superintendents to meet on second Wednesday in July. 102-5, 134, 173, 178.

1839.

Twenty-seven students, 208; new arrangements between the Synod and Rutgers College, 274-283; further arrangements, July, 1839, 305-316; the President of the College needs no longer be one of the Theological Professors; certain duties in the College assigned to each of these Professors; Theological Professors are to preach in the College Chapel, as usual; the College Trustees now elected Rev. Dr. John Ludlow as President; July, 1839, 313-317; 1840, 331.

1840.

Thirty-six students, 331-2; Prof. Cannon's severe family afflictions, 1839, 272), have caused an intermission of instruction in his department of three months, 333; 407.

1841.

Forty-four students, 447-450; stated clerk of Bd. of Superintendents, made a permanent officer; 450, 518; time of meeting of Bd. changed to Tuesday preceding second Wednesday of July, 450, 519.

Memorial from the students, and other documents, with papers from Prof. Milledoler, 450-1. Report: Memorial signed by 26 students, (names, 448,) in reference to course of instruction, and use of a text-book, (Mark's Medulla). Memorials from students, of doubtful propriety; returned to them; papers of Prof. Milledoler also returned to him; Committee appointed, 521-3.

Sept., 1841.

Further communication to Synod from Prof. Milledoler; Review of the facts; Memorial prepared in secret; Synod countenanced it so far as to appoint a Committee; its powers; altered course of instruction without consulting the Professor; his plan of teaching; no criticism of it ever before offered; does not believe Synod will adopt Committee's report, 10-13.

Report of Committee:

Instruction from Mark's Medulla partakes too much of a catechetical nature; should be a connected system of original lectures; a radical change in the mode of instruction needed, 13-24.

Prof. Milledoler resiguis; resignation accepted with expressions of regard, 24, 25.

For "Amended Plan," see elsewhere in this Article, under date 1841.

Rev. Dr. John Ludlow elected Professor of Didactic and Polemic Theology. Salary, \$1,575, with the East Wing of the College; 26.

Dr. Ludlow declined, Oct., 1841, 38-40; Synod elected Rev. Dr. Samuel A. Van Vranken, on same terms. Accepted on condition of not being obliged to teach in the College. Conditions adjusted, Oct., 1841, 41, 42.

1842.

Thirty-five students, 54; College Trustees urge the necessity of the Theological Professors teaching in the College; College Commencement fixed for fourth Wednesday of July; meeting of Seminary Superintendents adapted to it, 126-7; 1843, 160.

1843.

Thirty-nine students; vacation should be three months, to enable needy students to teach in country schools, 160; Senior Class, (19 students, see names, 159,) presents to Synod a portrait of Prof. Cannon; thanks; a public theological Commencement suggested with addresses by Senior Class, and by one of the Professors; next theological year to begin Oct. 1st; suggestions adopted, 158-163, 247.

Didactic Prof. Van Vranken and President Hasbrouek of the College, were requested to prepare Rules for the Library. Prof. of Biblical Literature "solemnly urged" to give instruction in the College on the Evidences of Christianity. Bd. of Superintendents to make arrangements for proposed Theological Commencement, 246-9.

1844.

Thirty-five students; lack of punctuality among them; absences from the city; matter left to the Faculty; Senior Class excused from obligatory attendance at the reading of lectures on Didactic Theology [a second time]; Theological Commencement to be on Thursday preceding fourth Wednesday of July; while these Commencements last, the Sermon before the Board suspended, 289-293; Synod excused Prof. McClelland from teaching in the College; requested the Didactic Professor to teach the "Evidences" in the College; Synod promised to sustain the Faculty in any discipline against unpunctual or absent students, 371-3.

1845.

Thirty-three students; another Memorial from students against a Theological Commencement, 405; Commencements discontinued, 488.

1846.

Thirty students; failure to prevent students preaching; referred to Synod, 10; Didactic Professor will lecture on the "Evidences," 80; preaching by students prohibited by Synod, 81; annual examination changed from July to April, 79, 82-3.

1847.

Twenty-six students; Senior Class secures the erection of a Bethel Chapel near steamboat dock; members of Middle Class to act as colporteurs in destitute parts of New Jersey; Faculty object to the compulsory study of French by students having ministry in view; need of commentaries, etc., in Library, 111-113; Synod orders Library to be removed to Van Nest Hall; Synod refuses to interfere in reference to the study of French; first allusion to students of the new Holland immigration, 181-7.

1848.

Twenty-six students; nothing special, 214-216, 278. General Review of the Institutions at New Brunswick in Report of "Committee on the State of the Church"; modification in the organization of Bd. of Superintendents suggested; importance of spiritual, as well as intellectual development in the students; condition and necessities of Rutgers College, 299; desirability of separating the College and Seminary, 301-4; of modifying the course of study in the College, 304-5; importance of sustaining the College, 305-7; propriety of re-conveying the title of the College of the Trustees, 307-8.—The Educational and Beneficiary System, 315-321.

Sept., 1848.

Synodical action on above suggestions: change made in number and mode of election of the Superintendents, 419; (action rescinded, 1849, 496).

1849.

Thirty-two students, 439; a Committee appointed to formulate the Covenant Relations, as at present existing, between the Synod and Rutgers College, 496.

1850.

Thirty-two students; small attendance of the members of the Board; students petition for better accommodations in the Lecture-rooms, 19, 20, 92; elaborate report of the Trustees on the Van Bunschooten and other Funds; and a review of the relations of General Synod and the Trustees of the College, 73-89.

1851.

Twenty-eight students; missionary spirit among them; need of exegetical books, and of greater conveniences in the Lecture-rooms; request for \$400 for these objects, 129, 130; Prof. McClelland requested payment, in advance, of salary, as he was about to sail for Europe; granted, 132.

Trustees of College had been asked, (1850, 89) to appoint Synod's Professor of Theology, also as their Professor of Theology, in the College; assurances given, 185-6.

Resignation of Prof. McClelland accepted; payment of his salary in advance, approved, 187-8; Rev. Dr. Wm. H. Campbell elected Professor of Biblical Literature. Salary, \$1,750. Duties to begin, Sept. 1st, 187-9.

1852.

Twenty-six students; 250 Dutch books from Rev. Dr. Westerlo's Library, 210-212, 273; Prof. Van Vranken elected Prof. of Theology in the College, 270; resignation of Prof. Cannon; sympathy of Synod; declared Emeritus; Rev. Dr. John Ludlow elected Prof. of Pastoral Theology, Ecc. History and Church Government. Salary, \$1,750, 270-3; also to have west wing of College for residence, 299.

1853.

Nineteen students; Dr. Ludlow has accepted, 297; Dr. Campbell has expended certain moneys for the exegetical department; complaints of small number of students. Dr. Cannon died July 25, 1852; 325, 360-370, 397.

1854.

Twenty-five students; four Germans, 392-6; the Theological Professors perform duties in the College, gratuitously; the Church, the mainstay of the College; effort for an endowment of \$100,000, commended to the churches, 465-471.

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1855.

Twenty-nine students; additional German students, and one Hollander; suggestion to separate the Library of the Seminary from that of the College; Memorial of the students in reference to the cost of living; importance of a Theological Hall, containing a dormitory, refectory, lecture-rooms, a Library room, and a residence for the Professor of Biblical Literature; endorsed by the Faculty; committee appointed to procure plans for such a Hall, raise funds, and seek the approbation of Synod therefor; the Board also request Synod to divide the Library; place the Theological part under the care of the Theological Faculty, with power to employ a student to act as Librarian, at \$50 per year; also to empower Faculty to raise money to increase the Library, 511-515; difficulties in the way of dividing the Library; subject postponed, 597; Professors appointed guardians of all beneficiaries, 582; details of efforts to secure a Theological Hall, 584-592. See Hertzog Hall.

Oct., 1885.

Three students to go to the foreign field; all the Classes to be examined in Hebrew each year; suggestions for one vacation only; that the meetings of the Board should precede that of Synod, that the reports need not lie over a year, and that the students may seek settlements in summer, 7-10; term, accordingly, made to begin Sept. 20th, and continue until third Tuesday of May, with an interval of eight or ten days at the Holidays, 19, 20; salaries of the Professors made \$1,800 each; with \$300 for house rent for Prof. of Bib. Literature. [Dr. Campbell occupied, 1851-63, the house directly west of St. Peter's Catholic Church.]

1856.

Thirty students; Hertzog Hall in course of erection, 35-38, 105; Professors requested that foreigners should be required to spend one year in the Seminary, before enrollment among our ministers; not granted, as cases vary; Classes requested not to hold sessions to examine students for licensure during the week that the Board holds its annual session, 101-5.

1857.

Thirty-five students, including E. T. Corwin, Resident Licentiate. Illness of Prof. Ludlow, 129-131; new Library in Hertzog Hall; cases erected, [costing \$1,000], and 500 books from the College to Hertzog Hall; the College Library to be divided; students forbidden to preach, 213-217.

Oct., 1857.

Prof. Ludlow died Sept. 8, 1857. Rev. Dr. Geo. W. Bethune elected Prof. of Ecc. Hist., Ch. Gov., and Pastoral Theology. Salary, \$1,800, with west wing of the College for residence. Declined. Rev. Samuel M. Woodbridge elected on same conditions, 258-260. Dr. Bethune requested to deliver a course of lectures on "Pulpit Eloquence," at some proper compensation; committee to consider practicability of establishing a Professorship of Sacred Rhetoric; efforts to be made to secure the Library of Prof. Ludlow, 260.

1858.

Forty-four students; four to go to foreign field; relation of Bd. of Superintendents to beneficiaries; importance of pressing the claims of the ministry on pious youth, 271-5; Dr. Bethune to deliver lectures on Sacred Rhetoric and Pulpit Oratory for \$700, with traveling expenses, \$30, 338-340; portion of Library of Prof. Ludlow secured, for \$600, 340-1; [57 students said to be in the Seminary, page 345, but only 44 names given, page 272; possibly 47].

1859.

Fifty-one students; payment of room-rents in Hertzog Hall made a pre-requisite to securing a Professorial certificate; 2,000 books from College Library to Hertzog Hall Library, 373-6; Faculty propose Rules for government of Hertzog Hall, 448.

1860.

Fifty-seven students; Matthew B. Riddle, Resident Licentiate; R. Pieters, of Middle Class, for special reasons, allowed to graduate; missionary spirit; Rev. Dr. F. M. Kip presents to Seminary the portrait of Dr. Livingston, 481-5; students who preach to be suspended, 558-500.

1861.

Fifty-seven students; death of Prof. Van Vranken on Jan. 1, 1861; his lectures read by the other Professors; large number of students; require all the time of the Professors, who desire to be relieved from all College duties, 7-11, 78, 79; (see Report, 1862, 192;) Classis of Holland requests Synod to annul all action on Students' preaching, 11; Synod refers to a former interpretation of these acts, 79, 80; committee to confer with College Turtsees respecting relief of the Theological Professors from College duties, 80; Rev. Dr. Joseph F. Berg elected Professor of Didactic and Polemic Theology; salary, \$1,800, with east wing of the College for a residence, 82.

1862.

Fifty-five students; Abraham Thompson, Resident Licentiate; First church of Freehold presents portrait of Prof. Van Vranken; death of Col. Jas. Neilson, who gave the land for Hertzog Hall; Plan of Seminary of 1828 amended—no sermon before the Board required, 115-118, 191; Didactic Professor under obligation, by the Covenant, to teach in the College; the others to render such services as may be agreed on; College cannot spare them, 192.

1863.

Fifty-one students; one has enlisted in the army; two are going to the foreign field; portrait of Prof. Ludlow has been received; 580 volumes of Prof. Van Vranken's Library have been donated; Scudder Monument erected, 247-250, 329; resignation of Prof. Campbell; Rev. Hervey D. Ganse elected Professor of Biblical Literature; salary, \$1,800, with \$300 for house rent; declines; Rev. Dr. John DeWitt elected on same condition, 326-8; Dr. Bethune has bequeathed all his theological and classical books, on certain conditions; accepted, 329-332.

1864.

Forty-eight students; a "Reading Room" has been established in Hertzog Hall, 395-8, 482.

1865.

Forty-eight students; one student dismissed for immorality; also Andrew Doremus, for intemperate language, respecting the assassination of President Lincoln, 547.

FOURTH PROFESSORSHIP, 1865.

Origin of the Fourth Professorship: Subscription of \$40,000 from Rev. Dr. Nicholas E. Smith for the increase of the present "Permanent Professorial Fund," on condition that another \$40,000 be secured for the endowment of a Fourth Professorship. Success near. See Smith, Nicholas E.—Reception of 2,000 books from Dr. Bethune's Library; of 80 volumes, from Dr. Dwight's Library; Prof. Woodbridge requests the erection of a residence for himself; Prof. Berg asks for relief from instruction in the College; Andrew Doremus asks to be restored to the Seminary, 546-551, 627; see Professorial Residences; Prof. Berg has vacated the east

wing of the College; \$150 allowed him for moving expenses; salaries of the three Professors raised to \$2,500; case of Andrew Doremus left to the decision of the Faculty or Committee of Board of Superintendents; the Covenant of 1807, between the Synod and the College, finally annulled; College need no longer elect Synod's Professor of Theology; the Theological Professors need no longer teach in the College; the College Property conveyed back by the Synod to the Trustees, for \$12,000; Rev. David D. Demarest elected Professor of Pastoral Theology and Sacred Rhetoric; salary, \$1,800, and the use of a house; \$500 allowed to Prof. Berg, and \$500 to Prof. DeWitt, for house rent; Prof. Demarest to have the use of the east wing of the College until 1867, unless the Trustees prefer to pay him \$500 per year, to obtain possession of the same, 623-631.

1866.

Thirty-nine students; marble bust of Dr. Bethune received; Prof. Peabody, of Princeton, teacher of Elocution, 8-11; endowment of Fourth Professorship progressing; Professorial Residence in course of construction; \$200 each, to be allowed to Professors for removal to new Residences, 98, 100.

1867.

Thirty-four students; elaborate review on lack of training in elocution, 156-9; review of efforts for the Fourth Professorship, and for the Professorial Residences, with subscription lists, 254-262; report on the Residences, 264-5; the College Trustees agree to action of Synod of 1865, 628, in reference to Synod's relinquishment of the right to nominate a Professor of Theology in the College, 265-6, 269; more strict examinations, 267; review of the relations of the Synod to the College, 269, 270; all the Professors to receive \$2,500 salary; rent, at rate of \$500 per year, allowed to Profs. Woodbridge and Berg; Prof. DeWitt's subscription to Fourth Professorship cancelled in view of his personal efforts in its behalf; committee, to raise \$2,800 to equalize the salaries of the four Professors, at \$2,500, each, 271-272½.

[Change of Name of Church from "Reformed Protestant Dutch Church," to "Reformed Church in America," Nov., 1867. See "Title of the Church."]

1868.

Twenty-seven students; increased missionary spirit; necessity of enlarged endowment; necessity of a Residence for the Didactic Professor; the "spirit of the age," the cause of few students; duty of consecrating the young to the ministry, 369-373, 475-6. See Hertzog Hall Committee.

1869.

Twenty-three students; need of decreasing expenses in Hertzog Hall; exchange of duplicates in Library, 544-7.

1870.

Sixteen students; two new "Lectureships" suggested; "Science and Revelation"; and "Theory, Practice and History of Ecclesiastical Music"; Messrs. Suydam and Sage present Synod with a Fourth Professorial Residence; [southwest corner of George St. and Seminary Place;] Mrs. Bethune bequeathes 1,160 books; besides pamphlets, to Library, 8-13; Synod calls attention of Prof. of Pastoral Theology to the importance of instruction in music; and Prof. of Theology to oppositions of "Science, falsely so-called"; approved of changes in Hertzog Hall, and of certain "internal regulations"; site granted for a Library, 112-114.

1871.

Twenty-four students; marked moral advantages of a Rector in the Hall; desirability of the study of more Latin and Greek in the College.

175-9; great success of Dr. Jas. A. H. Cornell in raising endowment funds; friends requested to endow the two "Lectureships" proposed in 1870; and another on "Christian Ethics"; Synod names the new Buildings proposed, after Messrs. Sage and Suydam, 321-3.

Sept. 1871.

Death of Prof. Berg, 6, 8-10; Rev. Dr. W. G. T. Shedd, elected Prof. of Didactic and Polemic Theology; salary \$3,000, with a residence.

1872.

Twenty-one students; happy results of the Rectorship in Hertzog Hall; request that it may be put on a permanent footing; Prof. Woodbridge has also supplied the Chair of Didactic Theology since Dr. Berg's death, 399-401; Synod rescinded the Rule about inquiring of the students whether they had preached; all complaints as to the management of Hertzog Hall, to be made to the Hertzog Hall Committee; Suydam Hall to be finished by the fall; the Sage Library Building soon to be begun, 501-3.

Dr. Shedd declines the Professorship; Dr. Woodbridge's Analysis of Theology had been printed; a Course of Lectures has been delivered in the Seminary by several ministers; small number of students deplored; the general state of the Seminary; measures to be taken for a Fifth Professorship—of Christian Apologetics. Rev. Dr. A. B. Van Zandt elected Professor of Didactic and Polemic Theology; salary, \$2,800, with a residence. 510-515.

1873.

Twenty-one students; Rev. Peter J. Quick, Rector and Librarian, had prepared a catalogue of the Library in Hertzog Hall; [the Library was in the room now occupied as the Chapel;] death of James Suydam, 611-613; laymen introduced into the Board of Superintendents, 726.

1874.

Twenty-eight students; written examinations introduced; the Board divided into sections; each Professor to be allowed one day for examination of his students, 10, 134.

1875.

Thirty-seven students; happy influence of the Rectorship of Rev. Dr. John Garretson; the Library removed into the Sage Building; request of the Faculty for a Committee of Co-operation, in choosing books for the Library; success of written examinations; dedication of the Sage Library Building, 202-4; Committee of Co-operation with the Faculty appointed, Rev. Drs. Chambers, Hartranft and Corwin, to have exclusive charge of selecting books, exchanging books, etc. 325-6.

1876.

Forty-three students; death of Rev. Dr. Garretson, Rector; Rev. Lawrence H. Van Dyke appointed in his place; reference to dedication of Sage Library Building on June 4, 1875.—400-2, 527; plans of the Committee of Co-operation on selection of books; their request to have the Amsterdam Correspondence translated, with certain early Dutch pamphlets; granted, the expense to be paid out of the Library Fund; request for printed book and specimen MSS. sermons of the Alumni, 527-8.

1877.

Forty students; two additional colored students; College students to be allowed to use the Gymnasium, but not to occupy rooms in Hertzog Hall, 605-6; Synod authorized the Committee to refuse the use of the rooms to any student guilty of disorderly conduct, 710-711.

1878.

Forty students; sickness of Prof. Van Zandt; Dr. Chambers has assisted in his department; illness of Rev. Peter J. Quick, the Librarian, 11-13; Synod, requested to provide means for publishing the Annual Catalogue of the Seminary, 116.

1879.

Thirty-two students; not all the theological students' room in Hertzog Hall; public closing exercises, for the Seminary, proposed; Board divided into three divisions, so that the examinations of the classes may be carried on simultaneously, 235-7, 361-2.

1880.

Thirty-three students; one Japanese; Inter-Seminary Missionary Convention to meet here in the Fall, 459, 460; owing to the diminishing resources of Synod, each of the Professors relinquished \$500 on his salary, 554-5, 561; salaries made \$2,400 each, 488.

1881.

Thirty-five students; continued sickness of Prof. Van Zandt; been unable to meet his classes since March; his department carried on by the other Professors; Prof. Van Zandt resigns, 645-8; \$20,000 legacy from James Suydam for the "Suydam Professorial Residence," paid in; residence to be built at once; continued benefactions of Mr. Sage; Committee of Co-operation have given special attention to the purchase of the more costly Works of Reference, and to Denominational History; Prof. Van Zandt's resignation accepted; salaries of Professors renewed at \$2,400; to be made \$2,500, if means allow, 747-750; Centennial Endowment Committee appointed, 755; Rev. Dr. Chester D. Hartrauft elected Professor of Didactic and Polemic Theology; salary, the income of the Suydam Endowment of \$60,000, with residence, 762.

Oct., 1881.

Rev. Dr. Hartrauft declined the Professorship, 7, 8; Rev. Wm. V. Mabon elected Prof. of Didactic and Polemic Theology; salary, income of Suydam Professorship, with residence; memorial resolutions on Prof. Van Zandt, 9-13.

1882.

Forty-five students; installation of Prof. Mabon on Dec. 5th, 1881; illness of Dr. Woodbridge; his duties performed by the other Professors; Prof. DeWitt suggests the necessity of aid in the Hebrew department; this approved, 29-31, 126; preparation to erect a Professorial Residence for the Suydam Professor, 128; Mr. Sage has given \$60,000 to endow the Sage Library; preparation for the Centennial of the Seminary, 129, 130; Prof. DeWitt requests that Dr. Chambers be invited to deliver lectures on New Testament Exegesis; importance of a Chair of New Testament Exegesis; Dr. Chambers invited, but without expense to Synod, 130-1.

1883.

Thirty-seven students; oldest Professor in service to be styled "Dean," to whom shall be intrusted the discipline of the Institution; the Classes which lose representation in the Board of Superintendents, by removals of members, may supply their places till next meeting of Synod; a new Curriculum proposed, 217, 218, 324; pastors urged to press the claims of the ministry on young men of piety, 324; Fifth Professorial Residence approaching completion; death of Gardner A. Sage, 324; memorial resolutions, 325; the Building and Library, each to be called by his name, 327; Prof. DeWitt again refers to the inadequacy of provision for instruction in the Department of Biblical Literature;

Col. Sage has left \$50,000 for the endowment of another unspecified Professorship, 327-8; conditions under which additional instruction in Biblical Literature may be had, 328; communication from Prof. DeWitt as to the possible use of the income of the Sage Bequest, temporarily, in his department; and as to making the new Professorship one of Hebrew and Old Testament Exegesis, 332-5. [In reviewing the history of the successive Professorships, he confounds the Second and the Third; the Second, while embracing, at first, also Ecc. History, etc., was really a Professorship of Biblical Literature. It was first proposed as such, 1814, 20 21; and more fully defined 1818, 31, and limited to Biblical Literature, 1832, 64; while the Third Professorship is defined as Ecc. Hist., etc., 1825, 25-28.]

1884.

Thirty-eight students; request that the Board of Domestic Missions would employ the Seminary students during the summer months; Professorial Residence for the Didactic Professor, completed; expense of running these Residences; Rev. Drs. Chambers and Corwin have been employed to assist in the Department of Biblical Literature, according to former requests of Dr. DeWitt for help; students preaching; deficiencies in the Curriculum, in Elocution, in Biblical Introduction, in Biblical Criticism, in Sacred History, in Apologetics, 417, 418; Synod endorsed the request that the Board of Domestic Missions should employ the students during the summer vacation; a Special Committee appointed, (Rev. Drs: Mandeville, Van Gieson, Shepard, with Elders Perlee and Dutcher,) with power to employ an agent, to increase the endowment; Board of Direction directed to pay Messrs. Chambers and Corwin \$500 each, with \$50 for traveling expenses, from the income of the Sage Fund, for their services in department of Biblical Literature, 519, 520.

FIFTH PROFESSORSHIP, 1884.

Rev. Dr. John G. Lansing was elected Professor of Old Testament Languages and Exegesis; salary, the interest of the Sage Endowment of \$50,000, with a residence, 533-4; leaving Prof. DeWitt Professor of Hellenistic Greek and New Testament Exegesis, 523.

1885.

Twenty-six students; request that Synod would devise some practical measures for remedying the small number of students, 617, 618; pastors urged to press the claims of the ministry on pious young men; parents urged to consecrate their sons to the ministry; new Lecture Room in Suydam Hall for Prof. of Hebrew; excellent effects of the Moody meetings in New Brunswick on the students; the oldest minister from the Classis of Arcot; at any time in this country, to be considered a member of the Board of Superintendents; the subject of a Fourth Year of Study, or Post-Graduate Course, referred to the Faculty; time of the Vedder Lectures fixed for February; an "Elocution Fund," started by Dr. James Anderson.

Report of the Centennial Endowment Committee, (1884, 520.)—that the Board of Direction employ an Agent; great success of the Seminary Centennial Celebration; the Centennial Volume—its character; 1,250 copies, costing about \$2,000; 100 complimentary copies paid for by Synod; a Matriculation Book to be kept by the Seminary; the Plan of the Seminary to be unified according to suggestion in the volume, page 463; report of the Committee of Arrangements of the Centennial; the Programme; presentation of a copy of the Volume to Synod, 728-738.

1886.

Twenty-three students; one Japanese and one colored student; lessons in Elocution; course of Lectures on Practical Questions; Matricula-

tion Book; enlarged Curriculum; the Alumni Association ask for a place in Commencement Week; special statement from the Faculty on the small number of students; additional statement by the Board; written questions in examinations, 15-20, 59; one delegate from Particular Synod of Chicago to be on the Board, 60; action of Synod on the small number of students; reason and remedy; Pastoral Letter on the subject to be read in the churches: (207-210); members of the Board, in their Classes, the Board of Education, the Professors, all exhorted to act in the matter; necessity of piety in the Home, 62-65.

1887.

Twenty-two students; increase in Junior Class; Lectures on important topics, delivered; Prof. Lansing absent, on account of the sickness of his father—a missionary in Egypt; meeting of the Alumni during the sessions of the Board; an Elocution Fund needed; Synod requested to make provision for entertainment of members of the Board; written examinations, 253-7; Synod requests the Classes to defray the expenses of their delegates to the Board; Prof. Lansing engaged to make certain purchases in Egypt for the Museum; "The James Suydam Fund for Repair and Improvement of the Professorial Dwellings:"—its source, 297-300.

1888.

[The Report of the Board of Superintendents is henceforth taken out of Art. 3, "Communications," and put under Art. 5, in Minutes of Synod; in which the report of the Committee on the Professorate is henceforth included—formerly found in Art. 14.]

Nineteen students; Lectures on Practical Subjects given by several divines; lessons in elocution; a Committee appointed, with power, to arrange for the entertainment of the Board next year; thanks to Prof. Lansing for certain gifts to the Museum; funds needed to care for the Museum; 526-8; Dr. Lansing to be re-imbursed for certain outlays for the Museum, 533; Rev. Ralph Willis, the faithful Rector of Hertzog Hall [for eight years] has resigned, and Rev. Dr. E. T. Corwin appointed in his place; reference to the Hebrew, Arabic and Coptic literature, (including twenty-five manuscripts in Arabic and Coptic, of ancient date, and a Hebrew scroll of the Pentateuch, 700 years old,) brought back by Dr. Lansing; eleven portraits have been hung in the Library, of Professors and benefactors, and six others are known to be on the way, 534-5.

"Plan of the Seminary," as amended: 535-545. See the same elsewhere in this Article.

1889.

Thirty-two students; Rev. Dr. Corwin thanked, for his services in Prof. Lansing's Department for three months, during the Professor's sickness; Board recommends that \$200 be paid Dr. Corwin; the North Church of Newark had again provided funds for instruction in elocution; method of written and oral examinations made a standing rule; the Graves' Lectures on Missions, begun; 767-770; recommendations adopted, 772-4.

1890.

Thirty-eight students; the written and oral examinations to be held in the same week, the former on Monday and Tuesday, the latter on Wednesday and Thursday; Professors DeWitt and Demarest also thanked for their services in Prof. Lansing's department in 1888-9; the Graves' Lectures were again delivered; Rev. Dr. Corwin again thanked for efficient services in Prof. Lansing's department during the past year; Board recommends that \$300 be paid him; the North Church of Newark has again provided funds for instruction in elocution, 44-46; Synod exhorted the members of the Board to be punctual in their attendance; that the Stated Clerk of the Board notify them of meetings; the Plan of the Seminary

is amended, that the Board shall annually meet on the third *Wednesday* in May, instead of *Tuesday*; the recommendations of thanks to the Professors and to Dr. Corwin, and the compensation of the latter, adopted, 54, 55; Board of Direction directed to pay the room-rent of the few non-beneficiaries in Hertzog Hall, that the privileges of the Hall may be free to all having the ministry in view, 57.

1891.

Forty-four students; Prof. Lansing had asked in Oct., 1890, for leave of absence for a year, and to throw off \$1,000 of his salary to secure a substitute; the Board refused to allow him to relinquish \$1,000, but granted leave of absence for a year, and appointed Rev. Dr. E. T. Corwin to take charge of Prof. Lansing's department for the year, and requested Synod to pay him \$1,000 for his services, 271-3; Dr. Corwin had fulfilled this appointment, 275; Synod approved of the arrangement and directed the Board of Direction to pay that sum to Dr. Corwin, 282; Synod hopes that some friend will provide for permanent instruction in elocution, 275; Hon. N. F. Graves has provided for continuous courses of Lectures on Foreign Missions, 283; a house for the Librarian to be erected, 284-5.

1892.

Forty students, with three special students; Prof. Barbour has given instruction in elocution; Synod is requested to appropriate \$400 for elocution for next year; also to amend the Constitution by striking out the clause which forbids Professors from being members of any Ecclesiastical Assembly or judicatory; also, that in case of the *temporary* disability of any Professor, the Faculty shall be authorized to make provision for the discharge of the duties of his chair, but in case of permanent disability or death, the Rule in the Plan of the Seminary shall be followed; on account of the illness of Prof. DeWitt, his place has been occupied since January by Rev. Dr. E. T. Corwin; Synod was requested to pay him \$500 for his services; 506-8; the requests of the Board were all granted, 516-518, except the amendment proposed to the Constitution, which was referred back to the Board for a more detailed statement, 568-9.

Rev. Dr. John DeWitt sent in his resignation as Prof. of New Testament, Greek and Exegesis; accepted with regrets, and recognition of his services also on the Bible Revision Committee; would make him Professor Emeritus, only there are no available funds; but it is understood that friends in the Church are making satisfactory provision. [Rev. Drs. Corwin and Doolittle raised \$4,800 by private circulars, which amount was paid over to him;] Board of Direction was requested to institute measures for raising a fund for Professors Emeriti; Rev. James F. Riggs was elected Professor of Hellenistic Greek and New Testament Exegesis; salary, \$2,500, with a Residence.

1893.

Thirty-nine students; Prof. Barbour has given instruction in elocution; rules were adopted respecting a course of study entitling students to the degree of B. D., [Bachelor of Divinity;] the death of Prof. Mabon on Nov. 3, 1892, was announced; (see also page 750;) Prof. Woodbridge was appointed to perform the duties of Prof. Mabon's Chair, and authorized to spend \$500 in securing assistance in his own; the sum of \$300 is requested for instruction in elocution; the Board requested the Synod to appoint a Committee to consider the Constitutional Amendment proposed about Professors' membership in Ecclesiastical Bodies, 752-6; Synod endorsed all the recommendations, 766; a committee was appointed to consider the whole subject of the ecclesiastical relationship of Professors, 771-2; Names: Rev. Drs. Elmendorf, Hutton, Schenck, Coe, Collier, Corwin, Beardslee, Jas. F. Zwemer and J. P. Searle, 773. (Their Report, 1894, 75-80.)

NEW BRUNSWICK THEOLOGICAL SEMINARY 435

Resolved, That no *Board of Superintendents*, or Committee of the same, or Faculty of any of our Seminaries, shall admit to these institutions, with a view to his securing a professorial certificate, any one who has applied to the Classis having jurisdiction over him, for an application for a dispensation [and it has been refused], until such Board, or Committee, or Faculty, shall have inquired fully into the reasons governing said refusal. 771. (See 709.)

Rev. John Preston Searle was elected Professor of Didactic and Polemic Theology; salary, the income of the Suydam Professorship (less the expense incurred in the management of the fund), with a Residence, 773-4.

1894.

Forty students; special examinations were held for those seeking the degree of B.D., which gave great satisfaction; Prof. Barbour has continued to give instruction in elocution; Synod made request for an appropriation of \$300 for further instruction in elocution; Synod is requested to make an annual appropriation of \$500, to be placed to the credit of Faculty, to meet various incidental expenses, such as the preparation of the *Syllabi* of the lectures, printing of examination papers; reports of disbursements to be made to the Board, 58-60; the above requests granted. See Professors, Mode of Electing; Ecc. Standing of; 67, 68; Curricula and Government of Seminaries.

1895.

Forty-two students; Rev. Dr. P. D. Van Cleef resigned the position of Stated Clerk of the Board; Rev. Dr. P. T. Pockman elected as Stated Clerk; Fred. K. Schild and Chs. E. Corwin, were the first to be recommended for the degree of B.D.; \$300 again requested for the continuance of instruction in elocution by Prof. Barbour; Prof. Woodbridge has published his lectures on Church History; two amendments made to the Plan of the Seminary respecting the constitution of the Committee on Grounds and Property, and Discipline. Synod was also requested to invite the Faculties of each of the Theological Seminaries to send each year one of their number to Synod, to give information, 58-61; all of which requests were granted, 70, 71.

1896.

Forty-three students; it was resolved that an additional Standing Committee of the Board should be appointed annually on the "Report of the Committee on Seminary Grounds and Property"; changes in, and additional rules made, relating to the B.D. degree; Prof. D. D. Demarest resigned as Secretary of the Faculty, after a continuous service of thirty years; Synod is requested to appropriate \$300 for Vocal Culture, so as to include music as well as elocution; request was also made for permission to sell the Professors' publications to others than students, the money to be returned to the special fund for such publications; also that the Board of Education be authorized to grant aid to any student regularly admitted into the Theological Seminaries, 330-5; all these requests were granted, 345-6; arrangements were made to celebrate the 40th anniversary of the Professorship of Dr. Woodbridge, 346. Rev. Dr. Corwin resigned his Rectorship of Hertzog Hall, (June, 1895); 353.

1897.

Forty-six students; one Japanese; J. Ackerman Coles and sister presents to Seminary a piece of statuary representing Hagar and Ishmael; Third Church of Philadelphia presents a mosaic portrait of Dr. Bethune; and Rev. E. S. Booth, of Japan, a Shinto shrine; Faculty and Permanent Committee on the Grounds and Property call the attention of Synod to the diminished yield of the funds for the care of the property; request was made for a Committee to consider the financial interests of the In-

stitution; 300 again asked for Vocal Culture; a mid-winter examination was proposed; Prof. Lansing's Notes on the Archaeology of the Old Testament, and Prof. Demarest's Outlines of Lectures on Pastoral Theology have been published, 608-612; the thanks of Synod given to Messrs. Coles, Booth, and to the Third Church of Philadelphia for their gifts; the several suggestions of the Board were adopted, 621-2. Committee on Endowment appointed, 628.

1898.

Forty-one students; the Board deplors the decline of income, and requests Synod to devise means for the resumption of instruction in music and elocution, and the printing of lectures, 72, 73; Prof. Jas. F. Riggs has resigned his Professorship, May 31, 1898; nominations were made for a Professor by most of the Classes, and General Synod nominated three, in addition. Rev. John H. Gillespie was elected Prof. of Hellenistic Greek and New Testament Exegesis; salary \$2,500, with a Residence, 81-84; attention was drawn to the decrease of income from lower rates of interest, and the increase of expense from the increase of the real estate; necessity of enlarged endowments; New Brunswick Seminary needs \$150,000 additional; the Endowment Committee appointed in 1897, 622, 628, and who had begun operations, was continued, 86, 87; the Bd. of Publication was directed to publish the installation services of Prof. Gillespie, 90; report of Committee on the Finances of the Seminary, 91-96.

July, 1898.

Death of Prof. David D. Demarest; Committee appointed, to arrange, with the present staff of Professors, for instruction in his department; also a Committee to prepare a proper Memorial of his character and services; this was printed in *Christian Intelligencer*, July 13, 1898;—366-7. Since, printed in pamphlet.

Oct., 1898.

Serious illness of Prof. Lansing; Rev. John H. Raven had been secured as temporary instructor in Prof. Lansing's department; Committee authorized to make further arrangements, if necessary, 368, 371.

1899.

Thirty-eight students; no instruction in elocution and music owing to lack of funds, 369; copies of "Church Hymnary" presented to Chapel, and a piano, 369, 394; mid-winter examinations made permanent, 370; examination papers for Greek and Hebrew to be printed; minute on death of Dr. D. D. Demarest, (July 21, 1898); withdrawal from service of Prof. Lansing on Dec. 1st, 1898; request made that the Chair of "Pastoral Theology and Sacred Rhetoric" be called the Chair of "Practical Theology"; provision to be made for instruction in elocution and music for the coming year, 370, 391; courses of lectures on "Pastoral Work" have been given by several ministers; Rev. John H. Raven has instructed in Hebrew during the year; the Board requests Synod to allow it to meet at any hour, instead of only at 11 A.M., 368-374; granted, 391; tribute of the Board to Dr. David D. Demarest; acceptance of the resignation of Prof. Lansing; mode of Synod balloting for a nomination of a Professor (at this time), 383-6; Rev. Dr. Ferdinand S. Schenck was elected Professor of "Pastoral Theology and Sacred Rhetoric"; (changed to "Practical Theology"); salary \$2,500 with a Residence; Rev. John H. Raven was elected Prof. of Old Testament Languages and Exegesis; salary, the income of the Sage Fund, with a Residence; salary to be raised to \$2,500 as soon as possible, 386-8; discussion of conditions, 389-391; resolutions to press the efforts to enlarge the endowment, 391; \$2,000 more needed yearly, or an additional endowment of \$50,000 for Hertzog Hall and the Library Building, 394; reports of Com. on the finances of the Seminary, 400-408. See Permanent Seminary Fund, under date.

1900.

Thirty-five students; uninterrupted services of the five Professors; instruction in oratory; lectures given during the year by many clergymen; a mission class conducted; improvements in Hertzog Hall; Committees on examinations authorized to make any comments or suggestions, besides their routine reports; only qualified and experienced men should be sent as members of the Board of Superintendents, 685-9; review, with commendatory resolutions, 702-3.

1901.

Thirty students; resignation of Prof. Woodbridge, 1044, 1019-20, 1039; declared Professor Emeritus, with salary of \$1,000, 1,050, 1,039; Laidlie Memorial Fund, for printing, (exclusive of catalogues), given, \$5,000, 1,038, 1,021; see Permanent Seminary Fund, under date: Rev. Wm. H. S. Demarest elected Prof. of "Ecclesiastical History and Church Government"; salary, \$2,500 with a Residence; 1,046-7; review: Prof. Woodbridge requested to render such service as possible; \$1,500 needed, for recataloguing books of Sage Library, for shelves, etc., 1,044-50.

1902.

Thirty students; Prof. Raven receives leave of absence to prosecute studies in Europe for a year; Rev. Dr. Abel H. Huizinga supplies his place. Two publications issued with income of Laidlie Memorial Fund, viz., the Inaugural Addresses of Profs. Schenck, Raven and Demarest, and a sketch of the Sage Library by Dr. John C. Van Dyke, the librarian. Dr. Woodbridge has taken a share in the year's work; attention called to the fact that *Synod* had provided no rule touching the marriage of students; [the Bd. of Education had a rule forbidding the marriage of beneficiaries;] the current expenses of the Seminary have been fully met; Prof. Searle has been elected President of the Faculty, 54-57.

In reference to the marriage of students, the following resolution was proposed, but not passed:

Resolved, That no student, while pursuing his studies in a Seminary of the Church, shall contract a marriage without first obtaining the formal consent of the Faculty of his Seminary. The President of each Faculty shall duly inform all students of this rule, so that there may be no possible misapprehension. A marriage of a student without such consent shall terminate his connection with the institution. 70, 71.

Instead of this rule, the matter was referred to the discretion of the Faculties of the several Institutions, with power, 69.

1903.

Twenty-six students; Prof. Raven has been abroad during the year, and Rev. Dr. A. H. Huizinga has supplied his place with great acceptance, 312-314.

1. *Resolved*, That resolution three of the Committee on the Professorate for 1902. (See Minutes 1902, page 70) be amended so as to read:

Resolved, That no student while pursuing his studies in a Seminary of the Church shall contract a marriage without first obtaining the formal consent of the Faculty of his Seminary. The President of each Faculty shall duly inform all students of this rule so that there may be no possible misapprehension. A marriage of a student without such consent shall be sufficient basis for suspension by the Faculty at its discretion. 330.

Post Graduate Course.

2. *Resolved*, That the following outline of post-graduate work suggested by the Faculty be approved:

1. New Testament Department.

Major.—Some complete course in exegesis, such as the Epistles of Paul not studied in the regular course, or the Prolegomena of the Testament.

- Minor.—Textual Criticism, a brief course in N. T. Prolegomena, the exegesis of a single book or a rapid survey of the entire New Testament with explanation of difficult or noteworthy passages.
2. Historical Department.
Major.—Some Period on Church History.
Minor.—Some National or Denominational Division of Church History.
 3. Systematic Theology.
Major.—History of Doctrine.
Minor.—Biblical and Historical Study of Special Doctrines.
 4. Practical Theology.
Major.—Sociology, Descriptive, Static and Dynamic.
Minor.—Social Pathology.
 5. We would ask that Prof. Raven be given permission to announce his course in the next Catalogue, subject to the approval of Synod.
 6. The Post-Graduate course shall consist of at least one of the above major courses and two minors. It shall cover the full Seminary year. It shall be available only for approved students. Those taking it shall be under the same discipline as the regular students. 330-1.

1904.

Twenty-six students; for two years past, Synod has failed to confirm the nominations of certain Classes, to vacancies in Board of Superintendents. Stated Clerks have sometimes failed to report Classical action. Care should be taken to keep the membership of the Board full.

During the year, Prof. Schenck has published a book styled—"Practical Theology."

The Synod approves of the schedule for Post-Graduate courses, presented by Prof. Raven in the Faculty report, and printed in the Seminary Catalogue. The bestowal of the B.D. degree, to be conditioned on the successful completion of the Post-Graduate course of one year. The day of opening the Seminary to be changed to Wednesday of third week of September. The necessity of prayer for more students, urged. Attention of Synod called to the need of a Sixth Professorship; 647-650, 666-8.

1905.

Twenty-three students; Profs. Demarest and Raven have each issued books relating to the subjects of their respective departments. The Faculty requests General Synod to appoint a Com. to inquire into the causes in the decline in the number of students for the ministry, and to suggest a remedy; 55, 78, 79.

The Board of Education from an unexpended balance of \$8,500, appropriated \$2,000 to the New Brunswick Seminary, of Scholarship Funds held by the Board of Direction and subject to the order of the Bd. of Education, for instruction in "Biblical Theology and Sacred History"; Synod asked to approve said action; and committee appointed to select an instructor in said branches, 57, 58; action approved, 79.

Board of Superintendents of New Brunswick Seminary, 1807.

This Board, at first, consisted of 9 members, 3 from each of the two Particular Synods of New York and Albany; and 3 from the clerical members of the Board of Trustees of Queens College; to be chosen by ballot, at the triennial meetings of General Synod; 1807, 367; repeated in Plan of the Seminary, 1812, 430-3; Oct., 1815, 13.—To consist of 15 ministers, five from each Particular Synod, and 5 from said Trustees, (as before); and 5 to be a quorum; 1818, 30.—To consist of 2 from each Classis, excepting that of New York, which was to have 4; and 5 to be a quorum; 1824, 45, 46.—Classis of New York put on same footing as the other Classes; 1829, 194.—No change made in new "Plan of Seminary." 1828, 139-143.—Instead of Synod electing them, each Classis to nominate

2 members, and the Synod to confirm them; 1834, 302; '35, 422; that 1 member be nominated by each Classis, (on account of increasing number of Classes), subject to the confirmation of Synod; to serve for 3 years, one-third to be elected each year; 6 to be a quorum. 1838, 182.—The next year the Synod resumed the right of annually appointing the whole Board, 1839, 283.—In 1841, the plan of 1838 was again adopted, the members to serve for three years, one from each Classis, but all to be appointed by the Synod, 1841, 518.—In 1848, the Committee on the "State of the Church" recommended that the number of superintendents be reduced to 10, and that these be appointed by the Particular Synods, 1848, 297; in Sept., 1848, the Synod reduced the number to 8 Primarii, and 8 Secundi, equal numbers to be appointed by each Particular Synod, Sept., 1848, 419; but at the next session, this action was rescinded, and the Plan of 1838 resumed, 1849, 496.—A suggestion to modify this Plan in 1865, was refused, 1865, 613, 625; again refused, 1868, 476-8.

In 1872, a lay element was introduced into the Board. The nominations of members were also removed from the Classes to the Particular Synods. The three eastern Synods were each to nominate four ministers and four elders; while the Synod of Chicago was to have one representative. It was also proposed that this Board should perform the duties of the Standing Committee of Hertzog Hall, but this arrangement did not last long. The members of the Board were to serve for four years, one-fourth being appointed each year. 1872, 505, 513. But the change created some dissatisfaction. In 1875, therefore, the Board was made to consist of one member from each Classis of the three Eastern Synods, who were to be nominated by the Classes, and confirmed by General Synod; together with six elders to be appointed directly by the Synod; the terms of all to be three years. 1875, 335-7. This was ratified anew in 1876, where "The Plan of Reorganization" is given. 1876, 532. In 1877, when the Theological Department in Hope College was suspended, the rights of the Classes of the Synod of Chicago to representation in the Board were restored. 1877, 707; '83, 218.

A New Plan for the government of the New Brunswick Seminary was adopted in 1888. Each Classis of the three Eastern Synods was allowed to nominate one minister, to be confirmed by the General Synod, for a term of five years, one-fifth to be elected each year. Two elders shall be nominated by each of the three Eastern Synods, to be confirmed by the General Synod, to serve for five years; while the Particular Synod of Chicago shall have one ministerial representative. If nominations are not made, the General Synod shall appoint. Vacancies may be filled by the nominating Classis or Particular Synod, until the next General Synod which shall appoint for the unexpired term. The Board shall meet annually at New Brunswick on third Tuesday of May. See 1888, 537 (Committee, 1887. 264); confirmed, 1894, 79.

Professorships.

FIRST PROFESSORSHIP—*Theology.*

1. Rev. John H. Livingston, D.D., Prof. of Sacred Theology, 1784-1825.

Assistants.

- (1) Rev. Solomon Froeligh, D.D., Lector in Theology, 1792-7;
Professor of Theology, 1797-1822.
- (2) Rev. Dirck Romeyn, D.D., Lector in Theology, 1792-97;
Professor of Theology, 1797-1804.
- (3) Rev. Hermanus Meyer, D.D., Lector in Theology, 1784-91.

Didactic and Polemic Theology.

2. Rev. Philip Milledoler, D.D., 1825-41.
3. Rev. Samuel A. Van Vranken, D.D., 1841-61.
4. Rev. Joseph F. Berg, D.D., 1861-71.
5. Rev. Abraham B. Van Zandt, D.D., 1872-81.
6. Rev. William V. V. Mabon, D.D., 1881-92.
7. Rev. John Preston Scarle, D.D., 1893—yet (1906).

SECOND PROFESSORSHIP—*Languages, Exegesis, etc.*

1. Rev. Hermanus Meyer, D.D., Prof. of Languages, 1784-91.
(1) Rev. John Bassett, D.D., Teacher of Hebrew, 1804-12.
2. Rev. Jeremiah Romeyn, D.D., Prof. of Hebrew, 1804-6.
3. Rev. John M. Van Harlingen, D.D., Prof. of Hebrew and Ecclesiastical History, 1812-13.
(1) *Hebrew, Biblical Criticism, Pastoral Theology and Ecclesiastical History.*
4. Rev. John Schureman, D.D., 1815-18.
5. Rev. John Ludlow, D.D., Prof. of Biblical Lit. and Ecc. Hist. 1819-23.
6. Rev. John DeWitt, D.D., Prof. of Bib. Lit. and Ecc. Hist. 1823-25; of Biblical Literature, 1825-31.
7. Rev. Alexander McClelland, D.D., Prof. of Bib. Lit. 1832-51.
8. Rev. Wm. H. Campbell, D.D., Prof. of Bib. Lit. 1851-63.
9. Rev. John DeWitt, D.D., Prof. of Bib. Lit. 1863-84.
(2) *Hellenistic Greek and New Testament Exegesis.*
- Rev. John DeWitt, D.D., 1884-92.
10. Rev. James F. Riggs, D.D., 1892-98.
11. Rev. John H. Gillespie, D.D., 1898—yet (1906).

THIRD PROFESSORSHIP—*Ecclesiastics.*

1. Rev. Selah S. Woodhull, D.D., Prof. of Ecc. Hist., Church Gov. and Pastoral Theology, 1825-26.
2. Rev. Jas. S. Cannon, D.D., Prof. of same, 1826-52.
3. Rev. John Ludlow, D.D., Prof. of same, 1852-57.
4. Rev. Samuel M. Woodbridge, D.D., Prof. of same, 1857-65.
Ecclesiastical History and Church Government.
- Rev. Samuel M. Woodbridge, D.D., 1865-1901.
5. Rev. Wm. H. S. Demarest, D.D., 1901-6.
6. Rev. Edward P. Johnson, D.D., 1906—.

FOURTH PROFESSORSHIP—*Pastoral Duties.*

1. Rev. David D. Demarest, D.D., Professor of Pastoral Theology and Sacred Rhetoric, 1865-98.
2. Rev. Ferdinand S. Schenck, D.D., Prof. of Practical Theology, 1899—yet (1906).

FIFTH PROFESSORSHIP—*Old Testament Languages and Exegesis.*

1. Rev. John G. Lansing, D.D., 1884-98.
2. Rev. John H. Raven, 1899—yet (1906).

PLANS OF THE THEOLOGICAL SCHOOL.

Plan of the Theological School. 1812.

Of the Reformed Dutch Church, established at New Brunswick, in New Jersey, in connection with Queens College.

ARTICLE I.

OF GENERAL SYNOD.

1. All the authority of the Reformed Dutch Church is vested in the General Synod, as the last resort. This Synod shall have paramount authority over the Theological School, its officers, laws, and instructions.

2. The General Synod shall appoint a Board of Superintendents, consisting of nine persons, all of whom shall be members of the Dutch Church, to be chosen in the following manner, viz.: from the Particular Synod of Albany, three ministers; from the Particular Synod of New York, three ministers; and from the Trustees of Queens College, three ministers. This Board of Superintendents shall be chosen by ballot, at every triennial meeting of General Synod.

3. All the professors of this Theological School shall be chosen by the General Synod; but, in the recess of Synod, the Board of Superintendents may temporarily employ a person or persons to perform the duties of a professor.

4. The General Synod may alter, amend, or abrogate any of the articles in the plan of this school, provided such alterations do not contravene the mutual engagements of Synod and the Trustees of Queens College.

ARTICLE II.

Of the Board of Superintendents.

1. The Board of Superintendents shall meet annually in the Professorial Hall, at the time of the Commencement in Queens College; and any four members, when regularly convened, shall be a quorum for the transaction of business.

2. This Board shall open and close all their meetings with prayer, and shall cause one sermon at least to be preached either by their President, or some member appointed for that purpose.

3. This Board shall choose a President and Secretary, keep minutes of all their transactions, and lay them with a summary account of the state of the school, before General Synod, at every stated meeting.

4. The Board shall superintend an annual examination of all the students, under the care of the Professors, to ascertain their talents and proficiency.

5. The Board shall be competent to reprimand or remove immoral or incompetent students, to inspect the doctrines taught by Professors and the general course of study, and to recommend to Synod such measures or changes, as they may think advantageous to the school, and the general interests of the Dutch Church.

6. The President is authorized to call a special meeting of the Board at the request of a Professor or Professors, or of any two members at any time, provided four weeks' previous notice be given.

ARTICLE III.

Of the Professors.

1. The number of Professors in this school shall be determined by General Synod, and their duties shall be prescribed by Synod, or by the person or persons who may endow a Professorship under the immediate direction of the Superintendents. *Provided always,* That the school be not considered as completely organized without three Professors, and that all of them be ordained ministers of the Reformed Dutch Church.

2. The salaries of all the Professors hereafter appointed, shall be fixed by a vote of General Synod.

3. The Professors shall attend three lectures or recitations every week, and accompany them with prayer.

4. Every Professor intending to resign, shall give six months' notice to the Board of Superintendents.

5. They shall attend morning and evening prayers with their pupils, either separately or in conjunction with the faculty and students of Queens College, and supply them with the preaching of the Gospel and the administration of the Sacraments by themselves or by some church in New Brunswick.

ARTICLE IV.

Of Students.

1. Every student upon admission to the Theological School, shall produce a certificate of his membership in some regular Protestant Church, and testimonials of his academic attainments, or submit to an examination upon academic studies.

2. The students shall exhibit to the Professors weekly in rotation, one lecture or sermon upon such subjects as the Professors shall appoint, and each one, annually to the Superintendents, and write upon such subjects as the Professors may prescribe.

3. Strict morality, piety, diligence in studies, and attention upon lectures, recitation and prayers, are required under pain of reproof or expulsion.

4. Every student shall spend a portion of his time, morning and evening, in private devotion, and every Lord's Day in public, social and private worship, with a particular reference to personal religion and growth in grace.

5. Those students who are not able to defray the expenses of their education, shall be assisted, as far as practicable, from the funds devoted to that purpose.

ARTICLE V.

Of the Time and Course of Study.

1. The time and course of study in this School shall not be less than three years.

2. In each year there may be two vacations corresponding with those in Queens College, or otherwise as the Professors and Superintendents may determine, provided that the whole time of vacation in any year do not exceed three months.

3. Every student shall be taught Natural, Didactic, Polemic, and Practical Theology; Biblical Criticism, Chronology, and Ecclesiastical History; the form and administration of Church Government, and Pastoral duties; and be able to read the Scriptures fluently in the original languages.

4. Students, at the expiration of three years of regular study, shall be admitted to an examination, to be conducted by the Professors before the Board of Superintendents, and as the case may require, be continued longer in the school, or furnished with a certificate signed by the Professor, which shall admit them to an examination for licensure, before their respective Classes. 1812, 431-3.

See "Theological College" for some modifications of this "Plan" (at least temporarily), adopted in Oct., 1815, 9-14.

Revised Plan of Studies for the Theological College, 1825.

That the whole course of instruction consist of Natural, Didactic, Polemic, and Practical Theology.—Biblical Literature, including Critica Sacra, Hermeneutica Sacra, Biblical Antiquities, Sacred Geography, and the Oriental Languages.—Ecclesiastical History, including Chronology, Church Government, and Pastoral Theology.

That the studies of the first year, or Junior Class, be Critica Sacra, Biblical Antiquities, Sacred Geography, Composition, and the Oriental Languages.

That the studies of the second year be Didactic and Polemic Theology, Hermeneutica Sacra, so much of Pastoral Theology, as belongs to the composition and delivery of a sermon; Ecclesiastical History, and the Original Languages continued.

That the studies of the third year be Didactic and Polemic Theology; Pastoral Theology; Ecclesiastical History; Church Government; Hermeneutica Sacra; and the Original Languages.

That Mark's Medulla be the text-book in Didactic and Polemic Theology. Sept., 1825, 17, 18. Adopted, 26.

Study of the Junior Class altered, so as to include the History of the Old Testament, and so much of Pastoral Theology as relates to the composition and delivery of sermons, 1828, 101. Adopted, 1828, 128.

PLAN OF THE THEOLOGICAL SCHOOL. 1828.

Of the Reformed Dutch Church.

ARTICLE I.

Of General Synod.

1. All the authority of the Reformed Dutch Church is vested in the General Synod, as the last resort. This Synod shall have paramount authority over the Theological School, its officers, laws, and instructions.

2. The General Synod shall appoint a Board of Superintendents, consisting of four members from the Classis of New York, and of two from each of the other Classes under the care of the Synod. This Board of Superintendents shall be chosen by ballot, at every triennial meeting of General Synod.

3. All the Professors of this Theological School shall be chosen by the General Synod; but in the recess of Synod, the Board of Superintendents may temporarily employ a person or persons to perform the duties of a Professor.

4. The General Synod may alter, amend or abrogate any of the articles in the plan of this School, provided such alterations do not contravene the mutual engagements of Synod and the trustees of Rutgers College.

ARTICLE II.

Of the Board of Superintendents.

1. The Board of Superintendents shall meet annually in the Professorial Hall, on the Thursday immediately succeeding the day of Commencement in Rutgers College; and any five members, when regularly convened, shall be a quorum for the transaction of business.

2. This Board shall open and close all their meetings with prayer, and shall cause one sermon at least to be preached, either by their president, or some member appointed for that purpose.*

*Sermon no longer required. 1862, 118.

3. This Board shall choose a president and secretary, keep minutes of all their transactions, and lay them, with a summary account of the state of the School, before General Synod, at every stated meeting.

4. The power of admitting students into the Theological School, is vested in the Board of Superintendents; and they are directed to appoint a Committee in the neighborhood of New Brunswick, whose business it shall be to admit members to the Theological College, during the recess of the Board.

5. The Board shall superintend an annual examination of all the students under the care of the Professors, to ascertain their talents and proficiency.

6. The Board shall be competent to reprimand or remove immoral or incompetent students, to inspect the doctrines taught by Professors and the general course of study, and to recommend to Synod, such measures or changes as they may think advantageous to the School, and the general interests of the Dutch Church.

7. The President is authorized to call a special meeting of the Board at the request of a Professor or Professors, or of any two members at any time, provided four weeks' previous notice be given.

ARTICLE III.

Of the Professors.

1. The number of Professors in this School shall be determined by General Synod, and their duties shall be prescribed by Synod, or by the person or persons who may endow a professorship under the immediate direction of the superintendents. Provided always, that the School be not considered as completely organized without three Professors, and that all of them be ordained ministers of the Reformed Dutch Church.

2. The salaries of all the Professors hereafter appointed shall be fixed by a vote of General Synod.

3. The Professors shall attend three lectures or recitations every week and accompany them with prayer.

4. Every Professor intending to resign, shall give six months' notice to the Board of Superintendents.

5. They shall attend morning and evening prayers with their pupils, either separately or in conjunction with the Faculty and students of Rutgers College, and supply them with the preaching of the Gospel and the administration of the Sacraments by themselves, or by some church in New Brunswick.

6. The Professors shall have the power of reprimanding or suspending from the School disrespectful, immoral and incompetent students, during the recess of the Board of Superintendents, subject to the revision of the Board.

ARTICLE IV.

Of Students.

1. Every student, upon admission to the Theological School, shall produce a certificate of his membership in some regular Protestant Church, and a diploma from some literary College, or testimonials of such literary attainments, as would entitle him to such diploma. He shall moreover, submit to an examination by the Board, or such committee as they may appoint, of his piety, talents, and such other qualifications as would give *reasonable* ground to hope that he is called of God to preach the Gospel.

2. Every student in the Reformed Dutch Church shall, previous to his commencing the study of Theology, make himself known as such to the Board of Superintendents, and shall be considered under the care of said Board. And every student of Divinity under whomsoever he may have studied, shall previous to his examination by the Professor, apply for the said purpose to the Board of Superintendents, before he is examined and licensed.

3. The students shall exhibit to the Professors weekly in rotation, one lecture or sermon upon such subjects as the Professors shall appoint, and each one annually to the superintendents, and write upon such subjects as the Professors may prescribe.

4. Strict morality, piety, diligence in studies and attention upon lectures, recitation and prayers, are required, under pain of reproof or expulsion.

5. Every student shall spend a portion of his time, morning and evening, in private devotion, and every Lord's day in public, social and private worship, with a particular reference to personal religion and growth in grace.

6. Those students who are not able to defray the expenses of their education, shall be assisted, as far as practicable, from the funds devoted to that purpose.

ARTICLE V.

Of the time and course of study.

1. The time and course of study in this School shall not be less than three years.

2. In each year there shall be three vacations corresponding with those in Rutgers College, provided that the whole time of vacation in any year, do not exceed three months.

3. The whole course of instruction shall consist of Natural, Didactic, Polemic, and Practical Theology. Biblical literature, including *Critica Sacra*, *Hermeneutica Sacra*, Biblical Antiquities, Sacred Geography, and the Original Languages, Ecclesiastical History, including Chronology, Church Government, and Pastoral Theology.

The studies of the first year, or Junior Class, shall be *Critica Sacra*, Biblical Antiquities, Sacred Geography, Composition, the Original Languages, the History of the Old Testament, and so much of Pastoral Theology, as relates to the composition and delivery of sermons.

The studies of the second year shall be Didactic and Polemic Theology, *Hermeneutica Sacra*, Ecclesiastical History, and the Original Languages continued.

The studies of the third year shall be Didactic and Polemic Theology; Pastoral Theology; Ecclesiastical History; Church Government, *Hermeneutica Sacra*, and the Original Languages.

A general revision of former studies shall be required at the close of each year; and there shall be anniversary exercises, in which each member of the Senior Class shall bear a part, under the direction of the Professors.

In the course of instruction on Didactic and Polemic Theology, Mark's *Medulla* shall be used as a text-book.

4. Students at the expiration of three years of regular study, shall be admitted to an examination to be conducted by the Professors before the Board of Superintendents, and as the case may require, be continued longer in the School, or furnished with a certificate signed by the Professor, which shall admit them to an examination for licensure, before their respective Classes. 1828, 139-143.

ELABORATION OF THE PLAN IN REFERENCE TO DIDACTIC THEOLOGY, IN 1841.

1. While the present text-book (Mark's *Medulla*) shall be put into the hands of the students, and they shall be required habitually to refer to it on the subjects of the course, as they occur, it shall be chiefly used by the Professor as his guide in the order of his instruction. But the students shall not be required either to commit to memory or to recite the same in the lecture-room. A general syllabus, however, of the whole subject, in as condensed a form as its completeness will allow, embracing definitions and the *Classis argumentorum*, drawn from the text-book by the Professor, should be in the hands of every student and committed to memory carefully by the Junior Class, to be reviewed from time to time by all the Classes.

2. The Professor shall deliver original, full, connected, continuous and well-digested, written lectures upon the branches of Theological Science, in the order prescribed in the present text-book used in the Institution, and embracing a special reference to the Canons and the other Standards of the Church, and all the modern controversies in theology.

3. It shall be the duty of the Didactic Professor to institute and prosecute a course of elementary instruction upon the subjects of theology with the first or Junior Class, regulated by the Standards of the Church, in such way as shall prepare them to enter upon the full study of the system of Didactic Theology in the second year of their course, during which year his lectures on Didactic Theology shall be delivered. And when the students shall arrive at the third or Senior year, the Professor shall meet them daily, and they shall receive, in addition to such other instruction as he may give them, his system of lectures on Polemic Theology, and shall be exercised by him in the writing of theses in divinity, as he shall from time to time assign them. *Provided*, al-

ways, that the Professor shall be careful to examine the students in such way as he shall judge most advisable, upon the substance of every lecture delivered by him.

4. It shall be the duty of the Professor to direct the attention of the students to the reading of such works, on the several subjects, as they occur in his lectures, as he may think calculated to give them full and correct information in relation to all the grand doctrines embraced in the system of theology, and he shall, from time to time, satisfy himself that these works are consulted by them.

5. It shall be the duty of the Professors to prepare a full and copious system of questions upon all the subjects of Didactic and Polemic Theology, which the students shall be obliged to answer in writing at their rooms, and at their leisure, and which shall form the basis of their examination before the Board of Superintendents. Sept., 1841, 19, 21.

Revision of Curriculum, 1884.

Board of Superintendents proposed to Synod the making of a new Curriculum, arranging and naming the studies according to the modern nomenclature; that the duties of the Professors be defined according to the new classification; that a Special Committee be appointed, who, after consultation with the Professors, shall prepare such a classification, and define the duties of each department; also consider the feasibility of a fourth year of study. 1883, 218. Names of this Committee, Rev. Dr. T. W. Chambers, Chairman, 324-5; their report: 1884, 536-540, and is as follows:

THE CURRICULUM OF THE SEMINARY.

ADOPTED BY GENERAL SYNOD, JUNE, 1884, 536.

A—EXEGETICAL THEOLOGY.

- | | |
|----------------------------------|----------------------|
| I.— <i>Old Testament</i> Chair. | Palæography. |
| Hebrew and Cognate Tongues. | Canonics. |
| Practical Exegesis. | Textual Criticism. |
| II.— <i>New Testament</i> Chair. | Historic Criticism. |
| Hellenic Greek. | Hermeneutics. |
| Practical Exegesis. | Biblical Geography. |
| | Biblical Chronology. |

[To be treated by both Professors according to such arrangement as they may make between themselves.]

Successive portions of the Greek Testament to be assigned at each session, so that the whole shall be read through with care during the three-years' course.

Expository Lectures.

B—HISTORICAL THEOLOGY.

I.—THE KINGDOM OF GOD UNDER THE OLD COVENANT.

1. Its Rise and Growth.
2. History of Cultus.
3. History of Life and Morals.
4. History of Doctrine; Biblical Theology of the Old Testament.

II.—THE KINGDOM OF GOD UNDER THE NEW COVENANT.

1. Extension of Christianity.
2. History of Cultus and Government.
3. History of Life and Morals.
4. History of Doctrine; Biblical Theology of the New Testament.
5. History of Christian Literature.
6. History of Philosophy as related to the Church.

Expository Lectures.

C—DOCTRINAL THEOLOGY.

I.—DOGMA.

1. Outline of the System (Definitions, Proofs, etc.).
2. Standards of the Church: (Heidelberg Catechism, Belgic Confession, Canons of Dort).
3. History of Christian Dogma; (Post Biblical).
4. Encyclopedia and Methodology.

II.—APOLOGETICS.

1. Theism.
2. Comparative Religions.
3. Evidences of Christianity.
4. Contemporary Attacks.

III.—ETHICS.

1. Principles.
2. History.

IV.—LECTURES AND THESES ON SPECIFIC THEMES.

Two Theses from each student every year to be discussed by the class.

Expository Lectures.

D—PRACTICAL THEOLOGY.

I.—NATURE AND GROUNDS OF THE CHRISTIAN MINISTRY.

The Call (outward and inward), Qualifications, Preparation and Induction into Office.

II.—HOMILETICS.

Practical Exercises in Plan, Composition and Delivery of Sermons.

III.—CATECHETICS.

Theory, History, Method, including Catechetical classes, Sunday School and Public Exposition.

IV.—LITURGICS.

Conduct of worship, the History of the Development and the Use of Liturgies, Hymnology, Feast Days, Christian Art and Architecture, as connected with worship.

V.—ECCLESIASTICS.

Administration of Discipline, Pastor as member of Consistory, Classis, Synod and Boards.

VI.—POIMENICS.

Marriages, Funerals, Visitation of the Sick, Inquirers, Prayer Meetings, Benevolence.

VII.—HOMILETICS.

1. Missions, in the neighborhood, in the Domestic and Foreign Fields.

2. History—General and Denominational.

Expository Lectures.

RECOMMENDATIONS.

I.—The use of some Latin compend in Doctrinal Theology, such as *Marckii*, *Medulla* or *Amesii Theologia*, as tending to make the students familiar with scholastic Latin, as well as giving an exact Syllabus of Definitions and Proofs. The book and the manner of using it to be at the discretion of the Professor.

II.—The requisition from the students of frequent written Theses on given subjects to be read and discussed by the class, not only in Doctrinal Theology, but in all other Departments.

III.—Occasional lectures by pastors and others, on topics with which they are especially familiar.

IV.—Instruction in Vocal Culture, with training by an expert.

V. Lectures on Physiology, Hygiene and sanitary arrangements in general. (This might be secured in union with Rutgers College.)

VI.—The establishment of Fellowships—of about \$500 or \$600 yearly for two years, to be given to such students as at the end of the course shall show most proficiency, and shall desire opportunity for further study.

VII.—The establishment of new Professorships, as soon as the means shall have been furnished—not only for Biblical Theology, but also for Apologetics, Symbolics and Monumental Theology, including Egyptology and Assyriology.

6. The adoption of the above plan carries with it the repeal of all previous rules and regulations which are not here reaffirmed. 1884, 536-540. Repeated, 1888, 542-5.

The same Committee was re-appointed to prepare a Plan for a Fourth Year of study, 1884, 540. The Committee referred to the difficulties involved, and the whole question was referred to the Faculty, with power, 1885, 730-1.

The Faculty was requested to unify the Plan of the Seminary, according to suggestion of page 463 (near bottom), of the Seminary Centennial Volume, 1885, 735. Dr. Demarest, of the Faculty presented a report, which was accepted; and ordered printed, and distributed, 1887, 264. Certain amendments were proposed (1888, 536), and the following Plan was adopted:

PLAN OF THE THEOLOGICAL SEMINARY AT NEW BRUNSWICK. [1888.]

ART. I. OF THE GENERAL SYNOD.—The General Synod has, by the Constitution, original and paramount authority over the Theological Schools, their officers, laws and instructions, which authority is to be exercised in accordance with the provisions of the Constitution.—*Constitution, Art. 9, Sec. 4.*

ART. II. OF THE BOARD OF SUPERINTENDENTS.—1. The Board of Superintendents shall consist of one minister from each Classis in the Particular Synods of New York, Albany and New Brunswick. These shall be nominated by their respective Classes, and be reported to the General Synod for confirmation. They shall be appointed for a term of five years, and be so arranged into five classes, that annually the seats of one-fifth of the whole number shall be vacated. See Amendments, 1804, 79.

Two elders also shall be nominated by each one of the above-mentioned Particular Synods, who, after confirmation by the General Synod, shall serve five years. One vacancy shall be made annually by the expiration of a term of service, and in every fifth year two vacancies. Also a ministerial delegate, shall be nominated by the Particular Synod of Chicago, who, after confirmation by the General Synod, shall serve five years.

The General Synod shall appoint the members in all cases in which nominations have failed to be made.

A vacancy occurring before the expiration of the term of service may be filled by the nominating Classis or Particular Synod until the next stated meeting of the General Synod, which shall make an appointment for the unexpired part of the term.

The seat of a member who has ceased to be under the jurisdiction of the Classis or Particular Synod that nominated him, shall be considered vacant.

2. The Board shall meet annually at New Brunswick, (on the third Tuesday (Wednesday, 1890, 55,) in May, at 11 o'clock, A.M., at any hour

convenient to them, 1899, 391,) and seven members shall be a quorum for the transaction of business. Every session shall be opened and closed with prayer.

3. At every annual meeting the Board shall choose a President and Secretary to serve one year. A Stated Clerk shall be appointed who shall continue in office from year to year until a vacancy shall be made by his resignation or death, or by the action of the Board.

4. The Faculty, subject to the approval of the Board, shall be authorized to admit or dismiss students at any time during the year after the meeting of the Committee; but students under the care of the Board of Education shall not be dismissed except to a Theological School under the care of the General Synod.

5. The Board shall, at its annual meeting, superintend an examination, to be conducted by the Professors, of all the students connected with the School, on the studies that have been pursued during the year. The members of the senior class, who pass their examinations satisfactorily, shall be recommended for Professorial certificates.

6. The Board shall have power to reprimand or remove immoral or incompetent students; to require any one whose examination has proved him to be deficient in any study, to make up such deficiency, or to re-mand him to a lower class; to report to the Synod on the doctrines taught, and to recommend such changes in the course of study, or in the general management of the Institution, as in their judgment may be required for its greater efficiency.

7. The Board may, in the recess of the General Synod, employ properly qualified individuals to perform the duties of a disabled or deceased professor until the next meeting of the Synod.

8. At the close of the examinations, public exercises shall be held, in accordance with the regulations of the Board, and under its direction.

9. The President of the Board shall call a special meeting at the request of two Professors, or of any two members. Of this meeting, ten days' notice shall be given.

10. The Board shall charge itself with the duty of devising measures for increasing the number of students of theology. Each member shall regard himself as an agent of the General Synod for securing a full supply of the students for this School.

11. The Board is directed to co-operate with the Board of Direction in efforts to obtain endowments and moneys for the purposes of the School, and they shall pay over to the Board of Direction all moneys obtained for these objects.

12. The Board shall present a report on the condition of the School to the General Synod at every stated meeting of that body. In it all vacancies that have occurred in the Board, and all about to occur through expiration of terms of office, shall be reported.

ART. III. OF THE PROFESSORS.—I. Every Professor shall be, at the time of entering on his office, an ordained minister of the Reformed Church in America.

2. The number, titles, duties and salaries of the Professors shall be determined by the General Synod.

3. Every Professor shall have the right to select the text-books to be used in his department, and to determine the method of instruction to be employed by him.

4. The Professors shall be organized into a Faculty for the exercise of the powers vested in them, and they are directed to hold stated monthly meetings while the School is in session, and special meetings whenever necessary.

5. One of the Professors shall be appointed by the Board of Superintendents, President of the Faculty, to whom the discipline of the In-

stitution shall be generally intrusted, in accordance with regulations made by the Faculty, and subject to their final decisions. He shall continue in office during the pleasure of the Board.

6. The President of the Faculty shall call a special meeting at any time at the request of a Professor. In his absence the Faculty may appoint a President *pro tem*.

7. The Faculty shall have the power of arranging the times of lectures and recitations, requiring of every class at least fourteen hours per week; of reprimanding or suspending from the School disrespectful, immoral, incompetent or negligent students; of allowing absences on account of sickness, pecuniary straits, or for any other imperative reason—all subject to the revision of the Board. They shall make an annual report to the Board.

ART. IV.—OF THE STUDENTS.—1. Every student shall, before his admission to the School, present to the Board of Superintendents, or to its Committee, or to the Faculty, a certificate of membership in some Protestant Church, and a diploma certifying that he has received the degree of Bachelor of Arts from some College or University. In lack of this, he shall give proof, by testimonials or examination, of such literary attainments as will enable him to enter upon the course of studies in the School. His piety, talents and other qualifications shall also be made matters of inquiry.

2. Every Student shall, on his admission to the School, be required to subscribe his name in the Matriculation Book provided for this purpose. He shall also consider himself pledged to lead a consistent Christian life, to be diligent in study, and punctual in attendance on lectures, recitations, and the various exercises of the School.

3. The work of the students shall be directed by the Professors. They shall write upon such subjects as the Professors may assign them, and every member of the Senior and Middle Classes, shall present a sermon to the Board for examination at the annual meeting.

4. Students shall not be allowed to preach or lecture in any of our churches or congregations, except the students of the Senior Class. These shall be allowed to deliver their own discourses under the direction of one of the Professors of Theology, with the understanding that this direction is to extend to the time when, the place where, and the discourse to be delivered. The same privileges shall be allowed to them in the churches of which they are members, under the direction of their own pastors. The students of the Middle Class shall be allowed to preach during vacations under the direction of their Theological Professors.

ART. V. OF THE LIBRARY.—1. The Faculty shall have authority to select all books to be purchased for the Library, and to make all rules for securing its largest usefulness.

2. The Committee on Seminary Grounds and Property, together with the Faculty, shall appoint the Librarian and fix the amount of his salary.

3. The Librarian shall conduct the correspondence of the Library. He shall also keep a record of all books received, and of all which may be loaned. In consultation with the Faculty, he shall arrange and catalogue the books, and shall make an annual report of the condition of the Library to the Standing Committee.

4. The Committee on the Seminary Grounds and Property shall have charge of the Library building and furniture, to keep them in good order and repair, and to make additions and improvements. All salaries, bills for books purchased and for expenses incurred, shall be paid by the Treasurer of the Committee, from funds placed in his hands for these purposes.

ART. VI. OF THE CARE OF THE PROPERTY.—1. A Standing Committee shall be appointed which shall be known as the Committee on the Seminary Grounds and Property.

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2. This Committee shall consist of six members, one of whom shall be chosen by the Faculty from their own number; five shall be elected by the General Synod, for a term of five years, one new member to be elected annually.

Amended: 2. "This Committee shall consist of the members of the Faculty together with five others, who shall be elected by the General Synod for the term of five years, one new member to be elected annually." 1895, 60, 61, 71.

3. It shall keep the buildings in good repair, and the grounds in order. It shall make all needed improvements, and attend to such matters of business as may be necessary in connection with these objects. The Committee shall not make expenditures in excess of the moneys provided, and shall make a full report annually to the General Synod.

4. It shall hold meetings at New Brunswick at least three times a year, while the School is in session, and at such other times as they shall deem advisable. A special meeting may be called by the President at the request of one of the members.

5. It shall have power to make rules for the government of Peter Hertzog Theological Hall and to provide for their enforcement.

Amended: 5. "It shall have power to make rules for the government of Peter Hertzog Theological Hall, and to provide for their enforcement; provided that all cases, where the moral character of Theological students is concerned, shall be referred to the Theological Faculty for adjudication." 1895, 61, 71.

ART. VII. COURSE OF STUDIES.—1. The course of studies shall be prescribed by the General Synod and shall cover a period of three years.

The year shall begin on the Tuesday after the third Sunday in September and close with the Commencement exercises in May. A recess of a fortnight shall be allowed at the Christmas holidays.

2. The students shall be divided into three classes, Junior, Middle and Senior.

3. The studies of the first or junior year shall be Hebrew, Old Testament Exegesis, Biblical Geography and Antiquities, Hermeneutics, Greek Testament (Gospels), Ancient Sacred History, Sacred Chronology, Methodology, Comparative Religions, Reformed Church Standards, Homiletics.

The studies of the second or middle year shall be Hebrew, Old Testament Exegesis, Archeology, Greek Testament (Epistles), Biblical Criticism, Ecclesiastical History, Church Government, Systematic Theology, Liturgies and Catechetics.

The studies of the third or senior year shall be Hebrew, Old Testament Exegesis, Greek Testament (Epistles), Biblical Criticism, Ecclesiastical History, Systematic Theology, History of Christian Doctrine, Christian Ethics, Apologetics, Ecclesiastics, Poimenics, Missions.

4. Optional studies may be pursued by a student under the direction of a Professor or Professors, and graduates or others may take a fourth or additional year for the pursuit of optional studies under the direction of the Faculty. See Curriculum, 1884, 1888 537-542.

III.—CONCERNING THE GOVERNMENT AND CURRICULA OF THE SEMINARIES.

1894.

I. In reference to the Boards of Superintendents.

1. *Resolved*, That the Board of Superintendents of the Seminary at New Brunswick shall consist of one minister from each of the Classes of the Particular Synods of New York, Albany and New Brunswick, with two elders from each of these Particular Synods, and one minister from the Particular Synod of Chicago. These members shall hold office for five years, under the same conditions as to manner of appointment, etc., as at present. (See Minutes General Synod, 1888, p. 537.)

2. *Resolved*, That the Board of Superintendents of the Western Theological Seminary shall consist of one minister from each of the Classes in the Particular Synod of Chicago, with three ministers and three elders at large from the same Particular Synods. These members shall hold office for five years, under the same conditions as to manner of appointment, etc., as at present.

The President of Hope College shall be a member *ex-officio* of the Board of Superintendents of the Western Theological Seminary, since that college is under the direct control of the General Synod of the Reformed Church in America.

3. *Resolved*, That the Board of Superintendents of the Arcot Seminary, India, shall remain as at present constituted, until there shall be manifest reasons for change.

4. *Resolved*, That the President of the Faculty in each of our Seminaries, shall also be a member, *ex-officio*, of its Board of Superintendents.

5. *Resolved*, That each Board of Superintendents, immediately after its adjournment, through its Secretary, shall notify in writing, the Faculty of the Institution under its care, of all acts of that Board which depend on the Faculty for their fulfillment.

2. *In reference to Students.*

1. *Resolved*, That students shall not be admitted to examination before the Board of Superintendents unless recommended by the Faculty. This recommendation shall certify to their faithfulness, good behavior and scholarship. But any professor may present to the Board special cases of deficiency in his own department.

2. *Resolved*, That the whole matter of students preaching be remitted to the control of the Faculties of the Seminaries.

3. *In reference to Curricula.*

1. *Resolved*, That the curriculum adopted by the General Synod of 1884 (page 536) be the curriculum for all the Seminaries of our Church so far as practicable.

2. *Resolved*, That the Faculty of each Institution be requested to devise some method to give larger instruction to the students in the English Bible.

4. *In reference to Discipline.*

In the overtures from two Classes the "Plan of the Seminary" is criticised because it fails to provide for proper discipline. In the judgment of the Commission, the ground of this criticism has been largely removed by the recommendations already made in this report.

It is well known that *discipline* has long been a difficult and perplexing matter in the higher educational institutions of our country. It has received a large measure of the study given to proposed reforms in the collegiate and university education and government, by the ablest and most experienced educators. The prevailing theories meet in controversy over the question of maintaining or relaxing the rigidity of law, as expressed in specific rules for the regulation of the conduct of students, enforced by a system of penalties culminating in expulsion from the institutions. Without touching the merits of the discussion, it may be asserted confidently that the general trend has been in the direction of greater liberty to students. The view is growing in favor that the ends of good government are to be reached by letting students govern themselves. Appeals are to be made to their self-respect, honor, consciences, rather than to their fears. The system of government is to press upon their attention and into their convictions the important fact that it is their own interest, and not that of the Faculty, which demands that the standard of scholarship and of conduct be demonstrably high.

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In the face of this growing sentiment with respect to institutions whose students are younger, less mature, and many of whom are less amenable to moral and religious motives than are those with whom we have to do, your Commission felt that it could not formulate a series of rules, which would introduce a system of marking in the class-rooms and of official espionage outside of them, without great and undeserved disparagement of the students of our Seminaries. The authority belongs to the Professor, by virtue of his office, to make known to students their duties, and to demand their discharge of them. Such remissness as seriously compromises scholarship or character should be reported to the Board of Superintendents, and such reports should raise the serious question of the fitness of the delinquents for the Gospel ministry.

In reference to students under the care of the Board of Education, the Commission recommends the following:

Resolved, That General Synod request the Board of Education to send, annually, to each student under its care, a circular asking whether he needs the same amount of financial aid that he has been receiving, and whether his purpose to enter the ministry of the Reformed Church abides; and that answers be sent to the Corresponding Secretary of the Board.

Resolved, That it be recommended that a special committee be appointed by the General Synod to prepare and publish a leaflet containing the rules of General Synod, of the respective Theological Institutions, and of the Board of Education, now binding on the students; such leaflet to be presented to each student at the commencement of each year by the President of the Faculty.

Rev. E. T. Corwin, Rev. G. H. Mandeville, Rev. Prof. J. W. Beardslee, and Elders Austin Scott and Henry Camerden were appointed such committee.

While your Commission, after frequent conferences over the matters presented in the various overtures referred to it, has reached the above conclusions, it is felt that the great subject of the development of our Theological Seminaries and their adjustment to the demands of the time has not been fully treated. And it cannot be, with practical results, until the Church hears and responds to their call and claims for largely increased endowments. While bearing grateful testimony—without the vote of our professorial members—to the faithfulness and ability of those occupying the chairs of instruction, we feel that they are entitled to the demonstrated confidence and sympathy of the Church, in her generous responses to the pecuniary needs of her institutions, for the increase of instructors and aids to learning in the ever-broadening field of sacred scholarship.

Respectfully submitted,

JOACHIM ELMENDORF,
MANCIUS H. HUTTON,
FERDINAND S. SCHENCK,
EDWARD B. COE,
EDWARD A. COLLIER,
JAMES F. ZWEMER,
EDWARD T. CORWIN,
JOHN W. BEARDSLEE,
J. PRESTON SEARLE.

1894, 75-82.

Finances of the New Brunswick Seminary.

1896-97.

Owing to decreased rate of interest, the funds for the care of the property, insufficient. 1896, 353; request for a Committee to consider the subject, '97, 622.

The following were appointed as the special committee on the finances of the Theological Seminary at New Brunswick, with power to add to their number:

From the Board of Direction, the Rev. A. B. Vermilye and Frank R. Van Nest.

From the Standing Committee on Seminary Grounds and Property, the Rev. J. P. Scarle and Frederick T. Kirk.

From the Board of Superintendents, the Revs. E. B. Coe and C. L. Wells. 1897, 628.

1898.

The crippled condition of the finances of the Seminary is impairing the efficiency of its work. Report of Committee: In 1882, the endowment, about \$329,000; now (1898) about \$369,000. Interest decreased about \$4,800 or about one-fourth. See details in report. \$53,000 additional needed on the Property Funds; \$40,000 additional needed on the Professorial Funds. Circular letters brought in \$1,675, which was spent on current expenses, assessments and debts. Same Committee continued. 1898, 91-96.

1899.

Rev. James Demarest, D.D., was appointed financial agent. \$250,000 needed to restore the income to its former amount, and make some advances. 1899, 400-402. Offerings for current expenses, 1899, \$1,516.81. Total, \$3,166.81. Sums toward endowment, \$1,614. Needs: \$50,000 additional for care of property; \$100,000 additional for Professorial endowments, that the five Professors may each have a salary of \$2,500; to restore training in music and elocution; to do some printing, and provide for lectures. Also \$100,000 additional for a Professor of the "English Bible and Missions"; or of "Biblical Theology," "Apologetics," or otherwise; and to provide some fellowships for Post-graduate work. Synod commended the report to the churches and continued the Committee. 1899, 403-408.

1900.

Review: Circumstances; appointment of Committee; necessities; appeals to meet current expenses, and increase endowments. Amount raised in second year, \$1,758, and \$414 for endowments; [figures do not quite harmonize;] at end of third year (1900), \$4,004 had been given for current expenses; \$27,936 for endowments. [Total for current expenses, \$7,438; for endowments, \$28,351. Total expenses, \$2,706.] Principal gift from Ralph Voorhees, (see his name); Alumni Association has also helped; there are also bequests in wills. Only by these gifts for current expenses, have the salaries of the Professors and the expenses for care of the property been met. Annual offerings from the churches needed; and co-operation with the financial agent.

Mr. Voorhees was thanked for his \$25,000—to be held as a separate fund for the Chair of New Testament, Languages and Exegesis. The Alumni were thanked; churches, pastors, friends, exhorted to co-operate. 1900, 712-716.

In the Report of the Special Committee on the "State of the Church" in 1900, occurs the following:

Resolved, That the present Special Committee on the Finances of the Seminary at New Brunswick, composed of representatives of the Board of Direction, of the Board of Superintendents, and of the Standing Committee on Seminary Grounds and Property, be made a permanent committee, and that the prosecution of its work be pushed with renewed vigor. 1900, 835.

1901.

General review: a sub-committee appointed to further the work; the task of the Committee to gather funds and apportion those not specifically designated, so as to secure the best results to the Seminary—sub-

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ject to approval of Synod. Costs of collection for two years and seven months, \$4,267. Gifts received for current expenses divided equally between the care of the property and educational [professorial?] purposes. There have been added to the general endowment, (besides the Voorhees Fund), \$5,674; from Alumni Endowment Fund, \$1,000; for current expenses, \$3,174; Laidlie Memorial Fund, for printing, \$5,000; total \$14,848.70.

Total receipts for current expenses.....	\$10,613 19
Interest on added endowment.....	720 96
Endowment	41,225 39

Total\$52,559 54
1901, 1029-32.

GENERAL SURVEY OF THE SITUATION.

The endowments of the Seminary amount to \$463,187.45. This includes the endowments reported by the Treasurer of General Synod last year, and the additions to the endowments made since then as reported by us. It does not include any anticipated additions.

The various endowments are of four classes, and are as follows:

I. *Specially Designated Funds, not Available for General Current Expenses.*

Centennial Seminary Fund.....	\$1,416 95
Alumni Endowment Fund.....	2,200 00
James Anderson Memorial Fund (For Elocution).....	581 47
Rev. Archibald Laidlie, D.D., Memorial Fund.....	5,000 00
Gardner A. Sage Endowment for the Purchase of Books.....	20,000 00
Augustus Elmendorf Educational Fund for Students.....	2,382 50
	\$31,580 92

II. *Educational [Professorial] Funds.*

Permanent Seminary Fund.....	\$108,005 90
Fourth Professorial Fund (Practical Theology).....	30,597 66
Thomas DeWitt Professorship (N. Test. Theo.).....	6,015 00
James Suydam Professorship (Syst. Theology).....	60,000 00
G. A. Sage, Professorship (O. Test. Theology).....	50,000 00
Ralph Voorhees Fund, (N. Test. Theology).....	25,000 00
New Endowment, other than Ralph Voorhees Fund.....	7,825 41

Total	\$287,443 97
Less \$1,020 included in New Endowment which was given by the Church and C. E. of Franklin Park, N. J., for Property Improvement	1,020 00
	\$286,423 97

III. *Property Funds.*

James Suydam Legacy for Care of James Suydam Hall.....	\$20,000 00
James Suydam Legacy for Care of Buildings and Grounds...	20,000 00
James Suydam Fund for Care of Professorial Residences....	11,134 99
G. A. Sage Endowment for Maintenance Sage Library.....	35,000 00
G. A. Sage Endowment for Maintenance Hertzog Hall.....	25,000 00
Ann Hertzog Leg'y for Repairs of Hertzog Hall.....	10,000 00
Franklin Park Fund included in New Endowment.....	1,020 00

Total\$122,154 99
1901, 1033-34.

The Library is not able to purchase books as freely as heretofore. The income of the Educational [Professorial?] Funds is \$565 less than

the amount required to pay \$2,500 to each of the five Professors. The net income of the Property Fund is \$5,091, together with \$1,100 received in room-rents from Bd. of Education; total, \$6,200. Salaries of Librarian, Superintendent, Engineer, with coal, gas and water bills, amount to \$4,400, leaving only \$1,800 for repairs on extensive property.—The Seminary needs, on its present basis, at least \$3,500 per annum, more than the present endowments yield. Collections for current expenses, with their increase by \$2,000, are necessary. \$150,000 increase in the Endowment was originally estimated, as necessary, to restore the lost income of the Seminary. About one-third of this has been received. Another Chair ought also to be endowed with \$100,000. 1901, 1035-36.

Synod thanked the various donors; especially those of the Laidlie Memorial Fund; urged increasing collections for current expenses; the salaries of all the Professors were fixed at \$2,500, (to be taken partly from income of Silvernail Fund, or collections, if necessary); and the sum of \$1,000 per year was appropriated to the Emeritus Professor, Woodbridge, to be taken out of any available funds, or secured by special contributions. 1901, 1037-38.

1902.

Four thousand nine hundred and ninety-four dollars added to the Endowment, making total increase \$46,000; offerings for current expenses, \$3,437; total for this purpose, \$14,050. Also \$4,000 given and spent, at once, on the property. Total from all sources, \$64,000. Rev. Jas. Demarest, D.D., financial agent, resigned, Feb. 1, 1902.—Plan of Memorial Alcoves for Sage Library, for securing increased support thereto, approved. Exhortatory resolutions repeated. 1902, 61-64.

1903.

Four thousand and four dollars added to the Endowment; total additions, since 1897, \$50,000; collected for current expenses, \$3,632; total for this object, \$17,683. About \$4,500, additional, have been spent on the property, during five years, being the special gift of a member of the Committee. Mr. J. S. Mundy has also given \$630 for a steam-heating outfit in Prof. Raven's house; and \$775 for rebuilding roadway at east end of Campus.—\$600 have been given for Memorial Windows, in connection with Library Alcove Endowments; and \$500 by Dr. J. C. Van Dyke toward re-cataloguing the Library. Total, \$74,380. Debts have been largely extinguished, property improved, and salaries equalized and paid in full.

For Library Alcove Endowments: \$4,500, in all, and more is in view. (\$1,500 are contributed for an Alcove; \$200 of which are expended on a Window, and \$1,300 are reserved toward the Library Endowment. 1903, 321-2.

RECOMMENDATIONS.

It seems desirable in the interest of clear and simple bookkeeping, and of those who would study the various reports of the finances of the Seminary, to avoid as far as possible the multiplication of funds of similar character and purpose. We, therefore, suggest that the fund known as the "Centennial Seminary Fund," which has been compounding since 1876, and thus has not contributed to the support of the Seminary, the purposes of which are precisely identical with those of the Permanent Seminary Fund, shall, the Board of Direction concurring, be incorporated henceforth with the Permanent Seminary Fund.

The "New Endowment Fund" made up of recent undesignated gifts for endowment has been drawn upon for the extinction of the debt of \$2,600 on the Librarian's house, as reported by the Standing Committee on Seminary Grounds and Property, and the Board of Direction. We suggest that \$5,000 of the remainder be set apart as the nucleus of a "Property Endowment Fund" which shall supplement the now inadequate

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James Suydam Fund for Buildings and Grounds, and that the balance be incorporated with the Permanent Seminary Fund for the same reasons as in the case of the Centennial Fund.

The general statement of the funds made by us in our report of 1901, modified already by subsequent gifts, would be further modified if these changes should be adopted and would be as follows:

I. Designated Funds not Available for General Expenses.	
G. A. Sage Fund for purchase of books.....	\$20,000 00
Rev. Archibald Laidlie Memorial Fund.....	5,000 00
Alumni Fellowship Fund.....	3,200 00
James Anderson Memorial Fund.....	633 59
Augustus Elmendorf Fund.....	2,382 50
	\$31,216 09
II. Educational Funds. [Professorial.]	
Permanent Seminary Fund.....	\$115,283 00
Fourth Professorship Fund.....	30,597 66
Thomas DeWitt Fund.....	6,015 00
James Suydam Professorship Fund.....	60,000 00
G. A. Sage Professorship Fund.....	50,000 00
Ralph Voorhees Fund.....	25,000 00
	\$286,895 66
III. Property Funds.	
James Suydam Fund for Buildings and Grounds.....	\$20,000 00
James Suydam Fund for Suydam Hall.....	20,000 00
James Suydam Fund for Prof. residences.....	11,134 99
G. A. Sage, Fund for Library maintenance.....	35,000 00
Ann Hertzog Fund for Hertzog Hall repairs.....	10,000 00
Library Alcove Endowment Fund.....	3,900 00
Property Endowment Fund.....	5,000 00
	\$130,034 99
IV. General Fund, Applicable Wherever Needed.	
Angelina Silvernail Fund.....	\$23,027 57

We respectfully ask the following action by the General Synod:

1. *Resolved*, That the Board of Direction and the Special Committee on the Finances of the Seminary at New Brunswick be authorized to carry out the suggestions of this report as to the New Endowment Fund and the Centennial Seminary Fund.

2. *Resolved*, That General Synod, noting gratefully the constantly growing number of churches contributing to the current expenses of the Seminary at New Brunswick, urges upon every Minister and Consistory the importance of giving their congregations an opportunity of making an offering, however small, for this purpose, and of furthering in every way the efforts of General Synod to secure a substantial addition to the endowment.

3. *Resolved*, That General Synod cordially commends to those desiring to erect lasting memorials to worthy men and women whom they wish to honor, the plan so successfully begun by Dr. John C. Van Dyke, by which a gift or legacy of \$1,500 secures an alcove and window in the Gardner A. Sage Library as such memorial.

JOHN S. BUSSING,
FRANK R. VAN NEST,
CORNELIUS L. WELLS,
JOHN B. DRURY,
JOHN W. CASTREE,
SAMUEL ROWLAND,

W. H. S. DEMAREST,
DAVID MURRAY,
EBEN E. OLCOTT,
A. G. VERMILYE,
J. PRESTON SEARLE,

Committee.

1904.

The Reformed Church of Catskill has given \$5,000, the income to be devoted to administration expenses, at the discretion of the Faculty. Miss Anna Sandham, has given \$3,000 to found a competitive Scholarship; Rev. F. F. Wilson, an annual prize of \$25 for oratory. Gifts to the Museum have been made by Mr. Gerard Beekman, Rev. Dr. A. P. Van Gieson, Mr. John S. Bussing, and others. Through the legacy of Miss Alida Van Schaick, a post-graduate scholarship has been established. The Library has been much benefited by gifts of books and pamphlets, and by the endowment of five new alcoves. 1904, 649.

Twenty-three thousand seven hundred and seventy-three dollars have been added to the Endowment, making a total increase thereto, since 1807, of \$75,000. The Sage Library has received \$9,500 for seven Memorial Windows, making now ten, in all. (List in report of Com. on Seminary Ground, 1904, page 4.) The Catskill Church Faculty Fund, \$5,000, has been paid in full. Miss Anna M. Sandham has founded a Scholarship, of \$3,000. \$6,273 have been added to the Endowment Funds, \$5,000 of which will be credited to the Property Funds, and balance to the Permanent Seminary Fund.

Eighty-eight churches have contributed to current expenses, \$3,187.

Allusions to expected gifts or legacies from the Readington Church of \$1,000; from J. Schuyler Anderson, of \$5,000; from Miss Alida Van Schaick, of \$12,000, for a Post-graduate Scholarship; making in all, during the year, gifts approximating to \$40,000. The usual exhortations. 1904, 656-660.

1905.

Receipts for General Endowment.....	\$2,375 12
For Alcove Endowments.....	3,000 00
	<hr/>
	\$5,375 12
For Current Expenses	\$2,594 95
For Museum	300 00
	<hr/>
	2,894 95
Total receipts	\$8,270 07
The usual resolutions. 1905, 66-68.	

1906.

In the report of Board of Direction, for 1906, (received while this work was going thro' the press), we add the following:

For Endowment Fund.....	\$624 16
For Current Expenses.....	2,864 78
For Museum	275 00
Graves' Lecture Fund Balance	29,681 82
Alcove Funds	\$5,013 50

See Report of Bd. of Direction, 1906, page 7; but especially, page 9.

NEW CHURCHES OR CONGREGATIONS. Rules in forming. Constitution of 1874, Arts. 31, 44. Compare Constit. of 1833, Arts. 32, 51.

NEW ENDOWMENT FUND. Made up of recent undesigned gifts. It appears as follows on the Minutes:

\$414 61.....	1890, 362.
27,160 77.....	1900, 671, 679.
7,679 43.....	1901, 1005, 1013.
12,964 48.....	1902, 39, 50.
10,900 60.....	1903, 298, 309; 323.
5,779 67.....	1904, 632, 643.
1,877 42.....	1905, 36, 49.
624 16.....	1906. Report Bd. Dir. 31, 43.

Drawn upon to pay debt on Librarian's House, \$2,600, 1903, 323; \$5,000 of the remainder set apart as the nucleus of a "Property Endowment Fund," to supplement the Suydam Fund for Buildings and Property; balance to be incorporated in "Permanent Seminary Fund," 1903, 323-4.

NEW JERSEY. Measures adopted to enable Synod to hold property in; (when Synod took Rutgers College Property:) Sept., 1825, 19; 1826, 15. See Corporation, Board of Direction of.

NEW RHINEBECK. Special Pastoral Letter from Synod, to, 1821, 59, 60.

NEWSPAPERS. Realizing the illimitable power for good or evil of the daily papers, and being in cordial sympathy with the movement of the Friends in favor of a pure press, *Resolved*, That as we seek the best agencies to educate our youth, we will admit into our schools and homes only such papers as will uplift, ennoble, and rouse to high aims, 1902, 129. See Religious Newspapers.

NEW TESTAMENT. Belg. Conf., Art. 4.

NEW YORK ACADEMY; founded, 1660. See Brodhead's Hist. of New York; index—"Academy."

NEW YORK, CIRCLE OF. Embraced the ministers of New York City, Long Island and Poughkeepsie, 1747, page xi.

NEW YORK CITY. Considered the best place for the Theological School; 1804, 334; temporary seat of the "Permanent Professor," (1804-1810), 1804, 335; to be canvassed for funds for the Professorship, 1814, 42; churches in New York request the removal of the Theological School to the city, offering liberal subscriptions, 1815, 14; Synodical Committee appointed to confer with the Trustees of Queens College thereon, 33; nearly \$4,000 pledged in case of such removal, but the Trustees unwilling, Oct., 1817, 6; New Brunswick, the settled place for the School, 8; Missionary operations in the City, 1820, 11; 1821, 9, 10; 1823, 10, 58. See City Missionary Soc.; also Manual of 1902, for churches in; pp. 995-1013.

NEW YORK CITY—An Act of Incorporation for extending R. C. A. in; referred to Bd. of Domestic Missions, 1866, 13.

NEW YORK CITY—Broome St. Church. See N. Y. C., Thirty-fourth St. Church.

NEW YORK CITY—Middle Dutch Church. See N. Y. C. Collegiate Church.

NEW YORK CITY—Collegiate Church. First church organized in Middle States; founded, 1628; chartered 1696. Most, if not all the extant documents relating to this church before 1776, will be found, or referred to, in Ecc. Records of New York, Vols. 1-6. Since 1880, this church has published a Year Book of its current operations, with some historical matter yearly. Its gifts for benevolent purposes, and to the Institutions of the Church, have been numerous. For a list of its pastors and church edifices, see Corwin's Manual, 4th ed., 1902, pp. 995-1002, with pastors' names in body of the Manual. References to this Mother Church, in the Minutes of General Synod, are only occasional and incidental, *E.g.*

Synod requests part of Dr. Livingston's time from his pastoral duties in said church, for his Professorship; 1794, 260; committee of Synod to confer with said Church as to time and salary of Dr. Livingston, in his Professorial duties, 261-2; that church's right to appoint a Theological Professor in Columbia College, 1804, 334; Synod unwilling to enter into this plan, 339; Consistory of, made the depository of any Professorial Funds, 1804, 339; 1806, 347; \$10,000 subscribed in that church, for the Professorship, 1809, 381; Trustees of Queens College deny that they have used any of said sum in the erection of a Theological Hall, (Queens Building,) 1813, 6; sends resolutions to Synod about the Professorate,

1813, 10, (compare 4-7, and 19-24.); copyright of new Psalm and Hymn Book vested in said Church, for benefit of needy students, 1813, 17, 18; Church accepts the trust, 30; a Memorial to Synod, 34, 35; communication from, on the Professorship, 1814, 6, 43; the church requested to provide accommodations for meetings of Synod (alternating generally with Albany), 1814, 34; case of marriage of a member in, with deceased wife's sister, referred by Classis to Synod, 1815, 28; directed to conform to decisions already given, 32; Consistory requested to facilitate the printing of editions of the Psalm and Hymn Book, according to copy deposited in the Archives, 1815, 38; Consistory gives bond, dated May 1st, 1823, of \$5,000, to pay \$300 yearly, for the support of a Theological Professor, 1823, 7; 1824, 26; Committee of the Trustees of Queens College wait on Consistory, to solicit a promise from them to pay \$1,700 per year, for three years, when they are informed that \$25,000 have been raised for a Third Professorship, 1825, 35, 36; granted, 1825, 37, 40, 41; requested to continue this annuity of \$1,700, 1828, 130; '29, 157; requested to help pay Synod's debt of \$4,000 and for an annuity of \$1,500, until Synod is relieved of debt, '33, 217, 218; '34, 255, 325, etc., etc.

Starts the Fulton St. Prayer Meeting, 1857; 1858, 292-4; celebrates its 250th anniversary, 1878; begins to publish a Year Book, 1880; gives \$13,109 toward the endowment of Arcot Seminary; 1888; celebrates 200th anniversary of its Charter, 1896; joins in the Municipal Celebration of 250 years since the giving of the Charter of the City, 1903; on that occasion that Church took the following action:

"In view of the fact that the present year of our Lord completes the 250th year since the city of New York as New Amsterdam was incorporated with Municipal privileges, the Consistory of the historic Collegiate Church of New York has taken order to properly commemorate this event.

The Consistory, moved with the deepest gratitude to Almighty God for His protecting care and for the many blessings vouchsafed to the City and the Church throughout this long period of time, have requested the ministers in charge of the several congregations to make special acknowledgement thereof in the public services on Sunday, May 24th, to remind the people of the event then about to be celebrated, and to invoke the continuance of the Divine blessing upon the Municipality and upon the Collegiate Church.

The National colors are to be displayed on the churches during the week beginning May 24th, in accordance with the proclamation of the Mayor, and the bells are to be rung at suitable intervals on Tuesday, May 26th, the day of the celebration at the City Hall.

A special committee has also been appointed to draft a minute of this occasion for entry upon the records of the Church.

It also so happens that the present year marks the completion by the Collegiate Church of 275 years of continuous church life, its succession of Ministers, Elders and Deacons having been unbroken since its organization, A.D., 1628."

The Collegiate Church supports a tent in New York City for Evangelistic services, 1905, 223.

NEW YORK CITY—Missionary Society. See City Missionary Society.

NEW YORK CITY, North Dutch Church. Church cor. of Fulton and William Sts.

NEW YORK CITY—Society for Suppression of Vice. See Vice.

NEW YORK CITY, THIRTY-FOURTH ST. CHURCH (formerly, Broome St.). Organized, 1823, 10; Deed given, Feb. 26, 1824, on condition, that if the property ceased to be used as a R. D. Church, it should become the property of Gen. Synod; Synod offers to unite in any deed, with the Consistory of that Church, 1854, 398, 467-8; Synod executed a quit claim

deed to the property in Broome St., and have transferred their interest to the property purchased in 34th St., '60, 487; Synod requested to unite with Consistory in any mortgages on this 34th St. property; granted, to the amount of \$25,000, 555-6; 1861, 13; this church desires to transfer its property to the Collegiate Church; the latter willing to assume all its indebtedness, in consideration of a clear title deed; granted by Synod, 1895, 16, 132-3; copy of Synod's Deed, 133-5. See Broome St.

NEW YORK, CLASSIS OF (called "Particular Body of New York," 1771-1784), organized 1771; to embrace all the churches of New York City and county, county of Westchester, and Long Island, 1771, 10; relation of churches on Staten Island left undetermined, 1771, 10; churches of Classis (in 1784): New York, Collegiate, (3 congregations); Flatbush, Brooklyn, Bushwick, Amersfort, New Utrecht; Jamaica, Oyster Bay, Success, Newtown; Phillipsburg; Cortlandt's Manor; New York, Ger.), 1784, 112; [why Gravesend, Harlem, and Fordham are omitted, is not entirely clear; the two churches of Staten Island are now (1784) found in Classis of Hackensack; in 1800, 313, Peckskill, Staten Island and Fordham, are found in Classis of New York;] removals and changes, 1804, 338, (old ed. 12,) adopt a report on Parochial Schools, 1809, 396, (25); recommend annual meetings of General Synod, 1812, 404, 406, (9, 12.); object to the reading of sermons, 405, (11.); request the opening of Correspondence with the Associate Refd. Ch. in the U. S., 406, (12.); request a revision of the Psalms and Hymns, 406, (12.); to be divided into the Classis of New York and Long Island, 421, (35.); ratify the plan of annual meetings of General Synod, 1813, 9; asks concerning the ecclesiastical relation of Prof. Livingston, (now Prof. in New Brunswick,) to the Classis and church of New York, 1814, 28; thanks of Synod to said Classis, for their efforts to raise Professorial Funds, 1816, 33; suggests the formation of three Particular Synods, 1818, 26; appeal from Particular Synod in the Roman case; their appeal sustained, 1819, 27, 29, 30; further reference concerning this case, and action of Synod, 33; permitted to receive Mark Jordan, a colored man, under their care, as a student of divinity, and to license him, when qualified, 1822, 19, 58, 63; request removal of suspension from Rev. Isaac Blauvelt, 1824, 8; allowed to have four members on Bd. of Superintendents, 1824, 56; request a milder method of discipline than excommunication, for delinquents, not immoral; not expedient to change, 1825, 29; employs agents to solicit Professorial Funds, 1826, 14, 57; agrees to amendment of Explanatory Article 40, requiring students to be examined for licensure by the Classis to which they originally belonged, unless liberty be obtained to apply elsewhere, 1820, 70; considers the marriage of a man with his deceased wife's sister unimportant, 1825, 31; South Classis of New York set off, 1828; Classis of Westchester set of, 1852; South Classis of New York, reunited to, 1876.

NEW YORK, Historical Society of. See Hist. Society of New York, 1866, 112.

NEW YORK MISSIONARY MAGAZINE. Before the year 1800, there was no religious paper or magazine, for the diffusion of religious intelligence, in the United States. This deficiency was felt the more greatly, because of the immense territory, and the scattered condition of the churches. Even great revivals were only locally known, as well as the efforts to convert the Indians, until the information was received through letters sent to foreign publications. But about the opening of the 19th century, it was felt that the infidelity and profanity, on the one hand, ought to be made known to the Christian Church; and on the other, the special outpourings of the Spirit of Grace, and the wonderful missionary activity, which had been developing in Great Britain for a decade before. Such considerations led to the founding, in November, 1799, of the *New York Missionary Magazine and Repository of Religious Intelligence*, the first

religious periodical in the whole country. It was believed that the Church was about to enter upon a new epoch in its career—a period introductory to its final victory, and, hence, the necessity of general information from all parts of the Church for mutual encouragement and stimulation. Such was the beginning of religious journalism. Its object was, in the first place, to communicate missionary intelligence; to give accounts of revivals; of the formation of new religious societies; of the action of church judicatories; and especially to acquaint the different parts of the Church with one another for mutual love and helpfulness. Foreign correspondents were also secured. Polemical subjects were to be avoided. Such was the origin of the *New York Missionary Magazine*.

NEW YORK MISSIONARY SOCIETY, 1796. Composed of members of the Reformed Dutch, Presbyterian and Baptist Churches.

In the fall of 1796, a number of ministers in New York, learning of the missionary revival in Great Britain, started by Carey in 1792, became impressed with the duty of making a similar attempt in America. After repeated conferences, they secured the support of many ministers and laymen for the scheme. A general meeting was held on the first day of November, 1796, in one of the churches, when Rev. Dr. McWhorter, of Newark, delivered a discourse on the "Blessedness of the Liberal," which was also published. The audience was large and solemn, and a handsome collection was taken. It was then and there agreed that a Society should be formed for sending the Gospel to our frontier settlements and to the Indian tribes in the United States. At the same time a Constitution was adopted, and an address on the subject sent out to the Churches.

The following officers were elected:

John Rodgers, D.D., President.
 John H. Livingston, D.D., Vice-President.
 Mr. Divie Bethune, Treasurer.
 Rev. John M. Mason, Secretary.
 Rev. Samuel Miller, Clerk.

The following Directors were elected: William Linn, D.D.; John McKnight, D.D.; Rev. Gerardus Kuypers; Rev. John N. Abeel; Peter Wilson, LL.D.; Thos. Mackaness, Esq.; Anthony Post, Esq.; Leonard Bleecker, Esq.; Mr. George Lindsay; Mr. Geo. Warner; Mr. Johningham; Mr. John Mills. (See 2nd ed. of *Manual*, 1860, p. 383.)

Soon after the Constitution and Address were published, the attention of many Christians, in different parts of the United States, was roused to the important object contemplated by this Missionary Society. Many communicated their approbation of the plan, and some distant churches sent forward liberal contributions for its support and execution.

The first aim of the Directors was to lay a broad and solid basis for future operations. The frontier of the states and the Indian country, exhibited an extensive field, but presented considerable difficulty. The first thing to be obtained, was correct information. Committees of Inquiry were appointed, as there were no printed documents. Information had to be sought from scattered individuals, often almost inaccessible, on the fields. But little was ostensibly accomplished during the first year. Correspondence had also been opened with the Missionary Societies in Great Britain, but no responses had yet been received.—The missionary cause was novel, yet in proportion as it was understood, it had recommended itself to the approbation and affection of Christians of different denominations. Additions had been made to the membership, and liberal and unsolicited donations had come to the treasury, which had on hand at the end of the first year, about \$1,000. A set of Instructions for missionaries had been prepared, and the Society was seeking for proper men to send out. The interest excited in this cause, had already

led to the formation of a similar Society in the North—"The Northern Missionary Society in the State of New York." Articles of union and co-operation were proposed and adopted between the two Societies.

The following are the points of the Instructions referred to: After stating that particular Instructions would be given from time to time, as circumstances required, there were certain general Instructions which were always applicable. These respect chiefly,

1. The matter of personal religion.
2. The matter and manner of preaching.
3. **Outward deportment.**
4. The formation of religious assemblies, and the administration of ordinances.
5. The establishment of Schools for children.
6. Observations on the language and customs of the Indians, and on the prospects of making settlements and extending the Gospel among them.

These Instructions cover about ten pages, 15-25, of the New York Missionary Magazine, for 1800; pp. 15-25.

The second meeting was held on Nov. 7th, 1797. It was a solemn meeting. In the evening the Society adjourned to the Old Presbyterian Church in Wall Street, where a suitable sermon was delivered by Rev. Dr. John M. Mason, of the Scotch Presbyterian Church in Cedar Street, which sermon was published. It was his famous sermon on "Messiah's Throne," Heb. i. 8. A large collection was taken up. Inquiry was made whether it came within the province of this Society to educate pious and promising youth expressly for missionary labors. This was answered in the affirmative. It was determined to solicit from all the congregations in the country with which the Society has any connection, annual collections for its funds. Rev. Dr. Livingston was then appointed to preach the Missionary Sermon at the next meeting, in November, 1798, on the first evening, in the Scotch Presbyterian Church, in Cedar Street, and the Rev. Dr. McKnight on the second evening, in the North Dutch Church. But at that time, on account of an epidemic of yellow fever, only officers were elected, and the meeting adjourned until April 23rd, 1799. On the evening of that day, Dr. Livingston preached the first of his famous missionary sermons on Col. iii. 6, "Christ is all, and in all." It was entitled, "The Glory of the Redeemer." It was printed. The audience was large, attentive and solemn, and a liberal collection was taken up. On the evening of April 24th, Dr. McKnight, delivered his sermon on Ez. 37:3. "And he said to me, Son of Man, can these bones live? And I answered, O, Lord God, thou knowest." The weather was unfavorable, but a liberal collection was taken. This sermon was also published.

On Jan. 18th, 1798, the Directors adopted the following Plan for Social Prayer:—See Monthly Concert.

1. That the second Wednesday evening of every month, beginning at candlelight, be observed, from February next, by the members of this Society, and all who are willing to join with them, for the purpose of offering up their prayers and supplications to the God of grace, that he would be pleased to pour out his Spirit on his Church, and send his Gospel to all nations; and that he would succeed the endeavors of this Society, and all societies instituted on the same principles and for the same ends.

2. That these evenings of prayer be observed in rotation in the churches of this city to whose judicatories they may be acceptable, and of which there is a minister belonging to this Society; beginning with the old Presbyterian church [Wall St.] and proceeding next to the Scots Presbyterian church, [Cedar St.,] next to the new Dutch ch., [Cedar St.,] next to the first Baptist church, [Gold St.,] next to the Brick Presby-

terian ch., [Beekman St.], next to the North Dutch ch., [Fulton St.], and then the service to revert to the place it began; provided that if the ministers or any other churches become members of the Society, a due proportion of the service, in the regular course, be performed in said churches. Notice to be given on the Lord's Day preceding every meeting from the several pulpits.

3. That the order of the service be as follows: (1) The singing of a psalm, prayer, and a short discourse adapted to the occasion. (2) A prayer. (3) The singing of a psalm, prayer, the singing of another psalm, a collection, and then the blessing to be pronounced.

4. That a minister belonging to the church in which the service is held, always preside for that evening, give out all the psalms, make the introductory prayer, deliver the discourse and pronounce the blessing; that where more than one minister belong to the same church, they preside and perform the aforesaid service in rotation, beginning with the eldest person in the ministry.

5. That the second prayer be made by the minister who is to preside at the next meeting, and the third by the minister who is to preside at the meeting following; observing in Collegiate Churches the order of the preceding article; provided, however, that the ministers who are to officiate, may, with the consent of the presiding minister, exchange their turns with others, and invite any minister belonging to the Society, when occasionally present, to officiate for them.

6. That though no contribution shall be urged, yet as it is usual and proper to contribute whenever we assemble for public worship, whatever contribution is made, shall, after the expenses of the evening are defrayed, be applied to the purposes of the Society.

The Directors now, also, (Nov., 1797,) appointed a committee to secure missionaries and arrange details of procedure. The committee advertised, time after time, with little apparent success. But at length Rev. Joseph Bullen, of Vermont, responded, and after proper inquiries about him, he was engaged at a salary of \$375, with traveling expenses to his place of destination. It was determined to begin a mission among the Chickasaw Indians on the western borders of Georgia, and requested Mr. Bullen to come to New York without delay. They advanced him part of his salary to assist him in his preparation. On March 21st, 1799, he preached before the Society, and Dr. John Rodgers gave him a charge, and he was set apart to his work by solemn prayer. The Directors supplied him with a few books and "articles of necessity, and advanced him \$250 for his journey and mission. He left New York on March 26th, 1799, for his distant field, accompanied by his son, a lad of seventeen, who, it was thought, would readily acquire the Indian tongue, and be useful in teaching the Indian children; but he was not at the time in the employ of the Society. In passing through Philadelphia, certain documents of the National Government were cheerfully given him, and certain gentlemen kindly furnished him with private directions and letters. About April 1st, 1799, he passed through Lancaster, Pa.

The Directors had also since the last report in Nov., 1798, on petition, sent \$100 to Rev. John Seargent, a missionary to the Stockbridge Indians in Connecticut. The relief proved to be uncommonly seasonable. They had also granted \$60 for one year, to Paul, an Indian preacher, who was laboring among the remnants of Shinnecock, Montuck [Montauk?] and Prospettuck tribes, in Suffolk County, Long Island.

Letters had been received from the Glasgow Missionary Society and from the Particular Baptist Missionary Society in England, in response to letters sent to them.

Dr. Linn was requested to deliver the missionary sermon at the next meeting in Nov., 1799, in the Brick Presbyterian Church in New York.

On account of a second epidemic of Yellow Fever in the city, the

Society had not met on Nov. 4th, 1799, according to appointment, but a meeting was secured on Nov. 13th, for the transaction of business. The time of meeting was changed from the first Tuesday in November to the first Tuesday in April; then to hear the annual sermon and take up the collection.

Since the last report, (Ap. 23, 1799,) but little had been done. The return of the epidemic had deranged business generally. Nevertheless they reported the safe arrival of Rev. Mr. Bullen in Georgia. On account of the absence of one of the chiefs, he had not yet been formally received, but had entered on his labors. A letter from him dated, June 8th, 1799, exhibited a true missionary spirit. There were good prospects of extending the missionary work among our southern Indians.

The finances of the Society are as follows:

28 Insurance shares, costing.....	\$1,577 76
7 Insurance shares, costing.....	416 00
Balance in the treasury.....	270 62
Dues from members.....	135 62
Total	\$2,400 00

Officers and Directors, elected Nov., 1799.

Officers.

John Rodgers, D.D., President.
 John H. Livingston, D.D., Vice-President.
 Mr. Divie Bethune, Treasurer.
 Rev. John M. Mason, Secretary.
 Rev. Samuel Miller, Clerk.

Other Directors.

Wm. Linn, D.D.	Anthony Post, Esq.
John McKnight, D.D.	Leonard Bleecker, Esq.
Rev. Gerardus Kuypers.	Mr. George Lindsay.
Rev. John N. Abeel.	Mr. George Warner.
Peter Wilson, LL.D.	Mr. John Bingham.
Thos. Mackaness, Esq.	Mr. John Mills.

See Corwin's Manual, 1902, 237. Allusion to, Minutes Gen. Syn. 1900, 814. See Missionary Magazine, 1800, etc.

NEW YORK, PARTICULAR BODY OF. Organized, 1771, 10; thus called, 1771-1784, when the name "Classis of New York" was assumed, 1784, 128. See New York, Classis of.

NEW YORK, PARTICULAR SYNOD OF. (See Particular Synod of Dutch Reformed Churches in America, 1771-1800;) organized, 1800, 301; requests that the Professorate be restored to the original plan, (1784-1797), 1804, 334, (old ed. 7); requested to transmit correspondence from Church of Holland to Particular Synod of Albany, 336, (10); requests Gen. Synod to make special regulations for admission of ministers from other denominations, 1806, 346, (8); requests Gen. Syn. to resume charge of all missionary operations, (instead of Classis of Albany,) 351-2, (15); complains of the inconvenience of present mode of organizing Gen. Synod, and also of the representation itself, 358, (24); their action for revival of Queens College, approved by Gen. Synod, 1807, 364, (7); their plan of a Widows' Fund approved, 1809, 394, (23); request that the Rules and Church-Orders adopted since 1792, be printed, and sent to all the churches; also extracts of proceedings of Board of Missions, 1812, 405, (10); recommends division of Classis of New York, into those of New York and Long Island, 421, (35); Gen. Synod directs Partic. Syn. of New York to dismiss the Classis of Po'keepsie to Partic. Synod of Albany, so as to equalize representation in General Synod, 421, (36); requests Gen. Syn. to mature and adopt a Plan for a Widows' Fund,

1813, 10; desires to know to what objects of inquiry, respecting "Customs and Usages," the Classes are to direct their questions, 1814, 28; suggests propriety of establishing a "Delegate Fund," to defray expenses of delegates, 28; must carry on Correspondence with the Synod of North Holland, and transmit Acts of Gen. Synod, 1815, 21; 1818, 15; requests appointment of a Standing Committee of Missions, to act within bounds of Partic. Syn. of New York, 1815, 29; Synod refuses, 33; Partic. Syn. objects to action of Gen. Synod (1804), that parents need not necessarily be full members in order to present their children for baptism, and asks Gen. Synod to rescind the same, 1817, 24; censured for their resolutions against Gen. Synod, on this subject, 27; suggests the restriction of [Domestic] missionary laborers to a smaller extent of territory, 24; Gen. Syn. directs Partic. Syn. to forward a letter, in the Dutch language, to Synod of North Holland, 1818, 15; repeated, 1819, 17; Partic. Synod recommends that Correspondence with the Synod of North Holland be suspended, 1820, 65, 54; requests Gen. Syn. to recommend punctuality in the exchange of Minutes of Particular Synods, 1818, 26; speaks of the importance of Gen. Synod becoming incorporated, 26; requests Gen. Synod to consider the propriety of suspending the usual collections in the churches, 26; that candidates seeking licensure, in Classis of New Brunswick, pay a certain amount to the Questor, 26; no action thereon, 27; requests that the statistical accounts be rendered triennially, 1820, 65; amount of money raised within the bounds of Partic. Synod of New York, for the Professorship, (about \$3,000) 1825, 39; Classis of Po'keepsie transferred back to Partic. Synod of New York, 1820, 46.

NEW YORK, STATE OF. All moneys raised in the State, by Trustees of Queens College, to be for endowment of a Professorship of Theology in Queens College, and for help of needy students, 1807, 9; (in Digest, 1814, 66); appointment of missionaries to the western part of, 1812, 43; application to the Governor to appoint a day of fasting and prayer; Governor receives Committee on, 60, 63; moneys raised in State of, to be used in building a Theological Hall, 1813, 23; missionaries to be located in destitute counties of, 1817, 30.

NEW YORK STATE SABBATH SCHOOL UNION. Commends the Home Department of S. S. work, 1895, 105.

NEW YORK STATE TEMPERANCE SOCIETY. Sends literature to Synod, 1838, 194. See Temperance.

NEXEN, JOHN A. Communication from, in reference to the number of General Synods, together with documents as to the date of Synod's organization; 1880, 462, 576; 578-9; wished to count the Synods from 1771, instead of 1794. Views not received.—See Title page of minutes of 1862, numbered 76th Synod; should have been 56th; see title page of Minutes of 1863; also page 355.

NICENE CREED. Belg. Conf., Art. 9.

NITCHIE, JOHN; elected Treas. of Bd. of Direction of the Corporation, 1819, 47; declines a re-election, 1820, 17, 21; his resignation, as Treas., accepted, 50, 51.

NOMINATIONS. Of Professors: Constit. of 1792, Art. 21; of 1833, Art. 25; of 1874, 22. Present form of Constit. of 1874, was made by a Constitutional amendment, 1894, 76, 77; 1895, 131-2; (see 1808, 83, 85; 1899, 385-6;) another amendment, 1900, 836; 1901, 1124, 1046.—Elders and Deacons may be nominated by the Consistory for the approbation of the church; or they may nominate a double number, one-half to be chosen by the members; Constit. of 1619, Art. 22; of 1792, Art. 26; of 1833, Arts. 32, 33; of 1874, Arts. 31, 32; or the members may nominate and choose; Constit. of 1792, Art. 26; of 1833, 32, 33; of 1874, Arts. 31, 32.

"Committee of Nominations" for officers of the several Boards done away; *Resolved*, That hereafter the nominations to fill vacancies in the several Boards of the Church, be made by the Synod's Standing Committee on the respective Boards; also the Committee on Correspondence, to nominate delegates to other bodies; on the Synod's adopting these reports, such persons are elected; 1862, 205. Committee on nominations was first appointed, 1842, 52. See Standing Committees.

NON-PARTISAN WOMAN'S CHRISTIAN TEMPERANCE UNION. Requests for the instruction of Gospel Temperance in our Sabbath Schools, 1896, 386. See Temperance.

NORMAL SUNDAY SCHOOL MANUAL. Suggested, for an advanced course of S. S. instruction, 1904, 745.

NORTH AMERICAN INDIANS. See Indians, 1881, 361.

NORTH AND SOUTH HOLLAND, SYNODS OF. Committees of these two Synods often operated together, especially respecting the German churches and ministers in Pennsylvania.

NORTH CAROLINA CLASSIS. (Ger. Refd. Ch.) A communication from, asking to be received into R. D. C. as a Classis, on account of the errors of the Mercersberg Theology then prevalent in the German Refd. Church. Rev. Thornton Butler was their Commissioner. After elaborate debate, in which the subject of slavery among the members of that Classis came into view and on account of which, that subject would be introduced into our Church Courts, Mr. Butler kindly withdrew the application from that Classis. [See the Papers of the day; and reminiscences of the debate, in "The New Brunswick Press," April the 28th, 1905.] A Special Committee was appointed, which drew up resolutions of the sympathetic feelings of the Synod toward that Classis, in its defence of the truth, 1855, 531; a resolution was then passed, asking Mr. Butler to reconsider the withdrawal of his application, and leave his papers in the hands of Synod, until their extra session, in the fall; this he consented to do, 532; the Committee on Correspondence, subsequently, referred more fully to the circumstances, and secured the acceptance (not adoption) of a resolution, that Synod regarded the proposal with favor; and upon the presentation of duly authenticated testimonials of that Classis, accepting the "Standards and Constitution of R. D. C.," they should be received into ecclesiastical union, 535-6; remonstrances were sent in against this proposal; also the acts of the Classes of Philadelphia, Schoharie and Montgomery, on the subject, were presented; Rev. G. Wm. Welker, now appeared as the Commissioner of the North Carolina Classis, who was heard; a motion to adopt the resolution of the Committee on Correspondence, of June, 1855, was made, and amended; and other amendments discussed. After elaborate debate, the *whole subject* was laid on the table, by a vote of 50 to 47 (names given); Oct., 1855, 9, 11, 12, 14; the *subject* was subsequently taken from the table, and the Preamble and Resolution of June, 1855, were laid on the table, and resolutions passed, that inasmuch as the Synod could not unite cordially in receiving said Classis, the Commissioner was kindly requested to withdraw his papers. This was adopted, 55 to 34 (names given); Oct., 1855, 13, 14.—An extract from the Minutes of the Classis of North Carolina was received, in relation to Synod's action, but the Synod regarded its previous action as final, 1856, 54.—See the pamphlets of Rev. Dr. Samuel B. How, on "Slaveholding Not Sinful," 1855; and reply of Rev. H. D. Ganse, "Bible Slaveholding Not Sinful," 1856.—In the general efforts for Church Union, after the War, two German Synods of the West, and the Classis of North Carolina, again sought union with R. D. C.; Synod rejoiced that the former difficulty, with the North Carolina Classis, was removed, and the Sec. of Bd. of Dom. Missions, with Rev. H. D. Ganse and Elder Schieffelin were appointed a Committee to correspond with

that Classis in reference to union, 1871, 222-3; a cordial exchange of letters took place, but as that Classis is an integral part of the German Reformed Church, of which the Synod was not aware when the Committee was appointed, courtesy forbade any direct efforts for union with that Classis; but the removal of the obstacles to a more general union is anticipated, 1872, 438. (See *Christian Intelligencer*, June 13, 20, 1853; Mar. 31, 1854; Oct., 18, 1855; Nov. 1, 1855; Dec. 27, 1855; Feb. 26, 1856; March 6, 1856, etc.)

NORTH CLASSIS OF LONG ISLAND. Organized 1843, by the division of the Classis of Long Island into North and South Classes. The North Classis consisted of the churches of Jamaica, Newtown, Oyster Bay, North Hempstead, Williamsburg, Astoria, Flushing.

NORTHERN MISSIONARY SOCIETY. 1897. For a sketch of this Society, see *New York Missionary Magazine*, 1800, pp. 84-109. It was organized, Jan. 11, 1797. Rev. Dr. Dirck Romeyn preached on Mat. 28: 20, "Lo, I am with you alway, even to the end of the world. Amen." Revs. John B. Johnson and John Bassett presented a "Constitution"; Rev. Alexander Proudfit presented an "Address to the churches." Officers and Directors were appointed, and a Plan of Co-operation with the Society in New York adopted. The first year they raised \$324. The Chiefs and Warriors of the Oneida Indians offered 400 acres of land for the support of a Missionary among them. The Society was incorporated by a special Act of the Legislature, and this land was conveyed in summer of 1798. In Sept., 1798, a General Plan of operations was adopted to operate among the Indians east of Lake Erie; and also among the Chippewas, Hurons, etc., near Detroit, and on the shores of Lakes Superior and Michigan, and along the Illinois and Miami rivers. Two missionaries and two catechists were to be sent. The missionaries were to devote themselves only to their mission work. A Quarterly Concert of Prayer for Missions was proposed. In 1799, the funds amounted to \$514. The Society continued until about 1830.

NORTH HOLLAND, PARTICULAR SYNOD OF. In the American Church Constitution of 1792, it is directed that the Particular Synods (in America) shall continue correspondence with the Synod of North Holland, 1792, Art. 50. [The Particular (or Provincial) Synods in Holland, were in the habit of holding correspondence with each other, in the lack of a General Synod, 1619, Art. 48; 1792, Art. 53; the correspondence of the Am. chs. had generally been with the Classis of Amsterdam, but occasionally with this Synod. See Index, (when published) of Ecc. Records of New York.]

NORTH JAPAN MISSION. See Japan. See also Sketch of North Japan Mission published by the Board of Foreign Missions in 1901, containing 57 pages.

NORTHWESTERN CLASSICAL ACADEMY. Founded, 1882. Synod suggested the establishment of schools under care of Classes, 1882, 116; Advantages of a school at Orange City, Ia., '83, 307-310, 312; its condition; asks for appropriations from Bd. of Ed., (1882-4), from \$600 to \$2,000; also another teacher, and a financial agent; the whole matter recommended to the wisdom of the Bd. of Education, '84, 509.

1885.

The trustees propose to raise \$14,000 for a Building; ask for an appropriation of \$2,000 from Bd. of Ed.; granted, '85, 718, 719.

1886.

Asks Synod to recommend \$50,000 as a proper endowment; a financial agent to raise it, with the co-operation of a Synodical Committee;

and an appropriation of \$2,000 from Bd. of Education. Requests all granted, with request to Bd. of Ed. to help it according to its wisdom and ability, '86; 75, 76.

1887.

Recommended to the confidence of the churches; endorses the effort to secure an endowment of \$20,000; Bd. of Education requested to aid it at the rate of \$200 per month, if funds permit, '87; 315.

1888.

The Academy has four teachers, but, as yet, no funds of its own; Bd. of Education was only able to give \$300 during the whole year; debt, \$1,448, of which \$1,202 is due on salaries. If the Bd. of Education had been able to give full amount recommended, there would have been very little, or no debt; commendatory resolutions; Bd. of Education requested to give \$200 per month, if funds permit; the Board to devote one-fourth of the increase of contributions during the present year, or so much as may be needed, toward the liquidation of the debt, '88, 562-3.

1889.

Seventy-four students, 47 being classical; 1200 volumes in Library; Rev. Jas. F. Zwemer, elected Principal; lack of adequate class room; financial agents have raised \$18,000; all sums to be remitted to Treasurer of Hope College, to be distributed in the proportion of 5, 3, 2, to the Western Seminary, Hope College, N. W. Academy, except specially designated gifts; Board of Education asked to appropriate \$3,000 to the Academy, if funds permit, '89; 792-3.

1890.

Fifty-six students; 3 teachers; disbursements \$1,800 above receipts; amount advanced by a friend; total debt, \$2,500; endowment fund, \$12,000; Woman's Executive Com. of Bd. Dom. Missions has given \$1,000 for President's house; only \$310 received from Bd. of Education; recommended to Bd. for largest appropriation possible; or the Bd. may expend \$300 for an agent to try to raise \$3,000, so as to clear off all debt, '90; 70, 71.

1891.

Hon. Henry Hospers has given land to enlarge the campus; 66 students; financial condition improving; yet another deficit of \$1,000, brings the debt up to \$2,900. If this debt were raised, \$1,500 would enable the Institution to pass the current year without debt; earnestly commended to the benevolent; Bd. of Ed. requested to appropriate \$1,500; 1891, 298-9.

1892.

Has a Principal and 3 teachers; 77 students, 8 of whom went to Hope College; its friends to raise about \$2,000 annually for its support; they need a \$25,000 endowment and a \$10,000 Building; commended to the churches; Bd. of Ed. *directed* to appropriate \$1,000 if at all possible, '92; 533.

1893.

Sixty-six students; pressing need of a suitable Building; \$1,000 received from Bd. of Education; no debt; Bd. of Ed. directed to appropriate \$1,000; 1893, 782-3.

1894.

Rev. Jas. F. Zwemer, general financial agent of the Western Institutions, has raised \$100,000 for a General Endowment Fund; the Northwestern Academy needs \$5,000 to complete their Building; asks for \$1,500 for current expenses, for this year only, because subscriptions

to the Building and Endowment Funds, amounting to \$15,000 are due this year. Synod requested Bd. of Ed. to appropriate \$1,500, if possible, '94; 93-4.

1895.

The Academy's New Hall was dedicated Nov. 27, 1894. Bd. of Education empowered to employ an Agent to raise money to clear off the debt; also requested to appropriate \$1,200 for current expenses, '95; 92, 93.

1896.

Seventy-three students; the Trustees hold in trust, for General Synod, real estate worth \$25,000, and invested funds, \$8,000, as nucleus of an endowment. Disbursements, \$2,190; deficit, \$1,200; debt \$3,000; Bd. of Ed. requested to appropriate \$1,200. Granted; 1896, 373, 375.

1897.

Students, 74; books and magazines have been supplied to the Library and Reading Room, by friends, who have also generously responded for current expenses. Endowment Fund, \$9,250. Disbursements, \$2,501. Deficit, \$1,500. Recommended to Bd. of Ed. for \$1,500; 1897, 642-3.

1898.

Eighty students; curriculum advanced; Rapalyea Library and Reading Room improved; endowment pays about one-third of the expenses; one-third met by local contributions; and one-third, generally, by Bd. of Education, altho' Bd. unable to do its share for two years past; amount raised by personal appeals of the President. 110 alumni; 11 in ministry; 26 teaching; 15 in medical or legal professions; 9 studying theology; recommended to Bd. of Ed. for \$1,200; 1898, 104-5, 105.

1899.

The Board of Trustees is a legal corporation holding the property and funds in trust for R. C. A. Rev. Jas. F. Zwemer, President for 8 years, resigns; had carried the responsibility of providing for the current expenses; Rev. Matthew Kolyn elected principal; Rev. Henry Straks, Educational and Financial Agent; 62 students; Rev. J. N. Jansen has sent 500 volumes to the Rapalyea Library; Rev. A. D. W. Mason, and others, supply the Reading Room. Property consists of a campus of 8 acres, with Buildings. Apparatus for the study of the Natural Sciences, needed. Endowment, \$9,920; \$2,500 of this held by Bd. of Education; \$6,450 invested; \$900 in notes; \$70 cash. Expenses met by income, fees, contributions, and appropriations by Bd. of Ed. These very small for three years. Gifts from Ralph Voorhees enabled Board recently to appropriate \$1,000. Receipts, 1898-9, \$6,064. Disbursement, same. Request Bd. of Ed. to appropriate \$1,200; 1899, 412-417, 420, 422.

1900.

Seventy-seven scholars; Summer Normal School, conducted; endowment, \$10,000. A debt of \$700 recently paid off, thro' offer of Henry Hospers to give \$1,000, if the balance were raised; recommended to Bd. of Ed. for \$1,200; 1900, 723, 732, 736.

1901.

Seventy-two students; President Kolyn resigned in March, 1901, and Prof. Philip Soulen was elected President. Receipts, \$6,168; Disbursements, \$6,567. Deficit, \$398. Recommended for \$1,200 to Bd. of Ed. 1901, 1065, 1068.

1902.

Indebtedness on the Academy Building reduced from \$6,000 to \$3,000 by the payment of the Schoonmaker legacy. Recommended for \$1,200 to Bd. of Ed. 1902, 86, 87.

1903.

Seventy-two students; institution placed on the list of Iowa Colleges, by State Board of Examiners; local contributions, \$2,300; total receipts, \$6,179; disbursements, \$5,974; balance, \$205; total endowment, \$10,500. Bd. of Ed. requested for \$1,200; 1903, 354-5.

1904.

Seventy-six students; curriculum equips students for full collegiate work in Classical, Scientific, or Literary courses. Its students enter the leading Colleges without examination. Current expenses met. Thro' special gifts from western friends, the Board was enabled to pay \$1,000 on their debt of \$3,000. Asks for \$1,200 from Bd. of Education. Granted. 1904, 687.

1905.

Seventy-seven students; Philip Soulen, A.M., Principal. A Faculty of five. In its equipment, the Academy keeps pace with the times. Reading room well supplied by eastern friends. Rev. S. J. Rogers has given 200 books to the Library. Has a well-equipped laboratory. Income from four sources: contributions from churches; appropriations from Board of Education; income from a small endowment; students' fees. \$2,300 contributed by the churches of the Iowa and Dakota Classes. The debt reduced by \$1,000, leaving only \$1,000. Endowment Fund, \$10,500. Asks for \$1,200 from Bd. of Education. Granted. 1905, 88, 89.

NORTHWESTERN SYNOD OF GERMAN REFD. CHURCH, with the Synod of Ohio and the Classis of North Carolina, seeks union with R. C. A.; 1871, 222-3, '72, 440.

NOVICES, or NOVICIATES. Not to be admitted to preach without great caution; Constit. 1619, Art. 9. See Foreign ministers.

OATHS. Heid Cat., Quests. 99, 102. Witnesses in an ecclesiastical trial, may be sworn, (whether before a magistrate, or not, is not stated,) Constit. of 1874, Art. 103; of 1833, Art. 110; may be sworn before a magistrate, Constit. of 1792, Art. 70.

OATHS, CIVIL. The Dutch at the surrender, 1664, would not take the oath of allegiance to Great Britain, until assured in writing that the Articles of Surrender, giving them freedom in religion, would not be broken in their taking such oath. Corwin's Manual, 1902, p. 45; Col. Docs. of N. Y., iii., 369-375, gives names of those who took such oath; also, in Ecc. Records of New York, under date. Subsequently, the taking of this oath to Great Britain was claimed to give freedom from the Church of Holland; 1764, 121. See also Meyer Hermanus, in Corwin's Manual

OBDIENCE. Belgic Conf., Art. 23; Heid. Cat., Quests. 60, 79, 124; Form of Baptism. Appendix to Compendium.

OBJECTIONS—to incidental decisions, during an ecclesiastical trial may be noted, and sent up to a higher court with the appeal Constit. of 1874, Art. 118; of 1833, Art. 44.

ODDIE, HELEN V. S. (MRS.) Bd. of Direction, for sufficient reasons, resolves to pay Mrs. Oddie, the niece, and long time the companion of Miss Alida Van Schaick, the recent benefactress of the Church, an annuity of \$2,000 during her life. 1905, 13, 51.

ECUMENICAL COUNCIL. 1874, 11, 62; '75, 260, 264; '76, 450; '77, 645. See Alliance of Reformed Churches Holding the Presbyterian System.

ECUMENICAL COUNCIL. Called by the Pope; no action needed. See Pius IX. See also Ecumenical.

OERTER, JOHN H. Vedder Lecturer in 1887, 299. Subject—"Socialism."

OFFENCES—that deserve suspension; Constitution of 1874, Art. 91; [of 1833, Art. 102; of 1619, Art. 80.] Manner of dealing with; Constitution of 1874, Arts. 82-108. See Discipline.

OFFERINGS TO THE LORD. Tabular Statements of Offerings of Churches, Classes, etc., have been printed since 1862; Synod then directed that the claims of all our Boards be stately presented to all our churches, and collections be taken up for them; that the several Classes be requested to suggest to the churches, to prepare a programme of the different objects of benevolence, and fix on certain Sabbath's for contributions; and that the Stated Clerk of Synod with the Treasurers of the Boards prepare annually a Tabular Statement of the contributions made to the Boards and Funds of Synod, etc. 1862, 212.—A new Lemma to be inserted in the Minutes, called "Offerings to the Lord"; '81, 649, 735; suggestion from Dr. Chambers that a short prayer may be offered, in connection with the collection of the "Offerings"; '96, 424.

OFFICERS OF THE CHURCH. Belgic Conf., Arts. 30, 31. See Ministers; Elders; Deacons; Consistory.

OFFICES OF CHRIST. Heid. Cat., Quest. 31.

OFFICES OF THE CHURCH. Belgic Conf., Art. 30; Rules of Dort, 1619, Arts. 1, 2; 1792, Title; 1833, 1, 2; 1874, 1, 2. See Ministers; Professors; Elders; Deacons.

OGHIMI, MOTO, a Japanese student, graduates from New Brunswick Seminary, 1882, 29.

OHIO, SYNOD OF (Ger. Refd. Ch.) Seeks union with R. C. A., in connection with North Western Synod of German Refd. Ch., and Classis of North Carolina. 1871, 222; '72, 437, 439.

OKLAHOMA. The Bd. of Domestic Missions sent student missionaries to Oklahoma in 1900. (see 1901, 1106.) and the work in this new field has steadily developed ever since, 1901, 1109. In 1902, 105, an Indian elder from this field was a delegate to Synod, an event without a precedent in our ecclesiastical Annals, Wantan by name; 1902, 2, 105; importance of that field; 1903, 371; desire for an Academy there; offers of the cities of Cordell and Arapahoe of \$5,000 and 20 acres of land, for a site, if the school be located in either of these places; also request of Classis of Paramus that the Bd. of Education raise \$2,500 toward establishing and supporting such school; the Bd. of Education authorized to establish and temporarily maintain Academies in certain localities; 1904, 685; progress of the work; six churches; Rev. E. W. Thompson's visit; Rev. Walter C. Roe, Superintendent of Indian and White work, and Rev. Frank Hall Wright appointed Evangelist; 1905, 113, 114. Mrs. Charles Nash Harder and children have given \$5,000 for Academy Building in Oklahoma; (Report of Bd. Ed. 1905, 4.)

OLCOTT, EBEN E. (MR. AND MRS.) Give \$2,000 to found the Erskine Memorial Scholarship, in Arcot, in memory of Eben Erskine Olcott; 1896, 289; give \$1,500 for Memorial Window in Sage Library, in memory of Commodore Alfred Van Santvoord. Design: A figure holding the model of a ship and a sextant, representing "Commerce." Report of Com. on Grounds, 1903, 4; Mrs. Olcott proposes a Deputation to visit all the Mission Fields, and accompanies the same; Report of Bd. of Foreign Missions, 1905, iv.; Minutes of Synod, 1905, 107.

OLD AGE. See Emeriti.

OLD TESTAMENT. Belgic Conf., Art. 4; Heid. Cat., Quest. 74.

OLD TESTAMENT LANGUAGES AND EXEGESIS, Chair of, founded by Gardner A. Sage, 1884, 421, 523, by a bequest of \$50,000.

OLD TESTAMENT, INTRODUCTION OUTLINES OF; By Rev. Dr. J. G. Lansing; Published by Synod's Appropriation; 1896, 345.

OLD TESTAMENT, NOTES ON THE ARCHAEOLOGY OF; By Rev. Dr. J. G. Lansing; Published by Synod's Appropriation; 1897, 612.

OOSTBURGH, Wis., Church of. Complaint of Classis of Wisconsin against action of Presbytery of Milwaukee, Nov., 1867, 327; 1868, 419. See Presbyt. Ch., under dates.

OPTIONAL FORMS. All parts of the Liturgy except the Sacramental and Ordination Forms.

OPTIONAL STUDIES. May be pursued by a student under Professorial direction; or during a fourth year under same direction. 1888, 542. See Fourth Year.

ORANGETURGH, S. C. Petition to begin work among the colored people there; 1896, 396; committee appointed to investigate, 401-2; '97, 668-9; '98, 130-1, 133; '99, 452; 1901, 1102; see Colored People; Johnson, W. L.

ORANGE, CIRCLE OF. Constituted by the Cetus, 1750, page xlix, embracing Orange and Ulster Cos., N. Y.

ORANGE CITY ACADEMY. See Northwestern Academy.

ORANGE, CLASSIS OF. Organized, 1832; then composed of the churches of Berea, Bloomingburgh, Fallsburgh, Montgomery, New Hurley, New Prospect, Shawangunk, Warwarsing and Wurtsboro'.

ORATORY. 1900, 687. See Bethune.

ORDER AND DISCIPLINE. Belgic Conf., Art. 32

ORDER OF BUSINESS. See Standing Order of Business.

ORDER OF THE CHURCH. See Order and Discipline.

ORDER OF WORSHIP. See Worship.

ORDINANCES. Belgic Conf., Arts. 29, 32; ministers called to preach and administer the ordinances, 1792, 36; 1833, 60; 1874, 53.

ORDINARY ACCOUNT. The account of current expenses, from which a "Special Account," the beginning of the "Permanent Fund," was to be kept separate, 1815, 48. This distinction lasted, under these names until 1820.

ORDINATION OF ELDERS AND DEACONS. Belgic Conf., Arts. 30, 31. Rules: Elders and Deacons are to be confirmed with prayers and engagements, and according to the Form instituted for that purpose; Rules, 1619, Arts. 22, 24; meaning of the Form of Ordination; Rules of 1792, Art. 27; of 1833, Art. 50; of 1874, Art. 43. Their names to be published for three Sabbaths, before ordination; Rules of 1619, Art. 22; of 1792, Arts. 26, 27; of 1833, Arts. 33, 52; of 1874, Art. 32. The use of the Form is not alluded to in Rules of 1874, Art. 43, where it would have belonged. In abridging that Article in 1874, it was, no doubt, accidentally omitted. See Form of Ordination of Elders and Deacons.

With attempts to revise the Liturgy (see Liturgy), the Form of Ordination has received the same attention as the others, and various modifications have been suggested. The last revision of these Forms may be seen in Minutes of 1903, 460-4; these were finally adopted by the Synod of 1906, while this Digest is going thro' the press.

ORDINATION OF MINISTERS. Belg. Conf., Arts. 30, 31. Rules of 1874, Art. 15; compare Rules of 1833, Arts. 16, 17; of 1619, Arts. 4, 7; candidates, upon receiving a call, must be finally examined in the prescribed studies, must sign (the Confession of Faith, 1619, Art. 53), the Formula for Ministers; Rules of 1792, Art. 11; of 1833, Art. 12; of 1874, Art. 12; the President of Classis [or Synod, 1792, Art. 12.] after his examination, shall give him a certificate, and a day shall be fixed for his ordination, 1792, Art. 12; 1833, Art. 13; the President, after his ordination, shall give him a certificate of his ordination, Constit. of 1874, Art. 13; his

name must be published three successive Sabbaths before his ordination; Rules of 1619, Art. 4; of 1792, Art. 35; of 1833, Art. 59; of 1874, Art. 52.—Classis has power of ordaining men to the ministry; [implied in Constit. 1619, Arts. 4, 7; expressed in that of 1792, Art. 39; of 1833, Art. 60; of 1874, Art. 59; ordinations shall be public, with suitable religious exercises, and according to the Constitutional Form, with imposition of hands; Rules of 1619, Art. 4; of 1792, Art. 13; of 1833, Arts. 13, 14; of 1874, Art. 13. Names of persons ordained shall be sent to the Particular Synod; Rules of 1792, Art. 42; of 1833, Art. 69; of 1874, Art. 61.

With attempts to revise the Liturgy, (see Liturgy), the Form of Ordination has received the same attention as the others, and various modifications have been suggested. 1900, 830, 845; 1901, 1161-76; 1902, 119-121. The last revision of these Forms may be seen in Minutes of 1903, 453-460; and these were finally adopted by the Synod of 1906, while this Digest was passing thro' the press.

See Form for Ordaining.

Legislative and Synodical.

None to be allowed to preach without showing their lawful commission to two of the neighboring ministers, Rules of Cætus, 1738, Rule 8.

Cætus alone to seek Ordaining Power from the Classis.—Henceforth no preacher nor preachers, apart from the Cætus, shall undertake, on behalf of any student, to solicit from the Rev. Classis authority or power to qualify him; but this shall pertain to the Cætus, before whom the student shall present himself, with sufficient testimonials from his teacher or teachers, in order to ask the Cætus itself to write for him to the Rev. Classis. 1747, p. xi.

Certificate of Ordination, as prepared by the Cætus, 1748, p. xxxi.

All ordinations performed, whether by the Cætus or Conferentie, to be considered valid; Articles of Union, 1771, page 15.

Form of Testimonial of Ordination, adopted, 1833.

In the name of the Lord Jesus Christ, the great Head of the Church, to all whom it may concern, we send greeting:

Be it known that ——— was admitted by the Classis of ——— to an examination on the different branches of Theology, as prescribed in the Constitution of the Reformed Church in America, preparatory to ordination, and the Classis being well satisfied with his gifts, piety and qualifications to preach the Gospel and administer the Sacraments, did, in the name of the Lord Jesus Christ, the King and Head of the Church, resolve that the said ——— be ordained to the Gospel ministry, and in conformity to said resolution did, on the ——— day of ———, set him apart solemnly to the work of the sacred ministry, according to the rites and forms of the Reformed Church, and receive him into ministerial communion. And the said Classis do recommend him to the esteem and attention of all those to whom these presents shall come, as qualified to preach the Gospel, and to administer the Sacraments of our Lord Jesus Christ.

The Classis do fervently pray that the great Head of the Church may abundantly qualify him for the work of the ministry, and make him eminently useful in that part of the vineyard where he may be called to labor.

Done in Classis, at ———, on this ——— day of ———, 18——.

———, *President.*

———, *Clerk.*

See 1832, 134; 1883, 204; 1834, 288-9.

WHEREAS, the right of ordaining to the ministry of the gospel belongs to the Classes of the Church; therefore,

Resolved, That the question of the validity of Roman Catholic ordination be left to the different Classes. 1835, 403.

ORDINATION OF A MISSIONARY. A Committee was appointed, 1888, 688, to make additions to the Liturgy that it may be a more available and comprehensive Manual for service and worship. Among other things they proposed a Form for the Ordination of a Missionary; '89, 858. Said Form: 860-863. This was finally adopted, 1891, 335-6.

ORGANIC UNION. See Church Union; Federation, etc.

ORGANIZATION OF GENERAL SYNOD. See General Synod.

ORGANIZING CHURCHES. Power belongs to Classis; Constit. of 1804, Art. 59; of 1833, Art. 66; of 1792, Art. 39.

ORGANS IN CHURCHES. See Music; also Collegiate Church Year Book, 1880, 52, for an account of first organ in a Dutch Ch. Hansen, 39.

ORIGINAL PARTICULAR SYNOD. The old provisional Synod, 1771-1793, was occasionally called a Particular Synod, 1791-3, in the Minutes. In the Constitution of 1792, provision was made for a General Synod, which held its first session in 1794. The old Synod then simply took the position of a Particular Synod, and its session of Oct., 1794, linked its Minutes, with that of the old provisional Synod of 1793. In the first edition of the Manual, 1859, the name "Original Particular Synod" was incidentally used; and unwisely adopted, on page 443, in Vol. I. of Minutes of General Synod.

ORIGINAL SIN. Belgic Conf., Arts. 15, 16; Heid. Cat., Quests. 5, 7, 9, 10, 36; Form of Baptism; Canons of Dort, i., 1; ii., 8; iii. and iv., 1-3.

ORMISTON, WILLIAM, (Rev. Dr.) Rule requiring a foreign minister to undergo a year's probation, under care of Classis, suspended, in his favor, 1870, 101. Vedder Lecturer, 1882.

ORMISTON MEMORIAL SCHOLARSHIP. \$2,000 for students in Arcot Mission. Held by General Synod.

ORPHANS OF MINISTERS. See Widows' Fund; Disabled Ministers' Fund. 1619, 13.

ORTHODOXY. Ministers and Professors of Theology must subscribe the Confession of Faith, 1619, 53; and Parochial Schoolmasters, either the Confession or the Heidelberg Catechism, 1619, 54; candidates, ministers and Professors must subscribe the Confession of Faith, the Heidelberg Catechism and the Canons of Dort, 1792, 5, 11, 22; 1833, 6, 12, 27; 1874, 6, 13, 24; ministers from other Bodies must have satisfactory credentials, or may be examined, 1619, 5, 9; 1833, 23, 24; 1874, 20; a minority may complain to a higher court of any decision affecting sound doctrine, 1833, 46; 1874, 119; ministers must preach sound doctrine, as found in the standards of the Church, 1619, 18; 1792, 36; 1833, 60, 61; 1874, 53, 54; the Church Visitors are to inquire if sound doctrine is maintained, 1619, 44; 1792, 44; Classis is to inquire if sound doctrine is maintained, 1833, 72; 1874, 64; Deputati Synodi must be present at all examinations, to see that sound doctrine is maintained, 1619, 49, 82; 1792, 41; 1833, 68, 79; to secure soundness in the faith, only General Synod shall appoint Professors of Theology, 1792, 21; 1833, 25; 1874, 22; Professors must teach and defend sound doctrine, 1619, 18; 1792, 19, 22; 1833, 27; 1874, 24; General Synod may maintain a friendly correspondence with other Denominations to maintain sound doctrine, promote general measures, etc. 1833, 84; 1874, 73.

Synod enjoined upon the different Judicatories of this Church, to notice every deviation in any of its Ministers from the doctrines and standards of the Church, and faithfully deal with all who may espouse erroneous sentiments. 1814, 36.

OTHER MINISTERS. Ministers without pastoral charges were before

1876 put down as "Ministers without Charge"; even missionaries, secretaries, and also Professors, were sometimes thus described. Synod directed that hereafter all ministers without pastoral charges be recorded as "Other Ministers"; and that the names of the Professors be presented yearly after the list of the Presidents of General Synod, and before the Catalogue of Ministers. 1876, 492-3.

OTTE, JOHN A. (M. D.) Went out as a Medical Missionary to Amoy, 1887. In 1896, the Committee on the Professorate requested, that in view of his long service, and his literary qualifications, and for his greater usefulness, and also at the request of the Classis of Michigan, the Professorial certificate be dispensed with, and the Classis be authorized to ordain him. Granted. 1896, 348-9.

OUTSTANDING CONGREGATIONS. When the Cœtus and Conferentie united in 1771, on "Articles of Union," several congregations still stood aloof from the "Union" for many years. Several churches had two rival Consistories, and two ministers, representing the two old parties. Such were urged to unite; and all ordinations, considered irregular by one party or the other, were ratified by the Classis of Amsterdam. The churches or parts of churches, thus standing aloof, more or less decidedly, were Albany; Albany German; Boght; Caatshaan; Camp; Canajoharie; Hackensack; Half Moon (Waterford); Kingston; Marletown; New Hempstead; Rhinebeck; Rhinebeck Flatts; Stone Arabia; Wallkill; and perhaps some others. Some of these, sooner or later acceded to the Union, but the troubles were not all ended until 1794, or until about a quarter of a century had passed. See 1771, pp. 14, 15; June, 1772, 24; Oct., 1772, 30, 32, 33; 1773, 36; 1774, 47, 52; Ap., 1775, 56; 1782, 99; 1783, 104; May, 1784, 107, 111; Oct., 1785, 141; 1786, 150; 1787, 106; 1790, 208; 1792, 241; 1793, 251; 1794, 258; 1800, 280.

OVERTURES. A Standing Committee on Overtures was first appointed in Oct., 1817, 5.

PALATINE CATECHISM. This is the same as the Heidelberg Catechism, but the name has been applied to a simplified Heidelberg, first published in 1684, and republished in English by the German Reformed Church in 1849.

PALMER, SYLVANUS, (Rev.) His suspension, and appeals of certain members of Classis of Montgomery. His seat finally declared vacant because of contempt expressed for the Standards of the Church. He was one of the original Seceders in the Froeligh Secession of 1822. Besides the Minutes of the Classis of Montgomery and those of the Particular Synod of Albany, 1820-22, in his case, see Mints. of Gen. Syn., 1820, 64-66; Oct., '20, 22, 29.

PAN-PRESBYTERIAN COUNCIL. 1880, 493. See Alliance of Reformed Churches.

PAPER MISSION. Started by the Women's Executive Com. of Bd. of Dom. Missions, 1885, for the spread of interesting periodical literature in destitute parts. Families are invited to send their religious papers, periodicals and magazines to the "Paper Mission," 25 East 22d St., New York, for distribution. Starting with 360 papers or periodicals in 1888, and 300 magazines, by 1900, about 100,000 were distributed. They are sent to lumber camps, along the canals, and to hundreds of homes. 1889, 816, etc.

PARAMUS, CLASSIS OF. Organized in 1800, and then consisting of the following churches: Tappan; New Hempstead; Clarkstown; Schraalenberg; Hackensack; Kakiat; Ramapo; Paramus; Aquaakononck; Tota.—See Appeal from decision of, in the Froeligh case, 1822, 52, 56. See Centennial History of, 1900. Referred to, 1902, 111.

PARDON OF SIN. Heid. Cat., Quests. 1, 21, 126.

PARENTS. Heid. Cat., Quest. 104; Form for Infant Baptism, requiring parents to train their children in religious truth; must themselves present their children for baptism. Rules of Dort, 1619, Arts. 56-60; Constit. of 1792, Arts. 57-60; of 1833, 86; in the corresponding Article in Constit. of 1874. Art. 76, *parents* are not specifically mentioned. Duties of Parents to train up their children religiously, often referred to in the Reports on the State of Religion, on S. Ss. and Catechetical Instruction. See Catechetical Instruction.

PARITY OF CHURCHES. Rules of Dort, 1619, Article 84. See Hansen, Ch. of the Netherlands, 85.

PARITY OF ELDERS. Rules of Dort, 1619, Arts. 17, 84.

PARITY OF DEACONS. Rules of Dort, 1619, Arts. 17, 84.

PARITY OF MINISTERS. Rules of Dort, 1619, Arts. 17, 41, 84; of 1792, Arts. 18, 38; of 1833, Arts. 21, 65; of 1874, Arts. 18, 58.

PARKER, GERTRUIE, Executor of James Parker; sells the plot of land on which Rutgers College stands, on Ap. 8, 1808, for \$327.50, to the Trustees of Queens College.

PARLIAMENT OF RELIGIONS. See Columbian Exposition.

PAROCHIAL SCHOOLS. "The Consistories in every congregation shall be careful to provide good schoolmasters, who are able not only to instruct children in reading, writing, grammar, and the liberal sciences, but also to teach them the catechism and the first principles of religion." Rules of Dort, 1619, Art. 21.

"The Præses of the Classis shall moreover inquire of the members, respectively, whether the schools are taken care of."—*Art. 41*. "It shall be the business of the Church Visitation Committee to inquire whether the schoolmasters do faithfully discharge their office."—*Art. 44*. "In like manner shall the *schoolmasters*, under the immediate care of the Consistory, be obliged to *subscribe* the aforesaid articles, or, instead thereof, the Heidelberg Catechism."—*Art. 54*.

These *rules* were adopted by the Reformed Dutch Church in North America, in a general convention of delegates held A.D., 1771, as the constitution of the said churches, as far as their local circumstances would render the same practicable. In that convention, the following additional article was adopted:

"Finally, the respective congregations shall hereafter make it their business to establish public and private schools, in which, under the direction of Consistories, instructions shall be given as well in the languages as in the fundamental principles or doctrines of the Reformed Dutch Church, as the same are taught in our Low Dutch churches."—*Articles of Union, Art. 31*.

In the year 1792, the General Synod adopted articles explanatory of her government and discipline. Among them is the following:

"The zeal of the Reformed Church for initiating children early in the truth, cannot be evidenced in the same manner in America, where many denominations of Christians, and some who do not even profess the Christian religion, inhabit promiscuously, and where schoolmasters can seldom be found who are members of the Church. In such a situation, it is recommended to parents to be peculiarly attentive to the religious education of their children, not only by instructing them and daily praying with them at home, but by never employing schoolmasters whose characters are unascertained or suspicious, and especially none who scoff at the Holy Scriptures, or whose conduct is immoral. It is also further recommended, that parents endeavor to prevail upon schoolmasters to make the children belonging to the Dutch Church commit to memory, and publicly repeat in the school, one section of the Heidelberg Catechism, at least once every week."—*Explanatory Articles, Art. 56*.

In 1809, the General Synod adopted the following:

In the constitution of the Church of Christ the education of children is considered as an object of primary importance; and must, therefore, be made the basis of every plan for the promulgation of her doctrines, the preservation of her purity, and the extension of her limits. Those who are born within her pale, or of baptized parents, are members or constituent parts of her visible body. She is, by the appointment of God, formally signified to Abraham, their moral parent. The baptism of each one of them is a sacrament not only to the parents who dedicate them to God, but also to the Church of believers, designed to seal anew the original promise of the covenant made to Abraham, the father of the faithful. These children, which are in this solemn rite devoted to God, are at the same time given up to the care of the Church. She receives them into her bosom, adopts them into her family, unites them in the pledge given by the parents—to pray for them, and to train them up in the nurture and admonition of the Lord—and is bound to extend her inspection to all the sources of instruction, the family, the school, and the house of God. So far as your Committee have had it in their power to examine, they find that this constitution was recognized in the days of Apostolical purity; adopted by the churches of Geneva, France, Holland, and fully acted upon by the Belgic churches, and expressly recognized by the constitution and explanation thereof by our Reformed churches in America.

In conformity to this, it is expressly decreed by the last Synod of Dort, in Session 17th, that there should be observed a three-fold method of catechising, viz.: 1st, Domestic, by parents; 2d, Scholastic, by school-masters; 3d, Ecclesiastic, by pastors, elders, readers, or visitors of the sick. And that all whose duty it is to visit and inspect the churches and schools shall be admonished to make this the first object of their care.

To carry this plan into effect, so far as it respects the second method of instruction, there was made another decree, which comprises the following resolutions:

1st. Schools for the education of children and youth shall be established wherever they may be found necessary.

2d. Provision shall be made for procuring and maintaining suitable teachers.

3d. The children of the poor must be provided for in those schools, or in others expressly for them.

4th. No person shall be appointed to the charge of these schools who is not a member of the Reformed Church, furnished with testimonials of his orthodoxy and good morals and who shall not previously have subscribed the Confession of Faith, the Belgic Catechism, and solemnly promised to instruct the children committed to their care in the principles contained in the Church standards.

5th. They shall, according to the age or capacity of the children, employ two half-days in every week, not only in hearing them repeat, but assisting them to understand their Catechism; shall examine them frequently, inculcate upon them the necessity of regular attendance upon the ordinances of religion, accompany them to these ordinances, and promote their benefit from them.

6th. To promote fidelity in the teachers, and progress in the children, it shall be the duty of the pastors and elders frequently to visit these schools; to direct and encourage the teachers in the method of catechising; to examine the children with mild severity, and to excite them to industry by holy exhortations—by commendations and suitable rewards.

Such is the construction which our forefathers put upon the construction of the Church of Christ; and we must be at a loss whether more to admire their wisdom and fidelity, or to lament our languor and de-

generacy in this point. A close adherence to a system like this, so far as means are connected with their end, is calculated to raise the visible Church to as high perfection as this earth admits. It is the system of complete organization, which promotes the unity, forms while it preserves the habits, combines the efforts, increases the strength, and pours moral health into the fountains of society. In the neglect of this system, it is impossible that any society can so fully preserve the spirit of the body, and preserve its infant members from corruption, indifference or alienation.

Whilst, therefore, it may be difficult to carry it into effect, it is surely worthy of the attempt, and your Committee would recommend the following resolutions:

1st. That it be recommended to each Consistory to divide the congregation into as many districts as there may be schools required, under the direction of the Consistory, as Trustees for the school in each district.

2d. That it shall be the duty of these Trustees to look out for suitable schoolmasters, and examine the qualifications of such as may apply, and take all proper measures to provide such support and accommodations as will secure for these stations men of sound principles and competent attainments.

3d. That the Trustees, or a committee of them, visit the school of their district once every month, to carry into effect, as far as circumstances will permit, the 6th Article in the preamble to this report; and that they be particularly careful to engage the teacher to instruct his pupils in the doctrines of the Reformation, confining the children of the Reformed Church to their own standards.

4th. That the pastor of the congregation be *ex-officio* chairman of each district committee, when he may find it convenient to attend; and that he visit the several district schools in rotation, as frequently as possible. That at their first meeting they choose a chairman for one year; whose duty it shall be to call them together, as often as circumstances require, and to pay special attention to the monthly visitation. 1809, 396-8. Repeated in Digest, 1814, 79.

In 1812, the Common School System was adopted in New York State, after which the suggestions of the Synod of 1809 could not generally be carried out. There is no reference to Parochial Schools in the Revised Constitutions of 1833 and 1874. About 1850, an attempt was made to revive such schools. Mr. Samuel B. Schieffelin gave \$100 toward this object, which was deposited, until further light should be obtained. He also gave \$50 to enable the Board of Education to investigate the subject. 1851, 184. They reported favorably, quoting parts of the action of Synod of 1809, and considered it also practicable, but were unable to propose a Plan at short notice. But since the Classis of Greene was about to establish a Parochial School—

Resolved, That this Synod regard with much interest this project of the Classis of Greene, and that Rev. W. E. Turner and J. M. Compton be a Committee to consider the subject of the best mode of establishment and the means of support of parochial schools; and to report thereon to the next General Synod.

Resolved, That the several Classes be requested to send up to General Synod, at its next meeting, their views as to the practicability of establishing parochial schools within their bounds. 1852, 268-9.

Reports were received from nine Classes on the subject; also a communication from Mr. Schieffelin. In Nov., 1852, \$7,000 had also been placed in the care of the Board of Direction as a Trust Fund in behalf of Parochial Schools, provided the General Synod shall adopt and carry out, within two years some general Parochial School system. 1853, 298-300.

All the Classes which took action deemed the establishment of such schools inexpedient, although the \$7,000 might then be diverted, on report against them, to the Parochial School system of the Presbyterian Church. The benefits of the Public Schools, in which the Bible was also read, were portrayed. The example of other countries was not applicable here. The following action was taken:

Resolved, That while the Synod would throw no obstacle in the way of any church which may find it practicable to establish parochial schools in their neighborhoods, yet that, in view of the action of the several Classes on this subject, who have, with remarkable unanimity, regarded the establishment of such schools within their bounds as inexpedient, the Synod feel that they are not called upon to legislate further at present upon this matter.

Resolved, That we earnestly recommend that the churches in our bounds use all lawful means to have the Bible publicly read in the public schools, without note or comment.

The Committee, however, suggested that Mr. Schieffelin should devote this gift of his to the Holland Academy. 1853, 360-2.

The Classis of New York had also urged the following:

1st. Resolutely to insist that the Bible be read in our schools.

2d. To require that all the schools surrender, as formerly was the case, Wednesday afternoon of each week to the catechising and religious instruction of the children by the pastors and other officers of the churches, in such manner as they shall deem proper.

The resolution in a former part of our Report sufficiently covers the first point.

The second suggestion, coming, as it does, with the authority of age and experience, should not be lightly thrown aside. And after giving it all the consideration in our power, your Committee cannot recommend its adoption in the form in which it appears in the communication from this Classis. We think that such a course would be impracticable, if not inexpedient. God hath spoken to us with no equivocal voice, it is true, on the subject of the religious education of our children. But in his wisdom he hath set apart one day in seven especially for the culture of religion in the heart, in the family, and in the Church; and while your Committee feel that the spirit of religion should pervade all our duties, and be with us an every-day matter of concern, yet they cannot see the propriety of taking the glory of the Sabbath wherewith to adorn one of the six days given to labor.

We are further of the opinion, that all necessity for action on this subject is begotten by the neglect of the obligations imposed by the Constitution of our Church. If the ministry and Consistories within our bounds will perform what the Constitution enjoins, we shall hear no more lamentations on the subject.

Your Committee, therefore, recommend the adoption of the following resolution:

Resolved, That we solemnly enjoin it on the pastors and Consistories of our churches at once to revive the regular catechetical instruction of the children under their care, (in case such instruction has been neglected,) as every pastor sacredly engages to do in the express terms of his call, and as, by the Constitution of our Church, he is required to do. 1853, 364.

Extracts from the Reports of a number of the Classes on Parochial Schools were presented, and the following action was taken: There is a general and high appreciation of the value of Parochial Schools, provided their establishment be left entirely voluntary; with freedom and adaptation to localities, they might be made an important feature in educational work; must not be so conducted as to give Romanism a plea to claim a share of the School Fund; they may

be made to stimulate the Public Schools by becoming models of Christian culture, and by not asking any assistance from the State. The advantage of such training to the young will be important to the Church; and the Church can, therefore, gratefully receive the munificent donation of Mr. Schieffelin. 1854, 396, 454-6.

The following Plan was adopted:

Plan for the Establishment and Sustaining of Parochial Schools in the Reformed Dutch Church:

1. The business pertaining to parochial schools shall be transacted by the Board of Education, until otherwise ordered by General Synod.

2. The Board of Education shall address circulars on this subject to the Consistory and Classes of our Church, and shall keep the business and funds relating to parochial schools distinct from the other business and funds entrusted to the Board.

3. They are hereby empowered to receive, in behalf of General Synod, the munificent donation of Samuel B. Schieffelin, Esq., and any other funds which may be contributed for this purpose. They shall make such exertions to obtain additional funds for this purpose as they may deem expedient.

The Distribution of Funds for the Promotion of Parochial Schools shall be Regulated by the Following Rules:

1. Every school applying for aid must be under the care of a Consistory of our Church, and be subject to the supervision of the Classis.

2. The Holy Scriptures shall be used in such school as a text-book for daily instruction in religion, and the Catechism approved by our Church shall be taught at least twice a week in addition to the usual branches of early education.

3. The teacher shall be a member in full communion of the Reformed Protestant Dutch Church.

4. The school shall be daily opened with prayer and reading of the Scriptures, accompanied, where it is practicable, by the singing of a psalm or hymn; and it is recommended that sacred music shall, as far as practicable, form a part of the instruction of said school, and be united with the other devotional exercises.

5. It is recommended that the supervision of the pastor and Consistory over the school shall be as close and constant as may be practicable.

The Application for Aid shall be Under the Following Rules:

1. Every application shall be approved by the Classis.

2. Such application shall state to the Board of Education what amount has been raised or secured for the salary of the teacher, and the general purposes of the school, and what additional amount is needed. The probable number of scholars shall also be stated.

3. The application must be renewed at such times as shall be prescribed by the Board of Education.

The Appropriations shall be Regulated as Follows:

1. The maximum of appropriations shall not exceed one hundred dollars per annum, and it is expected that a less amount will in many cases be sufficient.

2. As the prosperity of the school increases, an annual deduction will be made on the amount appropriated.

3. Appropriations shall be paid quarterly, and not in advance.

Superintendence of the Board of Education:

1. An annual report of the general condition of the school, including exact statistics of its affairs, shall be sent to the Board of Education, at such time as they shall prescribe.

2. The Consistory of the church where a parochial school is aided

by the funds of the Board shall provide for an annual collection in the congregation for the Parochial School Fund of the Board; and in order to secure uniformity, it is recommended that such collection be on the first Lord's day in October, or on such Lord's day of that month as they shall find most convenient.

3. A copy of the Annual Report of the Board of Education on Parochial Schools shall be furnished to the teacher. 1854, 455-6.

Several churches soon adopted the system and encouraging reports of the influence of the Christian training were received. In 1858, sixteen were in operation. Christian School Books began to be published. See Reports: 1855, 580; 1856, 98, 99; 1857, 196; 1858, 334; 1859, 436; three Parochial schools had been formed in the Amoy Mission, 1859, 455; a number of the pupils have been converted, 1860, 551; 1861, 73. But it began to appear that it was chiefly the Holland and German churches which availed themselves of the aid of this Fund. \$670 had been appropriated to these schools, and the churches interested have contributed nearly as much more. But the number of Parochial Schools was already diminishing, not from want of interest in Christian education, but from other causes. 1862, 184-5; 1863, 318; 1864, 465-6.

Resolved, That this policy of Parochial Schools and Academies has repeatedly been approved, as being intimately connected with the best interest of the Reformed Dutch Church, and that any efforts in the Synod of Chicago for the establishment of the same be hailed with satisfaction by this General Synod. 1864, 467.

The Classis of Illinois now asked the Synod to allow the Board of Education to help support a teacher of the Classics and Higher Mathematics in the school at Pella, Ia. This was granted. 1865, 621-2.

But it was found that the subject did not take hold of the heart of the Church. Sometimes such schools were desirable, but the Public School System seemed all sufficient. Fourteen schools were aided. 1866, 88; 1867, 244.

Nevertheless, Samuel B. Schieffelin in 1869, gave \$3,000 for the Parochial School Fund; and the Fund was further enlarged by the apportionment of 28 shares of the increased capital stock of the Delaware and Hudson Canal Co. 1869, 554.

The Amelia Institute in Virginia was now placed on this Parochial School Fund, 1870, 104. (See also Report of Bd. of Education, 1870, pp. 7-10.) Brief reports continued to be made concerning these schools, for a few years more. 1871, 285; 1874, 113; 1877, 698; 1878, 107-8.

The Board of Education has, in more recent years, assisted annually about half a dozen Parochial Schools among the Germans in the West. Brief allusions thereto are made in their reports from year to year. In 1896, 368, only four such schools were receiving assistance. The Parochial School Fund has stood at \$11,744. For the last few years, colored schools in South Carolina, have been helped by this fund. See report of Bd. of Education, 1905, 3.

The following are the Rules of the Board of Education concerning Parochial Schools, but without date:

PLAN FOR THE ESTABLISHMENT AND SUSTAINING OF PAROCHIAL SCHOOLS IN THE REFORMED PROTESTANT (DUTCH) CHURCH.

RULES OF BOARD OF EDUCATION.

1. Every school applying for aid must be under the care of a Consistory of our Church, and be subject to the supervision of the Classis.

2. The Holy Scriptures shall be used in such school as a text book for daily instruction in religion, and the Catechisms approved by our church shall be taught at least twice a week in addition to the usual branches of early education.

3. The teacher shall be a member in full communion of the Reformed Protestant Dutch Church.

4. The school shall be daily opened with prayer and reading of the Scriptures, accompanied, where it is practicable, by the singing of a psalm or hymn; and it is recommended that sacred music shall, as far as practicable, form a part of the instruction of said school and be united with the other devotional exercises.

5. It is recommended that the supervision of the Pastor and the Consistory over the school shall be as close and constant as may be practicable.

The applications for aid shall be under the following rules:

1. Every application shall be approved by the Classis.

2. Such application shall state to the Board of Education what amount has been raised or secured for the salary of the teacher, and the general purposes of the school, and what additional amount is needed. The probable number of scholars shall also be stated.

3. The application must be renewed at such times as shall be prescribed by the Board of Education.

The appropriations shall be regulated as follows:

1. The maximum of appropriations shall not exceed one hundred dollars per annum, and it is expected that a less amount will, in many cases, be sufficient.

2. As the prosperity of the school increases an annual deduction will be made on the amount appropriated.

3. Appropriations shall be paid quarterly, and not in advance.

Superintendence of the Board of Education.

1. An annual report of the general condition of the school, including exact statistics of its affairs, shall be sent to the Board of Education, on or before the first of April of each year.

2. The Consistory of the Church, where a Parochial School is aided by the funds of the Board, shall provide for an annual collection in the congregation for the Parochial School Fund of the Board, and, in order to secure uniformity, it is recommended that such collection be on the first Lord's day of October, or on such Lord's day of that month as they shall find most convenient.

3. A copy of the Annual Report of the Board of Education, on Parochial Schools, shall be furnished to the teacher.

PARSONAGES. Many built through the agency of the Woman's Executive Committee of the Board of Domestic Missions. See 1900, 821.

PARTICULAR BODIES. The name used in the Articles of Union, 1771, Arts. 3-15, pp. 9, 10, for what were really Classes, but prejudices would not yet allow the use of the proper word. Five of these were then constituted, viz., New York, Kingston, Albany, Brunswick and Hackensack. In 1784, 128, the General Body directed them to assume the name of Classes, while it assumed the name of Synod.—Each Particular Body was to record the Articles of the Plan of Union, that ministers and churches might subscribe the same, 1772, 33. Their special duties, divisions and names, 1771, Arts. 3, 7-14; may decide upon calls of ministers, but only the General Body could at first ordain.

PARTICULARIA. This name was assumed as one of the Lemmata, or Articles, in the regular business of General Synod. Items which cannot be classed under any of the specific Articles, are entered under the head of "Particularia." In the Rules of the Cetus we read: "7. The business being finished, the President shall inquire of each member concerning *particularia*, and thereupon conclude." 1748, xviii., xxv. The Lemma "Particularia" always immediately precedes the closing Articles of Synod.

PARTICULAR SYNOD, THE ORIGINAL. The General Body, established over the Particular Bodies, (or Classes), in 1771, page 9, corresponded,

approximately, to a Particular Synod, and gradually began to be so called. (See General Body.) It thus became the original Particular Synod of the whole Church, from 1771-1800. [The Editor of Vol. I., of the Minutes of General Synod did not understand this, and broke the connection, by putting the Minutes of General Synod, 1794-1812, immediately after the Minutes of the Particular Synod of 1793, and the remaining Minutes of this Particular Synod, 1794-1799, in an Appendix, pp. 445-448.] In 1800, this original Synod was divided into the Particular Synods of New York and Albany. 1800, 301-3.

MEETINGS OF THIS SYNOD.

Rev. Meeting of Ministers and Elders of the Reformed Dutch Churches in the *Provinces* of New York and New Jersey.

DATE.	PRESIDENTS.	PLACE.
1771, Oct.	Rev. John H. Livingston, D.D.....	New York
1772, June.	Rev. Isaac Rysdyck.....	New York
1772, Oct.	Rev. John H. Goetschius.....	New York
1773, Oct.	Rev. Johannes C. Rubel.....	Kingston
1774, Oct.	Rev. Lambertus De Ronde.....	New York
1775, April.	Rev. Lambertus De Ronde.....	New York
1775, Oct.	Rev. Jacob R. Hardenbergh, D.D.....	New York

Rev. Meeting of Ministers and Elders, etc., in the STATES of New York and New Jersey.

1778, Oct.	Rev. John Leydt.....	New Paltz
1779, Oct.	Rev. Hermanus Meyer, D.D.....	Pompton
1780, Oct.	Rev. Jacob R. Hardenbergh, D.D.....	New Paltz
1781, Oct.	Rev. Isaac Rysdyck.....	New Hurley
1782, Oct.	Rev. Hermanus Meyer.....	New Millstone
1783, Oct.	Rev. Jacob R. Hardenbergh, D.D.....	New Paltz
1784, May.	Rev. Jacob R. Hardenbergh, D.D.....	New York

The CHRISTIAN SYNOD of the Dutch Reformed Churches in the STATES of New York and New Jersey.

1784, Oct.	Rev. Dirck Romeyn, D.D.....	New York
1785, May.	Rev. Dirck Romeyn, D.D.....	New York
1785, Oct.	Rev. Eilardus Westerlo, D.D.....	New York
1786, Oct.	Rev. Jacob R. Hardenbergh, D.D.....	New York
1787, May.	Rev. Jacob R. Hardenbergh, D.D.....	New York
1787, Oct.	Rev. Rynier Van Nest, D.D.....	New York
1788, May.	Rev. Rynier Van Nest, D.D.....	New York
1788, Oct.	Rev. John H. Livingston, D.D.....	New York
1789, May.	Rev. John H. Livingston, D.D.....	New York
1789, Oct.	Rev. Dirck Romeyn, D.D.....	New York
1790, Oct.	Rev. Isaac Blauvelt.....	New York
1791, May.	Rev. Isaac Blauvelt.....	New York
1791, Oct.	Rev. Elias Van Bunschooten.....	New York
1792, May.	Rev. Elias Van Bunschooten.....	New York
1792, Oct.	Rev. Solomon Froeligh, D.D.....	New York

This Original Synod, (with the Adoption of the Constitution by a Convention in 1792, organizing a General Synod,) now formally becomes a Particular Synod.

1793, Oct.	Rev. John H. Livingston, D.D.....	New York
1794, Oct.	Rev. Peter Studdiford.....	New York
1795, Oct.	[Omitted, because of an epidemic.]	
1796, May.	Rev. William Linn.....	New York
1796, Oct.	Rev. John Duryee.....	New York
1797, Oct.	Rev. Zacharias Knyppers.....	New York
1798, May.	Rev. Samuel Smith.....	New York
1799, Oct.		

[The Minutes of Oct., 1799, were not transcribed in the Book of Minutes, and hence were accidentally omitted in the publication in 1859, of Vol. I., of the Minutes of General Synod. The General Synod of 1800, pp. 301-3, divided this one Particular Synod, into the two Particular Synods of New York and Albany. The Minutes of Oct., 1799, are in manuscript, in the Archives, and ought to be edited and published.]

PARTICULAR SYNOD OF ALBANY. See Albany, Particular Synod of.

PARTICULAR SYNOD OF AMOY. See Amoy.

PARTICULAR SYNOD OF CHICAGO. See Chicago, Particular Synod of.

PARTICULAR SYNOD OF NEW BRUNSWICK. See New Brunswick, Particular Synod of.

PARTICULAR SYNOD OF NEW YORK. See New York, Particular Synod of.

PARTICULAR SYNODS. *Constitutional Legislation:* In Holland and France these were local or Provincial Synods, and exercised full authority in their own Provinces. No General Synod was held in Holland between 1619 and 1816, or for nearly 200 years. For composition and duties of these Particular Synods, in Holland, see Rules of Dort, 1619, Arts. 47-49; for the adaptation of these Articles to America, see Constit. of 1792, Arts. 45-50; and for the later Constitutional action, see Constit. of 1833, Arts. 76-81; and of 1874, Arts. 65-69. See also Quorum; Deputati Synodi; General Body.

Particular Synods may allow a Classis to examine, license and ordain men, who have not regularly studied. Rules of Dort, 1619, Art. 8; [for the term "Synod," in Art. 8, and elsewhere in the Rules of 1619, always means a Particular or Provincial Synod;] see Dispensations. In America, from 1792-1833, Particular Synods themselves might examine, license and ordain. Constit. of 1792, Arts. 3, 5, 6, 9, 10, 11, 39, 40, 47; may be consulted by licentiates in case of difficulties in doctrine. Constit. of 1792, Art. 5; ["until we first communicate our sentiments to the *judicatories* with which we stand,"—refers in this Art. 5 of 1792, to the Classis or Particular Synod; but in the Constits. of 1833, Art. 6, and of 1874, Art. 6, the word "*judicatories*" remains in the plural form, although only the "Classis" is referred to, as the antecedent; while in Art. 5, of 1792, the "Classis" and "Synod" are the antecedents;] ministers may consult Particular Synod, as to difficulties in doctrine. Constit. of 1792, Art. 11; of 1833, Art. 12; [this is limited to Classis, in Constit. of 1874, Art. 12;] Particular Synods may suspend ministers *ipso facto*, if they refuse to submit to ecclesiastical decisions, 1792, Arts. 11; 1833, Art. 12; [this is limited to the Classis in Constit. of 1874, Art. 12;] Classes must inform Particular Synods what is necessary as to "Visitation of the Churches," 1792, Art. 44; the Particular Synods shall exchange copies of their Acts, with the [Particular] Synod of North Holland and cultivate correspondence with the Mother Church, 1792, Art. 50; they shall communicate all such letters received to the General Synod, 1792, Art. 52; may permit a minister without pastoral charge to preach about from place to place, 1619, 15; [this was limited to the Classis, 1833, 18; and eliminated from the Constitution of 1874 altogether.] Each Particular Synod may correspond with its neighboring Synods, 1619, Art. 48; 1792, Arts. 50, 53; 1833, Art. 78; 1874, Art. 67; [this correspondence, among the Particular Synods, took the place of a General Synod in Holland, from 1619-1816, although a General Synod was provided for, 1619, Art. 50, but not held; see 1792, Arts. 53.]

A Particular Synod has jurisdiction over the Classes within its bounds, 1619, Art. 36; 1833, Art. 41; 1874, Art. 40; may form new Classes, or transfer a congregation from one Classis to another, 1833, 77; 1874, 66; and has general supervision over their several Classes, and an appellate supervising power over their acts, proceedings and decisions; 1619,

49; 1833, 87, 89; 1874, 76; must appoint delegates to the General Synod, 1619, 50; [this was modified, in America, in 1792, as the General Synod was, at first, conventional; but the Constitution of 1792, Art. 53, anticipated a change, which was enacted, 1800, 279, 303; and a further change made, 1806, 357-8; 1809, 392; and the nominations by the Classes, and appointment by the Particular Synods, finally adopted, 1812, 421:] the Particular Synods may appoint those nominated by the Classes, as delegates to General Synod; or others, for sufficient reasons; or may itself appoint delegates to General Synod, if a Classis fails to nominate: 1833, Arts. 72, 82; 1874, Arts. 64, 70; may inspect the books of the Classes, 1619, Art. 49; 1792, Art. 48; 1833, Art. 80; 1874, Art. 78.

Synodical Legislation.

The Stated Clerks of the Particular Synods must notify the persons appointed to attend the meetings of General Synod, 1817, 41.

The Classis of New York suggests the propriety of dividing the churches into three Particular Synods; each to include all the ministers and one elder from each of the congregations within their respective bounds. Synod resolved that it was inexpedient, 1818, 26, 27. The clerks of the Particular Synods to be supplied, as soon as possible, with the Minutes of General Synod, 1818, 40; the Particular Synods to send at least six copies of their Minutes to General Synod, 1819, 51.

In 1820, the Particular Synod of Albany recommended the abolishment of the Particular Synods. Committee reported favorably; but their report was not adopted. 1820, 65, 66, 67.

The Classis of Poughkeepsie, in 1821, recommended the abolition of the Particular Synods: because the meetings of the Classes and of the General Synod call the ministers away from their congregations so frequently, as to make the additional claims of the Particular Synods grievous to the congregations on the score of loss of service; and to the ministers, because of expense and loss of time; because the Particular Synods are not necessary; because if they be abolished, and the Classes appoint delegates directly to General Synod, we have a more perfect representative government; and because thus also will the reports on the State of Religion be brought more expeditiously and more fully before the General Synod. 1821, 48, 50.

Resolutions were offered that the Synod recommend to the Classes the abolition of the Particular Synods, and request the Classes to send up their decisions to the next Synod; and if they be abolished, that the Classes appoint delegates directly to General Synod. (!) Action on these resolutions deferred until next Synod. 1821, 52.—The Particular Synod of Albany requested that the consideration of this subject be indefinitely postponed, 1822, 55, 56; the Synod adopted the following: that there be four Particular Synods; that the Classes of Montgomery, Washington and Albany, constitute the Particular Synod of Albany; that the Classes of Rensselaer, Po'keepsie and Ulster, constitute the Particular Synod of Ulster; that the Classes of New York, Long Island and Bergen, constitute the Particular Synod of New York; and the Classes of Paramus, New Brunswick and Philadelphia, constitute the Particular Synod of New Brunswick; that every minister, and an elder from each Consistory shall be entitled to a seat in the Synod to which their Classis belongs.—This plan was sent down to the Classis for their ratification, 1822, 58. For the change: the Classes of New York, Bergen, Long Island, Albany, Rensselaer and Montgomery; 6. Against the change: the Classes of New Brunswick, Philadelphia, Paramus, Ulster, Washington, Po'keepsie. 6. Not carried. 1823, 42.

The Stated Clerks of the Particular Synods of Albany and New York, requested to send at least ten copies of their Minutes annually to General Synod. 1827, 79, 80.

Certain resolutions were presented relative to the organization of the

Particular Synods, which were, on motion, indefinitely postponed. 1839, 255.

The Committee on the State of the Church, in 1848, elaborately discussed the subject of "Church Organization," with special reference to "Particular Synods." To their abolition there were insuperable objections. With the extension of the Church, they would have to be restored. Their necessity and usefulness are discussed. And finally it is proposed that there should be four Particular Synods, viz., of New Brunswick, of New York, of Albany and of Utica, and suggestions were made how their meetings could be made interesting and profitable. 1848, 324-6.

This part of their report was referred to a Committee to formulate in a way to be sent down to the Classes for their approbation. Besides the four Synods proposed, certain religious services were also suggested; and that the meetings should be in the autumn, after the meeting of General Synod and the anniversaries of the Benevolent Societies, and the semi-annual meetings of Classes. It was also proposed that each Particular Synod should consist of all the ministers and an elder from each church, within its bounds; or of a delegation of four ministers and four elders from each Classis. 1848, 267-8.

Reports were received from only 12 Classes out of the 24 then existing, (1849, 440.) of which 6 were in favor of the changes and six opposed. Synod judged it inexpedient to make any change as to the number or manner of constituting the Particular Synods. 1849, 489, 490.

A suggestion from the Particular Synod of New York, that General Synod organize a Particular Synod of New Brunswick; (not granted;) and that religious exercises be held during the sessions for the promotion of spirituality. 1854, 448, 451. The Synod accordingly recommended to the Particular Synods to connect with their other services the administration of the Lord's Supper; and to the several Bodies of our Church, so to arrange their anniversary celebrations as to hold them during and in connection with the regular meetings of one or more of the Particular Synods of our Church. 1854, 420.

The Synod also requested the Classes to express their opinions whether the Particular Synods should be made conventional; and if not, whether the delegation should be increased. 1854, 451. Answers were only received from 16 Classes out of 24. Answers unsatisfactory. Inexpedient to make any change. 1855, 515, 574-6.

Particular Synod of Albany suggested the propriety of a new Particular Synod to embrace the 40 churches and 25 ministers west of the State of New York. Suggestion approved, and the Classes of Illinois, Michigan, Holland and Wisconsin, set apart to form such Synod. These Classes directed to meet and appoint delegates, to meet on first Tuesday of Sept., to organize the Particular Synod of Chicago. 1856, 91. Report of said organization, 1857, 133.

The Stated Clerks of the Particular Synods requested to insert in their printed Minutes a "Tabular Summary" of the statistical tables of their respective Synods. 1858, 296.

Resolved, That the visitation of the Particular Synod of the West by delegates from the Particular Synods of the East meets with the decided approval of this Body; and that these delegates be recommended to express to that Synod not only our fraternal regards, but our special interest in work in which they are engaged in the West. 1863, 348.

North Classis of Long Island asked for the reorganization of the Particular Synods; 1866, 12; discussion of subject; shall they be conventional? Considered inexpedient. Following resolution added:

Resolved, That it be earnestly recommended to the Particular Synods that they extend the time of their meetings; that they cease to refer to General Synod matters which could be as well, and perhaps, on some accounts, better dealt with by themselves; that they abound more in devo-

tional exercises, and that they endeavor to inaugurate measures which, through the blessing of God, may increase the spirituality and usefulness of pastors, elders, and church members. 1866, 81-83, 95.

Request from Particular Synod of Albany asking for the reorganization of the Particular Synods. Special Committee appointed, (yeas 89, nays 19, names given), of which Rev. Dr. J. McC. Holmes was Chairman. 1868, 462-3.—Report, 1869: (Not accurate in historical statements on page 626); general review of the subject; discussion as to the usefulness of these Synods; how may they be made more useful? ought to be courts of final appeal in most cases; ought to have not too large local limits; ought not to be conventional; proposed the formation of the Particular Synod of New Brunswick; that the Classes of Kingston and Orange be transferred from the Synod of Albany to that of New York; that a Constitutional amendment be made, that each Synod consist of a delegation of 4 ministers and 4 elders from each Classis within its bounds; that the meetings be made specially devotional, with the celebration of the Lord's Supper; that a Constitutional amendment be adopted, making these Synods final courts of appeal of all cases originating in the Consistory, with certain exceptions; that each Synod appoint Committees on "Church Visitation" and "Church Extension," the former for the promotion of spiritual religion, by the holding of Conventions; and the latter for to seek opportunities for denominational growth; that the Corresponding Secretaries of the Boards be requested to visit these Synods alternatively; and that the two suggested amendments to the Constitution be recommended to the Classes. 1869, 626-633.

The Particular Synod of New Brunswick was accordingly organized; and the two amendments to the Constitution adopted; see Constitution of 1833, Arts. 76, 42.—1871, 277-8. These were also incorporated in the revised Constitution of 1874.

In 1872, 441, the interchange of the delegates between the Particular Synods was ordered to be discontinued. 1872; 441; '73, 716. The Synod of Albany refers to this resolution as unconstitutional, 1874, 101. (See Constit. of 1833, Art. 78; of 1874, Art. 67.)

Classis of Kingston proposes changes in time of meeting of Particular Synods—to meet once in five years, with the required changes in Constitution as to nominating delegates to General Synod, etc. Referred to a Special Committee, of which Rev. Dr. A. G. Vermilye was Chairman; 1897, 684. Report: Elaborate discussion, showing the many Constitutional changes involved, destroying the unity of the whole polity of the Church; not recommended; 1898, 145-150.

Later in the session the following was adopted:

WHEREAS, There has been for a number of years an increasing lack of interest in the Particular Synods of our Church, and,

WHEREAS, The overture of the Synod of 1897, which was put into the hands of a committee, who reported unfavorably at this session, because it was not feasible; therefore,

Resolved, That Revs. A. G. Vermilye, D.D., Edward B. Coe, D.D., and J. S. N. Demarest, be appointed a committee to consider the whole subject of the origin, connections relating to our Church polity and government, and the uses, past, present, and future of the Particular Synods; and, if possible, to devise some plan of adjustment, which will be more efficient and satisfactory to the whole Church than the plan at present existing.

Resolved, That this committee report to the next General Synod. 1898, 259.

Report of Special Committee of 1898, 259.

[Abstract.]

The subject, broad and difficult; can only report in reference to the

origin, purposes, place and uses of the Particular Synod. The persecuted Christians of the Netherlands organized themselves into local churches, which were at first, independent of each other. In 1568, about 20 churches formed the Synod of Wesel. There, was laid the germ of our polity in the *Classis*, for unity of doctrine and discipline, for mutual help and edification. Classes soon multiplied. Then came in the *district* idea, the union of several contiguous Classes into a district Synod. This received National Church sanction at the second Synod of Dordrecht, 1575, which declared that, "in order that good and lawful government may be established in the churches of the Netherlands, it is useful to have four ecclesiastical assemblies.—First, a *Consistory* in every congregation; Second, The *Classical* Assembly; Third, the *Particular Synod*, [*Bijzonder*, separate, particular, peculiar, special]; Fourth, the General or National Synod. The keynote was Union, in the congregation, in the district, in the province, in the nation. Under such a system was the National Church established in 1578.

Now our American (Dutch) Church adhered to the ancestral pattern. As to the purpose and use of the Particular Synod, it comes in as a means of combined action among the Classes. As the churches are no longer separate units, because of the *Classis*, so the Classes are no longer separate units, because of the Particular Synod. Thereby, the Classes have common interests, and mutual helpfulness, which they would not have, each one standing alone. The Particular (or District) Synod is the first and more intimate bond of union among the Classes,—the preliminary step to that larger union, the Denominations, the Church. * * *

What now is the *use* of the Particular Synod. We have considered its origin and purpose. The Constitution assigns to it certain functions: "to form new Classes;" "to transfer congregations;" "to exercise a general superintendence over the spiritual interests and concerns of the several Classes;" and an "appellate" jurisdiction in matters of discipline. These duties are only occasional. It is also a Court of final appeal in certain matters. But its principal use is: "Superintendence over the spiritual interests and concerns of the several Classes." The Classes send up their books for inspection; also their reports on the state of religion; their statistical tables; their list of licenses and ordinations; the detailed answers to the Constitutional Questions"; and all this is done "for the information of the higher judicatories." But if this is done in a perfunctory manner, then the main *use* of the Particular Synod is nullified.

What is needed is a better understanding of the place, purpose and "*uses*" of the Particular Synod. It is all contained in "the superintendence over the spiritual interests and concerns of the several Classes within its bounds." The religious condition should be discussed, and made helpful and interesting to all. If revivals are reported, the topic may be the impulse of new life. If there is little spirituality reported, it is the Synod's business, to devise, if possible, joint means of helpfulness and remedy.

Resolved, That to increase the interest and effectiveness of the Particular Synods, and to give them more fully the place they were designed to occupy in our denominational system, the "superintendence" (assigned to them in the Constitution) "over the spiritual interests and concerns of the several Classes within their bounds," is of the utmost importance, and should be carried out, not as a matter of routine or formal report, but in the spirit of mutual helpfulness and desire for the spiritual growth and prosperity of each and all; and their attention is hereby earnestly called to this matter, and the devising of means to this end. 1899, 496-502.

The General Committee on the State of the Church in 1900, suggested the following:

As to Particular Synods: We find a general expression that, as at present conducted, they are not accomplishing so much as they might.

Your Committee, therefore, recommend that, so far as possible, the field of usefulness of the Particular Synod be extended, by making it, in addition to its specified ecclesiastical purposes, more of a Conference, in which all general church activities shall be represented. We believe that should this idea be carried out, it would do much to stimulate interest in denominational work.

To this end we recommend that the Particular Synods be requested to appoint annually, a Standing Committee of five, of which the President shall be Chairman, and the Stated Clerk the Secretary, to arrange plans for holding at the succeeding meeting, a public meeting, in connection with the regular work of the Synod, at which representatives from our Seminaries and Colleges shall be invited to speak; and that in addition to the regular presentation of the Educational and Missionary Work, which should include the Women's Departments, representatives from Christian Endeavor Societies, and from the Brotherhood of Andrew and Philip, be heard.

With such a public meeting, well advertised in the region where the Synod is to meet, the convening of a Particular Synod would be looked forward to with general interest, not only by the local church in which the Synod met, but by all in the vicinity. 1900, 840-1.

PASSAIC, CLASSIS OF. Organized in 1839, consisting then of the churches of Fairfield, Little Falls, Montville, Pompton, Pompton Plains, Ponds, Preakness, Stonehouse Plains, Wyckoff.

PASSION OF CHRIST. Belgic Conf., Art. 20; Heid. Cat., Quests. 37-46.

PASTORAL ASSOCIATIONS. These have frequently existed, from the earliest times, as local associations of pastors for consultations about their work, and for the discussion of Biblical, Theological and Practical Themes. Such a one was attempted in New York, in 1704, by the energetic Mr. Elias Neau, but not with very great success. It was intended to bring together the Dutch, the French and the Episcopalian ministers. See Dr. Dix's Hist. of Trinity Ch., Vol. I., 156; and Ec. Records of N Y., under date. The Collegiate Consistory Room, in connection with the North Dutch Church, on Fulton St., New York, was, from the close of the Revolution, for a century, a general meeting place of the Dutch Reformed Pastors of the city and the vicinity. Pastors' Associations were also sometimes held, about the middle of the 19th century, during the sessions of the General Synod. See *Ch. Int.* of Ap. 7. 1864, etc. These lasted for two evenings, with a prepared paper of not more than 45 minutes, and three addresses of not more than 15 minutes each. It was about 1864, that the present Pastoral Association of New York was formed, and has been maintained ever since. Many other local organizations have since arisen, as The Hudson River Pastoral Association, the Mohawk Valley, etc.

PASTORAL LETTERS. The General Synod has occasionally issued "Pastoral Letters" to all the churches, to stimulate them in the spiritual life and in the various activities of the Church. They have been printed in connection with the Minutes of the Synod, but have not been issued as frequently of late, as formerly. Perhaps the Reports on the State of Religion now take the place. The following are some, if not all, of them:

In 1800, 300, 304-7, on importance of vital religion; the Sabbath; family religion; the truth, as it is in Jesus; the practical virtues; necessity of ministers; importance of a Theological Seminary and its endowment.

In 1807, 368-378, a letter or address on the necessity of a learned ministry; an abstract of it is given under "New Brunswick Seminary," under date.

In 1812, 430, 440, on a Day of Fasting, Humiliation and Prayer—in anticipation of the War of 1812.

1817, 46-52. Warning against those errors which are prevalent and dangerous; object of the Church; the Theological School; Missions.

1822, 66. The awakening of the Church; increasing spirit of harmony, love and union; great importance of Missions; also of the Theological School; duty of sustaining it.

1823, 61-63. The Theological School; partial success of the endowment in the southern part of the Church; duty of completing the endowment; three Professors necessary; the unhappy Secession of 1822; mistaken views of many; exhortation to the Seceders.

1824, 61-63. Prosperity of some churches; lack of prosperity in others; partial success of the endowment for the Theological School; exhortation not to fall back; remember the venerable Livingston at its head; necessity of fidelity; some sons of strife; importance of holding fast to the faith; exhortation to pastors, to elders and deacons; our opportunities soon pass.

Special Pastoral Letters.

1813, 39, to the Classis of Ulster.

1821, 51, 60, to the congregations of Sharon and New Rhinebeck.

1820, 13, 74-76. On Missions; missionaries going forth to China, India, Africa, in the wilds of America, and to the islands of the sea; the awakening of the Church to this object; six agencies here existing for the evangelizing of the world; viz., the American Board; the United Foreign Missionary Society; the Baptist Board; the Moravian Board; the Methodist Board; and the American Bible Society. The R. D. C. in connection with the United Miss. Soc.—Importance of Home Missions; duty of R. D. C. in this field. A plan to be sent to all for co-operation; exhortation to duty.

1831, 375, 390. Signs of the times; duty of watchfulness; of standing fast in the faith; importance of vital piety and activity; the gift of the Spirit; danger of mistaken zeal; enemies more insidious as victory approaches; duty of believing, importunate prayer.

1835, 415-420. Duty of praying for laborers for the harvest; call, loud, for ministers and missionaries; Seminary now on a permanent foundation; duty of supporting students; Christ's command; address to the youth—how they may best serve the Lord.

1862, 219-223. Barren years; churches supplied with pastors; small results; God is not slack concerning his promises; our lack of zeal; national chastisement; not our own; lack of benevolence; disuse of discipline; neglect of family prayer and parental religious instruction; look diligently, lest any man fail.

Nov., 1867, 353-6. On the change of name; planting of the Church; appendages added to the designation of the Church; almost a unanimous vote for the change; old name "Reformed Church" restored; have all the elements for success; duty of all having "a mind to work"; exhortations to parents; to Christian sisters; to young men; to Christian men of wealth; to brethren in the ministry.

1869, 588, 674-7. Position of R. C. A. as to doctrine and polity; the care for the young; aim of our Catechism—to develop gracious dispositions; too much neglected; the Bible supreme, but the Catechism arms against error; duty of reviving catechetical instruction; our worship semi-liturgical; value of the sacramental forms; importance of congregational singing; duty and value of prayer.

In 1883, 366, pastors were recommended to read the reports on Systematic Beneficence, and on the State of Religion, from their pulpits. See 1884, 573.

1885, 791-3. Letter on Systematic Beneficence.

1886, 63, 64, 207-210. On the supply of the Ministry.

1895, 109. Pastoral letter on Missions ordered. Not printed in the Minutes.

1900, 829, (3), 845, committee; the letter, 1901, 1084-1091, on the vitally important duty of instruction of the young in Christian doctrine by pastors themselves.

PASTORAL RELATION. Constit. of 1874, Arts. 59, 17; [of 1833, Arts. 20, 78; of 1792, Arts. 4, 10, 11.] See Expediency.

PASTORAL THEOLOGY. See Rev. Dr. Jas. S. Cannon's Lectures on Pastoral Theology, 8vo. pp. 617; 1853; and Rev. Dr. David D. Demarest's Pastoral Theology, 12mo, pp. 202; 1897. Noticed, 1897, 612. Also Rev. Dr. F. S. Schenck's Modern Practical Theology, 1903.

PASTORAL THEOLOGY AND SACRED RHETORIC. This name of a Professorship, 1865-1898, was changed to that of "Practical Theology." 1899, 371.

PASTORAL VISITATION. See Ministers.

PASTORS. See "Forms of Ordination" and "Installation."

PASTORS' CLASSES—urgently commended. 1900, 827.

PEABODY, —, (Prof.) Teacher of elocution in New Brunswick Seminary for many years, 1885, 617; 1886, 10, 11, etc.

PEACE CONFERENCE. See Arbitration.

PELAGIANISM. Belg. Conf., Arts. 14, 15.

PELLA, CLASSIS OF—Iowa. Organized 1904, consisting then of the churches of Bethany, Bethel, Bethlehem, Ebenezer, Galesburg, Killduff, Muscatine, Pella, 1st, Pella, 2d, Pella, 3d, Pella, 4th, Sully.

PELLA, IA., School at, 1865, 622.

PELTZ, PHILIP, (Rev. Dr.) Corresponding Secretary of the Bd. of Foreign Missions, 1860-5; on many important Committees.

PENITENTS. How re-admitted to the Lord's Supper, when excommunicated; Constit. of 1874, Art. 108. See also Form of Re-admission.

PENNSYLVANIA CETUS. Allusions to, 1786, 151; 1787, 157. See Refd. Ch. in U. S.

PERJURY. Heid. Cat., Quests. 99-102. Rules of Dort, 1619, Art. 80; of 1833, 102; of 1874, 91.

PERMANENT CLERK. First appointment—Rev. S. S. Woodhull. His duty—"to attend every meeting of General Synod, and, with the assistance of pro tempore clerks, record the proceedings of Synod, according to the list of Lemmata, and to make out a fair copy of these Minutes for publication, which he shall put into the hands of the Stated Clerk; and that for these services, he be allowed the sum of twenty dollars annually; 1815, 5; must furnish the Bd. of Trustees of Queens College, an attested copy of the detailed "Plan of the Theological College" adopted by this Synod. Oct., 1815, 15; must notify all Committees of their appointment, 1817, 40; three sets of the printed Minutes to be deposited in his hands for use of General Synod, 1817, 43; to prepare, with the assistance of the Special Treasurer, an "Annual Digest" of the debts and credits, and probable receipts and expenditures of the Gen. Synod, with suggestions, Oct., 1817, 16; the duties of the Stated and Permanent Clerks hereafter to devolve upon the Permanent Clerk, who shall be styled the Stated Clerk; the recent Permanent Clerk refused the salary due him since appointment 1818, 40; report of the late Permanent Clerk and Special Treasurer, of the "Annual Digest," 1818, 48-59.

The "Permanent Clerkship" was abolished, 1818-1855.

Its Restoration.

WHEREAS, The business of this Synod has so greatly increased as to render the duties of the Stated Clerk exceedingly oppressive,

Resolved, That a new officer be elected, to be called the Permanent Clerk, whose duty it shall be to assist the Stated Clerk, and that the divi-

sion of labor be arranged between the two officers; and that his necessary expenses, when in attendance upon the meetings of General Synod, be paid.

The Rev. Thos. C. Strong was elected such Permanent Clerk. 1855, 619.

Rev. Thos. C. Strong resigned the office; receives thanks of Synod, 1862, 114, 209. Office left vacant.

Permanent Clerk restored. Division of labor to be arranged between this officer and the Stated Clerk. Permanent Clerk to receive \$50 salary, and expenses while attending Synod. Rev. Paul D. Van Cleef appointed, 1869, 663. Office became vacant by his election to the Stated Clerkship; Rev. Wm. H. Ten Eyck elected Permanent Clerk. Salary to be \$100, 1871, 341.

Rev. Wm. H. Ten Eyck made temporarily Stated Clerk on account of the illness of Dr. Van Cleef, S.C.; and Rev. Daniel Van Pelt made Permanent Clerk, *p.t.* 1886, 201.

The details of the entertainment of the members of the General Synod, and others attending upon its sessions, and all arrangements as to special terms with railroads and boats, were committed to the Permanent Clerk. His salary increased to \$150.—1899, 924; further details, 1891, 427-8; the Permanent Clerk made Stated Clerk, *p.t.* on account of the illness of the Stated Clerk; 1895, 10; Rev. A. H. Demarest, made Permanent Clerk, *p. t.* 1895, 227; the salary of Dr. Ten Eyck, the Temporary [Stated] Clerk, increased to \$200.—1895, 506; to \$300. 1903, 534. Rev. Dr. Wm. H. Ten Eyck resigns the Permanent Clerkship; Rev. Henry Lockwood elected in his place; 1906. See Stated Clerk.

PERMANENT COMMITTEES. Several such have been appointed: On Systematic Benevolence, 1888, 622; '89, 846; '90, 138.—On Sabbath Observance, 1890, 151; '95, 161.—On Finances of New Brunswick Seminary, 1900, 716.—On Sunday Schools and Catechetical Instruction, 1895, 103; name changed to that of "Permanent Com. on Sunday Schools and Young People's Societies, 1890, 748, 750. In 1898, 115, the President of Synod was requested to appoint the Permanent Com. on Catechetical Instruction and S. Ss. as the yearly Standing Com. on that subject. The request, 1899, 465, to put the Young People's Societies under charge of the S. S. Com., was not granted. In 1900, 777, the request that the Permanent Com. on Catechetical Instruction and S. Ss. be discontinued, was not granted.

Resolved, That all Permanent Committees, and Committees reporting on unfinished business of a previous Synod, be requested to have their reports in readiness for the action of the Synod at the opening of its sessions and that the Stated Clerk be directed to inform such Committees of this action within one month of the meeting of the Synod, 1902, 153.

PERMANENT CONTINGENT FUND. 1856. See Contingent Expenses; Corporation, Bd. of Direction of; Permanent Professorial Fund, under date.—Contingent Expenses, before 1856, had been chiefly paid from collections and the Permanent Professorial Fund; '56, 41; '64, 474. Deficiencies arose; Oct., '55, 20. Necessity of a *permanent* way of meeting contingent expenses. Committees appointed to act, failed to do so; '56, 101-2; '57, 136, 212. Bd. of Direction to act according to their discretion; Oct., '57, 255. Review of difficulties involved. \$15,000 needed, to produce the necessary income. Churches urged to raise this amount; '58, 277, 341-2. Bd. of Direction ordered to employ Agents, to raise a "Permanent Contingent Fund" of \$30,000; '59, 378, 447-8. A small beginning of \$725.96; and the Board urged to employ Agents; '60, 487-8, 557. The War delayed success; not quite \$1,000 in '61, 12, 13, 77.—In '63, 271, 328, a Committee appointed to consider the whole matter. [See

under Contingent Expenses, III., 1864; and "Twenty Thousand Dollar Assessment.] Effort to raise a Permanent Contingent Fund" discouraged; '64, 480. [1868, 405-6.] Yet the "Permanent Contingent Fund" continued to grow slowly, by accumulation. In 1860, it began with \$725.96; in 1872, this had grown to \$1,911. 23, and the Synod took the following action: That the Board of Direction resume their efforts to raise a "Permanent Fund," to be known as the "Contingent Expense Account," for insurance, repairs, painting, etc.: improvement of Seminary Grounds and current expenses; and that Agents be employed to secure such Fund; 1872, 435-6. It was also directed that the "Permanet [Professorial] Fund be henceforth styled the "Permanent Seminary Fund"; and the "Contingent Fund," be known as the "Permanent Contingent Fund"; '72, 436. [This had already been done since 1860.]

In 1878, this fund began to pay \$12.30 interest, annually, into the Permanent Seminary Fund; 1878, 34; but the order to do this does not appear. In 1884, the Board suggested that the Permanent Contingent Fund and the Centennial Seminary Fund be merged in the Permanent Seminary Fund, to simplify accounts. Action was postponed, and never taken up; '84, 423, 455.

This Fund has gradually accumulated until in 1905, it amounted to \$4,590.97. See amount each year in the Annual Digest.

Resolved, That the Board of Direction be instructed to add to the Permanent Contingent Fund all sums received by said Board on the sales of properties owned by the board, or which may hereafter become the property of the board through process of foreclosure after deducting from the amounts realized on such sales the amount of the original loan and expenses. 1905, 51.

PERMANENT FUND, 1815-1828. For history of the earlier Funds, see Professorial Fund, and Special Treasurer. Owing to some differences of opinion respecting the Professorial Fund, belonging to the General Synod, but administered by the Trustees of Queens College, and also because of the new scheme of a Theological College, in which the College and Synod were, in general, to share certain expenses equally between them, the Synod directed its Special Treasurer, (appointed in 1812, 430), to keep a distinct account of all funds henceforth collected for the Theological Professorship, 1815, 48; Oct., 1815, 12, 15; and out of this circumstance ultimately grew the Permanent Fund, with its subsequent modifications. The Special Treasurer, with others, as Trustees for the Synod, invested these Funds, Oct., 1815, 15; 1820, 40, until they were passed over to the Board of Corporation in 1819, when the Synod became incorporated. The more specific history is as follows:

In June, 1815, p. 19, the Board of Superintendents urged the importance of Synod's securing a Permanent and Adequate Fund to meet the necessities of the Seminary. On the suggestion of the Committee on the Professorate, 1815, 42, it was proposed that, in order to meet the necessary expenditures of salaries, aiding needy students, and adding to the Library, agents should be appointed in each Classis, to solicit annual subscriptions of at least fifty cents from each church member, in addition to the means already devised and practised, (referring to church collections, etc., 1812, 429,) for supporting these objects; such agents to be allowed 7 per cent. for their services.—A suggestion to unite the Professorial and this new Fund in one, was now made, but postponed, 1815, 45.—For names of committees to select such Classical agents, see 1815, 46, 47. Their duties are minutely given: They are to visit every family; to solicit annual subscriptions of at least 50 cents, receive the money, and deposit it in the nearest bank, in the name of Isaac L. Kip, Special Treasurer, and send him a certificate of the same; and he was to keep a distinct account of moneys thus collected, 1815, 47, 48. Such was the beginning of the Permanent Fund. [These funds must not be confounded

with those ordered in 1812, 429, 430, and which were subject to the draft of the Treasurer of Queens College.]

In the Plan of the Theological College, (Oct., 1815, 9-19), the Synod agreed to pay half of the salaries of the Professors who taught in the College Department; see Professorial Fund, under date of Oct., 1815. The next year these committees reported moneys subscribed and collected, to the amount of \$5,061.27, with \$805.44 from church collections. There was also the sum of \$9,000 additional, subscribed, but not collected. Total cash, \$5,866.81. By Nov., 1815, \$4,300 of this, was invested in stock of the State of New York, 1816, 33, 40. For detailed report, see 1816, 40. Resolutions were now also passed urging these same committees to raise money to meet pressing current expenses; that Female Societies, and Cent Societies be established in every congregation; and that the Professors' salaries be paid out of any moneys under the control of Synod, 1816, 33, 34; 1817, 33, 46. As Prof. Schureman was to receive no further emolument from the College, his salary was fixed at \$1,200, with a residence in one of the wings of the College, 1817, 31. Second Special Account of these moneys, 1817, 45, 46. The total income of Synod, from the Professorial and Permanent Funds, was estimated at \$1,930; with additional annual subscriptions outside of New York, of \$300; and collections in the churches, \$1,000, making a total of \$3,230; but the reports of the Professorial Fund were defective. Both treasurers were now requested to give detailed reports to Synod. The usual resolutions urging collections and subscriptions were repeated, 1817, 32, 33.

Agents were again appointed to solicit moneys for current expenses, annual donations, and subscriptions to the Permanent Fund for the support of the Theological Professors; these shall be put in the hands of the Special Treasurer; "and the Synod do hereby pledge themselves to all subscribers and donors to the Permanent Fund, that nothing but the interest of said Fund thus vested, in the hand of the Special Treasurer, shall be appropriated to the support of the Professorate," Oct., 1817, 19.—For Special Treasurer's Report, 1818, see pp. 41, 45-46.—In the first "Annual Digest," the Permanent Fund is put at \$7,008; 1818, 54, 58. It was now ordered that moneys collected on the subscriptions of 1815, 48, be added to the Permanent Fund, 1818, 55, 62. [These would be for the current year about \$800.]

The offices of "Questor," (who kept the ordinary account), and of "Special Treasurer," (who kept Permanent Fund Account), were now discontinued, and one Treasurer of General Synod was appointed, to keep all accounts, 1818, 62. See also 1819, 53. A Treasury Board was appointed to make investments, 1818, 56, but was superseded in one year, by the Incorporation of General Synod, 1819, 46. It was now ordered that the stock and obligations of the Permanent Fund should be transferred to the General Synod as an Incorporated Body; and that all unpaid subscriptions to the Funds should henceforth be paid to the Board of Direction of the Corporation, 1820, 49; and that annual collections must be taken up in every congregation for the Permanent Fund on the first Sabbath of May, 1820, 44, 49, 50. The agents were not very successful, 1820, 50; Oct., 1820, 6, 7; 1821, 19, 20, 21. An elder suggested a plan which brought unprecedented success, 1822, 43-45; that 100 subscribers should be sought, who would give \$250 each to endow a Second Professorship. Abram Van Nest, Isaac Heyer and Jacob R. Hardenbergh were appointed a committee to carry this plan into effect. In Feb., 1823, 7, \$20,000 had been thus subscribed; and by June, the sum of \$26,675 was subscribed by the southern section of the Church. See names, 1823, 6-9. The same committee was requested to collect the same as the subscriptions became due, and pay it over to the Board of Direction, who were ordered to invest the same on real security, 1823, 52. With any surplus, over the \$25,000, they were directed to buy the College Property and set-

the accounts with the Trustees, 1823, 53. Other committees were now appointed to visit Classes and Churches not yet visited, in the southern part of the Church, 1825, 41; Sept., 1825, 29; 1826, 14, 56, 57. Their reports, with names, 1827, 7-15; total amount subscribed, \$29,241; collected, \$16,925; yet due, \$12,316.

Upon this success for a Second Professorship, it was suggested that the northern section of the Church should endow a Third Professorship, and Rev. Dr. John Ludlow, Christian Miller and Ab. Van Dyck were appointed a committee to carry out the plan, 1823, 9, 52, 54. The Board of Superintendents referred to the matter in their report and expressed their hopes for the success of the Third Professorship; and suggested that the union of the old Professorial Fund [\$9,750] and the Permanent Fund [\$12,451] would form the basis for a First Professorship, 1824, 11. Nine persons were now added to the Committee of 1823, 54.—1824, 55. Success again crowned these efforts, and \$26,594.98 were soon subscribed in the north; Sept., 1825, 6-17; names given and amounts. The election of a Third Professor was at once proposed, Sept., 1825, 25-27, and the committees to solicit subscriptions were continued. The Board of Direction was ordered to issue a Statement upon the finances, their present condition and prospects, and such considerations as might tend to keep alive this liberal spirit. 10,000 copies were published.

Abstract.

They stated that for Professors' salaries, needy students and contingencies, about \$5,700 were annually needed. The Synod could count on about \$4,000, without counting in the proceeds of collections, Cent Societies, and 25-cent donations. Hence, \$1,700 must be raised from these sources, and regularity therein was of great importance. Collections must yet be taken for a few years. The necessity of Permanent Funds was very great. Only the interest of such funds will henceforth be used. Their benefit is perpetual. Large subscriptions have now been made, but there is need of money for immediate necessities. The subscriptions have been very liberal; but many have not yet given anything, and others are able to double their gifts. The Church is united and everything is encouraging; but thereby new obligations are imposed. The College is about to be reopened; the theological Professors are also to teach therein, and other Professors have been appointed. The Synod must aid the College for a few years. Students will be under strict religious oversight. It will be a nursery to our Seminary.

This is signed by the members of the Board of Direction: Henry Rutgers, President; Isaac L. Kip, Cornelius Heyer, Selah S. Woodhull, Directors; Isaac Heyer, Treasurer; Eli Baldwin, Secretary.

See Sept., 1825, Appendix. Six pages.

Further returns made the total for the Third Professorship, \$27,728.48, but only \$5,000 had yet been paid in, 1826, 9-13, 27. See also 1826, 56; 1827, 20, 29.

The Annual Digest for 1828, gives the Permanent Fund as \$54,100. This includes the old Professorial Fund, and all moneys, so far received, on the Second and Third Professorships, 1828, 103-4, 107.

Resolved, That all the moneys, the interest of which is appropriated to the support of the Professors of the Theological College, be placed under one head, to be denominated "THE PERMANENT PROFESSORIAL FUND OF GENERAL SYNOD," which see. 1828, 131.

See also, Corporation, Bd. of Direction of; New York, Collegiate Church.

PERMANENT FUND, 1815-1828; held by Synod's Special Treasurer, 1815-1819, and then by the Board of Corporation, 1819-1828.

PERMANENT FUND ACCOUNT

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	AMOUNT INVESTED.	REFERENCES TO MINUTES OF GEN. SYNOD.	REMARKS.
1816	\$5,061.27	1816, 33, 34, 40.	Salaries paid out of Principal, 1816, 34. \$3,606.47.
June, 1817	1,455.00	1817, 46.	
Oct., 1817	1,643.97	Oct., 1817, 7.	
1818	7,008.70	1818, 54, 58.	
1819	8,071.95	1819, 52, 70-72.	\$1,150 of stock in addition. 1819, 52, 70.
1820	9,133.05	1820, 40, 49, 50. Oct., 1820, 6.	
1821	9,605.95	1821, 19, 21, 35.	
1822	11,596.98	1822, 29.	
1823	12,451.09	1823, 26, 52.	
1824	12,817.80	1824, 24, 53-57.	
1825	27,210.05	1825, 17, 39.	Including moneys collected for Second Professorship.
1826	36,066.41	1826, 27, 54-57.	Including \$5,000 of moneys of Third Professorship.
1827	36,066.41	1827, 29.	
1828	54,190.00	1828, 107, 129-131.	Including the \$9,750 of the old Professorial Fund.

PERMANENT FUND ACCOUNT. 1818, 49; '19, 43.

PERMANENT FUND OF HOPE COLLEGE. See Hope College.

PERMANENT FUND OF THE BOARD OF EDUCATION. See Education, Board of—near the close.

PERMANENT FUND OF WESTERN THEOLOGICAL SEMINARY. See Western Theological Seminary.

PERMANENT PROFESSOR. Dr. J. H. Livingston declared the one Permanent Professor, 1804, 339. See Professorate.

PERMANENT PROFESSORIAL FUND, 1828-1872, consisting of the old PROFESSORIAL FUND, 1809-1828, and the PERMANENT FUND, 1815-1828, which were then combined, 1828, 130, which see. [Frequently called, for brevity, the Permanent Fund.]

Resolved, That all the moneys, the interest of which is appropriated to the support of the Professors of the Theological College, be placed under one head, to be denominated "*The Permanent Professorial Fund of General Synod*," 1828, 131. This included, besides the older funds, all the moneys collected on the subscriptions for the Second and Third Professorships, 1829, 172, where the items may be seen. Total, \$58,590. [\$5,000 of this, was Col. Rutgers' bond, the interest of which was to be paid to the College, 1826.16. This item was not separated from this Fund until 1877, 633.]

A system of paid agents was now employed by the Board of Direction to collect the unpaid subscriptions on the Second and Third Professorships, and to obtain new subscriptions. (1) Rev. Staats Van Santvoord, 1828, 129, 130; 1829, 162-170; collected, \$1,297; new subscriptions, \$3,737; paid in, \$2,016. (2) Wm. Schureman, 1830, 238, 291; 1831, 320; 1832, 29-35; 1833, 166; 1835; collected, \$3,311.81; altogether, in cash and subscriptions, \$6,811.75. In 1832, paid in, \$1,681.44; in 1833, \$1,243.25; in 1835, \$362. In all, he secured in cash and subscriptions, \$10,097. (3) Rev. John F. Schermerhorn, 1830, 238; paid in \$276, and obtained much information about the unpaid subscriptions. Synod now appointed him their own General Agent, at a salary of \$1,300 per year, and expenses, to raise money for all departments of the Church—Missionary, Educational, Professorial, 1830, 291. For the latter, he reported the next year, \$2,818 in subscriptions; [for all department, \$15,650]; 1831, 375-6. He

was reappointed, 1831, 377-8. The Board of Direction was also allowed to continue to appoint agents for their own special necessities, 1831, 373, the General Agent was relieved of duties relating to the Professorial Fund. In 1832, 74, he paid in to this Fund, \$778.

The system of paid agents was not altogether satisfactory, because of the expense. The church collections for the Professorate in 1830, amounted to only \$471, and the 25-cent donations for the same, to \$263; but these sums, with all the interest on the invested funds (\$60,000) had been used up in paying agents and Professors. It was also estimated that \$10,000 of the subscriptions were probably uncollectable. (See Magazine, R. D. C., iv., 317.) 1830, 239, 240. The election of two new Professors at once, upon the report of the generous subscriptions had led to great embarrassments; making an annual deficiency of \$2,000. 1830, 289-291. To relieve this distress, a Committee consisting of Peter D. Vroom, Jr., Ab. Van Nest, Ab. Varick and Peter Sharpe, were now appointed to raise \$30,000, with the understanding that no part of the Principal received, or subscriptions due, shall be used; but that money must be borrowed to meet deficiencies, Nov., 1831, 9; 1832, 71; Oct., 1832, 135; 1834, 252. Agents continued to be employed to collect funds, 1832, 27, 68; and the Board of Direction repeatedly asks permission to borrow from the Principal, but Synod refuses, 1832, 84, 85; Oct., 1832, 103-5; 1833, 166, 217; and directs them to borrow \$4,000 to meet present indebtedness, 1833, 165-8. \$1,243 had been collected on the old subscriptions, but it cost one half for agents and traveling expenses, 1833, 167, 218; therefore, agents were no longer to be employed. Rev. Dr. Jacob J. Janeway and elder John V. B. Varick were added to the Committee of Nov., 1831, 9; and they reported \$5,000 subscribed by Gen. Stephen Van Rensselaer, and \$5,000 by the Collegiate Church of New York, on condition that \$30,000 were secured, 1833, 220. Additional subscriptions were received; the Committee was again enlarged, 1834, 252-3, 324-5, and success attained. \$34,050 were subscribed, and \$2,000 interest was paid thereon, 1835, 344-353. Names given. These subscriptions were believed to be all good, and that interest would be promptly paid, until the principal was paid in. \$7,033 additional, were received to pay \$4,000 borrowed, and other debts. 1835, 347-355, 422-3. This fund was for salaries and all contingencies. [The Contingent Expenses were not separated from this Permanent Fund until 1864, 479.] The Committee had raised \$41,083 in all. Thanks were expressed to them and the donors.

The Permanent Professorial Fund stood at \$66,000 in 1835. Only \$2,100 of these last subscriptions were yet paid in; nothing was counted in the Fund except moneys actually paid in. All interest on the subscriptions was regularly paid until 1840, when arrearages began. During the next eleven years, however, (1835-1846) there was always money enough and to spare, to meet all expenses, Professorial and Contingent, 1836, 40; 1840, 335, 447. In 1843, 147, 242-3, it was suggested that the unpaid subscriptions be reported. In 1844, 295, 367, interest was reduced from 7 to 6 per cent.; and in the same year Rutgers College put in a claim for repairs for 10 years, with interest, amounting to nearly \$3,500. See CONTINGENT EXPENSES under date. In 1846, 12, a formal request was made to all subscribers who had not yet paid, to pay the principal. In 1847, 116, 183, a deficiency was reported of \$1,611, largely due to paying the College, on compromise, \$1,500. About \$5,250 of the subscription were now considered uncollectable. 1848, 218, 276. The fund stood at \$71,830, and the unpaid subscriptions were reported at \$25,200. There was an annual deficit of about \$300. Agents were again employed to raise \$5,000, but they would not serve, and collections were ordered in the churches, 1849, 441, 497; 1850, 22, 90 91. The Board was unable to meet the salaries and Contingent Expenses, and APPORTIONMENT of the deficit was attempted. [This is the first mention of Apportionment.] But in 1851, nearly \$5,000 of the subscriptions for the Third Professorship [?] were

paid in, 1851, 131, 189, and the debt was nearly extinguished. Also \$4,131 of the \$6,000 apportionment of 1850, came in; and Ab. Van Nest paid his subscription of \$5,000, 1852, 114, 273-4, and there was a handsome balance in the treasury. Money plenty, 1853, 299; 1854, 397.

But now the salaries of the Professors were increased to \$1,800 each, with \$300 additional to Dr. Campbell for house rent, Oct., 1855, 20; adding \$800 to the expenses, without provision to meet them. This amount had been borrowed, 1856, 102, and collections were again ordered. The next two years apportionment of the deficiency was again resorted to for both salaries and contingent expenses, 1857, 136, 1858, 277, 342. See CONTINGENT EXPENSES and PERMANENT CONTINGENT FUND. The outstanding subscriptions were now about \$7,000, 1857, 212. The estates now paid the subscriptions of Henry Qothout and David L. Haight, of \$500 each, and efforts were made to establish a Permanent Contingent Fund, 1859, 378, 385, 387, 447; 1860, 489, 491; assessments or apportionments were continued.

Owing to decrease in interest, there was a deficiency in 1864, of \$400 to meet the salaries, and the Treasurer had advanced, in all, \$1,482, 1864, 399. The whole financial problem of the Church is ably reviewed in 1864, 474-480, in which Contingent Expenses are defined and limited; and expenses connected with the Theological Seminary are classified, for which \$6,100 are needed yearly. The real Permanent Professorial Fund was \$85,780, which yielded only about \$5,200; or deducting expenses of administration, (1873, 651), only \$4,900 remained for Professorial salaries, being a yearly deficiency of about \$1,200, to produce which \$20,000 additional should be added to the Fund.

It was now proposed that this \$20,000 should be apportioned among the Classes, while at the same time, they were requested to submit to an assessment to meet present deficiency of income. See Resolutions and Apportionment, 1864, 478-481.

Owing to the stringency of the war-times, \$600 had been divided among the Professors, by gifts of friends, and Synod allowed Dr. DeWitt \$500 (instead of \$300) for house-rent, 1864, 482. The following action was also taken:

WHEREAS, The salaries of the Professors in our Theological Seminary are seriously diminished by the present depreciation of the value of our currency—which deficiency the Synod should in fairness supplement—and whereas, the income from the Permanent Funds is not sufficient to provide for any increase of their salaries, therefore,

Resolved, That a Committee of three be appointed by this Synod, whose duty it shall be to raise, in any way which their judgment shall approve, a sum not less than \$1,500, to be equally divided among the three Professors in the Seminary, for the current year, 1864, 482-3.

The money was raised and divided accordingly. 1865, 624.

In 1865, 551, 624, only \$6,785 of the \$20,000 apportionment to increase the Fund had come in, and the Classes and churches were exhorted to do their share. The delinquents were to be notified by circular. In 1866, 13, 99, the total reached \$12,173. Exhortations continued, and in 1873, 619, the total received was \$17,689.61.

THE SMITH ENDOWMENT AND ITS CONSEQUENCES.

Meanwhile other forces were at work which brought courage and help and disappointment, but ultimately great success.

The Committee on Hertzog Hall had been authorized to secure additional funds to put the Seminary on an equality with the best Institutions, 1857, 215. (See 1867, 254-5.) This Committee did much to improve the property, but for a time did nothing toward enlarging this Permanent Fund; but in Sept., 1864, they resolved to carry out the suggestion of 1857. In 1865, they are able to report a subscription of \$40,000 by Rev. Nicholas E. Smith, D.D., to make up deficiencies in existing

funds, on condition of an additional sum of \$40,000 being secured, to endow a Fourth Professorship. This additional amount has been nearly secured. The Synod expressed its thanks to Dr. Smith, and resolved to call the Third Professorship after his name, 1865, 548, 625-6. His bond was received for \$40,000 and a new Professor, for a Fourth Chair was at once elected, Rev. Dr. David D. Demarest. Interest was paid, (\$2,800), to enable the Synod also to add \$700 to the salaries of each of the three former Professors, 1866, 91.—\$30,412, of the Fund for Fourth Professorship, had been paid in, with \$269, interest. The remaining \$10,000 is considered good, bonds for part of it having been received. Dr. DeWitt had been the principal agent in securing these results, 1866, 14, 92, 94. (Reviewed, 1873, 653-5.)

But a sad reverse now occurs. Dr. Smith meets with heavy losses and is unable to pay his bond for \$40,000. He had paid two years' interest, \$5,600. The matter was referred to the Board of Direction, with power, 1867, 161, 266, 272½; the bond was cancelled, 1868, 379, 417. Names of subscribers, with amounts, to the Fourth Professorship, are given, 1867, 257-262, including also moneys for building Professorial Residences, amounting in all to \$62,233.09.

The Hertzog Hall Committee, at their own request, were now relieved of further responsibility in reference to raising funds, the duty falling chiefly on the Professors, 1867, 257; Nov., 1867, 346. (See 1868, 473, 478.)—A Committee consisting of James Suydam, Edward L. Beadle, Jas. A. Williamson, Robt. H. Pruyn, Ezra A. Hoyt, Richard Amerman, Peter S. Duryee and Johnson Letson were now appointed as an Endowment Committee in behalf of New Brunswick Seminary and Hope College, with power, 1867, 271.—With much increased real estate, new buildings, etc., deficiencies of income continued. Advances for salaries and contingent expenses had reached \$4,000, which, with note in bank, raised the indebtedness to \$13,829. The Endowment Committee of 1867, 271, had made no report; this Professorial Fund needed \$100,000 to meet the Smith failure and other necessities, 1868, 379, 414-417; and the Board of Direction (and the Hertzog Hall Committee, now re-organized, 1868, 473, 478), were directed to secure this amount, 1868, 417. The Hertzog Hall Committee were authorized to employ an agent, 1868, 478, for the endowment and support of the Seminary. They appointed Rev. Dr. Jas. A. H. Cornell, 1869, 555-6, 646. He was made a member of the Hertzog Hall Committee, and reported a gift of \$40,000 from Jas. Suydam, to found the chair to be called "THE JAS. SUYDAM PROFESSORSHIP OF DIDACTIC AND POLEMIC THEOLOGY, ETC.," 1869, 645-6. [This fund, with its additions, does not belong in the Permanent Professorial Fund, proper.] Dr. Cornell reported in 1870, 15, 16, 114, the addition of \$16,950 to the Permanent Prof. Fund. \$9,767 had been borrowed from Permanent Prof. Fund, in paying for Professorial Residences, which, with advances for salaries, agents, repairs, and contingent expenses, make \$20,974 more, 1870, 16-18, 47, or in all, \$30,741. An appeal was made for \$1 from each member of the Church, 1870, 48, 114, but with very small results, 1871, 184-5. \$14,000 had also been subscribed, for the Permanent Fund or repairs to Hertzog Hall. \$7,700 of this have been received. Hoping that the churches would meet the expenses of these repairs, these subscriptions have been put to the credit of the Permanent Fund. Only a small part of the subscriptions secured by Dr. Cornell are yet available. Hence advances from Permanent Fund must be replaced, as they have lessened the revenue, 1871, 185-7. The income was \$13,544, while the amount expended in salaries, repairs, contingent expenses and interest was \$26,332. This deficiency, with former balance of \$20,974, makes present deficiency \$33,762. The regular income from the fund is only about half sufficient to meet the growing expenses of Synod. It is expected that Dr. Cornell will secure funds sufficient thoroughly to endow the Institution. Of the \$118,000 received during the year, a large portion was

spent for buildings and the endowment of the Library. 1871, 217, 218. The services of Dr. Cornell were continued, 1871, 322.

With a deficiency in 1872 of \$7,547, the total indebtedness became \$41,309. The Board proposed withdrawing the \$7,700 put in the Permanent Fund, and, perhaps, the balance of \$6,300 (\$14,000 in all) to reduce the indebtedness. The cost of endowment also [Dr. Cornell, \$5,000 per year, 1871, 218; see also four such payments in Treasurer's reports], is not exorbitant, considering that the agent has, in two and a half years, added \$165,000 to the funds and property of Synod, and subscriptions for \$64,000 more. Yet these expenses have swelled the indebtedness. He has also good prospect of securing additional sums, to make \$300,000 in all, 1872, 405-6. Dr. Cornell, for certain reasons, now resigned, but was induced to resume his work, 1872, 408, 436. The Permanent Prof. Fund was actually reduced by the items mentioned, \$41,309, diminishing the income accordingly. The following action was now taken:

In consequence of the insufficiency of the income from the Permanent Fund of General Synod to meet its liabilities, your Committee would most respectfully and earnestly invite the attention of the Synod to the following resolutions:

Resolved, That the special endowment by James Suydam of forty thousand dollars (\$40,000) for the Professorship of Didactic and Polemic Theology be kept sacred, the interest thereof to be used exclusively for the payment of the salary of said Professorship; also of any other sum or sums, given or hereafter given by James Suydam for the above said purposes, and that the principal of all of said sum or endowments shall be kept intact.

Resolved, That as soon as the Permanent Fund shall amount to a sum, the interest of which shall be adequate to equalize the salaries of each of the other three Professors, with that of the Professor of Didactic Theology, it, together with all endowments specially donated to either of the said Professorships, shall be invested, and the income thereof used exclusively for the salaries of said Professorships, and that the principal of said endowments, and Permanent Funds, be kept intact for said above purposes.

Resolved, That the Board of Direction are hereby most respectfully requested to resume their efforts, to raise also a permanent fund, to be known as the Contingent Expense Fund of General Synod, for insurance, repairs, painting, etc., of the Seminary buildings, protection of the grounds, and current expenses of General Synod.

Resolved, That the Board of Direction be requested to obtain the services of such agent or agents as they will approve, and that they inaugurate such measures as in their judgment will procure the above most desirable and essential fund, at as early a day as possible.

Resolved, That the Treasurer of General Synod be requested hereafter to report the Permanent Fund as the "*Permanent Seminary Fund*:" and the Contingent Fund as the "*Permanent Contingent Fund*."

[*Resolved*, That the amount already paid for the expenses for raising the Endowment Fund be charged to the portion of the Endowment Fund so raised. (Rescinded, 1873, 664.)]

Resolved, That the Board of Direction make such reduction of assessments, except for contingent expenses, in favor of Classes which have paid their proportion of the sum of \$20,000, as may be equitable.

Resolved, That the thanks of the General Synod are given to the Rev. J. A. H. Cornell, for the very important services rendered by him, and that he be requested to continue to act as the agent of the General Synod for procuring the necessary funds for the completion of the buildings now in progress of erection in New Brunswick, for increasing the Endowment Fund, and for raising funds for the endowment of a fifth Professorship.

Resolved, That the Board of Direction be authorized to arrange with Dr. Cornell, or other suitable agent, for a proper compensation for his services, the amount so paid to be charged to such funds as may be raised by said agent, 1872, 435-6.

PERMANENT PROFESSORIAL FUND, 1828-1872, consisting of the old Professorial Fund, 1809-1828, and the Permanent Fund, 1815-1828, which were then combined, 1828, 131. The following tables show the growth of this fund:

1828	\$54,190	1851	\$79,132	
1829	58,590	1852	81,400	
1830	60,189	1853	81,045	
1831	59,824	1854	87,095	
1832	62,994	1855	87,345	
1833	64,010	1856	87,445	Perhaps \$7,000 more.
1834	63,816	1857	86,445	Perhaps \$7,000 more.
1835	66,000	1858	83,795	Perhaps \$7,000 more.
1836	68,337	1859	86,795	Perhaps \$6,000 more.
1837	68,353	1860	85,380	Perhaps \$6,000 more.
1838	68,224	1861	85,380	Perhaps \$6,000 more.
1839	69,135	1862	85,380	Perhaps \$6,000 more.
1840	69,185	1863	85,380	Perhaps \$6,000 more.
1841	69,484	1864	85,380	Perhaps \$6,000 more.
1842	71,183	1865	98,665	
1843	70,983	1866	174,516	Smith bond of \$40,000.
1844	71,365	1867	177,178	Smith bond of \$40,000.
1845	73,030	1868	179,108	Smith bond of \$40,000.
1846	71,330	1869	133,210	Smith bond cancelled.
1847	71,830	1870	215,999	Dr. Cornell agent.
1848	72,830	1871	254,746	
1849	73,260	1872	248,811	Cost of houses and Ten Eyck Leg- acy withdrawn.
1850	73,537	1873	237,843	

PERMANENT SABBATH COMMITTEE. 1890, 151. See Permanent Committees.

PERMANENT SEMINARY FUND. 1872-1906. This Fund is the continuation of the "Permanent Professorial Fund" of 1828-1872. The Jas. Suydam Fund was included under this general heading for 5 years, 1873-77, as well as some other Funds then received thro' Rev. Dr. Jas. A. H. Cornell. *Resolved*, That the Treasurer of General Synod be requested hereafter to report "The Permanent [Professorial] Fund" as "THE PERMANENT SEMINARY FUND;" and "The Contingent Fund" as "The Permanent Contingent Fund;" 1872, 436.

The first financial statement under this new heading is found, 1873, 643, which see. With the death of Jas. Suydam, \$20,000 additional were received, making \$60,000 in all, from him, for the endowment of the Chair of Didactic Theology, 1873, 618, 631. \$10,000 were also now added to this Seminary Fund by the will of Douw D. Williamson, '73, 619. For a general review and statement of the complicated condition of these funds, at this time, see 1873, 650-663; '74, 40. The resolution of 1872, 436, charging the expenses [Dr. Cornell's] of raising the Endowment to the specific fund so raised, was now rescinded, 1873, 664. He was paid \$5,000 per year for four years. It was also reported that \$80,000 additional were now necessary to meet the salaries, as at present fixed, with the general contingent expenses of Gen. Synod. The Board was directed to employ agents, if necessary; all sums given for specific purposes were to be kept intact; and the first moneys received for general purposes were to be applied to the extinguishment of the debt, and thereafter to the Endowment Fund, so that the Professors may each receive \$3,000 per annum. 1873, 664-5.—\$5,000 from John Clark, and \$2,500 from Peter ment Committee should report; authority was again given to the Board

Cortelyou were now received toward this Fund, and a Committee was appointed to act with Prof. DeWitt to further plans for enlarging the Endowment Fund, 1873, 666-7, and to provide for current expenses, 1874, 15, 41, 42. Personal gifts were received to raise the salaries to \$3,000 for current year, 1873, 667. The financial crisis of 1873, however, prevented the Committee on Endowment from accomplishing what they had hoped. Subscriptions amounting to \$40,000 had already been secured, partly on condition that the full \$80,000 should be raised; \$23,000 of which were subscribed with the hope that a "Thos. DeWitt Professorship" might be established; and it was resolved that the Second Professorship should be so called, 1874, 43-45.—\$5,000 were received from Eugene Van Rensselaer, for this fund; and the bond of Peter Cortelyou for \$2,500; and \$5,715 toward the Thos. DeWitt Professorship. The Board had taken from the Fund, \$1,027.03 for repairs of residences. The \$10,000 of the Ten Eyck Legacy, given for the "Theological Seminary," and which had been at first added to the Permanent Seminary Fund, had been withdrawn therefrom, and \$5,000 of this amount had been paid for repairs of Hertzog Hall. The propriety of using the Ten Eyck fund for this purpose is discussed in report of Bd. of Direction. Mr. Peter Warner, the President of the Board, protested against such use of this money, in a printed document, and resigned his office; but Synod at once re-elected him; 1875, 208, 238, 241,-5. See Permanent Seminary Fund Deficit. Resolutions were now passed that moneys once added to the Permanent Fund and reported, may not be withdrawn, and that the \$5,000 of the Ten Eyck Legacy be restored, 1875, 245; but before this same Synod adjourned a special resolution was passed that the remaining \$5,000 of the Ten Eyck Legacy be made subject to the call of the Hertzog Hall Committee, for repairs; 1875, 248. [See President Warner's document on the Ten Eyck Legacy, printed Dec., 1875.]

In 1876, 405, 436, the Board reported the payment of the second \$5,000 of the Ten Eyck Legacy to the Hertzog Hall Committee. [This \$10,000 was used for the introduction of steam-heating in Hertzog Hall, and was defended on the ground of permanent improvements.]

The Committee on the Bd. of Direction in 1876, after presenting a full view of all the funds, and the "deficiency in the Permanent Fund, arising from advances and payments therefrom, for purposes not properly payable therefrom," declined to make any suggestions as to how restorations should be made, 1876, 441. Dr. DeWitt, of the Endowment Committee of 1873, now presented a report of the progress of that work, and made certain suggestions, in reference to the deficiencies in the income of the Permanent Fund. The Treasurer was now directed to withdraw certain sums therefrom, which had been raised for current expenses, and which had been improperly credited to the Permanent Fund, by the following resolution:

Resolved, That the Treasurer be authorized to use, for the expenses of the General Synod, any of the funds received for ordinary expenses of the General Synod since June, 1873, which were not specially given for the Permanent Fund for special purposes, or for the reduction of the debt of the Synod. 1876, 442.

The Chairman of the Com. of five, appointed 1875, 248, to classify the funds of the Synod, asked for further time:

Resolved, That until the Permanent Seminary Fund shall be fully adequate for all purposes, whenever there shall be a surplus remaining at the end of the year, the Treasurer be directed to hold it as a balance in hand to meet future deficiencies, as in his own annual report, dated May 1st, 1875, 227; 1876, 443; repeated, 535.

The Endowment Committee now reported that they had deferred action until the times improved; the Com. on the new classification of the funds also desired postponement of their report, until the Endow-

to use any of the funds, according to resolution of 1876, 442; '77, 637; '78, 18, 40, 41, 43; '79, 266, 275. In 1879, 378, the Endowment Committee was urged to push forward their work. See also 1880, 488, 490; '81, 648, 679, 752-5; but in 1881, 679, this Committee was finally discharged. In 1882, 33, 58, Mrs. Ellen H. Hasbrouck left \$500 to the Seminary, which went into the Permanent Fund.

By will of Mr. Gardner A. Sage (deceased Aug. 22, 1882), \$50,000 are left to the Synod for the endowment of another Chair in the Seminary. 1883, 327; '84, 421, 523.

The further history of this Fund, without going too minutely into details, is perhaps sufficiently exhibited by the following General Tabular View:

This General Tabular View of the "Permanent Seminary Fund," 1872-1906, includes not only the strictly so-called Fund, but, as a matter of convenience and to exhibit all these Funds together, also the Suydam, Sage and Voorhees Funds; and all items which belong, more or less closely here, and have been at times available for the support of the Professors; such as the Bergen Turnpike Stock; Centennial Seminary Fund; the Thos. DeWitt Fund; the varying amounts of subscriptions on which interest was paid; the Silvernail Fund; the New Endowment Fund; the Van Pelt Fund; the Alumni Fund. Moneys have sometimes been temporarily counted in this Permanent Seminary Fund, which did not properly belong to it, and others of a general nature have also been withdrawn; such as parts of the Library Fund; moneys for Professorial Residences; the Ten Eyck Legacy; moneys for current expenses; and perhaps the salary of Dr. Cornell as Financial Agent. The failure of Dr. Smith's donation at an earlier date, and the circumstances following and the financial crisis of 1873, exceedingly complicate the exhibition of this Fund. See Permanent Seminary Fund Deficit; and New Brunswick Seminary—Finances of, under 1895, following:

The last statement of the Permanent Professorial Fund, 1872, 428, is as follows:

PERMANENT FUND.

Amount of this Fund, in which is included the donation of Colonel Henry Rutgers, deceased, for the benefit of Rutgers College, invested in bonds secured by mortgages, etc.....	\$148,300.00	
Residences of Professors on Seminary grounds...	9,767.85	
Balance of Fund not invested.....	41,363.37	
		\$199,431.22
House and lot corner George street and Seminary avenue, N. B.....	\$18,000.00	
Twenty-three shares of Bergen Turnpike stock, ten of which belong to Rutgers College, valued at.....	180.00	
Amount of subscriptions to the Permanent Fund, upon which interest is received.....	6,400.00	
Notes received towards the endowment of the Theological Seminary, and for Library.....	24,800.00	
		49,380.00
Total		\$248,811.22

The first statement of the Permanent Seminary Fund, 1873, 643, is as follows:

PERMANENT SEMINARY FUND.

Amount of this Fund invested for General Fund..	\$82,191.38	
Fourth Professorial Fund.....	30,537.66	
James Suydam Professorial Fund.....	60,000.00	
Donation of Colonel Henry Rutgers, deceased, held in trust for Rutgers College.....	5,000.00	
Balance of Fund not invested.....	32,884.33	
		\$210,613.37

Twenty-three shares of Bergen Turnpike stock, ten of which belong to Rutgers Colloge, valued at		180.00	
Amount of subscriptions to the Permanent Fund, upon which interest is received.....		5,750.00	
Notes received toward the Endowment of the Theological Seminary, and for Library.....		21,300.00	
			<u>27,230.00</u>
Total			\$237,843.37
See 1873, 621-2.			
1874.	34.	\$247,348.00.	See also Theological Library and Gardner A. Sage Library, 1874, 35.
1875.	229.	247,208.50.	See also Library, 1875, 230.
1876.	426.	241,839.53.	See Library and Residence funds, 1876, 427. This is last year in which the Rutgers donation of \$5,000 is included in this Fund.
1877.	633.	202,902.32.	This amount henceforth includes Centennial Seminary Fund, '77, 635.—\$30,040.09 is now taken from Perm. Sem. Fund, and reported as Perm. Sem. Fund Deficit. This is the last year in which the Suydam Fund of \$60,000 is reported in Sem. Fund; but as a matter of convenience it will be continued in these totals. See Library, Residence Funds, etc. 1877, 634.
1878.	34.	138,284.83. 60,000.00	There is now added to the Permanent Fund annually, hereafter \$12.30, said to be interest from Perm. Conting. Fund; \$4,717.34 is also withdrawn from Perm. Sem. Fund, 1876, 436—441; '77, 641; Deficit, \$34,757.43.
		<u>\$198,284.83.</u>	
1879.	260.	\$108,323.03.	Perm. Sem. Fund Deficit, \$34,757.43.
1880.	481.	198,367.07.	" " " " " "
1881.	668.	198,509.00.	" " " " " "
1882.	50.	199,054.95.	" " " " " "
1883.	238.	199,100.04.	As this deficit represents three Professorial Residences—to be discontinued. 1883, 248.
1884.	441.	249,149.35.	This includes the Sage Endowment of \$50,000; and \$250 subscription, paid in.
1885.	641.	249,197.89	
1886.	47.	249,244.47.	
1887.	288.	244,300.43.	The \$5,000 in unpaid subscriptions (and in varying amounts from \$5,000 to \$13,700) and on which interest was paid, and which, as an item had been reported since 1851, now disappears from the Annual Digest.
1888.	513.	256,855.67.	The Silvernail Fund, now \$12,500, is added in.
1889.	756.	256,913.43.	
1890.	33.	258,473.74.	\$2,000 additional from Silvernail Fund.
1891.	262.	258,531.34.	
1892.	495.	276,485.84.	This includes the Sarah Benham Legacy of \$7,000, and the Antonides Legacy of \$1,864.50; also additions of \$9,027.57 to the Silvernail Fund.
1893.	739.	277,025.94.	This includes the Phebe A. Van Pelt Legacy of \$475.
1894.	45.	278,058.42.	This includes a balance of \$964.05 of the Benham Legacy.

1805,	44.	Invested on Bond and Mortgage.....	\$107,321.05
		Interest from Perm. Conting. Fund.....	12.30
		Fourth Professorial Fund.....	30,597.66
		Thos. DeWitt Professorship.....	6,015.00
		Centennial Seminary Fund.....	1,153.37
		Suydam Fund.....	60,000.00
		Sage Fund.....	50,000.00
		Silvernail Fund.....	23,027.57
		Total	\$278,127.45
1806,	314.	\$278,192.19.	
1807,	593.	278,255.87.	
1808,	48.	278,321.67.	
1809,	352.	278,998.53.	
1900,	668.	Invested on Bond and Mortgage.....	\$107,993.60
		Int. from Perm. Conting. Fund.....	12.30
		Fourth Professorial Fund.....	30,597.66
		Thos. DeWitt Professorship.....	6,015.00
		Centennial Seminary Fund.....	1,416.95
		Suydam Fund	60,000.00
		Sage Fund.....	50,000.00
		Silvernail Fund.....	23,027.57
		Ralph Voorhees Fund.....	25,000.00
		New Endowment Fund.....	2,151.05
		Alumni Fund.....	1,200.00
		Total	\$307,414.15
1901,	1,002.	\$313,898.37. This includes another \$1,000 on the Alumni Fund, and \$7,571.10 on the New Endowment Fund.	
1902,	38.	\$320,513.04. This includes another \$1,000 on the Alumni Fund, and the New Endowment Fund, now reaching \$12,855.12.	
1903,	297.	\$318,094.80. The New Endowment Fund is now put down at \$10,359.87.	
1904,	632.	\$318,984.41. The New Endowment Fund is now put down at \$5,779.67. See Property Fund, 1904, 657, 659.	
1905,	36.	Invested, etc.....	\$116,644.18
		Fourth Professorship.....	30,597.66
		Thos. DeWitt Profshp.....	6,015.00
		Int. Perm. Conting. Fund.....	12.30
		New Endowment Fund.....	1,877.42
		Suydam Fund.....	60,000.00
		Sage Fund.....	50,000.00
		Voorhees Fund.....	25,000.00
		Silvernail Fund.....	23,027.57
		Alumni Fund.....	3,200.00
		Total	\$316,354.13
1906.		Invested, etc.....	\$116,644.18
		Fourth Professorship.....	30,597.66
		Thos. DeWitt Profshp.....	6,015.00
		Int. from Perm. Conting. Fund.....	12.30
		New Endowment Fund.....	924.16
		Suydam Fund.....	60,000.00
		Sage Fund.....	50,000.00
		Voorhees Fund.....	25,000.00

Silvernail Fund.....	23,027.57
Alumni Fund.....	32,000.00
Total	\$315,120.87

See Article "New Brunswick Seminary, Finances of;" latter part of Article.

PERMANENT SEMINARY FUND DEFICIT. See General History of Finances, 1873, 650-665. The Contingent expenses had formerly been defrayed out of the Permanent Fund; subsequent assessments, to make up for deficiencies of all kinds, were not all collected; then came Rev. Dr. N. E. Smith's bond of \$40,000 to swell the old Permanent Fund, so as to increase the Professors' salaries, provided the Church raised \$40,000, to found a Fourth Professorship. With the partial success of the latter, and the increase of the Professors' salaries, on the payment of interest on his note of \$40,000 by Dr. Smith; and then his sudden failure and the cancellation of that note, came financial difficulties, and a growing deficit. The Board was now authorized to borrow, from time to time, sums of money to pay the salaries and the employees of General Synod (1867, 189); and Synod also authorized the Hertzog Hall Committee to borrow, on mortgage, moneys to finish the Professorial Residences, 1867, 272. Thus, in general, did this so-called "Permanent Sem. Fund Deficit" begin.

Rev. Dr. Jas. A. H. Cornell was now employed as financial agent, 1869-73; while very successful for specific purposes, the general debt increased. To pay for "Residences" in course of construction, large withdrawals from the Permanent Fund were made of Funds improperly credited thereto. (1873, 658.) The debt in 1870 amounted to \$15,400; in 1871, to \$22,273. Says the review: "The expenditures which have produced this debt were directed by the Church thro' its representatives in the Synod, and were for services rendered, and for the promotion of its divers interests; the debt, therefore, is of the Church at large, and should be so regarded, and speedily liquidated."

In 1872 it was reported at \$41,309; but by deducting \$12,626, paid for repairs to the Hertzog Hall, from contributions for repairs mistakenly credited to the Permanent Fund, the debt is reduced to \$28,682. But all this reduced the income from the Permanent Fund (1873, 659). In 1875, 245, the Committee simply called the attention to this growing deficiency, arising from advances made for various purposes (now \$29,524); and now increased \$1,027 for repairs to Residences, and \$5,000 paid to Hertzog Hall Committee, but made no suggestions. 1875, 245, 248. In 1877, 641, the Treasurer reported the deficit as \$30,040, advanced for salaries, completion and repairs of dwellings, and for lectures; and holding this amount as due the "Permanent Seminary Fund," he denominated it in his Annual Digest as "Permanent Seminary Fund Deficit," counting it as an asset. In 1878, 18, 40, it is placed at \$34,757. The Committee urged that not another dollar should be taken from said Fund, lest it should become all "Deficit."

The Classis of Ulster now overtured the Synod to arrest this depletion of the productive funds of the Church. Certain moneys credited to the Permanent Fund, the Synod had a right to use for Residences, etc. The Board was directed to investigate, and ascertain what portion was given for permanent investment, and if they find any sums not given for such investment to apply the same toward cancelling this so-called "Perm. Sem. Fund Deficit." 1879, 275. Finally, the following action closed this business:

Your Committee find in the Annual Digest of the Board of Direction a statement headed "*Permanent Seminary Fund Deficit.*" Your committee, in view of the fact that any diversion of a trust fund from the will or

expressed desire of the donor of the trust, tends to unsettle the faith of the people in the actual and inviolable devotion of funds to the purposes for which they are intended, have made some inquiries and examinations, and find that a large part of the amount represented in this item under discussion, is in fact represented by three professorial dwellings of large value. In view of all the facts, your Committee suggest that this item, in the future reports in the Annual Digest shall not appear in such a manner as to have those who are unacquainted with the facts to think the Synod had heretofore made drafts upon the Permanent Seminary Fund, which were now lost, and could only be refunded by drafts upon the Church. 1883, 248.

PERSECUTIONS. Ministers may be ordained to labor in churches under persecution, without being called to some definite field. Rules of Dort, 1619, Arts. 4, 7. See also Belgic Conf., Arts. 27, 28, 29. See Armenians.

PERSECUTORS. Belgic Conf., Arts. 29, 37. Heid. Cat., Quest 52.

PERSEVERANCE OF THE SAINTS. *Heid. Cat.*, Quests. 1, 52. Canons of Dort, v. 1-5.

PETER HERTZOG THEOLOGICAL HALL. From 1809-1856, the Theological Seminary of R. C. A., and Rutgers College occupied the same building, now known as "Queens Building." In 1855, at the suggestion of Prof. Campbell, the students of the Seminary drew up a Memorial asking the Bd. of Superintendents for better accommodations; 1855, 513. The Board endorsed the action of the students, and appointed a Committee to procure plans for a Theological Hall, and secure funds to build the same; and as soon as funds be raised to call a meeting of Gen. Synod to secure the necessary legislation. This committee consisted of Profs. Van Vranken, Ludlow and Campbell, with Drs. Chambers, J. M. Ferris and T. C. Strong; '55, 585. Elaborate report on the subject, '55, 580-594. The Committee had asked the Collegiate Church for \$25,000, which was granted, altho' architects estimated the expense of such a Hall at \$40,000. The Collegiate Church subsequently withdrew their offer toward a Building, but would give the interest of \$25,000 to help the students; but this was not acceptable. See Oct., 1855, 9, 10. Meantime, thro' the efforts of Prof. Ludlow and Rev. Dr. Wm. J. R. Taylor, \$30,000 were secured from Mrs. Ann Hertzog, of Philadelphia, for the erection of such a Hall. At the same time Col. Jas. Neilson, of New Brunswick, gave a lot of land, valued at \$14,000, measuring 300x700 feet; Mr. David Bishop gave an adjoining piece, valued at \$1,200; Col. Neilson increased his gift of land, and Mr. Chas. T. Dayton gave land near College Ave.; while the Messrs. Wessels, of Paramus, gave \$2,000 to purchase an additional strip. The work of building was at once begun. Synod passed a series of resolutions expressing its thanks to God and these generous friends. Oct., 1855, 9, 10, 18. The corner stone was laid Nov. 8, 1855. See also 1856, 38.

The Hall was dedicated Sept. 23, 1856. Dr. Campbell's dedicatory sermon is published in Dr. Murray's Memoir of Dr. Campbell, pp. 84-96. Report of Committee on the Completion of Hertzog Hall, 1857, 201-210.

SYNOD'S RULES FOR THE GOVERNMENT OF THE HALL.

1.—The Hall shall be under the immediate oversight and control of the Theological Faculty, subject to the Board of Superintendents of the Theological Seminary.

2.—No person shall be admitted to the privileges of the Hall, but such as are preparing for the Gospel Ministry.

3.—In assigning rooms, the preference shall be given to the Theological Students in the order of the classes. The same order shall be observed in relation to the students in the College and Grammar School. The students shall select rooms in alphabetical order.

4.—Every one residing in the Hall shall pay \$5 room rent to defray contingent expenses.

5.—No person shall room alone without the special permission of the Faculty, and he shall be required to pay \$10 room rent, and be charged double for fuel and light.

6.—Every person occupying a room without boarding in the Hall, shall be charged \$10 in addition to the regular charges.

7.—Every occupant of a room shall be responsible for injury done to the room or its furniture.

8.—Every occupant of a room shall carefully secure the outside shutters of his room.

9.—Prayers shall be regularly maintained in the Chapel of the Hall, at 7 A. M. and at 5½ P. M., at which all the students residing in the Hall will be required to attend. The students of the Senior Class in the Seminary shall officiate in turn.

10.—The following hours, viz.: from 9 A. M. to 12 M., and from 2 P. M. to 5½ P. M., and after 7 P. M. shall be regarded as study hours, during which no music or noise, which will disturb or interfere with study, shall be allowed in the building.

11.—A monitor for each corridor shall be chosen by the students residing in the same, who shall have the supervision of it, according to such rules as the students may adopt, and the Faculty approve.

All which the Faculty respectfully report.

S. A. VAN VRANKEN,
WM. H. CAMPBELL,
JOHN LUDLOW.

NEW BRUNSWICK, May 29, 1857. 1857. 210.

4. *Resolved*, That a *Standing Committee on the Peter Hertzog Theological Hall* be appointed, consisting of six persons, of whom the Theological Professors shall always be members; the other members shall serve during the pleasure of General Synod, one of whom shall be annually chosen by the General Synod. The Committee recommend that the Rev. Drs. Bethune and Chambers and Rev. T. C. Strong be the remaining members of the Committee for the present year.

5. *Resolved*, That this Committee shall have the general charge of this property, to keep it in repair and attend to such business matters as may be necessary for its proper preservation; and that this Committee shall report fully at each stated session of the General Synod.

6. *Resolved*, That the Standing Committee be authorized to carry out the suggestions made in their report for finishing the building and the grounds, and whatever else may be necessary to complete its appropriate arrangements.

7. *Resolved*, That this Committee are hereby authorized and requested to secure such additional funds as may be needed to accomplish the objects of the Institution. 1857, 214, 215.

The Bd. of Education required all its students to lodge and board in the Hall; '58, 333, 336-7. Details of grading the ground, street, etc. 1850, 439, 440.

Authority to make Rules for the Hall given to the Standing Committee; '59, 446-9; the deeds for the land; '59, 449; '60, 486.—Petition from students; Synod refers it to Standing Com., '63, 251, 330.—The Standing Com. directed to hold regular meetings; to keep a book of minutes; and to make annual reports to Bd. of Superintendents, '64, 473; certain expenses to be charged to the Permanent Fund; '64, 477, 479; Standing Committee to report directly to Synod; '65, 627; repairs to Hertzog Hall; '66, 92-94, 97; '67, 263, 267; Nov., '67, 342; new Rules for the Standing Committee; '68, 478; '69, 645; improvements, '69, 546, 548; '70, 11, 12. Room rents began to be paid, in part, by the Board of Education for its students, in 1870.

In 1888, 541, in the new plan of the Seminary, the Standing Committee

on the care of the Property (consisting of one member of the Faculty and five laymen), was authorized to make rules for the government of the Hall and provide for their enforcement. The composition of this Committee was changed in 1895, 61, 71, so as to include all the members of the Faculty.

PETERS, JAMES. Gives Scholarship of \$3,325 to Bd. of Education in 1873.

PEWS. In some States, Pews are considered as real estate, and in some States, as personal estate. In former times they were often sold to pay for the expense of the Church Building, and ministers were supported by the rental, or by the taxing of the pews. Much has been said against the custom of renting pews, as being selfish and worldly; as introducing artificial distinctions in the Church; as keeping out the poor, and thus alienating the masses. Not a few cases of litigation have arisen concerning pews, especially in former times.

See Tyler's "American Ecclesiastical Law," Albany, 1866; Waugh's "Religious Corporations," Albany, 1896; Strong's "Relation of Civil Law to Church Polity," 1875, being two lectures in Union Seminary, N. Y. C.

PHELPS, PHILIP (REV. DR.), was Principal of the Holland Academy, 1850-66, and President of Hope College, 1866-78; sends Report of Hope College, and its Articles of Incorporation, 1866, 12; report on his communication, 1866, 89; delegate to Refd. Presbyt. Ch., 1866, 45; report, 1867, 191; elected Prof. of Exegetical Theology in the Theological School in Hope College, 1869, 648; resigns said Professorship to devote himself to securing the endowment of Hope College, 1871, 323; appointed by the Board of Direction as its Agent for such purpose, 1874, 17; has divided his labors between his Presidential duties and his efforts to secure endowment; released from the Endowment Agency, 1875, 332; Hope College Council responsible for his salary, as President, 1875, 333; Bd. of Direction to settle with him as their Endowment Agent, 1877, 707; communication from, on the Presidency of Hope College; letter returned, as action had been already taken, 1881, 650; vacates Van Vleck Hall on the request of General Synod, 1884, 536; receives the condolence of Synod on the loss of his daughter in a flood, 1889, 923

PHILADELPHIA, CLASSIS OF. Organized in 1814, consisting of the churches of Philadelphia, Readington (or North Branch), Neshanic, Harlingen, North and South Hampton.

PHILADELPHIA, THIRD CHURCH OF. Organized in 1837, on corner of Tenth and Filbert Sts.; became the arena of a tedious litigation, with many appeals to General Synod. 1873, 615, 617, 718, 721; see indexes of Minutes of Gen. Syn. from 1873-1899.—Gives a mosaic portrait of Rev. Dr. Geo. W. Bethune to Synod; 1897, 610, 621; '98, 153-4; '99, 468.

PHILIPPINE ISLANDS. Importance of religious work in; 1904, 745.

PIEDMONT. Letter from the Vaudois Church of; see Waldensians.

PIETERS, ALBERTUS, (REV.) Special funds raised by western brethren to send him back to Japan, 1900, p. 1100.

PIUS IX. A paper containing a preamble and resolutions on the subject of an Ecumenical Council called by the Pope of Rome, Pius IX., to convene in that city on the 8th of Dec. next, to devise such means and measures as shall be for the extension of the Gospel of Jesus Christ throughout the world, and the uniting of all Christians in one fold and under one shepherd.—No action recommended. 1869, 583-4. See Romanism.

PLANS OF THE THEOLOGICAL SEMINARY. See New Brunswick Theolog. Sem.

PLANTEN, J. R. (HON.) Consul-General of the Netherlands; has presented two handsome photographs of the famous and venerable church of Delftshaven, and framed in wood taken from the same, to Ministers' Room. in Refd. Ch. Building, New York. 1892, 469.

PLEASANT PRAIRIE, CLASSIS OF, ILL. AND IA. Organized 1892, consisting of the following churches: Baileyville; Clay Co., Ia., 1st Church; Ebenezer; Elim; Hope; Immanuel; Monroe; Parkersburg; Peoria; Ramsay; Silver Creek; Washington; Zion.

PLEASANT PRAIRIE, COLLEGE OR ACADEMY OF; German Valley, Ill. A German Enterprise. Recommended to the German churches for co-operation and support. To be opened in Sept., 1894, to prepare men for the Ministry who use the German language. The churches of the Classis of Pleasant Prairie have bought the ground and erected a building, but need aid for payment of teachers. The Bd. of Education directed to appropriate to it according to its judgment and ability. An important center for Missionary work among the German. 1894, 94, 115.

The Institution requests that aid may be given its students who are preparing for the ministry. Referred to the judgment of the Board. 1895, 93.—Recommended to the Board for \$500. 1896, 375. Has three Professors; not many students. Suffers from financial stringency. Collegiate department to be dropped, and the Institution continued as an Academy. Grounds and buildings valued at \$11,340. Running expenses average \$2,000, for three years past, or \$6,000 in all. All but \$916 of this \$17,340 raised in the vicinity. Ask to be recommended to Bd. of Education for \$1,000. Granted conditionally upon its continued educational work for the Church. 1897, 643-4. Request and grant of \$1,000 repeated, 1898, 106.

Closed for a time from lack of funds; to be opened again in fall of 1899, as an Academy, with three teachers. Rev. John Muller is Principal. Classis of Pleasant Prairie, a Missionary Classis, offers to bear half the running expenses. Recommended to Bd. of Education for \$1,000. 1899, 420-2.

Has 28 students; gives preparatory course for College, in German language; normal course for teachers; and an elementary business course. Mr. John Zimmerman is Principal; assisted by Rev. Carl Heyl, a neighboring pastor, who attends twice a week to teach German, Latin and Arithmetic. Requests recommendation to Bd. of Education for \$1,000. Granted. 1900, 731-2, 736.

Has 23 students, 8 girls and 15 boys. Principal assisted by Prof. Alvin Gether. Rev. A. F. Beyer teaches the Bible. In the business course, English is used. Necessary to raise up men to preach in German or English. \$900 spent on improving the property. Requests same appropriation. Granted, if the funds of Bd. of Education permit. 1901, 1066, 1068. Ditto, 1902, 87. In 1903, income from all sources, \$1,953; Expenditures, \$1,677. Recommended to Bd. of Education for \$1,000 if the funds permit. 1903, 353-4.

POCKMAN, PHILETUS T. (REV. DR.). Elected Stated Clerk of Bd. of Superintendents, New Brunswick Sem. 1895, 58, 70.

POIMENICS. A branch of Practical Theology. 1888, 544.

POLAND. Progress of the Stundist movement. 1902, 127.

POLEMIC THEOLOGY. Associated with Didactic in the title of the First Professorship, 1825.

POLHEMUS, JACOB. Founds a Scholarship of \$2,500. 1879, 240.

POLICY OF THE CHURCH. The Church began to develop her policy, after the adoption of her first American Constitution in 1792; but far more definitely after the Report of the Committee on the State of the Church,

in 1848; another epoch occurs with the Report of the Committee on State of the Church in 1900.—1900, 813, 815, 841.

POLITY OF THE CHURCH. This is exhibited first in the Rules of Church Government of the Synod of Dort. First full translation in English, with all the references to a State-Church system included, may be found in Ecclesiastical Records of N. Y., Vol VI, pp. 4218-4226, under the head of "Church-Order." These Rules prevailed, as far as circumstances permitted, in America, from 1628-1771. Then these same Rules, modified by the "Articles of Union," constituted the Polity of the American Dutch Church, 1771-1792. See Articles of Union, Mints. Gen. Synod, 1771, 7-20. In 1792 an American Constitution was adopted, consisting of a very free translation, of the 86 Articles of Dort. above alluded to, with an elimination of everything relating to the State; accompanied by 73 Explanatory Articles, showing how the Articles of Dort. were to be applied in America; and these two sets of Articles were the Constitution of the Dutch Reformed Church from 1792 to 1833. Two editions were printed, viz., in 1793 and 1815. In 1833 these two sets of Articles were thoroughly fused together, and remained the Constitution until 1874, when a Revision took place, which remains the Constitutional Polity to this day. Several amendments have been made to it. See Corwin's Manual, 4th ed. 1902, 121-135; and for the Constitutions as revised, Oct., 1832, 109, 134; adopted in 1833 with slight amendments; and 1872, 571-602; adopted in 1874 with slight amendments.

POLYGAMY. In heathen lands, left to the discretion of the missionaries; 1868, 466. See Mormonism.

POOLROOMS. See Gambling.

POOR, THE. Belg. Conf., Art. 30; Rules of Dort., 1619, Arts. 25, 26, 83; Constit. of 1792, 27; of 1833, 31, 53; of 1874, 29. See Alms; Deacons; Form for Installation of Deacons.

POORHOUSES. The Deacons in Holland, were to maintain correspondence with the overseers of Poorhouses, and other public almoners, for the better distribution of alms, 1619, Art. 26.

POPERY. See Roman Catholic Church; Public Schools; also 1805, 575; '92, 661.

PORTER, ELBERT S. (Rev. Dr.) Editor of the Christian Intelligencer, 1852-68. On many important Committees. President of General Synod, 1868.

PORTRAITS—In Rutgers College Chapel, and in the Sage Library. For the former, see pamphlet on—by Dr. David Murray; for portrait of Rev. Dr. John H. Livingston, 1815, 53; of Col. Henry Rutgers, 1830, 281; of Rev. Dr. Jas. S. Cannon, 1843, 161; another portrait of Dr. J. H. Livingston, presented by Rev. Dr. F. M. Kip, 1860, 485; of Rev. Dr. S. A. Van Vranken, 1862, 117, 118; Rev. Dr. John Ludlow, 1863, 250; of Rev. Dr. A. B. Van Zandt, 1888, 489, 532; eleven portraits have been hung in the Sage Library, and six more are known to be on the way, 1888, 534; mosaic portrait of Rev. Dr. G. W. Bethune, 1897, 610, 621. Portraits in Sage Library are generally referred to in Reports of the Property Committee, which see.

POST-ACTA SYNODALIA. After the Synod of Dort had fixed the Standards of Doctrine (1618-19), and the Foreign Delegates had left, the later sessions, beginning with the 155th, formulated the principles of Government of the Reformed Churches. These were styled the Post-Acta of the National Synod. They were published in Latin and Dutch. The polity of R. C. A. is founded on these Post-Acta, and in the Post-Acta our Forms and Ritual were approved. Dr. Corwin, when in Holland, in 1807-8, had the privilege of looking over the original manuscript volumes of

the Synod of Dort; and since, at that time, no copies of the original Latin of the Post-Acta were known, in America, he had the 64 pages of these Post-Acta photographed (reduced to less than half the original size), and brought a half dozen copies to America. He secured also the photographs of the five pages of the original signatures. One copy of these photographs was given to the Sage Library; one to the Collegiate Church of New York; and Rev. Dr. Jas. I. Good has a copy. Since that time Dr. Kuyper's edition in Latin and Dutch, with copious annotations, has appeared, a copy of which Dr. Corwin also secured, and has put the same in the Sage Library.

POST-GRADUATE COURSES, OR SCHOLARSHIPS. The Committee on the "State of the Church" in 1900, reported the following:

6th. *Resolved*, That the Board of Education be authorized to set aside from its income a sum not exceeding \$1,200, for the support of one two-year Post-Graduate Scholarship in each Seminary for each year; not more than \$300 per annum to be paid to each incumbent; provided that the Faculty of either Seminary shall unanimously recommend a student as exceptionally worthy of appointment to such Post-Graduate Scholarship, and provided further, that such incumbent shall pursue his studies under the direction of either of the Faculties. 1900, 832, 835; 1902, 65; 1903, 330-1. See Fourth Year of Study.

POUGHKEEPSIE, CLASSIS OF. Organized 1800, consisting of the churches of Claverack; Dover; East Camp; Fishkill; Hopewell; Linlithgow; New Hackensack; Old Stissick; Poughkeepsie; Red Hook; Rhinebeck; Rhinebeck Flats; Stissick; Taghkanick. In 1812, 421, this Classis was transferred from Particular Synod of New York to that of Albany.

POWELL-REVENUE SYSTEM. 1872. See Systematic Beneficence.

PRACTICAL THEOLOGY. Name given to the Chair formerly designated "Pastoral Theology and Sacred Rhetoric." 1899, 371, 391.

PRAGUE. Second Reformed Church to be established. Assistance wanted. Commended to the churches. 1888, 615. See Alliance of Refd. Chs., etc.

PRAYER. Belg. Conf., Arts. 23, 26; Heid. Cat., Ques. 103, 116-129; Canons iii and iv, 15; v. 3, 4, 12. Many Forms in the Liturgy; but Prayers in the Liturgy not obligatory:—"Her mode of Worship is expressed in the Liturgy, where Forms of several prayers are given, without any idea, however, of restraining her members to any particular terms or fixed standards of prayer." *Dr. Livingston, in Preface to Constitution, 1792.* Prayer in the Form for the Supper, obligatory, according to Rules of 1619, Art. 62, which reads: "the Form for the administration of the Lord's Supper, together with the prayer suited to the occasion, shall be read"—not obligatory, according to Constits of 1833, 87, and of 1874, 77, which read: "the Form for the administration of the Lord's Supper shall be read, and a prayer, suited to the occasion shall be offered" . . . [The designed change in the phraseology indicates a freedom as to the prayer on that occasion.]

Prayer to be offered at the opening, and a Thanksgiving, at the close of all ecclesiastical meetings, 1619, Art. 32; all such meetings shall begin and conclude with prayer, 1833, Art. 38; 1874, Art. 37; Deacon's Meetings shall be opened and closed with prayer, 1619, Art. 40; Consistories should seek wisdom, by prayer, in calling ministers, 1619, Art. 4; prayer for the excommunicated; 1619, Art. 77; 1833, 115.

PRAYER BEFORE OR AFTER THE OFFERING. Suggested, 1894, 424.

PRAYER, DAYS OF. Civil Rulers should be requested to appoint, or Ecclesiastical Bodies should appoint, Days of Fasting and Prayer, in emergencies; Rules of Dort, 1619, 66; also Thanksgiving Days, 1792, Art. 66; the early Synods often suggested such days; e.g., Ap., 1775, 57; 1778,

68; May, 1785, 135; May, 1787, 158; May, 1788, 173; Oct., 1788, 185; May, 1792, 231; Oct., 1792, 242; 1793, 254; 1812, 433-4, 440; etc. The churches requested to set apart the first Monday evening of every month, as a season of prayer for a revival of religion, and the extension of the Redeemer's Kingdom to the ends of the earth; 1818, 19; often referred to later; in 1832, 42, the Presbyterian and Dutch Churches set apart the first Monday of January, 1833, for "the conversion of the world;" the churches recommended to set apart the last Thursday of February, as a Day of Prayer for Colleges, 1842, 119. In 1871, the day was changed to last Thursday of January. Repeated yearly; pastors often requested to preach on education on preceding Sabbath.

The churches urged to set apart the first Monday of next year (1845), as a day of special prayer for the conversion of the world, 1844, 385. In 1862, 214, the second week in January recommended as the Week of Prayer, for the conversion of the world. Changed to the first week in January, 1865, 635, and repeated yearly, ever since. See also 1900, 828-9. Many days of prayer have been set apart for special purposes.

PRAYER, HOUR OF. All ministers requested to set apart the hour from 11 to 12, each Saturday for united prayer for the effusion of the Spirit upon the ministry and upon every department of the Christian Church. 1820, 58.

PRAYER MEETINGS. Greatly multiplying, and earnestly recommended, 1812, 435; 1815, 23; 1818, 19; and many similar resolutions.

PRAYERS. See Liturgy.

PRAYERS AT FAMILY WORSHIP. 1889, 859, 864-870. Committee appointed to prepare, 1888, 688. Adopted, 1896, 414.

PRAYERS AT THE OPENING OF THE SUNDAY SCHOOL. 1889, 859, 863-4. Adopted, 1896, 414.

PRAYER AT THE ORDINATION OF A MISSIONARY EVANGELIST. 1889, 858, 860-3. Adopted, 1896, 414.

PREACHING—On the Heidelberg Catechism; see Heidelberg Catechism.

PREACHING THE WORD. Preaching the pure doctrine of the Gospel—the sign of the True Church; the True Church must have "ministers or pastors to preach the Word of God;" Belgic. Conf., Arts. 29, 30; "the Holy Ghost works faith in our hearts by the preaching of the Gospel;" "preaching" is one of the Keys of the Kingdom; God will have His people taught by the lively preaching of the Word; Heid. Cat., Quests. 65, 83, 84, 98; see also Canons of Dort, i. 14; ii. 5; iii. and iv. 11; v. 14.

Rules of the Constitution: Preachers must persevere in the "Ministry of the Word;" 1619, Art. 16; 1792, Art. 14; 1833, Art. 15; 1874, Art. 14; pastors are called to "preach the Word in truth and faithfulness," 1792, Art. 36; 1833, Art. 60; 1874, Art. 53; there must be a sermon preached at all ordinations, 1792, Art. 13; 1833, Art. 14; 1874, Art. 13; Classis must inquire whether the doctrines are preached in their purity, 1619, Arts. 41, 44; 1792, Art. 44; 1833, Art. 72; 1874, Art. 64; a sermon to be preached at administration of the Lord's Supper, 1619, Art. 62; 1833, Art. 87 [sermon not required, 1874, 77]; preaching at the Stated Meetings of the Classes, 1619, Art. 41; 1833, 71; not obligatory, 1874, 63; a minister without pastoral charge may not preach about indiscriminately, without permission of [Particular] Synod or Classis; nor in any church without consent of its Consistory, 1619, Art. 15; without consent of Classis, 1833, Art. 18 [this not referred to in 1874]; a Professor of Theology, altho' not a pastor, is expected to preach occasionally, 1792, Art. 20, with consent of Consistory, 1833, Art. 28; 1874, Art. 25; baptism should be accompanied by the preaching of the Word, 1619, Art. 36; 1792, Art. 58; 1833, 86; if possible, 1874, Art. 76; a candidate for the

ministry may preach the Word, 1792, Art. 7; 1833, 8 [clause omitted, 1874, 9].

Students of Theology not permitted to treat any proposition during public worship; but may exercise their gifts by preaching under the oversight of the Professor, Lector or Minister with whom they are studying; 1787, 163. See Students' Preaching.

No Minister or Consistory shall allow any one to preach before their congregations without satisfactory evidence of a lawful call to the ministry of the Reformed Church; Cetus, 1738, p. viii; Preachers or candidates must exhibit their commissions to two of the neighboring ministers; Cetus, 1748, xii; Professors shall occasionally preach, both for the assistance of the minister of the place, and to afford the students an example of a well-composed discourse; Arts. of Union, 1771, 14. See Foreign Ministers.

PRECEDENTS. The forms and proceedings in the respective judicatories shall be, as far as possible, agreeable to established precedents and usages; Constit. of 1792, Art. 73. No allusion to, in Constit. of 1874.

PREDESTINATION. Belgic. Conf., Art. 16; Heid. Cat., Quests. 1, 31, 52, 54; Canons of Dort, i. 1-18, 60.

PREPARATORY SCHOOLS. See Grammar Schools; Academies. Request from Classis of Cayuga to establish a literary institution at Geneva; from Classis of Schoharie, a preparatory school, a college and a theological seminary in the valley of the Mississippi; Classis of Cayuga authorized to prosecute the enterprise they proposed; the Board of Missions authorized to send a Committee of two to the Western States and the territory of Michigan, and report on the expediency of missionary stations for our people in the West. 1836, 492, 503-4.

PREPARATORY SERVICE. The Palatine Form of, allowed to be printed in the German Hymn Book, 1854, 295.

PREPARATORY SERVICES. . . When religion is in a low and declining state, it is recommended that the Preparatory Service be made a season of special humiliation and prayer for the revival of religion; 1826, 36.

PREPARATORY STUDIES. This phrase is used ambiguously in Constit. of 1874, Art. 60 (of 1833, 67). See Amendment to Constit. of 1792, 40. Does "preparatory studies" refer to Grammar School, College, or Seminary? Compare 1874, Art. 4.

PRESBYTERIAN ALLIANCE. See Alliance of Reformed Churches Holding the Presbyterian System.

PRESBYTERIAN ALLIANCE IN INDIA. See Arcot, Classis of; also 1876, 445, 449; 1881, 681-2, 686.

PRESBYTERIAN AND REFORMED REVIEW. *Whereas*, The new Quarterly, called "The Presbyterian and Reformed Review," is designed to represent our Church, as well as the Presbyterian, and promises to be a very useful publication.

Resolved, That we heartily recommend this "Review" to the support of our ministers and people. 1890, 96.

PRESBYTERIAN REVIEW. *Resolved*, That the Synod having learned of the establishment of the *Presbyterian Review*, a quarterly journal of high character, designed to defend and advocate those views of faith and order which are held in common by the Reformed Church and the Presbyterian, take pleasure in recommending this enterprise to the favor and support of all our ministers and people, as one which promises to be a most effective instrument for good in these days when fundamental truth is so persistently and assiduously assailed. 1880, 588.

PRESBYTERIAN CHURCH. See Covenanter Synod.

PRESBYTERIAN CHURCH IN CANADA. See Canada, Presbyterian Church of.

PRESBYTERIAN CHURCH IN THE UNITED STATES (*North*). [For efforts to unite the Dutch, German and Presbyterian Churches, 1743, see Ecclesiastical Records of New York, Vol. 3, under date; Corwin's Manual, 1902, 105, 287; Briggs' American Presbyterianism, 284; and Good's Hist. of Refd. (German) Church in U. S.]

Official correspondence between the Presbyterian and the Reformed Dutch Churches, began in 1783. The Particular Body (or Classis) of New Brunswick complained of the intrusion of Rev. Mr. Thatcher, of the Presbytery of New Brunswick, in the Dutch churches of New Millstone (now Millstone), and Minisink. The Dutch Synod wrote a friendly letter to the Presbytery of New Brunswick. (See Magazine of R. D. C., Vol. iv, 372.) 1783, 104. An answer, dated May 18, 1784, was received from the Presbytery. It was a "polite and godly letter." It proposed the appointment of Committees by each Body, to lay "a foundation for fraternal dealings and Christian neighborhood," May, 1784, 108. The Dutch Synod also directed that the brethren of the United Reformed Scotch Church be invited to the same Conference, to promote fraternal intercourse, Oct., 1784, 121.

For some reason the Conference failed to meet, but Dr. Livingston, the chairman of the Reformed Church Committee, reported a personal interview with members of the other Committees: That there should be no amalgamation of the several Bodies; that the Standards of each should remain untouched; that inquiries should be made as to "the grounds or criteria of their distinct ecclesiastical organization, in order to arrange the mode and measure of the intended correspondence and fraternal neighborhood;" that the design of this Correspondence is to promote "the general interest of the Protestant Churches in this country, mutual incitement to the preservation of the purity of the Reformed Faith, and holiness of life, and the warding off and preventing of divisions, schisms, and other irregularities;" that each Body must regard the solemn character of the subscriptions to their own Standards; May, 1785, 131-2. (Another translation of these items in Mag. R. D. C. iv, 372.) In Oct., 1785, the Committee report that a Conference had been held of the three Committees; that certain Rules had been adopted for the maintenance of mutual Correspondence; but since the Minutes are not yet written up, they are not prepared to report. Oct., 1785, 142.

Report presented, which was provisionally approved. But on account of its importance, it was referred to the Classes. [This was done before the first American Constitution of 1792 was adopted.] 1786, 148. Delays, 1787, 155; 1788, 184. [Meantime, the efforts to transfer the Church of Minisink, from the Dutch Church to the Presbyterian, continued; but this did not seem to affect the progress of these negotiations, 1787, 164-55.]

Reports of the Classes on the Proposed Correspondence with the Presbyterian and the Associate Reformed Churches:

The reports of the respective Classes upon this subject having been received, it was found:

1. That the Classis of New York leave the continuance or abolishing of the convention to the Rev. Synod, inasmuch as a confounding of jurisdiction in any respect has never been intended or attempted, agreeably to the basis of negotiation formed in the first plan in relation to this correspondence; upon which all the Classes also unanimously insist.

2. The Classis of Hackensack declare themselves to perceive no good result as likely to flow from this correspondence; they apprehend some difficulties, and thus defer the subject for future consideration.

3. The Classis of New Brunswick acquiesce in the continuance of the convention, on condition that the corresponding Synods faithfully proceed in giving mutual pledges in relation to their fundamental articles of belief, and that they pledge themselves to take out of the way causes

of complaint and disunion in congregations where difficulties have arisen among brethren.

4. The Classis of Kingston not having met since October last, have presented no report upon the subject.

5. The Classis of Albany leave this subject to the determination of the Rev. Synod, at the same time desiring that some regulation be made with respect to members who pass over from one denomination to another, that in such case there be no compulsion, but the same take place in mutual confidence. May, 1789, 189.

Approbation of the Synod:

These reports having been received, the Rev. Synod took them into mature consideration, and are thereupon of opinion that the same afford the Rev. Synod sufficient light and freedom at present, in accordance with previous Synodical resolutions, *finaliter*, to approve and ratify said plan on the part and in the name of our churches; but previously to the framing and presenting an act to the approaching convention, the Rev. Synod require:

1. That the Delegates or Commissioners of this Body insist that the corresponding Synods shall in like manner oblige themselves, by an act previously agreed upon in common, to abide by the received doctrine and essentials of Christian discipline.

2. Further, that in case, contrary to the import of the fundamental articles, this be declined, or it otherwise appear that there is a departure from the basis of negotiation, and hence no well-founded expectation of attaining known desirable ends first and chiefly intended: that then, the deputies engage in no final negotiations for the ratification of said convention, but take their dismissal in peace and love, and report thereof to the next Synod.

3. That on this condition, such Act as is mentioned in the first fundamental article be drawn up, *stante hac Synodo*, and delivered in full form to the deputies. Said Act being drawn up, reads as follows: 1789, 189, 190:

Declaration of the Reformed Dutch Church to stand by its System of Doctrine:

WHEREAS, In a convention consisting of delegates from the Presbyterian Synod of New York and Philadelphia, the Associate Reformed Synod, and the Synod of the Reformed Dutch Churches of New York and New Jersey, held at New York, the 5th day of October, 1785, it was among other things *Resolved*, "That the manner in which the respective Synods shall give a solemn pledge to each other of the Formule of their faith which they openly profess, and of their strict attachment to the same, shall be by an Act of each Synod, wherein an accurate recital of such Formule shall be made, with a positive declaration, that it is their determination before God always to abide by the same, for which they honestly pledge themselves to the two other Synods; that such declaration and promise shall be entered upon their respective records, and remain a perpetual witness against either party, who shall ever deviate therefrom;" And WHEREAS, the Synod of the Reformed Dutch Churches have now resolved to continue the correspondence, upon the principles laid down in the aforesaid first session of Convention: Therefore, agreeably to the stipulation then made, the Synod of the Reformed Dutch Churches do hereby profess and declare that the Articles of Faith and the Heidelberg Catechism as agreed upon and ratified by the National Synod held at Dordrecht, Anno 1618 and 1619, and which are translated into English, and published in the Psalm-book used in the Dutch Church in New York, together with the Canones Synodi Dordracenæ, respecting the doctrines controverted by the Arminians, which are published in the Acts of said Synod in the Latin language, do contain the Confession of Faith of the Dutch Churches, and are received and maintained as the standards, expressive of the sense in

which the said Dutch churches understand and believe the Word of God. And the Synod of the Reformed Dutch Churches do hereby in a solemn manner further declare, that as all their ministers have subscribed these Formule, together with a renunciation of the sentiments of Roell and Bekker, and none can be admitted into their Church without such subscription, so it is their sincere determination before God, always to abide by the same; and they hereby pledge themselves to the two other Synods to continue faithful in the said profession, and consent that this declaration and promise may be entered upon their respective records, to remain a perpetual witness against the said Dutch churches, if ever they deviate therefrom; in full confidence and expectation that the same pledge will also, in the manner stipulated in the fundamental articles of the said first convention, be respectively given and solemnly declared by the other two corresponding Synods.

Given at New York, the 15th day of May, in Synod.

BY ORDER OF THE SYNOD.

May, 1789, 190, 191.

[Another translation in Mag. R. D. C. iv. 373.]

FURTHER DELAYS.

The members of the committee upon this subject report, that they have met the committees of the Presbyterian and of the Scotch Church in convention, but, by reason of certain lack on the part of those gentlemen, had brought nothing into effect; but that said convention is, according to resolution, to be held again on the third Tuesday of October, 1790. Oct., 1789, 199.

Committee on Correspondence appointed, 1790, 211; their report delayed until the next meeting, 1791, 226.

The Synod declare their earnest desire that the earliest opportunity be taken to revive the friendly correspondence entered into with the Presbyterian and Associate Reformed Churches in America. 1794, 258.

FRIENDLY CORRESPONDENCE.

The General Synod appointed a committee to report what is necessary to be done in respect to reviving the friendly correspondence with the Presbyterian and Associate Reformed Churches, who reported as follows, viz.:

"That in their opinion, the most speedy and effectual measures ought to be pursued to revive that friendly correspondence which subsisted for several years between the Reformed Dutch, the Presbyterian, and Associate Reformed Churches, and to make provision for its improvement and permanency.

"To accomplish this purpose, your committee recommend that a committee be appointed by the General Synod to meet with committees from the General Assembly of the Presbyterian Church, and from the Associate Reformed Synod, on the third Tuesday in June, 1798, in New York, in order to form some plan of mutual correspondence and intercourse; which plan shall be reported to the respective judicatories for final ratification.

"Your committee recommend that the committee of the General Synod be instructed to propose or consent to no connection which would destroy the distinction and independence of this church, or in the least interfere with its discipline and forms of worship; and that the three churches give mutual engagements for their adherence to the doctrines contained in their respective confessions.

"Your committee are also of opinion that, until a plan of correspondence be established, the ministers of this church continue to invite into their pulpits the ministers of the other churches mentioned, of whose piety and orthodoxy they are well assured, and that they continue to preach in their pulpits when invited.

"Your committee further recommend, that in case this report be approved, that an authenticated copy, with the approbation, be transmitted to the General Assembly of the Presbyterian Church, and to the Associate Reformed Synod."

Resolved, That this Synod agree to the above report, and that a committee, consisting of the Rev. Dr. Linn, Revs. Mr. Bunschooten, Mr. Studdiford, Mr. S. Fröligh, H. Schoonmaker; Mr. Gilbert, Mr. Turk, Mr. Simonson, Mr. V. Voorst, and Mr. Brinkerhof, be appointed to meet with any committees which may be appointed by the Presbyterian and Associate Reformed Synods. 1797, 268.

Item from Particular Synod:

BROTHERLY CORRESPONDENCE.

The Synod were informed that the committee from this Church, and the committees from the Presbyterian and the Associate Reformed Churches, had met, and agreed on a plan of correspondence, which will be reported to General Synod. May, 1799, 483.

PLAN OF CORRESPONDENCE OF R. D. C. WITH THE PRESBYTERIAN AND ASSOCIATE REFORMED CHURCHES, 1800, 281-7.

BROTHERLY CORRESPONDENCE.

The committee appointed by the last General Synod to meet with committees from the General Assembly of the Presbyterian Church and the Associate Reformed Synod, in order to revive the plan for correspondence and friendly intercourse, reported that they had met with committees from the aforesaid judicatories, and unanimously agreed upon a plan to be reported to their respective judicatories for final ratification.

The minutes of the proceedings of the convention being read, were ordered to be recorded, and are as follows:

MINUTES

Of the Proceedings of the Convention of Committees from the Reformed Dutch, Presbyterian, and Associate Reformed Churches, held in the City of New York, June 19th, 1798.

The General Synod of the Reformed Protestant Dutch Church having made a proposal for reviving, improving, and rendering permanent the friendly correspondence with the General Assembly of the Presbyterian Church and the Associate Reformed Synod, and having appointed a committee to meet with committees from these bodies, in the city of New York, on the third Tuesday of June, 1798; and they likewise having appointed committees, a meeting was held accordingly, in the consistory chamber of the Dutch Church.

The convention being opened with prayer by the Rev. Dr. Rodgers, senior minister present, the credentials of the respective committees were read; and from these it appeared that the committees appointed were as follows:

BY THE REFORMED PROTESTANT DUTCH CHURCH.

<i>Ministers.</i>	<i>Elders.</i>
Rev. William Linn, D.D.,	Mr. Gilbert,
Rev. Mr. Bunschoten,	Mr. Turk,
Rev. Mr. Studdiford,	Mr. Simonson,
Rev. Mr. Schoonmaker,	Mr. Van Voorst,
Rev. Mr. S. Fröligh.	Mr. Brinkerhof.

BY THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

<i>Ministers.</i>	<i>Elders.</i>
Rev. John Rodgers, D.D.,	Mr. John Nelson,
Rev. Samuel S. Smith, D.D.,	Mr. Benjamin Smith,
Rev. Ashbel Green, D.D.,	Mr. John Broome,
Rev. Mr. Hunter,	Mr. Benjamin Coe.
Rev. John Woodhull.	

BY THE ASSOCIATE REFORMED SYNOD.

Rev. Robert Annin,
Rev. John M. Mason,
Rev. Alex. Proudfit.

Mr. George Linsay.

Of these committees, the following members met :

FROM THE REFORMED DUTCH CHURCH.

Rev. Dr. Linn,
Rev. Mr. Schoonmaker.

Mr. Turk,
Mr. Gilbert,
Mr. Van Voorst.

FROM THE PRESBYTERIAN CHURCH.

Rev. Dr. Rodgers,
Rev. Dr. S. S. Smith,
Rev. Mr. Woodhull.

Mr. John Neilson,
Mr. John Broome,
Mr. Benjamin Coe.

FROM THE ASSOCIATE REFORMED SYNOD.

Rev. John M. Mason.

Mr. George Linsay.

Adjourned till 3 o'clock, P. M.

Concluded with prayer.

The Rev. Dr. Rodgers was chosen Moderator, and the Rev. Mr. Mason, Clerk.

3 o'clock, P. M.

Met according to adjournment, and opened with prayer.

On motion of the Rev. Mr. Woodhull,

Ordered, That the minutes of the former convention be read, which was done accordingly.

The Rev. Dr. Green appeared, and took his seat.

On motion of Dr. Smith,

Resolved, That as the invitation for reviving the correspondence between the churches represented in this convention came from the General Synod of the Dutch Church, their committee be requested to lay before the convention such proposals as they contemplated for accomplishing the object thereof; or such introductory remarks as may prepare the way for originating a suitable plan.

Whereupon Dr. Linn informed the convention that the Synod of the Dutch Church, considering the points to be discussed by the joint committee as equally interesting to all the churches therein represented, had not instructed their committee to make any specific propositions in their name, nor had any been digested by them.

Mr. Benjamin Smith, one of the delegates from the General Assembly of the Presbyterian Church, appeared and took his seat.

After conversation at some length, on the general objects of the convention, it was, on motion of Mr. Woodhull,

Resolved, That a committee, consisting of a minister and another member from each representation, be appointed to prepare a draft of a plan of correspondence and intercourse between the churches.

Dr. Linn and Mr. Gilbert were appointed from the representation of the Dutch Synod.

Dr. Smith and Mr. Neilson, from that of the General Assembly.

Mr. Mason and Mr. Linsay, from that of the Associate Reformed Synod.

Ordered, That the committee report to-morrow morning, at 10 o'clock.

Adjourned. Closed with prayer.

June 20, 1798, 10 o'clock, A. M.

Met according to adjournment, and opened with prayer. After the minutes of the last sitting were read, the committee appointed to draft a plan for correspondence and intercourse between the churches represented in this convention brought in their report, which, after discussion by paragraphs, and some amendments, was unanimously adopted, and is as follows:

The committee appointed to prepare the draft of a plan for correspondence and intercourse between the churches under the superintendence of the General Assembly of the Presbyterian Church in the United States of America, the General Synod of the Reformed Dutch Church, and the Synod of the Associate Reformed Church, beg leave to report:

That, from considerations of propriety and expediency, it is to be received as the basis of the plan, that the several ecclesiastical bodies or judicatories concerned are to remain and be preserved entirely separate and independent. That consistently with this fundamental principle, the three following kinds, or degrees of intercourse, appear to be practicable, and ought to be recommended, viz.:

1. The communion of particular churches.
2. The friendly interchange of ministerial services.
3. A correspondence of the several judicatories of the conferring churches.

1. *The Communion of Particular Churches.*—"Any member in communion with any church concerned in this conference, may be received to occasional communion in any other church thus concerned, on producing to the proper church officers, to whom application may be made, sufficient testimonials of a good and regular standing in the church with which he is stately connected: *Provided*, but not otherwise, that the church officers, to whom this application shall be made, shall judge that the circumstances of the church of which they have the oversight, render it expedient, and for mutual edification, to admit the applicant to occasional communion with them.

Persons under censure, or process of censure, in any particular church concerned in this agreement, shall not be received to occasional or stated communion in any other church so concerned, while such censure remains, or such process is unfinished.

But, on the other hand, when any member in one of said churches desires to connect himself with another, he shall not be refused a certificate of his good standing, when such standing is really good; nor shall it be esteemed disorderly or unkind for the church to which he may present such certificate to receive him.

2. *The Friendly Interchange of Ministerial Services.*—It shall be permitted to the competent church officers in any congregation, settled or vacant, under the care of the conferring judicatories, to invite any minister who is in good standing with any of said judicatories, to preach in the pulpit of such congregation, if they shall judge it to be expedient. But here, as in the former case, it shall be entirely optional to give, or to withhold such invitation, nor shall it be esteemed offensive or unkind if the invitation be forborne.

"In cases where the people residing within the limits suitable to a congregation shall be composed of members from two, or from all of the conferring churches, it shall be recommended to the people thus circumstanced to call, and cause to be settled among them, a regular licentiate, or minister in any of the said churches, as the majority shall by vote determine, and that such licentiate or minister, when thus settled, shall attach himself to the judicatories of that church to which the majority so calling him did belong; unless said majority shall freely consent that the minister called do choose the judicatory with which he will be con-

nected; in which case, the minister may, without any offence, make his choice among the judicatories of any of the churches conferring. And where there are any congregations or bodies of people in such situation that they cannot obtain adequate supplies of ministerial service from that particular church to which they, or the majority of them, belong, it may and shall be lawful for them to make regular applications for supply to any of the other judicatories concerned in this conference.

3. *"A Correspondence of the several Judicatories of the conferring Churches.*

"Any judicatory of the conferring churches may invite the regular members of any other judicatory concerned in this agreement to sit as corresponding members, whenever it may be judged expedient so to do. But here, as in the former cases, a neglect to invite shall not be considered as offensive, inasmuch as each judicatory must always be best able to judge whether such a measure be expedient.

"It is moreover recommended that delegates be appointed by the General Assembly, by the General Synod of the Reformed Dutch Church, and by the Associate Reformed Synod, to sit in their judicatories respectively, with the privilege of deliberating on all subjects that may come before them, and also of voting on all questions which the members of the judicatory in which they sit shall not deem constitutional; but without power to vote on any question of this description: *Provided*, nevertheless, that the number of such delegates shall never exceed three, unless by a future agreement their number be increased.

"It is further recommended that the churches conferring mutually watch over each other's purity in doctrine, discipline, and manners, and be ready to receive complaints against any of their ministers or members upon these subjects; which complaints may be preferred and prosecuted, either by individuals in their own name, *cum periculo*; or by a judicatory, which shall communicate the necessary information to the judicatory to which the offender is subject; in which latter case, it shall be taken up as a *fama clamosa*, and prosecuted by said judicatory; and the whole proceedings thereon shall be transmitted to the informing body for their satisfaction.

"It is understood that certificates or recommendations shall be esteemed authentic and sufficient, where they are made agreeably to the rules of that church by which they are granted.

"It is also understood that all congregations, in making applications for supplies, shall obtain leave for so doing from the judicatory to which they stately and regularly belong; and that in making application, whether for supplies or for the settlement of a minister, they shall conform to the rules of that judicatory to which the application shall be made."

Ordered, That a copy of the proceedings of this Convention, authenticated by the Moderator and Clerk, be transmitted to each of the Supreme Judicatories of the churches concerned.

Concluded with prayer.

—————, *Moderat. r.*

Attest,

JNO. M. MASON, *Clerk.*

N. B.—The preceding is a true copy of the proceedings of the Convention; but, from the absence of the Moderator, the Rev. Dr. Rodgers, it could not receive his signature.

JNO. M. MASON.

NEW YORK, May 22, 1800.

1800, 281, 285.

Certain documents relative to the plan of brotherly correspondence from the General Assembly of the Presbyterian Church, and of the Associate Reformed Synod, were also produced and read. Whereupon, it was *Resolved*, That a committee, consisting of the Rev. Dr. Romeyn, the

Rev. Solomon Frölich, and the Rev. John Bassett, be appointed to translate, select, and lay before this Board, all minutes and papers relative to this Lemma of Brotherly Correspondence.

Adjourned till to-morrow, 3 o'clock, P. M.

Concluded with prayer.

BROTHERLY CORRESPONDENCE.

The committee appointed under the Lemma of Brotherly Correspondence reported, that they had only in part performed the business allotted to them. Whereupon, the following resolutions were proposed, viz.:

Proposed Resolutions.

1. *Resolved*, That as the spirit of the Christian religion requires, and its precepts enjoin upon its professors, to seek and maintain communion with one another; so, in times when error and infidelity greatly prevail, all who love the truth are peculiarly called to remove every cause of offence, to encourage and strengthen one another, and to combine their efforts, as far as possible, in support of the common cause.

2. *Resolved*, That it appears to be inexpedient, on account of certain circumstances, to adopt at present the plan for correspondence and intercourse proposed by a convention of delegates from the General Assembly of the Presbyterian Church, the General Synod of the Reformed Dutch Church, and the Synod of the Associate Reformed Church, and which has been reported to this Synod by their delegates. But that, in the mean time, the usual practice of admitting those of the other denominations concerned in this correspondence to occasional or stated communion, and the interchange of ministerial services, be permitted, whenever the competent church officers shall judge it to be for edification.

3. *Resolved*, That in order to preserve alive the correspondence, and revive, if necessary, said plan, delegates be appointed to meet with delegates who may be appointed by the judicatories of the other churches concerned, on _____ in _____, and that a copy of the above resolutions, properly authenticated, be transmitted to those judicatories.

4. *Resolved*, That the proceedings of some of the Consistories under the care of this Synod, in condemning the aforesaid plan of correspondence, and instructing their delegates to vote against it, before it had been reported to the Synod and taken under consideration, are irregular, and if tolerated, would destroy that subordination so essential to all good government.

Ordered, That the consideration of the above resolutions be postponed until to-morrow, at 11 o'clock, when the committee shall have reported their transactions and extracts of minutes upon the Lemma of Brotherly Correspondence, 1800, 286-7.

The committee appointed under the Lemma of Brotherly Correspondence laid upon the table all the minutes relative to this Lemma, which were read. On motion, *Ordered*, That the minutes of the convention of 1785, 1786, 1787, 1788, be now also read; which was done.

Substitute Proposed.

The resolutions proposed yesterday afternoon were now read and taken up. Whereupon, an amendment was brought forward in the following words, viz.:

That after the word "resolved," the following be substituted:

1. That the General Synod entertain an affectionate regard and sincere esteem for the conferring churches, and have manifested their sentiments in the most unequivocal manner in proposing a friendly correspondence, and maintaining the same, until the withholding of corresponding delegates rendered it no longer practicable.

2. *Resolved*, That the correspondence organized in the year of our

Lord 1785 contemplated nothing more than a meeting of the representatives from the respective churches, for the sole purpose of fraternal consultation, communicating and receiving mutual advice in matters of discipline, and strengthening and encouraging each other to abide faithfully in the doctrines of grace. The General Synod judged a correspondence, instituted upon these principles, would combine the efforts of sister churches in resisting the prevalence of inidelity and error, and maintain the bond of charity and communion, without disturbing the internal peace of the respective churches or introducing innovation.

3. *Resolved*, That the General Synod have persevered in the same sentiment, and notwithstanding the disagreeable interruption of the correspondence, have continued willing to revive and confirm the same upon the principles first adopted, as appears by their repeated resolutions upon this subject in the years 1794 and 1797.

4. *Resolved*, That as nothing more than a revival of the former correspondence with both of the conferring churches was intended, and as any further intercourse than was first agreed upon, with either of them would be highly inexpedient, and, in the circumstances of this Church, wholly inadmissible, therefore the General Synod finds it necessary to decline ratifying a plan which embraces objects not anticipated by the Dutch Church; which is not a revival of the former correspondence, but a new and different system of intercourse; and which, if carried into effect, would not be for edification.

5. *Resolved*, That the Dutch Reformed churches will cheerfully co-operate with the other conferring churches in mutually watching over purity in doctrine, discipline and manners, and as far as possible promote and enforce the same; will give no countenance to fugitives from censure; and will always honor the certificates of church membership from both the conferring churches, agreeably to a similar determination expressed by the Associate Reformed Synod, with whose decision upon the subject this Synod cordially concur.

6. *Resolved*, That the General Synod expect a charitable construction will be put upon their present decision, and that it will be clearly understood that they refuse a ratification, from a conviction that it would disturb the peace of their churches, many of which have already expressed great uneasiness, and given positive instructions against adopting the proposed plan; and that it would not tend so effectually to maintain order, preserve the doctrines of grace in their purity, or promote fraternal tranquillity and good neighborhood, as are, under the present state of things, now attainable. The General Synod freely leave, without offence, the respective conferring churches to judge what is proper and expedient each for themselves; they feel grateful to those who have testified a willingness to hold a more intimate intercourse, and will always rejoice in the prosperity of brethren, and the enlargement of churches, upon whom they pray the blessing of the Lord may rest.

Resolved, lastly, That an authenticated copy of these resolutions be transmitted to the respective judicatories of the conferring churches.

Ordered, That the consideration of this amendment lie over until Monday, at 3 o'clock, P.M.

On motion, *Resolved*, as two resolutions of considerable length are now pending before this Synod, the one introduced as an amendment or a substitute of the other, and as it is difficult to take into full view the import and tendency of these resolutions, which, however, from the importance of the object, require the fullest consideration and inquiry, that, therefore, a committee be appointed to report on Monday next, at 3 o'clock, P.M., how far and in what respect both resolutions and the plan reported by the committee on correspondence agree or disagree with the correspondence entered into in 1785, and practiced a number of years after; and that, if a difference be found to exist, the committee report

and point out the same with correctness. After debating upon this motion, it was put and negatived.

Adjourned till 3 o'clock, P.M.

Concluded with prayer. 1800, 288-290.

The resolutions proposed as an amendment respecting the plan of intercourse and brotherly correspondence with the conferring churches were taken up and considered, when it was moved that this General Synod still remains willing to renew the correspondence which was formed in the year 1785, with the respective churches, precisely upon the same principles which were then adopted; and that if both the said churches shall notify their concurrence herein, by the next ordinary session of the General Synod, proper measures shall then be taken to open again the said correspondence.

After deliberation, this motion, by the unanimous consent of the Synod, was withdrawn by the mover.

It was moved that the proceedings of some of the *Consistorics* under the care of this Synod, in condemning the plan of brotherly correspondence, and in directing their delegates to vote against it, before it had been reported to the Synod and taken under consideration, are irregular, and if tolerated, would destroy that subordination so essential to all good government.

After debating on this motion, it was put, and lost. 1800, 293-4.

[The matter seems to have been left in an unfinished state: nevertheless the Synod of 1812 appears to think that the scheme of 1800 was adopted; but no delegates were exchanged with the Presbyterian Church; but more or less intercourse with the Associate Reformed Church continued.]

ACTION OF 1812.

The Committee on Correspondence made the following report, which was adopted, viz.:

The Committee on Correspondence beg leave to report, that they find a reference from the Particular Synod of New York to this General Synod, on the subject of a correspondence with sister churches generally.

1. Your committee inform Synod that there is a friendly intercourse existing between our Church and the Associate Reformed and Presbyterian Churches, according to the plan adopted by the General Synod of 1800, which intercourse it may be proper that Synod both cherish and render more intimate and full. 1812, 438-9.

ACTION OF 1822.

Nothing further occurs, however, action of 1822, with reference to the Presbyterian Church, until 1822, when a communication was received from the General Assembly, stating that Drs. [John B.] Romeyn and Neill, with elder [Divie] Bethune had been appointed a Committee to confer with a similar Committee of the R. D. C., if such should be appointed, in reference to Correspondence. Rev. Drs. Milledoler, C. C. Cuyler and elder Henry Rutgers were appointed such Committee of Conference, 1822, 19. The two Committees agreed unanimously to a Plan of Correspondence and to recommend the same to their respective *Judicatories*:

I. The Churches are to remain entirely separate and independent.

II. Any member of either Church may be received in communion to the other, on producing to the proper church officers sufficient evidence of a good and regular standing in the church with which he is connected.

III. It shall be permitted to the competent church officers in any congregation, settled or vacant, to invite to preach in their pulpit any minister or probationer who is in good standing in either of said Churches, and who preaches in their purity the great doctrines of the gospel, as they are stated in their respective Confessions of Faith, and have generally been received and taught in the Reformed Churches: but it

shall be entirely optional to give or withhold such invitations; nor shall it be esteemed offensive or unkind if the invitation is withheld.

IV. A vacant congregation shall be at liberty to call a minister from either of the Churches, according to the order established in the Church from which he may be called; he conforming himself to the order of that Church to which he shall be called; and in case of a congregation being formed of people from both, it shall be at liberty to put itself under the care of either, at its option.

V. Persons under censure or process of censure, in either Church, shall not be received into the other Church, while such censure remains, or such process is unfinished.

VI. The Ministers of either Church may be invited to sit as corresponding members in their respective judicatories, except the highest and the lowest, namely, the Church Session and Consistory, the General Assembly and the General Synod.

VII. The General Assembly of the Presbyterian Church, and the General Synod of the Reformed Dutch Church, shall each appoint two Ministers and one Elder, with an alternate of each, to sit in these judicatories respectively with the privilege of deliberating and of voting on all subjects that may come before them.

Resolved, That to carry this last article into effect, the Committee of Conference recommend that delegates be appointed at the present meeting of the General Synod of the Reformed Dutch Church, to attend the General Meeting of the General Assembly of the Presbyterian Church, provided said Assembly shall concur in the above Plan of Correspondence.

PHILIP MILLEDOLER,
CORNELIUS C. CUYLER,
HENRY RUTGERS,
JOHN B. ROMEYN,
DIVIE BETHUNE.

NEW YORK, 8th June, 1822.

1822, 46-48.

Amendments.

In Article VII, the Corresponding Delegates limited to one Minister and one Elder; and the words "and of voting" be erased.

The following Article was added:

VIII. *Resolved*, That the Ministers of one of the Corresponding Churches, shall not in any case intrude upon the office of the Ministers of the other Church.

Rev. Dr. Milledoler and the Elder, Mr. Frederick Erringen, were appointed delegates to the next General Assembly, provided said Assembly agree to these Articles. 1822, 48, 49.

The Presbyterian General Assembly adopted the above Plan of Correspondence, as amended by the General Synod, together with the additional Article (the VIIIth), but with the hope that the Synod would expunge said Article, depending on mutual honor. 1823, 6; but the Synod decided that it was, at present, inexpedient to rescind it. 1823, 30.

[The delegates sent by R. D. C. to the Presbyterian General Assembly always reported their cordial reception and courteous treatment, and these things are not herein repeated from year to year. Important events only will be alluded to. List of delegates given at the end of Article.]

A Narrative of the State of Religion within the bounds of the General Assembly was laid on the Table by Dr. Neill, and referred. 1823, 19. Report on, 1823, 35, 36. Unite in a day of Prayer. Similar Narrative again presented, 1825, 21, 22, 23.

Rights of the Presbyterian Delegate to take part in the discussions of the Dutch Synod, vindicated, 1823, 31, 32.

The Presbytery of Columbia had licensed Leonard B. Van Dyke, of New Brunswick Seminary, who could not accept all the doctrines of the R. D. C. 1828, 111. Complaint was made. The case reviewed, 1829, 175. The following additional Article was adopted by R. D. C. in the Articles of Correspondence:

XI. None of the inferior judicatories under the care of the Corresponding Churches, shall be at liberty to admit into their respective bodies, or under their care, any student or licentiate from the sister Church, without a regular dismission from the ecclesiastical body or theological seminary to which he is considered as attached. 1829, 176.

This article was accepted by the General Assembly, 1830, 255, 257. [See Van Dyke, Leonard B., in Corwin's Manual; also under New Brunswick Seminary.] 1828-9.

Twenty copies of Presbyterian Digest donated to the Theological College, at New Brunswick, 1828, 111.

The Synod resolved hereafter to elect delegates to Corresponding Bodies, by ballot, from a double number proposed by Com. on Correspondence. 1831, 346.

The General Assembly invites other Denominations to observe the first Monday in Jan. as a day of fasting and prayer for the conversion of the world. Accepted, 1832, 42; 1833, 183, 188.

Resolution offered that the Articles of Correspondence be referred to a special committee to consider the expediency of altering or rescinding, 1834, 267. Report: Reviews the Constitutional safe-guards to maintain purity of Doctrine (Constit. of 1833, Arts. 12, 22), quotes the 3rd Art. of Correspondence, about inviting candidates or ministers from the corresponding Church; and then Art. 22 of Constit. of 1833 about Standing Committees on Doctrine, in each Classis; that in doubtful cases, said Committee must be consulted; and any applicant for admission as a minister may be examined, if any member request it, or a complaint may be made. 1834, 291-3. In 1835, 399, the Classis of Scholharie request the rescinding of the Articles of Correspondence. Indefinitely postponed, 1835, 372.

The delegates to the Presbyterian Church reported that before they had an opportunity to present their credentials, they found the General Assembly divided, and organized into two distinct Bodies, each claiming to be the General Assembly. Their credentials were not offered, and they simply inform Synod of the facts. 1838, 123. The Synod expressed its sympathy with this sister Church in its trials, and prayed that truth and purity might be furthered, but refrained from assuming the authority of an arbitrator. The action of the delegates was approved. Correspondence partially suspended, 1838, 123-4. See Presbyterian Church (New School).

In 1840, General Synod resolved to renew the temporarily suspended Correspondence, by again appointing delegates, 1840, 351-2. In 1841 the Presbyterian delegate presented a volume containing the Records of the Presbyterian Church to the year 1788, when the General Assembly was organized. It was placed in the Archives. It was proposed to the General Assembly to change the terms of Correspondence so that the delegation should consist of one minister only [without an elder.] 1841, 465, 466, 467. Agreed to, 1842, 73.

In 1843 the General Assembly adopted the following:

Resolved, That it is the ardent desire of this church to maintain friendly and fraternal relations with all evangelical churches; and especially to be in more close and perfect union with those who adopt and maintain our own formularies, or others of kindred spirit and form."

Whether arrangements for a closer and more perfect union might not advantageously be made between our and the Old School Presbyterian

Church is a question which, with the utmost deference and respect, is submitted to General Synod.

The Committee on Correspondence recommended this to Synod. 1843, 182, 186.

Condition of the Presbyterian Church described, 1847, 135. Committee on Correspondence anticipate the happy effects of a growing spirit of union. See Church Union; Federation.

On account of the irregular transfer of the Church of Brunswick, Ill., to the Presbytery of Peoria, Gen. Synod proposed the following Article to the Presbyterian Church:

WHEREAS, There has been some degree of informality in the manner in which the churches under the care of this Synod and those under the care of the General Assembly of the Presbyterian Church have been accustomed to transfer their connection from one body to the other:

Resolved, That if the General Assembly shall concur, no church shall be transferred from the one body to the other without the formal dismissal of the Presbytery or Classis with which it shall have been connected.

Resolved, That the delegate of this Synod to the General Assembly be instructed to call the attention of that body to the above resolution, and to solicit its concurrence. 1850, 39.

The Assembly took the following action:

"*Resolved*, That in the judgment of the Assembly great prudence and courtesy should be manifested by the Presbyteries in the reception of churches from the Classes of the Reformed Dutch Church; and that wherever it is practicable the consent of all parties concerned should be at least sought, and if possible secured; but that the adoption of an absolute rule, such as is proposed by the General Synod of the Reformed Dutch Church, would probably be productive of hardships to churches, and inconvenience to both denominations; and therefore, for the present at least, the Assembly very respectfully and fraternally beg leave to decline its concurrence in the adoption of said rule." 1851, 143.

Nothing demanding the further action of this General Synod. 1853, 144.

The Classis of Ulster complained of a violation of the Articles of Correspondence. 1854, 448-9. Report on: The North River Presbytery received Rev. Harry Smuller without a dismissal from the Classis; and received members from 2nd Dutch Church of Kingston, and organized them into a Presbyterian Church. Synod declared this to be contrary to the Articles of Correspondence and directed the Corresponding delegate to present it to the General Assembly. 1854, 414, 415. The Assembly expressed their regret, although they thought that letters of dismissal should have been granted. 1855. Synod accepted their action, although not endorsing their reflection on the acts of the Consistory and Classis. 1855, 532-5.

The delegate to the General Assembly was directed to suggest to that Body the propriety of carrying on Correspondence, by letter. 1862, 140. The Assembly preferred not such change, but would accede to it, if distinctly desired by the General Synod. 1863, 273. General Synod resolved to continue the Correspondence by delegates, 1863, 276.

Church of Schraallenberg complained that the Second Presbytery of New York had organized a Presbyterian Church within their bounds, contrary to the Articles of Correspondence. The Synod considered the Article as one of great latitude and took the following action:

Resolved, We enjoin upon our Board of Domestic Missions to avoid encroaching upon the ground occupied by the congregations of the Presbyterian Church, and express the hope that the Presbyterian Board of

Domestic Missions will observe the same courtesy in regard to the congregations of the Reformed Protestant Dutch Church. 1866, 43.

Dr. Hoes, delegate to Presbyterian Church, reports on the subject of the Re-union of the Old School and New School Bodies, and of the prospects of its success. 1867, 190.

Classis of Wisconsin complains that the Presbytery of Milwaukee (O. S.), had received a minister whom said Classis had rejected for want of proper credentials and qualifications, and of certain seceding members of one of the churches of said Classis. Rev. Dr. Isaac Ferris, delegate to the Presbyterian Assembly, was requested to make such representation of the case to said Assembly as seemed to be required. Nov., 1867, 327. Report on said case: The Assembly hardly thought the Articles of Correspondence had been violated, but expressed regret that any differences should have arisen. General Synod not fully satisfied, but would take no further action, 1868, 419.

Many overtures for Church Union, 1869, 74. See Church Union; Federal Union; etc.

The following communications were received from the General Assembly of the Presbyterian Church in the United States of America, and referred to the Committee on Correspondence.

“NEW YORK, June 3d, 1873.

Extract from the Minutes of the General Assembly in session at Baltimore, Md., May 26th, 1873.

WHEREAS, We have long enjoyed fraternal relations with the General Synod of the Reformed Church in America commonly known as the Reformed (Dutch) Church, a body holding the same doctrines and polity with ourselves; and,

WHEREAS, We have reason to believe that an organic relation with said Church would be to the honor of Christ, our one Lord and Head, the extension of His visible kingdom, and to the better establishment of our common Presbyterianism.

Therefore, be it *Resolved*, That a Committee of nine be appointed to meet a similar Committee from the General Synod of the Reformed Church, in case such Committee shall be appointed by that body at its approaching sessions, for the purpose of conferring in regard to the desirableness and practicability of Union between the two Churches; and report to the next General Assembly.

A true extract,

EDWIN F. HATFIELD,

Stated Clerk.”

“NEW YORK, June 3, 1873.

This certifies, That the Rev. William Adams, D.D., LL.D., Rev. Henry Darling, D.D., Rev. George W. Musgrave, D.D., LL.D., Rev. Melancthon, W. Jacobus, D.D., LL.D., Rev. Arthur Mitchell, George Junkin, Esq., Mr. Wintrop S. Gilman, Mr. William Rust, and Mr. Albert Small, have been appointed by the General Assembly of the Presbyterian Church in the United States of America, a Committee of conference with a similar Committee of the General Synod of the Reformed Church in America, in reference to an organic union between the two Churches.

EDWIN F. HATFIELD,

Stated Clerk.”

1873, 616.

[Efforts for a General Church Union, with Presbyterian Church (North), with Presbyterian Church (South), and with Refd. Ch. in U. S. (German), now took place, 1873, 671-7; 1874, 49-58.]

Third Dutch Church of Philadelphia sought to unite with the Central Presbytery of Philadelphia. David S. Jones, Treas. of certain Trust Funds, complains and asks advice. Directed to hold the Funds according to terms of bequest; that the action of said Central Presbytery was not in accordance with the Articles of Correspondence; that our delegate call attention of the General Assembly to the matter. 1873, 617, 720. Reply of the General Assembly: Agreement on the statement of the case; Third Refd. Ch. of Philadelphia had been received by said Presbytery; had also recd. Rev. Chs. Wadsworth, of the Classis of Philadelphia, without a certificate; irregular proceedings, contrary to Articles of Correspondence. See the arguments, 1874, 47-48; Assembly declares that the Presbytery had no wish to encroach; ought to have consulted the Classis; regrets the unintended lack of courtesy; but, under the circumstances, the congregation and pastor had a right to withdraw; the property question belongs to the courts; the deposition of Dr. Wadsworth, after reception by Presbytery, cannot impair his good standing. 1874, 46-49.

Report of Com. on Correspondence: The action of the delegate in presenting the Philadelphia case directly to the General Assembly, and not to a Committee, approved; Synod had hoped for a different action from the Assembly, but cannot pursue the case controversially with brethren beloved; that the disposition of the Assembly to act fairly in rebuking the Presbytery, and in exhorting them to submit all questions of property, unreservedly to the courts, recognized. 1874, 60, 61.

Synod dealt with the reports concerning a general Church Union separately; two reports respecting union with Northern Presbyterian Church; elaborate debates (see full reports in *Christian Intelligencer*, June and July, 1874); the Assembly had resolved to continue its Committee of Conference for another year. Similar resolution offered in General Synod; amendment offered, that the Conference be continued for one year, to adjust and revise the Articles of Correspondence; a second amendment, which was adopted; that since R. C. A. was not prepared to effect an Organic Union with the Presbyterian Church, the Committee of Conference need not be continued; that in deferring action on Union, affection and confidence are expressed for said Presbyterian Church; that we invite a Committee from that church to meet with a similar Committee of R. C. A. to revise our Articles of Correspondence, etc. Passed, 58 to 52. The majority and minority reports in relation to the Conference were both indefinitely postponed, but for information were printed in the Appendix. 1874, 49-52. See Appendix, 1874, 187-192.

That while Synod declines to confer with the General Assembly (North), in reference to Organic Union, the Committee of Conference may confer with said Assembly, within the limits of the arrangement made with the Southern Assembly, 1874, 62. (For such arrangements, see 1874, 53-57, 59, 60.)

The Committee of Conference of the Northern Presbyterian Church failed to have a quorum at the meeting appointed for March 25th, 1875. Hence no report. 1875, 259.

The Committee of Conference met with the similar Com. of Presbyterian Ch. The latter presented certain statements that their Committee was appointed to consider terms of Union, and not mere co-operation. Inexpedient to proceed. 1876, 447-8.

Nothing of importance occurred after 1877. The usual courtesies were exchanged by delegates. In 1898 the Classis of Wisconsin complained of the organization of a Presbyterian Church at Roseland, Ill., but Gen. Synod refused to take any action. 1898, 15, 161. Efforts for a more general Union or Federation were proceeding. See Alliance of Refd. Chs.; Church Union; Federation.

PRESBYTERIAN CHURCH (NORTH).

DELEGATES FROM R. C. A. TO PRESBY- TERIAN CHURCH.	DELEGATES FROM PRESBYTERIAN CHURCH TO R. C. A.
1822 Rev. Philip Milledoler, Rev. Jac. Brodhead; Fred. Erringer and Geo. Sterr, Elders.	
1823 Rev. Jac. Brodhead, Rev. Jas. S. Cannon; Jac. R. Hardenbergh and John Frelinghuysen, Elders.	Rev. Wm. Neill, Zechariah Lewis.
1824 Rev. Cor. C. Cuyler, Rev. Thos. DeWitt; John Frelinghuysen and Fred. Erringer, Elders.	Rev. Thos. M'Auley, Benj. Strong.
1825 Rev. Thos. M. Strong, Rev. Peter Labagh; Michael Schoonmaker and Fred. Erringer, Elders.	Rev. Gardiner B. Perry.
1826 Rev. Jacob C. Sears, Rev. Peter Labagh; Fred. Erringer and John Rorer, Elders.	Rev. Thos. M'Auley, Eleazer Lord.
1827 Rev. Peter Labagh, Rev. G. R. Livingston; Stephen Van Rensselaer and John Rorer, Elders.	Rev. Ashbel Green, Elder Alex. Henry.
1828 Rev. Wm. McMurray, Rev. Jas. M. Matthews; Is. Kip and John Clark, Elders.	Rev. Elias W. Carne, Elder Ananias Platt.
1829 Rev. W. C. Brownlee, Rev. Peter Labagh; And. Howell and John Rorer, Elders.	Rev. Gardner Spring, Elder Geo. Zabriskie.
1830 Rev. Eli Baldwin, Rev. Is. Ferris; Ab. Van Nest and A. Van Vechten, Elders.	Rev. Arch. Alexander, Elder Saml. Bayard.
1831 Rev. John Ludlow, Rev. Is. Ferris; S. Kuen and C. Van Arsdalen, Elders.	Rev. Wm. B. Sprague.
1832 Rev. Is. Ferris, Rev. Robt. Bronk; Christopher Van Arsdalen and Philip Schuyler, Elders.	Rev. J. McDowell, Elder Geo. Zabriskie.
1833 Rev. Wm. McMurray, Rev. J. Van Vechten; P. D. Vroom and Wm. R. Thompson, Elders.	Elder Ananias Platt.
1834 Rev. Jacob Brodhead, Rev. Is. S. DeMund; John Clark and S. Beekman, Elders.	Rev. R. G. Armstrong, Elder Geo. Zabriskie.
1835 Rev. Thos. DeWitt, Rev. John Gosman; Ab. Van Nest and H. Vandenburgh, Elders.	Rev. John McDowall.
1836 Rev. Jas. Van Vechten, Rev. R. Bronk; P. D. Vroom and S. Van Rensselaer, Elders.	Rev. Mark Tucker, Elder Peter Boyd.
1837 Rev. J. B. Hardenbergh, Rev. W. C. Brownlee; F. Erringer and J. D. Keese, Elders.	
1838 Correspondence temporarily suspended on account of the division of the Presbyterian Church.	
1839	

DELEGATES FROM R. C. A. TO PRESBY- TERIAN CHURCH.	DELEGATES FROM PRESBYTERIAN CHURCH TO R. C. A.
1840 Rev. Thomas DeWitt, Rev. T. M. Strong; Wm. B. Crosby and Elisha Wells, Elders.	
1841 Rev. S. A. Van Vranken, Rev. M. W. Dwight; Is. Roosevelt and F. Erringer, Elders.	Rev. C. C. Cuyler, Elder Ananias Platt.
1842 Rev. S. B. How, Rev. C. C. Van Arsdale.	Rev. M. W. Jacobus.
1843 Rev. Jas. Romeyn, Rev. T. M. Strong.	Rev. Nich. Murray.
1844 Rev. John Knox, Rev. John Garretson.	Rev. Chs. Hodge.
1845 Rev. John Garretson, Rev. T. M. Strong.	Rev. Gardner Spring.
1846 Rev. Jac. Schoonmaker, Rev. S. A. Van Vranken.	Rev. H. G. Comingoe.
1847 Rev. M. S. Hutton, Rev. T. M. Strong.	Rev. David Elliott.
1848 Rev. Is. N. Wyckoff, Rev. Is. DeMund.	Rev. Jas. W. Stewart.
1849 Rev. T. E. Vermilye, Rev. M. W. Dwight.	Rev. W. S. Plumer.
1850 Rev. Jas. Scott, Rev. S. V. E. Westfall.	Rev. David Magie.
1851 Rev. Is. Ferris, Rev. T. M. Strong.	Rev. Alan D. Campbell.
1852 Rev. A. M. Mann, Rev. Ab. Polhemus.	Rev. A. B. Van Zandt.
1853 Rev. R. Wells, Rev. Ab. Polhemus.	Rev. Wm. Neill.
1854 Rev. Robt. P. Lee, Rev. G. H. Fisher.	Rev. John M. Krebs.
1855 Rev. Ab. Polhemus, Rev. Anson DuBois.	Rev. H. E. Comingoe.
1856 Rev. G. Abeel, Rev. O. H. Gregory.	Rev. A. G. Vermilye.
1857 Rev. T. W. Chambers, Rev. G. H. Fisher.	Rev. John Woodbridge.
1858 Rev. G. H. Fisher, Rev. J. M. Ferris.	
1859 Rev. John DeWitt, Rev. C. S. Hageman.	Rev. John M. Krebs.
1860 Rev. Ab. Messler, Rev. R. O. Currie.	Rev. Wm. M. Scott.
1861 Rev. E. S. Porter, Rev. D. D. Demarest.	Rev. W. W. Phillips.
1862 Rev. W. V. Mabon, Rev. Goyt Talmage.	Rev. Alfred Nevin.†
1863 Rev. D. D. Demarest, Rev. Ab. R. Van Nest.	Rev. Geo. Junkin.
1864 Rev. T. C. Strong, Rev. J. A. Lansing.	Rev. E. R. Craven.
1865 Rev. S. M. Woodbridge, Rev. A. G. Vermilye.	Rev. R. L. Stanton.
1866 Rev. G. Ludlow, Rev. Jas. Demarest.	Rev. John Hall.

DELEGATES FROM R. C. A. TO PRESBY- TERIAN CHURCH.	DELEGATES FROM PRESBYTERIAN CHURCH TO R. C. A.
1867 Rev. A. R. Thompson, Rev. E. P. Rogers.	Rev. A. A. Wood.
1868 Rev. W. J. R. Taylor, Rev. R. Wells.	Rev. F. B. Wheeler.
1869 Rev. David Cole, Rev. Jas. Le Fevre.	Rev. Peter Stryker.
1870 Rev. B. C. Taylor, Rev. Jos. Kimball.	Rev. Wm. C. Wisner.
1871 Rev. P. D. Van Cleef, Rev. Philip Phelps, Jr.	Rev. Alfred Nevin.
1872 Rev. H. D. Ganse, Rev. J. H. Duryee.	Rev. E. F. Hatfield, Rev. I. H. Frazee, Rev. Wm. Adams, Rev. Wm. M. Paxton, Rev. A. T. Pierson, Elder Wm. H. Jessup.
1873 Rev. Jas. O. Murray, Rev. John Hall.	
1873 Rev. A. G. Vermilye, Rev. Wm. H. Ten Eyck.	
1874 Rev. M. S. Hutton, Rev. A. P. Van Gieson.	
1875 Rev. S. M. Woodbridge, Rev. E. A. Collier.*	Rev. C. K. Imbrie, Rev. F. A. Horton.
1876 Rev. C. E. Crispell,* Rev. J. W. Beardslee.	Rev. Wilson Phraner.
1877 Rev. E. P. Rogers,* Rev. W. R. Duryee.	Rev. Geo. A. Howard. Rev. Howard Crosby.
1878 Rev. J. B. Thompson,* Rev. R. W. Clark.	Rev. Wm. Irwin.
1879 Rev. Wm. Ormiston, Rev. J. B. Drury.*	
1880 Rev. C. L. Wells,* Rev. Jas. Demarest, Jr.	
1881 Rev. C. Vanderveen,* Rev. H. C. Berg.	Rev. J. H. McIlvaine. Rev. Thos. Hastings.
1882 Rev. V. M. Hulbert,* Rev. R. W. Clark.	
1883 Rev. C. Brett,* Rev. Wm. Smith.*	
1884 Rev. E. P. Livingston, Rev. N. D. Williamson.*	
1885 Rev. W. E. Griffis, Rev. E. T. Corwin.†	
1886 Rev. A. V. V. Raymond, Rev. W. R. Taylor.	
1887 Rev. E. P. Terhune, Rev. W. H. Clark.	Rev. J. McC. Holmes.
1888 Rev. W. H. Clark, Rev. H. C. Berg.	
1889 Rev. David Cole,* Rev. J. L. McNair.	Rev. J. M. Worrall.
1890 Rev. A. G. Vermilye, Rev. W. R. Davis.	Rev. G. C. Yeisley.
1891 Rev. T. W. Chambers, Rev. Roderick Terry.	Rev. Frank Chandler.
1892 Rev. D. J. Burrell, Rev. H. D. B. Mulford.	Rev. Chs. A. Dickey.

DELEGATES FROM R. C. A. TO PRESBY-
TERIAN CHURCH.

- 1893 Rev. Peter Stryker.
- 1894 Rev. D. J. Burrell, Rev. P. Moerdyk.
- 1895 Rev. E. G. Read, Rev. H. Vanderwart.
- 1896 Rev. C. Brett, Rev. P. H. Milliken.
- 1897 Rev. D. Wortman, Rev. H. D. B. Mulford.
- 1898 Rev. A. H. Brush, Rev. W. H. Williamson.
- 1899 Rev. D. J. Burrell, Rev. D. H. Martin.
- 1900 Rev. E. P. Johnson, Rev. W. W. Schomp.
- 1901 Elder Austin Scott, Rev. A. E. Kittredge.
- 1902 Rev. A. E. Kittredge, Rev. H. E. Cobb.
- 1903 Rev. C. L. Wells, Rev. A. Oltmans.
- 1904 Rev. W. J. Leggett.
- 1905 Rev. E. P. Johnson, Rev. Philip H. Cole.

DELEGATES FROM PRESBYTERIAN
CHURCH TO R. C. A.

- Rev. G. C. Yeisley.
- Rev. Wilson Phraner.
- Rev. W. H. Roberts.
- Rev. Wm. R. Richards.

* Personal visit.

† By letter.

PRESBYTERIAN CHURCH IN U. S. (NEW SCHOOL). The delegates to the Presbyterian Church of 1837, reported as follows:

"The undersigned, commissioned in June, 1837, to represent the Gen. Syn. R. D. C. in the next General Assembly of the Presbyterian Church, beg leave to report, that before they had an opportunity to exhibit the testimonials of their appointment, they found the General Assembly divided, and organized into two distinct Bodies, each claiming to be the General Assembly of the Presbyterian Church."

"Under these extraordinary circumstances, your delegates refrained from offering their credentials, and felt that their duty would be discharged, by simply informing the General Synod of the fact."

JAS. B. HARDENBERGH.
FREDERICK ERRINGER.

PHILADELPHIA, May 28, 1838.

The Synod took the following action:

"WHEREAS, Our delegates represent that they refrained from offering their credentials, in consequence of the occurrence of peculiar circumstances, not contemplated at the period of their appointment, by which, on the organization of the Assembly, two Bodies were created, each claiming to be the General Assembly of the Presbyterian Church.

AND WHEREAS, While we deeply sympathize with our beloved Sister Church in her trials, and earnestly pray that they may be overruled by Divine Providence for the furtherance of truth and purity, yet neither duty claims, nor propriety allows that this Synod, either by its delegates or its own official acts should ever appear to assume the authority of an arbitrator between the opposing portions of another Ecclesiastical Body; Therefore,

Resolved, That under the circumstances of the case, Synod approve the course pursued by the said delegates.

Resolved, That for the present, Synod will abstain from all action under the terms of Correspondence, existing between the General Assembly of the Presbyterian Church, and the General Synod of the Reformed Protestant Dutch Church, so far as relates to the interchange of delegates between the two Bodies. 1838, 123-4. Correspondence renewed, 1840.

[The division took place in May, 1837, upon the issue of matters of policy and administration. Doctrinal questions and Slavery were also involved. The division continued until 1869, when the two Bodies were reunited.]

In 1847 a copy of the Minutes of the other General Assembly [New School], convened in Philadelphia, May, 1846, was put in the hands of the Synod's Committee on Correspondence. They acknowledged the courtesy, and suggested that a similar token of regard be made in return. 1847, 133, 137. In 1862, after the necessary separation of the Presbyterian Churches of the South, on account of the War, a resolution was offered concerning the opening of a Correspondence with the so-called New School Presbyterian Church. The matter was reviewed in the light of Christian fellowship, and the duty of keeping "the unity of the Spirit in the bond of peace." Yet truth lies at the basis of Christian union. The Reformed Dutch Church has commingled, however, with the brethren of this Body, and the ministry and membership have been interchanged. The Synod took the following action:

Whereas, This Synod considers the interchange of Christian courtesy and kindness between ecclesiastical bodies as most desirable, wherever it can be practicable and hearty, even when differences of doctrinal views may preclude that form of correspondence contemplated in chap. ii., art. 5, sec. 3 of our Constitution,

Resolved, That this Synod send to the next New School General Assembly of the Presbyterian Church a Commissioner, whose office it shall be to assure that body of our fraternal affection and interest, and to propose to it a yearly interchange of kind expressions by letter. 1862, 138, 139, 140.

Rev. H. D. Ganse, the first delegate, made the following report:

To the General Synod of the Reformed Protestant Dutch Church:

The undersigned having been appointed by the General Synod, at its last session, a Commissioner to present to the New School General Assembly of the Presbyterian Church the Synod's proposal of a yearly interchange of kind expressions between the two bodies, respectfully reports that he discharged that duty. Before his visit to the General Assembly, he had been made aware that a large proportion of its members regarded some features of the Synod's action as wanting in courtesy toward their own body; and upon his arrival in Philadelphia he was convinced that this misconception of the Synod's meaning was even more extensive than he had been led to believe. Under these circumstances he felt it his duty, in addressing the Assembly, to set the action of the Synod in its true light and he is happy to bear testimony to the candor and kindness with which his statements were received. The Synod, however, will possibly agree with him in considering that the mere letter of last year's action may bear a sense not consistent with a proposal of courteous intercourse. These equivocal expressions, moreover, stand upon our printed minutes, unaccompanied by the explanations which your Commissioner made to the Assembly. For this reason, as he believes, and not from any general distrust of the true kindness and courtesy of the Synod, the evident and strong disposition of the Assembly to accept the proposal as it was made, gave way to the action which the Commissioner of the Assembly will report to the Synod. In that action, as will appear, the Assembly, while declining the proposal of the Synod

on account of the terms in which it is couched, renews a proposal of similar import in its own terms. If the Synod shall see fit to accept this proposal of the General Assembly, it will, by so doing, extend to that body the exact measure of respect and kindness which the Old School Assembly already extends to it, and without compromising any feature of our own doctrinal system, or endorsing any other, will lend effectual help in allaying heart-burnings and jealousies which have estranged Christ's servants for a quarter of a century. Respectfully submitted,

NEW YORK, *June 6th*, 1863.

H. D. GANSE.

Rev. Thomas H. Skinner, D.D., appeared in the Synod as a Commissioner from the General Assembly of the Presbyterian Church (N. S.), and presented the following action of the Assembly in regard to the opening of a correspondence with this Synod:

The Assembly, after considering the kind and earnest address of Mr. Ganse, and considering also the printed Minutes of the Acts and Proceedings of said General Synod (see pages 131 to 140, inclusive, especially the resolution and its preamble, page 140), feel with Christian and Catholic regret constrained in righteousness and truth to decline the special overture made to us, but that we hereby cordially offer correspondence with them on the same terms on which we correspond with other ecclesiastical bodies; and we appoint Rev. Thomas H. Skinner, D.D., a Commissioner to attend the next meeting of their General Synod. 1863, 274-5.

The following action was taken by Synod on this proposal:

The Delegate to the General Assembly of the Presbyterian Church, which lately met in Philadelphia, reports that he attended the session of that body, and presented the proposal of the General Synod for the yearly interchange of Christian courtesies by letter. This, the Assembly decline to accept; and in its place cordially offer correspondence with us on the same terms on which they correspond with other ecclesiastical bodies; and themselves, in the true spirit of this offer, have taken the initiative, and deputed the Rev. Thomas H. Skinner, D.D., as their representative to this Synod. The Synod have already had the pleasure of receiving him before them, and of listening to the expression of the kind regards which he bears to us from the venerable body which he represents, and the terms on which they offer correspondence with us. And your Committee recommend that this Synod accept the proposals made by the Commissioner, in the fullness of that Christian spirit in which it is offered, and send a delegate to bear the fraternal salutations of this body to the next meeting of the General Assembly. 1863, 276.

Delegates were regularly sent as follows:

	DELEGATES TO.	DELEGATES FROM.
1862	Rev. H. D. Ganse.	
	Rev. D. D. Demarest.	
1863	Rev. T. E. Vermilye.	Rev. Thos. H. Skinner.
	Rev. I. N. Wyckoff.	
1864	Rev. E. E. Seelye.	Rev. Robt. R. Booth.
	Rev. Joachim Elmendorf.	
1865	Rev. E. P. Rogers.	Rev. T. L. Cuyler.
	Rev. E. S. Porter.	
1866	Rev. J. C. F. Hoes.	Rev. Joel Parker.
	Rev. J. McC. Holmes.	
1867	Rev. J. Romeyn Berry.	Rev. P. D. Oakey.
	Rev. F. N. Zabriskie.	
1868	Rev. J. L. Sec.	
	Rev. J. H. Suydam.	
1869	Rev. Jas. Demarest.	Rev. Ab. Gosman.
	Rev. S. W. Mills.	
1869	Reunion of Old and New Schools.	

PRESBYTERIAN CHURCH IN THE UNITED STATES (*South*).

In 1870, the Committee on Correspondence proposed the following:

CORRESPONDENCE WITH GENERAL ASSEMBLY SOUTH.

In view of the fact that our Church is now extending its operations in the Southern states, which open so wide a field for evangelical labor, your committee are impressed with the propriety of inaugurating a fraternal correspondence by Delegates with the General Assembly of the Presbyterian Church in the United States. As the churches in connection with this Synod which may there be organized must necessarily exist in close proximity and intimate relations with those in connection with that General Assembly, it seems eminently desirable that the two denominations holding a common faith and laboring side by side for a common result, should cultivate a spirit of Christian sympathy and brotherly love. Your committee therefore recommend the adoption of the following resolution:

Resolved, That a Delegate be appointed by this General Synod to attend the next meeting of the General Assembly of the Presbyterian Church in the United States, and to bear to that reverend body the cordial salutations of this Synod, together with the expression of its desire to enter into a fraternal correspondence. 1870, 51, 52.

Rev. Dr. John A. Todd and Rev. Dr. Wm. J. R. Taylor were appointed the first delegates. 1870, 53. The overtures were most cordially received; the delegates were accorded a hearty welcome, and the warmest expressions of affection and regard for the Reformed Church were conveyed by Rev. Dr. Plummer, the Moderator, in behalf of the Assembly. Rev. John H. Bryson was appointed as their delegate. 1871, 221.

In 1872, the southern delegate, Rev. Dr. Jos. R. Wilson, expressed the interest which the Southern Church felt in reference to closer relations with the Reformed Church. The Synod took the following action:

WHEREAS, So formal an overture from so large and respectable a body, of kindred faith and order, is deserving of the most courteous attention,

Resolved, That a Committee of five ministers and three elders be appointed to consider carefully the matter of the desirableness and feasibility of the proposed relations, and to report thereon, if possible, to the next General Synod.

The following were appointed the Committee, the President being added by a vote of the Synod: Rev. H. D. Ganse, Joachim El-mendorf, A. B. Van Zandt, P. D. Van Cleef, Elbert S. Porter, E. T. Corwin, and the Elders, Robert H. Pruyn, Frederick T. Frelinghuysen, and Frederick Hughson. 1872, 438-9.

Report of said Committee: Awaited the action of the Southern Presbyterian Assembly, only recently held; in answer to action of Reformed Church in appointing a Committee for Conference, that Assembly, cordially reciprocating, took the following action:

Resolved, That this Assembly do now appoint a Committee to be composed of the following named Ministers and Ruling Elders, Rev. B. M. Palmer, D.D., Rev. Joseph R. Wilson, D.D., Rev. Wm. Brown, D.D., Maj. T. J. Kirkpatrick, Wm. Henry Smith, Gen. A. M. Scales, whose duty it shall be to confer with a similar Committee, if appointed by the General Synod of the Reformed Church, for the purpose of ascertaining in what manner such more intimate relations may be established, and what ought to be the nature and extent thereof, and report the result to the next General Assembly.

The object of the Committees is to obtain mutual information in

advance of definite action.—Information was also received, that the Synod of Missouri is said to have appointed in Oct., 1872, a Committee of three ministers and two elders to meet with similar Committees, if appointed, of R. C. A., and of the Presbyterian Church in U. S., to confer on the desirability of the union of the three Denominations. 1873, 670-2; 675-6. See Church Union; Federal Union.

Action of the Southern Presbyterian Assembly upon report of their Committee of Conference:

1. The Assembly expressed their gratitude to God for the amity, and Christian fellowship, and forbearance of the two Committees of Conference, and the harmonious issue in the Plan of Co-operation.

2. The Plan was adopted as the basis of an intimate Co-operative Alliance; not organic union, but union real and practical; and delegates were appointed, one minister and one elder, with alternates, as corresponding members, to meet the General Synod of the Reformed Church, at Poughkeepsie, in 1874, should they adopt said Plan of Co-operation.

3. The details of such Co-operation to be referred to our [Presbyterian] Committees on Education, Publication, Foreign Missions, Sustentation, respectively; they shall report to the Committee of Conference, hereby reappointed, which Committee shall digest this information, with a view to continue the Conference. Adopted at Columbus, Miss., May 30, 1874. Wm. Brown, Perm. Clerk. 1874, 52, 53.

Report of Committee of R. C. A.—Had had a frank and interesting Conference with Southern Committee as to "more intimate relations"; met in New York, Feb. 27, 1874, and adopted the following PLAN OF CO-OPERATION: 1874, 53, 54.

"The General Synod of the Reformed Church in America, and the General Assembly of the Presbyterian Church in the United States, in providing a plan for more intimate co-operation between these Christian denominations, judge it to be a suitable occasion for making the following declaration:

PLAN OF CO-OPERATION.

"1. That the standards of doctrine in both Churches have always been recognized as orthodox expositions and noble monuments of the faith professed by the Reformed Churches to which they belong; that is to say, for the Reformed Church in America, the Belgic Confession, the Articles of the Synod of Dort, and the Heidelberg Catechism; and for the Presbyterian Church, the Confession of Faith of the Westminster Assembly, together with the Larger and Shorter Catechisms; and in forming closer relations with each other, it is with the solemn purpose of striving together, and of strengthening our hands to uphold the doctrines of these venerable symbols, and of maintaining them in the plain sense in which they have been received and interpreted from the first.

"2. Should anything be found in the proceedings of either of our bodies in times past which might be regarded as inconsistent with the principle that the Church of Jesus Christ is a spiritual kingdom, and not secular or political, and that ecclesiastical courts are to handle and conclude only ecclesiastical matters, such action shall not be pleaded as a precedent in anything connected with the scheme of co-operation herein provided for.

"3. That the close agreement between the doctrinal standards of the two Churches, and the general agreement of their forms of government and rules of discipline, together with their steadfast adherence to the same, present a solid and satisfactory basis of strong mutual confidence, which confidence has been much confirmed by their recent intercourse and experience of fraternal sympathy and kindness.

"4. That we fully recognize it to be the duty of the followers of our Lord Jesus Christ to seek and embrace all proper means of manifesting such degree of unity in the faith of the Gospel as may exist among them; and that this unity may, in our view, be effectually manifested by us in the absence of outward ecclesiastical uniformity, with which it ought never to be confounded, and which ought never to be purchased at the cost of truth.

"While some considerable obstacles are found for the present to the formation of an organic union between these denominations, yet cordially agreeing in the above declaration, we have good reason to believe that the way is happily opened, under the guidance of God's Holy Spirit and holy providence, for such intimate co-operative alliance as will prove comfortable and useful on both sides.

"The provisions of the plan shall embrace the following particulars:

"1. With a view of expressing more emphatically the unity now existing, as well as promoting it still further, instead of the former system of delegates, a delegation consisting of one minister and one elder shall be sent annually from the General Synod to the meeting of the General Assembly, and a similar delegation from the General Assembly to the meeting of the General Synod, which delegation shall be expected to sit and deliberate throughout the sessions of these bodies, respectively, endeavoring especially to further all those interests in which the two Churches co-operate.

"2. A vacant congregation shall be at liberty to call a minister from either of the Churches, according to the order established in that Church to which he may be called; and he shall conform to the order of the Church to which he is transferred.

"3. Where particular Churches of either body are in locations much more convenient for a connection with a Classis or Presbytery belonging to the other, it is recommended to them to seek a transfer in such a way as shall be in conformity with the regulations of both denominations. And whenever it may be deemed advisable for students of theology of either body to pursue their studies in institutions of the other, it will be regarded with hearty approbation by both. And students who have pursued a full course of study in the Theological Seminaries of either Church, shall be placed on an equal footing before the Presbyteries and Classes of the other.

"It is believed that a valuable co-operation may be secured in regard to the most of those schemes of benevolence in which both Churches are engaged. As the extent to which this may be most judiciously carried can be ascertained only by careful conference and experiment, many of the details must be left for future agreement. The following is adopted as indicating what may be initiated at the present time:

"1. In regard to Foreign Missions: We express the idea that it will probably most promote the glory of God that there should not be separate denominational interests permanently established where our Missions are or may be planted within reach of each other; but the establishment of one united Church should be encouraged. But it deserves to be carefully considered whether in our whole work of Foreign Missions a complete fusion be not advisable. It is therefore agreed that the entire subject shall be referred to the Board and Committee in the two Churches having charge of these interests, with instructions to devise plans, if deemed practicable in accordance with these suggestions.

"2. In regard to Domestic Missions, especially in the aspect of *evangelistic work*: It is judged expedient to refer this whole subject also to the appropriate Board and Committee of the two Churches for their consideration, as provided for above in the matter of Foreign Missions.

It may be suitable, however, to declare at this time our conviction of the great importance of this work in both Churches, and especially of that form of it which presents itself within the bounds of the General Assembly, in behalf of the large and needy colored population.

"3. In regard to Publication, it is agreed that each Committee or Board shall furnish the other with its publications; and the two publishing houses, shall act as depositaries, each for the other, as far as practicable. But the details of this arrangement, and the commercial terms, shall be left to the Board and the Committee having charge of these interests. This whole matter also is referred by the General Synod and the General Assembly to the appropriate Board and Committee, to consider whether the two agencies may not be fused into one.

"It is further recommended to the General Synod and to the General Assembly to continue these negotiations so happily begun, through a Committee of conference appointed by each, who shall be jointly instructed to receive by January 1st, 1875, the plans prepared by the Boards and Committees, as hereinbefore provided, with a view to modify as far as necessary and harmonize them all in one comprehensive scheme of co-operative union; which scheme shall be submitted to the Synod and to the Assembly respectively, as their annual sessions in 1875.

"The provisions of this agreement, or any part thereof, shall be in force from the time of their adoption by both the General Synod and the General Assembly."

* * * * *

Adopted by the Committee, and respectfully submitted.

H. D. GANSE, *Chairman*.

E. T. CORWIN, *Secretary*.

1874, 54-57.

Committee of Conference with the Southern Presbyterian Church was continued. 1874, 62.

REPORT OF COMMITTEE OF CONFERENCE, 1875.

The Committees of Conference of the General Assembly of the Presbyterian Church in the United States and the Reformed Church in America, having been directed by their respective bodies to "receive the plans prepared by the Boards and Committees" of the respective Churches, and "to modify, as far as necessary, and harmonize them all in one comprehensive scheme of co-operative union," respectfully report, that they met for that purpose in the City of New York, on the 15th day of January, 1875, and, after a series of harmonious joint sessions, agreed upon the following scheme, which was afterwards duly approved by each Committee in its separate session, and is accordingly recommended by each for adoption by its own General Assembly or General Synod:

For the purpose of perfecting as far as possible the scheme of co-operation which, in outline, was agreed upon by the General Assembly of the Presbyterian Church in the United States, and the General Synod of the Reformed Church in America in the sessions of 1874, it is further agreed and ordered by these two bodies, that actual co-operation in denominational work be begun between them in the following particulars:

I. PUBLICATION.

1. The publishing house of each denomination shall be agent and depository for the sale of the publications of the other denomination. The details of such agencies and the commercial terms upon which they shall be conducted shall be adjusted between the Board and Committee having charge of that department of church work.

2. The same Board and Committee are empowered to unite in the publication of a child's paper, upon which, when issued, they are directed to put the imprint of both denominations.

II. HOME MISSIONS.

Inasmuch as the work which the Assembly's Sustentation Committee is doing for the evangelization of the colored population of the South, justly makes larger demands upon the help of the Reformed Church than any part of the Domestic Missionary Work of the last named Church can, at this time, make upon the help of the Presbyterian Church in the United States, it is recommended that the members of the Reformed Church consider with great sympathy that department of the Assembly's Home Missionary Work, and send their contributions to that general cause to the treasury of the Assembly's Committee. A particular account of the receipt and use of all sums thus contributed shall be made to the Board of Domestic Missions of the Reformed Church.

III. FOREIGN MISSIONS.

1. The principle announced in the general plan adopted by the Assembly and the Synod in 1874, namely, that contiguous Foreign Missions of the two Churches ought to aim at "the establishment of one united Church," shall be carried into practice whenever such contiguity shall exist; and it is accordingly ordered, that where any Missionary Churches under the care of the Board and Committee of the two denominations are, or shall be, so near to each other as to admit of practical and profitable ecclesiastical relations of any sort, those Churches shall, for all the purposes of such relations between themselves, treat each other as though they had been planted and nurtured by one and the same denomination. And this agreement is made, not only for the sake of expressing, as it does, the confidence which these two American denominations have in each other, but, chiefly, with the view of contributing to the establishment in each missionary country of a native Church that shall grow from its own root.

2. When the Missions of either Church shall stand in need of men who cannot be supplied from the ministry of that Church, information of such need shall be given by the Board or Committee of the one Church to that of the other, whose duty it shall thereupon be to discover, if possible, and to recommend from among the ministers of its own body a person or persons suitable for such appointment; and young men in either Church who contemplate the work of Foreign Missions shall, upon recommendation from the Board or Committee of their own Church, be as eligible to appointment by that of the other as by their own. The person or persons so recommended and appointed shall in every case come under the care and direction of the Board or Committee from which they shall receive appointment; but they shall not be required to transfer their ecclesiastical relations to any American Presbytery or Classis of the body into whose missionary service they thus shall come.

3. It is recommended to the Professors in the Theological Seminaries of the respective denominations, to the students and the Societies of Enquiry, that they, in every way, encourage an equal acquaintance with the Missions of the two Churches, in order that the presentation thus made of a variety of acceptable fields may give scope and stimulation to the missionary spirit of the theological students of both denominations.

4. To this end, and also for the increase of general sympathy between the Churches in regard to this very important form of Christian work, it is ordered, that the Board and Committee of the respective Churches to keep each other informed by interchange of publications, and when necessary, by letter, of all matters of special interest in the work of each; in order that such matters may receive due notice in the missionary periodicals of both Churches. And it is further ordered, that at least five copies of the missionary periodical of either Church be regularly sent by its Board or Committee to each of the Theological Seminaries of the other Church.

5. It is recommended to the members of either denomination, that, whenever they are interested to contribute to the evangelization of any country in which missionary work is not done by their own Church, but by the Board or Committee of the co-operating Church, they make such Board or Committee the channel of their gifts; which Board or Committee shall make report of the receipt and use of such gifts, as is provided in the case of Home Missions.

IV. EDUCATION.

In accordance with the spirit of the provision incorporated into the general scheme of 1874—viz.: that students of theology in either body may "pursue their studies in institutions of the other"—it is ordered, that the funds of the Education Board or Committee of either Church may be appropriated to the support of any student who may prefer thus to prosecute his studies in a seminary of the other, provided that his reason for such preference be first presented to his own Classis or Presbytery and meet the approval of the same. But, in applying for licensure or ordination, every student who shall avail himself of the privilege of pursuing his studies in a seminary of the co-operating Church shall conform to the rules of the body from which such licensure or ordination shall be sought.

V. INTERCHANGE OF ANNUAL REPORTS.

Each of the Boards and Committees of the two Churches is directed to prepare and forward to the corresponding Board or Committee of the co-operating Church a compact abstract of its annual report, which abstract shall be printed by the Board or Committee receiving it, in connection with its own annual report.

Any provision of this scheme of co-operative union may at any time be altered or extended by the joint action of the General Assembly and General Synod; and any provision of it may be omitted or abrogated by either body without impairing the validity of those other provisions on which they shall agree. 1875, 255-8.

In behalf of the education of preachers among the colored people of the South, it was recommended that the people of the Reformed Church consider with great sympathy that department of the Southern Assembly's Home Missionary Work, and send contributions therefor; reports of which shall be made to the Board of Domestic Missions of R. C. A.

And WHEREAS, The General Synod is advised that the Assembly has resolved to establish a school in Tuscaloosa, Alabama, under the care of the Rev. Dr. Stillman, assisted by a competent instructor in English, for the purpose of training up colored preachers of good talent and character;

And WHEREAS, The Rev. Henry B. Blake, a man already tried in this service, and having the confidence, to a large extent, of the colored people, and the confidence of the Presbytery of Wilmington, in connection with the Southern Assembly, is ready to undertake the Evangelization in a large district of North Carolina; therefore,

1. *Resolved*, That in the judgment of this Synod the sum of \$2,500 should be raised during the next Synodical year, in aid of the foregoing important objects, and when collected that it be forwarded to the Rev. Richard McIlwaine, Treasurer of the Committee of Sustentation, at Baltimore.

2. *Resolved*, That the Revs. David Inglis and William C. Handy, and Elder John Hopkins, be appointed by this Synod as a Committee to take this matter in charge, and to endeavor by all proper means to accomplish this object. 1876, 450-1.

In 1877 no special action relating to the South.

In 1878, reference was made to the action of 1876. The Synod heard with great pleasure Dr. Lacey's statements on the work among the col-

ored people of the South, and resolved, that if the Southern Assembly should appoint an agent to procure funds for the endowment of a Professorship in the Tuscaloosa Institute for the training of colored ministers, he would be cordially welcomed in R. C. A., and the Synod recommended his enterprise to the favorable consideration of the churches. Enlarged co-operation with the general work among the colored people, through the agency of the Southern Church, was recommended. 1878, 49, 50.

The Synod resolved, in the interest of economy, to carry on correspondence with other Bodies by letter, excepting the Presbyterian Church, South. 1879, 277, 279.

The Rev. Dr. Chs. Scott, the Synod's delegate to the Southern Church, recommended that a Permanent Aid Committee be appointed, to assist the General Assembly in the work of evangelizing the colored people; including the support of the Institution at Tuscaloosa. 1880, 483.

Nothing special, except exchange of courtesies, occurs, 1881-6.

In 1887, the Southern Assembly sent a communication referring to the desirability of closer relations in Mission work at home and abroad. Synod reciprocated this feeling, and directed the Boards of Foreign and Domestic Missions to confer with delegates from similar Boards of the Southern Church. 1887, 376, 377.

Nothing special, except exchange of courtesies, 1888-1890.

In 1890, the Southern Assembly sent a communication expressing the desire for the Federation of the Christian Churches of the land, and requesting the appointment of a Committee by R. C. A. to confer with other similar Committees. 1891, 343. See Federation of Churches.—Between 1891 and 1902 continued efforts were made in behalf of a larger Federation. Yet again, in 1903, the Southern Assembly suggested that a Committee be appointed by the Synod of R. C. A. to confer with a similar Committee of their Assembly on closer relations between the two Bodies. Their request was sent to the more General Committee on Church Unity. 1903, 394. See Church Union; Federation, etc.

DELEGATES TO PRESBYTERIAN CHURCH,
SOUTH, FROM R. C. A.

DELEGATES FROM PRESBYTERIAN
CHURCH, SOUTH, TO R. C. A.

1870 Rev. John A. Todd, Rev. Wm. J. R. Taylor.	
1871 Rev. A. B. Van Zandt, Rev. W. J. R. Taylor.	Rev. John H. Bryson.
1872 Rev. Chs. H. Stitt, Rev. E. P. Terhune.	Rev. Jos. R. Wilson.
1873 Rev. A. T. Stewart, Rev. C. D. Hartranft.	Rev. E. T. Baird.
1874 Rev. H. D. Ganse, Elder Jonathan Sturges, Rev. E. B. Ingersoll, Elder S. R. W. Heath.	Rev. B. M. Smith, Rev. H. C. Alexander.
1875 Rev. G. H. Mandeville, Rev. Wm. H. Clark.	Rev. A. J. LeFevre, Hon. J. A. Inglis.
1876 Rev. Jacob Chamberlain, Rev. Jared W. Scudder.	Rev. R. G. Bronk, Rev. W. S. Plumer.
1877 Rev. T. W. Chambers, Rev. David Cole.	Rev. John B. Adger.
1878 Rev. Wm. R. Duryee, Rev. M. H. Hutton.	Rev. B. T. Lacy.
1879 Rev. Chs. Scott, Rev. M. H. Hutton.	Rev. Chs. A. Reed.
1880 Rev. W. C. Handy, Rev. Wm. H. Clark.	Rev. G. H. Rout, Rev. Theodorick Pryor.

DELEGATES TO PRESBYTERIAN CHURCH, SOUTH, FROM R. C. A.	DELEGATES FROM PRESBYTERIAN CHURCH, SOUTH, TO R. C. A.
1881 Rev. O. H. Gregory, Rev. A. J. Sebring.	
1882 Rev. Wm. Ormiston, Rev. Wm. H. Clark.	
1883 Rev. C. Van Santvoord, Rev. H. Vchslage.	Rev. H. M. White.
1884 Rev. John A. Todd, Rev. D. Wortman.	
1885 Rev. W. J. R. Taylor, Rev. A. V. V. Raymond.	
1886 Rev. John A. DeBaun, Rev. Henry M. Cox.	Rev. J. H. Bryson, Rev. Jos. R. Wilson.
1887 Rev. G. H. Smyth, Rev. A. H. Brush.	
1888 Rev. A. P. Peeke, Rev. N. F. Nickerson.	Rev. Abner C. Hopkins.
1889 Rev. W. W. Knox, Rev. W. B. Voorhees.	Rev. Geo. D. Armstrong.
1890 Rev. E. P. Terhune, Rev. E. A. Collier.	
1891 Rev. A. D. Campbell, Rev. W. W. Knox.	Letter from Assembly.
1892 Rev. J. G. Van Slyke, Rev. W. H. Tracy.	
1893 Rev. J. K. Allen.	
1894 Rev. G. S. Bishop, Rev. V. M. Hulbert.	
1895 Rev. P. T. Pockman, Rev. W. H. S. Demarest.	Rev. W. S. Plumer Bryan.
1896 Rev. R. H. Joldersma, Rev. W. H. S. Demarest.	
1897 Rev. Jas. Demarest, Rev. Chs. S. Wright.	Rev. C. R. Hemphill.
1898 Rev. Peter De Pree, Rev. C. H. Whitehead.	Rev. E. M. Green.
1899 Rev. E. G. Read, Rev. R. H. Beattie.	Rev. John F. Cannon.
1900 Rev. D. H. Martin, Rev. C. H. Tyndall.	Rev. John F. Cannon.
1901 Rev. P. T. Pockman, Rev. P. Crispell.	
1902 Rev. P. Crispell, Rev. E. C. Oggel.	
1903 Rev. Jas. I. Vance, Rev. D. Wortman.	Rev. J. R. Graham.
1904 Rev. I. P. Brokaw.	
1905 Rev. E. B. Coe, Rev. G. E. Tal- mage.	Rev. W. R. Dobyos, letter.

PRESBYTERIAN CHURCH OF SCOTLAND AND THE NORTH OF IRELAND.
See Scotland.

1877.

PRESBYTERIAN HISTORICAL SOCIETY. A letter from the Presbyterian Historical Society, established in Philadelphia for the purpose of founding a general Presbyterian Library, has been considered by your Committee. In response to the appeal for the contribution of works relating

to our own denominational history and order, your Committee would commend the objects of the Society to the favorable notice of the Church, and would hereby authorize the Committee on our own Library to make such exchanges of duplicates as shall seem to them advisable. 1877. 713.

1892.

10. A communication from the executive committee of the Presbyterian Historical Society calling the attention of this body to the importance of collecting and safely preserving the materials, and to promote the knowledge of the history of the Presbyterian Church in the United States of America in all its branches, and, if deemed wise, to appoint a committee of ministers and elders to co-operate with this society in collecting materials for the history of its own branch of the Presbyterian Church, and the offer of the use of their fireproof vaults for the preservation of such documents.

Your committee would call the attention of the Synod to the importance of this matter, and would offer the following:

Resolved, 1. That we heartily approve of the spirit and plan suggested by this society, and thank them for their offer; but inasmuch as we already have such a place in our own Gardner A. Sage fireproof library, we respectfully decline this part of their offer.

Resolved, 2. That the Presbyterian Historical Society be informed that we will be glad to give them free access to our library to make transcripts of any of the documents which we may have in our possession which will be of any service or value to their society.

Resolved, 3. That a committee, consisting of Rev. E. T. Corwin, D.D., Rev. A. Krickard, Rev. J. F. Riggs and Elders W. H. Kirk and George Lott, be appointed by this Synod to secure more fully, and to preserve in the Gardner A. Sage Library vaults any documents of value to our own branch of the Church. 1892. 574-5.

1903.

A request was received from the Presbyterian Historical Society, asking for historical materials, pictures, relics, illustrating the history of R. C. A.

This Society has recently celebrated its fiftieth anniversary. Many pictures, relics, etc., from many denominations were on exhibition, and while some of these were left in possession of that Society, most of them were returned to their former owners. The communication states that the Reformed Church in America is not adequately represented in the gallery and museum of that Society, and the offer is made to preserve for us any historical material, records, relics or other things, illustrating our Church history. The following resolution is presented:

Resolved, That inasmuch as we have archives and a museum of our own in New Brunswick, in which our Synod has heretofore requested that all such articles or records should be deposited, we feel obliged to decline the kind offer of the Presbyterian Historical Society.

Your committee would also here take the liberty to state that the transcripts of Ecclesiastical Acts and Correspondence which the undersigned obtained in Holland in 1897-8, he still retains in his own private possession. They were secured, indeed, by the private means of certain individuals, but not without the co-operation and credentials of the General Synod. They complete the body of official documents, from official sources, relating to our colonial Church history. The ultimate ownership of these documents consisting of twelve manuscript volumes, he believes, ought to be in the General Synod. He proposes, therefore, with the consent of the Synod, to deposit these volumes in the Synodical Archives, by the side of the similar material formerly obtained by Hon. J. Romeyn Brodhead, so soon as the progress of their publication, under

the title of "Ecclesiastical Records of the State of New York," by the State of New York, warrants it. And inasmuch as a special committee, consisting of Rev. E. T. Corwin and others was formerly appointed (1892, 575), to secure more fully, and to preserve in our Archives historical documents of value to our branch of the Church.

Resolved, That the documents procured from Holland by Messrs. Brodhead and Corwin, be now put under the special care of the Professor of Church History at New Brunswick, Rev. Dr. W. H. S. Demarest, and Rev. Dr. E. T. Corwin. 1903, 512, 513.

PRESBYTERIANISM. Rules of the Synod of Dort, 1619, Arts. 2, 29-52; of 1792, Arts. 31-55; of 1833, Arts. 2, 36-85; of 1874, Arts. 2, 35-75. Copies of the Holland system of Church Government were sent to the Westminster Assembly, 1643-47. See Ecc. Records of New York, Vol. i., 185, 192.

PRESERVATION OF THE SAINTS. Heid. Cat., Quests. 1, 54; Canons, i. 7, 11; ii. 8; v. 3, 4, 9.

PRESIDENTS—Of Ecclesiastical Bodies. Allusions to: Constit. of 1874, Arts. 22, 39, 42, 46, 52, 62, 64, 69, 75, 110, 121.—Former rules of choosing Presidents of Gen. Synod.—Every Classis shall nominate one of their ministers and from these, the President of Gen. Synod shall be chosen. 1800, 276; after the first regular ballot, the choice of President is limited to the two highest candidates, 1840, 329; the President shall be elected by ballot, by a majority of the members present; if after the first vote there is no election, the choice shall be made from the two highest, 1866, 126; a nominating ballot shall be taken; if any one on this ballot shall receive two-thirds of the votes cast, he shall be deemed elected; after the first voting ballot, the voting shall be confined to the two receiving the greatest number of votes, 1886, 205; hereafter, the President of Gen. Synod, if not appointed as a delegate, shall be entitled to the privileges of the succeeding General Synod, as a corresponding member, with the right to participate in the discussion, but not to vote. 1889, 834-5; '99, 502.—Names of the Presidents of Gen. Synod first printed in the Minutes in 1859; to be printed only from 1870 and onward, 1900, 917.

PRESIDENTS OF THE UNITED STATES. Occasionally referred to: to President Washington, 1789, on the adoption of the Constitution, and his inauguration:

ADDRESS TO THE AUTHORITIES.

The Rev. Body have seen fit, for weighty reasons, to present a respectful address to the President of these United States, by a committee from their number appointed for the purpose, who are commissioned to prepare and execute said address, and to affix to it the names of two or more of them. The committee are the Rev. Professor J. H. Livingston and the Rev. Messrs. William Linn, G. A. Kuypers, ministers at New York, and Dr. Petrus Low, with Messrs. H. Rome, D. Lefferts, J. Roosevelt, R. Varick, Maj., and John Van Der Bilt. 1789, 200; 1790, 212.

Allusions to President Lincoln: 1861, 101; "That we have full confidence in the patriotism, fidelity, wisdom and prudence of the President of the United States," etc. 1862, 211; 1863, 356; 1864, 504;

Fourth, Resolved, That in the sudden and violent death of our tried and trusted President, Abraham Lincoln, we recognize, with the submission of faith, a mystery which says, "Be still, and know that I am God;" a chastisement which shows that even four years of civil war have not sufficiently humbled and purified us as a Nation; and a call to all of us to be ready at our posts of duty for the Master's summons, whether it come in the middle watch of the night or at the cock-crowing. We bless God for the incalculable service that our late beloved President rendered to the cause of Union and liberty,

and for the testimony for Christianity which he left behind him; and over his new-made grave we consecrate ourselves afresh to the country and the cause for which he lived and died, and to the Saviour whom he honored. 1865, 648. See National Affairs.

The following resolutions, in reference to the Centennial of the Inauguration of Washington, the first President of the United States, were unanimously adopted:

Whereas, At the meeting of Synod immediately following the inauguration of George Washington, as President of the United States, a Committee consisting of five ministers and five elders was appointed to express the sentiments of the Church in regard to the full establishment of the Government; therefore, be it

1. *Resolved*, That now, at the beginning of the second century of our Republic, it is eminently proper to reaffirm the sentiments then expressed.

2. *Resolved*, That a Committee consisting of three ministers and two elders be appointed to prepare a suitable address, and to transmit the same to the President of the United States.

The following were appointed the Committee: Revs. J. Howard Suydam, Denis Wortman, W. B. Hill, and Elders D. D. Beekman and C. C. Van Reypen. 1889, 930.

The following communication from the President of the United States, in reply to the address of the General Synod at its session last year, on the subject of the Centennial, was received.

"EXECUTIVE MANSION,
WASHINGTON, June 9, 1890.

"REV. J. H. SUYDAM, D.D., Chairman, etc.

"*Dear Sir*—I have been made aware of my unpardonable oversight in not sooner making a personal acknowledgment of the address presented to me by the Reformed Church in America. Let me assure you, sir, and the members of your Synod, that I very highly appreciate this expression of the good will of the venerable Church whose representatives have spoken in this address.

"Patriotism has always been associated with piety in your communion, and it is gratifying to believe that in all our churches the fear of God is allied with respect for human law, and love for our free institutions.

With great respect,

Very truly yours,

"BENJ. HARRISON."

1898, 198.

Brief communications were received from Benjamin Harrison, President of the United States, and from the Secretary of the World's Columbian Exposition, acknowledging the receipt of petitions in favor of closing the Exposition on Sunday, 1893, 906.

A copy of Synod's Action on the persecutions of the Armenians was sent to President Grover Cleveland. 1895, 225.

In the Spanish War, the Synod makes the following allusion to President McKinley: "And further, we have full confidence in the Christian manhood of our Chief, steadfastly believing, that as a sure pilot at the head of State, he will guide the Good Ship amid rocks and shoals, which lie close to the channel which war has made inevitable. 1898, 258.

The following paper concerning the canteen in the army was adopted, to be forwarded to the President of the United States:

To the President of the United States, Chief Executive and Head of Army and Navy:

WHEREAS, By a provision in the Army Bill passed February 27 and 28, 1899, and approved March 2, Congress clearly prohibited the sale of intoxicating drinks "in any encampment or fort, or on any premises used for military purposes by the United States," and

WHEREAS, The Attorney-General has interpreted incorrectly, as we believe, said section 17, Army Reorganization Bill, and

WHEREAS, The deplorable effects of liquor selling as a part of the canteen system of the United States army continues to work havoc with the manhood of the men, and with the discipline of the army, be it

Resolved, That the General Synod of the Reformed Church in America record its unanimous protest against any disregard or seeming nullification of said law as clearly interpreted by both houses of Congress, and by the American people, and

Resolved, That we appeal to the patriotism of President William McKinley, as head of the army, to suspend the sale of intoxicating liquor, as a beverage, in the army and in the territories now under military occupation by the United States government, until such time, at least, as the courts shall have passed upon the validity of said Section 17 of the Army Reorganization Bill, and be it

Resolved, That in behalf of the 113,000 communicant members and law-abiding citizens of this historic American Church, the above resolutions be signed by the President of Synod, and by the Permanent and Stated Clerks, and

Resolved, That when so signed, a copy of these resolutions be sent to the Chief Executive of the American Nation.

Earnestly, sincerely, and respectfully submitted,

GEORGE S. BISHOP, *President*,

W. H. TEN EYCK, *Permanent Clerk*

WM. H. DE HART, *Stated Clerk*,

1899, 503.

The action of the Alliance of the Reformed Churches holding the Presbyterian System, on the subject of ARBITRATION, was presented by a Committee to President McKinley, on Dec. 20, 1898, who were most cordially received, the President being in hearty sympathy with the objects of the petition. 1899, 471. See Arbitration.

Memorial to President McKinley in reference to the Boxer Movement in China:

On account of the imperiled critical condition of our mission work and workers in China, your Committee on Foreign Missions recommend the following: *Resolved*, That the President of the United States be memorialized by the General Synod and requested that the best offices of our Government be put forth for the protection of our missionaries in China, and that this resolution be sent to our President by the Stated Clerk of General Synod. 1900, 917.

The General Synod's salutations to President Roosevelt:

The following was adopted, to be sent by telegraph by the Stated Clerk:

The General Synod of the Reformed Church in America desires to express to the President, Theodore Roosevelt, its earnest wishes for the continued prosperity of his administration, and the assurance of their earnest prayers for God's richest benediction upon him and his family. 1902, 218.

An acknowledgment of the kindly greeting extended to President Roosevelt by the last General Synod. Read.

The following letter to Rev. Abbott E. Kittredge was read by him:

“WHITE HOUSE, Washington, March 12, 1903.

“MY DEAR SIR—The President requests me to acknowledge the receipt of your letter of the 11th instant, and to express his regret that plans already made for the spring and summer will preclude him from accepting your kind invitation for June 8th and 9th.

“Assuring you that the President warmly appreciates the compliment implied by this invitation, believe me,

“Very truly yours,

WM. LOEB, JR.,

“Secretary to the President.”

1903, 269.

GRAND RAPIDS, Michigan, June 2, 1904.

To President Roosevelt,
Executive Mansion,
Washington, D. C.

The General Synod of the Reformed Church in America wishes to convey to the President, Theodore Roosevelt, its best wishes for Divine direction in the administration of the nation's affairs, with the assurance of our prayers, and hopes for the Divine benediction upon him and his family.

The following reply was received to the above:

WHITE HOUSE, WASHINGTON, June 4, 1904.

Rev. Wm. H. DeHart,
Stated Clerk,

General Synod, Reformed Church,
Grand Rapids, Mich.

MY DEAR SIR:—The President has received your message of the 3d instant and thanks you cordially for the sentiments you express on behalf of the General Synod of the Reformed Church.

Very truly yours,

B. F. BARNES,

Acting Secretary to the President.

1904, 850-1.

The General Synod sent the following telegram to the President:

Theodore Roosevelt,
President of the United States,
Washington, D. C.

The General Synod of the Reformed Church in America sends greetings and congratulations to the most honored son of our Church, the President of the nation, and, please God, the peace maker of the world.

The following telegram from the President was received in reply:

WHITE HOUSE, WASHINGTON, D. C., June 12, '05.

Wm. DeHart,

Stated Clerk, General Synod Reformed Church.

Many thanks for your telegram. Extend to the brethren the heartiest well wishes of their fellow-member.

THEODORE ROOSEVELT.

1905, 291.

PRESS CLERKS. WHEREAS, The proceedings of the General Synod and its associated gatherings are at times insufficiently or incorrectly reported in the daily newspapers. Therefore,

Resolved, That the Synod adopt as one of its Rules of Order that at each annual session of the Synod a person shall be appointed as Press Clerk, whose duty it shall be to secure in the daily press, as far as practicable, adequate and correct reports of the proceedings of the General Synod and accompanying meetings. 1897, 557.

PREVAILING SINS. Lemma 17, adopted, 1809, 408.

PREVIOUS QUESTION. See Rules of Order.

PRIESTHOOD OF CHRIST. Belg. Conf., Arts. 21-26; Heid. Cat., Quest. 31.

PRIESTS. Popish priests shall not be admitted to the service of the Church without great care, nor until after a period of trial. Constit. 1619, Art. 9. No allusion to, in later Constitutions.

PRIMARIUM AND SECUNDUM. The Deputatus Synodi, to have a secundus; 1794, 260; the importance of all Classes nominating secundus, as delegates to Gen. Synod, brought to attention of Synod; 1815, 10; generally done, but now enjoined, 31; a primarius must notify a secundus, if unable to attend; and the secundus shall not vacate his seat if the primarius appear; 1824, 6; repeated, 1866, 128, with modification:—

"At the commencement of the session, the members delegated, whether Primarii or Secundi, shall be recognized and recorded; but when the Primarius shall appear at any subsequent period of the session, then the Primarius shall take the seat of the Secundus, and the Secundus shall not be considered a member again, unless by the request of the Primarius, and the permission of Synod"; 1866, 128-9.

PRIMARY SUNDAY SCHOOL HYMNAL. Alluded to in Report of Bd. of Publication, 1905, 3.

PRINCETON COLLEGE. Alluded to, 1771, 14; 1793, 249, 250; 1794, 262. [Many allusions to, in Ecclesiastical Records of New York, between 1760 and 1770.] Also referred to by Particular Synod, 1794, 449.

PRINTING OF THE MINUTES. The printing of the Minutes of the old Provisional Synod, 1771-1793, was never attempted at the time; in 1794, the General Synod held its first session, and extracts were published of the Minutes, 1794-1809. In 1812, they began to be published in full, 1812, 403. See Minutes of General Synod.

In June, 1817, p. 43, the Stated Clerk was directed to collect and make up six full sets of the printed Minutes; [extracts, 1794-1809; and fully printed Minutes, 1812-1817;] but he was unsuccessful. The Stated Clerk, therefore, proposed, the printing of all the Minutes, up to date, (1771-1817,) also having the Dutch Minutes, (1771-1792) translated; Oct., 1817, 20, 21; but the Committee appointed probably could not secure a publisher. The work was not then done, 1818, 39, 1819, 51, and was not accomplished until 1859. See Minutes.

PRIVATE OFFENCES. See Offences.

PRIZE ESSAYS ON MISSIONS. \$725 deposited with Bd. of Direction by Rev. Wm. H. Van Doren, the interest of which to be paid to any member of the Seminary or College, for the best Essay on Missions. See conditions, etc. 1848, 218, 275-6.

PROCESS AND TRIAL. *Constitutional*; 1619, 76-80; 1792, 70-79; 1833, 104-110; 1874, 96-108.

PROCHET, MATTHEW, (Rev.) Delegate from the Vaudois, 1873; 669, 672.

PROFANITY. Heid. Cat., Quests. 99-102.

PROFESSION OF RELIGION. Belg. Conf., Arts. 26-28; Heid. Cat., Quest. 81; Canons. iii. and iv. 15.—Rules of Dort, 1619, Arts. 59, 61,

82, 23; of 1792, Art. 62; of 1833. Arts. 54, 57, 30; of 1874. Arts. 47, 50, 27. See also concluding paragraph of the Compendium.

PROFESSIONAL COUNSEL. Not allowed in ecclesiastical trials. Constit. of 1833, Art. 113; 1874, Art. 105.

PROFESSORATE. A term which first began to be used in the Articles of Union, 1771, 13, (Art. 28), concerning the establishment and endowment of Theological Professorships in America, and continues to be used in R. C. A. to the present day. The expression "Professorate and Funds" is also often found.

Professorate considered; 1772, 33, 39, 40; 1774, 47, 48; 1775, 55, 56; May, 1784, 115, 116; Professorships established by the Provisional Synod; Oct., 1784, 123-5; Funds to be solicited in Holland, 127; Inaugural Address of Prof. Livingston, alluded to, May, 1785, 135; lecturers (or assistants in different localities) appointed, 1786, 146; subject of Endowment to be kept alive, 1787, 162, 1788, 178; 1789, 188; measures for raising a fund, May, 1791, 215; 1792 242; 1793 251-3; Professorship located at Flatbush, L. I., 1794, 260-3; (see Particular Synod, 1794, 449; May, 1796, 458; Oct., 1796, 464-7); discouragements; 1797, 269, 270; two additional Professors appointed by Gen. Synod; committees appointed to report on, 1800, 290-1; review, and plans suggested to raise a fund, 1800, 300, 312; Dr. Livingston now chosen by the General Synod, as their one Permanent Professor, 1804, 334-5, 339, 340; efforts to raise funds, 1806, 344-5, 347-8; proposition from Queens College to combine Professorship with, 1807, 363-4; First Covenant with Queens College, 1807, 365-6; address of General Synod to the churches, on the history and importance of a Theological Professorship, 1807, 368-378. See New Brunswick Theological Seminary.

PROFESSORATE AND THEOLOGICAL SEMINARIES. A new Lemma, Art. V., to take the place of the old Lemma, XIV., styled "Professorate." 1886, 204; (see 1885, 727). Also a new Standing Committee, so named. See Lemmata.

PROFESSORIAL APPOINTMENTS, FORM OF. A regular diploma is executed, approved and placed in the hands of Prof. Livingston, 1784, 125; see also 1797, 270. "Instrument," certifying the appointment, and specifying the duties of the office, shall be signed in the presence of Gen. Synod, by the President thereof, and by him, in the name of the Church, be given to the person elected; Constitutions of 1792, Art. 21; of 1833, Art. 25; of 1874, Art. 22. Dr. Livingston in 1784, must have subscribed the Standards according to Constit. of 1619, Art. 53; Drs. Romeyn and Froeligh, in 1797, according to Constit. of 1792, Art. 22.

Form of a Professorial Appointment.

To the Rev. _____,

The General Synod of the Reformed Church in America, reposing confidence in your piety, learning, and talents, have elected you a Professor in their Theological Seminary at _____. The branches in which you are to instruct the youth committed to your charge are, _____, with such modifications as the Synod may hereafter direct.

To free you from worldly cares and avocations, while discharging the duties of your office, we promise and oblige ourselves to pay to you the sum of _____, in _____ payments, yearly and every year, as long as you continue Professor in our Seminary as aforesaid. For the assumption of the powers, and the execution of the duties of your office in the Theological Department of the Seminary, this is your commission, and may the Head of the Church render your labors useful and pleasant.

Signed by order of the Synod,

_____, *President.*

Done in General Synod.
 this — day of —, 18—.
 1832, 134; 1833, 204, 1834, 288-9.

In 1833, 289, this read—"of the Reformed Dutch Church in North America," etc. The first form of this Professorial Appointment which we have on record, may be found in Oct., 1815, p. 16. It was made for Prof. Schureman.

PROFESSORIAL CERTIFICATES. *Constitutional:* Students cannot be admitted to a Classis or Particular Synod for licensure without producing a Professorial Certificate as to study, etc. 1792, Arts. 2, 3, 23; (Compare 1619, Art. 8;) a student, having passed through one of the Theological Schools of R. C. A., if found qualified, shall receive a Professorial Certificate, entitling him to examination for licensure before the Classis, 1833, Arts. 3, 4; 1874, Arts. 3, 4.

Synodical [Before adoption of the Constitution of 1792]: Students required to show a Professorial Certificate from Dr. Livingston, to entitle them to examination for licensure, 1784, 125. [The (one) Particular Synod also impliedly passed such a resolution in reference to three Hebrew teachers, Revs. S. Froeligh, John Bassett and G. A. Kuypers, whom they illegally appointed, 1799, 487; but Gen. Synod annulled their act, 1804, 339, 340.]

Applications were made that Prof. John M. Mason's Professorial Certificates, (Scotch Associate Seminary,) should also be honored by the Dutch Classes. Synod passed a courteous resolution that they should be recognized, and should entitle their holders to examination by Synod's Professors; and if such students were found qualified, they should receive certificates from Synod's Professors. 1809, 308; 1812, 434; 1814, 45.

Requests for an amendment to the Constitution, recognizing the Professorial Certificates of Professors of all Evangelical Seminaries, not granted; 1806, 410-413; 1807, 681-3. See Dispensations.

PROFESSORIAL ENDOWMENTS. See Endowments Professorial; Professorial Fund; Permanent Professorial Fund; Permanent Seminary Fund; Western Seminary; Arcot Seminary. See 1900, 814, 817.

PROFESSORIAL FUND, 1772-1828. For the earlier but unsuccessful efforts to raise such a fund (1772-1809), see Professorate and Corwin's Manual, 1902, pp. 163-9. In 1809, \$10,400 were subscribed. This was put in the hands of the Trustees of Queens College, as the Synod was not yet incorporated, 1809, 381. Agents were employed by the Trustees to secure additional subscriptions; and collections were ordered in all the churches, to increase this Fund. It was intended for Professors, needy students, and a Library, 1812, 429, 430. The subscriptions soon amounted to \$21,000, in all, although only \$16,172 had been paid in. It was said that all of this was invested at 7 per cent., 1813, 5-7, 10, 11; later accounts stated that only \$10,400 was on bond and mortgage, and for the remainder (\$5,772.57), the Trustees of Queens College were paying interest to the Theological Institution. The Synod appropriated \$3,000 toward the building of a Hall (now Queens Building of Rutgers College), to be taken from the collections made in the churches of the State of New York; the Synod also promising to make up any deficiency from the Professorial Fund. Synod allowed interest to the Trustees, for the use of two-thirds of the sum (\$2,000) appropriated by them, for four years (\$560), or from the time of the enclosure of the Hall, 1813, 22-24.

The church of Albany offered to supplement Synod's income by giving \$750 per year, for four years, and the church of New Brunswick, by giving \$200 per year, for the same period, 1814, 21, 43, 44. The Synod now directed the Trustees to furnish an itemized account each year of all

receipts and disbursements connected with this fund, and to pay any arrearages of the Professor's salary out of the principal, 1814, 43, 46. An itemized account was rendered in 1815, but not again for several years. [See 1820, 27-30, where the whole matter is reviewed by the newly appointed Board of Direction.] The Fund in 1815, was said to be \$12,332.57, invested at 7 per cent., and that up to date, in all, \$4,663.93 had been paid to Prof. Livingston, 1815, 14-16, 41. In Oct., 1815, a union was effected between the College and the Theological Professorship, and styled a THEOLOGICAL COLLEGE, which see. The Professors therein were to receive \$1,400 each; those appointed by the Synod, and who also taught in the Collegiate department, were to receive half their salary from the Trustees; but Prof. Livingston, according to the general understanding, was to receive, as long as he lived, the proceeds of this old Professorial Fund, the Synod making up any deficiency, Oct., 1815, 11. The Synod now also resolved to retain in their own hands any future moneys given for the Theological Department. Thus was started what came to be called the PERMANENT FUND, 1815, 15; 1820, 40. Much misunderstanding now arose upon the subject of this Professorial Fund, and repeated conferences were held to adjust matters. Owing to financial embarrassments, the College was closed (1816-25), but the Theological Department was kept in operation. The details may be investigated by references to the Minutes of Synod as given at the close of this article (1817, 28-31). The General Synod became incorporated in 1819, and the Board of Direction of the Corporation was directed to effect a settlement. Differences of opinion were found to exist as to the real ownership of the Fund, but the Synod insisted on its ownership.

Part of the Fund had been used up in the building of the Hall. Finally, 1823-27, efforts were successfully made to endow Second and Third Professorships; the College Property was conveyed to General Synod, 1824; also the balance of this Professorial Fund (\$9,750), while the Synod cancelled the indebtedness of the Trustees to the Synod (\$2,212), and raised by special effort in the churches \$4,000 to pay a note in the bank, owed by the Trustees, 1828. Meantime, the College exercises were revived in 1825, in connection with a gift of \$5,000 from Col. Rutgers. See RUTGERS COLLEGE. For the language of the assignment, see 1828, 103-4.

"Resolved, That all the moneys, the interest of which is appropriated to the support of the Professors of the Theological College, be placed under one head, to be denominated "THE PERMANENT PROFESSORIAL FUND OF GENERAL SYNOD," which see.—1828, 130.

With this ends the separate existence of the first Professorial Fund (1809-28). It is now united with the Fund started in 1815, and which was known as the "PERMANENT FUND," 1815-28; and these two, with the moneys more recently collected for the Second and Third Professorships, henceforth appear as the Permanent Professorial Fund. This name was retained until 1872, when, with certain modifications, these funds became the "PERMANENT SEMINARY FUND;" which see.

After this, the old Professorial Fund is found as an item in the Permanent Professorial Fund, but in decreasing amounts, until 1854, when it finally disappeared altogether. When the bonds and mortgages were transferred to the Synod, 1828, they were returned to the Treasurer of the College, to collect interest on them, as before, and remit the same to the Treasurer of Synod, 1828, 104. The following represents the later history of this Fund, as reported in the Annual Digest:

1828.....	1837.....\$3,650	1846.....\$2,680
1829.....	1838..... 3,650	1847..... 2,680
1830.....	1839..... 3,650	1848..... 2,000
1831..... \$8,150	1840..... 3,100	1849..... 2,000
1832..... 7,650	1841..... 3,150	1850..... 2,000

1833.....	6,650	1842.....	3,150	1851.....	2,000
1834.....	6,650	1843.....	2,950	1852.....	2,000
1835.....	4,850	1844.....	2,780	1853.....	2,000
1836.....	3,650	1845.....	2,730	1854.....	2,000

It was stated in 1850, pp. 74, 75, 78, that a balance of \$2,000 of this Fund was supposed to be in the hands of the Trustees of the College. The Treasurer of the College, however, stated that the whole of the Fund had been transferred to the Board of Corporation, and that the aforesaid balance was yet to be collected by him as agent for Isaac Young, Synod's Treasurer. The terms of the transfer are now again, 1850, entered on the Minutes of Synod.

Professorial Fund, 1809-1829, held by Trustees of Queens College, the Synod not, at first, being incorporated. So far as found in Minutes of Synod.

Years.	Pages.	Invested.	In Hands of Trustees.	Total.	Arrears of Interest.
1809,	381-3	\$10,400.00			
1810					
1811					
1812,	417, 429				
1813,	6, 7, 19, 22, 23	10,400.00	\$5,772.57	\$16,172.57	
1814,	42, 43				
1815,	12-16, 41, 43	12,332.57			
1815,	Oct., 6, 7, 11, 12				
1816,	29, 30, 32, 33	10,400.00	2,772.57	13,172.57	
1817,	29, 30	10,400.00	2,772.57	13,172.57	\$1,050.00
1817,	Oct., 7				
1818,	49-51, 58, 60, 63	9,600.00	2,212.57	11,812.57	1,100.00
1819,	36, 38, 69, 75, 78, 79	9,600.00	2,212.57	11,812.57	2,400.00
1820,	21-35, 39, 48, 49	9,840.00	2,212.57	12,052.57	2,300.00
1820,	Oct., 6-12, 32-35				
1821,	21, 24, 34, 38, 39		2,212.57		
1822,	20-25, 39		2,212.57		
1823,	19, 20, 52, 53				410.25
1824,	17, 24, 54, 56				
1825,	9, 10, 16	9,750.00			705.53
1825,	Sept., 6-17, 25				
1826,	9-14, 26	9,750.00			
1827,	19, 20, 28	9,750.00	2,212.02		533.70
1828,	103-4, 107, 130	9,750.00			

PROFESSORIAL NOMINATIONS. See Nominations; Professors of Theology.

PROFESSORIAL RESIDENCES. Professor Livingston lived in his own house on the south side of Livingston Avenue, between Townsend and Suydam Streets, 1810-25. He owned an extensive farm, lying between Livingston Avenue and the present Remsen Avenue, and extending west to the Brook. The two wings of Rutgers College were occupied by Theological Professors from the time of the erection of the Building until 1867, while others of the Professors lived in hired houses. For some account of the present Residences of the Professors, see Centennial of New Brunswick Seminary, 1885, pp. 98, 129, 133, 137, 139, 143, 384, 404. [Upon request, Rev. Dr. J. A. H. Cornell kindly exhibited to Drs. Mabon, Demarest and Corwin, his private memoranda, for the material on pages 404-5, etc.]

Occupants of the two wings of the College:

East Wing.

Prof. Vethake(?), 1816-29, 34.
 Prof. DeWitt, 1823, 58.
 Prof. Milledoler, 1825-41.
 Prof. Van Vranken, 1841-61.
 Prof. Berg, 1861-5.

West Wing.

Prof. Schureman, 1815-18.
 Rev. John S. Mabon, 1818-25.
 Prof. Woodhull, 1825-26.
 Prof. Cannon, 1826-52.
 Prof. Ludlow, 1852-7.
 Prof. Woodbridge, 1857-66.

The Synod had paid for most of the repairs of Rutgers College, from the erection of the Building in 1809. In 1857, the Seminary had removed to the new quarters in Hertzog Hall, and in 1864, the Synod sold back the College property to the Trustees of the College, for \$12,000. Prof. Berg left the east wing in 1865, and Prof. Woodbridge left the west wing in 1866. Preparations had begun to be made to build Professorial Residences on the grounds around Hertzog Hall. The \$12,000 from the college property were set apart for this purpose and the two houses on the west of Hertzog Hall were begun. These were finished about 1866, and the house on the east side, near George St., was finished in the beginning of 1868. These three houses ultimately cost about \$40,000. The details of the work, especially in reference to the finances, may be found under the following references: 1863, 332; 1864, 478; 1865, 500, 623-631; 1866, 92, 97; 1867, 256, 264-5, 267-8; Nov., 1867, 345; 1868, 378, 407-9, 415, 473-4; 1869, 579; 1870, 13, 16, 17, 114. See especially 1865, 627.

In 1869, James Suydam and Gardner A. Sage, each gave \$9,000 and bought Prof. Geo. H. Cook's house, on the S. W. corner of George St. and Seminary Place, as a residence for the Professor of Didactic Theology; 1870, 12, 113; and in 1881, \$20,000 were received from Jas. Suydam for the erection of a Professorial Dwelling for the Professor of Didactic Theology, 1881, 651, 657; 1882, 62, 128; 1883, 325.

These residences have been occupied as follows:

The two Dwellings toward the West end:

Prof. Woodbridge, 1866-1899. Rented, 1899-1901.	Prof. DeWitt, 1866-1891. Prof. Riggs, 1892-7.
Prof. W. H. S. Demarest, 1901-6.	Prof. Gillespie, 1898—
Prof. E. P. Johnson, 1906—	

The two Dwellings toward the East end:

Prof. Mabon, 1882-92.	Prof. D. D. Demarest, 1868-98.
Prof. Searle, 1893—	Prof. Schenck, 1899—

The Dwelling corner of George St. and Seminary Place:

Prof. Berg, 1869-71.	Prof. Van Zandt, 1872-81.
Prof. Mabon, 1881-2.	Rented, 1882-4.
Prof. Lansing, 1884-99.	Prof. Raven, 1899—

PROFESSOR OF DIVINITY FOR THE DUTCH CHURCH IN KINGS [COLUMBIA] COLLEGE, NEW YORK CITY.

For general history of, see Corwin's Manual, 3d ed. 1879, pp. 32-40; and, somewhat abridged, 4th ed. 1902, pp. 107-111; for the documents, in detail, see Ecclesiastical Records of New York, Vol. 5, under dates 1754-60.

Allusions in *Cætus Minutes*, 1755, xciv.-xcvii.; 1758, civ.; allusion to, in the expression—"English Academies" in Articles of Union, 1771, page 14; again in Minutes of Gen. Synod, 1804, 334, 339. See also "Ritzema, John," in the Manual.

PROFESSORS OF THEOLOGY. Second Office in the Presbyterian sys-

tem of Church Polity. Constit. of 1874, Arts. 2, 22-27, and the corresponding Articles of Consts. of 1833 and 1792. Only allusions to, in Constit. of 1619, Arts. 2, 3, 18. See in Constitution of 1792, Art. 19, Beza's note on the distinction of "Pastors" and "Teachers," which is hardly exegetically correct as to the text expounded.

First appointment of a Professor in America, 1784, 125. See New Brunswick Theological Seminary. Appointments of two additional Professors in 1797, declared to have been a temporary expedient, 1804, 334; see Permanent Professor; an additional Professor suggested for the Northern part of the Church, but not adopted, 1806, 344, 347; Trustees of Queens College covenant to call Synod's Professor of Theology for that Institution; Professorship of Theology located permanently at New Brunswick, N. J., 1807, 365. (In Digest, 1814, 76.) Prof. Livingston, having removed to New Brunswick in 1810, without taking any letter of dismissal from his church, or from the Classis of New York, the Classis referred the matter to the Synod for its opinion. The following was Synod's declaration:

"WHEREAS, it is necessary that the ecclesiastical relation of the Professor of Theology should be clearly ascertained and settled by General Synod, as well for the information and guidance of the Professor, as of the several Judicatories of the Church: Therefore, *Resolved*, That by the Constitution of the Reformed Dutch Church, the Professor of Theology, as such, has no relation to, or connection with any particular Classis, and is amenable only to the General Synod, whose officer he is; and, of course, must take a regular dismissal from the Church and Classis to which he belonged: but, whenever he shall sustain, or with the consent of the General Synod, assume the pastoral charge of a congregation, he will, as Pastor, stand on the same footing respecting the Classis with which such congregation is connected, as any other Minister of a congregation." 1814, 30.

Professors hereafter shall hold no pastoral charge, 1819, 39; [this was incorporated in the Constitution, 1833, Art. 28;].

Resignations of Professors to the Board of Superintendents not valid, until Synodical consent also is obtained; Feb. 1823, 7, 8.—Professors may reprimand, or suspend from the Theological School, disrespectful, immoral, or incompetent students, during the recess of the Board of Superintendents, subject to revision of said Board, 1823, 54; Professors requested to preach before the students once every four weeks; and attend General Synod, when convenient, for the benefit of their advice, 1824, 55; to perform certain literary duties in the College as the Synod shall determine; shall also give Biblical instruction to the students, and preach before the Faculty and students, on the Lord's Day; Sept., 1825, 20, 23, 24; one of the Theological Professors shall be the President of the College, Feb., 1825, 20.

The double engagements of the Professors of Theology—teaching also in the College—detrimental to the interests of both institutions; efforts to be made to modify the connection between the Trustees and the Synod, 1836, 515, 516; the theological Professors exhorted to preach as extensively as possible among the churches during their vacation, 1835, 516; urged to attend the sessions of Synod, 1837, 78; the Professors to preach in the College Chapel, 1839, 308, 312, 315; requested to continue to teach in the College, 1840, 405; requested to act as guardians over the beneficiaries, 1840, 72, 73; 1855, 582; to discourage the preaching of students, 1858, 340; list of Professors to be printed in the Minutes, 1876, 493; overtures for changes in nominating Theological Professors; for a restoration of their ecclesiastical standing, or the readjustment of their ecclesiastical relationship; a committee was appointed to report on these and kin-

dred matters, 1893, 771-3; "Professors" in the Plan of the Seminary, 1888, 539; report of Committee; that each Classis have the right to make one nomination, not necessarily from its own members, and the General Synod be limited to three nominations; proposed amendment to the Constitution, 1894, 75-78; adopted, 1895, 131-2; as to ecclesiastical standing of Professors; that the Faculty of each of our Theological Seminaries have the right to appoint one of its members as a delegate to the General Synod, who shall possess all the rights of other delegates; proposed amendments to the Constitution; 1894, 78; proposed amendments rejected, 1895, 131-2; additional overtures from five Classes, for amendments of the Constitution as to the ecclesiastical standing of Professors; indefinitely deferred, 1895, 136; overtures to elect Professors by Boards of Trustees; reasons; Synod rejects proposition, 1899, 395-7.

PROFESSORS EMERITI. While the Constitution says nothing about Professors being declared Emeriti, yet the right is inherently involved in the very nature of their office, even as in the office of ministers. The following Professors of the New Brunswick Seminary have been declared by General Synod Emeriti. Prof. Jas. S. Cannon, 1852, 272; Prof. Van Zandt, 1881, 751; Prof. Woodbridge, 1901, 1039, 1050. See 1892, 522.

PROFESSORS, INSTALLATION OF: When General Synod arranges for the Installation of a Professor, it shall also provide the funds for the printing of the Installation Services, 1894, 121.

PROFESSORSHIPS OF THEOLOGY: The various titles by which they have been designated:

1. Biblical Literature.
2. Biblical Literature and Ecclesiastical History.
3. Didactic Theology.
4. Didactic and Polemic Theology.
5. Ecclesiastical History and Church Government.
6. Ecclesiastical History, Church Government and Pastoral Duties.
7. Hebrew.
8. Hebrew and Ecclesiastical History.
9. Hellenistic Greek and New Testament Exegesis.
10. Historic Theology.
11. Inspired Languages.
12. Languages.
13. Most Holy Theology.
14. Old Testament Languages and Exegesis.
15. Pastoral Theology and Church History.
16. Pastoral Theology and Sacred Rhetoric.
17. Practical Theology.
18. Sacred Theology.

PROPERTY. Heid. Cat., Quest. 110.

PROPERTY ENDOWMENT FUND. Suggestion that \$5,000 of the recent gifts for Endowments, be set apart as the nucleus of a "Property Endowment Fund," to supplement the now inadequate Jas Suydam Fund for Buildings and Grounds. 1903, 323-4.

PROPERTY FUNDS. Classed together and summed up at \$122,154.99. Need of additions. Income and its uses: 1901, 1034-6. Compare 1900, 817.

PROPERTY OF CHRIST. Heid. Cat., Quests. 1, 34.

PROPHECY. Belgic Conf., Art. 5.

PROPHECYING. The term used in Holland of the orderly explana-

tion of passages of Scripture; same as preaching; 1787, 163, note. See Hansen's Ch. of the Neths. 79; also "Professors."

PROPHETICAL OFFICE OF CHRIST. Heid. Cat., Quest. 31. See Offices of Christ.

PROPITIATORY SACRIFICE. Belg. Conf., Art. 34; Heid. Cat., Quest. 37.

PROPOSERS. See Candidates; Licentiates.

PROSPECT PARK HOTEL. See Entertainment.

PROTESTANT EPISCOPAL CHURCH. Correspondence, for use of St. George's Church by the Dutch, during the Revolution. See Collegiate Ch. Year Book, 1881, 75, 76; also Ecc. Records under date. Greetings exchanged, 1878, 51; communication from, on Unity of the Church; answer; 1888, 609; united action with, on subject of Divorce, 1903, 396.

PROTESTANTISM. Suggestion from Presbyterian Church for the union of all Evangelical Bodies against the encroachments of Romanism; 1865, 574-5; Synod suggests union for the advancement of the Evangelical Church; 576.

PROTESTANT REVIEW, by Rev. Dr. J. F. Berg. Commended to the churches. 1852, 286. See Berg.

PROTESTS. These were not uncommon in the earlier Ecclesiastical Assemblies. See Cœtus Minutes, 1751, 55, 57, 58, 59, 61; 1753, 80, 82, 83, 84, 85; also see Index (when made) of Ecclesiastical Records of New York, 6 volumes.

In 1800, in the Rules for the Government of General Synod which were then adopted, Rule 10 is as follows: "Any member, who may think himself aggrieved by a decision of the Synod, shall have his dissent or protest, with the reasons, entered on the records of the Synod, or filed among the papers, if given in before the rising of the Synod." 1800, 277.—A Committee was also appointed to report on certain Articles of the Constitution [of 1792] which seemed to require some elucidation, 1800, 279, 301; in reference to Protests they reported:

With respect to cases in which the members of any inferior judicatory may judge a defect of such a nature to exist as to render the judicatory unconstitutional, it shall be lawful for such members to enter their protest, expressing the reasons of their dissent; but they may not oppose the decision of the majority, by withdrawing from the judicatory. Their protest, however, shall shield them from any consequences that may arise from the proceedings of such judicatory. Should protesting members take upon themselves to withdraw, the judicatory, from the principle of self-preservation, which every society enjoys, possesses a power of inflicting due punishment; and, in order to ascertain the degree of such punishment, it is recommended that every inferior judicatory shall form rules for that purpose, to which all the members shall be subjected. If, however, in the prosecution of such cases, any protesting and absenting members consider him or themselves aggrieved, a right of appeal is possessed to the next higher judicatory, where the dispute shall be decided. 1800, 311.

In the same year Rev. Solomon Froeligh and his elder, Jacobus Demarest, protested against the decision of the Synod, separating the congregations of Hackensack and Schraalenbergh into two bodies, ecclesiastically considered, altho' civilly, one corporation, 1800, 297.

"Protests being the acknowledged privilege of the minority in any Judicature, whereby they exonerate themselves from what they conceive to be an unjustifiable decision of the majority, cannot be taken up by that or any higher judicature, as the ground of judicial inquiry, consistently with the established discipline, and according

to the uniform practice of the Reformed Dutch Church" . . . 1800, 349.

Rev. Dr. John Gosman protested against the decision of the Synod in a matter relating to himself, and already in the hands of Particular Synod; 1812, 409, 410; Rev. Ralph A. Westervelt and Rev. Henry Ostrander protested against the decision of Synod in reference to affairs in the church of Kingston, 1812, 412; another protest, 1812, 427; individuals also protest against the decision of the Synod in the case of Rev. Conrad Ten Eyck; Oct., 1820, 28; Particular Synod of Albany protests against the act of Synod, directing them to divide the Classis of Montgomery, 1821, 49, 50; report of a Committee on their protest, 51; Mr. Wm. Schuneman protests against the resolution of Synod, in the case of the Classis of Albany, and Rev. Jeremiah Searle, 1824, 50. On account of these many protests, the right of protesting was taken away, at the revision of the Constitution in 1833: "No member of an Ecclesiastical Assembly shall be allowed to protest against any of its acts"; but may require the ayes and noes to be recorded. 1833, Art. 43; 1874, Art. 41. See Appeals; References ;Ayes and Noes.

PROVIDENCE. Belgic Conf., Arts. 12, 13; Heïd. Cat., Quests. 1, 26-28, 31, 51; Form of Baptism, second paragraph.

PROVINCIAL SYNODS—in Holland. See Particular Synods.

PROVISIONAL SYNOD—in America. Same as the General Body of 1771, which began to call itself a Synod in 1784, and became a Particular Synod. 1793-1800.

PRUYN, ALIDA. Bequest of \$500 to Disabled Ministers' Fund. 1877, 609.

PRUYN, EDWARD LANSING. Scholarship of \$2,500 in charge of General Synod; 1865.

PRUYN, ROBERT. An elder of the Church of Albany; on many important Committees.

PRUYN TRUST—for Disabled Ministers' Fund, \$8,258.53. 1892, 471, 478.

PSALMODY OR PSALMS AND HYMNS. Only the Psalms, the Ten Commandments, the Lord's Prayer, the Apostles' Creed, the songs of Zacharias, Mary, and Simeon, as versified, shall be sung in Public Worship. Freedom is given concerning the hymn. "O Thou who art our Father God."—All others, prohibited, 1619, 69.

No Psalms or Hymns may be publicly sung in R. D. Chs. in America, but such as are recommended by General Synod: In the Dutch language, the version of the Psalms by Dathenus; and the new version of "Psalms and Hymns" adopted in the Netherlands in 1773; in the English Version, Dr. Livingston's Psalms and Hymns, recommended in 1789; in the French language, the "Psalms and Hymns" of Beza, and of La Moret; in the German language, the "Psalms and Hymns" published at Marburgh and Amsterdam, and now used in Germany, the Netherlands and Pennsylvania; Constitution of 1792, Art. 65.

No Psalms or Hymns may be publicly sung in the Reformed (Dutch) Churches, but such as are approved and recommended by the General Synod. 1833, Art. 90; 1874, Art. 80. See Hymnology; and Hansen, 77, 78.

[Before the Constitution of 1792, Art. 65, as above referred to, the Collegiate Church of New York had taken it upon herself to issue a Psalm Book in the English Language, in 1767. The title was: "The Psalms of David, with the Ten Commandments, Creed, Lord's Prayer, etc., in Metre. Also, the Catechism, Confession of Faith, Liturgy, etc., Translated from the Dutch. For the Use of the R. P. D. C. of the City

of New York. New York: Printed by Jas. Parker, at the New Printing Office, in Beaver Street, MDCLXVII."

A preliminary Note "To the Reader," refers to the fact that because of the declension of the Dutch language, this Psalm Book in English was issued; that they were greatly indebted to Tate and Brady's version of the Psalms in English, some being transcribed entire, and others altered to adapt them to the Dutch music. These English Psalms and other translations were approved by the Consistory for the use of their Church and Schools.

By Order of Consistory,

JOANNES RITZEMA,

V. D. M. *p.t.* Praeses.

City of New York, November 9, 1767.

An interesting account of this first English Psalm Book for the Dutch Church, with the character of the music, is given in Collegiate Church Year Book, for 1882, pp. 71-77. For the original documents, see Ecclesiastical Records of New York, under dates, 1763-1767. See also several Articles on the "Hymnody of the Church" by Rev. Dr. John B. Thompson in Christian Intelligencer, July and Aug., 1906.

PSALMS, UNIFORM METRICAL VERSION OF. The Synod of the Reformed Presbyterian Church notifies this body that it has appointed a committee to co-operate with representatives of other churches in preparing a new metrical version of the Psalms, and requests this Synod to appoint such a committee.

Inasmuch as no metrical version of the Psalter, as a whole, is in use in our Denomination, your Committee recommend that we make courteous acknowledgment of the invitation, with the reply that under the circumstances its acceptance is inexpedient. 1894, 136.

A Memorial from the Chairman of Committees representing the United Presbyterian and the Reformed Presbyterian Churches, inviting this body to co-operate with them in preparing a new metrical version of the Psalter, "not to commit us to the use thereof," but to secure such a version as will "commend itself to the taste and judgment" of our churches.

With reference to this, your Committee recommend that the invitation be courteously acknowledged with the answer that our Synod's participation in this revision would scarcely be justified by any probable use of such a version in our churches. 1896, 404.

A communication from the Secretary of the joint committee of various ecclesiastical bodies in the United States and Canada interested in securing a metrical version of the Psalms "which shall in all respects be up to the highest standards of literary taste and excellence; which shall be undenominational, and worthy a place in the Hymnody of every Church," and extending an invitation to the Synod, if favorable to the enterprise, to appoint a committee of three or more to co-operate in the work. 1897, 680.

With reference to the memorial of the Joint Committee of Churches interested in securing a new metrical version of the Psalms, it is recommended that the Rev. Edward A. Collier, D.D., be appointed as the representative of this Synod on the said Joint Committee with the understanding that his appointment to serve in that capacity shall involve no expense whatever to the General Synod. 1897, 693.

A request came from a Joint Committee of American and Canada Churches, to revise the metrical version of the Psalms. Referred to Rev. Dr. E. A. Collier, formerly chairman of the Committee on Hymnology, with power to co-operate at his discretion. 1900, 767.

The General Committee on Revision of the Metrical Psalms reports progress. The American churches are largely represented on the Committee. The Scottish version of the Psalter was adopted as a basis. The Revision has extended to Psalm 72. The next meeting of the Committee will be held in Toronto, Aug. 20-29, 1901. \$15 are asked for, as our share of incidental expenses. Rev. Dr. Edward A. Collier, appointed by the Synod of 1900, to co-operate at his discretion with the General Committee, and who has rendered efficient service, is asked to continue in this work until the completion of the enterprise. 1901, 1111, 1112.

III. The communication from the Joint Committee on a Uniform Version of the Metrical Psalms gives the gratifying notice that the Committee made a thorough revision of Books III and IV of the Psalter (Ps. 73-106) and examined carefully the next book as far as Ps. 121, and decided on versions of these psalms to be revised at the next meeting. While the Scottish Version was adopted as a basis for revision, yet in the case of not a few Psalms other versions in various meters were substituted or will be added as giving better expression to the psalms they represent. The experience formerly gained enabled the Committee this year to attain more perfect results than at the beginning of the undertaking. They feel much encouraged in the work and hope that the outcome of it may be a metrical version of the Psalms that will prove acceptable to the churches represented and to others. 1902, 110, 111. To the General Synod of the Reformed Church in America:

Your representative on the Interdenominational Committee on a Uniform Revision of the Metrical Psalms, respectfully begs leave to report:

Two meetings of about ten days each have been held during the year. Representatives were present from nine Synods and Assemblies in the United States and Canada.

The first revision of the entire Psalter was completed after four years of labor.

A second and final revision of portions of the work is now in progress, and it is hoped the whole work may be ready for submission to the churches in about one year more. Even in its present form the work is regarded as a marked improvement upon all previously existing metrical revisions.

The committee asks once more for a contribution of fifteen dollars from each of the co-operating churches.

Your representative suggests that this be granted as in previous years, and that the Treasurer of General Synod be requested to send the amount designated to the Treasurer of the Committee, Rev. Dr. J. D. Steele, 74 W. 103d St., New York.

Respectfully submitted,

EDWARD A. COLLIER.

Asbury Park, June 4th, 1903.

1903, 381.

The report of the "Joint Committee on a Uniform Version of the Psalms in Meter" states that the "committee expects to have the entire work completed and printed in time for the assemblies and synods of 1905. They will then ask for criticisms before issuing the work in final form." "Your representative reports that as heretofore he has given much time and labor to the work of the committee and recommends that an appropriation of \$15 for printing and other small items be granted as hitherto." We therefore recommend that it be—

Resolved, That an appropriation of \$15 be granted as requested. 1904, 726.

The work of the "Joint Committee on a Uniform Version of the Psalms in Metre" is put through the press; the Committee requests Synod to arrange for the examination of the work, by Committee or otherwise:

to appoint a representative until the work is done; and to allow \$15 as usual to expedite the Psalter. The volume was referred to the Board of Publication for examination and criticism; Dr. Collier was continued as Synod's representative; and \$15 were allowed, as usual; and 50 copies of the work are to be presented therefor, to the Committee. 1905, 123.

[Christian hymns were only just beginning to come into use in public worship, in the Calvinistic Churches in 1792. Until the Reformation, there was, indeed, no congregational singing, but priests and choristers chanted Psalms and Hymns in Latin, but these were generally unintelligible to the people. Congregational hymn-singing, in the language of the people, was the creation of the Lutherans. Luther and his followers contributed many original hymns to the Church, but the Lutherans were not so famous for metrical versions of the Psalter. The Anglican Church also began to use hymns at an early period in their services.

But with the so-called Reformed Churches the Psalter was treated as the inspired Manual of devotional praises, and many metrical versions of it were made in the vernacular languages. Clement Marot began to translate Psalms into French verse in 1533, and these became very popular even at court. The complete French version was the joint work of Marot and Beza.

The earliest metrical version of the Psalms in the Holland language was the work of William Nienwveldt in 1539. Many editions were published. In 1551 Jan Uytenhove, an elder in the Dutch Church in London, made a metrical version of 25 Psalms, following the Latin Psalter. By 1563 he completed his version of the Psalter, and added metrical versions of the Songs of Mary, of Zacharias and of Simeon; of the Ten Commandments, the Lord's Prayer, and the Creed. In 1565, Lucas de Heere made a Dutch metrical version of 37 Psalms, following the French version of Marot and Beza; but this was never completed.

In 1566 Peter Dathenus issued in Dutch his metrical version of the whole Psalter, following the French, and this soon superseded all others in public worship. The Synod of Wesel, 1568, ordered it to be used in all churches. It was this version which was brought to America by the Dutch immigrants, and used until it was superseded by English versions.

The English metrical version which was first adopted by the Dutch Church in America in 1763 and 1792, was largely taken from the version of Tate and Brady. The first metrical versions of the Psalms in English were made by Thomas Sternhold in 1548, and were nineteen in number. A third edition in 1551 contained forty-four Psalms by Sternhold and seven by John Hopkins. In 1556 another edition was issued at Geneva, by the English exiles there, with seven additional Psalms translated by Whittingham. But the first complete metrical edition of the Psalter in English was issued by John Daye in 1562. This version represented the work of many hands. Matthew Parker, afterward Archbishop of Canterbury, issued another edition with variations, and this remained the accepted English metrical version for 135 years, or from 1563 to 1698. It was then superseded in the Church of England by the famous version of Tate and Brady, and, as was said, it was this version which was chiefly utilized by the Dutch Church in America in 1763 and 1792, when English singing and services were introduced. But the Dutch here retained their own system of music, and these English Psalms had to be adapted to it.

The Scotch Church long clung to the Geneva edition above alluded to; but in 1650 the General Assembly of the Church of Scotland, adopted, with variations, the famous version of Francis Rous, who was an English Puritan, and an M. P., and this is probably yet in use in some Scotch Churches.]

PUBLICATION, BOARD OF. This Board is a benevolent agency for the distribution of religious literature in needy places, and also a business

corporation for the publication and sale of books and supplies for every branch of Church and Sunday School work. See Sunday School Board.

In 1853 the first steps were taken toward the establishment of such a Board:

Resolved, That a Committee, consisting of the Rev. Thomas C. Strong, William J. R. Taylor and A. W. McClure, and the Elders Samuel B. Schieffelin and Clarkson F. Crosby, be appointed to inquire into the practicability of establishing a permanent Board, to be called the "Board of Publication of the Reformed Protestant Dutch Church," the object of which shall be to print and publish, or furnish at the lowest practicable prices, for general circulation and the service of the churches, such works pertaining to the history, government, doctrines and religious literature of our own Church, and of other evangelical churches, as shall be properly approved.

Resolved, That said Committee shall report to the next General Synod; and if in their opinion it shall be expedient and practicable to organize such a Board, that they submit a plan for the same. 1853, 382.

The whole matter is discussed in an elaborate report of nine pages, 1854, 480-8. The constitutions of similar Boards in other churches had been studied, and the following resolution was offered and adopted:

"*Resolved*, That it is both expedient and practicable for the General Synod to organize a Permanent Board of Publication."

The importance of the press, in addition to the ministry, for disseminating truth was emphasized. The benefit of Union Societies was acknowledged, but they could publish nothing denominational. We needed a literature of our own, relating to our brilliant history, ministry, etc.; and, as a Church, we needed to widen our usefulness. The practicability was then shown from the origin in 1833, and the growth of the Presbyterian Board of Publication. The printing should be done by contract. The publications of other houses could be obtained at a liberal discount. The following PLAN was then presented and adopted: [See Amended Constitution, 1883, 359, 350.]

CONSTITUTION OF THE BOARD OF PUBLICATION.

Art. I. The General Synod shall superintend and conduct, by its own authority, the publication and circulation of all the religious works which are designed for general diffusion among the churches under its care. The immediate care and superintendence of this work shall be entrusted to a Board appointed for that purpose, to be called the Board of Publication of the Reformed [Protestant Dutch] Church, said Board to be directly amenable to the General Synod.

Art. II, § 1. The General-Synod shall, at its present session, elect twelve ministers and twelve laymen, as members of the Board of Publication; one third part of whom shall be elected annually by General Synod. These twelve ministers and twelve laymen, so appointed, shall constitute a Board, to whom shall be entrusted with such directions and instructions as may, from time to time, be given by General Synod, the superintendence of all the publications of the Reformed [Protestant Dutch] Church, and the circulation of such works pertaining to the History, Government, Doctrines, and Religious Literature of said Church, and of other evangelical denominations, as shall be properly approved.

§ 2. The Board shall annually report to the General Synod their proceedings, and submit, for its approval, such plans and measures as shall be deemed useful and necessary.

Art. III, § 1. The Board thus constituted, shall hold its first meeting in the Consistory Room of the North Dutch Church, in Fulton street, New York, on the last Monday of June, at 2 o'clock, P. M. At this meeting they shall divide themselves into three classes; the *first* class shall serve for *one year*, the *second* for two years, and the *third* for

three years. They shall also elect a President, Vice-President, Corresponding Secretary, a Treasurer, and Executive Committee to serve for the ensuing year.

§ 2. It shall belong to the Board to review and decide upon all the proceedings of the Executive Committee; to receive and dispose of their Annual Report, and present any statement of their proceedings to the General Synod which they may deem necessary.

§ 3. Seven members shall constitute a quorum for the transaction of business.

Art. IV., § 1. The Executive Committee shall consist of [seven] nine members, of which the Corresponding Secretary and Treasurer shall be *ex-officio* members; of the remaining [five] seven, three shall be ministers and [two] four laymen.†

§ 2. The duty of the Executive Committee shall be to select and prepare suitable tracts and books for publication; to superintend and direct their distribution; to receive the reports of the Corresponding Secretary, and give him needful directions in reference to matters of business and correspondence entrusted to him; to authorize all appropriations of moneys; and to take particular direction and management of the whole subject of publication—subject, however, to the control and direction of the Board of Managers.

§ 3. The Committee shall have power to fill their own vacancies, if any occur during the recess of the Board.

Art. V. For the more permanent and efficient management of the publishing and fiscal affairs of the Board, the necessary steps shall be taken by the Board to secure an act of incorporation, under the style and title of "The Board of Publication of the Reformed Church in America." [1855, 615]*

Art. VI. The seat of operations of the Board shall be in the City of New York; but the Board shall have the power to locate Branch Depositories at any other place which they may deem expedient.

Art. VII. The financial operations of the Board shall in all cases, be conducted on the cash principle.

Art. VIII. The General Synod shall alone have power to alter, amend, or repeal any of the Articles of this Constitution. 1854, 489, 490.

Resolved, That another committee be added to the Standing Committees to be called the "Committee on Publication," and also another lemma to be called "Board of Publication." 1854, 495.

The rooms of this Board were at first at 337 Broadway, 1855-8; at 61 Franklin St., 1858-62; at 103 Fulton St., 1862-70; at 34 Vesey St., 1870-87; at 25 E. 22d St., 1887 to present time, (1906).

During its history the Board has been served by the following officers:

PRESIDENTS.

Rev. Wm. H. Campbell, D.D.,
 Rev. George W. Bethune, D.D.,
 Rev. Thomas WeWitt, D.D.,
 Rev. Wm. R. Gordon, S.T.D.,
 Rev. A. R. Thompson, D.D.,
 Rev. John Forsyth, D.D.,
 Rev. Wm. V. V. Mabon, D.D.,
 Rev. David Cole, D.D.,
 Rev. Herman C. Berg, D.D.,
 Rev. Charles I. Shepard, D.D.,
 Rev. Isaac W. Gowan, D.D.

TREASURERS.

Samuel B. Schieffelin,
 Mortimer De Motte,
 Peter Duryee,
 Thomas Jeremiah,
 William Ferris,
 Henry V. Doremus,
 Garret Van Nostrand,
 Joseph C. Pool,
 Henry Van Bushkirk,
 Rev. H. V. S. Myers, D.D.,
 Abram C. Holdrum.

† Changes made, 1856, 118.

* In 1854, 490, the Board of Direction of General Synod was to hold all the property.

CORRESPONDING SECRETARIES.

Rev. Thomas C. Strong, D.D.,
 Rev. John A. Lansing, D.D.,
 Rev. C. R. Blauvelt,
 Richard Brinkerhoff,
 Rev. William R. Merritt,

Rev. J. Howard Suydam, D.D.,
 I. D. Demarest,
 Rev. W. W. Knox, D.D.,
 Rev. I. W. Gowen.

The Board has been served by three Business Managers,—William Ferris, who occupied the office from 1854 to 1875, and Richard Brinkerhoff, who entered upon his labors December 1, 1875-99; and Louis E. Turk, 1899—

A clear and full first report was presented in 1855. The plans had been endorsed by business men; the sales had met all expenses, without touching the benevolent contributions. Works amounting to 7,000 copies had been printed. Among these, a German Hymn Book, (2,000 copies, at a cost of \$2,570), which had been endorsed by the Presbyt. Board. Attention was being given to works illustrating the history, biography and literature of the Reformed Ch. Plates of Dr. Cannon's work on Pastoral Theology were about to be bought. A system of Colportage proposed: Relations of Bd. of Pub. to the old "Sabbath School Bd.," which formerly did some publishing, were considered. Resolutions authorizing said S. S. Bd. to publish, and stereotype [1847, 179], were rescinded; but in reference to Catechisms, Bible Questions, etc., the two Boards were to co-operate; [1840, 394;] The Bd. asked the privilege of seeking Incorporation. This was granted, and the Constitution amended accordingly. 1855, 611-615.

Board commended to the churches; Bd. of Pub. and S. S. Bd. to allow each other 20 per cent. discount on their respective publications. Recommended that Executive Com. be increased from 7 to 9. Colportage, alluded to, and the publication of Dr. Scudder's, "A Voice from the East." 1856, 117-119.

Recommended, That each Consistory put all the publications of the Bd. in pastor's library. Works had been published in Eng., Ger., Holland and French. Books and Tracts had been published. S.S. Bd. request permission to transfer all their stock and plates to Bd. of Pub. Granted. Mr. Sam. B. Schieffelin offered \$4,000, on certain conditions, to Bd., to publish certain Christian school-books. Bd. commended to the chs. 1857, 240-2.

Rev. John Minor became agent of the Board to visit the chs. More than three million of pages published. A sermon to be preached before Synod on the Bd. yearly. The Dutch Minutes of the Synod to be translated. 1858, 359-361.

Sermon by Dr. Chambers on Ecc. 12: 11, "The words of the wise," etc.; 16 new books published, besides the early Minutes of the Synods; and the Minutes of the Boards. Bd. to publish a selection of hymns for social worship and for Sabbath schools; also to have Minutes of the Cætus translated; and to publish books in Dutch for the Holland chs. Board commended to chs. 1859, 461-4.

Bd. has published during the year more than 6 million of pages; among these, new edition of Psalm and Hymn Book, 12mo.; Vol. i. of Mints. of Synod, [Cætus, 1738-71, Synod, 1871-1812] published. A capital of \$25,000 is needed; the Bd. is the creature of Synod, and the chs. the market for its publications. 1860, 578-580.

Great need of capital. Eight million pages published. Two eds. of Psalms and Hymns; 18mo, and 24mo; five new publications. \$15,000 debt. Commended to the chs. 1861, 97-99.

Four new books; more than five million pages. "The Little

Drummer Boy," has passed thro' six editions, (1,000 each) in six months. Six new tracts published for army and navy. 1862, 206-8.

Four new books issued, 7,503,836 pages. Arrangements with Presbyt. Bd. of Pub. by which three German Hymn Books received the imprimatur of both Boards. Favorable arrangements had been made toward liquidating debt. Many religious publications distributed in army and navy, 1863, 353-4.

A decade of work reported.

The amount of stock reported on hand at the close of the first year of the Board's existence, May 1st, 1855, was.....\$3,811 28

While on May 1st, 1864, it was.....27,091 30

Consisting of publications, stereotypes, plates, boxes, wood-cuts, and electrotypes.

The total number of copies of books and tracts published during the past ten years is.....504,847

Total number of pages.....48,916,678

PRESENT CONDITION.

1. *Financial Condition.*

Total receipts of the Board from all sources, during the year ending

May 1st, 1864.....\$39,368 24

Expenditures for the same period.....39,151 62

Leaving a balance in the Treasury.....216 62

During the same time the indebtedness of the Board has been reduced from \$14,257.15 of last year, to \$11,712.58.

2. *Business Operations.*

The Publication Department has issued six new volumes, one a German edition, comprising an aggregate of 8,000 pages. The number of publications for the past year is 71,474 copies, or 6,141,872 pages; to which must be added 94,500 copies of the *Missionary Recorder*.

3. *Laborers in the Army.*

The sum of \$2,477.84 from Churches, Sabbath schools and individuals, has been given for the circulation of religious books and tracts in the army. Increase of sales over preceding year, \$3,000.—Commended to the Churches and Sabbath schools. That purchases of publications for army be made of this Board. That the Bd. inquire into propriety of publishing a S. S. Hymn Book; of translating Dr. D. D. Demarest's History into Dutch; of publishing an Almanac with a brief statement of our Church work, for circulation in the West, 1864, 500-3.

A salesman of practical experience needed

No. of copies of new books.....4,500

“ “ “ reprints, old books.....22,050

“ “ “ new tracts7,000

“ “ “ reprint old tracts.....43,000

“ “ “ *Missionary Recorder*60,000

“ “ “ *Sower*34,000

Series of Christian school-books prepared by S. B. Schieffelin for the Freedmen; need free or cheap circulation; gifts desired for; pastors asked to appeal. Discontinuance of *Missionary Recorder*; revival of *The Sower*. Pastors exhorted to seek to introduce it in every family. Desirable to publish a S. S. Hymn Book; committee on S. S. Music, appointed. Liturgy may be published in German, at discretion of Board. 1865, 643-7.

Bd. met with a serious loss by fire. Has issued a Hymn Book—

"The Book of Praise," and two new Tracts. A Corresponding Secretary much needed. 1866, 108-110.

Committee appointed to examine into the financial status and mode of operation of the Board, 1867, 284. Report presented, Nov., 1867, 348, and referred to Com. on Bd. of Pub.—The business men of the Bd. have clearly and satisfactorily explained all its workings. Bd. has published during the year two new volumes, 13 editions of former books, 23 editions of former tracts, two new tracts, and 81,000 copies of *The Sower*. Business larger than ever before. Bd. has received a bequest of \$5,000 from estate of Silas B. Childs, of Utica, for publication of S. S. books. [No bequest before of more than \$300.] Of this bequest, with interest, the Bd. have invested \$3,271.20 in U. S. bonds, and appropriated \$1,838.30 to general purposes.

Special Report.

The Committee find the following to be the results of the business of the Board for the year ending May 1, 1867:

RECEIPTS.

Balance in hand May 1, 1866.....	\$631 40
From Wm. Ferris, Agent, for sales, &c.....	19,792 21
From 103 Churches	2,970 59
From individuals	156 78
From legacy of S. B. Childs, Esq., and interest.....	5,109 50
	<u>\$28,660 48</u>

EXPENDITURES.

Amount paid to Wm. Ferris, Agent.....	\$23,894 55
For collecting draft.....	6 00
For 7.30 U. S. Bonds.....	3,271 20
Salary of Corresponding Secretary.....	625 00
Balance on hand.....	863 73
	<u>\$28,660 48</u>
Balance in treasury (as above) May 1, 1867.....	\$863 73

For the information of the Churches, we append the following information respecting the expenses of the Depository, the total assets and the total indebtedness of the Board:

The expenses of the Depository for the year were:

For salaries of Corres. Secretary, agents, clerks, &c.....	\$3,714 26
For rent of store	430 00
For internal revenue and licenses.....	237 87
For insurance	89 00
Total.....	<u>\$4,471 13</u>

The total assets of the Board May 1, 1867, were:

In store fixtures	600 00
In plates, wood cuts and electrotypes.....	11,020 76
In publications of the Board.....	10,463 62
Miscellaneous publications	2,021 12
Due on credit	2,966 98
In the treasury.....	863 73
In the U. S. Bonds	3,271 20
	<u>\$31,207 41</u>

The total indebtedness of the Board May 1, 1867, was:

Amount of funded debt.....	\$7,297 57
Due on bills payable.....	1,400 00
Due on account.....	3,113 37
	<u>\$11,810 94</u>
Balance in favor of the Board.....	\$19,396 47

It is important to remind the Synod that very little of this balance as above shown is in money. Most of it is in store fixtures, plates, cuts, electrotypes and books. It is simply the estimated value of property in hand, and not capital on which the Board may operate in its business transactions. The Board has very little cash capital.

Rev. Dr. John A. Lansing has been engaged as Corresponding Secretary. He has secured during six months past a large inflow of money to the Treasury. Resolutions were passed as to the importance of the Bd. to the expansion and usefulness of the Church; that it ought to be liberally endowed; and that a Committee be appointed to report plan for securing such endowment. The Committee reported, That the Bd. needed an endowment of \$30,000, and that the Corresponding Secretary endeavor to raise this amount. Nov., 1867, 349-352.

Suggestion that the annual report be condensed. Four new books published—4,000 copies in all; 1 tract, 1,000 copies; a Sacramental Catechism, 1,000; and 1 sermon, 600 copies; total, new publications, 6,600; total of republications, 44,100. Necessity of endowment again urged. Also the possibility was suggested of uniting with some Publishing House to do the publishing of the Board. A Committee was appointed to consider this matter. The Classis of Holland was authorized to translate and publish the Constitution in the Hollandish language. 1868, 494-7.

Discussion of the cost of operating the Board. Committee of 1868 and the Bd. did not agree on new plans. The Bd. instructed to reorganize the business of its depository, to make it pay not only its expenses, but to gain a surplus for benevolent work. Importance of Endowment urged, 1869, 659-661.

Two hundred churches have contributed to the Bd. nearly \$10,000. \$4,935 have been added to the working capital. Donations of books have been made to the amount of \$597. Four new volumes have been issued, besides smaller issues and reprints, and the Heidelberg Catechism in Tamil. Commendatory resolutions. Sower and Gospel Field commended to the chs. 1870, 131-4.

Endowment Fund, \$13,000. Twelve new books have been issued, and 18 editions of former publications. Grants of books and tracts to the amount of \$1,068; \$600 of this was to print the Heidelberg Catechism in Tamil. Sower and Gospel Field issued semi-monthly; 10,000 copies. Commendatory resolutions, 1871, 337-340.

Endowment Fund, \$16,156. Six new volumes issued, besides many reprints. The Sower and Gospel Field has been published at a loss of \$1,526; yet it is a very useful paper; 9,500 issued semi-monthly. Bd. commended to the patronage and gifts of the chs; and The Sower and Gospel Field recommended as the organ of all the Boards, 1872, 524-7.

Total contributions, \$10,853; sales, \$13,006; grants, \$1,013. \$4,737. added to the Endowment Fund, making it \$20,000. Amount received for "Sower and Gospel Field," \$2,459, which does not pay expenses. Resolutions commending the Bd. to the chs.; referring to the necessity of a working capital; and a larger circulation of the Sower and Gospel Field, 1873, 746-9. Directed to reduce expenses of salaries to \$3,500, 1873, 719. Repealed, 1874, 153.

Year of business depression; sales, \$10,814. Contributions, \$5,873. Endowment Fund, \$21,471. Grants, \$1,941. Usual resolutions, 1874, 149-151.

Sales, \$10,434; contributions, \$5,808. Indebtedness, \$7,776. Salaries, \$5,857. Newspaper controversy about the business of the Bd. Had

always been hampered for lack of capital; was the creature of Synod, and obeyed its commands; but expenses out of all proportion to its business.

Resolved, That the Board of Publication be instructed to reorganize as soon as possible the entire business department of the Depository, and of the Secretaryship, so as to combine both offices in one capable person, together with one or more well qualified clerks, in order to reduce its expenses to the minimum standard.

Resolved, That the Board shall consider the wisdom and advantage of a change in the location of the Depository, and whether one could not be secured more conspicuous or central, where it would attract more public notice, and where it would effect larger sales.

Resolved, That a committee of five be appointed to examine all the affairs of the Board of Publication, and report the result, together with such suggestions as they may think proper, to the Board of Publication. 1875, 348-353.

Reduced expenses; increased sales; Richard Brinkerhoff made agent; desirable that "Incidental Expenses" be itemized. A Corresponding Secretary may be appointed, but at an expense not exceeding \$500. Not recommended to make "The Gospel Sower," the organ of the Boards, as it is largely circulating in the Southern Church. Bd. may publish Constitution in German. 1876, 547-8.

Expenses of Bd. reduced. Valuation of plates, etc., to be put at present worth; not original cost. Commended to patronage and benevolences of the chs. Board authorized to publish "Constitution," in Dutch, 1877, 728-730. See Heidelberg Catechism, Critical Edition.

Annual report, satisfactory. A debt accumulated from early conditions. A Receiver was appointed to preserve its property until satisfactory arrangements could be made. Rev. Wm. B. Merritt, appointed Financial Secretary; soon raised \$9,000, which relieved the Bd. of its embarrassments. Dr. Gordon's Vedder Lectures—"The Science of Revealed Truth Impregnable," was published by funds provided. Bd. commended to the chs.; may sell other publications, as Agent; must not incur liabilities, 1878, 142-4.

Funded debt, \$5,000. All expenses met with a surplus. Bd. publishes nothing, unless funds are furnished. Usual resolutions. 1879, 394-5.

Death of Rev. Wm. B. Merritt, Recording Secretary, noted; had brought the Bd. safely through a financial crisis. "Christian Praise" has been published. See "Sower and Gospel Field." Printed 50,000 copies of denominational literature. Bd. more than self-sustaining; sales greatly increased; commended to patronage and benevolence of the chs. "Christian Praise," and "Sower and Gospel Field" commended.

See "Sower and Mission Monthly." Debt of Bd. reduced to \$3,200. Contributions, \$1,452. The Sower and Mission Monthly have been consolidated, with 12,000 subscribers. New Hymn Book—sales, 9,000. S. B. Schieffelin has presented a set of plates in the Spanish Language, and 500 copies of his work, "A Word to Christian Teachers." The Bd. commended to the chs.; Synod again requests a detailed statement of all receipts and expenditures; the Hymn Book "Christian Praise" recommended; Bd. authorized to sell "Spiritual Songs for S. S." 1881, 781-3.

See Liturgy and Psalms; Christian Praise.—Board out of debt. Revised Liturgy as constitutionally adopted, now printed. Board commended to the cordial co-operation of the chs.; the Bd. to keep its benevolent work separate from its ordinary work, 1882, 157-8. See Apostles' Creed.

See "German Hymn Book," "Sower and Mission Monthly;" "Christian Praise;" "Liturgy and Psalms for Responsive Reading;" Samuel B.

Schieffelin has given stereotype plates to the Board. See first Constitution of the Board. 1854, 489, 490.

The Board of Publication expresses a desire to reissue their Constitution and By-laws, adding, that it is twenty-seven years since it was adopted; that our denominational name during that time has been changed; that the proposed alterations are desirable and necessary, and by a unanimous vote refers the matter to General Synod. We copy the following suggested amendments:

"1. Article I. Defective phraseology makes it desirable to alter this article so as to read as follows: 'The General Synod of the Reformed Church in America shall authorize, superintend and control the publication of its own denominational literature, and of such works as may be conducive to the interests of sound doctrine and practical religion. The execution of this business shall be committed to a Board of Managers to be called 'The Board of Publication of the Reformed (Dutch) Church in America,' and made directly responsible to General Synod.'

"2. Art. II. Sec. 1. Should be so altered as to read: 'This Board of managers shall consist of twenty-four members, twelve of whom shall be ministers, and twelve others shall be members of said Church. One-third of them shall be elected annually by the General Synod at its regular session, and when duly organized at the first meeting after said session shall constitute the Board for the purposes indicated in the foregoing article.'

"3. Art. III. Sec. 1. Should be altered so as to read: 'The Board shall annually elect at its first meeting after the adjournment of General Synod, a President, a Vice-President, Corresponding and Recording Secretaries, a Treasurer and Executive Committee. Seven members shall constitute a quorum for the transaction of business.'

"Sec. 3. Should be erased because included in the foregoing article.

"4. Art. IV. Sec. 1. Should be amended as follows: 'The Executive Committee shall consist of five members, always including the Corresponding Secretary and Treasurer of the Board.'

"Sec. 2. Should be amended by striking out the middle clause, viz.: 'And give him needful directions in reference to matters of business and correspondence entrusted to him'—because this refers to certain duties prescribed to a paid secretary, with which service we propose to dispense."

We propose the following resolution:

Resolved, That the Board of Publication be authorized to revise their Constitution and to adopt the proposed alterations. Concerning the request from the Conference of German Ministers, as it respects the Hymn and Tune Book for Sunday Schools, we recommend that the request be granted and that the Board be authorized to publish the same as soon as the MS. is put into their hands. 1883, 359-360.

The usual resolutions commending the Bd. to the patronage and benevolence of the chs. 1883, 361.

Year of prosperity. Board self-sustaining. Contributions from the chs., \$1,963. Grants, \$473. Have published Rev. M. G. Hansen's book, "The Reformed Church of the Netherlands," a valuable addition to the literature of the Church. Revised ed. of Heidelberg Catechism, published. Sales of "Christian Praise" have reached 20,000. "Psalms for Responsive Reading" largely used. Usual resolutions. 1884, 556-7. See Hymnology.

Board in prosperous condition. Gratuitous distribution of books, \$730. Many reprints of former publications. Assets, \$15,067. Current business of year, about \$23,000, with cash balance of \$2,000. No liabilities. \$1,700 contributed for the benevolent operations of the Bd. Resolutions of commendation, and seeking patronage of the chs. and contributions for evangelistic work. 1885, 770-1. See Hymnology.

The Board has issued reprints: Heidelberg Catechism, 1,000;

Psalms for Responsive Reading, 1,000; Christian Praise, 2,000; Doctrinal Standards, 1,000; Sower and Mission Monthly, 120,000; Story of a Seed Thought, 1,000; Index to Bible, 4,000. Donations to feeble chs. \$1,500. Assets, \$16,261, with no debts. Commendatory resolutions, and calls for patronage and contributions. 1886, 111, 112.

Board free from debt. Cash balance, \$4,271.14. Sales, \$16,676. Board has changed its location from 34 Vesey St., to 25 East 22d St.; accommodates all the Boards in one Building, with a pleasant Ministerial Room. Donations in books, etc., to needy chs., \$739. During three years the Bd. has been out of debt; donations amounted to \$2,969. Bd. commended and contributions urged, 1887, 349-351. See "The Mission Field."

See Hymnology. Business department of Bd. self-sustaining. Sales, \$16,645. Assets, in books and cash, \$19,378. Contributions, for its benevolent operations, \$1,762. \$400 of this, given to the new Theolog. Seminary in India; and \$625 toward "The Sower" and "The Mission Field." Bd. requested to exercise greater care in making up its Annual Report; that its business and benevolence be kept separate, 1888, 601.

Affairs in a flourishing condition. Surplus. Contributions, \$1,827, which have been donated in books, tracts. Necessity of a pure literature. The patronage of the chs. solicited, and contributions for benevolent work. See "Mission Field." 1889, 821-2.

Bd. in flourishing condition. Supplies pure and valuable Christian Literature. Suggestion to discontinue "The Mission Field," and publish "The Reformed Church News." Matter referred to the Boards, with power. Resolutions that the Bd. has peculiar claims on the patronage of the chs.; and its benevolent features should be sustained by liberal gifts. 1890, 97. See Presbyt. and Refd. Review.

Free of debt. Two departments; a business department or book concern; and a benevolent department, to give books and tracts to needy chs. and schools. Contributions needed for this latter. "The Mission Field" should have a wider circulation. Chs. urged to patronize the Board, and contribute for its benevolent work, 1891, 322-4.

Estate of John Antonides gives to Bd. \$481.57. 1892, 478. Prosperous year. Beautiful rooms at 25 E. 22d St., N. Y. C. Desires the patronage of the Church; would be a bureau of exchange for chs. desiring new Hymn Books and S. S. Libraries, putting disused books in needy churches. Grants of books, \$556. Contributions to the Bd. \$1,724. New ed. of Constitution issued. See Mission Field; Catalogue of Seminary. Missionary Bds. to control "The Mission Field," 1892, 556-8.

Most prosperous year, up to date, in history of the Bd. Life of Dr. Van Raalte published, and The Work of the Holy Ghost. Increase in contributions. "The Mission Field" has been transferred to the Dom. and For. Miss. Bds. Resolutions as to the indispensable work of the Board; the necessity of larger contributions to it, 1893, 801-3.

The Bd. has transacted a business of \$20,000. Contributions, \$1,483. Bd. has issued 1,288,770 printed pages, besides circulating millions of pages of the publications of others. Attention was called to the importance of having the Doctrinal Standards printed in every authorized edition of the Hymn Books. Attention was called to The Bulletin. The Bd. invited to send a representative to Synod; to print the installation services of our Professors. 1894, 120-1.

Resolved, That the whole work of printing the Minutes of Synod be committed to the Board of Publication, in connection with the Stated

and Permanent Clerks of Synod, with instructions to allow nothing to be issued that shall not be worthy of the *imprimatur* of said Board, and with reference to a judicious economy. 1894, 134.

Balance in treasury of \$1,146. Contributions, \$1,738, a portion of which was needed for rent, etc., going, however, to Bd. of Direction, which owns the Building. Assets, \$20,098, not counting plates, etc. Bd. has issued 27 new publications and 4 reprints. "The Bulletin," issued for 17 months, at a loss—discontinued. See Hymnology. Usual commendatory resolutions, 1895, 124-5.

See Metrical Version of Psalms.—Business has paid all expenses. Contributions, \$1,600, wherewith the Bd. has distributed 47,000 copies of its publications. A Denominational Bd. cannot compete with the book-trade. A working capital needed. "A Communicant's Manual" desirable, for presentation to new communicants. The Bd. has issued 185 publications since its formation. The Bd. commended to the churches for benevolence and purchases; urged the accumulation of a working capital for denominational literature; and appointed a member of Synod's Committee on S. Ss. and Catechetical Instruction, as a member of Bd. of Pub., 1896, 404-5.

Synod refused to endorse new Hymn Books. Owing to business depression, collections only \$1,388. Business amounted to about \$16,000. "Reformed Lesson Helps" opens up a new channel of business; 42,000 issued. Chs. and S. Ss. urged to patronize this Bd.; attention called to these Reformed Lesson Helps; chs. urged to contribute; Bd. directed to report separately its business and benevolent work; that an efficient business agent be secured, 1897, 672-4.

Synod refused to endorse Hymn Book "*In Excelsis*." 60 German ministers and 75 German chs. request a translation of Liturgy (or a part of it) in German. Committee appointed to translate, and Bd. to publish. Sales of Bd. increased, \$1,000. Collections for benevolence of Bd., \$1,595. Larger gifts desired for its benevolent work, and more worthy co-operation in its business. Chs. urged to support the Bd. in its benevolence and business; that S. Ss. use the Lesson Helps of the Bd.; and that a young and capable Business Manager be secured, 1898, 135-8.

Liturgy not yet translated into German, because members of Committee too far separated; new Committee appointed in the East, who shall translate so much as seems necessary; Bd. shall publish same as soon as funds permit. Mr. Louis E. Turk appointed Business Agent, while former Agent, Mr. Brinkerhoff, retained at a nominal salary, for advice. The Bd. asks for the constituency of the whole Church. Chs., Sunday School and C. E. Societies urged to get all their supplies from this Bd.; that each church take up an annual offering for same, 1899, 454-6.

The new business agent, Louis E. Turk, has brought energy and efficiency to the Bd. S. S. Hymnal published. Bd. heartily commended to the benevolence of the chs. S. Schools and Ch. Endeavor Societies urged to purchase from the Bd. Synod approves and recommends S. S. Hymnal published by Board. See Metrical Version of Psalms. Ordered that all Amendments to Constitution or Rules of Order be reported by S. C. to Bd.; that they be printed in all subsequent editions, and that printed slips of the same be pasted in all copies of Constitution sold thereafter; that same be mailed to entire ministry of the Church, 1900, 769-9. See CHURCH HYMNARY.

Death of Richard Brinkerhoff, agent for 25 years. Sales, \$26,000. Increasing sales of S. S. Hymnal and S. S. literature. Donations of the Bd., \$1,003. S. Schools and Y. P. Societies urged to buy of this

Board; that the chs. be urged to remember the Bd. in the list of benevolences; that the Bd. be authorized to draw upon the contributions of the chs. for renewal of old plates and new publications. See Metrical Version of the Psalms; Catechism Simplified, in Dutch; Year Book, 1901, 1110-1115.

Total receipts of Bd. \$28,829. Western chs. have increased their business relations with, and contributions to the Bd. New edition of Constitution R. C. A., with amendments up to date. Year Book was accorded a welcome reception; also translated into German. Expressions for a Dutch edition. Commendatory resolutions. Chs. and S. S. urged to patronize this Bd. A detailed statement of offerings to its funds to be published. The S. S. Hymnal of the Bd. commended to the schools. Bd. directed to consider the propriety of a new "Blank Consistorial Report." See Metrical Versions of Psalms; Catechetical Manuals, 1902, 108-111.

Additional Depository in Holland, Mich. The Year Book for 1903, especially successful. Imprimatur of Bd. on 4th edition of Corwin's Manual, the sale of which is in the hands of the Board. Chs. urged to secure their S. S. supplies and other literature from the Bd. Bd. commended to benevolence of the chs. Bd. requested to report the amounts of its contributions to its benevolent work by the churches, after the manner of the other Boards. A committee appointed to prepare another edition of the Psalter, arranged for responsive readings, 1905, 379-381.

Fiftieth year of the Board's history; steady growth; value of the Year Book; report of Joint Committee on a "Uniform Version of the Psalms in Meter" states that this work is nearing completion, and will be printed for criticisms before its issue in final form. \$15 appropriated to this work, as formerly. Classis of Pleasant Prairie calls attention to the necessity of a new edition of a German Hymn Book, and asks Synod to publish such book. Synod appointed a Committee, of which Rev. George Schnuecker was Chairman, to report at next Synod. Synod adopted "In Excelsis" as one of the Hymn Books of the Church; the Century Co. to pay the Bd. of Pub. ten cents on all copies sold by the Bd. The Bd. commended to the churches. 1904, 726-7.

Prosperous year; longer list of publications than usual; new edition of the Liturgy, with several additions; also a new edition of the Psalter; the "King's Messengers," a booklet for the use of Missionary and Young People's Societies, is meeting with considerable acceptance; patronage solicited from all; desirable to place the Almanac and Year Book in every family to familiarize them with the missionary, educational and other enterprises of the Church; benevolence solicited for the distribution of Christian literature.

The "Uniform Version of the Psalms" is printed; referred to the Bd. of Publication for examination and criticism, and that the usual \$15 be paid for incidental expenses, and for which 50 copies of the Psalter will be sent for examination. The Board authorized to publish a revised edition of the German Hymn Book as soon as funds permit. 1905, 122-3. For report of Special Committee on the German Hymn Book, see 1905, 123-5.

Another prosperous year; importance of the printed page and the development of a Christian literature; more business needed; every church should patronize the Board; business in Sunday School literature has increased; envelopes for Systematic Benevolence have been distributed gratuitously; and large quantities of church-support envelopes, with church names, numbers and dates have been sold; the Almanac and Year Book—a decided success; a Dutch edition of the

Constitution has been published; the Digest of Synodical Legislation will be ready in the fall. Total receipts for the year, \$29,595.53. Report of Bd. 1906.

PUBLIC MORALS. The Synod early took action on this matter. During the Revolution a stirring address was sent to Gov. Clinton (of New York) upon this subject. See Address, in full, 1780, 83-86. In 1781, Rev. John Leydt presented a paper to Synod on the same subject, some points of which the Synod refers to, 1781, 92. Another address to the authorities suggested, setting forth the sins of the land, but deferred, 1782, 98; the several Classes directed to keep this article in their Acts, for constant discussion, 1783, 103; 1785, 143; 1787, 167; 1788, 183; 1791, 226; etc. In 1809, reference is made to the laws prohibiting disorderly houses and other forms of vice, in New York and New Jersey; hence unnecessary for Synod to apply for new laws. 1809, 407. An order of Lemmata [Articles] adopted, Art. 17, being "Prevailing Sins." 1809, 408.

PUBLIC MORALS. An Article of this name adopted, No. 21, in the Lemmata of Synod, 1886, instead of "Prevailing Sins."

PUBLIC PRAYERS. See Public Worship; Liturgy.

PUBLIC SCHOOLS. In the first American Church Constitution, 1792, it is admitted that the Parochial School System cannot be very easily carried out in America. See 1792, Art. 56; compared with 1619, Arts. 21, 54. There is no allusion to Parochial Schools or Public Schools in the Constitutions of 1833 and 1874. The introduction of music in our District Schools, recommended, 1840, 421; the Sunday Schools "take up the education of our youth where the Common School leaves it; and while we rejoice to see the Bible read in the one," it is in the Sunday School we must look for religious instruction. Books have also been introduced in the District School Libraries teaching doctrines contrary to Holy Scripture. The Synod's Board of S. S. Union was directed "to make a respectful representation of the views of this Body on the subject of "District Libraries, to the Superintendent of Common Schools of the State of New York." 1846, 73, 74.

Upon an effort in 1850, to re-establish the Parochial School System, Synod expressed its fears that this might interfere with the Common Schools; their great value, emphasized; the churches urged to use all lawful means to have the reading of the Bible maintained in the Public Schools, without note or comment, 1850, 360, 364; Synod refused to endorse the suggestion of the Classis of New York, that the Public Schools should surrender Wednesday afternoons for Catechetical instruction, 1853, 364; apprehensions dispelled, lest Romanists should claim a share of the Public School money, 1854, 455; "the reckless attempts which are being made to divorce religion from education in our Public Schools, should lead the friends of the Church to found as many" [Parochial Schools] "as possible . . . which by their very constitution are fortified against the attacks of Romanism and infidelity," 1860, 551; Parochial Schools can never rival the Public School System, 1866, 88.

Resolved. That while this General Synod has no sympathy with any attempt to make the State an engine for the propagation of a mere sectarianism, it regards the use of the Bible in the Public Schools as a legitimate measure of great utility and importance, for the proper education of our American children and youth in those principles of sound morals and sterling patriotism which are so essential to the perpetuity and welfare of the nation; and it deprecates most earnestly the exclusion of the Bible from the Public Schools, as the surrender of a sacred right, which, as we have received it, under the good providence of God, from our fathers, we should do our utmost to transmit to our children unimpaired.

Resolved, That this General Synod hereby puts on record its emphatic disapproval of all appropriations by legislative or other civil authority, of the public money, for sectarian uses, or for the promotion of sectarian ends. 1875, 357.

The following statements and resolutions were presented by Rev. Joachim Elmendorf. They were adopted by a unanimous and rising vote.

The Evangelical Alliance for the United States, a chief object of which is the defense and "promotion of religious freedom," by the watchfulness of its representatives, has detected in many bills introduced into the Legislature of our own and other States, principles which clearly violated "the constitutional guarantees of religious freedom," and purposes which aimed at the enrichment of the Roman Catholic Church, and the dangerous increase of her power in our land.

Most of these bills involved insidious assaults upon the public school systems of the States, and endanger their integrity, and even perpetuity.

The common school, which is such a formidable and hated obstacle in the way of the accomplishment of Romish plans, because it is constantly dispelling the illiteracy in which Romish superstitions are bred and nurtured, and by which Romish domination is made absolute, must be preserved. Our highest religious, no less than our vital civil interests, demand this. Therefore,

Resolved, That this General Synod, while gratefully recognizing the able and determined efforts of the Evangelical Alliance to expose the plots and defeat the attacks of the emissaries of Rome upon our common schools, and to maintain "the cherished American doctrine" of "no connection between Church and State," would record its commendation of, and pledge its moral support to the prosecution of this work.

Resolved, That Synod proclaims its earnest protest against, and condemnation of that policy of the Roman Catholic Church, by which, through deceptive and corrupting legislative enactments, it seeks to gain pecuniary and ecclesiastical favors and advantages, neither sought by nor accorded to the Protestant Church.

Resolved, That, "regarding our common schools as essential to our common welfare," Synod exhorts alike every patriot and Christian to resist all ecclesiastical encroachments upon these, through whatever agency, and not only to stand for their present excellence, but to strive for their improvement, in order to their greater efficiency in forming the moral and intellectual characters of those who are, and are to be, most influential in determining the nation's character and destiny. 1888, 634-5.

The following paper on Public Schools was received and adopted:

WHEREAS, The head of the Roman Catholic Church from his official seat, claiming to be both a temporal and a spiritual ruler, and arrogating to himself sovereignty not only over the religious conscience, but also over civil government, has presumed to pronounce officially concerning the conduct of that vital American institution, the Common School; and

WHEREAS, The Faribault scheme (so-called) suggests a parochial school, conducted exclusively by members of a religious order, with only the restriction of relegating distinctively religious instruction to hours outside the usual school hours; and

WHEREAS, The Common School is vitally essential to the fusing of the heterogeneous elements of our population into one nation, to the end that popular suffrage may continue to be a sure buttress of our government,

Resolved, First, That as official representatives of the historical Reformed Church of America we resent with indignation the interference of any European potentate whatsoever with our American institutions, and especially with the policy of our public schools.

Resolved, Secondly, That we denounce the so-called Faribault scheme as contrary to the spirit of American institutions, and especially to the constitution of the United States and those of the several States which are at one in forbidding any union of church and State.

Resolved, Thirdly, That we proclaim the right of every religious or anti-religious body in the land equally with the Roman Catholic Church to have its parochial schools supported out of the public treasury.

Resolved, Fourthly, That we draw the attention of citizens of the United States to the hostility of the Roman Catholic hierarchy to our non-sectarian Common School system, and exhort them to guard the integrity of the school against all attacks.

Resolved, Fifthly, That we request our fellow-citizens to bear in mind the warnings of the far-sighted, early statesmen of this land, and especially the words of General Grant, uttered in 1876: "Encourage free schools and resolve that not one dollar appropriated to them shall be applied to the support of any sectarian school; resolve that any child in the land may get a Common School education, unmixed with atheistic, pagan or sectarian teachings. Keep the church and State forever separate." 1892, 661-2.

Day of Prayer for Public Schools—Second Lord's Day in Sept. 1903, 396; 1904, 744; Synod gratified that the Bible is so largely read in our Public Schools. 1904, 744.

See Parochial Schools.

(2). The matter of the use of the Bible in the Public Schools.

The adoption of the following resolutions is recommended: First: *Resolved*, That the General Synod expresses its sincere gratification that the Bible is so largely read in our Public Schools and expresses the earnest hope and desire that this good practice may become still more general. Second: *Resolved*, That the Second Lord's Day in Sept., be set apart as a day of prayer in behalf of Public Schools. 1904, 744.

PUBLIC WORSHIP. Committee on the Liturgy saw no necessity for making any change in the Office of Public Worship. Either extemporaneous or written prayers allowed; impossible to have uniformity in all respects, owing to different conditions in different congregations, 1889, 858. See Worship, Uniformity of.

PULPITS, EXCHANGE OF. In the Articles of Correspondence between the Presbyterian, the Associate and the Refd. Dutch Churches, in 1800, this is referred to, as one of the items! 1800, 284, 297-8. See Hansen, 89.

PUNISHMENT OF SIN. Belgic Conf., Arts. 12, 20, 21, 37; Heid. Cat., Quests. 10, 11, 37, 84; Canons of Dort, ii 1; iii and iv, 2, 10. See Hell.

PURITY OF HEART. Heid. Cat., Quests. 109, 113.

PURPOSES OF GOD. Canons of Dort, i 8; ii 8, 9; v 1, 6, 8.

QUEENS BUILDING. The oldest building of the Rutgers College buildings, built in 1809. It was built conjointly by the Synod and the Trustees of Queens College, and was known at the time as "The Theological Hall," which see. See also "Rutgers College."

QUEENS, CHURCH OF. Claimed the right to name the students who are to receive the full income of the Hendrickson Bequest of \$10,000. Claim sustained. 1894, 17, 95-98. See Hendrickson, Elias J.

QUEENS COLLEGE. See Rutgers College.

QUESTOR AND QUESTORATE. A word formerly used for Treasurer. Duties of the Questor of the Cetus, 1748, xx. In Oct., 1773, 40, the Consistory of New York was appointed Synod's Questor; that Consistory reported; willing to care for any moneys committed to them, but could not act as Questor; a Questor to be elected at each Synod. Dr. Livingston elected; Rev. Mr. Ritzema asks for an Auditing Committee con-

cerning his Questorship, as well as that of Rev. S. Verbruyck; money to be deposited with New York Consistory; Oct., 1774, 48, 49. The moneys consisted mostly of what students paid for their diplomas; Synod resolved to bear this expense; 1787, 168; state of the funds to be examined, 1788, 176; funds on hand, £177 18s.; duties of Questor referred to; 1788, 179, 180; *Resolved*, That the President of every Classis be accountable to the Questor of the General Synod for all moneys as may from time to time come to his hands arising from the examination of students in theology or candidates for the ministry, and forward the same with all convenient speed to said Questor. 1794, 265; Mr. Wm. W. Gilbert made a statement of his accounts; 1800, 292; in 1818, 56, 62, the [old] office of Questor, and the [new] office of Special Treasurer, done away; and one "Treasurer" perform all the duties; Guysbert B. Vroom was made Treasurer; in 1820, 20, the Lemma "Questorate" abolished, and that of "Board of Corporation" substituted. The term Questor continued to be used, more or less, in Synod, until 1883, 295, when it was directed that "Treasurer" should be uniformly employed.

QUICK, PETER J. (REV.) Rector of Hertzog Hall, 1860-74; also Librarian of the Hertzog Hall Library; 1869-74; Librarian of Sage Library, 1874-86.

QUICKENING OF OUR BODIES. See Resurrection.

QUICKENING OF THE NEW MAN. Heid. Cat., Quests. 88-90; Canons of Dort, iii and iv, 12, 16.

QUORUMS. A majority of a Consistory, of a Bd. of Elders, or of a Bd. of Deacons, constitute a Quorum; Constit. of 1874, Art. 45 [of 1833, Art. 52]; of a Classis, three ministers and three elders (regularly convened); 1874, Art. 58 [of 1833, Art. 65]. Of a Particular Synod, seven ministers and seven elders; Constit. 1874, Art. 65 [of 1833, Art. 76; see various amendments; of 1792, Art. 54, ten ministers and ten elders from a majority of the Classes, constitute a quorum].

Of the General Synod, 12 ministers and 12 elders, regularly convened, constitute a quorum; Constit. of 1874, Art. 72 [of 1833, Art. 83]. Quorums are not once referred to in the Rules of 1619; nor by name, in those of 1792; but in substance, the quorum is referred to, 1792, Art. 54. While the General Synod was conventional, 1794-1800, in 1800 the following was passed:

Resolved, That ten ministers and ten elders, delegated as aforesaid to constitute a General Synod, shall, when met, be considered as forming, according to the Constitution, a quorum for business. It was moved that a majority of delegates to a Particular Synod, when met, shall form a quorum to do business. 1800, 304.

RAILROADS AND THE SABBATH. 1853, 367. See Sabbath.

RALPH VOORHEES FUND. See Voorhees, Ralph.

RAPALJE, CORNELIUS. (MRS.) Patroness of Library of Northwestern Academy; gives valuable books to; also supplies Library and Reading Room with current magazines; 1899, 415; 1902, 86, etc.

RAPALJE, DANIEL (REV.) Missionary at Amoy, China. 1858-99.

RARITAN, CLASSIS OF. Organized 1850, consisting then of the churches of First Raritan (Somerville), Bedminster, Whitehouse, Lebanon, North Branch, Second Raritan, Peapack, Branchville, Third Raritan, Easton, Warren, Plainfield.

RAVEN, A. A. Auditor of Accounts of Board of Direction, 1895, 56; 1896, 329; 1897, 606, etc.

RAVEN, JOHN H. (REV. DR.) Instructor of Hebrew, New Brunswick Seminary, 1899, 367, 373; elected Professor of Old Testament Langs. and Exegesis, in N. B. Sem. 1899, 387; granted leave of absence of one

year, to study in Europe, 1902, 55, 70; 1903, 313. Publishes "Old Testament Introduction," 1904.

RAVI, SALVATORE VINCENZO (Rev. Prof.) Delegate from the Evangelical Church of Italy; 1896, 417, 420.

REAL ESTATE. In the first Annual Digest of General Synod, certain lands are referred to, as belonging to the Synod, whose title deeds had not yet been recorded. Committee appointed to have titles recorded, to pay taxes, and report how they may be made productive, 1818, 51, 60; report of Committee: Deeds recorded in office of Secretary of State; abstract given: Deed from Marinus Willett and wife, to Trustees of Queens College, dated March 30, 1808, for Lot 13, of 100 acres, in Essex Co., N. Y.; Deed from Rensselaer Westerlo and wife, Abraham Hun and wife, John Woodworth and wife, to Trustees of Queens College, dated May 21, 1811, for Lot 107, of 138 83-100 acres; for Lot 108, of 183 8-10 acres; for Lots 115, 116, of 299 42-100 acres, being parts of Township 50, partly in Montgomery and partly in Essex counties, N. Y.; Deed from Philip S. Van Rensselaer and wife, to Trustees of Queens College, dated June 18, 1811, for the individual half of Lot 89, in Township No. 8, in Franklin County, N. Y.; the whole lot containing 640 acres. Can only be made productive by sale, or long leases. Taxes paid. 1819, 49, 50, 51.

The above lands were conveyed to the Trustees of Queens College, because General Synod was not then incorporated; but the grant was intended for the benefit of Synod, for the Theological College. The College Trustees have transmitted said deeds to the Bd. of Direction. Should not the Board obtain a quit-claim from the Trustees?

The Bd. of Direction is authorized to obtain from the College Trustees a quit-claim for said lands, to redeem such as had been sold for taxes, and to sell the same for what price they can get; 1820, 49; Oct., '20, 36; 1829, 157-8, 201.

Deed for Rutgers College Property.

In the settlement of certain financial accounts between the Trustees of Queens College and Gen. Synod, the Trustees upon receiving \$4,000, were to convey the College Edifice and grounds to General Synod, or to certain trustees of the Synod, 1823, 53. But the Board resolved that the deed should be made to "The Gen. Synod of R. P. D. Church," 1824, 17, 54; but as the Synod was a Corporation of the State of New York, the legality of this was questioned, and the Synod recommended that the conveyance be made, if found necessary to certain persons in trust, who may convey it to the Board of Corporation, 1824, 54; the Board arranged to do this; but Synod was requested to allow the Board to petition the Legislature of New Jersey for an Act, authorizing the Synod to hold Real Estate in New Jersey, 1825, 9, 10; said petition prepared and signed by the President, Sept., 1825, 19; such Act was passed, and the College Trustees were notified that the Bd. of Corporation was ready to receive the deed for the College property, 1826, 15; such deed was received, 1827, 19. See Incorporation of Gen. Synod.

This College property was finally conveyed back to the College Trustees. 1864, 468-472; 1865, 551.

Deed for Land for Hertzog Hall.

Col. James Neilson gives Synod a lot of ground valued at \$14,000, measuring 300x700 feet, extending from George St. to within 166 feet of College Avenue. David Bishop gives an adjoining lot, valued at \$1,200; Col. Neilson gives another lot; and Chs. P. Dayton gives land, to enable the plot to extend to College Avenue. An additional lot, to complete the plot was bought for \$2,000, the money having been given by Wessel Wessels and Francis Wessels, of Paramus, N. J. The Common

Council of New Brunswick thereupon opened up Seminary Place. Oct., 1855, 10, 18. Nine buildings now adorn this property.

Some additional land bought of Dr. F. A. Van Dyke and C. P. Dayton to carry Neilson Av. (Seminary Place) through from George St. to College Av. 1859, 439, 440; 1860, 486.

The Synod also holds certain lands, etc., in connection with Hope College. See Holland Academy; Hope College; Incorporation of General Synod in Michigan; also 1876, 438-9. Certain lands conveyed back to Hope College; 1878, 41; '79, 242, 270; 1883, 247.

The Synod has also been occasionally compelled to take lands, in connection with bequests, in order to secure the gifts; and have sometimes had special interests in certain Church properties. See Utica; Thousand Isles; Brunswick, Ill.; Broome St., New York City; Eden, Wis., etc. The Board of Corporation was authorized to sell lands, acquired by Synod, in mortgage claims. 1880, 464, 489; 1905, 50.

REBELLION, THE. See National Affairs.

RECEPTION OF MINISTERS. See Admission of Ministers.

RECHTMEYER, HELEN M. Legacy to Hope College, of \$1,462. 1903, 274.

RECOMMENDATIONS to the churches are often made by the Synod. These are not the same as "enjoining" lower bodies to do thus and thus. In the Constitution of 1792, Art. 36, the "Form of Call" is recommended; in Constitutions of 1833, Art. 60, and of 1874, Art. 53, the "Form of the Call" shall be as follows. . . . In 1833, Art. 89, the Order of Worship is made obligatory; in 1874, Art. 89, it is recommended.

RECORDS. Important matters of all Ecclesiastical Assemblies must be recorded. Rules of Dort, 1619, Art. 34, 60; Constitution of 1792; Art. 33, 57; of 1833, 55, 56; of 1874, 48, 49.

RECOVERY OF MAN. Belgic Conf., Arts. 17-26; Heid. Cat., Quests. 12-64.

RED CROSS SOCIETIES. Allusion, 1899, 450.

REDEMPTION. Belgic Conf., Arts. 20, 23; Heid. Cat., Questions 1, 12-85 (37-46); Canons, i, 7; ii, 1-9.

REED, HARRIET E. (Mrs.) Gifts, in memory of her father. Rev. Dr. Jacob C. Sears; for Widows' Fund, \$456.57; 1896, 288; balance, \$437.60. 1897, 567. (Total, \$894.17.)

REFERENCES. These are distinctively referred to in the Constitution of 1792, but not in those of 1619, 1833 or 1874. When difficult or important cases are brought before Lower Assemblies, they may postpone a final determination until they have laid the whole matter before a Higher Assembly. In all such References, the Higher may remit the matter back to the Lower, with proper advice, to be there decided, or if very important, and of general interest, the Higher Assembly may take the case under its own immediate cognizance. Constitution of 1792, Arts. 31, 73. The same privilege is, however, implied in Consts. of 1619, Art. 30, of 1833, Art. 37, of 1874, Art. 36.

The late Rev. Dr. A. B. Van Zandt thus wrote on this subject: "A lower court may refer a difficult matter to a higher court, for advice or direction. The right of general supervision implies the right of reference for advice. The reference has respect to cases not yet decided, to proceedings not yet complete. But the privilege must not be abused, to evade responsibility, by referring a case bodily to the next higher court. Process and trial belong to the court of original jurisdiction. It is only on questions affecting the right interpretation or application of the law of the Church, that Reference is allowable; and then the higher court does not assume to issue the case, but leaves it to the jurisdiction of the

court to which it belongs." See Advice; Appeals; Abstract Questions; Supervision; Memorials; Complaints; Petitions.

"References" shall be presented in the form of a certified Resolution, stating distinctly the whole subject which is the matter of the Reference, 1806, 350; 1814, 71; 1815, 35; 1825, 46.

[Inasmuch as the opinion expressed by a Higher Body in a matter referred to it, need not necessarily be followed by the Lower Body, and an Appeal might bring it all up again—perhaps, for such reasons, the "Reference" was not distinctively recognized in the Constitutions of 1833 and 1874.]

Some "References" were trivial, and the Synod often replied—Consult the Constitution or the Standards. See also "Synodical References."

REFORMATION, THE. The distinction between "Ministers of the Word" and "Teachers of Theology" was attended to at the Reformation. The latter class was set apart to teach and defend the truths of the Gospel. The instruction of young men for the Ministry was not to be left to anybody; Constitution of 1619, Art. 18; of 1792, Arts. 19, 20. See also Act of Synod, 1819, 39.—See Ministers; Professors.

At the Reformation, it was judged proper by all the Churches, to ratify and publish their respective Creeds and Forms of Government; American Preface to the Constitution of 1792.

REFORMED CHURCH, THE. The title assumed by the churches of the Reformation, especially in Switzerland, Holland and France, in distinction from the Lutheran Church of Germany. The Reformed Church corresponded entirely with the Presbyterian Church of Great Britain in doctrine and polity. See Manual of R. C. A. of 1902, pp. 1-4. "The Reformed Church" the actual name of the so-called "Dutch Church" in America; see Constit. of 1792, Arts. 56, 60, 62, 67, etc. Compare 1619, Arts, 53, 68. See Title of the Church.

REFORMED CHURCH BUILDING. In 1890, the Pastors' Association of New York overturned General Synod about securing a Denominational Church House, for the accommodation of the Boards of the Church. 1890, 11. Report on the subject:

A DENOMINATIONAL "CHURCH HOUSE."

Your Committee to whom was referred the Overture from the Pastors' Association in New York, with reference to securing a denominational "Church House" in the city of New York, beg leave to report: That the Overture is, in the opinion of your Committee, both timely and wise. That the possession of a building, in a suitable locality in the city of New York, arranged to accommodate the four Boards of our Church and our book store, with suitable rooms for such meetings as our and its business may require, including the meetings of our Woman's Boards, is not only desirable, but a necessity. That the proposal of the Overtures commends itself to Synod from considerations of comfort, convenience and economy.

Your Committee, therefore, recommend unanimously, that the Synod approve the project and appoint a commission, authorizing and empowering the same to devise means, secure a proper location and prepare such a "Church House," as in the judgment of a majority of said Commission is required, and to have the same ready for occupancy by the time of the expiration of the lease of our present quarters, at 26 Reade Street.

As such commissioners your Committee would respectfully name the following persons, Samuel Sloan, William H. Jackson, Garret E. Winants, John S. Bussing, Theophilus A. Brouwer, Garret Van Nostrand, R. N. Perlee, William H. Kirk, A. F. Hazen and James A. Seward.

Your Committee offer the following resolution for adoption by Synod.

Resolved, That the above named Commissioners, be, and the same are hereby, appointed and are authorized and empowered to devise means, secure proper location and prepare such a "Church Home," as in the judgment of a majority of said Commissioners is required, and to have the same ready for occupation by the time of the expiration of the lease of our present quarters at 25 Reade Street, and the Board of Direction are requested to co-operate with said Commission to accomplish the desired result. 1890, 199.

The committee appointed last year on procuring a denominational "Church House," presented their report, which was accepted, and referred to the Committee on the Board of Direction. 1891, 239, 423.

In relation to the report of the Committee on a "Church Home," appointed by a previous General Synod, and now presented and referred to this Committee, your Committee recommend the adoption of the following:

Resolved, That the Board of Direction of General Synod be authorized and directed to purchase a suitable property in New York city, to be so improved as to accommodate all the Boards of the Reformed Church as desired, at a cost not to exceed \$100,000, the several Boards to pay such rents as may be mutually agreed upon. 1891, 270.

The Board of Direction was, likewise, "authorized" and "directed" by the last Synod to purchase a church house in New York, at a cost limit of \$100,000.

Had so great a sum proved necessary, the Board must have declined the responsibility; since it would have entailed upon the different Boards too heavy a rental charge, and any mistake in location or in the real value of the property would have been laid to the Board, not to the Synod which ordered it. Members of the Board, however, examined fifteen or twenty houses, some of them suitable except as to price. The relations of one member (Mr. Sturges) to the family which owned it, finally enabled the Board to purchase the property, No. 25 East Twenty-second Street, and now known as the "Reformed Church Building," on exceedingly favorable terms, viz., at \$60,600.

The necessary addition of a rear extension, and which includes a ministers' meeting room, has since increased the cost price to about \$67,000.

It is proper to say, and with appreciation of the fact, that, through the agency of Mr. John S. Bussing, the new ministers' room has been furnished entirely from the contributions of several laymen of the Church. The Board, also, has the pleasure of mentioning that, as a token of personal interest in the object, Mr. J. R. Planten, the Consul-General of the Netherlands, has presented two handsome photographs of the famous and venerable Church at Delftshaven, and framed in wood taken from the same. As will be seen from the above, the Board of Direction has, during the year, carried out in full every direction of General Synod. 1892, 469.

The Committee, on Bd. of Direction's report, say:

Among other matters consummated was the purchase of a church house in New York City. The Board was authorized to expend \$100,000 on this object. Such a building was secured and is now occupied and known as "The Reformed Church Building," at No. 25 East Twenty-second Street. It is complete in all its appointments, and fully accommodates the different Boards, besides affording rooms for the Women's Missionary Boards.

An addition has been made which includes a fine apartment for a ministers' meeting room, the furniture of which has been provided at private expense through the efforts of Elder John S. Bussing. The total cost of the building when complete will be about \$67,000. 1892, 502.

Resolved, That the thanks of the General Synod be and they are hereby given to the Board of Direction for having so satisfactorily and economically accomplished the work given them to do in purchasing the building in New York City, now known as the Reformed Church Building, and also to Elder John S. Bussing and others for furnishing the ministers' room without expense to the treasury of General Synod.

Resolved, That the Board of Direction be requested to inaugurate a formal opening of The Reformed Church Building, and that they appoint the time and attend to the details in such matter. 1892, 504; 556.

The opening of the Church Home was delayed owing to the death of two members of the Board of Corporation, Theodore Sturges and John Van Nest. Finally, a Committee of the Pastors' Association and certain ladies, carried the scheme to a successful accomplishment—fully 1,200 being present. 1893, 712, 713, 749; improvements, 1905, 53.

REFORMED CHURCH IN AMERICA. This name was assumed in 1867, this Body having been previously known as the "Reformed Dutch Church," or the "Reformed Protestant Dutch Church." See "Title of the Church." See also Demarest's Hist. and Characteristics of the Reformed Church in America," 1893; Corwin's Manual of R. C. A., 1902; Minutes of the General Synod, 1794 to present time; of the Provisional Synod, 1771-1793, and the preceding Minutes of the Cœtus. See also Amsterdam Correspondence.

REFORMED CHURCHES in the Netherlands; see Christian Refd. Church in the Netherlands; Netherlands, Refd. Ch. of.

REFORMED CHURCHES IN THE UNITED STATES HOLDING THE PRESBYTERIAN SYSTEM. See Alliance of Refd. Chs.; Federal Union.

REFORMED CHURCH NEWS. A Paper of this name suggested. Referred to the Boards with power. 1890, 97.

REFORMED CHURCH OF SOUTH AFRICA. See South Africa.

REFORMED CHURCH OF THE NETHERLANDS. The proper name of the old State Church. Rules of 1619; Art. 53; 1792, Art. 52. in the Netherlands.

REFORMED CHURCH OF THE UNITED STATES. [German.]

As early as 1728, correspondence sprung up between the German ministers in Pennsylvania and the Dutch ministers in New York about securing ministerial help. In 1729, John Philip Boehm was ordained by the Dutch ministers in New York for service in the German churches of Pennsylvania. In 1743, the Synods of North and South Holland sought to unite the Presbyterian, German and Dutch Churches in America, into one Body, but without success. In 1762, the Dutch Cœtus, (having declared itself a Classis in 1754), sent Rev. John Leydt as a delegate to the German Cœtus, to ask them to unite with the Dutch in founding a Theological Seminary, but the German Body did not feel authorized to act independently of the Classis of Amsterdam. In 1770, the names of two German Reformed ministers, namely, Rev. Philip Weyberg and Rev. Jonathan DuBois, were placed among the first incorporators of Queens [Rutgers] College, at New Brunswick, N. J. [See Ecc. Records of New York, under these dates, for Documents. Also Mints. Gen. Syn. 1787, 168.]

At the first meeting of the Dutch General Synod in 1794, the following action was taken: "As a friendly correspondence with sister Churches will doubtless conduce to strengthen and establish the cause of religion, the General Synod sincerely wishes to open such a correspondence, and prosecute it to a union with the Reformed German Church of Pennsylvania. For which purpose they have thought proper to appoint a committee, whose business it shall be to take the earliest opportunity, and, if possible, the most effectual measures, to bring so desirable a thing into effect." The committee was directed "to embrace all opportunities which may be offered in Providence for pursuing the same." 1794, 258.

In 1804, 336, 1806, 345, 1809, 394, there are references to attested copies of the Minutes of Synods of the two churches being exchanged. In 1812, the Classis of New Brunswick requested the Particular Synod to open up a correspondence by delegates with the German Reformed Synod. 1812, 405-6. The following action was taken:

The following motion was laid on the table of Synod and referred to the Committee on Correspondence, viz.:

Resolved, That in addition to the correspondence by letter which the General Synod held in 1804 with the German churches in America, which is ordered to be continued, the Synod do now appoint a delegation of three ministers to attend the next stated meeting of the German Reformed Synod in the spring of 1813, with a view to afford said Synod the best evidence of that fraternal regard which the Reformed Dutch Church entertains for the German brethren, and to arrange such a plan of intercourse between the churches as shall tend to promote the prosperity of both.

Resolved, That the expenses of the persons who shall compose that delegation be paid out of the funds in the hands of the Questor of Synod. 1812, 403-4.

The following report was adopted:

As there is already a partial correspondence carried on with the Reformed German Church in Pennsylvania, by letter, and a mutual interchange of Synodical Minutes, your committee recommend that said correspondence be increased, by the appointment of a delegation of three members from this body to the German Reformed Synod of Pennsylvania, and inviting a similar arrangement on their part, to the Particular Synod of New York, or to the General Synod.

Resolved, That the Rev. Messrs. Bork, Cannon, and Peter Labagh be said delegation. 1812, 439.

This Committee reported in 1813, that they had attended the German Synod at Fredericktown, Md.; had met with a friendly reception; the German Synod had appointed two of their members as delegates. Domine Bork translated the German letter; and the delegates were allowed \$100 for their expenses, 1813, 19, 20. This letter alluded to is found, 1813, 28, 29, but contains nothing of great importance. New delegates appointed, 1813, 31.—German delegates appeared. (Revs. Helffenstein and Handel), and the following action was taken: (1814, 21-23):

Resolved, That this Synod cheerfully agree to the plan, proposed by the German Synod, on which the correspondence between the two Churches shall hereafter be conducted, viz.:

"1. Each Synod shall receive the Delegates from the sister Church in a brotherly and affectionate manner, and provide them suitable accommodations during the session of Synod.

"2. The Delegates shall produce their credentials at an early part of the session, and shall then be invited to take their seats as advisory

members: that is, they shall have the right to express their opinions on all subjects which relate to the general interest of the Churches, or to the promotion of religion, but shall not vote on any question before the Synod." 1814, 22, 23.

In 1815, the inconvenience of exchanging delegates, on account of distance, was recognized by both Churches, and it was resolved to exchange Synodical Minutes, 1815, 21.—Expressions of the importance of keeping up friendly intercourse were made, and the Dutch Church continued to appoint delegates, 1816, 17, 18; 1817, 15; Oct., 1817, 8, 9. Propositions were made by the Germans about forming a connection with the New Brunswick Seminary, but Rev. Helffenstein, their delegate, was prevented from appearing.

Resolved, That this Synod are disposed to unite with the German Reformed Synod in the United States, in any measures which will have a tendency to strengthen each other's hands, and to promote the interests of their respective Churches.

Resolved, That Revs. Peter Labagh and Jac. I. Schultz as primarii, and Revs. Jac. Schoonmaker and Jas. S. Cannon, as secundi, be the corresponding members to attend the next meeting of the Synod of the Ger. Ref. Ch.; and that they be and are hereby authorized to receive any proposals of that Synod in relation to the object referred to in the third article of the fifth session on their minutes of last year, and that the committee be hereby empowered to digest and mature a plan for that object with a similar committee on the part of the Gen. Synod, to be subject to the ratification of both Synods. 1818, 15, 16.

In 1819, Dr. Livingston wrote an elaborate address to the German churches, which was published, inviting them to share in the benefits of the New Brunswick Seminary.—In 1820, the Dutch Synod directed their delegates to confer with any committee of the German Synod on the subject of union, 1820, 54; but no German Committee seems to have been appointed. Delegates continued to go back and forth with considerable regularity for the next twenty years, always making pleasant reports. But in 1842, Drs. Berg and Heiner made propositions for closer union of the two Churches. A committee reported that it could no longer be considered premature to enter upon preliminary measures, looking to such a result, 1842, 72.

Committees of conference were accordingly appointed, which met in Philadelphia in March, 1843. An elaborate plan of co-operation was drawn up, consisting of five articles. These articles proposed, not immediate organic union, but co-operation; that the Eastern Synod of Pennsylvania, and the Ohio Synod, (both of the German Church), and the Dutch General Synod, should appoint thirty-six delegates in all, who should meet in a Triennial Convention. One-third of the number should be of the Dutch Church, and two-thirds of the German Church. Their powers were to be simply advisory. New congregations which might be formed could attach themselves to either body. The Dutch Church also provided to urge some of their young men to seek settlements in destitute German fields. 1843, 179-181. The Plan was submitted to the Classes, and adopted, eight to five; 1844, 309.

The Plan was heartily approved by the respective Synods. Delegates were appointed, and the famous Harrisburgh Convention met in August, 1844.—1844, 310, 314.

The Harrisburgh Convention.

"Committees were appointed at this Convention to prepare and propose to the Convention such facts respecting the conditions and wants and prospects of the respective Churches as might properly

claim the attention of that Body. These Committees furnished detailed statements of the spiritual and temporal condition of each of the denominations, including a view of the benevolent and educational institutions maintained by each."

"In addition, the Convention resolved itself into an interlocutory meeting, in which a free interchange of sentiments, and mutual inquiries were had with respect to the subjects embraced in these reports. The Convention then appointed a committee of seven of its members to introduce such proposals as might seem necessary in view of the facts which had been gathered by the above means of information."

The following points were presented, which are given in brief:

1. The licentiates of either of the theological schools of the three denominations should be considered as candidates in either Church. Each seminary must send to the Faculty of the other seminaries lists of its recent graduates.

2. A correspondence must be kept up among the several institutions of the respective Churches, by the students, to cultivate affection, and awaken a mutual interest in the rising ministry of the respective Bodies.

3. That the system of instruction in the several Seminaries, should be as nearly alike as possible. The same text-books in didactic theology should be used.

4. The Liturgies should be conformed to each other as nearly as possible.

5. The Domestic Missionary operations should be blended together as much as possible.

The Convention itself immediately adopted the Plan proposed. It was also agreed that a Dutch minister should preach a sermon at the opening of the next Convention, which was to be held at Reading in 1847. . . . 1845, 424-430.

The next German Synod, held in October, 1844, adopted the Plan proposed by the Convention, except that part which proposed the use of the same text-books, in didactic theology, in all the seminaries. In June, 1845, the Dutch General Synod approved the Plan, with the same exception.

The highest hopes of success regarding this scheme, looking to speedy union, were indulged by all parties. The Dutch Church at once appropriated \$1,000 for expenditure on the German Domestic field, with a promise to make special efforts to raise additional sums. 1845, 430.

But in 1846, 63, 64, the Classis of Bergen suggested the desirableness and expediency of dissolving the connection recently formed between the German and Dutch Churches. The Church hesitated to do this, but appointed a Committee to confer with a Committee from the German Church, should such be appointed, respecting Professor Nevins' views on certain points, and to report to the next Synod, 1846, 30-32. The German Church appointed no Committee of Conference; but suggested that the subject, being one of doctrine, belonged to the Triennial Convention, 1847, 129-132; the Dutch Synod of 1847 endorsed this view, (1847, 137); but the main point was, respecting the continuance of the Triennial Convention. The design of the Convention was to effect a closer union of the two Churches. Reference was made to the Plan of 1844. But since then, certain publications have shown no small degree of diversity of opinion. Unless these can be removed, co-operation will be impossible. The following was therefore proposed:

That the delegates to the Triennial Convention present the doc-

trinal difficulties involved, and unless these can be relieved, they be authorized to agree to a dissolution of said Convention," 1847, 137-140. Names of Delegates to Triennial Convention, 1847, 141-2. The Minutes of the Triennial Convention were submitted to the Synod, in which the vote of the Dutch delegation was recorded for discontinuance of the Convention. This was ratified by Synod, 1848, 232-3. The correspondence by delegates continued. [This Triennial Convention developed into the Triennial General Synod of the German Reformed Church.]

The reports of the Dutch delegates thereafter always spoke in the highest terms of the acts of the German Synods; but when in 1851, the Professors in the Mercersburg Seminary offered their resignations because of the criticism of their views, and the German Synod refused to accept their resignations by an almost unanimous vote, notwithstanding their alleged Romanizing tendencies, the Synod resolved to send but one delegate thereafter to that Synod, 1852, 226-8. Certain misunderstandings then arose, and after a lengthy report, in which the dangerous tendencies of the Mercersburg Theology were reviewed, Synod entered its protest against the same, and suspended the Correspondence between the two Churches, 1853, 315-319. The following is the final resolution:

Resolved, That this Synod do hereby express, in the most decided and unequivocal manner, their protest against all those sentiments of a Romanizing character and tendency which are technically known as the "Mercersburg Theology," as being essential departures from the faith, as calculated to lead yet farther astray from the old landmarks of truth, and to undermine the great principles of the Reformation from Popery. 1853, 319.

Correspondence was suspended between the Dutch and German Church, 1853-63.

[In the meantime, the Classis of North Carolina, of the Refd. German Church, asked to be taken into the fold of the Dutch Church, for the same reasons for which the Dutch Church had suspended correspondence; but their request was denied on account of slavery among their church members. In 1852, also, Rev. Dr. Joseph F. Berg left the German Ch. and joined the Dutch Church, because of doctrinal tendencies of G. R. C. See his sermons, "Jehovah Nissi," or "Farewell Words;" and "Vindication of Farewell Words," 1852; North Carolina Classis; Mercersburg Theology.]

In 1863, Synod resolved to reopen Correspondence with the Refd. German Church. It had been terminated in 1853, not without earnest protests. Rev. Dr. G. H. Mandeville and Rev. E. W. Collier were appointed delegates, 1863, 275-7. The German Church cordially responded to the overture, 1864, 421, 423-4, and invited the Dutch Church to send a delegate to their Triennial Convention in 1866. This was done, 1866, 40, 43.

In 1870, correspondence was also opened with the Western Synod of R. C. in U. S., 1870, 49, 52, 53. In 1871 overtures were received from the Synod of Ohio, the Northwestern Synod, and again from the Classis of North Carolina, all of the German Church, for Union; and Committees were appointed to visit the Ohio Synod, and to correspond with the Classis of North Carolina, 1871, 222-3; the Committee sent to the Ohio Synod reported; said union was considered very desirable, and would be considered by the German Gen. Synod soon to meet; 1872, 437, 439, 440; and the report of the Committee to correspond with Classis of N. C. found that it was an integral part of German Ch., and no steps could be taken directly with it, but the matter was already before the Synod, 1872, 438. These and other movements led to the appointment of a

General Committee of Conference of Churches of the Presbyterian Family, in 1873, 673-7. See Federation of Churches.

A special Conference was held with the committees of the German Synods in Nov., 1874, in Philadelphia, in which there was a free interchange of opinion concerning the doctrines and usages of the two Bodies. The matter of Confirmation in the German Church was discussed, as well as the observance of Festal Religious Days; but these things did not present insuperable difficulties. Matters of Liturgy could also be arranged. But while each accepted the Heidelberg Catechism, it was found that one or the other would have to make a considerable change in reference to the Belgic Confession and the Canons of Dort. Neither Committee felt like recommending such change to its Synod, 1875, 252-5. No further effort for union was made until 1886.

In 1886 the Classes of Philadelphia and Monmouth overtured the Synod on the subject of Union with the German Church. Subject is briefly discussed, and a Committee appointed to confer with similar Committee of the other Church. Rev. Dr. W. J. R. Taylor was Chairman. 1886, 126-7.

Report: Triennial Synod of R. C. of U. S. only now in session; hence no conference yet; but the subject has been under discussion, and earlier relations and efforts considered and reviewed; strong desire for Organic Union; but neither Body yet ready for it; a closer union, very desirable—some sort of Federal Alliance centering in a General Council, with united efforts for practical work in Home and Foreign Missions. Several plans proposed. Other Bodies might also co-operate. Personal and social intercourse desirable, by means of Conferences to discuss matters; by exchange of pulpits, by a generous use of the religious press. Committee continued. 1887, 363-5.

Report in 1888: Conference of Committees in Dec., 1887. Matter fully discussed from all sides. Desirability of union was unanimous; the method of effecting it difficult to formulate. But a General Conference called, which met in Philadelphia in April, 1888. Many papers read, and since printed, and submitted as part of this Report. [See "Conference on Union between Refd. Ch. in America and the Refd. Ch. in U. S., April 3 and 4, 1888; 8vo. pp. 143.] This Conference passed the following resolutions:

1. This Conference commends and endorses the action of the Committee of the two General Synods in convening ministers and laymen of the two denominations at this time for the purpose of discussing the main question in its manifold bearings upon each body, and the general interests of the kingdom of Jesus Christ.

2. The selection of topics of discussion covers the principal points requiring consideration. The general tenor of the papers on both sides of the issue and the spirit of good will and mutual confidence and of fidelity to Reformed doctrine commands our full approval.

3. In the judgment of this Conference, a closer union between these two bodies, the only ecclesiastical organizations of the Reformed Church of continental origin in America, is desirable; at this junction of the religious issues of our land specially important; and, if the object be pursued in Christian wisdom and love, undoubtedly practicable. Besides, there is a good reason for the opinion that if judicious efforts in behalf of a closer union be continued by the two Committees present, obstacles will gradually disappear, and the end, in a form just and acceptable to both branches, may without much delay be attained.

4. It is recommended to the ministers of the two organizations to inform themselves more fully on the history of the Reformed Church in Europe and in this country, particularly in its bearings on the purpose of the present movement, and as occasion may arise to promote by

preaching and otherwise among all our congregations better knowledge on the Christian propriety and practical worth of the proposed union.

5. In our opinion it is important for many reasons and eminently proper that the valuable papers read during these sessions be published in book form, in fair type and good style, for general circulation; and therefore we advise the two Committees to take the matter in hand and carry out this suggestion according to their own judgment in the premises. (1889, 618, 619.)

The Conference received general approval. The Triennial Synod of the R. C. of U. S. does not meet again until 1890, giving time for full consideration of the matter. Only progress reported. 1888, 617-620. [See also Rev. Dr. James I. Good's Paper on "Union of the Dutch and German Refd. Chs.," adopted by the Refd. Ministerial Association of Philadelphia, about this time.]

The following is the Programme of the Conference, April, 1888:

TUESDAY, APRIL 3D.

FIRST REFORMED CHURCH, TENTH AND WALLACE STREETS.

- 3 P.M.—Introductory Exercises. Opening Address by Rev. Pres. T. G. Apple, D.D., Lancaster, Pa. Chairman of the Joint Committee on Union.
Organization of the Conference. Presiding Officer, Rev. Pres. Charles Scott, D.D., Holland, Mich.
- 3.45 P.M.—*"The Historical and Doctrinal Relations of the Two Churches."*
Rev. E. T. Corwin, D.D., Millstone, N. J., and Rev. Prof. J. H. Dubbs, D.D., Lancaster, Pa.
- 4.45 P.M.—*"The Canons of Dort."*
Rev. A. P. Van Gieson, D.D., Poughkeepsie, N. Y.
- 5.15 P.M.—Prayer and Conference Meeting.
Topic, *"Christ's Prayer for Unity."*
- 6 P.M.—Social Reception.
- 8 P.M.—Devotional Exercises.
Presiding Officer, Rev. Pres. J. H. A. Bomberger, D.D., Collegeville, Pa.
- 8.15 P.M.—*"The Present Condition of the Two Denominations."*
Rev. David Van Horne, D.D., Philadelphia.
- 8.45 P.M.—*"Church Union for the Evangelization of the World."*
Rev. Edward B. Coe, D.D., New York.

WEDNESDAY, APRIL 4TH.

SECOND REFORMED CHURCH, SEVENTH AND BROWN STREETS.

- Presiding Officer, Rev. B. Bausman, D.D., Reading, Pa.
- 10 A.M.—Prayer and Conference Meeting.
- 10.30 A.M.—*"The Obstacles to Union, and Methods of Overcoming Them."*
Rev. Prof. W. V. V. Mabon, D.D., New Brunswick, N. J., and Rev. Pres. G. W. Williard, D.D., Tiffin, O.
- 11.30 A.M.—Discussion.
- 12.30 P.M.—Lunch.
- 2 P.M.—Devotional Exercises. Presiding Officer, Hon. Henry W. Bookstaver, New York City.
- 2.15 P.M.—*"The Advantages of Union."*
Rev. Conrad Clever, Baltimore, Md., and Rev. Peter Moerdyke, Grand Rapids, Mich.
- 3.15 P.M.—Discussion.

4.15 P.M.—Closing Exercises.

8 P.M.—A German Meeting will be held in Salem Reformed Church, Fourth and Fairmount Ave. Addresses will be delivered by Rev. J. H. Oerter, D.D., New York City, and Rev. Marcus Bachman, Baltimore, Md. and Rev. Nicholas Gehr, D.D., Philadelphia, will preside.

JAS. I. GOOD,
W. J. R. TAYLOR, *Committee.*
J. S. KIEFFER,

Report in 1889:—Two informal Conferences have been held in New York, which developed views for and against union. Materials for study of the question in the Papers published, of the Conference in Philadelphia in 1888. Conclusions founded on personal prejudices, local circumstances, narrow surroundings, and selfish satisfaction with one's own ecclesiastical conditions—to be deprecated. The subject large, solemn, vital. There is a reasonable basis for a Federal Union for practical work; such a union can be made without any sacrifice of principles or polity; both have the same name, doctrine, polity, liturgy; in Foreign Missions already united; do not overlap each other's territory to any extent, in America; the only question—Can better work be done for Christ by such federation? Such federation is in the air. 1889, 843-5.

Report in 1890:—Conference of the Committees of the two Churches; had agreed on a Report to their respective Synods; (1890, 124):

The report of the joint Committee is as follows:

REPORT OF THE JOINT COMMITTEE ON THE UNION OF THE "REFORMED CHURCH IN AMERICA" AND THE "REFORMED CHURCH IN THE UNITED STATES."

The Committees on the Union of the two Reformed Churches of this country met in joint session in New York, December 20, 1887. The Committees devoted several sessions to the discussion of the subject committed to them, and finally adjourned to hold another meeting in Philadelphia. It was arranged that in connection with this meeting, a general convention of ministers and elders of both Churches should be called with a view of promoting a better acquaintance between the two Churches, and also in order to bring together some of the leading minds of the two Churches, in the presentation of papers bearing on the subject of union. This convention was accordingly held in Philadelphia on the 3d and 4th of April, 1888. There were present thirty-eight ministers and six laymen from the Reformed Church of America, and eighty-two ministers and twenty-two laymen from the Reformed Church in the United States.

We present herewith the published report of the proceedings of the Philadelphia convention as a part of this report.

The Committee held another meeting in New York, April 22, 1890.

After considering the subject in all its bearings, the Committee finally concluded to recommend what may be designated a FEDERAL UNION of our two Reformed Churches in a new judicatory, composed of delegates from each of the Churches, and clothed with such powers as might be designated in the act of union. This supreme judicatory should be so constituted as to give due representation, but not undue predominance, to either of the heretofore separate denominations, should have ultimate authority in matters pertaining to the establishment of new Missions, Domestic and Foreign, the establishment of new educational institutions of the superior grades, and the several interests of religious publications, but not to

interfere authoritatively with existing Missions, educational institutions or publications until, or unless, freely committed to it by those under whose control they now exist. It might have power to advise as to combinations and other modifications of existing Missions or educational institutions, etc., and further might consider, advise and recommend in whatever matter it might judge to be for the welfare and advancement of the Redeemer's Kingdom; but should exercise authority only in matters expressly committed to it by the constitution by which it would be created, or freely surrendered to it by the constituent denominations in the union.

Such a federal organic union would leave room for and perhaps invite to membership in it, other Presbyterian Reformed Churches now one with us in faith and order, thus looking forward to one National and perhaps International Reformed Church, including all of like faith and order.

If this suggestion and general plan are adopted by both General Synods, it will be necessary, of course, to appoint, each one, a commission to elaborate and prepare it for presentation to the two churches as soon as may be practicable.

Respectfully submitted,

Ref. Ch. in America,

William J. R. Taylor,
John A. DeBaun,
Joachim Elmendorf,
Charles Scott,
John DeMott, Elder;
Peter S. Danforth, Elder;
Henry W. Bookstaver, Elder.

Ref. Ch. in U. S.

Thos. G. Apple,
Geo. W. Williard,
H. J. Ruetenik,
J. S. Kieffer,
Jas. I. Good.

1890, 125-6.

Continuation of Report of Committee of R. C. A. 1890, 126-132.

In their own action upon this question your Committee have been governed mainly by the facts and arguments for Union which are set forth in the printed volume of Proceedings of the Conference held in Philadelphia, 1888. More extended study of the whole subject has convinced us that if a happy Federal Union were formed under a constitution somewhat like the Union of the States with the general government of the United States, it would promote the vital interest of the contracting parties, strengthen the bonds of the Reformed Churches in our land, and lead to still greater unions of churches holding the same essential faith and polity, and called to the same aggressive and widening Christ-like work.

As between our two Reformed Churches the case is this—We have many things in common, the same venerable name, the same Heidelberg Catechism, the same system of Church government, the same sacraments, and largely the same liturgical offices. We have the same birthright of New Testament privileges and honors coming to us lineally through the struggles and triumphs and legacies of the Reformation. For eighty years our Church was the foster-mother of this child-church which has outgrown her. Our territorial division is almost on parallel lines of latitude; our Synods and Classes only touch each other without colliding; we are already practically united in our Missions in Japan; we are actually united in the Alliance of Reformed Churches holding the Presbyterian system. We represent "the common faith" to the myriads of immigrants who have come and are coming from mother lands. If united we would have peculiar facilities and opportunities for Home Missionary work, reaching out from the Atlantic to the Pacific coast. Our jointure would give us the weight and prestige, the power and possibilities of a very large national communion in the march of Christianity across the

continent. We would thus make a practical and exemplary manifestation of living, realistic Christian and Church Unity, removing old barriers, lengthening our cords, strengthening our stakes, and presenting a solid front against the combined forces of the "Enemies of the Cross of Christ." We would then move forward with richer experience, larger resources, higher aims and mightier motive power to accomplish our Mission as an United and Reformed Church, to bring the world to Christ.

These arguments are the more urgent in view of the contemporaneous movements towards organized Christian and Church Union which characterize these latter days. Great ecclesiastical communions, differing as widely as the Church of England and the Protestant Episcopal Church in this country, have stretched out their hands, lamely it may be, but really indeed, towards their brethren of Presbyterian, Congregational and Reformed Churches, feeling after some common ground of practical fellowship in faith and practice. But none of these denominations are so near to each other as these two Reformed Churches are to-day; and therefore none are more "in bonds for Christ's sake" to put away their differences and become one body in Him who is our Head.

For these reasons we believe that a Plan of Union can be prepared, if so authorized by this Synod, which will sacrifice no principles of the truth which we have received of the Lord through our forefathers, and which will not involve the least invasion of trust funds, corporate rights and institutional interests. It would be a Federal Union, not fusion, not absorption, not loss of our ecclesiastical identity. It would leave each Church to follow its own historical precedents, subject only to such powers as may be mutually conceded for the common welfare of the United Church under its organic constitutional law.

This idea of Federal Union is not original with the illustrious framers of our National Constitution. It dates far back of them to John Calvin and the representative system of Church and Civil government, which he found in the New Testament Scriptures and in the structure of the primitive Apostolic Christian Church. It is immanent in the entire Presbyterian organization and movement of the Reformed Church of Christendom. The Presbytery or Classis is the Federal Union of individual churches. The District or Particular Synod is the Federal Union of the individual Classes or Presbyteries. The General Synod or the General Assembly is the Federal Union of the individual Synods. A Federal Union of General Synods or Assemblies would be the natural development and highest exponent of the system, and the next grand upward movement for the unification of hitherto separated, yet affiliated denominations, like our own.

The problems and difficulties attending the formation of such an union have been carefully discussed by the joint Committees. We believe that they can be solved satisfactorily by candor, patience and a generous and just consideration and adjustment of the rights, privileges and liberties which are essential to a lasting and growing union. And these will be best promoted by personal and official brotherly intercourse, and by that fellowship in the service of Christ and His Church, of which your Committee have had a foretaste in these last three years of conference with their brethren of the sister Church. But should these efforts fail, we fear it may be for a long time hence, if not until the millennial sun shall streak the Eastern sky.

The times are propitious. We are not troubled with the controversies that are agitating other evangelical churches. We may be gainers by them if we present a united front to the country with our three great and blessed scriptural symbols of doctrine, each one

interpreting the others, and leaving room for Christian liberty in the exposition of these sacred heirlooms of the dogmatic, experimental and practical theology of the Reformed Churches.

Our democratic republican system of church government, harmonizing so nearly with that of the nation, the states and local communities in city and country, is both popular and scriptural; and this also tends to federal union, as we have shown.

But another very important aspect of this subject appeals urgently to our own branch of the Church. Our growth for the last thirty years has been mostly in the West. What we have gained in new enterprises at the East has been sadly offset by the absolute loss or the decadence and the transfer of churches that were once large and flourishing, and among the strongest of our communion. This is especially true of the great cities and of some of the suburbs, where the population is continually changing and whence the old and stately pillars have passed away, many of them with the edifices in which they worshipped the Lord. These facts have led some of our ministers and members to doubt the long continuance of our separate denominational life. Others who do not share these forebodings, fully realize the difficulty of holding our own, and going forward where we have no ancestral ties and denominational rallying points. The remedy lies not in narrowing our spirit, ministries and work down to sectarian littleness; not in dragging wearily along the years, carrying burdens that are too heavy for us; not in straining our little strength to do the impracticable and the impossible. Much less can we live a noble church life in this progressive period by sounding the praises of our ancestors and glorifying while we do not imitate their heroic faith and mighty works.

But here is "an open and effectual door of entrance" upon a new career of increasing activity and usefulness. There will be one denomination less and one greater Church. Each branch of it will feel the inspiration of the one mission that both must fulfill. Prejudices wane and vanish in the sweetness and light of holy fellowship; "And the peace of God which passeth all understanding" (and misunderstanding also), will keep our minds and hearts in the love and power of the everlasting Gospel.

We should have no more fear of being Germanized by such an union than we have of being Hollandized by the increasing immigration from the Netherlands. The English Synods of our sister Church had in 1888, 1,156 congregations, and the German Synod only 312. The English Synods reported 135,456 members, and the German Synods 41,481 members. In our own denomination at the same time there were between 90 and 100 Dutch Reformed Churches holding their services in the Hollandish language, and from forty to fifty in the German. About 400 only, about one-half, of the ministers in the Reformed Church of the United States can use the German language. These facts indicate the proportions of the foreign elements in the two Churches. Both of them have dropped their former European names from their corporate styles and titles. Our brethren tell us that their German constituency is being rapidly Americanized. Both Churches owe an ever-growing debt to the Germans and Hollanders who are already here, and to those who are flocking to our shores. Not only do they open great fields for home evangelization, but they bring with them the human material out of which the Lord Jesus Christ will add to his ascension gifts a new and long American succession of "Apostles and Prophets, Evangelists, Pastors and Teachers, for the perfecting of the Saints unto the work of ministering, unto the building up of the body of Christ, till we all attain unto the unity of the faith unto a full grown man unto the measure of the stature of Christ." (Eph. 4: 11-13). What grand encour-

agements and possibilities does such an union offer—educational, ministerial, evangelistic, philanthropic, patriotic, ecclesiastical, and pre-eminently Christ-like—for our country, and for the world.

The Reformed Church in America thus united would number, according to the data of 1888, 269,548 communicants, 407,870 baptized members, 2,028 churches, 1,315 ministers, twenty seats of learning with their various institutions, five publishing houses, orphans' homes and sustentation funds, with all their Home and Foreign Missions, and other accompaniments of the Lord's work.

To test the sense of this Synod upon this subject we append the following resolutions:

1. *Resolved*, That the report of the Special Committee on the Union of the Reformed Churches be, and hereby is, approved.

2. *Resolved*, That this report, together with the report of the Joint Committee included therein, and the printed volume of Proceedings of the Conference on Union between the Reformed Church in America and the Reformed Church in the United States, held in Philadelphia, April 3d and 4th, 1888, be referred to a Special Commission to be nominated by the President of this Synod, and of which she shall be a member, to co-operate with the Commission already appointed by the General Synod of the Reformed Church in the United States, with instructions to prepare and to present to the next General Synod a Plan of Federal Union, in which the autonomy, creed, cultus and property of both churches shall be kept intact, and this branch of the Church shall have its just and proper representation in the government of the United Church.

3. *Resolved*, That the Special Commission aforesaid shall consist of sixteen members, of whom ten shall be ministers and six shall be elders, and that, so far as practicable, the members shall be properly apportioned between the four Particular Synods of New York, Albany, Chicago and New Brunswick.

Having so finished the work confided to them three years ago, to the best of their ability, your Committee leave it for the decision of this General Synod, under the guidance of the infinite wisdom and love of the great Head of the Church.

WILLIAM J. R. TAYLOR,
JOHN A. DEBAUN,
JOACHIM ELMENDORF,
CHARLES SCOTT,
PETER S. DANFORTH,
JOHN DEMOTT,
HENRY W. BOOKSTAVEN.

1890, 124-132.

Asbury Park, N. J., June 3, 1890.

Report of Com. of the Ref. Ch. in U. S. (German) to their Gen. Synod:

The following is the Report of the Committee of the Reformed Church in the United States presented to their General Synod, together with a certificate of the Stated Clerk; and it was unanimously and heartily adopted:

Report of the Committee on the Union of the two Reformed Churches, appointed by the General Synod at its meeting held in Akron, O., May, 1887.

It is due to our Committee to say that a closer union was desired on their part, one that would involve only one General Synod in place of the two General Synods now existing, and thus to form really one denomination by consolidating the two. But it was found that this could not be accepted by the Reformed Church in America, mainly on account of the peculiar character of their General Synod, which is invested with

greater powers than our own. We have, therefore, joined in recommending the nearest approach to such union that seemed practicable under the circumstances.

It remains for this General Synod to say whether it will approve of this recommendation of the Joint Committee. If this is done it will be necessary to appoint a Commission to co-operate with a similar one to be appointed by the General Synod of the Reformed Church in America at its approaching meeting, June 4, at Asbury Park, N. J., in case it also adopts the general plan, and perhaps also to make some provision to hold a special meeting of this body to receive the report of the Joint Commission. For if the union is to be formed it should be done as soon as practicable.

We, therefore, recommend for adoption by this General Synod the following resolutions:

Resolved, That whilst this Synod would prefer a closer organic union, yet inasmuch as this seems to be impracticable at the present time, it hereby approves the plan of Federal Union.

Resolved, That a Commission of sixteen be appointed by this Synod, to co-operate with a similar Commission to be appointed by the General Synod of the Reformed Church in America, at its approaching meeting at Asbury Park, N. J., the 4th of June.

Resolved, That the officers of this Synod are hereby authorized to call a special meeting of this body at such place as may be selected, at the request of the Commission, when their work shall be completed, for the purpose of acting upon their report.

Respectfully submitted,

THOMAS G. APPLE, *Chairman*.

1886, 132-3.

This Report was adopted by the General Synod of the German Church. 1886, 133.

Rev. Drs. Jas. I. Good and H. J. Ruetenik addressed the Synod of R. A. C., warmly advocating the union of the two Bodies. 1886, 133.

The following is the Committee appointed by this Synod to meet a similar Committee of the General Synod of the Reformed Church in the United States, to confer on the plan of union proposed by the Joint Committee of the two Synods:

COMMISSION OF SIXTEEN ON UNION OF THE REFORMED CHURCHES.

Ministers of the Particular Synod of New York—Rev. J. Romeyn Berry, D.D., Rev. W. J. R. Taylor, D.D., Rev. J. Elmendorf, D.D., Rev. Edward B. Coe, D.D.

Ministers of the Particular Synod of Albany—Rev. J. A. DeBaun, D.D., Rev. J. B. Drury, D.D.

Ministers of the Particular Synod of Chicago—Rev. John H. Karsten, Rev. Peter Moerdyke, D.D.

Ministers of the Particular Synod of New Brunswick—Rev. E. T. Corwin, D.D.

At Large—Rev. D. D. Demarest, D.D.

Elders of the Particular Synod of New York—J. C. Benham, Garret Van Nostrand.

Elders of the Particular Synod of Albany—P. S. Danforth, W. L. M. Phelps.

Elder of the Particular Synod of Chicago—I. Cappon.

Elder of the Particular Synod of New Brunswick—Garret E. Winants.

Resolved, That a majority of the Commissioners, appointed by Synod to meet Commissioners of the Reformed Church of the United States upon union, etc., have power to fill any vacancies that may occur by reason of vacancy in their number from any cause. 1890, 134.

UNION WITH THE REFORMED CHURCH IN THE UNITED STATES. 1891, 348-359.

The committee appointed by this Synod to meet a similar committee of the General Synod of the Reformed Church in the United States, to confer on the plan of union proposed by the joint committee of the two Synods, presented the following report, which was accepted and adopted:

The Special Commission appointed by the General Synod of 1890 "to co-operate with the commission already appointed by the General Synod of the Reformed Church in the United States to prepare, and to present to the next General Synod a Plan of Federal Union," respectfully submit the following report:

The Joint Commission met at the Catskill Mountain House, at noon, on Tuesday, September 2d, and continued in session to the evening of the following Thursday. All of the clerical members of your Commission were present excepting the Rev. E. B. Coe, D.D., from whom a letter was received expressing regret for his necessary absence and cordial approval of the object of the conference. Elder W. L. M. Phelps was necessarily absent, and Elder Garret E. Winants had been removed by death. Thirteen of the sixteen Commissioners of the Reformed Church in the United States, were present, and there was one vacancy occasioned by the death of the Rev. J. H. A. Bomberger, D.D. Elder H. D. Van Orden was appointed to fill the place of the late Elder Winants, and acted with the Commission.

The corresponding secretaries of our Boards of Foreign and Domestic Missions, and of Education, were present by invitation, and rendered valuable service in the discussions as corresponding members.

The Joint Commission was organized by the election of the Rev. Thomas G. Apple, D.D., president; the Rev. J. Romeyn Berry, D.D., vice-president; and the Rev. Drs. E. T. Corwin and James I. Good, secretaries.

The proceedings of the commission were characterized by very full and candid discussions of all subjects presented, and particularly of those which involved the most difficult and delicate questions. Coming together without previous consultations, with not a few differences of opinion upon many points of practical importance, but with singleness of aim and prayer for Divine guidance, the results finally attained were by unanimous votes. Personal acquaintance with each other ripened into increasing esteem and confidence. Difficulties that seemed at first to be insuperable vanished in the light that dispelled them. And the entire proceedings, vividly illustrated the principle that has governed all the preliminary discussions, that the union for which these churches are conferring must be the healthy outgrowth of their historical character, ecclesiastical relations, principles and spiritual life.

The closing public session on the mountain top, in which the guests of the hotel participated by special invitation, was chiefly one of thanksgiving and praise for the grace of God which had brought us to such hearty unanimity. Suitable memorials were also adopted of the beloved brethren who had been translated to the united and glorified Church of the first-born in Heaven.

A special meeting of the Joint Commission was also held on Tuesday afternoon and evening, June 2d, 1891, in Hertzog Hall, New Brunswick, N. J., to review the action taken at the former meeting and to prepare the final report, which is herewith submitted, and is also before the General Synod of the Reformed Church in the United States, now convened in special session at Philadelphia, for its consideration. At this meeting eighteen of the thirty-two members, nine from each General Synod, were present. The proceedings were marked by the same thoroughness and candor and unanimity that prevailed in the September conference. The plan of federal union now reported is formulated in a con-

stitution which provides for, and culminates in the organization of "The Federal Synod of the Reformed Churches."

This plan extends as far as it seemed to be wise and prudent at the beginning of the establishment of an actual federal union. It is strictly within the instructions of the General Synod under which our own Commissioners have acted. It is brief, compact, comprehensive, conservative and adapted to the condition and necessities of both churches. It is the first practical organized effort to form and maintain an actual federal union between any of the affiliated evangelical denominations in this country. It is a forerunner looking towards the future enlargement of the circle of church unity, of which it is the center and original. Experience will lead to new developments of unity and co-operation within our present limitations.

Accompanying the constitution are some recommendations indicating the outworking of this federal union through the Federal Synod in Home and Foreign Missions, new educational enterprises, Sunday Schools and Sunday School Missionary and denominational literature. Wide room is left for recommendation and action of the Federal Synod, and at the same time the rights, powers, funds, institutions, creeds, system of worship and jurisdiction of the General Synods and the churches which they represent are carefully protected.

Referring this Synod, and all who are interested in this movement for federal union, to the history of its origin, nature and progress contained in the minutes of General Synod from 1886 to this date, and with these explanatory statements your Commissioners leave their work for the decision of this Synod. If it shall be approved we respectfully request that the accompanying draft of the proposed Articles of Constitution and Federal Union be submitted to the Classes for their consideration and action thereon, and that their reports be made to the next General Synod. If approved by the requisite number of Classes, any changes or amendments of the Constitution that are demanded, and whatever additional legislation is necessary can thereafter be provided to perfect the Union and the organization of the Federal Synod.

We, therefore, recommend the adoption of the following resolutions:

Resolved, 1. That the report of the Commission on Federal Union of the Reformed Church in America, and the Reformed Church in the United States be, and hereby is adopted.

Resolved, 2. That the draft of the Articles of Constitution and of Federal Union between the Churches aforesaid, which have been prepared in obedience to the instructions of the General Synod of 1890, be sent down to all of the Classes of this Church for their consideration and categorical replies, and that their reports for or against its adoption be made to the next General Synod.

Resolved, 3. That the action of this Synod upon this report of the Commission be immediately and officially made known by telegraph to the General Synod of the Reformed Church in the United States, now in session in the City of Philadelphia.

W. J. R. TAYLOR, *Chairman*.

E. T. CORWIN, *Secretary*.

1891, 348-351.

Members of the Commission:

Ministers, W. J. R. Taylor, J. A. DeBaum, J. Elmendorf, D. D. Demarest, E. T. Corwin, E. B. Coe, J. H. Karsten, J. R. Berry, P. Moerdyke, Charles Scott, J. B. Drury.

Elders, J. C. Benham, I. Cappon, P. S. Danforth, H. D. Van Orden, W. L. M. Phelps.

The committee also presented the following draft of proposed Articles of Constitution and Federal Union, which was received by the Synod,

and directed to be sent down to the Classes for their consideration and action, in accordance with the foregoing report:

Proposed Constitution of the Federal Synod of the Reformed Church in America and the Reformed Church in the United States: (1891, 352-356.)

PREAMBLE.

For the glory of God, and for the greater unity and advancement of the Church of which the Lord Jesus Christ is the Head, the following Articles of Constitution and Federal Union between the Reformed Church in America and the Reformed Church in the United States are adopted:

ARTICLE I.

Each Denomination entering into this Union shall retain its distinct individuality, as well as every power, jurisdiction and right, which is not by this Constitution expressly delegated to the body hereby constituted.

ARTICLE II.

Full faith and credit shall be given by each of these Denominations to the acts, proceedings and records of the duly constituted authorities of the other Denomination.

ARTICLE III.

For the management of certain common interests of these federated churches, an Ecclesiastical Assembly is hereby constituted, which shall be known by the name and style of "The Federal Synod of the Reformed Churches."

ARTICLE IV.

The Federal Synod shall consist of sixteen ministers and sixteen elders from each of the constituent Denominations, who shall be chosen with *secundi* under the direction of their respective General Synods in such manner as these Synods shall respectively determine. At the first election of delegates to the Federal Synod by each Denomination, the whole number, viz., sixteen ministers and sixteen elders, shall be divided into four classes of four ministers and four elders in each. The first class shall serve for one year, the second class for two years, the third class for three years and the fourth class for four years. After the first election four ministers and four elders shall be elected or appointed annually for four years by each Denomination, which shall also have power to fill vacancies for unexpired terms. But in the case of a General Synod that does not meet annually it shall, at its stated meeting, regulate its election of delegates according to the general principle here stated, as it may deem proper.

ARTICLE V.

To the Federal Synod shall be committed powers relating to Missions, Domestic and Foreign; to new educational enterprises common to both Denominations; to the general superintendence of Sunday School interests and literature, and to other ecclesiastical matters, such as shall be determined by the concurrent action of the constituent General Synods.

ARTICLE VI.

The Federal Synod may advise and recommend in all matters pertaining to the general welfare of the Kingdom of Christ, but shall not exercise authority except such as is expressly given it under this Constitution. Whenever anything recommended by the Federal Synod shall have received the assent of each of the General Synods, it shall have the force of law in both Denominations.

ARTICLE VII.

The Federal Synod shall have the power of opening and maintaining a friendly correspondence with the highest assemblies of other religious

Denominations, for the purpose of promoting union and concert of action in general or common interests.

ARTICLE VIII.

The Federal Synod shall not interfere with the creed, cultus or government of either Denomination. Also all matters of discipline shall be left to the exclusive and final judgment of the ecclesiastical authorities of the Denomination in which the same may arise.

ARTICLE IX.

All conflicting interests between the two Denominations shall be arbitrated by such executive agencies as may be created by the Federal Synod, under this Constitution, with the right of appeal to the Federal Synod for final adjudication.

ARTICLE X.

The officers of the Federal Synod shall be a President, Vice-President, Stated Clerk and Treasurer.

ARTICLE XI.

The Federal Synod shall meet annually, at such time and place as may be determined.

ARTICLE XII.

The contingent expenses of the Federal Synod shall be divided equally between the Denominations.

ARTICLE XIII.

Amendments to this Constitution may be proposed by the Federal Synod, or by either of the General Synods, but the concurrent action of the two General Synods shall be necessary for their adoption.

T. G. APPLE, *President*.

J. R. BERRY, *Vice-President*.

JAS. I. GOOD, }
E. T. CORWIN, } *Secretaries of the Joint Committee.*

The Joint Commission also presented the following paper containing recommendations to be considered by the two Synods in their further action:

Recommendations of the Joint Commission to the General Synods of the Reformed Church in America, and the Reformed Church in the United States:

FOREIGN WORK.

This Joint Commission recommends that upon the approval of the Constitution, or Articles of Union, the General Synods of the respective Churches take action looking toward the speedy unification of the work of Foreign Missions.

To this end we recommend that the General Synods, respectively, authorize and request the Boards of Foreign Missions of the two Churches to hold a joint meeting for the purpose of mutual consultation in regard to the management of the whole Foreign Missionary Work, and especially as to the Missions in Japan; and if considered proper and practicable, that they subsequently hold joint meetings until the establishment of a Board of Foreign Missions under the Federal Synod.

HOME WORK.

1. That the General Synods of the respective Churches be requested to take such action as, in their judgment, may be deemed best, looking toward a harmonious co-operation in the work of Domestic Missions.

2. That the General Synods of the respective Churches authorize or request their Boards of Domestic or Home Missions to hold a joint meeting for the purpose of mutual consultation in regard to the wisest

and best management of the whole work in the home field, and if considered proper and practicable, that they subsequently hold joint meetings until the establishment of a Board of Domestic Missions under the Federal Synod.

HOME AND FOREIGN WORK.

1. That the Federal Synod create, under these Articles of Federation, Boards of Home and Foreign Missions, composed of an equal number of representatives from each Denomination, which Boards shall advise and guide the Boards of the General Synods, so that the whole work may be carried forward in the most economical and efficient manner.

2d. That these Boards prepare and remit annually to the Federal Synod reports of the Home and Foreign Missionary work of both Denominations, and that these reports be published and circulated in both churches.

3. That these Boards issue a periodical under the supervision of the Federal Synod, which shall disseminate intelligence on these subjects and promote a missionary spirit throughout both the Churches.

4. That the Federal Synod be authorized, in consultation with the Boards, to institute other agencies to awaken a greater interest in the Home and Foreign Missionary Work, and to secure more general and more liberal offerings for the same throughout the churches.

5. That the joint meetings of these Boards, called for in previous sections, be held as early as possible after the approval of this Constitution by the two General Synods.

SUNDAY SCHOOL WORK.

The Joint Commission recommends that the Federal Synod undertake the work of issuing a series of Sunday School Helps for the use of the Sunday Schools of the two Denominations, and instituting other agencies for the advancement of their common interests. This General Synod hereby recommends that either the Foreign Board as such, or the officers of the same, arrange to meet with the Foreign Board of the Reformed Church in America at one of their stated meetings, and also at subsequent meetings of the same if deemed proper, in order to co-operate in the work of Foreign Missions until a Board of Foreign Missions is formed in the Federal Synod.

EDUCATION.

When the Federal Synod shall have organized a Board of Education we would especially recommend to such Board the consideration of the training of ministers for labor among the immigrants of various nationalities.

T. G. APPLE, *President.*

J. R. BERRY, *Vice-President.*

E. T. CORWIN, }
JAS. I. GOOD, } *Secretaries of the Joint Commission.*

1891, 352-356.

The General Synod of the Reformed Church in the United States was convened in special session in the City of Philadelphia, to act simultaneously with the Synod of the Reformed Church in America on the subject of Federal Union. The action and suggestions of one Synod were telegraphed to the other, and received with cordial approbation, so that with a single amendment on the part of each body the articles of the proposed Constitution were unanimously approved as originally presented by the Joint Commission. This cordial unanimity was acknowledged by special thanksgiving and prayer for the blessing of God on the union thus far secured.

On the following day the action of the Synod in Philadelphia, duly attested, was brought by a committee of eighteen, two of whom were elders.

The committee were invited to occupy front seats, and were severally introduced, the Synod rising to receive them. The Rev. Edmund R. Eschbach, D.D., chairman of the committee, addressed the Synod, and presented the report of the body whom he represented. The address was suitably responded to by the president, who cordially welcomed the large delegation.

The following resolutions were then adopted:

Resolved, That this General Synod expresses our sense of the fraternal courtesy of the General Synod of the Reformed Church in the United States in sending so large and strong a deputation from their reverend and venerable body to us with such cordial words of appreciation of the contemplated Federal Union. We most heartily reciprocate every expression of their desire and expectation, which are also emphatically ours.

Resolved, That the official communication brought from our sister General Synod by their Commission be printed in the Minutes of this General Synod. 1891, 356-7.

The following is the paper containing the action of the General Synod of the Reformed Church in the United States:

To the General Synod of the Reformed Church in America:

Dear Brethren in the Lord: The report of the Joint Commission on Federal Union, including the proposed Constitution and Recommendations, was officially submitted to the General Synod of the Reformed Church in the United States, convened in special session in Philadelphia, June 4-6, A. D., 1891, and duly considered. After such consideration, the said Constitution and Recommendations, as amended, were unanimously adopted, and correct copies thereof are herewith forwarded to your venerable body.

Moreover, the several actions adopted by our General Synod, bearing on the Federal Union of the Reformed Church in America and of the Reformed Church in the United States, are as follows:

Resolved, That the action of this General Synod be and is hereby referred to the different Classes for approval at their next annual meetings, or at special meetings for the purpose at an early date, and further, that if this action be confirmed by the requisite constitutional number of Classes, as in the case of the approval of a general ordinance, the officers of this Synod are hereby authorized to publish and proclaim the action of the Classes, and the Constitution of the Federal Synod shall thereupon become the action of the Church.

Resolved, That the Stated Clerks of the Classes transmit certified copies of the results of the action of the Classes to the Stated Clerk of the General Synod.

WHEREAS, This General Synod will not meet again before the spring of 1893; and

WHEREAS, The General Synod of the Reformed Church in America will meet in 1892, therefore, in order not to delay the formation of a Federal Synod of the Reformed Churches, in case the action be adopted,

Resolved, That this Synod do now enter upon the election of sixteen ministers and sixteen elders to be the representatives of the Reformed Church in the United States in said Federal Synod when it is ready to be formed, designating the terms of each class of four ministers and four elders.

Thereupon the election proceeded accordingly.

Resolved, That in case the action of providing for the formation of the Federal Synod shall be ratified by the authorities of both Reformed Churches, it shall be the duty of the presiding officers of this General Synod to co-operate with those of the General Synod of the Reformed

Church in America in designating conjointly a time and place for the first meeting of the Federal Synod.

Resolved, That a committee of six be appointed to bear to the General Synod of the Reformed Church in America, now in session at Asbury Park, N. J., and lay before said Synod a complete copy of the action of our Synod in relation to the federative union of these bodies, with our fraternal greetings.

The committee called for in the foregoing resolution consists of:

Rev. E. R. Eschbach, D.D.,	Rev. Michael Loucks,
" David Van Horne, D.D.,	Elder Daniel S. Keller,
" John H. Prugh,	" William R. Barnhart.

The committee of six was subsequently enlarged by the addition of the following named brethren:

Rev. Henry Bair,	Rev. D. B. Shuey,
" T. J. Barkley,	" A. J. Heller,
" Reuben Keller,	" G. W. H. Smith,
" G. H. Johnson, D.D.,	" A. K. Kline,
" John A. Seitz,	" C. N. Heilman,
" E. S. Hassler,	" R. C. Zartman.

It is hereby certified that the foregoing actions, and accompanying constitution and recommendations, were officially adopted by the General Synod of the Reformed Church in the United States, in session in Philadelphia, Pa., June 4 to 6, A. D., 1891.

Attest:

ISAAC H. REITER,
Stated Clerk of the General Synod
Reformed Church in the U. S.

PHILADELPHIA, PA., June 6th, 1891.

1891, 357-359.

[Whole Report, 1891, 348-359.]

REPORT, 1892.

UNION WITH THE REFORMED CHURCH IN THE UNITED STATES. 1892, 577-584.

The General Synod in 1891 (see Minutes, p. 351, Resolution 2), sent down to all the Classes a "draft of the Articles of Constitution and of Federal Union between this Church and the Reformed Church in the United States, for their consideration and categorical replies."

In response to this action the Classes have sent official returns, some of them being categorical answers, and others conditional, containing besides the votes of the Classes, various suggestions.

A special committee, consisting of Rev. J. A. DeBaun, Rev. A. P. Van Gieson, Rev. J. F. Zwemer and Elders J. C. Haring, M. D., Vischer Lansing and Wilson Harrington, was appointed to receive and canvass the votes of the Classes.

This committee was also instructed to receive and examine all the other papers presented on the subject of Federal Union by the Classes, and to recommend appropriate action to be taken by the Synod.

The committee presented a report which was accepted and ordered printed. A Minority Report was also presented, accepted and printed, and both were discussed.

In the progress of the discussion a third paper was offered as a substitute for the Minority Report, and accepted as the Minority Report, and both were considered. After several amendments were made to the Majority Report of the Committee and adopted, it being mutually agreed that they should take effect if the enacting clause should be adopted, a vote was taken which resulted in the adoption of the Minority Report, which is as follows:

WHEREAS, There have been sent to the General Synod from the Classes various memorials asking for changes in and additions to, and presenting objections against the Articles of Constitution and Federal Union between the Reformed Church in America and the Reformed Church in the United States; and

WHEREAS, There is also a proposition before this Synod looking towards a broader plan of Federal Union including all the Reformed Churches in this land, holding the Presbyterian system, and a committee has been appointed by this Synod with instructions to confer with similar committees appointed by other ecclesiastical bodies, and to report to the next General Synod; therefore,

Resolved, That action on the proposed Articles of Constitution and Federal Union between the Reformed Church in America and the Reformed Church in the United States be deferred to the next General Synod, in order that they may be considered in connection with the report of the committee on the broader plan of Federal Union then to be presented.

Resolved, That the Majority Report of the Special Committee now accepted, but not adopted, by this Synod be printed in the Minutes of General Synod for the information of the Classes and churches, and, in order that the mind of the Church may be ascertained, that the Classes be and hereby are requested to report to the next General Synod, either categorically or otherwise as they may deem best, their approval or disapproval of the proposed Articles of Constitution and Federal Union between the Reformed Church in America and the Reformed Church in the United States, with the amendments and understandings recommended in the Majority Report.

JAMES F. ZWEMER.

1892, 577-8.

The following are the *Ayes* and *Nays* on the vote upon the foregoing paper:

Ayes—Jas. C. Garretson, A. P. Pitcher, Samuel T. Searle, K. F. Junor, Joseph Millett, Wm. H. Boocock, Nich. Pearse, P. V. Van Buskirk, George Lott, George W. Pool, E. Bodine, Marion T. Conklin, Alfred Perrine, A. P. Van Gieson, Edwin Hill, H. B. Rosa, C. W. Burrows, John H. Scarlett, A. M. Arcularius, A. S. Vanderzee, Wm. L. M. Phelps, B. Van Zandt, Adam Smith, Theo. S. Brown, Theo. Hover, P. G. M. Bahler, G. H. Hospers, John Van Holde, C. W. Mahew, D. K. Van Doren, Philip T. Phelps, Theo. A. Beekman, George L. Danforth, W. E. Bassler, J. G. Van Slyke, A. J. Sebring, D. B. Hendricks, J. A. De Spelder, F. J. Zwemer, M. Rlynsburgher, R. Duiker, A. Kriekard, J. J. Van Zanten, J. Sinon, F. Albers, J. Hakken, H. E. Dosker, S. Hogeboom, P. Benjaminse, F. S. Scudder, T. W. Jones, Wm. Vander Linden, B. W. Lammers, J. F. Zwemer, G. Veenker, Edward Tannis, D. J. De Bey, G. J. Hekhuis, J. W. Te Winkel, H. N. Van Wagenen, S. B. Vreeland, A. Hageman, A. B. Herman, S. R. Cunningham, David Waters, M. H. Hutton, Theo. Shafer, P. C. Staats, James Stothoff, Anson Du Bois, C. E. Crispell, George Niemeyer, P. H. Milliken, A. W. Givin, Henry M. Voorhees, Charles H. Pool, Peter De Witt, John Amerman—78.

Nays—J. W. Conklin, Jno. M. Wagner, H. Shook, J. H. Wood, A. C. Stryker, E. O. Moffett, R. H. McCready, Gilbert Lane, August Comfort, H. W. Brink, David Cole, G. A. T. Goebel, F. S. Barnum, B. F. Ashley, J. A. DeBaun, F. V. Van Vranken, J. A. Thompson, L. L. Dean, Stephen Graff, Geo. W. Furbeck, Minor Swick, J. T. Van Buren, H. E. Cobb, C. P. Ditmars, B. B. Staats, John S. Lansing, Vischer Lansing, Calvin Case, Benj. M. Brink, P. Moerdyke, Charles Scott, Jacob I. Gulick, I. W. Gowen, Henry Bell, Jas. F. Riggs, P. D. Van Cleef, C. C. Westervelt, C. H. Jones, R. P. Milliken, John Duncan, C. T. Williamson, E. T. Corwin, J. H. Whitehead, Eugene Hill, J. C. Haring, W. H. Tracy, Taber Knox, And. J. Hageman—48.

The following additional resolutions were adopted:

Resolved, 1. That the special committee appointed by this Synod on Union with the Reformed Church in the United States be reappointed.

Resolved, 2. That all Classical returns on Union be transmitted by the clerk of Synod to the chairman of said committee.

Resolved, 3. That the committee be instructed to tabulate all returns on Union with the Reformed Church in the United States, and report to the next General Synod.

Resolved, 4. That said committee be instructed to carry on all necessary correspondence with the Reformed Church in the United States.

1892, 578-580.

It was also *Resolved*, That the Majority Report on Federal Union, as amended, be printed in the minutes for information. It is as follows:

MAJORITY REPORT ON FEDERAL UNION.

The Special Committee on Federal Union with the Reformed Church in the United States would respectfully report:

There have been placed in our hands twenty-seven official reports of the votes of as many Classes on the Plan and Constitution for Federal Union, approved by the General Synod in 1891, and sent to the Classes for their consideration and replies for or against adoption.

The Classis of Arcot respectfully refrains from voting on this question "because it is impossible for most of its members to attain to a full understanding of all the issues involved." In all courtesy, therefore, and as a matter of equity, the Classis of Arcot ought to be excused and set aside from the whole number of Classes whose votes should be counted.

Of the remaining thirty-three Classes, eighteen officially report an unconditional affirmative answer to the overture of the General Synod, viz.: Bergen, South Bergen, Hudson, North Long Island, Michigan, Monmouth, Montgomery, Newark, New Brunswick, Ulster, New York, Orange, Paramus, Rensselaer, Schenectady, Schoharie, Illinois and Westchester.

Two classes report a conditional affirmative, viz.: Greene and Raritan. As we shall see, these conditions would necessarily be met even if they had not been specified; and, therefore, they have not even a tendency to vitiate the affirmative answer.

Six Classes officially report a negative answer, viz.: Holland, Iowa, South Long Island, Poughkeepsie, Rochester and Wisconsin.

From the remaining seven Classes no official report has been received. We know, however, from the reports of their proceedings, as published in the *Intelligencer*, that three of these voted an unconditional affirmative, viz.: Dakota, Passaic and Philadelphia. One voted a conditional affirmative, viz.: Kingston. Three voted a negative reply, viz.: Albany, Grand River and Saratoga.

To sum up, if we regard only the official answers received by the Synod, there are eighteen unconditional affirmatives, which is more than one-half of all the Classes, and two conditional affirmatives, which ought, in all reason, to be added.

There are six Classes officially voting in the negative, which is less than one-fifth of all the Classes. If we take into account all the official and unofficial answers, there are twenty-one unconditional affirmatives and three formally conditional, which is more than two-thirds of all, and nine negatives, which is less than one-third.

Although this proposed Constitution of Federal Union with the Reformed Church in the United States is not in any sense an alteration of the Constitution of our Reformed Church in America, the General Synod, although under no obligation to do so, has chosen to submit it to the vote of the Classes in order that the mind of the Church might be fully known. Having already been approved by the General Synod, and having now

received the affirmative votes of much more than a clear majority of the Classes, it only remains for this Synod to utter a final declarative resolution announcing its adoption by our Reformed Church in America. In doing so, however, it is perfectly proper and may be highly expedient that at the same time we declare our understanding of points which may be open to misconception, and the methods by which we propose to exercise the functions of our own General Synod as specified in the Federal Constitution. We therefore recommend the following action:

WHEREAS, At the last preceding session of General Synod the proposed Federal Union with the Reformed Church in the United States and the proposed Constitution for such Union were approved and sent down to the Classes for their adoption; and

WHEREAS, A decided majority of the Classes have approved said proposed Union and Constitution; therefore,

Resolved, That the articles of Constitution and Federal Union between the Reformed Church in America and the Reformed Church in the United States be and are hereby adopted, with the following express understanding:

1. That the last clause of Article V, "Such as shall be determined by the concurrent action of the Constituent General Synods," be understood to qualify the whole article, and not only the last preceding clause; and that we propose the following amendment by way of substitute for Article V: "To the Federal Synod shall be committed such powers in matters relating to the establishment and management of Missions, Domestic and Foreign; in matters relating to new educational interests; in matters relating to the general superintendence of Sunday School interests and literature, and in all similar ecclesiastical matters, as the concurrent action of the Constituent General Synods shall determine."

2. That the said Articles of Constitution and Federal Union, so far as they relate to and effect the Reformed Church in America, shall not supersede or be superior to, or in any wise directly or indirectly change, or amend, or add to, or take from, the Constitution of the Reformed Church in America or any part thereof, but shall be strictly and wholly subordinate thereunto; and that none of the said Articles of Constitution and Federal Union shall be so interpreted as to conflict with the Constitution of the Reformed Church in America.

3. That in relation to Articles V, VI, VII and XIII, we hereby establish the principle for our own Reformed (Dutch) Church in America, that any action or assent of our General Synod, or any amendment to the Federal Constitution which shall directly or indirectly affect the Constitution of our own Church—including in that term, as is our wont, the Catechism, the Compendium, the Confession of Faith, the Canons of the Synod of Dordrecht and the Liturgy—shall first be recommended by General Synod, and then sent down to our Classes for approbation, and shall only be effected upon the favoring votes of a majority of said Classes, and a subsequent final declarative resolution of our General Synod.

Resolved, That with the fullest confidence in our sister Reformed Church in the United States, and with the expectation that what we now propose will meet with her hearty approbation, this Synod now expresses its judgment that it is desirable that the Articles of Constitution and of Federal Union between the Reformed Church in America and the Reformed Church in the United States be amended by the addition thereunto of the following article, to wit:

ART. XIV. Either one of the two Constituent General Synods may, from time to time, with the consent of the Federal Synod, immediately resume any power or powers which it may have committed to the Federal Synod, and the exclusive right to exercise the same, and in case the Federal Synod shall withhold its consent to such resumption, either one of the two Constituent General Synods may, from time to time, resume

any power or powers which it may have committed to the Federal Synod, and the exclusive right to exercise the same, on condition that it shall have given to the Federal Synod one year previous notice of such intended resumption.

Resolved, That the Federal Synod, and the General Synod of the Reformed Church in the United States be and hereby are requested to concur with the General Synod in the adoption of such amendment.

Resolved, That the members of the Federal Synod who shall represent our Church, be instructed to report to the General Synod any suggestions or recommendations which they may have to make proposing action of the General Synod whereby the Federal Synod may be most effectively empowered to accomplish the purposes for which it was constituted.

A memorial from the Particular Synod of Albany requests that in case of the required majority for the adoption of the Federal Union, the Particular Synod of Albany be assigned one-fourth part of our representatives in the Federal Synod; and, secondly, that that Particular Synod be allowed to propose the names of its own representatives to the Federal Synod, subject to the ratification of the General Synod.

An answer to the first of these requests will presently be provided. As to the second, there are serious objections. First, the Federal Synod, by its constitution, is the creature not of the Particular Synods, but directly of the two constituent General Synods. Secondly, an election by the Particular Synods, to be confirmed by the General Synod, would be unnecessarily cumbersome. Thirdly, it would necessarily delay the constitution of a Federal Synod for at least another year. For these reasons your committee recommend that this request be not granted.

Resolved, That Synod proceed, during the present session, at a time to be appointed and by a method to be designated upon the adoption of this resolution, to elect sixteen ministers and sixteen elders, with *secundi*, delegates from our Church to the Federal Synod as follows: One minister and one elder from each of our Particular Synods for four years, one minister and one elder from each Particular Synod for three years, one minister and one elder from each Particular Synod for two years, one minister and one elder from each Particular Synod for one year. It is to be understood that the removal from one Particular Synod to another of a delegate thus elected, during the term for which he is elected, shall not vacate his membership in the Federal Synod.

Resolved, That the Stated Clerk of the General Synod of the Reformed Church in the United States be notified of the facts of the ratification of the Federal Union and the Constitution, of the election of delegates, and of the proposition of this Synod that the first session of the Federal Synod be held in the First Reformed (Dutch) Church of Philadelphia, on the last Tuesday of October, 1892, at 3 P. M. If the Stated Clerk of our General Synod shall be notified officially of the acceptance on the part of the presiding officers of the Reformed Church in the United States of this suggested time and place, he is hereby directed to notify the delegates elected to represent our Church in said Synod, at least one month before the second Wednesday in October, 1892.

Resolved, That we commend the thus consummated and instructed Federal Synod to the prayerful sympathy and fraternal confidence of our Church, and above all to the favor of the Great King and Head of the Church, and to the gracious guidance of the indwelling Holy Ghost.

J. A. DEBAUN,
A. P. VAN GIESON,
I. C. HARING,
V. LANSING.

REPORT, 1893, 816-819.

REFORMED CHURCH IN THE UNITED STATES.

In accordance with the instructions of the General Synod last year (Minutes p. 579), all the classes, except Arcot, took action on the subject of Federal Union, and sent their reports to the stated clerk. These classical returns were all transmitted to the Rev. A. P. Van Gieson, Chairman of the Synod's Committee, to be tabulated and examined.

The committee, after careful examination, presented their report to the Synod, when it was accepted, and, after being discussed and amended, was adopted, and is as follows:

The special committee on Union with the Reformed Church in the United States appointed by the General Synod at its regular session in 1892, with instructions to tabulate all returns on Union with the Reformed Church in the United States, and report to the next General Synod, and to carry on all necessary correspondence with the Reformed Church in the United States, respectfully report:

1. That they have carried on no formal correspondence with the Reformed Church in the United States for the reason that no necessity for such correspondence has appeared.

2. That, in accordance with the instructions of the General Synod, the stated clerk of General Synod has transmitted all classical returns on Federal Union to the chairman of the committee.

3. That, on examination of the said returns, it appears that all the classes, with the single exception of the Classis of Arcot, have reported their approval or disapproval of the proposed Articles of Constitution and Federal Union between the Reformed Church in America and the Reformed Church in the United States, with the amendments and understandings recommended in the majority report presented to the last General Synod. (See Minutes of Synod, p. 378.)

4. That the classes which have reported their approval of the said articles with the said amendments and understandings are sixteen (16) in number, and are as follows, viz.: South Bergen, Greene, Hudson, Illinois, North Long Island, Michigan, Montgomery, New Brunswick, New York, Paramus, Passaic, Philadelphia, Raritan, Rensselaer, Schenectady, Westchester.

5. That the classes which have reported their disapproval of the said Articles with the said amendments and understandings are eighteen (18) in number and are as follows, viz.: Albany, Bergen, Dakota, Grand River, Holland, Iowa, Kingston, South Long Island, Monmouth, Newark, Orange, Pleasant Prairie, Poughkeepsie, Rochester, Saratoga, Schoharie, Ulster, Wisconsin.

6. That, together with the report of disapproval from the South Classis of Long Island, there has been transmitted to the committee the following action of the same classis, viz.:

"WHEREAS, The idea of Federal Union has, in the Providence of God taken the larger form of the Federation of the Churches of the Reformation, therefore

Resolved, That the South Classis of Long Island overture the General Synod to invite the co-operation of the German Reformed Church in perfecting that plan of Federal Union that shall include all the Reformed Churches holding the Presbyterian system."

7. That, together with the report of approval from the Classis of Schenectady, there has been transmitted to the committee the following action of the same Classis, viz.:

Resolved, That we respectfully memorialize the General Synod to pronounce upon the constitutionality of the action of the last General

Synod in failing to ratify the action of the majority of the classes in favor of the proposed Federal Union."

With respect to the request from the Classis of Schenectady the committee offer the following, viz.: The action of the Synod was of the nature of ordinary legislation, and was constitutional by virtue of the clauses of the constitution which commit to the General Synod power "to exercise a general superintendence over the spiritual interests and concerns of the whole church," and to regulate "correspondence with the highest judicatories or assemblies of other religious denominations."

In view of the nature of the reports received from the classes on the proposed Federal Union the following is recommended, viz.:

WHEREAS, A majority of the whole number of the classes have reported to this Synod their disapproval of the proposed Articles of Constitution and Federal Union between the Reformed Church in America and the Reformed Church in the United States, with the amendments and understandings submitted by the last General Synod in order that the mind of the church might be ascertained; therefore

Resolved, That this Synod accepts these reports as evidence that the mind of the church is not in favor of the adoption of the said proposed Articles of Constitution and Federal Union, and that further consideration of the said Articles be indefinitely postponed.

While offering this recommendation the committee deem it proper to add that in their judgment the disapproval reported by a majority of the Classes does not in the least degree indicate any want of fraternal affection for and confidence in our brethren of the Reformed Church in the United States. It only indicates that for some reasons in some classes, and for other reasons in other classes, the church is not ready to consummate this plan of Union at this time.

Nor does the disapproval reported cast any reflection upon the Commissioners of the two churches by whom the proposed plan of Union was devised. No others stand, or deserve to stand, higher than they in the confidence of their brethren. The task which they undertook was not assumed by themselves, but was imposed upon them by the churches. It was difficult by reason of both its magnitude and its novelty. It is no disparagement to them that such an attempt does not prove immediately successful. Notwithstanding the partial failure and the consequent disappointment of many cherished hopes, their work has not by any means been in vain. Through the negotiations and correspondence and personal and fraternal intercourse which have been carried on in recent years the two Sister Churches have become better acquainted with each other, the ties of confidence and affection between them have been strengthened, and although the present effort towards a closer external union has not succeeded, it will serve to prepare the way for the success which God will surely grant, and as we believe, at no distant time. We also offer the following:

Resolved, That the Synod cannot refrain from expressing its deep gratefulness to the Commissioners of both our Reformed Churches, who have for so many years endeavored to formulate some plan of practical union, and its sense of pain and disappointment at miscarriage of their efforts; but indulges the hope that no such labor of love is ever lost, and that in His own time God may bring about some larger and effective co-operation of holy purpose and work, whereby both our own and other churches may more successfully assist in the promotion of God's Kingdom in the world.

Whether it is advisable at the present time to attempt to devise some other and more acceptable plan of union we leave to the wisdom of the Synod to decide.

Also without further recommendation we leave it to the wisdom of the Synod to decide what course to adopt concerning the overture from

the South Classis of Long Island looking towards a Federal Union of a broader scope.

Respectfully submitted,

A. P. VAN GIESON,
J. A. DEBAUN,
JAMES F. ZWEMER,
ISAAC C. HARING,
VISCHER LANSING.

1893, 816-819.

Rev. Joachim Elmendorf, D.D., delegate to the German Reformed Church, reported. He notes it as the 100th anniversary of the independent existence of the German church, the occasion being observed with "impressive and enthusiastic jubilee services." He was received with "marked cordiality and Christian courtesy," although he was obliged to announce to the Synod the vote of our Classes on "Federal Union." The president, in his reply, expressed their own "deep disappointment and regret;" and yet, as he said, they still "hoped for the ultimate consummation of the Union." The condition of this branch of the church, the various reports indicated to be one of "prosperity in all departments of church work." 1893, 812.

See Federal Union.

REFORMED CHURCH IN THE U. S. [GERMAN.]

DELEGATES TO GERMAN CHURCH FROM R. C. A.	DELEGATES FROM GERMAN CHURCH TO R. C. A.
1728	Letters from German Chs. in Pa. to Dutch ministers in New York.
1729	Letters to the German Church in Pa. and ordination of Boehm by Dutch ministers.
1728-1792	Many letters from the Classis of Amsterdam to the German Chs. in America.
1743	Efforts of Classis of Amsterdam to unite the German, Dutch and Presbyterian Churches into one Body.
1762	Rev. John Leydt sent by the Cœtus to seek union of the Dutch and German Churches.
1770	Rev. Philip Wyberg and Rev. Jonathan DuBois, of German Church of Pa., among Incorporators of Queens College.
1787	Rev. Jacob R. Hardenbergh a delegate to German Cœtus.
1794	Rev. John H. Livingston, Rev. Solomon Froeligh, Rev. Peter Stryker, Rev. D. C. A. Peck.
1804	
1806	Letters and Copies of Minutes exchanged.
1809	

DELEGATES TO GERMAN CHURCH FROM
R. C. A.

- 1812 General Synod requested by the Classis of New York, through the Particular Synod of New York, to appoint delegates. Rev. C. Bork, Rev. Jas. S. Cannon, Rev. Peter Labagh.
- 1813 Rev. Jacob Brodhead, Rev. Peter Labagh.
- 1814 Rev. John Schureman, Rev. Chs. Hardenbergh, Rev. C. D. Westbrook.
- 1815
- 1816 Rev. Sol. Froeligh, Rev. C. C. Cuyler, Prim.; Rev. Ch. Bork, Rev. Peter Labagh, Sec.
- 1817 Rev. Isaac Labagh, Rev. Philip Milledoler.
- 1818 Rev. Peter Labagh, Rev. J. I. Schultz, Prim.; Rev. Jac. Schoonmaker, Rev. Jas. I. Cannon, Sec.
- 1819 Printed Address of Prof. Livingston, inviting the Germans to enjoy the benefits of the New Brunswick Seminary.
- 1827 Rev. W. Eltinge, Rev. John F. Schermerhorn, Prim.; Rev. C. C. Cuyler, Rev. Robt. Bronk, Sec.
- 1828 Rev. C. C. Cuyler, Rev. J. I. Schultz; Rev. G. R. Livingston, Rev. John Ludlow, Sec.
- 1829 Rev. G. R. Livingston, Rev. S. Van Vechten; Rev. Robt. Bronk, Rev. Jacob C. Sears, Sec.
- 1830 Rev. J. Schoonmaker, Rev. J. F. Schermerhorn; Rev. T. M. Strong, Rev. J. H. Van Wageningen, Sec.
- 1831 Rev. G. R. Livingston, Rev. Jas. Romeyn; Rev. J. C. Sears, Rev. Douw Van Olin-da, Sec.
- 1832 Rev. J. F. Schermerhorn, Rev. Jeff. Wynkoop; Rev. Richard Shuyter, Rev. Gabriel Ludlow, Sec.
- 1833 Rev. Paul Weidman, Rev. Henry L. Rice; Rev. Cor. Van Cleef, Rev. Jac. C. Sears, Sec.

DELEGATES FROM GERMAN CHURCH
TO R. C. A.

- Rev. Samuel Helffenstein, Elder Philip Gloninger.
- Rev. Samuel Helffenstein, Rev. Handel.
- German Minutes sent.
- Letter from Revs. Helffenstein and Pomp, expressing wish to unite with the Dutch in a Theological Seminary.
- Rev. John H. Smaltz, Rev. Samuel Helffenstein.
- Rev. John H. Smaltz, Rev. Jas. R. Reiley.
- Rev. C. Knaus.
- Rev. Geo. Wack.
- Rev. Daniel Zacharias.
- Rev. Dederick Willers, Rev. John Rudy.

610 DIGEST OF SYNODICAL LEGISLATION

DELEGATES TO GERMAN CHURCH FROM R. C. A.	DELEGATES FROM GERMAN CHURCH TO R. C. A.
1834 Rev. Geo. W. Bethune, Rev. Jas. B. Hardenbergh; Rev. Wm. McMurray, Rev. J. J. Janeway, Sec.	Rev. B. C. Wolff.
1835 Rev. Jac. Schoonmaker, Rev. M. W. Dwight; Rev. C. D. Westbrook, Rev. F. M. Kip, Sec.	Rev. Geo. Wack.
1836 Rev. J. H. Van Wagenen, Rev. Is. P. Labagh; Rev. B. Bassler, Rev. J. Stevenson, Sec.	Rev. Daniel Zacharias.
1837	Rev. John H. Smaltz, Rev. John Rudy.
1838 Rev. Ab. Messler, Rev. B. C. Taylor; Rev. T. M. Strong, Rev. Brogun Hoff, Sec.	Rev. B. C. Wolff, Rev. T. L. Hoffeditz.
1839 Rev. G. W. Bethune, Rev. John Ludlow; Rev. Jas. B. Hardenbergh, Rev. J. C. Sears, Sec.	Rev. Jos. F. Berg.
1841 Rev. John Garretson, Rev. Douw Van Olinda; Rev. R. Shnyder, Rev. Geo. DuBois, Sec.	Gutelius.
1842 Rev. Wm. H. Campbell, Rev. Cor. Van Cleef; Rev. John Van Liew, Rev. C. L. Van Dyke, Sec.	Rev. Jos. F. Berg, Rev. Elias Heiner.
1843 Alex. M. Mann, Rev. Ab. I. Switz; Rev. John P. Knox, Rev. T. W. Chambers, Sec.	Rev. I. Helffenstein, Rev. S. C. Gutelius.
1844 Rev. I. N. Wyckoff, Rev. O. H. Gregory; Rev. G. Ludlow, Rev. John Gosman, Sec.	Rev. J. F. Mesick, Rev. B. S. Schenck.
1845 Rev. Is. Ferris, Rev. John Proudfit; Rev. N. I. Marselus, Rev. Wm. H. Campbell, Sec.	Rev. J. A. H. Bomberger.
1846 Rev. Jas. Romeyn, Rev. Thos. E. Vermilye; Rev. J. M. Mathews, Rev. T. W. Chambers, Sec.	Rev. B. C. Wolff.
1847 Rev. Jac. C. Sears, Rev. R. Wells; Rev. Ab. I. Labagh, Rev. J. H. Durvea, Sec.	Rev. Samuel R. Fisher.
1848 Rev. J. C. F. Hoes, Rev. Ab. B. Van Zandt; Rev. C. L. Van Dyke, Rev. J. H. Pitcher, Sec.	Rev. Henry Harbaugh, Rev. D. Zacharias.
1849 Rev. Wm. R. Gordon, Rev. T. W. Chambers; Rev. G. Ludlow, Rev. D. D. Demarest, Sec.	Rev. Chs. F. McCauley.

REFORMED CHURCH OF U. S. (GERMAN) 611

DELEGATES TO GERMAN CHURCH FROM
R. C. A.

- 1850 Rev. Edwin Holmes, Rev. F. M. Kip; Rev. Ab. Van Nest, Rev. H. D. Ganse, Sec.
1851 Rev. E. S. Porter, Rev. W. W. Halloway; Rev. H. W. Smuller, Rev. R. P. Lee, Sec.
1852 Rev. C. Van Santvoord, Rev. Brogun Hoff; Rev. C. E. Crispell, Rev. Philip Peltz, Sec.
1853

Correspondence suspended for doctrinal reasons, 1853-1863.

- 1863 Rev. G. M. Mandeville, Rev. E. W. Collier.
1864 Rev. R. O. Currie, Rev. P. D. Van Cleef.
1865 Rev. John F. Mesick, Rev. P. D. Van Cleef.
1866 Rev. John B. Alliger, Rev. A. T. Stewart, to Synod; Rev. John DeWitt, Rev. T. W. Chambers, to Gen. Synod.
1867 Rev. V. M. Hulbert, Rev. David Cole.
1868 Rev. C. H. Stitt, Rev. Jos. Scudder.
1869 Rev. J. McC. Holmes, Rev. A. G. Ryerson, to Gen. Synod; Rev. J. B. Thompson, Rev. J. T. Demarest, to Synod.
1870 Rev. E. P. Livingston, Rev. J. G. Watson, to Western Synod; Rev. J. C. F. Hoes, Rev. H. D. Ganse, to Eastern Synod.
1871 Rev. E. P. Livingston, Rev. N. D. Williamson, to Ohio Synod; Rev. W. H. Ten Eyck, Rev. A. P. Van Gieson, to Eastern Synod.
1872 Rev. Philip Peltz, Rev. John A. DeBaun.
1873 Rev. John A. DeBaun, Rev. C. I. Shepard.

- 1874
1875
1876
1877
1878
1879

DELEGATES FROM GERMAN CHURCH
TO R. C. A.

- Rev. J. P. Mesick.
Rev. Is. Gerhart, Rev. Wm. C. Bennett.
Rev. Henry Harbaugh, Rev. Samuel R. Fisher.
Rev. G. B. Russell, Rev. Jacob O. Miller.
Rev. E. V. Gerhart, Rev. J. S. Foulke, U. S.
Rev. David Gans.
Rev. Dietrich Willers, U. S.; Rev. John W. Nevin, U. S.
Rev. Daniel Zacharias, U. S., N. A.
Rev. E. E. Higbee.
Rev. Benj. Bausman.
Rev. I. H. Reiter.
Rev. T. Appel.
Rev. G. W. Willard, Ohio Synod; Rev. P. S. Davis, Eastern Synod.
Rev. Geo. W. Welker, Rev. David E. Klopp.
Rev. I. G. Apple, Rev. E. R. Eschback.

DELEGATES TO GERMAN CHURCH FROM R. C. A.	DELEGATES FROM GERMAN CHURCH TO R. C. A.
1880	Rev. J. A. H. Bomberger.
1881	
1882	Rev. F. W. Kremer.
1883 Rev. John M. Wagner, Rev. N. I. Rubinkam.	
1884 Rev. Leopold Mohn, Rev. Jacob Weber.	Rev. L. H. Kefauvre, Rev. H. W. Hibshman.
1885 Rev. L. Dykstra, Rev. F. S. Schenck.	
1886 Rev. L. Dykstra, Rev. John Vander Meulen.	
1887 Rev. J. G. Van Slyke, Rev. H. C. Berg.	
1888 Rev. Joachim Elmendorf, Rev. James Le Fevre.	Rev. J. S. Kieffer.
1889 Rev. T. W. Chambers, Rev. N. Pearse.	
1890	
1891	Rev. Conrad Clever.
1892 Rev. Joachim Elmendorf, Rev. Geo. D. Hulst.	
1893	
1894	Rev. D. Bausman.
1895	
1896	
1897 Rev. E. C. Oggel, Rev. E. T. Corwin.	Rev. J. S. Stahr.
1898 Rev. B. E. Dickhaut, Rev. B. S. Barnum.	
1899	
1900	Rev. J. H. Sechler.
1901 Rev. J. H. Oerter, Rev. B. B. Staats.	
1902 Rev. J. H. Oerter, Rev. B. B. Staats.	
1903	Rev. Cyrus Cort.
1904 Rev. J. H. Oerter.	
1905 Rev. R. H. Joldersma, Rev. F. Ferwerda.	

REFORMED COUNCIL OF THE BROTHERHOOD OF ANDREW AND PHILIP. Alluded to, 1896, 503. See Brotherhood, etc.

REFORMED DUTCH CHURCH. This particular title was common until 1867. See "Title of the Church." This name, "Refd. Dutch Ch.," does not occur in Constitution of 1619; but it occurs in the Constitution of 1792, Arts. 11, 22, 27, 28, 36, 53, 61, 64, 65; in that of 1833, Arts. 12, 27, 60, 90; in that of 1874, Arts. 13, 24, 53, 80, but in these latter the word "Dutch" is in brackets. See Reformed Church in America.

REFORMED EPISCOPAL CHURCH.

Your Committee has been instructed to submit a resolution with a view to opening a correspondence with the Reformed Episcopal Church

in America; accordingly the following is proposed for the adoption of the Synod:

Resolved, That this Synod expresses cordial sympathy with the efforts of the Reformed Episcopal Church to establish and perpetuate pure and spiritual worship, and recognizes with pleasure the ministry and membership of that Church, as forming with ourselves, and all our brethren of Christ's household, a part of the true Church of God upon earth.

Resolved, That to express this feeling more strongly, the Synod will appoint at this session, a Delegate to convey to the Convention of the Reformed Episcopal Church our Christian salutations, and that our Delegate suggest the expediency of an annual correspondence by delegates between that Convention and this Synod. 1874, 46, 61.

The credentials of Rev. Marshall B. Smith, Primarius, and Rev. Wm. R. Nicholson, D.D., Secundus, delegates from the Third General Council of the Reformed Episcopal Church, were received, together with the following resolutions, all of which were referred to the Committee on Correspondence.

Extract from the Minutes of the Third Council of the Reformed Episcopal Church, held at Chicago, Illinois, May 12th, 1875.

"The following resolution was unanimously adopted by a rising vote:

"WHEREAS, The Reformed Church in America,—one of the oldest Churches on this Continent, and the representative of the historical Church of the Netherlands, did, at its last General Synod, fraternally extend the right hand of fellowship to the Reformed Episcopal Church, and is to-day represented in this Council by its commissioned Delegate; and

"WHEREAS, This General Council cordially reciprocates the fraternal overtures of the General Synod, with reference to the establishment of corresponding relations between the two Churches; therefore

"*Resolved*, That a Delegate and an alternate be elected at this and each succeeding General Council, and commissioned to convey to the General Synod of the Reformed Church in America the Christian salutations of the Reformed Episcopal Church." 1875, 251.

Synod resolved to send a delegate annually to Refd. Episcopal Church, 1875, 266.

REFORMED EPISCOPAL CHURCH.

DELEGATES TO.	DELEGATES FROM.
1874 Rev. A. R. Thompson, Rev. John Gaston.	
1875 Rev. Wm. H. Ten Eyck, Rev. E. S. Fairchild.	Rev. M. B. Smith, Rev. Wm. R. Nicholson.
1876 Rev. Jas. Demarest, Rev. Joachim Elmendorf.	Rev. G. D. Cummings, Rev. B. B. Leacock.
1877 Rev. C. D. Hartranft, Rev. E. S. Fairchild.	Rev. J. H. Smith, Hon. S. L. Woodford.
1878 Rev. John Gaston, Rev. E. T. Corwin.	Rev. W. I. Sabine, Col. Benj. B. Aycrigg.
1879	Rev. Jas. M. Gray.
1880 Rev. Denis Wortman, Rev. H. V. S. Myers.	
1881 Rev. H. W. F. Jones, Rev. E. A. Collier.	Rev. Marshall B. Smith, Rev. G. A. Redels.
1882 Rev. M. H. Hutton, Rev. Evert Van Slyke.	
1883 Rev. J. P. Strong, Rev. A. V. Raymond.	

DELEGATES TO.	DELEGATES FROM.
1884 Rev. B. C. Lippincott, Rev. E. C. Lawrence.	Rev. James A. Latané.
1885 Rev. Roderick Terry, Rev. J. L. Damer.	Rev. Chs. D. Kellogg.
1886 Rev. Carlos Martin, Rev. J. Elmendorf.	
1887 Rev. E. A. Collier, Rev. J. S. Joralmon.	
1888 Rev. Chs. W. Fritts, Rev. E. B. Coe.	Rev. Daniel M. Stearns.
1889 Rev. J. W. Chapman, Rev. W. S. Cranmer.	
1890 Rev. I. P. Brokaw, Rev. J. S. N. Demarest.	
1891 Rev. Anson DuBois, Rev. A. P. Peeke.	
1892 Rev. W. B. Hill, Rev. W. H. Boocock.	
1893 Rev. Jas. Le Fevre.	
1894 Rev. A. H. Brush, Rev. Herman Hageman.	Rev. W. Fred. Allen.
1895 Rev. T. S. Brown, Rev. B. B. Staats.	Rev. Mason Gallagher. Letter. Rev. Geo. Savery.
1896 Rev. W. S. Cranmer, Rev. Wm. Moerdyk.	
1897 Rev. D. H. Martin, Rev. G. E. Talmage.	
1898 Rev. J. S. N. Demarest, Rev. O. H. Walser.	Rev. C. F. Hendricks. Letter. Rev. C. H. Tucker, Rev. W. D. Stevens.
1899 Rev. J. S. N. Demarest, Rev. O. H. Walser.	
1900 Rev. H. C. Willoughby, Rev. C. S. Wright.	
1901	
1902	
1903	
1904	
1905 Rev. C. P. Ditmars, Rev. S. O. Lawsing.	

REFORMED GERMAN CHURCH. See Refd. Church of the United States.

REFORMED LESSON HELPS. See Sunday Schools.

REFORMED PRESBYTERIAN CHURCH IN N. A.

Rev. Dr. A. McLeod, of Refd. Presb. Ch. appeared in Synod, and was invited to sit as an advisory member, 1813, 18.

Resolved, That Revs. Wm. C. Brownlee, D.D., John Knox, D.D., and Elder Ab. Van Nest be appointed a Committee to open a correspondence with the Synod of the Refd. Presbyt. Ch. 1837, 29.

The Committee appointed to report a plan of correspondence with the General Synod of the Reformed Presbyterian Church, reported a plan for maintaining this correspondence which had received the sanction of the Synod of that Church and being read by paragraphs, it was adopted by the General Synod of the Dutch Church. The following is the plan:

I. The Synod of the Reformed Protestant Dutch Church and the General Synod of the Reformed Presbyterian Church shall each appoint a minister with an alternate, to sit in the highest judicatory respectively, with the privilege of deliberating on all subjects coming before them, and of making suggestions on matters affecting the interests of both bodies mutually or pertaining to the general interests of religion—but not of voting.

II. The ministers, members and judicatories of these churches (treating each other with Christian respect), shall always recognize the validity of each other's acts and ordinances consonant to the Word of God, it being understood that any ecclesiastical Judicatory belonging to either body, may examine persons, or review cases of discipline, on points at present peculiar or distinctive to themselves respectively. 1838, 122.

	DELEGATES TO.	DELEGATES FROM.
1838	Rev. R. Wells, Rev. G. H. Fisher.	Rev. John N. M'Leod.
1840		Rev. Wm. Wilson.
1841	Rev. R. P. Lee, Rev. Brogum Hoff.	Rev. Wm. Wilson.
1842	Rev. John B. Steele, Rev. Philip Duryea.	Rev. John N. M'Leod.

See reports, 1838, 124, 130; 1840, 349. In 1841, a paper was presented to the R. D. C. in reference to the alarming increase of popery in U. S. The Dutch Synod did not deem it necessary to take any action on the proposals presented. 1841, 465-6.

In 1843, Rev. John B. Steele made a very pleasant report of his courteous reception; but also deemed it his duty to make a further report in reference to the expediency of continuing the Correspondence. The Refd. Presbyt. Church because of a peculiarity in their organization and history, were called "Covenanters." There were in all about 60 churches [1843], but these were now divided into two parties. Our correspondence was with the smaller party, embracing about 25 chs. and 20 pastors. Reference was made to their adherence to the Psalms only, in singing; their close communion; their system of "covenanting," distinct from the profession of faith; and their peculiar views about civil government. At the communion the reasons were given why none could be invited from other denominations. There is no probability of any closer union, and hence it was of doubtful expediency to continue the correspondence. The Synod therefore resolved, that while cherishing the kindest feelings toward the Refd. Presbyt. Church, it was inexpedient longer to send delegates, but would exchange Minutes. 1843, 182-6. In 1845, a letter was received from Dr. M'Leod, the Stated Clerk, with certain resolutions of the Refd. Presb. Synod, 1845, 425, as follows:

The following preamble and resolutions on the correspondence of this Synod with the Reformed Protestant Dutch Church, were read and adopted by the General Synod of the Ref. Presbyterian Church, in session at Pittsburg, Aug. 7 [1844]. The preamble explains the circumstances that gave occasion to the passage of these resolutions.

WHEREAS, The General Synod of the Reformed Protestant Dutch Church did, in the year 1837, request a correspondence by delegation with the General Synod of the Reformed Presbyterian Church—and WHEREAS, The plan of intercourse mutually adopted between the two bodies, on the accession of the Reformed Presbyterian Church to the proposal, did not make, and was not intended to make, any provision for ecclesiastical or sacramental communion among the ministers and members of the churches respectively—and WHEREAS, The General Synod of the Reformed Dutch Church did, at their meeting in 1843, relinquish the corre-

spondence, for the declared reason that their delegate, commissioned to attend our meeting of that year, was not invited to partake of the Lord's Supper, when that ordinance was dispensed in one of the congregations under the care of Synod, on the Sabbath preceding their constitution—and WHEREAS, It is dutiful to ourselves, and respectful to our brethren, to place this Synod in a right position, as regards this whole matter, before their late correspondent and the world; therefore,

Resolved, 1. That this Synod have heard, with surprise and regret, of the action of the General Synod of the Reformed Dutch Church, in relinquishing their correspondence by delegation with this Synod, for the reasons specified in their published minutes.

Resolved, 2. That, judging from the statement of the minutes referred to, said action proceeded on the mistaken principle that communion in sealing ordinances among the ministers and members of the corresponding churches, was provided for in the plan of intercourse. No such provision was ever understood by the Reformed Presbyterian Church to be made. The articles, defining the nature of the intercourse, were not a plan of ecclesiastical union, of sacramental fellowship, but of *correspondence* for general purposes, between bodies retaining respectively their own distinctive peculiarities.

Resolved, 3. That no discourtesy, either in intention or fact, was manifested towards the Dutch Reformed Church, or her reverend delegate, in his not being invited to a seat at the Lord's table by the authorities of the congregation, who alone had control of the matter, on the occasion above referred to.

Resolved, 4. That this Synod have reason to complain of the action of their respected sister Synod, in relinquishing their correspondence, on mistaken grounds, in a manner of considerable abruptness, and without any notice of their intention or official information of the fact itself.

Resolved, 5. That the relinquishment of the correspondence by delegation, though it took place on mistaken principles, and in a way which has some appearance of discourtesy, shall not abate the regard of this Synod, for the Synod of the Reformed Dutch Church, nor their desires and prayers for their continued prosperity and increasing usefulness. The General Synod of the Reformed Presbyterian Church, to the General Synod of the Reformed Protestant Dutch Church, wish "grace, mercy and peace, from God the Father, and our Lord Jesus Christ."

Resolved, 6. That the Stated Clerk be directed to transmit a copy of these resolutions to the General Synod of the Reformed Dutch Church.

The R. D. C. Synod reciprocated all their good wishes, but referred them to their action of 1843, 182-6, and directed a copy of said action to be sent them, 1845, 430-2.

In 1864, a motion was offered to inquire into the expediency of reopening Correspondence with the Refd. Presbyt. Ch. This was reported favorably, 1864, 422, 424, and delegates have exchanged visits, or letters have been sent from that time to the present. Proposal, 1894, for a new Metrical Version of the Psalms. See Psalms, Metrical Version; see Federal Union, 1902, 127-8; 1903, 399, 402; Overtures for union, 1904, 749; 1905, 151.

REFORMED PRESBYTERIAN CHURCH IN N. A.

DELEGATES TO.

DELEGATES FROM.

1864 Rev. John Gaston, Rev. G. H. Fisher.

1865 Rev. John Gaston, Rev. G. H. Fisher.

DELEGATES TO	DELEGATES FROM
1866 Rev. Philip Phelps, Jr., Rev. Anson DuBois.	Rev. J. C. K. Milligan.
1867 Rev. O. H. Gregory, Rev. John Steele.	
1868 Rev. A. B. Van Zandt, Rev. A. G. Vermilye.	
1869 Rev. John G. Johnson, Rev. Richard H. Steele.	Rev. David Steele.
1870 Rev. F. N. Zabriskie, Rev. Is. S. Hartley.	Rev. John Douglass.
1871	
1872 Rev. Jas. Le Fevre, Rev. P. M. Doolittle.	Rev. W. J. Macdowall, Rev. A. G. Wylie.
1873 Rev. C. S. Hageman, Rev. B. Van Zandt.	Rev. Nevin Woodside.
1874 Rev. Isaac Riley, Rev. A. H. Brush.	Rev. Wm. Wylie.
1875 Rev. E. W. Bentley, Rev. D. K. Bartlett.	Rev. David Steele.
1876 Rev. W. V. V. Mabon, Rev. S. W. Roe.	Rev. S. M. Ramsay.
1877 Rev. B. C. Lippincott, Rev. Artemas Dean.	
1878 Rev. John N. Jansen, Rev. Samuel L. Gamble.	Rev. Jas. Y. Boyce.
1879 Rev. Chs. H. Edgar, Rev. E. S. Fairchild.	Rev. Nevin Woodside.
1880 Rev. C. Brett, Rev. J. K. Allen.	
1881 Rev. W. E. Griffis, Rev. Jas. Le Fevre.	Rev. John Alford.
1882 Rev. B. Van Zandt, Rev. Theo- dore W. Welles.	Rev. S. M. Ramsay.
1883 Rev. C. W. Fritts, Rev. W. H. Ten Eyck.	Rev. Wm. Wylie.
1884	
1885	Rev. Samuel L. Ramsay
1886	
1887 Rev. G. S. Bishop, Rev. Jas. Demarest.	Rev. W. M. Gibson.
1888 Rev. J. R. Kyle, Rev. W. H. Gleason.	
1889 Rev. Jas. F. Riggs, Rev. A. Vennema.	Rev. W. J. Smiley.
1890 Rev. H. De Vries, Rev. C. K. Clearwater.	
1891 Rev. J. S. Joralmon, Rev. N. D. Williamson	Rev. Thos. Watters.
1892 Rev. Taber Knox, Rev. A. Kriekaard.	Rev. Jas. D. Steele.
1893	

	DELEGATES TO	DELEGATES FROM
1894	Rev. G. D. Hulst, Rev. William Stuart.	Rev. Daniel Steele.
1895		
1896		Rev. R. S. Feagles.
1897		
1898		Rev. Jas. Y. Boyce.
1899		
1900		
1901	Rev. H. Vander Wart, Rev. Jas. De Pree.	Rev. J. D. Steele.
1902	Rev. H. Vander Wart, Rev. Jas. De Pree.	Rev. J. B. Steele.
1903	Rev. P. H. Milliken, Rev. O. M. Voorhees.	
1904		
1905		

REFORMED PROTESTANT DUTCH CHURCH. See Refd. Ch. in America.

REFORMED RELIGION. Alluded to in Constitution of 1792, Art. 56.

REGENERATION. Belgic Conf., Arts. 24, 34, 35; Heid. Cat., Quest. 8; Form of Baptism; Canons of Dort, iii. and iv., 11-13, 16, 17; v. 1.

REGISTER. The Secretary shall register [record] whatever is important, on the Minutes; Constitution of 1619, Art. 34; Registers shall be kept of all marriages; members received into the Church; names of licentiates and ministers received; and of all baptisms; Constit. of 1619, Arts. 60, 61; of 1792, Arts. 33, 48, 57, 62; of 1833, Arts. 42, 54, 55, 69; of 1874, Arts. 47, 48, 61; registers to be kept by the minister; 1790, 211.

REJECTION OF ERRORS. A phrase referring to the errors of the Remonstrants, which were specifically mentioned and rejected, after the accepted doctrine had been stated, at the Synod of Dort. Such "rejection" is somewhat obscurely referred to in the subscriptions required of Candidates, Ministers and Professors. Rules of 1792, Arts. 5, 11, 22; of 1833, Arts. 6, 12, 18; of 1874, Arts. 6, 12, 24. See also opening sentence in the "Conclusion" of the Canons; and Minutes of Gen. Syn. 1902, 123-5; also Article "Christian Refd. Ch." in this Digest, pp. 129, 130.

RELIEF FUND. A term occasionally used for the Widows' Fund, 1852, 214.

RELIGION, STATE OF. See State of Religion, or State of the Churches.

RELIGIOUS INCORPORATIONS. See Incorporation of Churches.

RELIGIOUS JOURNALS. Perhaps the first of these was "The New York Missionary Magazine and Repository of Religious Intelligence"; begun in 1800. This contains much information about the N. Y. Miss. Society, and the Northern Branch of the same, in both which Journals the Dutch Church was interested. In 1813, "The Christian Herald" was started. This also circulated largely in the Dutch Church. It was a semi-monthly. In 1826, the Magazine of the Dutch Church was started, a monthly, by Dr. Brownlee, and continued for four years. It is full of material relating to the Dutch Church. In 1830, the Christian Intelligencer was founded, and still continues as the principal organ of the Dutch Church. More recently The Sower was started in 1855, which went through various phases until 1888. See Sower. It was superseded by The Mission Field, The Gleaner, etc. See Manual of 1902, 228.—See 1848, 326, where Com. on State of the Church discuss the subject of a Religious Journal.

RELIGIOUS LIBERTY. See National Affairs.

REMISSION OF SINS. Belgic Conf., Arts. 21, 23, 29; Heid. Cat., Quests. 1, 21-23, 37-44, 52, 56, 59-64. Canons v. 7.

REMONSTRANTS. A name given to the followers of Arminius, who remonstrated against the manner of convening the Synod of Dort, to which they were not invited as delegates, but cited as heretics. See Scott's Hist. of Synod of Dort. The term "Remonstrant" does not occur in the Constitution of R. C. A. See "Rejection of Errors" in this Digest, and 1902, 124-5, where it is alluded to.

REMSEN, MARY E. Gives \$6,000 to Board of Education for the establishment of two Scholarships, 1895, 91; as follows:

REMSEN, PHOEBE A. Scholarship of \$3,000. 1895, 91.

REMSEN, SARAH PLATT. Scholarship of \$3,000. 1895, 91.

RENSSELAER, CLASSIS OF. One of the three Classes formed out of the old Classis of Albany, in 1800, 301. It was composed of the churches of Kinderhook, Schodack, Pittstown, Sinkhoick, Waterford, Greenbush, Wynantskill, Lansingburgh, Stillwater, Saratoga, Schaghticoke, Tyashoke, Middletown and Clifton Park. The churches of Bethlehem, Half-Moon or Waterford, German Flats, Herkimer, and Mills-Bush seem also to have been, more or less, dependent on this Classis, soon after its organization. It was greatly reduced in numbers by the formation of the Classis of Washington in 1818. For a time, before the formation of the Classis of Greene, 1834, it had also several churches on the west side of the Hudson. It also spared some churches to help form the Classis of Hudson in 1845. See Nevius's Hist. Sketch, 1876.

RENSSELAER, PHILIP S. See Real Estate.

REPENTANCE. Heid. Cat., Quests. 2-11, 106; Form for Readmitting the Excommunicated; Canons of Dort, iii. and iv., 10; v., 5, 7.

REPORTS. These are of various kinds, and are intended to bring all the operations of the Church before the General Synod for information and further action. They consist of

1. The Consistorial Reports of the state of the several churches, spiritually and temporally considered. These are made to their respective Classes or Presbyteries. The Classes make their reports to their Particular (or Local) Synods; and the Particular Synods make their reports to the General Synod. These Synodical Reports are referred to the Synod's Standing Committee on "The State of Religion," for review and the proposal of suitable action for the consideration and adoption of the General Synod.

2. The Reports of the several Boards—the Board of Direction of the Corporation, the Board of Domestic Missions, the Board of Education, the Board of Foreign Missions, the Board of Publication—are made direct to the General Synod, and referred to Standing Committees on these subjects, for review, and the proposal of suitable action for the consideration and adoption of the General Synod. *Resolved*. That hereafter all printed documents be not read before the Synod, but referred to appropriate Committees, and copies placed in the hands of the members for examination. 1887, 443-4.

3. Reports of the several Institutions; of Academies and Colleges, so far as they may be under the control of the Synod; and of the Theological Seminaries. Their reports are made through Boards of Superintendents to the General Synod, and referred to Standing Committees on these subjects for review, and the proposal of action for the consideration and adoption of the General Synod.

4. Reports of Permanent Committees, as those on Seminary Grounds and Properties, made generally through the Boards of Superintendents; and the Committee on Systematic Beneficence, etc.

5. Reports of the Standing Committees of the General Synod. These are now (1905), nineteen in number.

REPRESENTATION. To be preserved equally among Particular Synods. 1812, 421. (Old ed. 36.)

REPRESENTATIVE GOVERNMENT. See Presbyterianism.

REPROBATION. The word not used in the Belgic Confession or Heidelberg Catechism. See Canons of Dort, i. 6, 15, 16, 18; also the "Conclusion" of the Canons.

RESIDENT GRADUATES. But few of these heretofore. There may be mentioned E. T. Corwin, J. B. Thompson, M. B. Riddle, Abraham Thomson, etc. See Fourth Year of Study; Van Schaick Legacy.

RESIGNATIONS. Nothing is said in the Rules of 1619, about Professors resigning. In 1792 it is expressly said that they shall continue in office during life, unless guilty of misbehavior, or of a violation of their obligations; or unless they desert or resign their profession, 1792, 24. A Professor shall be at liberty to resign his office by giving six months' notice to the President of Synod, Constit. of 1833, Art. 29; a Professor shall *not* be at liberty to resign his office without the consent of the General Synod, except upon giving three months' notice to the President of Gen. Synod. Constit. 1874, Art. 26. The following resignations have taken place: Prof. Bassett, 1812, 426; Prof. Ludlow, Feb., 1823, 5; Prof. Milledoler, Sept., 1841, 25; Prof. McClelland, 1851, 132, 187; Prof. Cannon, 1852, 271; Prof. Campbell, 1863, 326; Prof. Van Zandt, 1881, 647; Prof. DeWitt, 1892, 521; Prof. Riggs, 1898, 81; Prof. Lansing, 1899, 384; Prof. Woodbridge, 1901, 1044-5; Prof. W. H. S. Demarest, 1906.—And in the Western Seminary: Prof. Crispell, 1879, 239; Prof. Steffens, 1895, 72; Prof. Dosker, 1903, 318; Prof. Winter, 1904, 660.

RESPONSIVE READINGS. These not general in R. C. A. until about 1880. Synod then approved of revised Liturgy, with appended Psalms, for responsive readings. The practice is now general. 1882, 157-8; '83, 359; '85, 775

RESUMPTION AND CLOSE. This has been the last Article but one in the Minutes of General Synod since 1812. Under it the Minutes are read, corrected, if necessary, and approved; the order is given to print a certain number of copies. Since 1831, 396, the names of absentees without permission, have been recorded (See *Censura Morum*); and since 1841, the thanks of Synod have been given to those who have entertained them or facilitated their labors.

RESURRECTION. (1.) Of Christ; Belgic Conf., Art. 19; Heid. Cat. Quests. 23, 45. (2.) Of Christians; Belgic Conf., Arts. 19, 37; Heid. Cat. Quests. 23, 45, 57. (3.) Of the lost; Belgic Conf., Art. 37; Heid. Cat., Quest. 23. (4.) Spiritual Resurrection, Heid. Cat., Quest. 45; Canons of Dort, iii. and iv., 12.

REVENGE. Heid. Cat., Quest. 106.

REVIEW. Proposed by the Alumni of New Brunswick Seminary, Oct., 1855. See Alumni.

REVISED VERSION. See Bible.

REVISION—Of Rolls of Church Membership. See Membership.

REVISION OF THE CONSTITUTION. See Constitution, Liturgy.

REVIVALS. While local revivals are occurring almost yearly, there have been several very general revivals; as in the Great Awakening, 1740; after the Revolution, 1799, 1800; 1836-40; 1857; 1876; etc., etc. The reports on the State of Religion often refer to revivals, more or less general.

Resolved. That whenever, in any of our churches, religion is in a low and declining state, it is recommended as a very important duty,

and under the divine blessing made the means for the revival of religion, to observe the season usually set apart preparatory to the administration of the Lord's Supper for the purposes of special humiliation and prayer. 1826, 36.

In 1837 every student in Rutgers College, with two or three exceptions, was brought into the church, in a revival of that year; allusions to it, 1838, 173; largely as the effects of it, within the next decade, about 60 entered the ministry. See Gen. Catalog of College, 1837-47.

Resolved, That while this Synod does not depart from its uniform practice of making no declaration of abstract principles, it leaves the subject of UNION with other *denominations*, in their efforts to promote REVIVALS of religion and the edification of the Church, to the prudence of ministers and Consistories, with the advice that they take care that the attachment of the people to our doctrinal standards and our usages be not impaired. 1860, 507. See Evangelistic Committees and Work.

REVOCATION OF AID. See Education, Bd. of; Van Buschoten Fund.

REVOCATION OF LICENSE. See License.

REVOCATION OF THE EDICT OF NANTZ. Two hundred and tenth anniversary to be celebrated; 1895, 147.

REVOLUTIONARY WAR. See American Revolution; National Affairs.

RIGGS, JAMES F. (REV. DR.) Elected Professor of Hellenistic Greek and New Testament Exegesis. 1892, 522-3; resigned, 1898, 81, 82.

RIGHTEOUS DEMANDS OF GOD. Heid. Cat., Quests. 3, 4, 9.

RIGHTEOUSNESS OF FAITH. Heid. Cat., Quests. 59-64; Forms for administering Baptism and the Lord's Supper.

RIGHTEOUSNESS OF GOD IN CHRIST. Belgic. Conf., Art. 20; Heid. Cat., Quests. 59-64.

RILEY, ASHER. Gives \$3,000 to Board of Education, 1895; See Cook, Ann E.

RINGS. The first arrangement of the congregations into groups, were called, in Dutch "*ringen*," Rings or Circles, or Circuits. Cætus Minutes, 1738, viii. See Circles.

RITUAL. See Order of Worship.

ROBBERY. Heid. Cat., Quest. 110.

ROBINSON, CHARLES S. (REV. DR.) His "Spiritual Songs for the S. S." commended, and the offer of Scribner and Co., to introduce it into our S. Ss. referred to the Bd. of Publication, with power. 1881, 783. See Sunday Schools; Hymnology.

ROCHESTER, CLASSIS OF. Organized in 1887, consisting then of the churches of—Abbe Church; Arcadia; Clymer; East Williamson; Evangelical Protestant Christ Church (Ger.); Farmer Village; Geneva; Lodi; Marion; Dunkirk; Pultneyville; Rochester, First; Rochester, Second; Palmyra; Tyre; Ontario.—This Classis took the place of the Classis of Geneva.

ROCKWELL, KATHARINE A. Gives \$2,000 Scholarship for Arcot Seminary, 1888.

ROE, WALTER C. (REV.) Appointed delegate, with his wife, to the Churches of the Netherlands, to represent the work of R. C. A. among the aborigines of our country. 1902, 125-6. Superintendent of Indian and White Work in Oklahoma, 1905, 114.

ROLL OF GENERAL SYNOD. See General Synod.

ROMAN CATHOLIC CHURCH. No direct legislation concerning, as a Church; but allusions to. Great care must be taken in admitting to the service of the Church, popish priests and monks; Rules of Dort, 1619, Art. 9; those baptized in Popery need not be re-baptized; Cætus

Mints., 1748, 27; the validity of Romish baptism, left to the discretion of each Consistory; 1834, 283, 284, 294; 1835, 400, 402, 403; characterization of the Romish "Mass;" Belg. Conf., Art. 35, latter part; Heid. Cat., Quest. 80. See Public Schools; Protestantism; Pius IX; 1865, 574-7; 1892, 661-2.

In Dec., 1898, the Board of Domestic Missions united with the Home Mission Boards of other Denominations, in petitioning Congress against appropriations for sectarian purposes, and especially against the continuance of government support of Roman Catholic Schools among the American Indians. Commended by Synod for so doing, 1899, 449, 450.

ROMANISM. See Publications on, by Rev. Dr. J. F. Berg, and Rev. Dr. Wm. C. Brownlee, in Corwin's Manual.

ROME. Biblical College founded in Rome, for the training of native evangelists and pastors; the establishment of a Professorship of Evangelical Theology therein, commended to Christians of wealth. 1876, 449. See Italy, Free Church of.

ROMEYN, DIRCK. (REV. DR.) Elected Lector of Theology, 1792, 242, by the old Provisional Synod; appointed Prof. of Theology by General Synod, 1797, 270. Died 1804.

ROMEYN, JAMES. (REV. DR.) Appointed Chairman of Committee on the "State of the Church," 1847, 196. See his voluminous and exhaustive report, 1848, 292-346; also the action of Synod in reference to it, 1848, 270-273.

ROMEYN, JAMES V. C. (REV.) His installation at Hackensack and Schraalenberg approved by General Synod. The two congregations, although under one civil charter, declared to be separated, ecclesiastically; 1800, 297; appointed Stated Clerk of General Synod, 1806, 26; resigns said office, 1812, 403; his appeal to the Particular Synod of New York, in reference to Rev. Dr. Solomon Froeligh and the Secession, referred to Gen. Synod, 1823, 41; as the matter was to come up through another channel, he withdraws his appeal, 1823, 43.

ROMEYN, JEREMIAH. (REV.) Elected Professor of the Hebrew Language, 1804, 339. Death, 1819, 18.

ROMEYN, THEODORE B. (REV. DR.) Bequeaths \$250 to the Widows' Fund, 1886, 27.

ROMISH BAPTISM. Validity of, left to the judgment of each Consistory; 1834, 283, 284, 294; '35, 400, 402-3. See Roman Catholic Church.

ROMISH ORDINATION. 1834, 283-4, 294; '35, 400; resolution to get a vote of the several Classes on the validity of, defeated; 27 to 35; 1835, 402-3. See Roman Catholic Church.

ROMONDT, CHARLES R. V. (REV.) Appointed Professor of Modern Languages and Librarian, in Rutgers College; urges the necessity of a Catalogue of the Library; 1846, 75, 76. See Catalogue of Library; Theological College.

ROOME, ELEANOR. Gives \$1,000 to Disabled Ministers' Fund. 1903, 273.

ROOSEVELT, THEODORE, President of U. S. The following was adopted, to be sent by telegraph by the Stated Clerk:

The General Synod of the Reformed Church in America desires to express to the President, Theodore Roosevelt, its earnest wishes for the continued prosperity of his administration, and the assurance of their earnest prayers for God's richest benediction upon him and his family. 1902, 218.

Rev. E. C. Oggel offered the following to be sent to President Roosevelt: Adopted.

GRAND RAPIDS, Michigan, June 2, 1904.

To President Roosevelt,
Executive Mansion,
Washington, D. C.

The General Synod of the Reformed Church in America wishes to convey to the President, Theodore Roosevelt, its best wishes for Divine direction in the administration of the nation's affairs, with the assurance of our prayers and hopes for the Divine benediction upon him and his family.

The following reply was received to the above:

WHITE HOUSE, Washington, June 4, 1904.

Rev. Wm. H. DeHart,
Stated Clerk,
General Synod, Reformed Church,
Grand Rapids, Mich.

MY DEAR SIR: The President has received your message of the 3d instant and thanks you cordially for the sentiments you express on behalf of the General Synod of the Reformed Church.

Very truly yours,

B. F. BARNES,

Acting Secretary to the President.

1904, 850-1.

The Committee on the "Inter-Church Conference on Marriage and Divorce" waited on President Roosevelt on the afternoon of January 26; an interview was held with him at the Executive Mansion, in which he cordially received the members of the conference, readily pledging his most earnest co-operation. In his own vigorous way he declared his deep conviction that "if we have solved every other problem in the wisest possible way, it shall profit us nothing, if we have lost our own National soul; and we will have lost it, if we do not have the question of the relations of the family put upon the proper basis." And later he added: "It goes without saying that, for the race as for the individual, no material prosperity, no business growth, no artistic or scientific development, will count, if the race commits suicide." The suggestion that he help the work of the conference by requesting Congress to enact appropriate legislation for the collection and publication of divorce laws and marriage statistics of the various states from 1886 to the present time he at once approved and promised compliance. Four days later the President sent a message to Congress, urging the necessary legislation to secure the result desired; and a short time later Congress acted as requested. 1905, 217.

On motion of Rev. J. W. Brooks the following message was sent by telegraph:

Theodore Roosevelt,
President of the United States,
Washington, D. C.

The General Synod of the Reformed Church in America sends greetings and congratulations to the most honored son of our Church, the President of the nation, and, please, God, the peacemaker of the world.

The following telegram from the President was received in reply:

WHITE HOUSE, Washington, D. C., June 12, '05.

Wm. H. DeHart,
Stated Clerk, General Synod Reformed Church.

Many thanks for your telegram. Extend to the brethren the heartiest well wishes of their fellow-member.

THEODORE ROOSEVELT.

1905, 291.

As the General Synod was to meet in the Collegiate Church, Fifth Avenue, and 48th Street, in 1906, a special invitation was sent to President Roosevelt to favor the Synod with his presence, he having been a member of that church since 1874, and a teacher in the Sunday School of the mission at 7th Av. and 54th St. He sent the following reply:

"WHITE HOUSE, Washington, May 29.

"My Dear Dr. Coe:

"Permit me to express my great regret that I am unable to be present at the centennial session of the General Synod of the Dutch Reformed Church, of which I am a member, especially as you are to meet in the Collegiate Church, where I was admitted to membership. I have the heartiest regard, as I am sure all of us have, for this old church, which began its career in what is now the United States at the very beginning of the settlements.

"I feel that we have yet a great duty to perform, which we must perform in conjunction with our brethren of other denominations. One of the pleasant signs of the times is the heartiness with which we have thus far been able to work in co-operation with them. With all good wishes for a successful gathering, believe me, sincerely yours,

"THEODORE ROOSEVELT."

1906. . . .

The Synod sent the following reply:

The General Synod of the Reformed Church of America has listened with great pleasure to the cordial greeting which you have kindly sent to it on the occasion of its centennial session. It is to the Synod a source of pride and gratification that the high office of President of the United States is held by a loyal member of the Reformed Church, and this satisfaction is deepened by the distinguished success which attended your efforts to promote the true welfare of the American people, raise the standard of Christian citizenship and promote the peace of the world.

In expressing our grateful appreciation for your interest in our work, we beg to assure you of the honor and confidence in which you are held by us and of our hearty support in your endeavors to advance the moral as well as the material interests of the nation. That you may constantly have the divine guidance and blessing is our fervent prayer. 1906.

ROSELAND, ILL. A Presbyterian Church organized there, against the protests of Classis. 1898, 161.

ROTATION IN OFFICE. Elders and Deacons to be elected for only two years, unless circumstances require otherwise. Rules, 1619, 27; this done, to lessen the burden, and bring forward deserving members; but the same may be re-elected; Rules of 1792, 28; of 1833, 34; of 1874, Art. 33.

ROWAN, STEPHEN N. (Rev.) 1819, 27-33. See Expediency.

RUE, ANTHONY. Gives \$2,740 for Scholarships. 1899, 321.

RULE OF FAITH. The Scriptures the only Rule of Faith. Belgic Conf., Art. 7. See also Preface to Constitution of 1792.

RULES OF CHURCH GOVERNMENT. These relate to the general Polity of the Church, and constitute what is popularly styled "The Constitution." But the Constitution proper is much broader, embracing all the Doctrines and the Liturgy. See Constitution. At the Synod of Dort, 1619, 86 Rules of Church Government were adopted, and these were the Rules in America down to 1771, when they were somewhat modified by the Articles of Union. In 1792, 73 Explanatory Articles were adopted, and these two sets of Articles constituted the "Rules of Church Government for the R. D. C. in America" from 1792 to 1833. In that year these two sets of Rules were fused together in 118 Articles; and in 1874 this Constitution

was revised, and, with certain Amendments, remains the Constitution, so far as Polity is concerned, to this day (1906).

The following Table shows the relation of these sets of Rules to one another, according to a consecutive numbering of the Articles. See Introduction of this volume.

SYNOPSIS OF THE FOUR CONSTITUTIONS.

	1619	1792	1833	1874
Introductory	1		1	1
I. Of the Offices.		Of the Offices of the Ch.		
The Offices in the Church of Christ are fourfold.....	2		2	2
Ministers of the Word.....	3-17	1-18	3-24	3-21
Professors of Theology.....	18	19-25	25-29	22-27
Students and Schoolmasters	19-21			
Elders and Deacons	22-27	26-28	30-35	28-34
Great Consistory		29		
Magistrates	28			
Church Masters		30		
II. Of Ecclesiastical Assemblies.				
General	29-30	31	36-41	35-41
	32-36			
Appeals	31		42-47	
No Advisory members..			48	
Consistories	37-40	32-37	49-63	42-56
Great Consistory			64	57
Classes	41-46	38-44	65-75	58-64
Particular Synods	47-49	45-50	76-81	65-69
General Synod	50-52	51-55	82-85	70-75
III. Of Doctrines, Of Usages Of Customs and Usages.				
		Sacraments and Usages.	Customs.	
Subscriptions of Ministers and Professors	53	(5, 11, 22)	(6, 12, 27)	(6, 12, 24)
Subscriptions of Schoolmasters	54			
Subscription of Schoolmasters not required in America; Parental Instruction			56	
Ecc. Approbation of Books..	55	(64)		
Baptism	56-60	57, 58	86	76
Adults	59			
Equality of Blacks in Church Privileges		59		
Godparents	(57)	60		
Instruction as a Preparation for Lord's Supper.....	(44)	61	(72)	(64)
Lord's Supper	(59) 61-63	62	(54) 87, 88	(47) 77, 78
Family Visitation	(23)	63	(30, 72)	(28, 64)
Ecc. Approbation of Books not required		64		
Evening Services	64			
Funeral Sermons	65	(68)		
Fast Days	66	(66)		
Holy Days	67	(67)		

	1619	1792	1833	1874
Explanation of the Catechism	68 (44)	(36, 44)	(60, 61, 72)	(53, 54, 64)
Order of Worship			89	79
Psalmody and Hymnology...	69	65	90	80
Fast Days and Thanksgiving Days	(66)	66		
Holy Days—voluntary		67		
Funeral Sermons—voluntary..		68		
Matrimony	70	(33)	(55)	(48)
Sunday School Catechisms...				81
Equality of Ministers	(17) 84	(18)	(21)	(18)
Equality of Officers	84			
Equality of Churches	84			
Church Certificates	(61), 82, 83	(62)	(47, 54)	(54, 57)
Foreign Churches	85			

	IV. Of Christian Discipline.	Of Discipline.	Of Discipline in General.
Discipline in General.....	71-75, 80, 82	69	91-103
Process and Trial	76-79	70-73	104-116
Appeals and Complaints...	(30, 31)	(31)	(42-47)
Amendments	86	Final paragraph;	117, 118
		unnumbered.	122, 123

Note. In the above Table, the numbers in parentheses are references to Articles in which they have been already previously included under other topics, but again referred to, to bring them into parallelism with the original Articles of 1619. For example: Opposite Article 53, of 1619, relating to Subscriptions of Ministers and Professors to Doctrines, are found, under 1792, (5, 11, 22;) but these have already been included in Arts. 1-18, under 1792, relating to ministers; and in Arts. 19-25, relating to Professors.

RULES OF GOVERNMENT FOR THEOLOGICAL SEMINARIES. See New Brunswick Seminary—Plans of the School.

RULES OF ORDER. While Parliamentary Rules, in general, govern Ecclesiastical Bodies, special Rules of Order have also been generally adopted in America, to facilitate and ensure orderly procedure. Thus the Cœtus adopted certain Fundamental Articles, in 1738, pp. vii., viii.; and in 1747 appointed a Committee to prepare some Rules, "by which the members should be governed, so that everything may be done in order and to edification." 1747, p. xi. These Rules are found in 1748. They relate (1) To the Manner of Calling and Conducting the Cœtus. (2) To the Preservation of Order. (3) To Examinations. (4) To Church Visitations. (5) To the Questor (or Treasurer). (6) To the Revenues of the Cœtus. (7) To the Keeping of the Minutes. (8) To the Duties of the Extraordinary Clerk, [Stated Clerk]. (9) To the Election of the Questor. See these Rules, 1748, pp. xviii.-xx.

All the members were required to subscribe the Fundamental Articles and the Rules, 1748, p. xxiv. In the order of succession of President and Clerk, the last member joining the Cœtus shall be considered the youngest, 1750, xlvi.

When Articles of Union were adopted in 1771-2, pp. 1-27, certain Rules were adopted respecting the times of holding the meetings of the General and Particular Bodies, and the mode of conducting them, 1772, 32.

In the General Synod of 1800, twelve Rules of Order were adopted to govern the procedure of General Synod. These related to the opening of the Synod; to the election of a President, (each Classis nominating one of their ministers, from which nominations, a President should be chosen); the duties of the President; the reading of the Minutes;

certain parliamentary rules; the recording of votes when required; the privileges and duties of members. 1800, 276-7. These were slightly amended from time to time, 1800, 310, 311; 1803, 320; 1806, 346, 349, 350; and as Revised, 1813, 12, 33, they are printed in full in the Digest, or Appendix, to the Minutes of 1814, 62-64. In 1824, 6, rules concerning the rights of the *Primarii* and *Secundi* were adopted; and in 1840, 329, amendments were adopted concerning the election of the President and Vice-President, limiting the choice, after the first regular ballot, to the two highest candidates. In 1864, 463, a committee was appointed to prepare "Additional Rules of Order," who reported in 1865, 616, and final action was taken in 1866, 86, 126-131, where these Revised Rules are printed in full.

In 1871, 346, Rule 25 was changed, so that the Reports from the several Secretaries were no longer limited to the third day of the session. In 1879, 320-1, a "Standing Committee on Benevolent Institutions" was added to the list of Standing Committees. Also in 1879, 379, the Clerks were directed to prepare an Amended Rule for the election of a Vedder Lecturer; and on page 400, of same year, they are ordered to report to the Synod of 1880, a revision of Synod's Standing Order of Business. Their report was presented and adopted, and is given in full, 1880, 583-4. The duties of each day were fixed. In 1885, 778, a resolution was adopted in reference to the choice of members for the different Boards, and a Committee was appointed to rearrange the Lemmata, in order to facilitate business. Their report is found, 1886, 203-206. In 1887, 443-4, action was taken that printed documents be not read, but simply referred to the appropriate Committees, and copies distributed; and certain times were fixed for popular meetings on Missions, and the hearing of the Synodical reports on the same.

In 1893, 803, the Stated Clerk and Permanent Clerk were directed to prepare a copy of the amended Rules of General Synod, and that the same be published in all subsequent editions of the Constitution of the Church. [These were not printed in the Minutes.]

On account of the time required for the many Benevolent Societies to present their several causes before Synod, it was ordered that their secretaries will be received only on the Friday or Saturday morning of the opening week; 1897, 698. The President was also directed to announce the result, after the Clerk has called the roll; 1901, 1113.

PRESENT RULES OF ORDER, 1894.

1. At every stated meeting of the Synod, a sermon shall be preached by the last President, either before his opening the session with prayer, or at some time afterward, which the Synod shall deem most convenient. If the last President and the Vice-President be absent, the oldest Minister present shall take his place and perform the above duties.

2. The President and Vice-President shall be elected by ballot, by a majority of all the members present. The Clerks shall be elected by plurality.

The manner of electing the President shall be as follows:

The time having arrived, and having been announced by the presiding officer;

First, a nominating ballot shall be taken, and each individual voted for shall be considered in *nomination*. If, however, any person shall on this ballot receive two-thirds ($2/3$) of the votes cast, he shall be deemed elected. If this is not the result, Synod shall proceed to an electing ballot.

After the first electing ballot, without a choice, the voting shall be confined to the two receiving the greatest number of votes.

3. The duties of the President shall be:

(1.) To take the chair at the hour to which the Synod stands adjourned.

- (2.) To open and conclude with prayer.
- (3.) To direct the Clerk, immediately after the opening, to call the roll, and announce the result. (1901, 1113.)
- (4.) To censure absentees when their absence shall be judged not to have been necessary.
- (5.) To propound the subjects for deliberation.
- (6.) To confine speakers to the point, and to save them from unnecessary interruption.
- (7.) To state and put the question, when the members are prepared to vote.
- (8.) To prevent members from leaving the Synod without permission.
- (9.) To decide questions of order, subject, however, to an appeal to the house by any two members.
- (10.) To give the casting vote in all equal divisions.
- (11.) And, in general, to maintain the order and dignity becoming the Judiciary of the Church of Christ.

4. After calling the roll, the minutes of the last sitting shall be read, and considered as open to correction. The business on the minutes of the last meeting or sitting, shall, without powerful reasons, be taken up and concluded first, in the order in which it stands, before any new business be introduced.

5. A motion made must be seconded, and afterwards repeated, or read aloud from the Chair, before it is debated; and every motion, except a motion for adjournment, shall be reduced to writing if any member require it.

6. An amendment may be made to any motion, and it shall be decided before the original motion. It may be, in its turn, suspended by an amendment to itself, which must first be considered and decided. But no additional amendment to an original motion can be received until the previous one has been disposed of.

7. When a question is under debate, no motion shall be received except to adjourn, to lay on the table, to postpone indefinitely, to postpone to a certain time, to commit to a standing committee, to a select one, or to the committee of the whole, to amend, or for the previous question; which motions shall have precedence in the order stated.

8. When the previous question is moved and seconded, it shall be in this form: "Shall the main question be now put?" and until it be decided, all amendments and debate shall be inadmissible. If the vote be in the *affirmative*, the original motion shall be immediately put, without further amendment or debate. But if there be an amendment or amendments pending at the time, the question shall first be taken on such amendment or amendments in their proper order, without debate. If the vote be in the *negative*, the debate shall continue as before.

9. A question shall not be called up or reconsidered at the same session of the Synod at which it was decided, unless by consent of two-thirds of the members present.

10. No member shall be allowed to protest against any of the acts of the Synod; but any member who dissents from any such acts shall have the right to require the names of all the members present, who vote for or against the same, to be entered in the minutes, and published therewith for the information of all concerned. In other cases, the yeas and nays shall not be recorded unless on the demand of one-fifth of the members present.

11. The mover and seconder of a motion may withdraw it before debate has commenced on it, but not afterwards, unless by leave of Synod.

12. In filling blanks, when various motions are made, the vote shall always be first on the highest number and longest time.

13. Every member shall rise and address himself to the President only, closely attending to the subject in debate, avoiding all personal reflections; and no member, without the special permission of the Synod, shall speak more than twice on the same subject. When two or more members rise to speak at the same time, the President shall determine who of them shall be heard first.

14. After the President has begun to take the vote, or the Clerk to call the roll on a division of the house, no debate nor remark shall be allowed.

15. A motion to adjourn or to lay on the table, and all motions in relation to priority of business, shall be decided without debate. The motion to postpone or to commit shall preclude all debate of the main question.

16. When an appeal is taken from a decision of the Chair on a point of order, the President shall have the right to explain the grounds of his decision, but the appeal shall be decided by the house without debate.

17. No member shall leave the Synod to return home or for other business without their consent; nor shall members, without express permission, engage in private conversation, go from or change their seats during the transaction of business; interrupt another when he is speaking, except he be out of order, or to correct mistakes and misrepresentations; and if any member act indecently or disorderly, contrary to these rules, the President shall reprove or otherwise censure him, as the Synod shall judge proper; the member still having the privilege, if he think himself denied any right or unjustly blamed by the President, of respectfully and modestly requiring the decision of the house in the case.

18. All the sittings of General Synod shall be concluded by regular adjournment and prayer.

19. At the close of every session of General Synod the roll shall be called, and the names of those who are absent without permission shall be recorded.

20. *Standing Committees:*

- (1.) Board of Direction of the Corporation.
- (2.) Professorate and Theological Seminaries.
- (3.) Education, Academies, and Colleges.
- (4.) Sunday Schools and Catechetical Instruction.
- (5.) Foreign Missions.
- (6.) Domestic Missions and Church Building Fund.
- (7.) Publication.
- (8.) Widows' Fund.
- (9.) Disabled Ministers' Fund.
- (10.) Overtures.
- (11.) Synodical Minutes and References.
- (12.) Judicial Business.
- (13.) Correspondence.
- (14.) Benevolent Societies.
- (15.) Systematic Beneficence.
- (16.) State of Religion.
- (17.) Necrology.
- (18.) Accounts.
- (19.) Leave of Absence.

21. All distinctive titles or appendages to the names of members of Synod shall be omitted in recording the minutes of this Synod: such

distinctive title being prefixed or appended to the name of the member in the list of members constituting the Synod.

22. *Primarii and Secundi.*

(1.) When a Primarius shall find it impracticable to attend the Judicatory to which he is delegated, it shall be his duty, as soon as may be, to notify a Secundus, and when he shall take his seat it shall not be vacated to give place to the Primarius.

(2.) At the commencement of the session, the members delegated, whether Primarii or Secundi, shall be recognized and recorded, but when the Primarius shall appear at any subsequent period of the session, then the Primarius shall take the seat of the Secundus, and the Secundus shall not be considered a member again, unless by request of the Primarius, and expression permission obtained by the Synod.

23. *Judicial Business:*

(1.) Any appeal, complaint, or other judicial business, which shall be presented or reported to the Synod, shall be first referred, with all the papers and documents appertaining thereto, to the Committee on Judicial Business, who shall inquire whether the same has been regularly brought before the Synod, and whether all the constitutional steps in the case have been taken, and, if the same shall be found in order, they shall digest and arrange all the papers and documents connected therewith, that the subsequent proceedings in the case before the Synod may be regular and systematic; provided, nevertheless, that the said committee shall be required to report upon every matter that may be referred to them.

(2.) Whenever any case thus reported shall be taken up for trial, the President shall solemnly announce from the Chair that the Synod is about to proceed to the consideration of judicial business, and enjoin on the members to recollect and regard their character as judges of the highest court of Jesus Christ on earth, known to the Constitution of the Reformed Church; after which it shall not be in order, during the pending of such trial, to transact any legislative business bearing on the case.

(3.) In recording their decision, it shall be the duty of the court who have tried any judicial business in the original case, or by appeal, to set forth at length the reasons thereof, that the record may exhibit, as far as practicable, everything that had an influence on their judgment; a certified copy of which, with the act of proceeding appealed from, shall be sent up by them to the court to whom the appeal may be taken. Such inferior court shall also be permitted to send a commissioner to the Synod, for the purpose of making any explanations relative to said case, it being expressly understood that in every case the original parties be not lost sight of in any stage of trial.

(4.) In taking up an appeal, after having ascertained that the appellant has conducted it regularly, the following shall be the order of trial:

[1.] The sentence appealed from shall be read.

[2.] The appeal and reasons of appeal shall be read.

[3.] All the documents in the case shall be read, in the order prescribed by the Committee on Judicial Business.

[4.] The original parties shall be heard, commencing with the appellant.

[5.] The commissioner of the inferior Judicatory which has tried the appeal may be heard in explanation of the grounds of their decision, and of the manner of their proceeding in the case.

[6.] The appellant may be heard in reply.

(5.) After all the parties shall have been fully heard, and all the

information gained by the Synod which shall be deemed necessary, the parties shall withdraw, when the roll shall be called, that every member may have an opportunity to express his opinion on the case, after which the final vote may be taken.

(6.) The decision may be either to confirm or reverse, in whole or in part, the judgment of the inferior Judicatory, or to remit the cause, with instructions, or to order a new trial.

(7.) In the trial of all judicial business brought before the Synod by complaint or reference, the same order of proceedings shall be observed, as far as practicable, as in cases of appeal, but no complaint shall be entertained unless notice of the same shall have been given before the rising of the Judicatory whose act is complained of, or within ten days thereafter.

24. At each annual session of the Synod a person shall be appointed as Press Clerk, whose duty it shall be to secure in the daily press, as far as practicable, adequate and correct reports of the proceedings of the General Synod and accompanying meetings (1897, p. 557).

25. *Religious Exercises:*

(1.) A part of the afternoon of the first day shall be devoted to exercises of prayer and praise.

(2.) The first half-hour of each subsequent morning session shall also be so spent after the opening of the Synod with prayer.

(3.) The Lord's Supper shall be observed on the evening of the second day.

26. A rule of order may be suspended for the time by unanimous consent.

27. These rules (except 20, 22 and 23) shall be read at the opening of each General Synod.

ORDER OF BUSINESS.

FIRST DAY—WEDNESDAY.

1. The Synod shall be called to order at precisely three o'clock P. M., on the day of meeting, by the President of the last Synod, or in his absence, by the Vice-President, or in the absence of both, by the Stated Clerk, when the oldest Minister present shall take the chair, and open the meeting with prayer.

2. The Roll of Delegates shall be called.

3. Immediately after the election of officers, according to Rule 2, the following items of business shall be attended to:

(a) Fixing the hours of meeting and adjournment.

(b) Designating the bar of the house.

(c) Appointment of Press Clerk.

(d) Appointing a Committee on Devotional Exercises, which shall include the pastor of the church in which the Synod meets, who shall make arrangements for the Sacramental services, and shall also be a Committee on Pulpit Supplies for the Sabbath.

(e) Reading the Minutes of the last General Synod.

(f) Devotional exercises until the hour of adjournment.

SECOND DAY—THURSDAY.

After the opening of Synod, and the usual half-hour spent in exercises of prayer and praise (according to Rule 25), the following order shall be observed:

1. Calling the Roll.

2. Reading the Minutes of the previous sitting.

3. Reading the Rules of Order.

4. Reading the bequest of Rev. Elias Van Bunschoten.
5. Announcement of Standing Committees by the President.
6. Call for Reports of Special Committees appointed by the last General Synod, including unfinished business laid over and referred to this Synod.
7. Communications in the hands of the Stated Clerk.
8. The Lord's Supper to be celebrated in the evening (1886, p. 205).

THIRD DAY—FRIDAY.

The evening of Friday, the third day of the session of Synod, shall be devoted hereafter to the consideration of the educational work of the church in a public meeting held for that purpose, suitable arrangements for which shall be made by the joint action of the Committee on Education, Academies and Colleges, and the Committee on Sunday Schools and Catechetical Instruction (1893, p. 785).

Representatives of all societies and organizations not directly connected with the Reformed Church in America (except corresponding delegates of other ecclesiastical bodies) who may desire to personally address the Synod in behalf of the causes they represent, be permitted to do so, at the convenience of the Synod, during the Friday or Saturday of the opening week of Synod's session, and not upon any other day (1897, p. 698).

SIXTH DAY—MONDAY.

The first order of business on Monday afternoon, the sixth day of the session of General Synod, shall be the presentation of the report of Synod's Committee on Foreign Missions, to be followed by a statement of the Secretary of the Board of Foreign Missions, by a free discussion by the members of Synod on the matters involved, and by action on the Report of the Committee. The evening session of this day shall be devoted exclusively to a popular meeting for addresses on behalf of Foreign Missions (1887, p. 443; and in 1894, p. 111).

SEVENTH DAY—TUESDAY.

1. The first order of business on Tuesday morning, the seventh day of the session of General Synod, shall be the presentation of the Report of General Synod's Committee on Education, Academies and Colleges, to be followed by a statement of the Secretary of the Board of Education, by a free discussion by the members of Synod on the matters involved, and by action on the Report of Committee (1900, pp. 735-6).

2. The Report of the Committee on Domestic Missions shall be heard in the afternoon (1893, p. 799).

3. Tuesday evening shall be devoted to a popular meeting on behalf of Domestic Missions, and the first order of the day on Wednesday shall be the presentation of the Report of the Synod's Committee on Domestic Missions, to be followed by a statement by the Secretary of the Board of Domestic Missions, by a free discussion by the members of Synod of the matters involved, and by action of the Committee.

The arrangements for the popular meetings on Monday and Tuesday evenings are committed to the respective Boards (1887, p. 444).

(General Synod, 1880, page 584.)

The Secretary of the Board of Education shall be heard when the Report of the Committee on Education is presented.

The Secretary, or representative of the Board of Publication, shall be heard when the Report of the Committee on Publication is presented.

The following was presented by the Committee on Nominations and adopted:

Resolved, That in the judgment of this Synod, it is desirable to have at least four members elected to each Board, who are not retiring members of that Board.

Resolved, That the Stated Clerk be directed to bring this resolution to the attention of future Committees on Nomination. (1885, p. 778).

The reception of Corresponding Delegates and the presentation of the Report of the Committee on Correspondence to be at the convenience of the Committee and of the General Synod (1887, page 320).

THE LEMMATA.

The Committee appointed in 1885 to consider the order and rearrangement of the Lemmata, presented the following report in 1886, which was adopted:

I. FORMATION OF THE SYNOD.

(1886, pages 203-206.)

ARTICLE.

1. Opening of the Synod.
2. Members present.
3. Moderators.
4. Reading of Minutes.

II. ACTS OF THE SYNOD.

ARTICLE.

1. Rules of Order.
2. Standing Committees.
3. Communications.
4. Board of Direction of the Corporation.
5. Professorate and Theological Seminaries.
6. Education—Academies and Colleges.
7. Sunday-schools and Catechetical Instruction.
8. Foreign Missions.
9. Domestic Missions and Church Building Fund.
10. Publication.
11. Widows' Fund.
12. Disabled Ministers' Fund.
13. Overtures.
14. Synodical Minutes and References.
15. Judicial Business.
16. Correspondence.
17. Benevolent Societies.
18. Systematic Benevolence.
19. Church Government.
20. Customs and Usages.
21. Public Morals.
22. State of Religion and Statistical Tables.
23. Synodical Archives.
24. Accounts.
25. Particularia.
26. Resumption and Close.
27. Adjournment.

The Standing Committees shall be as follows, and arranged in the order herewith submitted:

STANDING COMMITTEES.

1. Board of Direction of the Corporation.
2. Professorate and Theological Seminaries.

NOTE.—To consist of four Ministers and three Elders, to be divided into two sections, to each of which respectively shall be committed the matters pertaining to the Seminary at New Brun-

wick, and at Hope College, Mich. The report, however, shall be presented as a whole, from the Committee.

3. Education—Academies and Colleges.
4. Sunday-schools and Catechetical Instruction.
5. Foreign Missions.
6. Domestic Missions.
7. Publication.
8. Widows' Fund.
9. Disabled Ministers' Fund.
10. Overtures.
11. Synodical Minutes and References.
12. Judicial Business.
13. Correspondence.
14. Benevolent Societies.
15. Systematic Beneficence.
16. State of Religion.*
17. Necrology.

NOTE.—To be appointed a year in advance.

18. Accounts.
19. Leave of Absence.

*In the General Synod of 1883 (page 260), action was proposed to make the Committee on the State of Religion a permanent Committee of the Synod. In 1884 (page 465), the proposition of the preceding Synod was amended, adopted, and is as follows:

1. *Resolved*, That the Committee on the State of Religion be a permanent Committee of this Synod.

2. *Resolved*, That hereafter the President of each General Synod shall be, *ex-officio*, the Chairman of the Permanent Committee on the State of Religion, and that the Stated Clerks of the Particular Synods are hereby instructed to send the printed Minutes of the Synod to him, at the earliest practicable moment, that he may prepare a digest of the same.

RUSSIA. Progress of the Stundist movement there, 1902, 127.

RUTGERS COLLEGE, NEW BRUNSWICK, N. J. Formerly called Queens College. As the details of the history of this College have been frequently given, it seems unnecessary to repeat them. Suffice it to say that its first Charter was obtained Nov. 10, 1766, by the Cœtus party. No copy of this Charter has yet been found either in this country or in Holland, altho' references to it are numerous in the correspondence of the period. It is not on record in Trenton, N. J., altho' there is a Record Book of Charters there running from 1748 to 1778. A second Charter, more or less modified, was obtained on March 20, 1770. This is on record in said Charter Book, and has been often printed. It may be seen in an Appendix to the Minutes of Synod, 1850, pp. 111-117.

This Charter states that the Institution was founded especially for the preparation of ministers for the Reformed Dutch Church; that the President must be a member of the Dutch Church; but that not more than one-third of the Trustees may be ministers. The Trustees were authorized to elect a Professor of Divinity for the Institution, who should also be its President. It is remarkable that Dr. Livingston and the earlier patrons of the Institution never allude, in any of their addresses or papers to the Charter of 1766, but always refer to the Charter of 1770, as if it were the original and only Charter. For allusions to the first Charter, see Ecclesiastical Records of New York, Vol. V., under dates of 1760 and onward.

For attempts before the Revolution to unite Queens College with a Synodical Professorship, see Minutes, 1773, 39, 40; 1774, 48; 1775, 55, 56; and fuller details in Ecclesiastical Records of N. Y.; after the Revo-

lution, 1784, 123-4; 1785, 133, 140; 1787, 165; 1788, 180; 1789, 197; 1790, 207-8; 1791, 216, 224-5; 1793, 249, 250, 252-3; 1794, 260-3.

In 1807, the Trustees of the College again sought the encouragement and patronage of the Synod, and a Covenant was entered into between the parties. The Trustees therein bound themselves to combine the literary efforts of the College with a decided support to Evangelical Truth, and the promotion of a faithful and able ministry in the Dutch Church, 1807, 363-7. An elaborate Address to the churches was sent out, reviewing the zeal of the Dutch, in Europe, for education, and the efforts heretofore made in America, 1807, 368-378. See also "New Brunswick Seminary" in this Digest, for an abstract of this Address; pages 418-419; and "Covenants," p. 193, for the Covenants between the College and the Synod. See these Covenants also in "Centennial of New Brunswick Seminary." 1885, pp. 363-7.

[On April 8, 1808, Gertrude Parker, sole executrix of the last will and testament of James Parker, late of Perth Amboy, did sell, for the sum of \$327.50, to the Trustees of Queens College, all that tract of land between the present Somerset and Hamilton Sts., and College Ave. and George St., containing 629/100 acres; being a part of the real estate of James Parker, in the city of New Brunswick: Beginning on the N. side of Somerset St., where the W. line of George St. strikes the same, and running along Somerset St., S. 71 degrees W., 8 chains and 25 links, to a stake at the corner of a street to be laid out; thence as the said street is intended to be laid out, N. 9 degrees minutes W., 7 chains and 14 links; thence N. 71 degrees E., 8 chains and 25 links; and thence along George St., 9 degrees 30 minutes E., 7 chains and 14 links, to the place of beginning. The will was dated Sept. 14, 1797.—*Somerset Co. Records.*]

Dr. Livingston removed from his pastoral charge in the city of New York to New Brunswick, and began his duties as President of the College and Professor of Theology therein, and also as Synod's Professor. In his first report to Synod, 1812, 415-418, he reviews the situation. See also 1809, 381-3, 387-8, 391; 1812, 387, 429, 430. See Theological Hall. Agents were also busy in collecting funds, both for the College and the Seminary. 1813, 4-6; 1814, 41-43.

In 1815, the Plan of a "Theological College" was elaborated; which see, in this Digest. But the College Funds proved insufficient to carry out the Plan, and the College Exercises were suspended from 1816 to 1825. The exercises of the Theological Seminary continued, however. Meantime, in 1824, to adjust certain financial relations, the Trustees conveyed the College Property to the Synod.

In 1825, the Trustees proposed the revival of the College exercises, the Theological Professors offering also to teach in the College, and the Synod offering the use of the College edifice. This arrangement was accomplished.

In 1825, a Board of Superintendents was also appointed for the College, under the following conditions:

9. The General Synod and the Trustees shall each appoint three persons who shall be called "The Board of Superintendents of Queens College, whose duty it shall be to advise with the Faculty, and prescribe the course of studies in said College, and all such regulations, relative to the government and discipline thereof, as they shall deem best calculated to promote its permanent interest and usefulness; and that the said Superintendents shall respectively hold their offices during the pleasure of those by whom they were appointed." Sept., 1825, 21. The name was at the same time changed to "Rutgers," Sept., 1825, 25.—Statutes for the College were adopted, 1826, 49; report of Board, 1826, 52.—Reports of, 1827, 66-68; 1828, 124-6; 1829, 192-4; 1830, 279-285; 1831, 369-

374; and thereafter yearly, under Article XIII., in the Minutes of Gen. Synod, down to 1856, when the reports begin to become meagre. See Article XIII., in the annual Minutes of General Synod from 1814, onward. This Article is called "Queens College," 1814-25; then "Rutgers College," 1826-1866. The title is then changed to "Church Colleges," 1867-1886, when it is still further changed to "Education, Academies and Colleges," and numbered as Article VI.

In the Minutes of 1850, pages 77-90, the history of the Covenants between Rutgers College and the Synod is elaborately reviewed, and need not be here recapitulated. The Theological Professors taught also in the College, after its Revival, 1825-1864, but with increasing reluctance, because of their double duties. They repeatedly asked to be relieved; 1861, 10, 80, 82; 1862, 119, 192-3. With the accession of Rev. Dr. Wm. H. Campbell to the Presidency in 1863, new and successful endeavors for enlarged endowments were successfully prosecuted, 1863, 322-5; and, inasmuch as the Seminary now had a Building of their own, (Hertzog Hall), negotiations were begun to have the College Property conveyed back from the Synod to the Trustees. The matter is elaborately presented in a report in 1864, and summed up in the following action:

1st. *Resolved*, That the Board of Direction be, and they are hereby authorized and directed to convey the title to the ground and buildings at New Brunswick, known as "Rutgers College," to the Trustees of Rutgers College, for the sum of twelve thousand dollars, to be paid by said Trustees as follows: One thousand dollars on the delivery of the deed of conveyance, and eleven thousand dollars May 1st, 1867, or when possession shall be given to said Trustees of the wings of the College building, now occupied as residences by the Theological Professors, if given before said date; said payment of eleven thousand dollars to be meantime secured by mortgage on said property, bearing no interest until due.

Provided, That the deed of conveyance shall reserve to the Synod the use of the said portions of the College building occupied as professorial residences, until May 1st, 1867, for such residences, if the Synod shall elect to and use them until that date;

And provided further, That the deed of conveyance shall contain conditions, properly framed under competent legal advice, that the property so conveyed shall be used and occupied by the College for the purpose of collegiate education and the usual and proper incidents thereto; and that the President of the College, and three-fourths of the members of its Board of Trustees shall always be members in full communion of the Reformed Protestant Dutch Church of North America; and that, on breach of either of these conditions, the deed of conveyance shall be void, and the title to the property revert to the Synod.

2d. *Resolved*, That the said sum of twelve thousand dollars, to be so paid by the Trustees of the College, be and the same is hereby set apart as a fund for the purpose of erecting, upon the grounds of the Hertzog Theological Hall, residences for the Theological Professors; and, until such time as it may be deemed expedient to erect such residences, the Board of Direction are instructed to have said sum safely invested in such manner that it may be readily made available, when required, in defraying the expense of such erection.

All of which is respectfully submitted,

In behalf of the Committee.

JOHN N. ROGERS, *Chairman*.

Resolved, That Rev. Isaac Ferris, Messrs. William B. Crosby and S. B. Schieffelin, be appointed a Committee to wait upon the Rev. Professors Woodbridge and Berg, and request, in behalf of the Synod, their assent to and coöperation in the measures which the Synod has adopted in reference to the transfer of Rutgers College property to the Trustees

of the College, so far as the same relates to the residences now occupied by them respectively. 1864, 468-472.

Report of the Board of Direction:

In compliance with a resolution of General Synod adopted at their meeting in June last, the Board of Direction would report that they have conveyed the title to the ground and buildings at New Brunswick, known as "Rutgers College," to the Trustees of Rutgers College, for the sum of twelve thousand dollars, having first received from the Professors occupying the wings of the College building their written consent to the arrangement made by Synod, and have received one thousand dollars in cash, and a bond of said Trustees for eleven thousand dollars, secured by a mortgage on the premises for the balance of said purchase. 1865, 551.

The two Professors, Drs. Woodbridge and Berg, occupying the two wings of the College as residences, also agreed to surrender them on certain conditions, 1865, 624-5.

Synod relinquishes the appointment of a Theological Professor in the College.

10. A communication from the Board of Trustees of Rutgers College, through a committee of which Governor Vroom is chairman, who also personally appeared before your Committee, asking that the covenant of 1807 between the College and the Synod be annulled, has been duly considered. This covenant was very serviceable to the Church, when both the College and Seminary were weak and needed support; but now, that both are able to stand alone, it seems to be useless. This covenant renders it imperative on the Board of Trustees to elect as Professor of Theology in the College the person whom General Synod may nominate and appoint as Professor of Didactic Theology in the Seminary. In 1862, the professors in the Seminary were released by General Synod from their services in the College, with the exception of the Professor of Didactic and Polemic Theology, whose duties have been nominal more recently, and who now asks to be freed in future from all duties in the College. The sale and transfer of the College property to the Trustees of that institution has abrogated this covenant to that extent, that it appears to be best for both institutions that the slight bond which still unites them should be severed, as it would only embarrass both parties; be it therefore

Resolved, That this Synod relinquishes, on behalf of the Trustees of Rutgers College, the nomination and appointment of the Professor of Theology in that institution, from this date, providing such relinquishment does not interfere with any existing contract with the Trustees in relation to moneys to be made up for the salary of the Professor of Theology.

Resolved, That the Stated Clerk of Synod send to the Trustees of Rutgers College an official notice of this relinquishment. 1865, 628.

The East Wing of the College placed at the disposal of the newly-elected Professor, Dr. D. D. Demarest, as a residence until 1867, unless the Trustees allow him \$500 per year to obtain immediate possession. 1865, 631.

Resolved, That the Board of Direction be authorized to release the Trustees of Rutgers College from the payment of house rent for the professorial residences as soon as and from the time when they shall have paid to said Board the remaining \$11,000, as per agreement" (Minutes of 1864, pages 472-473). 1866, 97.

There has been received from the Trustees of Rutgers College, the sum of \$11,000 in payment of their bond to General Synod.

There has been paid to the Building Committee on Professorial Resi-

dences at New Brunswick, the sum of \$12,000, being the amount received from the Trustees of Rutgers College for the sale of said college to them, and set apart as a fund for the purpose of erecting upon the grounds of the Peter Hertzog Theological Hall residences for the Theological Professors. 1867, 161.

The following resolution was received from the Board of Trustees of Rutgers College, and referred to the Committee on the Professorate:

Resolved, That the Board accedes to the condition of General Synod as expressed in their resolution of June, 1865, in reference to the relinquishment of the nomination and appointment of the Professor of Theology in the College, and that the secretary send a certified copy of this resolution to the General Synod."

NEW BRUNSWICK, April 13, 1867.

1867, 265.

The resolution of the Trustees of Rutgers College in reference to their acceding to the terms of General Synod (recorded on Minutes of Synod, 1865, p. 628), in order to Synod's yielding its right to nominate the Professor of Theology in the College according to the compact of 1807 and 182— is satisfactory. This act, as dissolving previous relations, marks a condition of things which deserves a record at the present time.

The relations of the General Synod and our Church to the College at New Brunswick, under the successive designation of Queens College and Rutgers College, date back to the origin of the college nearly a hundred years since, and grew out of the solicitude of the fathers to secure for the Churches a properly educated ministry without resorting to Holland. The college, after years of successful operation, had its doors closed by the American Revolution, and this continued to be the case for a long period. In this condition of things the General Synod, in 1804, decided on the institution of a Professorship of Theology, distinctly and specially, to which candidates for the ministry could be committed. Progress was at once made in the work. A proposition came to the General Synod to connect their professorship with Columbia College, but this was not deemed expedient. Attention was directed to Queens College, as proposals came from that quarter to the Synod, and the relations of the past naturally inclined the Synod to enter into suitable arrangements, and thus reopen through the aid of the Church the long-closed doors of the college. In 1807 the compact was formed (and has continued to the present), which threw open access to the churches for the Trustees to secure the means needed for the common enterprise.

Then was collected the Professorial Fund, which was to be applied to the support of the Professor of Theology. Soon thereafter the Theological Seminary was opened at New Brunswick by the removal of Dr. Livingston to that place. As time passed on a new college edifice (which is now Rutgers College) was erected, in which various moneys of the Synod were employed. But the reopened college was again destined to be closed under the pressure of the times, and the property passed into the hands of the General Synod, and there remained until receded, last year. In 1825 the effort was made to revive the college for literary instruction, and the Synod and the Church, true to the convictions of the past, put their whole strength into the effort. It was successful. New arrangements were made between the Synod and the Trustees, an essential part of which was that in the limited ability of the Trustees the Professors of the Theological Seminary should take duties in the College, so as to fill up the curriculum of study. It is to be recorded to the credit of those noble men, who have gone to their rest, that they thus performed double duties, and without additional compensation, in order to cherish the institution into strength and self-reliance.

Gradually, in the course of a favoring Providence, these duties were

diminished, until, within two years, they have ceased practically, and now by the united action of the Synod and the Board of Trustees, close formally. In order still further to aid and cherish the College, and secure such preparatory classical and literary training as was deemed desirable, the sons of our Church were sent by our benevolent Boards to Rutgers College and its Grammar School, and throughout, with small exception, the cost of their tuition has been paid, thus forming an additional reliance for the trustees which they from this time generously give up.

It is pleasant on the review to see how the Synod and the Church have been foster parents of the College, and to note how the pecuniary resources of the Church have been poured into its treasury, and how by individual beneficence from the bosom of our communion it now stands on a firm foundation, and through governmental grant has been enabled to graft new departments of instruction on its system, and has opened to it a most promising prospect of usefulness, and a high place among the higher institutions of learning, which are such an honor and blessing to our land. Though the last formal tie of the compact of 1807, and of the renewed stipulations of 1825, is now severed, we shall note with interest its onward course, and individually coöperate in what may sustain its interests and aid in its advancement. While our own Professor of Theology is released from his relations to the College, and the Trustees will now choose and appoint their own, it cannot be presumed that there will be any departure from the usage of the whole history of the institution—that he will be a minister of our Church. The Committee do not think for a moment that any but the system of the past, so dear to the fathers, and whose maintenance was the ground of all the labors performed, and sacrifices made, and money expended, will be carried out, and with fuller development. With these views and feelings, we bid this long-cherished institution God speed. 1867, 269, 270.

Since the complete separation of the College and Seminary only a few references to the College occur in the Synodical Minutes. We may refer to the following:

The Board of Direction ask permission to transfer to Rutgers College ten shares of Bergen County Turnpike Stock, now held by the Board of Direction, but belonging to the College. The Committee recommend the following:

Resolved, That the Board of Direction be authorized and directed to transfer to the Trustees of Rutgers College ten shares of Bergen County Turnpike Stock, now held by the Board of Direction, and belonging to said College. 1884, 423, 455. See Eltinge.

There has also been referred to the Committee a communication to the Synod, from a Committee appointed by the Board of Trustees of Rutgers College, containing a request from the said Board of Trustees that the General Synod do alter the condition in its deed, whereby the College property was conveyed to the Board of Trustees, by substituting the words "two-thirds" for "three-fourths," where it is required that three-fourths of the members of the Board of Trustees shall be members in full communion of the Reformed Church.

Your Committee are well satisfied that no danger to the interests of the College can arise from such change, and therefore recommend the adoption of the following. (Resolutions stricken out by vote of Synod.) 1884, 420, 456. [See below, 1891.]

In response to an invitation from President M. E. Gates, of Rutgers College, the members of Synod visited him at his residence on Thursday evening, and were cordially welcomed to the hospitalities of his home.

On Friday afternoon the Synod, in response to an invitation from the Faculty, visited Rutgers College. They assembled in the chapel and were warmly welcomed by President Gates. He was responded to by the Vice-President of the Synod.

Members of the Synod then visited the various departments of the College. And in response to an invitation from the Standing Committee on the Seminary Grounds and Property, they also paid a visit to these and to the Gardner A. Sage Library.

Whereas, The Synod having visited Rutgers College and examined some of the many advantages and facilities there afforded for a thorough collegiate training, and having shown their appreciation by electing one of the Faculty [Prof. Cooper] as Vedder Lecturer, and fully believing that all the courses of instruction are, and will be, conducted in the interests of Christianity; therefore,

Resolved, That we heartily commend the President and Faculty in their efforts to elevate the grade of scholarship, and that we cordially recommend Rutgers College as an institution well adapted for furnishing young men with that moral and intellectual culture which will fit them for discharging the higher duties of life; and as second to none in its loyalty to the Christian faith. 1886, 200-1.

ACTION OF THE COLLEGE ON THE SCHOLARSHIP FUNDS FOR STUDENTS PREPARING FOR THE MINISTRY, 1891.

The Committee on Beneficiary Trusts appointed by the Trustees of Rutgers College, call the attention of all whom it may concern, to the following statement:

The Trustees of Rutgers College, in their meeting held October 27th, 1891, declared that they felt it to be their duty as trustees of various funds, held by them in trust for aiding young men in preparing for the ministry in the Reformed Church in America, to carry into effect as fully as possible the intent of the generous donors in accordance with the Constitution of said Church. The Trustees regard these funds as a sacred trust, and they hold that it is not only their right, but duty, to secure them as much as possible against misapplication, waste or perversion through abandonment of preparatory studies, or the prosecution of them in part in schools of theology which are not under the government and care of the General Synod, as required by the Constitution, Article II., Section 2, which is as follows:

"Every person contemplating the work of the ministry, before he commences his course of theological studies, shall furnish satisfactory evidence of his being a member in full communion and in good standing of a Reformed Protestant church; of his piety, abilities and literary attainments; and thereupon shall be admitted into one of the theological schools; and during the prosecution of his studies there, shall be subject to the rules and regulations thereof; and when he shall have completed the prescribed course and term of theological studies, shall be admitted to an examination according to the regulations of the schools as established by the General Synod; and if found qualified shall receive a professorial certificate to that effect, which shall entitle him to an examination for licensure before the Classis to which he belongs."

The Trustees do not ask for a pecuniary return from any beneficiary who enters the Reformed Church, even if he continues in her service a comparatively short time only, but they leave the question of such return entirely to his own conscience and sense of gratitude; they are desirous, chiefly, to obtain honest and loyal service to the Church. It has always been understood that there is an implied contract between the Trustees granting aid and every student receiving it. It is now thought to be best for all parties concerned, that this contract should be well defined, carefully drawn and mutually agreed to in writing. It is believed that this will receive the hearty approval of every conscientious and honorable student receiving aid from these funds.

The Trustees therefore adopted the following resolutions:

1. That there shall be a Standing Committee of six, including the

President of the College, to be called the Committee on Beneficiary Trusts. This Committee shall have authority to place students who are preparing for the ministry on the various funds held for that purpose, to be reported to the Trustees for their approval; shall keep an accurate list of all such beneficiaries; shall have special oversight of them; and shall report to the Trustees all cases that may require notice and action.

2. That every student, before receiving aid from the Van Bunschoten, Knox, Smock, Mandeville or Voorhees Fund, shall execute and sign the following obligation for the amount of money appropriated to him for the year; and that he shall execute and sign a similar obligation at the beginning of each and every succeeding year so long as he shall continue to receive aid from the fund on which he is placed.

BOND.

KNOW ALL MEN BY THESE PRESENTS, That I, A. B., of

am held and firmly bound unto the Trustees of Rutgers College, in New Jersey, in the sum of _____ legal money of the United States, well and truly to be paid, with interest from date at the rate of four per cent. per annum, unto the said Trustees of Rutgers College, in New Jersey, their certain attorney, successors or assigns; to which payment well and truly to be made, I bind myself firmly by these presents. Sealed with my seal.

Dated the _____ day of _____, one thousand eight hundred and _____

THE CONDITION OF THIS OBLIGATION IS SUCH, That if the said A. B., a student in _____, supported by the fund called the _____ Fund, held in trust and administered by the Trustees of Rutgers College, shall not withdraw himself from the patronage of the Trustees of Rutgers College without the consent of said Trustees; or shall not abandon, or, without leave of the Trustees, intermit his studies at any stage before he shall have completed, in one of the schools of theology established and maintained by the General Synod of the Reformed Church in America, the course of studies prescribed therein; or, after having completed the same, he shall not leave said church and seek ordination from some other religious body, or not seek it at all; or shall not, within five years after his ordination, leave the ministry of the Reformed Church in America, without a release from this obligation by the Trustees, then and in either case this obligation shall be and become void; otherwise it shall remain in full force and virtue.

Signed, sealed and delivered
in presence of

DAVID D. DEMAREST,
JOHN GASTON,
JOACHIM ELMENDORF,
JAMES LE FEVRE,
FREDERICK J. COLLIER,
AUSTIN SCOTT,

Committee.

A communication was received from the Trustees of Rutgers College asking the Synod to change the conditions on which the covenant was made between the Synod and the Board of Trustees, in 1864, by which three-fourths of the members of the Board of Trustees should be members in full communion of the Reformed Church. The change sought is that the words shall be two-thirds of the Trustees instead of three-fourths. The paper was referred to the Committee on Overtures. 1891, 239. [See above, 1884.]

Report:

1. The communication from the Trustees of Rutgers College.

In June, 1864, the General Synod deeded the property at New Brunswick, N. J., known as "Rutgers College," to the trustees of the College for the nominal sum of \$12,000; and one of the stipulations of the conveyance provided "that the President of the College and three-fourths of the members of its Board of Trustees shall always be members in full communion of the Reformed Protestant Dutch Church of North America."

It is now proposed that the Synod shall consent to a modification of the agreement, so that the condition shall call for two-thirds of the whole number of trustees, exclusive of the three who are trustees *ex-officio*.

The reasons assigned by the Trustees for their request are as follows:

"1. The charter limits the number of trustees to forty-one. Of these, three, viz., the Governor, the Chief Justice and the Attorney General of the State of New Jersey, are trustees *ex-officio*, leaving thirty-eight to be elected by the Trustees, as vacancies occur.

"2. It has so happened in the history of the College, that scarcely ever has one of these three trustees *ex-officio* been a member in full communion of the Reformed Church in America; nor do they ever appear in the meetings of the Trustees, except that the Governor occasionally attends at the meeting before the commencement.

"3. Yet these three are counted in, and help to make the one-fourth limiting number of those who may be trustees without being communicants in the Reformed Church in America. It comes to this, that of the whole number of trustees (forty-one) thirty-one *must* be communicants in the Reformed Church, while, of the ten who need not be such, the trustees are restricted in their selections to seven.

"4. Men who would be of great service to the College are often nominated for the office of trustee, who prove to be ineligible because of this restriction. This evil, if it be an evil, is constantly increasing as the number of well-qualified alumni increases; and as various circumstances carry excellent friends of the College and of the Reformed Church into other denominations, as communicants and supporters.

"5. The trustees believe that the change proposed would be for the benefit of the College and no detriment to the Church of which it is the child. They would not suggest it if they had the least suspicion that the usefulness of the College to the Church would be impaired thereby. On the contrary, they believe that it will help the College to do better service for the Church in the way of giving the preparatory collegiate training to those who expect to enter her ministry. The trustees do not propose ever to lose sight of the aim of the founders of the College, as expressed in its charter, to aid in supplying the Reformed Churches with an 'able, learned and well qualified ministry.' They believe that the requirement of the charter, that the president shall always be a member of the Reformed Church in America, should never be removed from that instrument. They have recently appointed to the important professorship in divinity required by the charter, one who is a highly esteemed minister of the Reformed Church in America as well as an alumnus of the College.

"6. By the change proposed, twenty-six of the trustees *must* be members in full communion of the Reformed Church in America, while the number of those who may be elected without being such members is limited to twelve."

The proposition of the trustees appears so reasonable that your committee recommended the following:

Resolved, That the Board of Direction be and they are hereby authorized and directed to take the requisite steps for giving legal validity to a modification in the agreement made between the General Synod and the Board of Trustees of Rutgers College at the time the property known as "Rutgers College" was conveyed to said Trustees as authorized by Synod in June, 1864, said modification being to the effect that two-thirds of the number of trustees, exclusive of the three *ex-officio* trustees, shall always be members in full communion of the Reformed Church in America, and said stipulation as thus modified remaining as one of the permanent conditions, on breach of either of which the deed of conveyance shall be void and the title to the property revert to the Synod. (See Minutes of Synod, 1864, Vol. X, page 471.) 1891, 330-1, 425. [See below, 1904-5.]

By the Synod of 1891 the Board was "authorized and directed" to take the requisite legal steps to modify a contract made in 1864 with the Trustees of Rutgers College. This contract transferred to the College certain buildings and property for an almost nominal sum, on condition that the President and three-fourths of the Trustees should always be members of the Reformed (Dutch) Church. On application of the Trustees, the latter part was changed by the Synod to two-thirds.

For legal advice or assistance in the matter the Board had no money; but it appeared to themselves that if such a change was not in itself a vitiation of the original condition and consideration for the property, and the purpose and design for which it was made, it certainly would be, should the number at any time hereafter go lower—say, to one-half of the Trustees; and that the interests of the Synod needed guarding at that point. Happily the high character of the College Committee and its Counsel enabled the Board to arrange the agreement satisfactorily, with this idea in view. The modification has, therefore, been made as "directed" by Synod. 1892, 468, 502.

Resolved, That the Board of Education be authorized, in connection with the Trustees of Rutgers College, to nominate students on the Van Bunschooten bequest, and other educational trusts of the Synod held by the College. 1895, 92.

Reference to Educational Funds for students held by the College, 1896, 439; Professor Cooper addressed the Synod in behalf of the College, 503.

Reference to History of Rutgers College by Committee on the State of the Church, 1900, 817, 818.

President Scott invited the Synod, meeting in New Brunswick, in 1901, to visit the Building, attend the exercises of the Chapel; also to a Reception in the Ballantine Gymnasium; 1901, 1258.

An application from the Trustees of Rutgers College for a change in the quota of Trustees required to be members of the Reformed Church, from two-thirds to a majority. Referred to the Committee on Education, Colleges and Academies.

7. Regarding the request of the Trustees of Rutgers College to change the ratio of Trustees belonging to the Reformed Church in said Board, your committee finds that through lack of sufficient data and the limited time at the disposal of the Committee, they cannot consider the matter in all its bearings and intelligently recommend final action. We therefore offer the following:

Resolved, That this matter be referred to a committee consisting of the following: Rev. Wm. H. Vroom, Rev. Chas. Wright, Jas. Benny, to investigate the whole matter fully and report to the next meeting of General Synod. 1904, 12, 688-9.

To the General Synod of the Reformed Church in America:

Dear Brethren: Your committee to which the application of the Trustees of Rutgers College for a change of the quota of trustees required to be members in the Reformed Church in America, was referred at the last session, would respectfully report as follows:

After giving much attention and thought to the matter, your committee received, under date of May 19, 1905, an official communication from the Board of Trustees, as follows:

"At a meeting of the Trustees of Rutgers College held on May 6, 1905, it was resolved,

"That, with the permission of the General Synod of the Reformed Church in America, the petition of the trustees to that body concerning the required quota of members of the Reformed Church in this Board of Trustees be withdrawn.

(Signed) W. H. S. DEMAREST,
Secretary of the Board."

In view of the above action your committee recommends the following:

Resolved, That, in accordance with their request, the Trustees of Rutgers College have permission to withdraw their petition for a change in the quota of members required to be from the Reformed Church in America.

Respectfully submitted,

WM. H. VROOM,
CHARLES S. WRIGHT,
JAMES BENNY,

Committee.
1905. 99.

See the successive editions of Corwin's Manual, 1859, 1869, 1879, 1902, for histories of Rutgers College. Also Chief-Justice Bradley's Centennial History, 1870; and Prof. Doolittle's History for the National "College Book," 1876. See also "Professorial Fund;" "New Brunswick Seminary," etc., in this Digest.

RUTGERS COLLEGE GRAMMAR SCHOOL. See New Brunswick Grammar School. It is probably as old as Queens College. Several leaflets on its history have been published.

RUTGERS, HENRY (Colonel). Chosen President of Bd. of Trustees of Queens College, 1818, 29; chosen, yearly, President of Bd. of Direction of the Corporation of Gen. Synod, 1819-26; his name suggested as the name for Queens College; committee appointed to communicate to him the views of Synod on the subject, Sept., 1825, 25; purchases a bell for the College, and gives \$5,000 toward its endowment, 1826, 8, 16, 51. See Centennial Vol. of New Brunswick Seminary, pp. 113, 407, 378 for sketch of. Memoir of, by Dr. Alex. McLeod. For sketch of the Rutgers' Family, see N. Y. Gen. & Biog. Record, Vol. 17 (1886), pp. 82, seq.

RUTGERS, PROFESSOR, Of the Free University of Amsterdam; appointed delegate to R. C. A. 1898, 160, 162; unable to come.

RYERSON, RACHEL ANN (Mrs.) Gives \$2,000 to Domestic Missions. Held by Bd. of Corporation of Synod.

SABBATH, OBSERVANCE OF. The Fourth Commandment is referred to in the Constitutions of 1619, Art. 67, and of 1792, Art. 67. That of 1619 says: "Besides the Sabbath day, the congregations shall likewise observe Christmas, Easter and Whitsuntide." . . . That of 1792 says: "The Reformed Church does not believe the days usually called holy days, are of Divine institution." . . . "With regard to Feast Days, upon which, besides the Lord's Day, it has been customary to abstain from labor, and

to assemble in the church, it is resolved that we must be contented with the Lord's day alone." . . . But the Sabbath is not referred to at all in the Constitutions of 1833 and 1874, except incidentally, about explaining the Catechism on the Lord's day; although its observance is implied in the directions about Baptism, the Lord's Supper and the Order of Worship, as well as in certain prayers in the Liturgy. *Constitutions of 1619*, Art. 68; of 1792, Art. 36; of 1833, Arts. 64, 65, 93; of 1874, Arts. 57, 58, 84. The practical import of the Sabbath is treated in Question 103, of the Heidelberg Catechism. There is no direct allusion to the Sabbath in the Belgic Confession or the Canons of Dort.

In an article on the "Preservation of Morals," there is an allusion to the impropriety of "marrying on Sundays," on account of the festivities connected therewith, 1781, 92; and ministers are exhorted to oppose all irregularities on that day; but in 1792 the following action occurs under "Public Morals:"

All the Classes have this point, *in Actis*, and it was thereupon resolved, that so much of the article (introduced in the Acts of Synod 1781, Article XII.) as relates to marriages upon the Lord's day, shall be abolished, and that the Rev. Classes and Consistories shall strictly guard against all improprieties accompanying marriages upon the Lord's day. 1792, 241. Allusions, 1780, 85; 1800, 305; 1812, 432.

No further action occurs on this subject until 1815, when we find the following:

Resolved, That it be recommended to all the churches under the jurisdiction of this Synod to unite with their Christian brethren of other denominations, in petitioning the Congress of the United States to pass a law to prevent the transportation and opening of the mail on the Lord's day; and that the following be recommended as the form of the Petition:

A PETITION.

The undersigned, inhabitants of and State of beg leave to represent to the Honorable, the Senate and House of Representatives of the United States in Congress assembled: That in the opinion of your petitioners, the transportation and opening of the mail on the Lord's day, is inconsistent with the proper observance of that sacred day, injurious to the morals of the nation, and provokes the judgment of the Ruler of Nations. We perceive from the report of the Postmaster General on this subject at your last session, that it is his opinion, that when peace shall arrive, the necessity of carrying and opening the mail on the Lord's day will greatly diminish.

While, therefore, we congratulate you on the return of peace, we approach you with confidence, and beseech you to take this subject into your serious consideration, and enact such laws as you, in your wisdom may deem necessary for the removal of this evil. And we, your petitioners, as in duty bound, will ever pray:—1815, 53, 54.

Resolved, That this Synod regard with deep interest the extensive and awful profanation of the Sabbath in this country.

Resolved, That this Synod consider the running of public stages, and steamboats, and canal boats on the Sabbath, a gross profanation of that holy day, and that the members of our churches and congregations be and hereby are earnestly solicited to discourage, both by counsel and example, all such traveling on the Sabbath day.

Resolved, That it be and hereby is recommended to our different Classes and congregations to take the subject of the Sabbath into their serious consideration, and to devise such measures as may, under the divine blessing, prevent the profanation and promote the sanctification of the Sabbath day. 1827, 73.

Resolved, That this Synod rejoice in the efforts that have lately been made in behalf of the due public observance of the Lord's day, and that they recommend the "Union" lately formed in the city of New York, to the prayers and co-operation of the several Classes and congregations under their jurisdiction. 1828, 114. Similar action taken in 1830, 261, 262, 292.

We believe that the sanctification of one day in seven is indispensable to the very existence of religion, and that the neglect of such observance leads not only to irreligion, but to crime—that nature and revelation both teach that man has of *right* but six days in which to do his own work, and that he cannot take more without exposing himself to the peculiar displeasure of God—that man's highest, social, civil and religious interests demand the observance of the Lord's Day—and that, to use the agent's words, "the loading and unloading of vessels; the sailing of vessels from the harbor; the running of stage coaches, rail cars and canal boats, and the traveling in them; the visiting of post offices, reading rooms, and other places for secular reading, business or amusement—are not only unnecessary, but are violations of the law of God, and ought to be abandoned throughout the community." And we trust that all the pastors of the churches, and all Christian parents and teachers, will aim to do their duty in inculcating the law, and enforcing the observance of the Christian Sabbath. 1843, 192.

Resolved, That the Committee on the Professorate be instructed to inquire into the propriety of requesting the Board of Direction of the Corporation forthwith to dispose of all stock of such railroad corporations, now held by the Board, whose trains run on the Sabbath, and reinvest the proceeds in some other safe and less objectionable securities. 1853, 376-7.

There were \$2,000 in bonds, of the New York and New Haven R. R. Co., which run cars on the Sabbath. They constituted the Jas. Bogert, Jr., Second Scholarship. On account of lack of time to investigate the facts, the subject was left to the discretion of Board of Direction. 1853, 357-8.

Resolved, That this General Synod has heard with great pleasure and deep interest the statements of Rev. Dr. Cook on the subject of the efforts which have been made by the Sabbath Committee to rescue the Holy Sabbath from desecration and place it in its right position, as a day which the God of this nation requires should be kept holy; that we rejoice in the blessed results of these efforts, and that the Reformed Dutch Church stands pledged and covenanted with God and man in favor of this work. 1861, 102-3.

Resolved, That the Synod regard with great satisfaction and gratitude to God, the very successful efforts of the Sabbath Committee to secure the better observance of the Lord's day, and that they feel assured that the most wise and earnest labors of the Committee will result in growing advantage to the sacred cause, not only in our great metropolis, but through all our land.

Resolved, That the thanks of this Synod be given to the Committee for their liberal gift of their volume of Sabbath Sermons.

Resolved, That all the ministers be earnestly requested to preach upon the authority and duties of the Christian Sabbath, at least once during the coming ecclesiastical year. 1862, 213.

Similar action, 1863, 358.

There has been laid before us a communication from the Congregational Conference of Ohio, transmitting their action upon the question of Sabbath observance, with special reference to the duties of Railway

companies, and requesting a response from this Synod. Your Committee would report the following resolution:

Resolved, That we re-affirm with a hearty and earnest belief the Divine institution of the Christian Sabbath as a day of rest from secular employment and worldly amusements. And we claim the protection of the civil law from practices of those who, by the sale of liquor or the prosecution of any traffic or the conversion of the day into one of noisy, out-door festivity or celebration, disturb the peace and quiet of the worshippers of God.

Resolved, That while we do not insist upon the cessation of all facilities of communication between distant places on the Sabbath [?], and while we do not necessarily hold Railway companies responsible for the desecration of the day by those who abuse such facilities, we do insist that they shall reduce those opportunities of travel to the utmost limit consistent with the prosecution of works of necessity and mercy. 1870, 57.

In view of the prevailing and increasing desecration of the holy Sabbath, in open violation of civil and moral laws, by railroad and steamboat companies, by beer saloons, excursion parties, Sunday papers, &c.

Resolved, Therefore, that as a Synod we sincerely deplore this sad state of facts, and that we heartily approve the efforts being made by various Sabbath associations to promote a better observance of the Christian Sabbath.

Resolved, Also, that all the pastors within the bounds of Synod be requested to preach a special sermon on the proper observance of the Sabbath, on the last Sabbath of October, 1875. 1875, 338.

INTERNATIONAL CENTENNIAL EXPOSITION AT PHILADELPHIA, 1876.

Resolved, That a Committee be appointed to prepare a minute expressing the views of this General Synod upon the observance of the Lord's day in the International Centennial Exposition, which is now in progress in Philadelphia.

The following were appointed: Revs. W. J. R. Taylor, M. S. Hutton, David Inglis, and Elders James Anderson and Allen Rossman.

The Committee presented the following paper, which was unanimously adopted:

The Special Committee on the Sabbath in the Centennial, respectfully report the following:

Resolved, That recognizing the hand of God in our National prosperity, and desiring to express our thanksgiving to Him for it, we are anxious that in the manner of its expression, we should not ignore the holy day He calls His own; and to the observance of which we, in no small degree, ascribe that prosperity. We believe that if we honor Him, He will continue to honor us.

Resolved, That the Synod have learned with great satisfaction, the decision of the United States Centennial Commission, to close the International Exposition on the Sabbath day.

Resolved, That, in the opinion of this Synod, the highest moral and civic interests of the nation will be promoted by a firm adherence to the decision of the Commission, which conforms to the laws of most of the States, with the terms of the cession of the Exhibition grounds to the United States Government, with the rights of thousands of exhibitors and employees to the rest and recreation of the Lord's day, with the express understanding of many exhibitors that the Sabbath should not be violated by throwing the buildings open to the public, and with the general religious sentiment and habits of the Christian people of the whole land, in favor of the observance of the Lord's day.

Resolved, That this Synod, representing nearly five hundred Churches and seventy-five thousand communicants, and as many families, respect-

fully appeals to the Commissioners to maintain their righteous stand upon this subject, and that we pledge them the moral support of our entire communion in resisting all demands for the public desecration of the Day of days, a desecration which would dim the glory of the International Exhibition, and would expose us to the world as a people who have neither the virtue nor the courage to sustain an institution which has given us so great pre-eminence over nations that do not "Remember the Sabbath day to keep it holy."

Resolved, That an official copy of this action, duly signed by the President and Stated Clerk, be transmitted to the President of the Centennial Commission, with a request that it be presented by him to that body at its next meeting. 1876, 549, 550.

Resolved, That the General Synod urge upon its ministers to carefully instruct their people in the Divine origin and authority of the Sabbath; and that ministers and people strive together for the maintenance of the sanctity of the Lord's day against every form of desecration, whether by individuals or corporate bodies. 1879, 319, 320.

In view of the increasing carelessness apparent in our country with respect to the desecration of the Sabbath, and in view of the fact that one most potent agency in the secularization of the Lord's day is the *Sunday paper*, this Synod does hereby most earnestly express its judgment that the members of the Reformed Church owe to themselves and their Christian profession, not to encourage by their own subscriptions, or in any other way, the circulation of such papers. 1880, 563.

Sunday Excursions, Games, Papers.

WHEREAS, In view of the increasing Sabbath desecration in our land as shown in the prevalence of excursions, and the disposition of many in our cities to encourage games in parks and places of public resort on that day, thus leading our children and youth to forget God, and to cast off those religious restraints which, more than all things else, have placed us in the front rank of nations, therefore

Resolved, First: That our Ministers be urged stately to preach upon the Christian Sabbath and its proper observance, and to use all their influence through the pulpit and the press to stem the growing tendency to desecrate the Lord's day.

Resolved, Second: That all church officers, members, Christian parents and teachers be, and are hereby, admonished so to train those under their care in the fear of the Lord, that they shall keep His Sabbaths and count His holy day honorable and a delight.

In view of the increasing desecration of the Sabbath through the Sunday editions of the secular papers, and the insidious influence of the same upon the minds of the young and old, therefore

Resolved, That we earnestly request the members of our churches and all friends of morality to discountenance the Sunday newspaper press, both by refraining from the purchase of the Sunday papers, and by the condemnation of the same on all proper occasions. 1883, 336.

WHEREAS, There exists in our land a widespread and increasing desecration of the Lord's Day, by means of amusements, excursions, and the secular press, therefore

Resolved, That the General Synod of the Reformed Church in America, does most earnestly urge upon its members the importance of aggressive opposition to this tendency. 1885, 750-1.

A communication from the Presbyterian Church of Canada on the subject of Sabbath desecration, especially by railways, and asking co-operation in lessening it.

2d. The paper from the Presbyterian Church of Canada in relation

to Sabbath desecration by railways. In regard to which we recommend the following:

Resolved, That a Committee on Sabbath Observance be appointed which shall confer with the Committee of the Presbyterian Church in Canada, and we recommend the following as such Committee:

Rev. S. D. Noyes, Rev. W. H. Gleason, and Elder George B. Merritt. 1887, 375-6.

See AMERICAN SABBATH UNION, 1888, 615.

The Special Committee on Sabbath Observance, to whom various communications on the subject were referred, presented the following report, which was accepted and adopted:

The Committee to whom were referred several papers in reference to the proper observance of the Lord's Day beg leave to report as follows:

1. We recommend the adoption of the suggestion of Messrs. Collier and Perlee to continue our adhesion to the AMERICAN SABBATH UNION.

2. That the Rev. Drs. E. A. Collier and Joachim Elmendorf and Messrs. R. N. Perlee and M. E. Viele be appointed to represent our Church in the Union—to hold their position until others are appointed in their place.

3. That the Synod have seen with great pleasure the action of the New York Central and Hudson River R. R., the Delaware and Hudson Canal Company, the Boston and Albany, the Pennsylvania, and other great corporations in reducing so largely the amount of Sunday service; and we trust that soon the same practice will obtain upon all roads.

4. That, in accordance with the overture from the Particular Synod of New Brunswick, the General Synod expresses its profound conviction of the injurious influence exerted by the Sunday issues of the secular press, and feels constrained to call the attention of our people to this important matter. We, therefore, earnestly request all who love our Lord and care for his cause to refuse to read, to buy or to advertise in Sunday newspapers, and in every possible way to discountenance these issues. It becomes all who call themselves Christians to resist whatever tends to break down the sanctity of the weekly day of rest and worship.

5. *Resolved*, That a copy of that section of the report expressing our gratification because of the reduction of traffic on our transportation routes be sent to the superintendents or managers of the several corporations named.

6. *Resolved*, That all our ministers be requested to read from the pulpit this deliverance of the Synod on Sunday newspapers, and call the attention of their people to its importance, and in vacant churches the elders are asked to see that this is done.

7. The General Synod has learned with great pleasure of the efforts made by the Postmaster-General [Wanamaker] to lessen the amount of Sunday service in the handling and distribution of mail matter; and we trust that these efforts will be continued until the end is reached, and all Sunday labor in the post offices of the land is reduced to the lowest possible minimum.

8. At the present time there seems to be a general and organized effort to secularize the day of rest, and under various pretexts to undermine its sacred claims, and the Synod therefore feels constrained to call upon the ministry and the membership of our Church to co-operate actively and earnestly in every proper effort to maintain the important interest thus rudely assailed.

T. W. CHAMBERS,
W. J. R. TAYLOR,
F. J. VAN VRANKEN,
P. S. DANFORTH.

1889, 870-2.

REPORT OF THE SPECIAL COMMITTEE ON THE SABBATH.

Resolved, That this Synod earnestly bears its witness against the manifold forms of Sabbath desecration, and urges its Ministers, Consistories and the members of its churches to withhold their patronage from all modes of Sabbath violation, and to take in all respects decided measures in support of a *holy* Sabbath.

Resolved, That this Synod desires to express its hearty sympathy with the *American Sabbath Union* in its jealous and wisely directed efforts to secure the protection of law, and the moral support of the Church and community in favor of the Lord's Day.

Resolved, That this Synod requests its Ministers to impress upon their congregations the divine authority of the Sabbath, and to enforce the biblical rules for its observance and the blessings of conformity to such precepts, and that especial care be taken to instruct the children of our Church in relation to this matter of Sabbath requisition and observance.

Resolved, That this Synod with devout gratitude recognizes the success which has attended the efforts made in this direction, in the growth of public sentiment in favor of a better observance of the day throughout our own and other lands. 1890, 151-2.

COLUMBIAN EXPOSITION AND THE SABBATH.

Resolved, 2. That we, *with positiveness and with great emphasis, protest against opening the World's Columbian Exposition on Sundays*, and that, through our president, we communicate this action to the corresponding secretary of the American Sabbath Union, to be forwarded by him to the World's Columbian Commissioners.

Resolved, 3. That a standing committee on Sabbath observance, consisting of five persons, be appointed by this Synod to ascertain by circular letter and otherwise the prevailing forms of Sabbath desecration within the bounds of every Classis, the measures taken for arresting the same, and the extent of pulpit and Sunday School instruction on the subject; to stimulate in suitable ways the conscientious observance of the Lord's Day by Christians in their family and social life, and in their business habits; to use all proper methods of maintaining the civil and religious Sabbath-keeping of the people, and to report the results of their work at the next General Synod. 1891, 361.

The Synod appointed the following Standing Committee on Sabbath Observance: Rev. W. J. R. Taylor, D.D., Rev. J. W. Brooks, Rev. N. D. Williamson, Elders H. D. Van Orden and John C. Giffing. 1891, 362.

1892.

The Standing Committee on Sabbath Observance, appointed last year (page 362), presented the following report, which was accepted and adopted:

REPORT OF THE COMMITTEE ON SABBATH OBSERVANCE.

Mr. President, Fathers and Brethren: Our General Synod, at the meeting of last year, prompted by the appeal of the late Dr. Wm. J. R. Taylor, appointed a Standing Committee on Sabbath Observance, "to ascertain by circular letter and otherwise the prevailing forms of Sabbath desecration within the bounds of every Classis, the measures taken for arresting the same, and the extent of pulpit and Sunday School instruction on the subject; to stimulate in suitable ways the conscientious observance of the Lord's Day by Christians in their family and social life, and in their business habits; to use all proper methods of maintaining the civil and religious Sabbath-keeping of the people, and to report the results of their work at the next General Synod." (*U'ide* Minutes, page 361.)

Dr. Taylor was appointed chairman of the committee, and we are

sure that it is no exaggeration when we say that the other members of the committee anticipated for themselves little more than to co-operate with Dr. Taylor in carrying out his plans, and to follow along the lines of effort that might be suggested by the mature judgment and wise council of that noble champion of the Sabbath, who had been peculiarly well fitted for his position in the pioneer work of the American Sabbath Union.

Before our committee, however, had been called together for organization, the sad intelligence came to us of Dr. Taylor's translation. At first it seemed to us desirable to wait about beginning our work until Dr. Taylor's place could be filled at this meeting of General Synod; but the pressure of circumstances was upon us, and the work of our committee seemed to be called for at once. Accordingly, after conference we organized at the office of Elder H. D. Van Orden in New York City.

Our work thus far has fallen short of our plan, and we are not in a position as yet to give in our report the exact information called for; but feeling the importance of the matter, and realizing the need of prompt action on the part of our Church, in the early part of April we addressed to our pastors and elders, through their respective Classes, a communication, of which the following is an extract:

"Inasmuch as the season is at hand when Sunday excursions and other conspicuous forms of Sabbath desecration will be exerting their potent influence for evil upon the morals of the community, this committee would call the attention of the people of the Reformed Church, through their pastors and officers, to the action of the last General Synod for the proper observance of the Sabbath, believing that through the influence of the pastors, assisted by the superintendents and teachers of Sunday Schools, a great influence will be exerted toward keeping the Lord's day holy. The committee would call attention particularly to the Scriptural instruction given in Isaiah LVIII, 13-14.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord honorable; and shalt honor him not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; Then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

"We are impressed with the duty of so keeping the Sabbath that it shall be a delight, for 'Happy is that people whose God is the Lord.' Who can estimate the influence exerted upon the community at large by the proper observance of the Sabbath on the part of the Christian people of our land!

"And in view of the eagerness with which so many are clamoring for 'No Sabbath' at the Columbian Exposition, we earnestly urge upon every Classis, Church and Christian the immediate and imperative duty of solemnly protesting against the opening of the 'World's Columbian Exposition' at Chicago on the Lord's day. Cheered by the action taken by the Legislature of the Empire State, regarding the closing of the New York State Exhibit, we feel confident of victory, provided every one presses his way to the front. The time has come when Christian people should give the Columbian Commissioners no peace until the matter has been positively and finally settled that the Lord shall be honored and that in this, as in all previous American Expositions, the Christian Sabbath shall be kept sacred.

"The committee respectfully request that this communication be read and acted upon at the meeting of each Classis, and also that every pastor present the matter as early as possible for the prayerful and prompt action of his congregation."

The responses to this from the Classes, and from the individual pastors, were both cordial and hearty. Two or three of the briefest of them we may quote as samples of a very large number of communications that have been received by us, *c. g.*:

"The Classis of New York heartily endorses the appeal of your committee on Sabbath observance.—WILLIAM VAUGHAN."

"I thoroughly approve of the movement suggested in your circular and will do all I can.—Cordially, GEO. THOS. DOWLING."

"My heart is all with the circular which you sent me. I believe it will be an eternal scandal to have the Columbian Exposition open its doors on the Lord's day. I wish, if you know how I can do anything, at any time, you would feel at liberty to command me.—Yours cordially, DAVID JAMES BURRELL."

Without giving further extracts, we may say there is apparent a glorious unanimity in the expressions from all sections of the Reformed Church in America on the Sabbath question.

Your committee would suggest that, in all efforts to keep the Sabbath day holy, *prominence should be given first and foremost to the honoring of the day because the Lord honored it.* When God's people shall occupy this high plane, we may trust Him for His beneficence, not doubting that the country will be blessed when its people lovingly remember and honor Him.

Accordingly, we would recommend the following:

Resolved, That we request our pastors to use their utmost endeavor to put this Sabbath question in its true light before their people.

WHEREAS, The Christian public has, as yet, received no assurance that the Columbian Exposition, of 1893, will be kept closed on the Lord's day, and

WHEREAS, We regard this as a matter of transcendent importance for the future welfare of the Republic, and

WHEREAS, All American National Expositions have hitherto established and maintained the precedent of Sunday observance, and there has not appeared any reason why this precedent should be departed from, and

WHEREAS, This is a National and not a local exhibition, and should be an expression of the National life and conviction, and not a mere indication of the sentiment of any locality or city, and

WHEREAS, Our Nation has no more distinctive product to exhibit than the American Sunday, and

WHEREAS, The Columbian Exposition is likely to set the example for future expositions of a similar character; therefore,

Resolved, That the General Synod of the Reformed Church in America protest against any further appropriation, by our Congress, to the World's Fair, unless a proviso be inserted in the legislative act to the effect that the Fair shall not be opened on the Lord's day.

Resolved, That copies of this action be sent to the President of the United States, to the Senate and to the House of Representatives.

In case the Commissioners of the World's Fair decide to open the Exposition on the Lord's day;

Resolved, That our historic Church can take no part in the proposed religious exhibit or in other practical support of the Exposition.

JESSE W. BROOKS,
N. D. WILLIAMSON,
JOHN C. GIFFING,
H. D. VAN ORDEN.

1892, 603-7.

Resolved, That the Committee on Sabbath Observance, appointed

under Resolution No. 3, page 361, of the Minutes of General Synod of 1891, be reappointed, and that the Rev. Dr. Burrell be appointed to fill the vacancy caused by the death of the Rev. Dr. Taylor. Further, that the said committee shall report annually to the General Synod, and be appointed from year to year.

The committee as now constituted is as follows: Revs. David J. Burrell, Jesse W. Brooks and N. D. Williamson; Elders John C. Giffing and H. D. Van Orden. 1892, 608.

Report of a Special Committee on Sabbath Observance, accepted and adopted.

The following papers have been placed in the hands of your committee:

A communication from the American Sabbath Union and from the Philadelphia Sabbath Association, signed by H. H. George, Field Secretary of the A. M. S. U., and by T. A. Fernbey, Corresponding Secretary of the Philadelphia Sabbath Union. In the communication suggestions were made as to the action which these bodies desired the General Synod to take.

Overtures. 1. From the South Classis of Long Island, on Sabbath observance.

2. From the Classis of Westchester, against the opening of the Columbian Exposition on Sunday.

Your committee desire to make the following recommendations regarding the matters thus brought to their knowledge:

Resolved, 1. That this General Synod give its hearty approval to the basis of the American Sabbath Union, inasmuch as it declares the universal and perpetual obligation of the Sabbath and its beneficent influence upon personal, family and national life, and also of its object to preserve the Christian Sabbath as a day of rest and worship.

Resolved, 2. That we put on record our approval of the efforts of the Sabbath Union as it is now engaged in urging the claims of the Sabbath before Congress, the State Legislatures and the various benevolent and religious associations of the country, and especially as it is laboring to unite all agencies and combine all moral and religious influences against opening the World's Fair on the Lord's day.

And, further, we commend the efforts of the American Sabbath Union to the sympathies, prayers, confidence and support of the pastors and members of the Reformed Church in America.

Resolved, 3. That inasmuch as the General Synod has already expressed its strong disapproval of and its opposition to the proposed opening of the Columbian Exposition on the Lord's day, the General Synod does not deem it necessary to do anything more than to emphasize the deliverances already given on that subject.

Resolved, 4. That should the Columbian Exposition be opened on the Lord's day, the Synod shall decline to take any part in the religious exhibit to which all denominations are requested to make contributions.

Resolved, 5. That a copy of Resolutions 3 and 4 be sent to the managers of the Columbian Exhibition, duly authenticated by the president and clerks of the General Synod.

Your committee being instructed to prepare a finding on the Sunday newspaper, submit the following resolution for the consideration of General Synod:

Resolved, That, in the opinion of this General Synod, the Sunday newspaper is a fertile source of evil, inasmuch as it necessitates a needless amount of Sabbath labor, and introduces the consideration of strictly secular matter to the minds of the readers, and, as the Synod believes, tends very largely to interfere with attendance upon the services of the house of God. Further, the Synod would affectionately counsel the members and adherents of the Reformed Church to refrain from the use of the Sunday newspaper on the Lord's day. 1892, 607-8.

1893.

PUBLIC MORALS.

The Committee on Sabbath observance appointed last year, and to be appointed to report annually (see p. 608), presented the following report, which was accepted and adopted:

DEAR BRETHREN.—The past year has been one of constant activity for your Sabbath Observance Committee. The Columbian Exposition has brought the Sabbath question to the front as it has never been before in the history of our country. The proposition to open the Exposition on Sundays while only an incident has been the occasion of proving the strong hold that the Sabbath has upon the hearts of our American people, and as the culmination of this effort is approaching, it may not be out of place for us to recall the position of our church in relation to the matter. At the Synod of 1891, when the matter of Sunday opening was beginning to be agitated, our Synod, under the leadership of the late Dr. William J. R. Taylor, protested with positiveness and with great emphasis against the proposed opening of the Exposition on Sunday; and this unanimous action was forwarded to the World's Fair Commissioners.

One year later, the Synod of 1892 took more emphatic action and protested against any further appropriation by our Congress to our World's Fair unless a proviso were inserted in the legislative act to the effect that the Fair should not be open on the Lord's Day. Copies of this action were forwarded to the President of the United States to the Senate and to the House of Representatives.

It was in response to this action, in which many others united with us that the appropriation of \$2,500,000 was made upon the condition that the Exposition should be closed on the first day of the week, commonly called Sunday. The vote of Congress showed memorable majority both in the Senate and House. The vote in the Senate was 45 to 11 for closing, and in the House 147 to 61.

Our Synod last year, also, realizing the importance of this matter and feeling that the Sabbath question was made so conspicuous that it was to be the great moral question of the Exposition, resolved unanimously, that "*in case the commissioners of the World's Fair decided to open on Sunday, our historic Church could take no part in the proposed religious exhibit or in other practical support of the Exposition.*" This action was reiterated, though in a slightly changed form, as proposed by a special committee of which the Rev. Dr. Waters was Chairman.

The conditional grant of \$2,500,000 was made by Congress and the grant and conditions were accepted by the Directory; and then began a system of maneuvering, trifling with governmental authority and ignoring of contract such as has been unworthy of our country and such as has proven the Exposition management to be unworthy of the confidence of the American people.

A most persistent and determined effort was made to get Congress to reverse its former action. A hearing upon the matter was secured before the Columbian Exposition Committee of the House of Representatives. Half of the time of the four days' hearing, however, was demanded by the friends of the Sabbath who did such earnest work, that Chicago's Mayor, City Council and Woman's Club, with all their following, were set at naught. The matter was never carried out of the committee room; and by this counter-effort on the part of the friends of the Sabbath, representing the Christian sentiment of the nation, our Government was saved from the ignominy of sanctioning the proposed Sabbath breaking.

Whatever is done, whatever may be done by the Exposition management now, it is not a little occasion of satisfaction to us that our

Government has had no part in, and given no sanction to a Sabbath breaking Exposition.

And as the management have now decided to open the Exposition on Sundays in defiance of the expressed will of the American people, and in defiance of the action of Congress taken by such an overwhelming majority, as they have proven themselves untrue and broken their pledge to keep the gates closed, there seems to remain but one course for us, and in harmony with our action taken one year ago, we can now do no more and no less than to join our Presbyterian brethren, who in General Assembly recently at the National Capitol adopted the following: Inasmuch as the local managers have decided to open the gates of the Exposition in defiance of the authority of Congress, and in clear violation of the principles of common honesty, as well as of God's command, therefore, *Resolved*, That we urge upon our people the importance of standing by their conscience at whatever sacrifice of personal profit or pleasure. If the trial of their integrity is come, let them not defile themselves with the King's meat. Dan. 1:8. Accordingly.

Resolved, 1. That we earnestly lay this subject on the hearts and consciences of our people, urging them to do all in their power to prevent the secularization of the Lord's Day through the World's Fair.

Resolved, 2. That we congratulate our Chicago brethren upon the firm stand they have taken in their effort to keep the Fair closed on the Sabbath, and that we rejoice that our Reformed Church has stood as a unit for Sunday closing from the very first.

And, WHEREAS, An attempt is being made to induce ministers of the gospel to hold religious services on the grounds of the exposition on the Lord's Day, in the hope of inducing Christian people to attend.

Resolved, 3. That we call upon all ministers to consider the result of their influence, should they consent to participate in such services.

Resolved, 4. That in view of the many attacks made upon Christian people as to the manner of keeping the Lord's Day holy, we call upon all the members of our Zion to be more and more circumspect and to cease not to enforce, by word and example, the duty of keeping the Lord's Day sacred.

And WHEREAS, The Sabbath question has been providentially brought to the popular attention of all Americans,

Resolved, 5. That we set apart Sunday, the 25th of June, as a day of special prayer for God's blessing upon His Day of Rest, and that we unite in praying that He will overrule so that the counsels of the ungodly shall be put to naught, and so that our American people may learn to honor Him and to be true to their heritage.

And WHEREAS, We recognize the importance of disseminating Sabbath literature, now that the popular mind is awakened.

And WHEREAS, The American Sabbath Union which has been repeatedly commended by our Synod to the generous consideration of our churches, is at present greatly in need of increased support on account of the recent death of its President and largest donor, Colonel Elliott F. Shepard,

Resolved, 6. That we commend this again to our churches and that we suggest that so far as practicable, on Sunday, the 25th of June, an offering be made in all our churches for the assistance of the work of the Union, the importance of which is in our judgment at the present time second to none in which the church can engage; and that remittances be sent to the Treasurer of the Union, Mr. R. N. Perlee, 29 Rose Street, New York City.

Resolved, 7. That we appreciate the decision of the Federal Court of June 8th, to enjoin the Exposition management from Sunday opening; and that we now solemnly protest against further interference on the

part of the Chicago local authorities and the Exposition management with the laws and precedents of our country.

The report is recommended by the full committee, excepting Rev. N. D. Williamson, who, on account of distance, has been prevented from meeting with us, but whose co-operation in our work has been hearty.

JESSE W. BROOKS,
DAVID JAMES BURRELL,
H. D. VAN ORDEN,
JOHN C. GIFFING.

1893, 841.

1894.

The past year has been one of special interest in connection with the matter of Sabbath observance, and we have every reason for devout and hearty thanksgiving to God for the way in which His Providence has directed. The management of the Columbian Exposition, which attempted to do violence to the Sabbath, was rebuked in a way that was exceedingly effective, and that proved the strong hold the Sabbath has upon the hearts of our people.

Providence taught America by a great object lesson, that while "Godliness is profitable," *ungodliness is unprofitable* for the life which now is; and it will certainly be a long time before another effort of such colossal proportions in the way of Sabbath desecration is attempted in this country.

The International Sunday Rest Congress, held at Chicago last September, was an event of no little importance, especially as it emphasized the need of the weekly rest day from the physiological, political, industrial and social standpoints no less than from the religious. The recently published volume, "The Sunday Problem," which embodies most of the addresses delivered at the Congress, and which has been carefully edited by Rev. Dr. Atterbury, constitutes an important addition to the literature of the subject; and as it is furnished by a generous committee at the bare cost of publication, it certainly should find its way into every pastor's study and into multitudes of the homes of our land.

We believe there never was a time when students of sociological and economic subjects were more thoroughly agreed that the weekly rest day must be protected; and we are sure there never was a time when the Sabbath was so appreciated by a thoughtful Christian public as the only safeguard against the encroachments of selfishness and greed on the part of competing corporations; the only safeguard against lawlessness and anarchy on the part of organized labor.

On the other hand, the ignorance and carelessness of the masses with reference to the Sabbath was never more pronounced than to-day. Those who have watched the proceedings of the New York Legislature, for instance, during the past year can understand how persistent and unscrupulous are the efforts of the anti-Sabbath forces, and how determined the "saloon power in politics" is to undermine and overthrow the Sabbath.

Alien anti-Sabbath sentiment is very strong and the subtlety of its influence is everywhere felt. It is doubtless true, as our large sister church has declared through her General Assembly, that "many who bear the Christian name have admitted the secular spirit into the home and church on the Lord's Day; some have suffered habits of self-indulgence to impoverish their religious nature; in some cases the excitement of worldly pleasures have dissipated serious thought; while, in not a few, God's holy Word is no longer relished on account of the pre-occupancy of the Sunday secular paper."

So far as this condition exists the burden of responsibility for it must be laid upon the individual heart and conscience.

We recommend the adoption of the following resolutions:

1. *Resolved*, That we record our hearty thankfulness to God for the way in which He has vindicated His cause, made "the wrath of man to praise Him," taught our people by a mighty object lesson the folly and unprofitableness of disobedience, and enshrined the Sabbath more than ever before in the affections of His people.

2. *Resolved*, That we re-affirm our unswerving loyalty as a Church to the sacred Sabbath as Divinely appointed to be universally and perpetually observed, and that we again urge upon all the members of our Zion the importance of scrupulously avoiding any thoughtless or careless act which might bring reproach upon the fidelity of our Church.

3. *Resolved*, That we record our appreciation of the strong and united stand taken for Sabbath observance by the young people of our Church who are identified with the Christian Endeavor Society, and that we especially urge upon all pastors, Sunday School superintendents and teachers the importance of having the children of our Sabbath Schools faithfully and constantly instructed regarding the duty of obedience to God's law, and regarding the fate which will certainly overtake those who are disobedient.

4. *Resolved*, That in view of temptations in the way of Sunday amusements, Sunday papers and Sunday excursions which are peculiarly alluring during the summer season, we earnestly recommend that every pastor, during the present summer, devote a service especially to this cause, in order that the Lord's people may be guarded against subtle temptations to disregard the Lord's Day.

5. *Resolved*, That we urge upon our people the importance of co-operating in and supporting the work of Sabbath protective organizations, local (or municipal), and national, in order that anti-Sabbath legislation may be resisted, and that proper legislative safeguards may continue to protect this Divine institution so dear to our hearts. 1894, 159-161.

See "American Sabbath Union," 1895, onward.

1895.

The Permanent Standing Committee on Sabbath Observance presented the following report. It was accepted and adopted.

REPORT OF SYNOD'S PERMANENT SABBATH COMMITTEE.

The Permanent Sabbath Committee of the General Synod was organized at Asbury Park, in the Synod of 1890, through the efforts of Rev. William J. R. Taylor, D.D., of blessed memory. Almost his last utterances in General Synod were in earnest and eloquent advocacy of this committee; of which he was made Chairman. He remained Chairman until he was suddenly called to the higher service of the Church triumphant. Dr. Jesse W. Brooks is now Chairman of the committee. One member was originally appointed from the West, and he with the Chairman have signed this report; the other member, Dr. Burrell, of New York City, not being within reach.

During the period connected with the inception, progress, and completion of the World's Fair, the Committee East and West did a large amount of hard work.

During the year now ending, your committee have had efficient help in many regions, from "The Clerks' Unions," one of whose objects is to close all business houses on the Sabbath day. This "Union," which has local, State and National branches, has succeeded in some places in accomplishing successfully a Sunday closing of business houses when all other efforts had signally failed. One member of your committee preached in his church to one of these local Unions, a sermon which had a large circulation.

Resolved, That we reaffirm our constantly maintained position and

attitude upon the Sabbath question; and that we urge our people continually to resist the tendency to Sabbath desecration so generally apparent in most of our communities, and that we especially urge our young people to avoid Sunday amusements, and such forms of Sunday recreation as tend to a desecration of the blessed and holy day. 1895, 161-2.

1896.

Your Permanent Committee on Sabbath Observance would remind the Synod that never has there been a time since our church was planted in America when Sabbath desecration was more open and unrelented, or when Sabbath reform seemed more in a state of quiescence than to-day.

The causes of this deplorable condition are not far to be sought. Sunday amusements and gaming, Sunday papers and excursions, the prevalent mammon service which practically compels multitudes of our unfortunate fellow-mortals to labor seven days in the week—and, worst of all, the deadened moral sensibility so apparent among the masses, together with the careless habits of many who call themselves Christians, are among the most potent factors which have produced the unfortunate condition with which we are all too familiar.

It is time for God's faithful people to take an uncompromising stand for truth and righteousness as required in each of the ten commandments, and to insist that as murder and adultery and theft are sinful, everywhere and always sinful, so idolatry and profanity and Sabbath breaking are sins—everywhere and always to be condemned. The public conscience needs to be toned up that the people will understand that unrighteousness toward God is no less a sin than unrighteousness toward the fellow-man. It is time for our historic church to speak again with no uncertain sound and your committee recommend the following:

I.—*Resolved*, That we reaffirm our loyalty to the Decalogue, that we recognize *each* of the ten commandments as an essential part of the moral law which is universally binding upon the heart and conscience of man.

II.—*Resolved*, That we urge, with renewed earnestness, that on the Sabbath there be a cessation from all labor, except such as may be regarded as work of necessity or mercy.

III.—*Resolved*, That we urge all our people, especially our young people carefully and prayerfully to discriminate between harmless and necessary recreation (*re-creation*) and careless worldly Sunday amusement.

IV.—*Resolved*, That we humbly but resolutely express our conviction that members of the Church of Jesus Christ should not purchase or patronize the Sunday newspaper, which is at once the most potent and subtle foe of the Sabbath, preventing any desire for spiritual truth, keeping multitudes of men from church, causing the neglect of our missionary periodicals, and leaving the Bible practically a closed book in many homes.

V.—*Resolved*, That in harmony with several sister denominations, we recommend to our pastors and consistories that the last Sabbath of October be devoted, so far as practicable, to a consideration of the Sabbath question as one of greatest importance connected with public morals in these closing years of the nineteenth century; and that we especially commend the work of the American Sabbath Union, and also that of its auxiliary, the Woman's National Sabbath Alliance, as worthy of the hearty co-operation and of the pecuniary assistance of our people. —1896, 440-2.

For Report on Sabbath Observance, hereafter, see under American Sabbath Union, 1897, 697; 1898, 165; 1899, 475; 1900, 784; 1901, 1132; 1902, 154, 130-1; 1903, 405-6; 1904, 750, 751; 1905, 156.

SABBATH SCHOOLS. See also Sunday Schools.

SABBATH SCHOOL UNION OF THE R. D. CHURCH. (An independent Society.) Soon after the formation of "The American S. S. Union," there was a meeting of Ministers and members of the R. D. Church, held in New York, in March, 1828, at which there was an Address, and a Constitution adopted, of "The Sabbath School Union of the R. D. C." The pamphlet consists of 16 pages. In the Address, the Church is defined; the importance of the teaching of children by the Church; the obligations that all feel to the S. S. system of the Am. S. S. Union; the desirability of a denominational S. S. Union; that the Great Commission was given to the Church, not to a voluntary Union; and there is also much to be done in the bounds of our own Church.

The Constitution consists of 13 Articles: 1. The name, as above given. 2. The object; to instruct children in the Bible as exhibited in the Standards of the Church and the Westminster Catechism. 3. Refers to a Board of Managers. 4. Annual meetings. 5. Monthly meetings of the Managers. 6. Membership of the Union—Members of Consistories, Superintendents and Teachers, and others by paying a \$1 fee. 7. Election of Superintendents by the Teachers, subject to the approbation of the Consistory. 8. Visitations of the School by Consistories and a Committee of the Managers. 9. Reports of the Superintendents. 10. Raising of moneys by subscriptions, donations and collections. 11. A Depository of books for supplies of schools. 12. Duties of the treasurer. 13. Amendments. There were also 12 By-laws.

There follows a Statement of the Origin and Object of the S. S. U. of R. D. C. Several Sab. Schools were independent. Desirable to bring all under the care of Pastors and Consistories; to promote the use of the Catechisms of the Church, to establish the children in sound doctrine; also to propagate the truth; to qualify teachers. Not actuated by bigotry, but to be auxiliary to the Am. S. S. Union.

This Sabbath School Union at the next Synod, prayed to be received under the patronage of Synod. Remonstrances. Synod deemed it inexpedient to legislate on the subject. 1828, 90; second effort; postponed, 1837, 66; again postponed, 1838, 154, 155.

Renewed request, with reasons, 1839, 251-2; 257-8. Report of the Committee on: Quotes Rules of Synod on Sunday Schools, of 1830, 278; design of this Sab. School Union, the same; importance of a Synodical S. S. Board. Synod, at length, takes the supervision of S. S. operations, and establishes "A Board of Managers of the Sabbath School Union of R. D. C." 1839, 258-260.

[See also a printed Pamphlet of 52 pages, 1833, containing an Address; The Constitution and Causes of the Formation of the Sab. School Union of the R. D. C.; and four Annual Reports; 1829-32; with the Report of the Committee on Rewards and Regulations. *Collegiate Press, N. Y.*, 1833.]

SABBATH SCHOOL UNION OF R. D. C.; SYNOD'S BOARD OF MANAGERS OF. (1839-63).—On May 22, 1839, the S. S. Union of R. D. C. (independent), presented the following action to the Gen. Synod:—That they are convinced that the conducting of Sabbath Schools under ecclesiastical control is beneficial; that they are desirous that the Synod should take this branch of instruction under their care; and, therefore, they suggest the establishment of a Synodical Board to superintend these interests.

The importance of catechetical instruction is then emphasized, which the independent S. S. Union of R. D. C. has happily carried on (1828-39); and that if Synod will now take charge of S. S. work, the said S. S. Union of R. D. C. will dissolve, and request their schools to put themselves under the Synod's Board. 1839, 251, 257-8. Referred to a Committee, and the following action taken:

That the principles of this S. S. Union agree with the action of Synod taken in 1830, 278 (see this action under Sunday Schools); that they

propose to put all S. S. instruction under care of Synod; they ask Synod to establish a Board to superintend and regulate these interests, to be called "The Synod's Board of the S. S. Union of the R. D. Church; that this Board shall conduct S. S. instruction according to action of Synod, 1830, 278; that then the (old) S. S. Union will dissolve, in favor of this new arrangement. The Synod now, accordingly, granted this petition.

Resolved, 1. That this Synod, in accordance with the spirit of the General Synod's resolutions of 1830, 278, will henceforth take the supervision of Sabbath School operations under its own peculiar oversight and care.

Resolved, 2. That the Synod shall appoint a Board of Managers whose duty it shall be to superintend Sabbath School operations according to a plan hereafter to be adopted by the Synod; which Board will be called "THE GENERAL SYNOD'S BOARD OF THE SABBATH SCHOOL UNION OF THE REFORMED DUTCH CHURCH."

Resolved, 3. That the Synod recommend to all the ministers and consistories of our churches to request their respective Sabbath Schools to place themselves under the Synod's Board of the Sabbath School Union, in order that the purity and uniformity of Sabbath School instruction may be successfully maintained throughout all our churches.

Resolved, 4. That this Board of the Synod's Sabbath School Union be auxiliary to the American Sunday School Union.

The following Constitution for the Synod's Sabbath School Union was then adopted:

1. Name. Board of Managers of the General Synod's Sabbath School Union of R. P. D. C., auxiliary to the Am. S. S. Union, consisting of 24 managers, one-half to two-thirds to reside in the City of New York. [Increased to 36, July, 1839, p. 261.]

2. The Board to be chosen by ballot, by Gen. Synod, one-third to be elected annually. The Board to elect their own officers.

3. Four regular meetings to be held annually in New York; seven to constitute a quorum.

4. The power of the Board over the several schools of the Union to be advisory, and exercised in concert with pastors and consistories. Together with the Bible questions of the Am. S. S. Union, the Catechisms and other Standards of the Church shall be taught, together with the Westminster Catechism. Information collected to be presented in an Annual Report to General Synod and to the Am. S. S. Union.

5. Funds to be collected by subscriptions, donations, and collections in the churches.

6. The funds shall be used in the support of the schools of the Union, so far as necessary; the balance to be paid over to Am. S. S. Union.

7. The treasurer shall pay all demands under direction of the Board; and render an annual report to General Synod.

There were also 24 By-laws.

1839, 258-261.

The following is the list of names of the first Board of Managers: Revs. G. Abeel, G. W. Bethune, W. C. Brownlee, F. F. Cornell, Is. Ferris, J. J. Janeway, John Knox, N. I. Marselus, J. Schoonmaker, T. M. Strong, B. C. Taylor, T. E. Vermilye and Messrs. V. Vandewater, Jas. Anderson, J. I. Brower, M. W. Brett, Thos. Earle, Jas. Forrester, Bauman Lowe, J. D. Oliver, Chs. H. Little, Chs. Van Wyck, Wm. P. Van Rensselaer and P. D. Vroom. July, 1839, 304-5.

The first meeting for organization was appointed for the first Wednesday of July, 1839, in the Consistory Room, corner of Nassau and Ann Sts. 1839, 262. Wm. Patterson Van Rensselaer, of Albany, was made President of the Board. Great interest was excited. The invidious system of rewards was discouraged. Dependence on the Depositories of

other S. S. Unions, for books, was regretted. Synod's Board, therefore, requested the privilege of publishing the Catechisms of the Church, Bible Questions, a Hymn Book, a Spelling Book and a Primer. This request was granted on condition that the expense was to be defrayed from the Board's own funds. An agent was to be appointed to solicit funds. 1840, 393-4. About 13,000 children were in the Sabbath Schools. 1840, 355.

The Second Annual Report showed 71 schools connected with the Union, in 49 churches—a small number. Certificates of honorary membership were devised to increase the funds. Debts, \$600. Books not to be donated, where churches were able to pay. Life membership certificates given on payment of \$30. 1841, 513.—15,000 children in the S. Ss. of the Church. 1842, 81, 109. The schools of about 60 churches now connected with Synod's Board. A Committee was appointed to prepare a S. S. Hymn Book. Names. 1842, 118, 119. About 350 hymns had been selected, mostly not before in use, to enlarge the material, and make it also suitable for Prayer Meetings. 1842, 163-5.

Seventy-five schools now belonged to this Board. Some elementary books had been prepared. The Bible Questions were in course of preparation by Rev. Isaac Ferris; as well as a Hymn Book. They were also selecting books suitable for S. S. Libraries. The S. S. Union was commended to the churches, and the Board was exhorted to exercise great care in selecting books for S. S. Libraries. The books of the Board were in Depositories in both New York and Albany. 1843, 229-231. Officers, 233.

The Board asked Synod for the balance of the edition of Dr. Livingston's life. Discretionary power given, 1844, 297, 369. The S. S. Hymn Book was published and extensively circulated. Assets, independent of plates, \$1,000. 1844, 349. Again commended to the churches. The Bible Question, under preparation by Rev. Drs. Is. Ferris and T. M. Strong, were to be in three series.

1. One of a general character on the historical portions of Scripture, for juvenile classes. This was finished to the close of the Gospel history, 149 lessons, averaging 65 questions each.

2. Another series, more advanced, for the next grade of scholars. For this, they recommend the Union Questions of the Am. S. S. Union.

3. Another series, for Bible Classes, under the care of pastors. To be prepared before the next Synod. Synod referred these Series to the Board, for publication, without expense to Synod. 1844, 352-4.

The work of Rev. Dr. Samuel R. Fisher, of the German Reformed Ch., on the Heidelberg Catechism, adapted to the use of Sunday Schools, was recommended. 1844, 354-5.

One hundred schools, belonging to 88 churches, were under the Synod's Board. Depository, recently located at 103 Fulton St. \$1,383 have been received; \$1,546 expended. Other assets, \$1,640. Sales, \$250.

The Board requested permission to publish an 18mo. edition of the S. S. and Social Hymn Book; but Synod referred the whole matter of the Hymn Book to a special committee, for rearrangement, additions, etc. 1845, 478-9.

One hundred and nine schools in connection with Synod's Board. Receipts, \$1,040; disbursements, \$797. The Bible is read in the Public Schools, but in the S. Ss. its truths are taught as we understand them. Board commended to all the churches. Synod requested the Board to have prepared a Succinct Statement of the History, Doctrines and Usages of R. D. C., to meet the wants of our western missions. 1846, 73, 74, 87.

Agent employed. Several books of the Board stereotyped. The Board authorized to stereotype any books sound in doctrine, for which benevolent individuals furnish the funds. 1847, 178. (See 1855, 615.)

Sabbath Schools exist in nearly all our churches. 10,000 children under the care of the Board. 1848, 235, 270.

Rev. Dr. Jas. Romeyn, in his "Report on the State of the Church," 1848, emphasizes the proper training of the young; that the Am. S. S. Union cannot publish denominational books, altho' it should be sustained; that our S. S. Board must supply our S. S. literature; that this Board has already published the Catechisms of the Church, Brown's Catechism, the Shorter Westminster, Primary Bible Questions, a Hymn Book, with a Primer and a Spelling Book. He urges all schools to unite with Synod's Board, which is also auxiliary to the Am. S. S. Union, 1848, 322-4. Action of Synod thereon, simply endorsing it, 1848, 273. Synod's Board henceforth allowed to publish their annual reports, 1848, 417.

The S. S. Depository is amply supplied with choice and suitable books. Balance of \$600 in treasury. A beautiful stereotype plate for certificates of Honorary Membership, has been presented by Jas. Anderson, M. D. 1849, 493-4. Schools exhorted to join and patronize this Board. 1850, 72; to take up a collection for, 106; 1851, 184; Synod expresses its confidence, also, in the Am. S. S. Union, 1851, 200; importance of the S. S. for the neglected, 1852, 230; 156 schools connected with the Union, 1852, 268; 103 schools, 1853, 363; Synod's S. S. Union, being auxiliary to the Am. S. S. Union, balances in the treasury to be paid over to Am. S. S. Union, and also, a copy of its Annual Report to be sent them. 1853, 365.

The Board reports that while there are 434 Sunday Schools in the denomination, only 167 are connected with Synod's Board. Only 8 have sent in reports. Impossible to give a general report. Better either to disband the Board and relinquish the whole field to Am. S. S. Union, or to take measures to render Synod's Board efficient. It is the duty of the Church to feed her own lambs. The Am. S. S. Union is doing a grand work, and the country needs it, but it is anomalous for our own schools to report to it. A change from present circumstances demanded. Synod must take action to give efficiency to our own Board. Should not pay our surplus to Am. S. S. Union. The union between the Synod's Board and the Am. S. S. Union was accordingly dissolved, 1854, 461-3.

One hundred and seventy-two schools in connection with Synod's Board. Only 25 report. The Constitution of 1839 was now amended, so that Article 4 read: "In connection with Bible Questions [of the Am. S. S. Union—omitted] they shall endeavor to promote instruction" in the Catechisms, etc.; also "to report to the Am. S. S. Union" was omitted. Art. 6, of 1839, was altogether omitted—about paying over surplus funds to Am. S. S. Union. 1855, 592-3.

As a "Board of Publication" had been organized in 1854, by Synod, all the publications of the Church were now put in charge of this Board; and the resolution of 1847, 179, about the S. S. Board stereotyping plates was rescinded. The printing of the Catechism by the S. S. Board (see 1840, 394), was reaffirmed, but the Bd. of Publication was to do the publishing of all books prepared by the S. S. Board, and to state this fact on the title page; that the S. S. Board was to defray the expenses of their own special books (1840, 394), and supply the Bd. of Pub. with them, at cost; that the Bd. of Pub. was to defray the expense of all new books of S. S. Board, and furnish them to said S. S. Board, at cost. 1855, 615, 616.

The Board of Publication and the S. S. Board are directed to allow each other a discount of 20 per cent. on their respective publications. 1856, 118.

A committee was appointed, 1856, . . . to confer with Bd. of Pub. and the S. S. Board, in reference to the management and co-operation necessary to the proper conducting of their affairs. The S. S. Board ask for the appointment of a [Corresponding] Secretary. It has also resolved to pass over to the Board of Publication all its S. S. books, journals, etc., as the most suitable agency to take charge of them. Synod sanctioned the transfer, and the sale of the stock in trade of the S. S. Board, to the Bd. of Pub., on equitable terms, said Bd. of Pub. hereafter

to issue all book, pamphlets and S. S. papers of the S. S. Board; that the S. S. Board be authorized to elect a [Corresponding] Secretary; that all the schools of the Church be urged to connect themselves with Synod's S. S. Board; that all schools report to Synod's Board one month before meeting of Synod. 1857, 195; adopted, 242.

The S. S. Board is seeking to establish S. Ss. in destitute portions of New York and vicinity, hoping these may become the nuclei of churches; the same plan to be pursued in the West, and thus prepare the way for the Bd. of Domestic Missions; Rev. Robt. B. Campfield has been elected as Corresponding Secretary, having an experience of 25 years in the Am. S. S. Union. He was commended to the churches. 1858, 335.

The new Corresponding Secretary, Campfield, submitted an elaborate report (20th Annual Report), of Bd. of Managers of Synod's S. S. Union (20 pages), indicating enlarged prosperity. A brief review of the history of the Board is given. 250 schools are now connected with the Synod's Board. Statistics of an encouraging nature are given. Liberality greatly increased. Mission schools organized. See Secretary's Report. A sermon to be preached at each Synod in behalf of Synod's S. S. Board. 1859, 436-8.

The Secretary presented his second report, full and lucid. 266 schools connected with Synod's S. S. Bd. Extensive missionary activities in New York and the West. 1,000 children gathered in. With consent of the Domestic Bd., ministerial agents appointed in the West, to found schools. \$800 worth of books given away. Names of the new schools to be printed. 1860, 151-4.

Two hundred and seventy-four schools connected with Synod's Board. \$4,200 raised, being \$1,434 more than preceding year. 1,200 destitute children and 125 teachers gathered in City mission schools. Students have labored in organizing and conducting schools. Synod urges the cordial co-operation of the churches. To save expense, the Secretary to abandon visitations, and appeal by letters. 1861, 74-76.

Two hundred and seventy-six schools enrolled. 15,000 children. 22,000 volumes in these S. S. libraries. \$4,178 received. 5 mission schools in New York City, with 1,500 pupils. Books, valued at \$270, donated. Balance in Treasury, \$841. Receipts lessened by \$900, through appeals by letter, instead of personal solicitation. Evil influence of the War. Balance in Treasury will be absorbed in three months.

In view of the statement of the Report of the Board of our Sabbath School Union, and the embarrassed condition of its Treasury for several years past, the question of some decisive change in the Board has presented itself to your Committee. They submit the following:

WHEREAS, At all times, and the more especially now, a careful regard for economy in the use of the resources of the Church should be practiced, and that efficiency should be secured by the consolidation of identical interests:

1. *Resolved*, That so much of the business of the Sabbath School Board as relates to its Missionary operations, be placed hereafter under the control of the Board of Domestic Missions.

2. *Resolved*, That so much as relates to its publications be placed in charge of the Board of Publication.

3. *Resolved*, That the funds in the Treasury of the Sabbath School Board, after defraying necessary expenses, be equally divided between the Board of Domestic Missions and the Board of Publication; and that in the event of there being a deficiency in the Treasury of the Board of Sunday School Union to meet or arrange their outstanding engagements, that then that deficiency be paid equally by the several Boards to which the whole subject shall be referred.

4. *Resolved*, That in future the Board of Publication be, and hereby is especially instructed to provide, as far as it may be able, a suitable

literature for the Sabbath Schools of the Church, and that the several Sabbath Schools in the churches be requested to purchase their Sabbath School books from this Board.

5. *Resolved*, That the Board of Sabbath School Union be abolished after the first day of September next, and that in the mean time, this Board take such measures as may be necessary to carry out the foregoing resolutions. 1862, 185-7.

The Committee to whom was referred the Report of the Sabbath School Board, and so much of the Reports of the Board of Domestic Missions and the Board of Publication, report—

In compliance with the resolution of Synod at their last meeting, the Sabbath School Board, from their own report, as was abolished on the 1st day of September last; at which time they transferred their property in equal parts, to the Boards of Domestic Missions and Publication.

The Boards have accepted the transfer, and the Board of Domestic Missions, through their Missionaries, are engaged in establishing and maintaining Sabbath Schools, and the Board of Publication is ready to supply the books required for libraries and Sabbath School instruction. The only difficulty which has arisen from the transfer, relates to the disposition of the funds which may be raised for Sabbath School purposes, in view of which the following action is recommended for the adoption of Synod:

Resolved, That it be recommended that of the moneys collected for Sabbath Schools, those designed for their establishment and maintenance be placed in the hands of the treasurer of the Domestic Board, and those collected for libraries and books to be used by the schools be placed in the hands of the treasurer of the Board of Publication.

Resolved, That the Board of Publication have the responsibility of raising the funds and of having on hand such books as are required to supply the wants of the missionary schools of the Church.

Resolved, That the Church be called upon as heretofore, to make collections for the purpose of sustaining Sabbath Schools within her bounds, and of establishing them as she has opportunity. 1863, 316. See Sunday Schools.

SACRAMENTAL FORMS. See Baptism; Lord's Supper; Liturgy.

SACRAMENTS. Belgic Confession, Arts. 29, 30, 33-35; Heid. Catechism, Quests. 65-82. See also Liturgical Forms of Baptism and the Lord's Supper.—Rules of Church Government, 1619, Arts. 56-63; Constitutions of 1792, Arts. 57-63; of 1833, Arts. 86-88; of 1874, Arts. 76-78.

SACRIFICE OF CHRIST. Belgic Conf., Art. 21; Heid. Catechism, Quests. 43, 66, 67; Canons of Dort, ii. 3, 6.

SACRIFICES. Belgic Conf., Art. 34.

SAFE, AN IRON. Board of Direction authorized to purchase for preservation of papers and books in constant use. 1883, 250.

SAGE, GARDNER A. Gives \$9,000 toward purchasing Residence, cor. George St. and Seminary Place, New Brunswick; thanked; 1870, 15, 16, 113; promised to build a Library, 1871, 179, 186, 218; elected a member of Board of Direction, 1873, 668; Synod attends the laying of corner-stone of Sage Library, 1873, 750; \$30,000 received toward erection of Library, 1874, 15; Synod attends dedication of Library, 1875, 204, 206, 208, 356; 1876, 40; Synod thanks him for his liberality;—for \$20,000 additional toward the building of the Library; for promised endowment for care of Library; for gift of \$10,000 for books; and for promised endowment of Hertzog Hall, 1875, 204-5, 208; gives \$700 for support of Hertzog Hall, 1876, 405; gift repeated, 1877, 600, 609; re-elected member of Board of Direction for five years, 1877, 642; gives \$700 for support of Hertzog Hall, 1878, 17, 30, 40; gives \$1,044 for same; and \$468 to meet deficiency

in revenue of Synod; thanked; 1879, 269; elected Treasurer of General Synod, 1879, 241, 270, 276; again, 1880, 490; gives \$1,700 toward support of Hertzog Hall; and \$500 to pay a debt of Synod, 1880, 463; gives \$35,000 for Support and Maintenance of Sage Library; conditions; gives \$5,000 for finishing and fitting up basement of Library; conditions; \$5,000 for two scholarships in the Seminary; \$20,000 as a fund for purchase of books for Library; and \$25,000 as a fund for Support and Maintenance of Hertzog Hall, 1881, 468, 651, 677-8; gives \$1,000 for immediate use of Hertzog Hall; and \$500 to meet deficiencies in revenue of Synod, 1881, 651; elected Treasurer of General Synod, 1881, 679; resigns, 1882, 34; gives \$1,000 to meet deficiencies in revenues of Seminary, 1882, 33; re-elected a member of Bd. of Direction, and elected President of same, 1882, 59, 62; his death, resolutions on, 1883, 322, 325, 327-8; bequest of \$50,000 for a New Professorship in New Brunswick Seminary, 1884, 421, 453; to be called "The Gardner A. Sage Professorship of Old Testament Languages and Exegesis, 1884, 522-3.

THE SAGE ENDOWMENTS.

For Support and Maintenance of Sage Library.....	\$35,000
Two Scholarships.....	5,000
For Purchase of Books.....	20,000
For Support and Maintenance of Hertzog Hall.....	25,000
For Professorship of Old Testament Languages and Exegesis..	50,000
Total	\$135,000
The Sage Library Building.....	50,000
Various donations.....	8,312
Total	\$193,312
For Sketch of Mr. Sage, see Centennial of New Brunswick Seminary, pp. 399-402.	

SAGE, GARDNER A., LIBRARY. For the earlier action on the Library, see Theological Library; Hertzog Hall Library; Bethune, Geo. W.; Cornell, James A. H. See also the name of Col. Sage above. Col. Sage promises to build a Library, 1871, 179, 186, 218; Synod attends the laying of corner-stone of, 1873, 750; \$30,000 given for, 1874, 15; \$20,000 added thereto, 1875, 208. Synod attends the dedication of, 1875, 204, 206, 208, 356; 1876, 40.

Rev. Dr. J. A. H. Cornell, having been appointed Financial Agent of General Synod, collected the following sums for the purchase of books, 1869-72:

Jonathan Sturges.....	\$2,500
D. Jackson Steward.....	2,500
James Suydam.....	2,500
Wm. T. Runk.....	2,500
Gardner A. Sage.....	2,500
Rev. Dr. John Vanderveer.....	2,500
Charles B. Lansing.....	2,500
Rev. Dr. Fred. F. Cornell.....	2,500
John A. Hardenbergh.....	2,500
James E. Hedges.....	2,500
Rev. Dr. Thomas De Witt.....	2,500
P. A. H. Jackson.....	2,500
Mrs. Mary Board.....	3,000
Wm. Fuller.....	2,500
Daniel Mapes.....	2,500
Hiram W. Masten.....	2,500
John Lefferts.....	2,500
Henry H. Farnum.....	1,900
James Anderson, M.D.....	1,000
Total	\$45,900

Rev. Oscar Gesner also gave \$1,000, but his name does not occur in the list furnished the writer, by Dr. Cornell. See the credit for that amount, 1870, 32.

3. *Resolved*, That in arranging, labeling and forming a catalogue of the books, the utmost care and delicacy be observed in regard to the rights and feelings of former donors, as well as of those who, it is hoped, will hereafter add largely, in learned works and appliances for thorough study, to this splendid depository. 1875, 327.

In 1875, 203, 326, the Faculty requested that a Committee of Co-operation with them might be appointed for the selection of books. Synod appointed Rev. Dr. T. W. Chambers, C. D. Hartranft and E. T. Corwin. In 1878, when Dr. Hartranft removed away, Rev. Dr. Jacob Cooper was appointed in his place. See Co-operation, Committee of, for reference to their reports. This Committee held monthly meetings for eight years, 1875-83. In 1878, 41, it was reported that \$53,763.11 had been received, in all, for the Library Fund, and that \$38,750 had been spent, leaving a balance of \$15,013.11. See a list of some of the rarer works purchased, 1877, 751-2; 1880, 561-2.

In 1881, 651, 677, Mr. Sage added the sum of \$35,000 for the support and maintenance of this Library. Of the income of this amount, \$1,000 was to be paid to the Librarian, and the balance used for the care of the Building and of the books, and for incidental expenses; any further balance to go for the purchase of books. Also \$5,000 for the fitting up of the basement; and for improvements outside the Building; the balance, if any, to be added to the Fund for Support and Maintenance of the Library. Also \$20,000 additional, as a Fund, the income of which should go for the purchase of books.

Rev. Peter J. Quick, having been Librarian of the Hertzog Hall Library, 1869-75, became Librarian of the Sage Library, 1875-1886, when he died. John C. Van Dyke (now Dr. Van Dyke) became at first Assistant Librarian, 1878-86, and then Librarian, in which office he still continues (1906). In 1891, 285, the Committee on the Grounds built a house for the Librarian at a cost of \$5,000. Of this sum \$2,400 were available from certain of the Sage funds, and the Synod loaned \$2,600, 1891, 285; 1892, 468-9. This last amount was paid back in 1903. See Report of Property Com., 1903, 4.

This Library now contains about 47,000 volumes and about 9,000 pamphlets. Improved catalogues have from time to time been prepared, 1873, 612; 1879, 362; 1882, 134; reports of Committee on the Property, 1901, 4; 1902, 5; 1905, 6.

3. The Librarian shall conduct the correspondence of the Library. He shall also keep a record of all books received, and of all which may be loaned. In consultation with the Faculty, he shall arrange and catalogue the books, and shall make an annual report of the condition of the Library to the Standing Committee. 1888, 536, 540.

See Publications 1 and 2 on "The Sage Library," 1888; 1902.

Endowment of Alcoves.

First Plan: To solicit gifts of \$1,000 each, of which \$225 shall be expended for steel stacks, to double shelf capacity, with tablet, in honor of the giver; balance of the fund to be applied to Library Maintenance, 1900, 702-5.

Second Plan: To solicit gifts of \$1,500 each, of which \$200 to be reserved for the purchase of a Memorial Window, and the balance, \$1,300 to be added to the Endowment Fund of the Library, 1902, 63; 1903, 322.

The following is a list of the Memorial Windows given up to date:

1. Window in memory of Mrs. Sarah A. Van den Bergh Sandham, for 72 years a member of the R. D. C. of New York City; by her daughter, Anna M. Sandham. A figure representing the Church, with Cross, Crown and Sacramental Cup.

2. Window in memory of Mrs. Ellen Conover Smock; by her son, Professor John Conover Smock. Figure: An angel representing the New Testament, with a lamp and a book.

3. Window in memory of Rev. Dr. Abraham Messler; by his daughter, Mrs. Mary S. Swift. Figure representing Christ as the Good Shepherd.

4. Window in memory of Miss Jane Vernon Hopkins; by her sister, Miss Josephine Hopkins. A figure representing "Faithfulness."

5. Window in memory of Commodore Alfred Van Santvoord; by Mr. and Mrs. Eben E. Olcott. A figure holding the model of a ship and a sextant, representing "Commerce."

6. Window in memory of Rev. Dr. Martin V. Schoonmaker; by Mrs. J. M. Bergen, of Babylon, L. I., and the Reformed Church of Walden, N. Y. Figure representing "St. John."

7. Window in memory of Rev. Dr. David D. Demarest; by his classmate, Rev. Dr. Wm. H. Steele. Figure representing "John the Baptist."

8. Window in memory of Mr. Gilbert S. Van Pelt; by Mrs. Van Pelt. Figure representing the New Testament Elder.

9. Window in memory of Abraham Van Nest; by his daughter, Mrs. Ann V. N. Bussing. Figure representing "Abraham the Patriarch."

10. Window in memory of John S. Bussing and Ann Van Nest Bussing; by their children, John S. Bussing and Mary Bussing. Figure: An Angel holding a lamp and walking through lilies among thorns.

11. Window in memory of Rev. Dr. Samuel W. Mills; by Mrs. Amira St. John Mills. Figure: The "Angel of the Resurrection."

12. Window in memory of Rev. Dr. Cornelius Low Wells; by Mrs. Wells. Figure: "St. Paul preaching at Athens."

13. Window in memory of Daniel Le Fevre and his wife Henrietta Schermerhorn; by their daughter, Mrs. Salinda Le Fevre McKinstrey. Figure: "Christ in the Garden."

See Reports of Property Committee, 1903, 4; 1904, 4; 1905, 6.

SAINTS, INTERCESSION OF. Christ the only Mediator; Belgic Confession, Art. 26; Heid. Catechism, Quests. 31, 49; Canons of Dort, v. 8.

SALARIES OF PROFESSORS. A Professor to be chosen as soon as the Union [of Cœtus and Conferentie] is effected, upon a sufficient salary, 1771, 14; churches not yet in a condition to furnish a salary, 1787, 162; Synod will pay £5 to the Professor, for every student receiving Professorial certificate, 1787, 168; the Professors to receive £10 annually from each student, 1800, 300; each student to pay \$5 to the Professor, when he receives his Professorial certificate, until Synod shall be able to pay a regular salary, 1804, 339; as soon as the Trustees [of Queens College] shall have a fund sufficient to pay a salary, they shall be bound to call the Professor of Theology appointed by General Synod, 1807, 365; said Trustees called Rev. Dr. John H. Livingston as Prof. of Theology in Queens College, on a salary of \$750, 1809, 382, 387; salary increased to \$1,400, 1810; to \$1,700, with \$300 for house rent, as soon as the funds permit, 1812, 417; has received \$771 up to date; renounced claim on balance, 1812, 418, 429; committee of Synod to meet with the Trustees to consider the matter of salary, 1812, 430; salaries to be fixed by Synod, 1812, 432; arrearages of Professor's salary, \$800, to be paid out of the principal fund, 1814, 46; Prof. Schureman's salary, 1816, 34; to be paid out of any moneys in the treasury, 1817, 33; 1818, 50; the amounts thus paid, 1817, 46; the Professors supported largely by collections, Cent Societies and subscriptions, 1818, 18, 26, 32, 33; items of salaries paid, 1818, 42, 45; salary of Dr. Livingston has never been regularly paid, 1818, 51, 60; salary of Senior Professor made \$1,750; of other Professor, \$1,550, 1818, 52, 58, 60; Cent Societies expected to produce about \$3,000 per year, 1818, 54; \$30 may be demanded of each student for tuition, 1819, 41; items of payment of salaries, 1819, 53; details of income of Cent Societies,

\$3,594. 1819, 59-64; items of salary payments, by Synod, 1820, 38 (Synod paid one-half, and the Trustees one-half); deficits raised by collections, subscriptions, Cent Societies and 25 Cent Societies, 1820, 44-50; items of payments of salaries, 1821, 32-34; 1822, 381.—See New Brunswick Seminary; Western Seminary; Arcot Seminary; Professorial Fund; Permanent Fund; Permanent Seminary Fund; Smith, Rev. Nich. E.

In 1850 the salaries of each of the Professors in New Brunswick Seminary were \$1,575; but \$175 extra was allowed the Professor of Biblical Literature for house rent; and this continued to be the arrangement until Oct., 1855, page 20, when the salaries were arised to \$1,800 each, and \$300 extra to Prof. Bib. Lit. for house rent. Thus they remained until 1867. In 1864, 482-3, already, the income on the salaries ran behind about \$400; also Dr. DeWitt asked for \$500 for house rent, which was allowed him. On account of the increased cost of living caused by the war, the Synod also, by a Committee, raised an extra \$1,500 by solicitation, to divide equally among the Professors, 1865, 627, 631. In 1867, the salaries were raised to \$2,500, for current year, and the Board was authorized to borrow money, to pay the salaries, if necessary, 1867, 271, 189. A committee was also appointed to raise \$2,800, the amount of the deficiency in the salary revenue, 1867, 222; 1868, 416, 474; in 1868 an effort was made to raise the salaries to \$3,000 each, but the Synod refused, 1868, 403, 474, 417; but the next year this was done, 1869, 577, 580; and it continued at this amount (1870, 48, 1871, 219), until 1879. The Classis of Philadelphia then proposed the reduction of all salaries so that the interest on the invested funds shall be sufficient to meet them, and the abolishing of all unnecessary expenses. A Memorial was also now received from Profs. Woodbridge, DeWitt and Demarest, relinquishing each of them, \$500 of their salaries. This relieved the situation, and the salaries were fixed, for the year, at \$2,500 each, with permission to make them \$3,000 if funds warranted, 1879, 267, 273-4; the Professors sent another Memorial, again relinquishing, each \$500. Synod now fixed the salaries at \$2,400 each, authorizing the Treasurer to pay \$100 more, to each, if the funds warranted it, 1880, 461, 488; in 1881, the Professors again memorialized Synod upon the difficulty of living on \$2,500; that in 1869, 580, Synod had voluntarily raised their salaries to \$3,000, and they remained thus until 1879, 274; but Synod had not the revenue, and again fixed their salaries at \$2,400 each, with an extra hundred, if the funds warranted it, 1881, 752; in 1882, a printed Memorial from Profs. Woodbridge, DeWitt and Demarest was presented, asking Synod to repay them the sums which they relinquished from their salaries in 1879, 1880, 1881, as the Synod erroneously supposed there were no available funds to pay them \$3,000 each; but they were informed by legal gentlemen, that the accrued interest on the bequest of \$20,000 given by Jas. Suydam for a Residence, was available for this purpose; the Synod directed that the Board of Direction pay said amounts, if it can be legally done, 1882, 32, 61, 62; Synod again fixed the salaries at \$2,500 each, and authorized the Board to pay to each \$500 or so much as can be legally paid, from funds unappropriated, 1883, 242, 221, 249, 250.

The three Professors again, 1884, memorialized the Synod, reviewing the whole matter, as no full consideration had been given to it, and no final action taken on it; referring to the increase of their salaries to \$3,000 each, for ten years (1869-79), and their voluntary relinquishment of \$500 each; that Synod had frequently declared that the salaries ought to be \$3,000; that then they learned of \$13,106 accumulated interest on the \$20,000 fund of Mr. Suydam for a Residence, before the house was built; that they had relinquished the \$500 each, and the Synod had also acted, under a false impression; and the Synod had directed the payments of the said arrearages, if it could be legally done; that the Board, in 1883, had reported that that money could not be used for this purpose; that Jas.

Sydam had died in 1873, and interest had been paid on the \$20,000 until 1881; that the building had recently been erected at a cost of \$22,899, leaving now \$11,243; is not that surplus, income? The Committee suggested a friendly suit to obtain a judicial decision, 1884, 421, 448-453; but this resolution was stricken out, and the Board was directed to fund all unappropriated balances (\$15,573), to be called "*The Synod's Fund for Temporary Contingencies*," 1884, 449-453; the salaries of the three Professors were again fixed at \$2,500 each, with a residence, and the Board was authorized to pay them \$500 each, or so much as can be legally done from funds not otherwise appropriated, 1884, 455.

See New Brunswick Seminary, Finances of, for later history.

SALARY FUND OF WESTERN SEMINARY. See Western Seminary.

SALOONS. 1894, 161; 1895, 162. See Temperance under dates.

SANCTIFICATION. Belgic Conf., Arts. 24, 27; Heid. Catechism. Quests. 43, 70, 114, 123, 127; Form of Baptism; Canons, i. 7.

SANDHAM, ANNA M. (Miss.) Thanked by Synod for special benefactions for improvement of the Seminary Property, 1901, 1049; toward the endowment of the Alcoves in Sage Library, 1903, 331; founds following Scholarship:

SANDHAM, GEO. AUGUSTUS. Scholarship of \$3,000, founded by Miss Anna M. Sandham, 1904, 607.

SANITARIUM AND HOSPITAL FOR R. C. A.

Your committee have received a communication from the Rev. C. J. Sonnema, a delegate of this Synod, concerning an effort which is being made by him, together with the Mayor and other citizens of Pekin, Ill., to erect and equip, at that place, a sanitarium and hospital, to be known as The Sanitarium and Hospital of the Reformed Church in America, and also to erect and establish in connection therewith a Home for Disabled Ministers, Ministers' Widows and Orphans, the entire property to be owned and administered by the Reformed Church in America.

Your Committee having conferred with the Rev. Mr. Sonnema and others regarding the project, would unanimously move the following resolutions:

1st. That this Synod gratefully acknowledges the generous spirit and purpose of the Rev. Mr. Sonnema and the Mayor and citizens of Pekin, Ill., in their laudable effort to provide such an institution for our church.

2d. That the Synod recognizes in this suggestion a possible opportunity to provide for two Benevolent Boards of our Church, such facilities for carrying out their purposes, as their present straitened finances make imperative and urgent.

3d. That the Synod's Board of Direction be authorized to make diligent inquiry into the adaptability of Pekin, Ill., both in natural resources and geographical position, for such a purpose, and as to the financial ability and willingness of its citizens to build, equip and sustain the said institutions.

4th. That on recommendation of the Board of Direction the Rev. Mr. Sonnema be endorsed as Synod's Agent, for one year, to solicit funds for the proposed institutions, as well as for the General Treasury of the Disabled Ministers' and Widows' Funds. 1900, 775-6. Report accepted and adopted, excepting Resolutions 4, 5, 6, resolution 4, referred to Bd. of Direction, to report next year; resolutions 5 and 6, laid on the table. No report, 1901.

SARATOGA, CLASSIS OF. Organized in 1857, consisting of churches of Boght, Cohoes, Easton, Fort Miller, Ganesvoort, Jackson, Northumberland, Rensselaer, Saratoga, Schaghticoke, Southwest Troy, Tiossiock, Union Village, Waterford, West Troy, Wynantskill.

SATISFACTION for offences, shall be made, at the discretion of the Consistory, in a public manner. Rules of Ch. Gov. of Dort, 1619, Arts. 71, 75; Constitution of 1833, Art. 103; of 1874, 95.

SATISFACTION OF CHRIST. Belgic Conf., Arts. 20, 21, 34; Heid. Catechism, Ques. 1, 12-19, 40, 56, 60; Canons of Dort, ii. 1-3.

SAVING GOOD. Belgic Conf., Arts. 24; Canons of Dort, i. 9; iii. and iv. 3.

SAVIOUR. Belgic Conf., Arts. 21, 22; Heid. Catechism, Ques. 29, 30; Canons of Dort., ii. 4, 9.

SCANDALOUS TRAFFIC. An offence deserving discipline. Constits. of 1619, Art. 80; of 1833, Art. 102; of 1874, Art. 91.

SCHADELLEE, MARTHA. Gives \$785 for Memorial Bed in Sio-khe Hospital.

SCHAEFER, ANDREW J.; Legacies: to Bd. of Foreign Missions, \$150; to Bd. of Dom. Missions, \$150.

SCHAFF, PHILIP. (REV. DR.) Allusion to, in connection with Dr. Nevin, Oct., 1855, 535; his Catechism cannot be formally endorsed by Synod, but is valuable for un-denominational work, as that of Am. S. S. Union, 1900, 747.

SCHLANCK, DANIEL J., SCHOLARSHIP. \$3,000, 1860, 486.

SHELL, MARY TABER, HOSPITAL IN INDIA. In process of construction, 1902, 97. Opened in Oct., 1902; see Report of Bd. For Mis., 1903, viii.

SCHEMES OF THE CHURCH. 1889, 832. See Benevolent Purposes.

SCHENCK, FERDINAND. (REV. DR.) President of Gen. Synod, 1892; gives one of the Graves Lectures, 1897, 611; elected Prof. of Pastoral Theology and Sacred Rhetoric, 1899, 386; publishes "Bible Reader's Guide;" "The Ten Commandments;" "Modern Practical Theology."

SCHENCK, JOSIAH. Gives Legacy of \$3,537.15; held by Bd. of Dom. Missions.

SCHENECTADY ACADEMY. Organization delayed; committee continued, May, 1785, 135; Oct., 1785, 140; 1788, 180. Regents' Bulletin, 1893, 236.

SCHENECTADY, CLASSIS OF. Organized, 1826; page 46; consisting then of the churches of Amity, Boght, Glenville 1st, Glenville 2d, Helderbergh, Niskayuna, Rotterdam 1st, Rotterdam 2d, and Schenectady.

SCHERMERHORN, JOHN F. (REV.) Particular Synod of Albany request General Synod's opinion as to the propriety of receiving candidates from the Congregational Church, without examination, 1814, 20; report of Committee; Synod of Albany directed to enjoin upon the Classis of Montgomery, to enquire into the sentiments and views of Mr. Schermerhorn, 1814, 35, 36; offers his services on a mission tour in Canada for three months; accepted by Mission Committee, 1817, 10, 35; supplies for his pulpit for three months, 1817, 38, 39; success of his work; expenses, \$195; 1818, 8, 9, 34; delegated to the German Church, 1827, 37; 1830, 255; appointed delegate to visit Holland to solicit funds for the Theological College, 1827, 37 (see 1820, 57); appointed Agent by the Northern Agency of the Board of Missions to call out the resources of the Church and determine the proper missionary fields, 1820, 205; discharged, 1830, 201, 203-4, 206; appointed by Board of Direction Nov. 25, 1829, as their Agent to collect the outstanding subscriptions on the Second and Third Professorships, and secure additional subscriptions on Professorial Endowments, 1830, 238; collections small; but he gives valuable information, 1830, 238, 208; appointed General Agent of the Church, at a salary of \$1,300, including necessary traveling expenses, etc., to raise funds for the Missionary Society, the Education Society, and the Theological School, the "Plan" having received the approbation of the two Particular Synods (New York and Albany), and is now recommended by General Synod,

1830, 290-300; his report: had visited 127 churches and had secured subscriptions as follows: in the
 Particular Synod of New York..... \$5,911.89
 Particular Synod of Albany..... 9,740.57

(Details given.) Total\$15,652.46

Of this amount there had been *subscribed*:

For Missions..... \$8,298.98
 For Education..... 4,533.04
 For Theological College..... 2,818.09

Total\$15,650.11

[Slight discrepancy in the figures.] 1831, 373-8.

Importance of continued success. Again appointed General Agent, with same salary, 1831, 377. Immediate efforts to be made to pay his back salary and provide for his future support. Ministers and Consistories urged to co-operate, 1831, 378. Bd. of Missions directed to pay his salary for the coming year by private subscription; and the Bd. of Missions to pay three-fourths, and Bd. of Education, one-fourth, for the past year, 1831, 386-7. The Bd. of Corporation requested permission to employ their own agents, for one year, to raise funds for the Theological Professors and the contingent expenses of Gen. Synod; and to allow a certain percentage on the amounts collected; and that "The General Agent have no further concern in raising moneys for the Theological College," 1831, 373.

Meantime articles appeared in the recently started "Christian Intelligencer," impugning Mr. Schermerhorn's character as General Agent of Synod. He thereupon demanded a Committee of Investigation. See his letter. But Synod refused to investigate, and expressed their full confidence in him, and recommended him to the confidence of the churches, Nov., 1831, 10. [An elaborate statement of all his accounts, and a thorough vindication of himself are found in the Christian Intelligencer in the fall of 1831.] Appointed delegate to German Ch., 1832, 44; report, Oct., '32, 106.

His report in 1832 was referred to a Special Committee. He had collected of the moneys previously subscribed for the Theological College, \$778.55. He had procured *new subscriptions* for Missions and Education as follows:

For Board of Missions.....\$5,434.67
 For Education..... 2,057.27

Total\$7,491.94
 1832, 75.

The subject of such an Agency for raising money is very elaborately discussed, involving the whole policy of the Church in reference to the extension of Christ's Kingdom, and in conclusion it was

"*Resolved*, That an Agency, in behalf of our Missionary and Education operations be continued and prosecuted with additional effort during the current year."

"*Resolved*, That the present Agent be re-appointed for the current year." 1832, 75-84.

But Mr. Schermerhorn now in a courteous letter, believing that the enlarged policy of the Church was established, resigned his laborious position, and received the hearty thanks of the Synod, 1831, 84, 85.

See Schermerhorn, John F., on page 700 of Corwin's Manual, 4th ed. 1902.

A letter from, on extending the Church in the Western States; churches started at Buffalo, N. Y., and Fairview, Ill.; Board of Missions

directed to embrace the earliest opportunities to extend Church operations in the West. 1839, 287, 289; Classis of Illinois formed; Mr. Schermerhorn is laboring in Indiana, 1842, 133; a note of J. F. Schermerhorn for \$510; 1845, 409; offers to pay his note a year hence, if back interest be cancelled; allowed; 1846, 12; his death, 1851, 149; Board of Direction authorized to effect a settlement of his note of 1846, 190; his widow promises to settle, when practicable, 1852, 214, 274.

SCHIEFFELIN, SAMUEL B., gives \$100 to Board of Education: to be used for the best tract, or the republication of tracts, toward developing a missionary spirit in the churches, 1850, 71; tract prepared by Rev. Dr. M. S. Hutton, on the Education of Young Men for the Ministry, 1851, 183-4; deposits \$100 toward the establishment of a Parochial School, 1851, 184; sends a communication to Synod on the subject of Parochial Schools; Synod cannot adopt the system of Parochial Schools, but suggests his liberal donation be given to the Holland Academy, Holland, Mich., 1853, 300, 362; Synod's attention again called to Mr. Schieffelin's liberal proposal of \$7,000 for Parochial Schools; plan of Parochial Schools adopted, 1854, 362, 398, 448, 454-6; gives \$50 to be used toward awakening the Church to pray for laborers, 1854, 458; contributes \$300 to the Sustentation Fund; its disposal, 1857, 136, 241; offers \$4,000 to Bd. of Publication, on certain conditions, to publish a series of Christian School Books, 1857, 241; gives \$3,000 toward Parochial School Fund, 1860, 553, 554, 557; appointed a delegate to the Alliance of Presbyterian Churches to meet at Edinburgh, 1877; 1876, 450; gives set of electrotype plates in the Spanish language, and 500 copies of his work—"A Word to Christian Teachers," to Board of Publication; thanked; 1881, 782; gives 473 volumes to Library of Hope College, 1882, 119; gives stereotype plates of his book, "An Index of the Bible," to Bd. of Publication, 1886, 111. See Parochial Schools.

SCHISM, PUBLIC. Parties guilty of deserve suspension; Constitution of 1619, Art. 80; of 1833, 102; of 1874, 91. Those given to raise discord, sects or mutiny in Church or State, forbidden the Lord's Supper. See *Form for Administering Lord's Supper*.

SCHOLARIE, CLASSIS OF. Organized, 1826, 46; then consisting of churches of Beaverdam, Blenheim, Breakabin, Broome, Cobleskill, Middleburgh, New Rhinebeck, Oakhill, Root, Roxbury, Schoharie, Schoharie Mount, Sharon, Summit, Windham.

SCHOLARSHIPS. The congregations shall endeavor to raise Public Funds for the support of students in Theology; Constitution of 1610, Art. 19; any person giving to the Synod \$3,000 shall be considered as having established a Scholarship in said [Theological] College, which shall bear the name of the donor; and every additional \$3,000 shall bear such name as the donor may direct. 1818, 40, 41.

For lists of Scholarships, see Education, Board of.

SCHOOLMASTERS, under the care of a Consistory, shall subscribe the Belgic Confession of Faith or the Heidelberg Catechism. Constitution of 1619, Arts. 53, 54; shall not be ordained, unless exhibiting singular talents, piety, the gift of utterance, etc.; and after having sought the approbation of [Particular] Synod, 1619, Art. 8.

[Schoolmasters, especially in the Colonies, often sought ordination.]

SCHOOLS. Theological Seminaries are thus designated in the Constitution, 1833, Art. 4; of 1874, Art. 4; schools established for educating poor children, 1812, 436; 1809, 396; see Parochial Schools; Sabbath and Sunday Schools; Public Schools. National Reform Association ask that second Sunday in Sept. be appointed as a day of prayer for schools; have day of prayer for Colleges; schools always remembered; hardly advisable. 1902, 129, 130.

SCHOONMAKER, JACOB. (Rev.) Translates the Dutch Minutes of Gen. Synod; thanked; ordered published, 1830, 235-6 [not done]; appointed delegate to Ger. Refd. Synod, 1830, 255; report, 1831, 246.

SCHOONMAKER, MARTIN V. (Rev. Dr.) Memorial Window in Sage Library, by his daughter, Mrs. Bergen, and the Church of Walden. Report of Com. on Property, 1904, 4.

SCHOONMAKER, PETER P. Legacy to Education Fund, \$2,850, 1892, 472; legacy of \$3,000 for benefit of Northwestern Academy, 1902, 78, 79, 86.

SCHRAALENBERG, N. J. Memorial from, relative to the Secession, 1823, 41; action of Gen. Synod in reference to Classis of Paramus not deposing Consistory of, 1824, 34, 35.

SCHUNEMAN, WILLIAM. Appointed Financial Agent by Bd. of Direction on Sept. 4, 1829; collects old subscriptions on the Professorships, and obtains new ones, 1830, 236, 238, 246-251, 291; reappointed agent; statement of his accounts, 1831, 319, 320; his accounts deposited in Archives, 1831, 389, 391; reappointed agent; collects subscriptions, \$1,681; importance of an Agent, 1832, 27-35; his reports; has collected \$1,243; expenses, \$600; agent given up, 1833, 165-8, 218; but again appointed; partial success, 1835, 355, 359.

SCHUREMAN, JOHN. (Rev. Dr.) Elected President of General Synod, 1815, 5; elected Prof. of Ecc. Hist. and Pastoral Theology; accepts; 1815, 45, 46, 49; arrangements for his inauguration, Oct., 1815, 15; resigns the Presidency of Gen. Synod, Oct., 1815, 16; signs the Formula for Professors, Constitution of 1619, Art. 53; of 1792, Art. 22; certificate of his appointment given, drawn up by a Committee, Oct., 1815, 16; his salary \$1,200, and the use of a part of the College Building, 1816, 34; to be paid out of any moneys in the Treasury, 1817, 33; his death, 1818, 12, 13, 32; a tombstone to be erected, 1818, 39; performed, 1819, 49.

SCOTCH CHURCH. See Associate Reformed Church.

SCOTLAND, CHURCH OF. See United Associate Synod of.

SCOTLAND, FREE CHURCH OF. Rev. Dr. Bonner [Bonar]. Convener of, suggested Correspondence.

Resolved, That this Synod are gratified to receive the intimation that the opening of a correspondence will be acceptable to the Free Church of Scotland, and cordially accede to such an arrangement. Committee appointed. Oct., 1855, 12, 15.

Letter written to, by said Committee; answer received; copy of their Proceeding, held at Edinburgh, May, 1856, received; same Committee continued; second letter from Dr. Bonar, recd.; had a Mission to the Jews in Amsterdam, with a Collegiate Institution for training Evangelists for the Continent; stands in friendly relations to the Dutch National Church, 1857, 152; copies of Minutes of Free Church, for 1857, 1858, recd.; 1859, 392; documents on their Foreign Missionary Enterprise, and on their Colonial Missions, recd.; copies of our Minutes to be sent to, 1860, 507-8; greetings from; congratulations on results of the War, and destruction of slavery; Rev. Dr. Ab. R. Van Nest, appointed delegate to their next meeting, 1866, 11, 44; Rev. Dr. Patrick Fairbairn, and Rev. Jas. Wells appeared as delegates from Scotland, 1867, 194; letter from delegates of, recd.; our Minutes to be sent with a letter expressing regret that their delegates were unable to be present. 1874, 59.

Allusion to the Mission of the Free Church of Scotland in India; its recognition of the facilities offered by the Arcot Theological Seminary, suggesting union of forces on the foreign field, 1899, 390. See Arcot Theological Seminary.

The Alliance of Reformed Churches reports hopeful signs of Church

Union between Presbyterian Churches in Scotland, viz., The United Presbyterian Church and the Free Church of Scotland. 1900, 780.

1901.

3. A communication, dated July 5, 1900, from the joint Committee of the Free Church of Scotland, and the United Presbyterian Church of Scotland, giving notice of the *union* of these two denominations in one body, and inviting our Synod to send delegates to the consummation of this union October 31, 1900. Our Stated Clerk promptly acknowledged this invitation and made known our inability to send delegates.

We recommend that our Stated Clerk be requested to send to the Moderator of the United Churches the hearty congratulations of this Synod that the churches that were two are now one, and express our earnest prayer that they may be abundantly blessed in their united efforts in the cause of Christ. 1901, 1126.

SCOTT, AUSTIN. (DR.) As President of Rutgers College, addresses Gen. Synod, 1891, 425; elected Vice-President of Gen. Synod, 1894, 10; elected member of Bd. of Education, 1897, 645; elected member of Committee on the State of the Church, 1899, 506; elected member of Bd. of Education, 1903, 352.

SCOTT, CHARLES. (REV. DR.) Being a Professor in Hope College, was elected a Lector of Church History, Government, etc., by Gen. Synod, 1867, 271; re-elected, 1869; re-elected, 1870, 111; re-elected without limitation of time, 1875, 335; elected President of General Synod, 1875, 199; elected Provisional President of Hope College, 1880, 549; '82, 118; '83, 314; elected President of Hope College, '85, 740; resigns his Lectorship in Hope College, '85, 743; preaches at Inauguration of Prof. Steffens, '85, 742; delivered an address at Centennial of New Brunswick Seminary, 1885; addresses Synod in behalf of Educational Institutions in the West, '89, 793; resigns Presidency of Hope College, '92, 524; his death, 1894, 84; sketch of, 212.

SCUDDER, EZEKIEL C. (REV. DR.) Asks for a dispensation from full course, to study medicine, 1854, 392; missionary in Arcot Mission, India, 1855-76; allusion to, 1859, 455; his death, 1896, 390; sketch, 1896, 494.

SCUDDER, HENRY M. (REV. DR.) Missionary in India, 1844-64; preaches before Synod, 1859, 455; his death, 1895, 110; '96, 390; sketch of, 1895, 190.

SCUDDER, JARED W. (REV. DR.) Asks for dispensation from full course, to study medicine, 1854, 392; missionary in India, 1855 to present time (1906); alluded to, 1859, 455; returns to Mission Field, 1862, 195-6; appointed delegate to Alliance of Presbyt. Churches at Edinburgh, 1876, 450; in charge of Theological Department, Arcot Seminary, India, 1895, 65, 73, 75; elected Professor, 1895, 80, 81; installed (Jan. 11, 1896), 1896, 339, 340, 343, 349; granted a furlough, 1904, 666; return to India, 1905, 73, 78.

SCUDDER, JOHN, SR. (REV. DR.) Missionary in India, 1819-55; the father missionary. (The allusions to the missionaries, by name, in the Minutes of Synod are only occasional. The facts are to be sought in the Reports of the Board of Foreign Missions.) Communication from, Sept., 1841, 7; addresses Synod on the "State of the Heathen," 1843, 250; commended to the affectionate reception of the churches he may visit, 1843, 257; his efficient labors in different parts of the country, especially among the children; expects to return to India in 1846, a second son accompanying him, 1845, 495-6; sympathy of Synod with, on the loss of his son, Samuel D., 1850, 96; laboring among the Tamils, 1852, 279; letters from; desires to form Classis of Arcot, 1853, 371; authority given by Particular Synod of New York, 1854, 474; his death in South Africa, 1855, 541, 603-4; Bd. of Publication requested to publish his "Voice from the East," 1855, 607; this work ought to be in every S. S. Library, 1856, 119; allusion to, 1859, 455;

monument in his memory, ought to be erected in India; Committee appointed to raise funds for same, 1859, 465; appeal to the children to raise the funds; \$1,300 produced, 1860, 563; committee propose to put monument in Greenwood; Synod refused, 1860, 569; to be erected in front of Hertzog Hall, 1861, 84, 85; to be removed from Hertzog Hall, 1862, 194, 250; 1863, 331; 1864, 398, 485; Committee on Grounds to remove it, 1864, 485. [It was finally placed in the yard of the First Church of New Brunswick, N. J.]

SCUDDER, JOHN, JR. (REV. DR.) Asks for a dispensation from full course, to study medicine, 1859, 377, 449; missionary in India, 1869-1900; delivers Graves Lecture in Seminary, 1897, 611; elected Vice-President of General Synod, 1897, 556; his death, 1901, 1100; sketch of, 1901, 901-3.

SCUDDER, JOSEPH. (REV. DR.) Asked dispensation from part of studies on account of sickness; granted; 1851, 190; licensed; commissioned by Am. Board, 1852, 279; sailed in June, 1853; reached Arcot in Oct.; 1854, 473-4; missionary in India, 1853-60; alluded to, 1859, 455; gives \$1,000 to Bd. of Education, 1880; gives \$2,000 for a Scholarship in India; held by Bd. of Foreign Missions; income paid to Bd. of Direction.

SCUDDER MONUMENT. See under Scudder, John (Sr.).

SCUDDER, SAMUEL. Recommended for aid on Van Bunschoten Funds, Sept., 1841, 27; dies while in the Seminary, 1850, 96; his death, 1851, 129, 130.

SCUDDER, SILAS. (M.D.) Asks for dispensation to be ordained; granted, 1862, 193, 196-7; missionary in India, 1862-74; efficiency of his Hospital service; commended by Lord Napier, 1874, 119; withdraws from the Mission Field, 1874, 141.

SCUDDER, WILLIAM W. (REV. DR.) Missionary in India, 1846-93; laboring among the Tamils, 1852, 279; welcomed to Synod, 1856, 225; alluded to, 1859, 455; withdraws from the Mission Field, 1874, 141; elected Professor in Arcot Seminary, 1889, 775; resigns as Professor in Arcot Seminary, 1895, 65, 73, 74; his death, 1895, 95, 110; sketch of, 1895, 214.

SEALING OF THE COVENANT. 1. *By Baptism*; Belg. Conf., Arts. 33, 34; Heid. Cat., Quest. 66; Rules of Church Government, 1619, Art. 56. Forms of Baptism.—2. *By the Lord's Supper*. Belg. Conf., Art. 33; Heid. Cat., Quest. 66. [The sealing character of these ordinances is not alluded to in Rules of Ch. Gov. of 1792, 1833, 1874.]

SEALING OF THE SPIRIT. Belgic. Conf., Art. 27; Canons of Dort, v. 8. See Earnest of the Spirit.

SEAL OF THE CHURCH. 1819, 46; committee to procure a seal, with a suitable device and inscription, 1819, 47; seal to be altered, to conform to the change of Name, 1870, 46; new seal prepared, very nearly a *fac-simile* of the old one, excepting the Inscription, 1871, 187-8. Calls should be sealed with the seal of the corporation of the congregation; Constit. of 1874, Art. 56.

SEALS OF THE COVENANT. See Sealing of the Covenant, above.

SEAMEN'S FRIEND'S SOCIETY. See Am. S. F. S.

SEARCHER, THE. A Magazine started by Rev. Dr. Philip Phelps, in 1863, while Principal of the Holland Academy, in the interest of the Western churches. It continued only for a year or two. See Corwin's Manual, 4th ed., pp. 654-5.

SEARLE, JEREMIAH. (REV.) Complaint of Rev. Cornelius Bogardus and Christian Miller, against Classis of Albany in relation to their ordination of Mr. Searle, 1823, 50, 51; complaint stated, 1824, 48; Synod refused to censure Classis of Albany for receiving a licentiate from the Congre-

gational Church, but requested the Classis to inquire of Mr. Searle his views on certain doctrines, 1824, 49; his views unanimously declared by Synod satisfactory, 1825, 28-30.

SEARLE, JOHN PRESTON. (REV. DR.) Elected Professor of Didactic and Polemic Theology, 1893, 773-4; publishes Outline Sketch of Theological Encyclopedia, 1903.

SECESSIONS. There have been several Secessions of ministers and churches at different times; as of certain ministers and churches from the Cetus, 1755-1771. See Minutes, Gen. Synod, pp. xciv-cxxii, where partial details are given from the Seceders' side [that of the Conferentie]; the Minutes of the Main Body of the Church, the Cetus, for this period, were long lost, but were recovered in Holland, by Dr. Corwin, in 1897-8; see Ecc. Records of New York, Vol. V, pp. 3480—to end of Vol., and first part of Vol. VI, down to 1771. For general history of this Secession of 1755-1771, see Corwin's Manual, 4th ed., 1902, 107-117.

Another Secession occurred in 1822, led by Rev. Dr. Solomon Froeligh, with four suspended ministers. The matter was brought before the Synod in the form of certain Memorials from the ministers and churches chiefly affected, those of Haekensack and Schraalenberg. Dr. Froeligh, being also a Professor of Theology, was suspended from the ministry by the General Synod, to which he was directly amenable. This Secession, styling itself "The True Reformed Dutch Church," reached its culmination in 1830, after which it began to dwindle. For a full list of ministers and churches connected with it, down to 1859, see Corwin's Manual, 1st ed., 1859, pp. 134-137. For references in Minutes of Gen. Synod, see 1823, 41-44; 1824, 34, 35, 43, 46, 51, 52. See also Jacob Brinckerhoff's Hist. of the True Reformed Dutch Church, written from an intimate personal knowledge of all the facts; Taylor's Annals of the Classis of Bergen, 1857; but fullest accounts, in Hist. of Classis of Paramus, 1902. Allusions in Corwin's Manual, 4th ed., 1902, pp. 136-141, etc. The remnant of this Secession in 1890, joined "The Christian Reformed Church," which see, on page 128 of this Digest.

Another Secession occurred among the Hollanders of the West in 1882 because Synod would not accede to their demands to take action against Masonry, in general, altho' not regularly brought before the Synod by judicial processes upon individual cases.

SECOND ADVENT. Belgic Conf., Art. 37.

SECOND PROFESSORSHIP at New Brunswick Seminary. See New Brunswick Sem.

SECOND PROFESSORSHIP (Theological) at Hope College. See Western Seminary.

SECRETARIES OF THE BOARDS. See Corresponding Secretaries.

SECRETARY. See Clerk for Constitutional legislation. With the Convention for Union, 1771, they began to elect a clerk with a secundus, 1771, 7, Art. 4; this continued down to 1793, in the old Synod; with the organizing of the General Synod in 1794, two clerks were to be chosen, one for the English language, and one for the Dutch, but the English Minutes were to be considered the official copy, 1794, 257; in 1800, the President and clerks began to be chosen by ballot, and two clerks to be elected, 1800, 275. This continues to be the custom to the present time. The clerks shall furnish the Stated Clerk, as soon as possible after adjournment, with a fair copy of the Minutes. . . . 1800, 312.

SECRET OATH BOUND SOCIETIES. See Free Masonry.

SECTARIAN APPROPRIATIONS. Bd. of Dom. Missions commended for uniting with other Home Boards, in memorializing Congress against governmental appropriations for sectarian purposes, especially against

the continuance of government support of Roman Catholic Schools among the American Indians, 1899, 450.

SECTS. Belg. Conf., Art. 29; Rules of 1619, Art. 9. See Admission of Ministers.

SECULAR VOCATION. Minister not at liberty to devote himself to a secular vocation without important reasons, 1619, Art. 12; 1833, Art. 17; 1874, Art. 15.

SECUNDI. To be appointed to the Deputati Synodi, primarii, 1794, 260; Partic. Synod, 1799, 479; Mints. Gen. Synod, 1815, 31; see Rules of Order.

SEGAWA, A. (Rev.) A Japanese minister, comes as a delegate from Japan; addressed the Synod; 1896, 417, 420; becomes a Special Student in New Brunswick Seminary, 1897, 610.

SELF-EXAMINATION. Belg. Conf., Art. 35; Form for administering the Supper.

SEMELINK FAMILY MISSION FUND. \$14,000. Held by the Board of Foreign Missions.

SEMELINK, PETER AND FAMILY. Give \$2,000 for Scholarship in Arcot Seminary, 1894, 52; '95, 18, 26; erect the Semelink Family Hall at Holland, Mich., 1895, 63, 72, 85; '96, 360; importance of its endowment, '96, 329, 337, 347; '97, 624; '98, 377; endowed by family, with \$3,000. 1902, 60, 66, 72; 1903, 326.

SEMI-CENTENNIAL OF THE NEW BRUNSWICK SEMINARY. As located at New Brunswick, N. J., 1810-1860. See papers and speeches in Christian Intelligencer under date.

SEMI-CENTENNIAL REPORTS. Reports were made upon the "State of the Church" in 1792, 1848 and 1900. Each of these was of a general nature, reviewing the condition of the Church as a whole, and for a long period. In the first, the American Polity of the Church was fixed; in the second, the general Policy of the Church was reviewed and suggestions made; in the third, the history and operations of the Church were reviewed, up to the opening of the Twentieth Century, and suggestions made for enlarged operations in behalf of the Kingdom. See "State of the Church."

SEMINARIES. See New Brunswick Sem.; Western Sem.; Arcot Seminary.

SEMINARY GROUNDS AND PROPERTY—Standing Committee of. [S] called since 1876; before that, known as the "Standing Com. on the Peter Hertzog Theological Hall." With the erection of Hertzog Hall it became necessary to have a Committee to care for the property. This Committee consisted at first of the three Professors then in service, and three others, Rev. Drs. Bethune, Chambers and T. C. Strong, 1857, 215. In 1864, 473, the Standing Committee began to hold regular meetings, to keep minutes, and to report to the Bd. of Superintendents; but in 1865, 627, the Standing Com. was directed to report directly to General Synod, from whence they received their appointment. In 1866, 93, 94, the Professors complained of the burden imposed on them in caring for the property and raising money. They, therefore, requested the Synod to appoint a Committee of practical business men to attend to this business. At first temporary Committees were appointed, 1866, 95, one, to raise money, another to look after the property; 1867, 257, 341, 346. In 1868, 473, the Faculty repeated earnestly the request of 1866. Such a Committee was now appointed, 1868, 478-9, 486, and styled the Com. on "The Peter Hertzog Theological Hall," to consist of ten persons, one of whom should be from the Faculty. This number was reduced to six in 1869, 645, only one of whom was to be of the Faculty, and it thus continued until 1895, 61, 71, when all the members of the Faculty were added to the Committee.

According to the Constitution of this Com., 1868, 478-91, it was to

consist of nine laymen (names, 486), and one member of the Faculty; they were authorized to appoint a financial agent to raise money for endowments and other Seminary interests; to pay over such funds to the Bd. of Direction except what were needed for repairs; to hold meetings quarterly, or oftener; to be the Executive Com. of the Bd. of Superintendents, to report to said Board, and be under its general direction; to hold a joint meeting with said Board; and the Board to report the acts of the Committee to Synod. See Superintendents, Bd. of.

This Committee and the Bd. of Direction now appointed Rev. Dr. Jas. A. H. Cornell as their joint financial agent, 1869, 556, 646, who secured such rich results. See Cornell. In 1870 this Com. began to present printed reports of its doings during the year, which since 1877 have been bound up with the Minutes of the General Synod. [In 1892, the writer collected, with difficulty, six complete sets of these reports of the Property Committee, 1870-92, and had them bound. One copy was given to the Library, and the others were given to members of the Committee or of the Faculty. E. T. C.]

In 1876, 402, 527, 523, the name of the Committee was changed from that of "The Standing Committee on the Peter Hertzog Theological Hall," to that of "The Standing Committee on the Seminary Grounds and Property." (See also 1873, 612, 726.)

This Committee has made great improvements of all the Property and Grounds, attending also to the building of the Professorial Residences (which see). For the details of their operations, see their successive reports. Their duties are also included in the last "Plan of the Seminary," 1888, 536, 541.

SEMINARY SALARY FUND. 1900, 696; 1902, 66-68; 1903, 326; 1904, 653; 1905, 68. See also Western Seminary.

SERENBETZ, MRS. FRANCIS M. Widow of a minister; now destitute; daughter of Rev. John C. Guldin, who for 14 years was a member of Widows' Fund; family never recd. any benefit; cannot be helped from Widows' Fund; Synod ordered her father's contributions for 14 years, with interest, \$400, to be paid her, from Synod's Fund for Temporary Contingencies, 1885, 623, 649.

SERMONS—in General Synod. Sermons were not preached at the opening of the meetings of the Cetus (nor of the Conferentie, during its existence). At the meeting for Union, 1771, a sermon was preached by domine De Ronde on Eph. 6:23: "Peace be to the brethren, and love with faith from God the Father and the Lord Jesus Christ." After this, sermons were regularly preached at the opening of the meetings of that Provisional Synod, 1771-93, and at the opening of the General Synod, 1794, to the present time; also generally, at the opening of all other regular meetings of Particular Synods and Classes, altho' there is no requirement for this in the Constitution.

In 1800, 276, in the Rules of Order, it is said that a Sermon shall be preached at the opening of every stated session of Gen. Synod; and this is repeated in all subsequent Rules.

Allusion to Sermons: At the celebration of the Lord's Supper; Constit. of 1619, Art. 62; of 1833, Art. 87 (not alluded to in Constit. of 1874, Art. 77); in the Order of Worship, Constit. of 1833, Art. 89; of 1874, Art. 79 (no Order of Worship prescribed in 1619 or 1792); alluded to in the Liturgy; reading of sermons objected to, 1812, 405, by Classis of New York; attempt made to prevent the Synod from taking any action on, but unsuccessful; Synod requested and enjoined every minister to accustom himself to preach without reading his sermon; Classes to report the results; passed, 18 to 7; the seven *protested* against the action of Synod as being unconstitutional; 1812, 422-3; church of Albany requested permission that sermons might be read in their church; refused, 1812, 438

[Rev. Dr. J. M. Bradford was pastor there at this time, a very eloquent man]; effort to repeal action of 1812, 422-3, lost, 26 to 15; 1814, 41.

Funeral Sermons: To be discouraged, Constit. of 1619, Art. 65; left discretionary, Constit. of 1792, Art. 68. No allusions to, in Consts. of 1833, 1874; if used, should be carefully prepared, 1812, 420.

In 1849, 505, it was resolved to have two missionary sermons preached at each session of Synod, one in behalf of Foreign Missions, and one in behalf of Domestic Missions. This custom continued until about 1880.

SEWARD, WM. H. (HON.) See National Affairs under date 1863.

SHAFFER, MARY D. Gives \$3,000 Scholarship for Bd. of Education, 1878.

SHEARER, MRS. I. D. Receives thanks for valuable gifts, 1902, 70.

SHEDD, WM. G. T. (REV. DR.) Elected Prof. of Did. and Polemic Theology, Extra Session, Sept 1871, 7; declines, 1872, 510.

SHINTO SHRINE. Presented by Rev. Eugene S. Booth. Thanked, 1897, 610, 621.

SICK PERSONS. Special Prayers for, in Liturgy of 1792, 14, 15.

SIGNS AND SEALS. Belgic. Conf., Arts. 33, 35; Heid. Cat., Quests. 66, 73, 75, 78.

SILVERNAIL, ANGELINA. Synod hears of bequest, of, 1887, 266; given for the Maintenance and Support of the Theological Seminary; amount, \$12,500; 1888, 514; 1889, 757, 773; amount invested, \$14,000, 1890, 33; the Board takes the Silvernail Farm, 1891, 240-1, 262; sale of Farm for \$8,200; total amount, \$23,027.57; 1892, 471, 496; Dr. Mabon's funeral expenses paid from interest of, 1893, 750.

SIMONY. Deserves suspension. Rules, 1619, 80; Consts. of 1833, Art. 102; 1874, 91.

SIMPSON, JOEL T. Scholarship in Arcot Seminary, \$2,000.

SIN. Belg. Conf., Arts. 12, 14; Heid. Cat., Quests. 3-11. See Actual Sin; Original Sin.

SINCERITY. Heid. Cat., Quest. 117.

SINGING. In report of Committee on "The State of the Church," 1900, occurs the following:

2d. *Resolved*, That Synod heartily commends congregational singing in our churches and favors such methods as may be found practicable for the training of the people, and especially the children, in Christian Praise. 1900, 829. See Hymnology, Music, Psalmody, etc.

SINLESSNESS OF CHRIST. Belg. Conf., Arts. 18, 26; Heid. Cat., Quests. 35; Canons of Dort, iii. and iv., 2.

SIO-KE CHURCH, China, sends banner from its C. E. Soc. to Synod; is to be held by such C. E. S. as contributes, annually, the largest amount, per member, to the cause of Missions, Dom. and Foreign. 1895, 228.

SLAGHT, MAGDALEN, V. H. Gives \$300 to cause of Education, 1871, 182, 216.

SLANDER. Deserves suspension. Rules of 1619, 80; Consts. of 1833, Arts. 102; of 1874, 91. Heid. Cat., Quest. 112.

SLAVERY. Some difficulties were presented and answered by the Rev. Body relative to the reception of slaves as members of the Church, viz.:

1. Whether the marriage of slaves after their manner, and acknowledged anew at their confession of faith, should be regarded as an obstacle to their reception into the Christian Church?

Answer.—No.

2. Whether the consent of masters and mistresses of slaves should be a necessary condition of their reception into the communion of the Church?

Answer.—The holy Scriptures state no such condition. The Rev. Body, however, are of opinion that the overseers of congregations should exercise all proper prudence, by receiving the testimony of masters and mistresses in relation to the subject; and likewise, by attending to everything which may subserve the promotion and establishment of the peace of the household. 1783, 183.

No difference between bond and free in the Church of Christ; slaves or blacks, when admitted to the Church possess the same privileges as other members of same standing; infant children entitled to baptism; ministers who deny them any Christian privileges to be reprimanded. *Constit. of 1792, Art. 59.*

WHEREAS, The subject of slavery has for some years past been urged upon the attention of the A. B. C. F. M., and has consumed much valuable time at the annual meetings; and *WHEREAS,* In the opinion of this Synod, a continued introduction of the subject into the deliberations of the Board threatens to affect injuriously its harmony and efficiency, and is foreign to its great object as an institution created for the simple but noble purpose of spreading the Gospel among heathen nations, and sustained as such by Christians who embrace different views on the merits of this perplexing question; therefore,

Resolved, That this Synod respectfully express to the Board our deep conviction, that it would be highly inexpedient for the Board to entertain this subject in its future deliberations; and that the lawfulness of admitting slaves or slaveholders to the communion of the Christian Church, and other kindred matters, should be left to the adjudication of the churches and ecclesiastical authorities to whom such questions properly belong. 1849, 508.

In 1855, 531, the North Carolina Classis of the German Refd. Church, because of Nevinism in that body, sought admission to the Dutch Church. Refused, because church members were slave-holders; and because of the dissensions which would thereby be introduced in the Dutch Church. See "North Carolina Classis;" also frequent action of Synod during the Civil War, under "National Affairs;" also Am. Colonization Soc.; Scandalous Traffic; Colored People. Free Church of Scotland congratulates Synod on the results of the War and the destruction of slavery, 1866, 44.

SLOCUM, MRS. MARY N. Bequest of \$50 to Theolog. Sem. 1877, 609.

SMITH, GAMALIEL G. Scholarship for Arcot Seminary. \$2,000. 1895, 51.

SMITH, GEORGE (REV. DR.), of Edinburgh. Delivers Graves Lectures before N. B. Sem. 1894, 59.

SMITH, NICHOLAS E. (REV. DR.) Gives his bond for \$40,000, to make up the deficiency in the Permanent Fund of N. B. Seminary, on condition of an additional \$40,000 being secured, for the endowment of a Fourth Professorship, 1865, 548; thanks of Synod; Third Professorship to be named after him; the gift accepted with the conditions annexed; Synod at once proceeded to elect a Fourth Professor; 1865, 626-7 [see Demarest, David D.]; Dr. Smith reports, as Corresponding delegate to the United Presbyt. Church, 1866, 41; his bond of \$40,000 transferred to Bd. of Direction; intended to add \$700 to each of the Professorial salaries; \$2,800 interest received; \$30,012 raised toward Fourth Professorship, according to conditions; 1866, 91, 92; Dr. Smith loses his fortune; unable to redeem his bond; requests to be relieved of its obligations, 1867, 161; referred to Bd. of Direction, with power, 1867, 266, 272½; Board asks Synod to take action, 1868, 379; Synod directs the Board to cancel the bond of Dr. Smith, and that the Third Professorship named after him, be known as "The Professorship of Biblical Literature," 1868, 379, 408, 415, 417; the bond cancelled, 1869, 555; effects, a Fourth Professorship established; review, 1873, 653-655.

SMITH, NICHOLAS E., PROFESSORSHIP, established; failed. See Article above.

SMOCK, GARRET S. Bequest of \$500 for use of Library of Sem. at N. B. 1878, 17, 39.

SMOCK, JOHN C. (Prof.) Endows an Alcove in Sage Library; Memorial Window to his mother, Ellen Conover Smock; an Angel, representing the "New Testament," with a Lamp and a Book, in hand. See Report of Com. on Property, 1903, 4.

SOCIALISM. Belg. Conf., Art. 36. See Community of Goods. Rev. Dr. John H. Oerter delivered Vedder Lectures on Socialism, 1887.

SOCIETY OF INQUIRY. At first called Berean Society, which was formed in 1811, for the discussion of Biblical and Practical Subjects, among which that of Missions had a prominent place. Name and Constitution changed in 1820, to Society of Inquiry on Missions; "to obtain and circulate religious intelligence, to correspond with similar Societies in other Seminaries, and with missionaries, domestic and foreign, and to diffuse among ourselves a zeal for the Missionary cause." See Centennial of N. B. Sem., 116, 137. A room fitted up for, in Rutgers College, 1846, 12. The missionary books were finally put in Sage Library.

SON, THE. Belg. Conf., Arts. 8, 17, 18; Heid. Cat., Quests. 33, 35.

SONGS OF MARY, ZACHARIAS AND SIMEON. May be sung in public worship. Rules of 1619, Art. 69; see Hymnology.

SONGS OF THE SANCTUARY. 1873, 615.

SONSHIP OF CHRIST. Belg. Conf., Arts. 10, 18; Heid. Cat., Quests. 19, 23, 33; Canons, ii., 4.

SOUTH AFRICA, REFORMED DUTCH CHURCH. The first reference to this Church in the Minutes of Synod is in 1840. The Board of Missions informed the Synod that a very inviting field of labor had opened up among the Dutch Boers, or farmers there. Rev. Mr. Lindley had already begun laboring there. He is called our missionary among the Dutch, in South Africa, 1840, 415; 1841, 526. See sketch of Rev. David Lindley, in Corwin's Manual, 4th ed., 1902, p. 571-2; also p. 245; relinquishes his relation to the American Dutch Church, 1842, 132. Letter received from Dutch Church of South Africa, dated Aug. 1st, 1853, conveying their congratulations, and giving a brief account of their condition at that time. There were 54 churches, and 43 ministers; 6 Classes, and a Synod meeting once in five years. They were trying to start a Theological Seminary. They had recently celebrated, April 6, 1852, the 200th anniversary of the settlement of Cape Colony by the Dutch. They sometimes used English in their services, having re-printed the Forms of the American Dutch Church, 1854, 412. The whole letter is found, 1854, 498-500. The President and Adressor were appointed a committee to answer said letter, 1854, 416. A copy of their letter was read before Synod, and Synod resolved to open correspondence with the Synod of the Dutch Church of South Africa. A committee was appointed, of which Rev. Dr. Samuel B. How was Chairman. Also a copy of our Minutes was to be sent, 1855, 529, 536-7. Rev. Dr. J. C. Adamson, of the Free Church of Scotland, recently from South Africa, addressed the Synod on the condition and prospects of that Church. He wished to establish an Institution there for the education of the natives for missionary services among the Africans. He was invited by the Synod to deliver a special discourse on his mission, in the First Church of New Brunswick, which he did, 1855, 603, 620. A letter was also received, expressing their need of teachers, their desire to learn English, and they would be glad to receive teachers from America, Oct., 1855, 11, 15. Letters continued to be exchanged, 1857, 151; 1859, 392-3; 1860, 506-8. The latter gave an account of the opening of their first Theological Seminary at Stellenbosch on Nov. 1st.

1858; 1860, 506. This interesting letter in *Christian Intelligencer*, May 24, 1859. Copies of Minutes continued to be sent, with Catalogues of our Seminary. Their desire for teachers from America led to the going of Rev. Giles Vande Wall thither, in 1861. He took a prominent place there. See his name in *Corwin's Manual*, 4th ed., 1902, pp. 816-817.

In 1863, Synod received a letter from a few Seceding ministers and elders there, to which no reply was made, 1863, 274, 277. In 1877, Rev. Andrew Murray appeared in Synod, as a delegate from the Church of South Africa, and made a most interesting address. [The substance of this address may be found in *Christian Intelligencer*, June or July, 1877.] The Stated Clerk was directed to write a fraternal letter to that Church, and send a copy of the Minutes of General Synod, 1877, 642-5.

In 1881 the following action was taken:

WHEREAS, The Reformed Church in America is in correspondence with the Reformed Dutch Church in South Africa, and

WHEREAS, There is a remarkable similarity of circumstances in reference to the origin, mixture of Dutch and Huguenot elements, unity of spirit, and identity of ecclesiastical descent of our churches in America and [South] Africa, and

WHEREAS, We have entire confidence in the Christian ministers belonging to that body; therefore

Resolved, That this Synod extend cordial greetings to the brethren of the Reformed Church in South Africa.

Resolved, That we rejoice in the efforts of our Christian brethren to establish schools, especially for the education of young women, and would cordially commend the Huguenot Seminary at Wellington, established on the model of the Mt. Holyoke School, to the favor of benevolent individuals in our churches. 1881, 688.

In 1895, Rev. George D. Mathews, D.D., the General Secretary of the Alliance of the Reformed Churches, brought also the salutations of the Reformed Churches of South Africa, and urged that an official greeting be sent to them from the Synod in America.

Your Committee recommended that such greeting be sent by the President of this Synod, and that it be also signed by the Stated Clerk. 1895, 136, 139.

In 1897 the propriety of re-opening correspondence with the Reformed Church of South Africa was again brought forward, and the following action was taken:

It is believed that such correspondence would naturally enlarge our Christian sympathies and promote a desirable fellowship with a branch of the Church with which we are already closely allied by ties of acquaintance, of kinship and of faith. The following is therefore recommended:

Resolved, That a corresponding delegate be appointed by this Synod to convey by letter the fraternal greetings of the Reformed Church in America to the corresponding ecclesiastical body of the Reformed Church in South Africa, and that he be authorized to suggest in his letter the propriety of maintaining regularly such correspondence between the two churches. 1897, 692-3.

Rev. Drs. Henry E. Dosker and Chs. W. Fritts were appointed delegates. 1897, 694.

A letter was again received, acknowledging a letter from America of July 20, 1895, expressing their appreciation of the kind and Christian sentiments expressed. Delegates appointed: Revs. John Van der Meulen and A. Vennema. 1898, 161, 163.

In 1900, the Alliance of Reformed Churches reports hopeful signs of Church Union among churches of the Presbyterian order in South Africa:

2. Since our brethren of the Reformed Churches in South Africa

are passing through severe trials because of the war in which they are engaged with the British Empire, they are put to a severe test of their faith. Strong in the conviction of God's sovereign rule over nations and churches, they teach us a lesson in patient endurance and Christian fortitude. Their condition calls for earnest, deep and prayerful sympathy. As the General Synod of over 600 churches, so like them in history, doctrine, faith and mission, one in origin and one in destiny, we pray that they may be richly endowed with power from on high to suffer and to wait patiently for the morning of their deliverance; that they may realize the presence of the great Jehovah while they are passing through the Red Sea of Trial. We assure our sister churches in South Africa of our profound sympathy and prayers in their behalf.

Resolved, That the Stated Clerk send a copy of this resolution to those churches through the Envoys of the Republics of South Africa now in this country. 1900, 78o.

The Rev. J. H. Van Broekhuizen, of the Reformed Church of Pretoria, Transvaal, exiled from his country, was accorded the platform, and moved the Synod by his fervid eloquence as he pleaded in behalf of his suffering countrymen. After his address, the President, grasping his hand, expressed words of sympathy. President Wortman was followed in brief and earnest addresses by Drs. P. Moerdyke, D. J. Burrell, and A. E. Kittredge. Prof. J. T. Bergen offered resolutions of sympathy, which, on motion, were referred to a special committee, consisting of Prof. Bergen, Drs. Kittredge, Burrell and Moerdyke. The following action was taken:

The General Synod of the Reformed Church in America desires to express its deep love and hearty sympathy to our sister churches of the Reformed faith in South Africa, which have suffered even to dismemberment, in many instances, by the existing war, and whose Christian work has been seriously interrupted.

We are deeply pained by the intelligence, brought to us by pastors from South Africa, that ministers of the Reformed Church, not bearing arms, have been imprisoned and exiled, because of their loyalty to their congregations, and their country; and that women and children have been imprisoned and kept in camps, without proper shelter, or any provision for nourishing food. We realize that war, under any circumstances, is terrible, but our appeal is to the Christians of the churches of Great Britain, that such treatment of helpless women and children and of the ministers of Jesus Christ is in opposition to the teachings of our Saviour, and we therefore enter our earnest protest, and urge our English brethren to demand that these evils be remedied. Furthermore, we cannot but express the earnest hope that England, as the stronger power and as a Christian nation, may see her way to arbitrate the existing differences, and thus peace and prosperity come to that desolate land. 1901, 1131.

2. A letter from Mr. P. Louter Wessels, special commissioner from the South African Republic, gratefully acknowledging the receipt of the resolutions passed by this Synod last year, expressing sympathy with the Reformed Churches in South Africa. This letter has been published in the Christian Intelligencer. 1902, 1125-6.

Rev. Clinton T. Wood, of South Africa, addressed the Synod concerning the Church in South Africa. The following was adopted by the Synod:

The Reformed Church in America assembled in General Synod at Asbury Park, June the Fourth, 1903, sends to her sister Church in South Africa a cordial message of sympathy and of confidence.

We have felt with you the sufferings through which you have been called to pass as a people and a Church; but we rejoice in the evidence of God's presence and blessing with the "Church under the Cross" through

the time of trial, and give thanks for the bands of missionary volunteers from the prison camps and for the evidences that you, as a Church, are realizing more than ever the purpose of God in giving you a home in Africa. We believe in you as "brought to the Kingdom for such a time as this." "It is the Father's good pleasure to give you the Kingdom."

It is our desire to understand better your conditions and your work and to this end we propose to cultivate closer fellowship in the future. As the first step in that direction we are glad to send with this message to your General Synod, the Rev. Clinton T. Wood of our own body, who has been also your fellow-laborer for five years.

The sum of \$167.31 was raised among the members of Synod and handed to Rev. Clinton T. Wood to aid the brethren in South Africa. 1903, 400.

Just before the recent war there were about 700 Reformed churches in South Africa. See Collegiate Ch. Year Book, 1903, 700. There is a remarkable account of their recent missionary activity, by Rev. L. Hofmeyr, in *Christian Intelligencer*, June 3, 1903. About 200 young men volunteered to become missionaries, and about 50 young women. Money is given most liberally. See pamphlets on Huguenot Seminary at Wellington, Cape Colony, 1881. See also Bechthold, in *Manual*.

SOUTH BEND, IND. The sum of \$1,379.03 has been paid from Church Building Fund to secure this Church property, 1864, 399.

SOUTH CAROLINA. See an elaborate history of settlers of the German Reformed Church, in this colony, in *Christian Intelligencer*, Sept. 11, 18. 1901. For recent operations of R. C. A. there, see *Colored People*; Reports of Bd. Dom. Missions, since 1902.

SOUTH CLASSIS OF BERGEN. Organized, 1873, from the Classis of Bergen; composed of the following churches: Bergen, First Jersey City; First Bayonne; First Van Vorst; Bergen Point; Hudson City; Second Hudson City; La Fayette; West End; Greenville; Free Jersey City; Third Bayonne.

SOUTH CLASSIS OF LONG ISLAND, by division of the Classis of Long Island. Organized 1843; composed of the following churches: Brooklyn; New Utrecht; Gravesend; Flatbush; Flatlands; New Lots; Central Brooklyn; East New York; South, Brooklyn; Fourth, Brooklyn.

SOUTH CLASSIS OF NEW YORK. Organized 1828; composed of the following churches: South Church, Garden St.; Market St.; Tompkinsville, S. I.; Courtlandtown; Orchard St.—Reunited with Classis of New York, 1876.

SOUTH HOLLAND, SYNOD OF. See North Holland.

SOUTH INDIA, SYNOD OF. The subject of the union of the various Presbyterian churches in India was first emphasized in 1863. It was further emphasized in 1865 at the Triennial Meeting of the Synod of Northern India. A committee was then appointed to correspond with the different Presbyterian Bodies on the subject of Union. A General Conference was held at Allahabad in January, 1871, and representatives of several Bodies were present. A General Presbyterian Organization was deemed very desirable, and all Presbyterian Bodies in India were requested to send delegates to a Conference at Allahabad in Nov., 1871. Delegates from the Church of Scotland, the Free Church of Scotland, the American Presbyterian Church and the Reformed Church in America met together. All agreed on the desirability of the Union of the native Presbyteries as soon as practicable. It was determined to hold General Conventions, from time to time, for consultation and co-operation. Such a Convention was held in Dec., 1872, when 47 delegates were present with 12 consultative members. The Irish Presbyterian Church and the United Presbyterian Church in America, besides the others, also now sent dele-

gates. A Consociation was ultimately formed, and steps were taken, at meetings in Allahabad in 1873 and 1875 to draft a Constitution, to promote sympathy and unity, to arrange for co-operation, to encourage the native churches to self support and in the work of evangelization, and to prepare the way for Organic Union.

The first Council of this Alliance was held at Allahabad in Dec., 1877, the same year in which the first Council of the General Presbyterian Alliance met at Edinburgh. Succeeding Councils were held in 1880, 1883, 1886 and 1889, at various places. In 1888, "*The Indian Standard*," the organ of the Alliance, was founded, which did much to further the Union movement. Eleven years passed before the next Council in 1901. The Union movement, in all that time, had continued to gain strength. A committee was now appointed to draw up a Synopsis of Doctrine and to formulate a Basis of Union. The Plan was submitted to the next Council in 1902. Twelve Bodies were there represented. The Eighth Council met at Allahabad Dec. 15, 1904. 48 delegates were present, with 12 consulting members. The relation of the foreign missionaries to the native Presbytery was earnestly discussed. It was finally decided that each [Indian] Presbytery shall, in conjunction with the Home Church or Churches concerned, determine the nature of their relationship to the Presbytery, that is, the relation of the foreign missionaries to each Indian Presbytery.

A General Assembly was formed. A native Hindu, Rev. Dr. Kali Charan Chatterji, was unanimously elected Moderator. The Assembly by a unanimous vote adopted the Confession, Constitution and Canons recommended by the Alliance. Translations were made into all the languages represented. A committee was appointed to advise the Assembly on all points relating to incorporation and holding of property by the several Presbyteries and other Church Courts. The Assembly adjourned to meet again on Dec. 19, 1905. See Arcot, Classis of, in this Digest, pp. 53-56; also Arcot Theological Seminary, pp. 61-64.

SOUTH JAPAN MISSION. See Japan.

SOUTH, THE. See Colored People; Presbyterian Church, South; Domestic Missions; Kentucky; South Carolina.

SOVEREIGN GRACE. Belg. Conf., Art. 16; Heid. Cat., Quest. 54; Canons of Dort, i. 7, 15, 18; ii. 7; iii. and iv. 7.

SOVEREIGNTY OF GOD. Canons of Dort, i., 1-18; ii., 7-9; iii., 7, 14, 15. See Election; Predestination.

SOWER AND GOSPEL FIELD. See Sower.

SOWER AND MISSION MONTHLY. See Sower.

SOWER AND MISSIONARY RECORDER. See Sower.

SOWER, THE. The newly established Board of Publication proposed to Synod the establishment of a Monthly Paper, to be the organ for all the Boards, and contain full accounts of all our operations as a Church; also to be a suitable print for the family and the Sabbath School. It was represented that about 2,000 subscribers had already been secured. This was proposed as a cheap paper, inasmuch as in many congregations not a single copy of the *Christian Intelligencer* was taken. The editors of the *Intelligencer* endorsed the plan.

Resolved, That this Synod approve the proposition to issue a monthly paper for ecclesiastical purposes, as made by the Board of Publication. 1855, 614.

Resolved, That the several Boards of our Church be recommended to employ the columns of "The Sower," in communicating to the churches knowledge of their respective operations, and that it be farther recommended that each Board bear so great a proportion of the expenses of that paper as may seem to it to be just. 1856, 118.

The next year it appeared that the expenses of the Sower had exceeded the income by more than \$500. The Boards had not borne their several proportions of expense as directed. Bd. of Dom. Missions offered to do this, if the others did. Churches urged to patronize the Sower. 1857, 241-3, 263.

During the year the name was changed to the "*Sower and Missionary Recorder*," and the Synod congratulated it upon its patronage, 1858, 360; the following years, it is "The Sower," which is commended, 1859, 458; 1860, 569; but in 1863 the paper is styled "*The Missionary Recorder*," alone.

The attention of the Board is called to the consideration of the question, whether the paper formerly named "*The Sower*," and now known as the "*Missionary Recorder*," would not be more useful, and command a larger circulation, if used as the organ of all the Boards. 1863, 355; in 1865 "*The Missionary Recorder*" is discontinued, and "The Sower" is revived.

Resolved, That each Pastor and Consistory of our denomination are requested by General Synod to make an especial effort to secure the introduction of "*The Sower*" into every family of their respective Churches. 1865, 645.

"The Sower" now became the organ of all the Boards, and it was suggested that it be sent gratuitously to all the churches, in order to acquaint them with the operations of the Boards. 1866, 109.

In 1870, "The Sower and Gospel Field" were united, and had a considerable circulation, and this paper was commended as the official organ of all the Boards, 1870, 133, 134; it was soon made a semi-monthly, 1871, 339, 340; it was again highly commended, although it did not pay expenses, 1872, 525-527; 1874, 151; an effort to merge this paper with the "Earnest Worker" of the Southern Presbyt. Ch. was not successful; its circulation was 7,500 copies, 1875, 348; and it was commended anew as a religious paper and as a valuable assistant in the preparation of the S. S. Lessons; 1875, 353; 1876, 548; it was sustained by the munificent aid of Mr. David Bingham, while Rev. Dr. Bishop and Rev. Mr. Vehslage furnished the matter for the paper gratuitously, 1878, 143, 144; the Bd. of Publication was directed to confer with the other Boards with the view of publishing a Monthly, combining "The Sower" and "The Mission Monthly," at a low cost, 1879, 276, while the Classis of Bergen suggested the issuing of "The Sower," chiefly as a Sabbath School Monthly. Referred to the Bd. of Pub. with power. 1879, 395.

In 1880, a resolution was offered that it was advisable to publish a small, inexpensive sheet devoted to the interests of the Boards and Funds of the Church; this was referred to a Special Committee, which reported adversely; the Church had had "The Christian Intelligencer" for 50 years; "The Sower and Gospel Field" had done excellent service as a Monthly; but it might be wise to unite "The Sower" and "The Mission Monthly." Committee appointed to confer with the Boards on the subject, 1880, 580-2; attention was called to the clear and practical exposition of the S. S. Lessons in "The Sower;" and the Lesson Leaves, issued by the Board; 1880, 577-8.

"The Sower and Mission Monthly" now became the organ of the Boards, having a circulation of 10,000 per month, and Synod heartily endorsed it from year to year, 1881, 780, 782-3; 1882, 158; 1883, 359; 1884, 557; in 1885 it became self-sustaining, 1885, 351, 770-1; 1886, 111, 112; nevertheless, in 1887, the Synod ordered the Bd. of Pub. to discontinue the publication of "The Sower and Mission Monthly," with the September number, and in its place to issue a "Monthly Magazine" entirely devoted to the diffusions of missionary intelligence and the benevolent work of the Church. Its editorial management was put under the control of the several Boards, and the churches were exhorted to secure

a wide circulation. 1887, 351-3; 1888, 601. See "The Mission Field;" also "The Gleaner."

SPANISH WAR, THE. See National Affairs, 1898.

SPECIAL ACCOUNT. 1815, 48; 1817, 45. See Special Treasurer; Permanent Fund.

SPECIAL TREASURER OF GENERAL SYNOD. The Committee on the Professorate, in 1812, after referring to the removal of Dr. Livingston to New Brunswick, in 1810, on the promise of \$1,400 salary by the Trustees of the College, and their inability to meet their obligations on account of the low state of the Funds, requested the Trustees to appoint agents to solicit subscriptions in those parts of the Church where no applications had yet been made; and that the funds thus collected, be sent to the Treasurer of the College, to be by him invested. All churches were also directed to take up collections between August and November; one-half of these collections was to be devoted to needy students in divinity and to the Library; and the other half was to be for the support of the Professor. Such collections were to be sent, thro' the Treasurers of the Classes, to the *Special Treasurer* of General Synod, about to be appointed, and to be subject to the draft of the Treasurer of the College. 1812, 429.

Mr. Isaac L. Kip was made Special Treasurer to receive all moneys, which shall hereafter be collected, for the Theological Institution, 1812, 430. This was the beginning of the Permanent Fund. In Oct., 1815, G. B. Vroom was appointed Special Treasurer, Oct., 1815, 18; 1816, 42; but this office was discontinued, as well as that of Quæstor (the old Treasurer), and this same G. B. Vroom was made [general] Treasurer of Synod, 1818, 62. This office, however, was only transitional to that of the Treasurer of the Board of Direction, 1819. Mr. Vroom, declining to serve, Cornelius Heyer was chosen; but he also declining, John Nitchie became the first Treasurer of the Corporation. 1819, 47.

The "Ordinary Accounts" of the Special Treasurer are found as follows: Oct., 1813, 24, 25; 1814, 55, 56; 1815, 12-15, 40, 41, 48; 1816, 40-43; 1817, 44; Oct., 1817, 9; 1818, 42-44.

The Special Treasurer and the Permanent Clerk, in 1818, presented the First Annual Digest of the Funds of the Church; 1818, 48-59.

The "Permanent Fund" accounts of the Special Treasurer will be found, 1816, 40; 1817, 45, 46; 1819, 52, 70. Continued under "Corporation, Board of," 1820, 40, etc. See "Treasury Board."

SPIRIT. See Holy Spirit.

SPIRITUAL DEATH. See Death Eternal.

SPIRITUAL LIFE. See Life Eternal.

SPIRITUAL LIFE AND GROWTH. The heading of one of the main divisions in the Semi-Centennial Report on "The State of the Church," 1900, 825, 831.

SPIRITUAL REGENERATION. See Regeneration.

SPONSORS. See Witnesses.

SPRING LAKE, ILL. \$800 loaned to, from Church Building Fund, 1867, 162.

SPYKERMAN, JAN. Legacy of \$500 to Second Professorship in Western Seminary. 1899, 321.

STANDARDS OF FAITH. The Constitution of the Netherlands Reformed Church was formally adopted by the Reformed Church in America, 1771, p. 9, Art. I. [That Constitution then consisted of the Belgic Confession of Faith; the Heidelberg Catechism and the Compendium of the same; the Liturgy; the Canons of Dort; and the Rules of Church Government; all of which were adopted in 1618-19, at the Synod of Dort.] These

Standards were frequently referred to as "The Formulas of Unity,"—*Formulieren van Eenigheid*—or accurately conceived modes of expressing divine truth, intended to subserve "Uniformity of Belief," and to furnish means for the ready detection of error [Post Acta, Synod of Dort, 1619, Session 3, section 6, 159; also Session 6]; 1780, 80, note.

Subscriptions have, therefore, been always required of Ministers and Professors to these Standards, and it is required that preaching shall be in harmony with the same. See Subscriptions.

Special "Standards of Doctrine," constituting a voluntary bond of union, unattended with civil emoluments or penalties, as such cannot be considered an infringement on Christian charity—the "Word of God" remaining the only Standard of Faith and Worship. "We believe that these Holy Scriptures fully contain the will of God, and that whatsoever a man ought to believe unto salvation is sufficiently taught therein." . . . "For since it is forbidden to add unto or take away anything from the Word of God . . . the doctrine thereof is most perfect and complete in all respects." See Belgic. Conf., Art. 7; and Preface to Constit., 1793, 1815, first and second editions. See also the "Defence of the American Church," when accepting the "Standards of Doctrine" of Holland, in not including also the so-called "Rejection of Errors," which sec. 1902, 122-5.

Ordered that "the Heidelberg Catechism, Confession of Faith, and" [Liturgical] "Forms of our Church, as translated and printed in the present New York Psalm Book" [of 1767, issued by the Collegiate Church], "be inserted in the new edition of the Psalm Book," [issued by Synod], 1788, 182(6). . . . Besides the "Confession of Faith," also the "Order" of our Church, and its Form of Church Government, are to be translated into English, with Additional [Explanatory] Articles, having special reference to the circumstances of the Church in America, 1788, 185. Completion of this work, 1792, 235-6. First issue of the Standards complete, in English, 1793, 245-6; second edition to be printed, 1815, 52, 53; its issue, 1816, 8, 9. The Doctrinal Standards and the Liturgy [but not including the Rules of Church Government], are to be printed in all editions of the authorized Hymn Books of the Church, 1812, 424. This requirement often repeated; see Hymnology. Recent reference to the requirement, 1894, 120.

STANDARD SONGS. For Prayer Meetings, about to be issued by Bd. of Publication. Report of Bd., 1905, 3.

STANDING COMMITTEE ON MISSIONS. See Missions.

STANDING COMMITTEE ON THE SEMINARY GROUNDS AND PROPERTY. See New Brunswick Seminary; Hertzog Hall Committee.

STANDING COMMITTEES OF GENERAL SYNOD. At first, the Synod being small, all ordinary business was discussed directly in Synod, acting as a Committee of the Whole. Frequently, however, as circumstances demanded, Special Committees were appointed to report on special matters. There were no "Standing Committees" in the sessions of 1794, 1797, 1800, but in 1803, 319, such Committees began to be appointed at the opening of every Synod, to whom the various items of business were referred, as presented. The following list shows the gradual development of the business of Synod, as successive Standing Committees were appointed:

Dates.	Names of Committees.
1803, 319.	Missions. Changed in 1855 to Domestic Missions; Foreign Missions.
" "	Professorate.
" "	Church Orders and Widows' Fund; appointed only in 1803.
" "	Correspondence.

- 1804, 326. Synodical Minutes.
- “ “ Gravamina. Dropped, 1826, 21.
- 1812, 402. State of Religion.
- 1818, 7. Overtures. Changed to “Overtures and Judicial Business,” 1842.
- 1827, 7. Finance. Changed to “Accounts.”
- 1829, 151. Accounts.
- 1833, 7. Education.
- 1839, 295. Widows’ Fund. See under 1869.
- 1842, 52. Overtures and Judicial Business; divided in 1869.
- 1842, 52. Nominations. Dropped, 1885. See 1886, 205.
- 1854, 495. Publication.
- 1855, 510. Domestic Missions. Occasionally “Church Building Fund” is added to this title, as in 1870, 1874, etc., and added permanently in 1887.
- 1855, 510. Foreign Missions.
- 1869. Widows and Disabled Ministers’ Fund. See under 1886.
- “ Leave of Absence.
- “ Board of Direction. The report of this Board had from 1820-69, been referred to Committee on the “Professorate.”
- “ Overtures. See 1842 and 1818.
- “ Judicial Business. See 1842 and 1818.
- 1880. Benevolent Institutions.
- “ Systematic Beneficence.

In 1885, 778, a Special Committee to revise the Lemmata, with special reference to the Standing Committees, presented the following, with reference to such Committees (see also Lemmata) :

STANDING COMMITTEES. 1886.

1. Board of Direction of the Corporation.
2. Professorate and Theological Seminaries.
NOTE.—(To consist of four ministers and three elders, to be divided into two sections, to each of which respectively shall be committed the matters pertaining to the Seminary at New Brunswick, and at Hope College, Mich. The report, however, shall be presented as a whole, from the Committee.)
3. Education—Academies and Colleges.
4. Sunday Schools and Catechetical Instruction. [S. Schools and Young People’s Societies; 1900, 750.]
5. Domestic Missions. [And Ch. Building Fund, 1887, 334]
6. Foreign Missions.
7. Publication.
8. Widows’ Fund.
9. Disabled Ministers’ Fund.
10. Overtures.
11. Synodical Minutes and References.
12. Judicial Business.
13. Correspondence.
14. Benevolent Societies.
15. Systematic Beneficence.
16. State of Religion.
NOTE.—(To be constituted as prescribed by recent action of Synod.)
17. Necrology.
NOTE.—(To be appointed a year in advance.)
18. Accounts.
19. Leave of absence.

1886, 204-5.

STANDING ORDER OF BUSINESS. See Rules of Order.

STATED CLERK. This term first occurs in 1800, when it was ordered

"that the minister, or the oldest minister, where there is more than one, of that congregation where the meeting of General Synod is next to be held, be considered as a *Stated Clerk*; whose duty it shall be to transcribe and transmit a fair copy of the Minutes of Synod to the Presidents of the several Classes, and also to transcribe them into the Book of Records; which he is safely to keep, and to produce the same to the Synod at their next meeting; that the [temporary] clerks furnish the Stated Clerk with a fair copy to be thus transcribed, and that the Stated Clerk be considered as responsible to Synod for a fair copy of the Minutes, with all the records and papers belonging to the General Synod and receive for his services such compensation as the Synod shall judge reasonable." This was fixed at \$16. 1800, 211, 312. See Secretary.

Rev. Jas. V. C. Romeyn appointed Stated Clerk, 1806, 360; continued as Stated Clerk; twenty shillings to be paid him for each copy of Minutes of each ordinary session; 1809, 395; Romeyn resigns; Rev. John M. Bradford appointed; Minutes hereafter to be printed and signed by the Stated Clerk, and sent to each Particular Synod, Classis and Consistory; and such signed [printed] copies to be considered as authentic in all the judicatories of the Church; 1812, 403; \$18 to be paid to the Stated Clerk, for transcribing, superintending the publication and distributing the Minutes of each session, 1812, 441; the Questor of General Synod, upon the order of the Stated Clerk to pay bills for printing Minutes of Synod, etc., 1812, 441; authorized to make a selection of Rules and Orders of Gen. Synod for publication, 1813, 33; publication of same as Appendix, 1814, 59-83; requests that his salary for the past three years, be paid, 1816, 7; directed to have six sets of all the Minutes of Synod, and draw on Questor for the costs; that 3 sets be kept in his hands and three deposited with Permanent Clerk, 1817, 43; Bradford resigns as Stated Clerk; duties of Stated Clerk and Permanent Clerk to be blended, and all devolve upon the present Permanent Clerk, who shall be styled the Stated Clerk, 1818, 40 [this was Rev. Selah S. Woodhull, who had been appointed Permanent Clerk, 1815, 5]; Stated Clerk to have printed on the covers of the Minutes "Forms of Bequest;" also to annex a Statement concerning the endowing of Professorships and Scholarships; 1818, 40; Woodhull resigns, and Rev. John Knox appointed; 1820, 6; Knox resigns, and Rev. Thos. M. Strong appointed, 1828, 99; \$50 "allowed the Stated Clerk as a salary for services rendered by him, including all expenses of transcribing and necessary traveling, to which he may be subject," 1830, 302; to publish important parts of the Minutes in the "Christian Intelligencer," the "N. Y. Observer," and the "Journal and Telegraph," 1832, 93; salary increased to \$100 per annum, 1835, 439; directed to prepare a Digest of Acts of Synod, 1841, 535; to procure a suitable case in which to keep the Archives and Minutes, 1841, 535; salary made \$150, 1845, 514; directed to prepare an Index of the Constitution [Rules of Order], 1846, 83; ordered published, 1847, 109; illness of Dr. Strong, the Stated Clerk; an assistant, to be called the Permanent Clerk, to be appointed, 1855, 619 [see Permanent Clerk]; the S. C. to have 25 copies of Minutes of Synod at his disposal, to distribute among literary and theological institutions; 1857, 244; directed to publish a Roll of Synod, '60, 581; death of Dr. T. M. Strong, S. C., '62, 114; Rev. Dr. David D. Demarest elected, '62, 209.

Resolved, That the Stated Clerk of the Synod, with the aid of the Treasurers of the Boards, be requested to prepare annually a tabular statement of the contributions made by the several churches to the Boards, and Funds recommended by Synod; that each amount so credited shall embrace in one sum all that may have been contributed to such object, from whatever source, and that such statement be reported annually to Synod and published in the proceedings of Synod under the head of Article 22. 1862, 212.

List of Stated Clerks to be annually published in Minutes, '62, 208; allusion to, '64, 475.

Resolved, That the accounts for the Minutes of the General Synod be transferred from the Treasurer to the Stated Clerk, and that he furnish the usual item on that subject for the "Annual Digest." 1864, 477, 480.

Resolved, That the Stated Clerks of the several Particular Synods be and are hereby instructed to send the credentials of delegates to the General Synod to the said delegates, immediately upon their election, and also to the Stated Clerk of the General Synod. 1868, 499.

Resolved, That the office of Permanent Clerk be restored, and that the division of labor be arranged between this officer and the Stated Clerk.

Resolved, That the Permanent Clerk be allowed a salary of fifty dollars per annum, and that his necessary expenses while attending the meetings of General Synod be paid. 1869, 663.

Inasmuch as the Stated Clerk has been in the habit hitherto of transcribing into MSS. volumes the full Minutes of this General Synod, and inasmuch as this seems to be a useless labor, as from 1,000 to 1,400 copies are annually printed, Therefore,

Resolved, That the Stated Clerk be no longer required to make such transcriptions, but that a copy of the printed Minutes, signed by the Stated Clerk, be considered as an official copy; and that the original Minutes, signed by the officers of the Synod, together with all the original papers adopted by Synod, be carefully preserved in the archives. 1879, 421.

Stated Clerks.

<i>Names.</i>	<i>Appointed.</i>	<i>Retired.</i>
Rev. Cornelius Brouwer.....	1800	1803
Rev. James V. C. Romeyn.....	1806	1812
Rev. John M. Bradford.....	1812	1818
Rev. Selah S. Woodhull.....	1818	1819
Rev. John Knox.....	1820	1828
Rev. Thomas M. Strong.....	1828	1861
Rev. David D. Demarest.....	1862	1871
Rev. Paul D. Van Cleef.....	1871	1895
Rev. W. H. Ten Eyck.....	1886-7 p. t.	
Rev. W. H. Ten Eyck.....	1895-6 p. t.	
Rev. W. H. DeHart.....	1896	

STATED SUPPLIES. Their legal status: By courtesy, a Stated Supply may preside at a meeting of Consistory, but he cannot vote; cannot represent the church in Classis. His presiding, by request, does not invalidate Consistorial proceedings; he may, by request, ordain elders and deacons; but a minister, not of the same Classis, cannot moderate a call; 1898, 151-9.

STATE OF INNOCENCE. See Image of God.

STATE OF RELIGION, OR STATE OF THE CHURCHES. Many allusions to, in the Amsterdam Correspondence. See Ecc. Records of New York (soon to be indexed), 1620-1800; 6 vols., 1901-6. See also Minutes of Cetus and Conferentie, so far as published, 1747-67, in the so-called first Vol. of Minuts. Gen. Synod, and in the Minutes of the Provisional Synod, 1771-93. As to Constitutional legislation: The Ministers and Elders have the spiritual oversight of the churches; and Consistories must report the State of Religion to the Classes; the Classes to the Particular Synods, and the Particular Synods to the General Synods. See Constitutions of 1874, Arts. 28, 46, 61, 64, 68 [of 1833, Arts. 30, 50, 53, 69, 72, 73, 80; of 1792, Arts. 27, 38, 39, 42, 44; of 1619, Arts. 23, 41, 44].

The State of Religion was originally ascertained by the questions of the President of each Classis to the ministers and elders of each church; and also by Church Visitations, which see; Constit. of 1619,

Arts. 41, 44. This Church Visitation was at first quite impracticable in America, on account of distances, etc., and the manner of its performance was left to the General Body to determine (Articles of Union), 1771, Art. 25; 1773, 43; 1774, 52; but from 1778 onward the subject is treated under the Heading—"State of the Church." The Particular Bodies (or Classes) are requested to make reports, especially of such as have been driven from their homes by the War, that reports may be made to the Classis of Amsterdam, and Synod of North Holland, 1778, 66, 67. In 1781, the Classes were urged to begin the Visitation of the churches, according to their judgment, that reports might be made to the Mother Church, 1781, 93, 94.

In 1784 the first formal report was received; the ministers and churches which yet stood aloof from the general Union of churches were noted, and a complete list of churches and pastors was made, as they stood at the end of the Revolutionary War, viz., 85 congregations and 32 ministers. Only 53 churches were provided with regular pastors; that the War had prevented large additions to the churches; that no candidates can be made ready short of a couple of years; that all sorts of error and sin abounded; that new settlements were everywhere starting up, many of them of Dutch people; and that proper measures should be taken to meet all these conditions, May, 1784, 111-115. The Visitation of the Churches progressed slowly, 1785, 139; 1786, 146.

The new Constitution of 1792, decreed that each Classis should yearly decide what was necessary and practicable regarding the Visitation of the Churches; that the General Synod might propose a series of Questions, which the Visitors might ask, etc., 1792, Art. 44. The Classes now began to make reports to the (one) Particular Synod, Oct., 1793, 253; 1794, 449; 1796, 457; 1799, 482.

In 1797, the General Synod *Resolved*, That every Classis under the jurisdiction of this Body annually report to the Particular Synod the numbers and changes of the congregations under their care; and prepare a duplicate of said report, to be laid before the General Synod. *And further*. That the Particular Synod, at their annual meeting, prepare a report of their proceedings, for the information of this Body. 1797, 271.

In 1800, the Synod adopted a plan of visitation, 1800, 298-9. See Visitation of Churches.

In 1800, 301-3, 313-316, a new classification of the Classes is made, and a Pastoral Letter is sent from the Synod to all the churches, 304-7.

In 1804, the following action was taken:

Resolved, also, That a committee be appointed to inquire and report what removals by death or otherwise, of the ministers belonging to this Church, have taken place since the meeting of General Synod in 1800. The committee, appointed for this purpose were the Rev. Messrs. Bassett, Brouwer, and Eltinge. 1804, 329. Report is found, 1804, 337-8.

1809.

REPORTS ON STATE OF RELIGION.

Resolved, That at the close of each ordinary session a full and free conference shall be held on the subject of vital religion and its progress or decline in each congregation; and that each Consistory be invited to furnish the delegates to this Synod with such practical views of the state of their societies as are requisite to obtain the object.

Before the question was taken on the above resolution, a motion was made and carried for adjourning till to-morrow, 9 o'clock.

Closed with prayer.

WEDNESDAY MORNING, 9 O'CLOCK.

Opened with prayer.

The following resolutions were adopted instead of the resolution of yesterday, viz.:

Resolved, That it be enjoined, through the medium of the Particular Synods and the several Classes, upon the several Consistories, to present annually to their respective Classes a statistical account of their congregations, and also an account of the real state of vital religion throughout their societies; which account is to be communicated through the Particular Synods to this body at their next ordinary session.

Resolved, moreover, That at each ordinary session a committee be appointed to draft a report of the real state of religion in their churches.

Resolved, That for the sake of uniformity, the form of statistical account adopted by the Classis of New York be approved by this Synod, and recommended through the Classes to the several Consistories. 1809. 395-6.

In 1812 occurs the first regular Classical Report on the State of Religion, which, as a matter of special interest, is here given in full:

REPORT ON THE STATE OF RELIGION. 1812.

The Committee on the State of Religion made the following report, which was adopted, viz.:

The Committee on the State of Religion in our churches respectfully report:

That they have attended to the matters referred to them, and find, from the best authorities before them, that there are in our connection 87 ministers, 5 candidates, and about 160 congregations; the number of families and members in communion with the Church cannot be accurately ascertained, in consequence of the negligence of some churches in attending to statistical accounts.

Your committee with joy communicate to this Synod the very pleasing tidings, that in many of our congregations, God has blessed His word to the awakening and conversion of sinners. The churches of New York, of Greenwich, of Poughkeepsie, of Tarrytown, and of Kakeat, have enjoyed a season of refreshing from the presence of the Lord. In other churches, too numerous to be here particularized, the state of religion is improving. Where formerly lukewarmness prevailed, there is now a more general attention paid to the preaching of the everlasting Gospel, and many are seriously inquiring what they shall do to be saved.

The committee feel happy in stating to Synod, that there is reason to believe that the doctrines of distinguishing grace are faithfully inculcated by the ministers of our Reformed Zion; that these doctrines are treated more tenderly, and received more cheerfully by numbers of their hearers, than formerly. That considerable attention is paid to the important duties of visiting and catechising, those duties which, when faithfully discharged, tend to instruct the ignorant, to alarm the secure, to feed the lambs, and to build up the saints in their most holy faith: that praying societies are generally instituted not only among the more advanced in years, but in several places among the young and rising generation. This to us is matter of consolation, as it is an evidence that the great Head of the Church is pouring out the spirit of grace and supplication in a more copious measure than our churches in this country have heretofore experienced; much, indeed, of the divine presence may be confidently expected, should such societies for prayer and praise become more numerous in our congregations. Jehovah has revealed himself to be the hearer of prayer; He hath never said to the seed of Jacob, seek ye me in vain; and soon would the Church, with which we stand more intimately connected, be made by him like a watered garden, were those who enjoy her privileges more humbled under a sense of their sins, and more engaged in supplicating the influences of His Spirit.

Your committee find, to their great satisfaction, that in some societies schools for educating poor children are established, and that other schools, through the exertion of your ministers and Consistories, are furnished with suitable teachers.

But while your committee with gratitude acknowledge the mercies bestowed upon the churches, they find reason to lament that numbers who have been dedicated to God by baptism, though blessed with line upon line, and precept upon precept, live in the habitual neglect of public worship, and in the practice of various immoralities; within the bounds of the churches, the wickedness of the wicked is still great—the Sabbaths of the Lord in many places are profaned—unhallowed diversions and scandalous vices captivate the affections of many young persons—even among those who name the name of Christ, there are some persons who exhibit lamentable conformity to the present evil world.

Your committee after this representation on the state of religion in the churches, and in the view of impending judgments, would therefore recommend to this Synod to appoint a day of humiliation, fasting and prayer; and as the General Assembly of the Presbyterian Church, and the General Synod of the Associate Reformed Church, have set apart for that purpose the last Thursday in July next, that we cheerfully concur with them.

It is the opinion of your committee, however, that this day should be observed throughout the State; and since it is not in the immediate power of this Synod to effect this, it may perhaps be proper that measures should be adopted by Synod to direct the attention of the Legislature of the State of New York to this subject.

All of which is humbly submitted.

JAS. S. CANNON, *Chairman.*
1812, 435-6.

Since 1812 reports on the State of Religion have been regularly made.

In the first quarter of the 19th century, the growth of social prayer meetings is often alluded to; the increase of family worship; the faithfulness of pastoral visitation; the frequency of revivals; the formation of the great Benevolent Societies; the growing union of Christians, and the increase of benevolence. The Statistical reports were at first imperfect and irregular, but by constant exhortation, they gradually became fuller and more perfect. The importance of early instruction of the young is repeatedly emphasized, and the development of Sunday Schools hailed with joy. In 1820 ministers were requested to set apart the hour before noon, on Saturdays, as an hour of special prayer for their churches. Revivals and periods of depression are frequently alluded to; large revivals occurred in the thirties and the seventies; and during the last decades special evangelistic efforts have been prominent. In the last half of the Nineteenth Century Missionary success has been phenomenal.

See a general review of reports on the State of Religion, by Dr. Farrar, 1906, 538-543.

Resolved, That it be enjoined on the Consistories of the respective churches under the jurisdiction of this Synod, to exhibit to their respective Classes at their annual meetings—and upon the Classes, to transmit through their delegates to General Synod, written and particular accounts of the state of vital godliness within their bounds, the subjects of sorrow in the Church, the state of the congregation, the prevailing vices, the efforts of benevolence that are made, and whatever else may be deemed interesting as the materials of the report on the State of Religion. 1827, 45.

Resolved, That it be recommended to the different ministers to read from their pulpits the Report of the Committee on the State of Religion;

and also such parts of the Report of the Committee on the Professorate as they shall consider important to be known by all the churches, upon the first Sabbath after the printed Minutes shall be received or as soon thereafter as practicable. 1829, 210.

Resolved, That it be recommended to the Particular Synods, in preparing their reports on the State of religion, to embody in them, as far as possible, an extract from the minutes of each Classis, embracing a comparative statement of the state of religion in their bounds, as materials out of which the General Synod may form a more accurate estimate of the condition of the whole Church. 1855, 542.

Resolved, That the several Classes and Particular Synods be requested to make their reports upon the state of religion include, as far as possible, a synopsis of the statements of the individual consistories. 1857, 154.

*[THIRD. *Resolved*: 1. That the Committee on the State of Religion be a permanent committee of this Synod.

2. That the Reports of the Particular Synods on the State of Religion, and the statistical tables be sent to the Chairman of the Standing Committee on the State of Religion by the stated Clerks of the Particular Synods, so soon as said reports shall be printed.]

*Laid over to the next General Synod.

1883, 260.

3. *Resolved*, That the two resolutions of last year, laid over to this General Synod, be and are hereby approved, viz.:

"1. *Resolved*, That the Committee on the State of Religion be a permanent Committee of this Synod.

"2. *Resolved*, That hereafter the President of each General Synod shall be *ex-officio*, the Chairman of the Permanent Committee on the State of Religion; and that the Stated Clerks of the Particular Synods are hereby instructed to send the printed Minutes of the Synods to him, at the earliest practicable moment, that he may prepare a digest of the same." 1884, 465.

Resolved, That the attention of pastors and consistories be herewith called to the action of the General Synod to read the Annual Report on the State of Religion from the pulpit. 1896, 442-8.

We cannot resist the impression, however, that a prime reason of the declension which we in common with others are called to deplore, lies hidden in the subtle influence of modern, broad and so-called philosophic thought, which, by relaxing the authority of Scripture as inspired of God renders Christian testimony less decided and preaching less effective than when the sharp arrow of conviction has been pointed by an unhesitating, THUS SAITH THE LORD!

May not another reason be discovered in the constant tendency of nature to sink back and to lean upon external appliances in religion, and in too dim and feeble an apprehension of the reality and directness of the Holy Spirit's power and His willingness—in answer to prayer—to accomplish those miracles of spiritual success which, without Him, are simply impossible? 1900, 847.

In reference to Infant Baptism:

Your Committee fear that this most important and beautiful Ordinance is becoming less and less revered and longed for by Parents in our churches. We feel, therefore, that it belongs to the Committee's duty in this survey of the State of Religion, to call attention to the need of earnest and affectionate appeal to our Church People to show more faith in the God of the Covenant, as well as more *anxious concern* for their *Children*, by an early and sincere consecration of them to Him, whose first of all they are, and who alone can "keep them from the evil in the world." 1901, 1187.

It is, indeed, to be lamented that as to our church membership there are not more accessions. It may be said that conditions are against increase; so much the worse for the conditions, and so much the more use for our attentive investigation of their causes.

Worldliness, the rapid rises in wealth, the substitution of morality—and of not too high a sort—for religion, the very frequent removals of city families from place to place as the husband's business may require, the introduction of too many societies and clubs for pleasure, the demoralization of our towns through too intensive surrender to social gatherings that cover half the year for one night every week, so that the card-party frequently usurps the one evening formerly reserved for devotional improvement; and its dangerous approach to gambling in its prizes; the neglect of family religious rites and home religious training; the supplanting of the regular instructions and worships of the Sabbath by a plethora of less substantial ones; these are having their deleterious effects. The standard of piety, is it not lowering? Respect for the church, is it not diminishing? And, indeed, is not the church at fault for letting itself be wasted, and its authority and influence deteriorated, by permitting all sorts of agencies, some of them infantile in more respects than one, to absorb her vitality?

Somehow it does seem that the church must get back into her own traces if she is going to draw along the modern ark of God!

* * * *

While great efforts are making among the young, are we not possibly neglecting the older? What if we should start Endeavor Societies, etc., for the old and for the men in busy life? Most of our additions are from the young; naturally so; there are more of them; and they are of tenderer, more moldable mind.

* * * *

None shall exalt more than we, the young people's organizations; but when they become a substitute for the church, they were better put entirely away. If regarded as the children's church, if they diminish attendance on the sanctuary of prayer and the Word; if they diminish the sense of family responsibility; not only is an injustice done to divinely established ordinances, but a fatal hurt to the almost worse than neglected, the mis-trained children. The direct moral effect of being Sabbath after Sabbath in the good old family pew is too great on father and mother and child, to be relegated back among the lost arts, or treated as sentimental relics of a less successful age and method.

* * * *

Resolved, That religion consists more in saving than in being saved; that Christ came to make men, men; that all labor, all wealth, all love, all everything, is to be subordinated to His purpose and made Christian by His Spirit; that we recognize the brotherhood of man to be radically effected through our brotherhood with the Son of Man; that we invoke all that is manly and noble and worthy in our churches to identify itself with the mission of the great Master; that we hereby pledge ourselves anew to obedience to Him; and we invite all our churches to pray for the inflow of the Spirit of God, who alone can work in us to do His will; and we lift higher than ever the standard of the Cross; and we ask all men and women to help carry it forward: our motto not merely, United, we stand but *United*—and FORWARD. 1902, 155-7.

1903.

The year has been memorable in the fact that with very few exceptions there has been the abiding presence of the Holy Spirit in our churches; out of over one hundred letters received by your Evangelistic Committee, only three have reported no special religious interest, and all the rest have testified to an unusual awakening, whose results have been

an increased sense of personal responsibility on the part of God's people, a deepening of spiritual life, and additions on confession of faith.

* * * * *

We have certainly reason to praise God that this wave of blessing has extended over all our beloved Church; over our Mission fields in this country, even these feeble churches contributing more than ever before to the Boards; and then the showers have fallen upon the fields in India and Japan, refreshing believers, making closer the fellowship in Christ, and multiplying the harvest grain.

The additions by Confession have been six thousand three hundred and sixty-four, the largest gain being in the Particular Synod of New Brunswick. A year ago there was reported a loss on confession of four hundred and twenty-six as compared with the previous year. We can report this year a gain of one thousand five hundred and eight instead of a loss. The gain to the total membership has been two thousand five hundred and sixty-three, as against a gain of one thousand seven hundred and twenty-five reported a year ago, making the total membership to-day one hundred and twelve thousand seven hundred and thirteen, as against one hundred and ten thousand one hundred and fifty a year ago.

The contributions to the Boards have been about \$300,000, a gain of \$25,000 over last year.

* * * * *

We have thus shown in this report a great advance in the spiritual work of our churches, and a corresponding advance in benevolence, for the piety that does not touch the pocketbook is superficial and of little worth; but your committee feel that another advance is needed, and must come with the deepening of the religious life. It is in the pushing of our work, not only in missionary fields, but all over our land, by the organization of new churches, and of Sunday Schools for the instruction of the children and youth. 1903, 468-470.

See Evangelistic Work.

* * * * *

1904.

What is the power of the Church but the aggregated and spiritual potencies on the individual disciple of the living Christ? How shall we estimate so that we may give as true report as possible? Several factors enter into this problem. We have first, the annual reports of the four Particular Synods, New York, Albany, New Brunswick and Chicago. The Statistical Tables furnish the cold facts. It is necessary also that we take into account the general conditions and temper of the Church as evidenced by the current events as recorded in the Church paper, and gathered from all possible sources. * * * Another factor is the benevolence of the churches. Not simply in the account of amounts contributed, but in the spirit of the people as indicated by the reception given to the representatives of our various Boards and Benevolences * * * 5,337 have been added on confession. Special blessings had been experienced in the Synod of Chicago. 1904, 779-783.

1905.

Five thousand three hundred eighty-two were received on confession of faith, and benevolence increased nearly \$30,000. The decreasing enrollment of ministers calls for serious thought. There is a growing discrepancy between the number of catechumens and the number of Sunday School scholars. The number of infant baptisms does not keep up in proportion to the increase of families. The doctrine of the "Covenant" has ever been one of the distinctive features of the Churches of the Reformation. Even the honored head of our nation lifts up his voice against "race-suicide." 1905, 225.

1906.

See very elaborate Report of Rev. Dr. Farrar, on the State of Re-

ligion, 1906, at the Centennial Session of General Synod. See also other details under Colored People; Prayer Meetings; Revivals; Statistical Tables; Temperance; Sunday Schools.

STATE OF THE CHURCH. General: Committees have thrice been appointed to report on the General State of the Church. First, in 1788, 184-5, on the *Polity* of the Church in connection with the civil liberty just obtained. Their report was seething for four years. See 1789, 201; 1790, 210; May, 1791, 217; Oct., 1791, 226; May, 1792, 229; Oct., 1792, 235-6, when Explanatory Articles were adopted, to apply the Rules of Church of Government of 1619, to American conditions. The second committee on the General State of the Church was appointed in 1847, 195-6, on the *Policy* of the Church; the history of the Church was reviewed, and the development of its aggressive machinery in its Boards; and many useful suggestions were made. See the Elaborate Report, 1848, 293-336. The third committee on the General State of the Church was appointed in 1899, 505-6. Their report is given, 1900, 808-844. The general development of the work of the two Committees of 1788 and 1848, see two articles in *Christian Intelligencer*, on Semi-Centennial Reports, May, 1899.

STATESIR SCHOLARSHIP. Gift of \$3,000 by Mrs. Cornelia A. and Miss Liddie R. Statesir, to the Board of Education, 1889.

STATISTICAL REPORTS. See also under State of Religion. Rev. Mr. Livingston, at the request of this Rev. Body, undertakes to form a list of the ministers, licentiates, and vacant congregations in both Provinces, to be placed in the hands of the Rev. Classis of Amsterdam, with the request that they be placed upon the register, which is annually printed in Holland. 1773, 43.

The Revolution coming on, this was not accomplished until May, 1784, 112-114, when his list showed 85 churches and 32 ministers; only 53 churches had regular pastors. Another list occurs in 1800, in which there are 139 churches, 59 ministers, and 5 candidates. 1800, 313-316.

Resolved, That it be enjoined, through the medium of Particular Synods and the several Classes, upon the several Consistories, to present annually to the respective Classes, a statistical account of their congregations; and also an account of vital religion throughout their societies; which account is to be communicated, through the Particular Synod, to this body at their ordinary session. 1809, 395; 1812, 406.

Resolved, That it be enjoined on the several Classes to require from each congregation a particular and full account of the state of such congregation, specifying particularly the state of religion therein—to the end, that through the Classes and Particular Synods, the General Synod may receive correct information relating to the Churches under their care.

Resolved, That the Synod consider this to be the most proper mode for obtaining a regular, full, and true account of whatever relates to the Churches composing this Body. 1815, 28.

WHEREAS, It is important that the statistical reports from our churches should be regularly made to Synod; and, **WHEREAS**, Some Classes have made no returns at all, and many churches have been habitually negligent in making full returns; therefore,

1. *Resolved*, That this subject be earnestly recommended to the attention of all our Classes and churches.

2. That whenever any of the churches shall be delinquent in making their statistical reports, the Classes be advised to supply such neglect, by inserting the last report from said churches, and add a note of explanation of this fact.

3. That the Stated Clerks of the several Classes be directed to send annually, a copy of their statistical reports to the Stated Clerk of General Synod. 1829, 183.

With the revision of the Constitution in 1833, it was provided therein, that Consistories should make to the Classis, statistical reports of their congregations, according to the formula prescribed by Synod, 1833, Arts. 55, 73; Constit. 1874, Art. 48; from the reports of the Classis, the Particular Synod shall report to the General Synod; Constit. of 1833, 80; of 1874, 68.

Resolved, That the present column for contributions embrace only those that are strictly benevolent; and that a column for congregational purposes be added, which shall include all moneys raised for salaries, debts, church expenses, etc., and that, if necessary, the column headed "Total of the Congregation" be dropped. 1856, 56.

Resolved That the several Classes and Particular Synods be requested to make their reports upon the State of Religion include, as far as possible, a synopsis of the statements of the individual Consistories.

Resolved, That the Stated Clerks of the several Classes be requested to add up the statistical tables of their Classes, before they transmit them to the Particular Synod.

Resolved, That the Particular Synods be enjoined to furnish to the respective Classes blank forms for their statistical reports, and the Classes to furnish similar forms to the Consistories for their reports. 1857, 154.

Resolved, That the Stated Clerks of the several Classes be directed to send up in their Statistical Reports the Post Office addresses of the members without pastoral charge. 1860, 581.

Resolved, That the Stated Clerks of the several Classes be directed to fill up the blanks in the column headed "Total now in Communion" by inserting the number in the last Report, so signifying the fact. 1863, 314.

For the sake of promoting uniformity:

Resolved, 1. That in the Consistorial Report under the head "Number of Families," only such be reckoned as are attendants upon the services of the Church.

2. That the several Consistories be directed to keep a separate list of those members whose places of residence after diligent search, cannot be ascertained, and that such members be not included in the yearly statistical report.

3. Under the head of "*Catechetical and Bible Classes*," by Catechumens be understood only such as are regularly instructed in the catechisms recognized by the Church; by "Biblical Instruction," be understood such only as are instructed directly from the Bible as a text book.

4. Under the head of "Contributions for Religious, Congregational, and Benevolent Purposes," be understood the actual contributions of the congregations to said objects for the year thus reported, excluding all income from bequests of previous years, rentals from real estate, or invested funds of whatever kind.

5. That the above rules be printed on the backs of the statistical tables for future guidance. 1866, 80.

Resolved, That in reporting the number of "Baptized non-Communicants," the Churches be directed to include only those baptized persons, young and old, not members in full communion, who are identified with the congregation at the time of making the report. 1880, 497.

Synod refused to eliminate the column, "Baptized Non-Communicants," 1889, 883. See Baptized Non-Communicants.

The local churches are requested to adopt April 1st to March 31st as the dates of their fiscal year. No action seemed practicable (altho' sug-

gested) in reference to the exact fiscal year of the Benevolent Boards, owing to frequent delays in the transmission of funds, 1890, 113.

Consistories urged not lightly to cover up "loss of members" by a "revised list," as a substitute for Consistorial discipline. Fractions of dollars need not be reported in statistics. Churches requested to classify their contributions for benevolence, making an additional column of "Other Religious and Benevolent Purposes," when not for Denominational objects. 1890, 111, 116. The Stated Clerk is authorized to insert any changes of names of pastors or churches, so as to make the Minutes as correct as possible up to date of publication, 1890, 153-4. Repeated exhortations to make the Statistical Tables accurate. 1895, 168; 1897, 687, etc., etc.

Synod refused to adopt a suggestion to insert a column in the Statistical Tables to be styled a "Non-Resident" column, to show the number of non-residents in each church, 1893, 810, 811; 1894, 133-4; 1900, 776.

Comparison of Statistics for 1850 and 1900; 1900, 813-828.

Summaries of the Statistics of the Church began to be given only in 1845, and not then very completely. The following shows these summaries at periods of five years:

Years.	No. of Chs.	No. of Mins.	No. of Communi- cants.	No. in Sabbath Schools.	Benevolence to Denomina- tional Objects.	Other Objects.	For Con- gregational Support.
1845..	274	275	32,883	16,631	.....	.....	.....
1850..	292	293	33,553	19,791	.....	.....	.....
1855..	364	348	38,927	26,593	\$77,999	.....	.....
1860..	370	387	50,427	45,362	125,010	.....	\$402,197
1865..	427	436	54,286	40,256	225,410	.....	545,540
1870..	464	493	61,144	48,411	281,647	.....	906,034
1875..	490	528	70,628	68,041	282,505	.....	944,116
1880..	510	545	80,208	80,445	171,614	.....	852,286
1885..	543	573	83,702	95,931	233,996	.....	871,387
1890..	551	560	90,878	103,046	280,661	\$32,838	1,003,815
1895..	618	652	103,348	117,260	187,124	124,392	1,022,206
1900..	643	715	109,899	124,248	233,831	83,215	1,090,383
1905..	649	704	116,668	120,711	318,119	86,081	1,221,800

STEELE MEMORIAL COLLEGE, Japan. Founded, 1892. For brief sketch, see Corwin's Manual, 1902, 273. In 1905 this College had more than 100 students on its roll. It falls below government schools in mathematics and science. Its tone is decidedly Christian. It has a high reputation for its teaching of English. Report of Board, 1887, 8, 1905, xii. See 1903, 368; and reports of Board, 1892, 70; 1893, 73.

STEELE, WM. H. (REV. DR.) Missionary to Borneo, 1842-9; gives Memorial Window in Sage Library in honor of Rev. Dr. D. D. Demarest; Report of Com. on Grounds, etc., 1904, 4. See Steele Memorial College.

STEFFENS, NICHOLAS M. (REV. DR.) Delegate to Gen. Assembly of United Presbyt. Ch., 1883, 252; elected Prof. Didactic and Polemic Theology at Hope College, 1884, 535; report of his inauguration, 1885, 741; intends to resign, 1891, 278; withdraws his resignation at request of Synod, 1891, 286; again resigns, 1895, 72, 73, 79; 1896, 347; member of Bd. of Sups. of Western Sem., 1901, 1050; resigns from certain Committee, 1902, 122; elected Prof. of Historical Theology in Western Seminary, 1903, 335-6; report of his inauguration, 1904, 670.

STEWART, ABEL T. (REV. DR.) \$3,000 Scholarship to Bd. of Education, 1878.

STITT, CHARLES. (REV. DR.) President of Gen. Synod, 1869.

STITT, GEORGE S. Acting Treas. of Bd. of Direction, 1857.

STOCK. Transferred to Professors in payment of salaries, 1816, 43.

STOKES, CAROLINE L. (MRS.) Bequest of \$500 to Dom. Miss., 1868, 278, 415.

STORMS, ABRAM. Bequests: Scholarship, \$2,000; to Dom. Missions, \$2,000; to Church Extension Fund, \$2,000; to Foreign Missions, \$2,000; toward endowment of Professorship of Did. and Pol. Theology at Hope College, \$170. 1879, 240-1.

STOUT, HENRY. (REV. DR.) Missionary in Japan since 1869. Delivers Graves Lectures, 1897, 611.

STRONG, PASCHEL N. (REV.) Announces to Synod the formation of the Missionary Society of R. D. C., 1822, 19; serves as Secretary of Bd. of Direction, 1824, 23, 55; his death, 1825, 9.

STRONG, THEODORE, LL.D. Appointed Prof. of Mathematics in Rutgers College, 1828, 125.

STRONG, THOMAS C. (REV. DR.) Permanent Clerk of General Synod, 1855-62.

STRONG, THOMAS M. (REV. DR.) Stated Clerk of General Synod, 1828-1861.

STRYKER, ISAAC P. (REV.) Missionary; has probably reached Batavia, 1841, 526; has reached Batavia, 1842, 131; his death, 1843, 191, 243. See sketch, Corwin's Manual, 761.

STRYKER, PETER, of Flatbush, L. I. Bequeaths 47 shares of stock in the Farmers' Fire Insurance and Loan Co., for the endowment of a Scholarship, to be called "The Cornell Scholarship;" par value, \$2,350, 1834, 295, 297; sale at 123 per cent., brokerage deducted, \$2,883.27; 1835, 408; \$1,700 paid Bd. of Direction to found Cornell Scholarship; balance to be allowed to accumulate to found a "Stryker Scholarship;" 1835, 404, 408-9; accumulating, 1836, 497; 1837, 60; 1838, 107, 163; review; the 47 shares, with dividends, produced \$3,109.27; the balance, \$1,409.27 (after paying \$1,700 for Cornell Scholarship), now amounts, by accumulation, to \$1,721.63. Both Scholarships to be allowed to accumulate to \$2,000, so as to produce each \$120; 1830, 262-4; the Stryker Scholarship completed; review, 1845, 411, 472-3, 486.

STRYKER, PETER. (REV. DR.) President of Gen. Synod, 1895; his discourse on Disabled Ministers' Fund, to be published, 1896, 409; sketch of, 1900, 905, 912.

STUART, GEORGE H. Addresses Synod on the Christian Commission in behalf of the armies, 1864, 507-8.

STUART, M. COHEN. Secretary of Evangelical Alliance; urges Synod to appoint delegates to, 1866, 11, 44.

STUDDIFORD, PETER. (REV.) Appointed Teacher of Hebrew, pro tem., by Bd. of Sups., 1814, 19.

STUDENTS. Congregations shall endeavor to raise public funds for the support of Students in Theology. Rules of Dort, 1619, Art. 19. The Cœtus directed that a student shall pay £8 for his examination—£4 in advance; the congregation calling him, shall pay £20 for his final examination; Cœtus Mints., 1747, page x; 1748, p. xx; students to be provisionally examined at next meeting, 1771, 14; students shall study at New York, Albany, Fishkill, Raritan or Hackensack. 1772, 33; shall pay £5 for their preparatory examination for licensure, 1773, 40; must bring a certificate from Dr. Livingston, as Professor, when desiring examination, 1784, 125; Synod Will pay £5, instead of the student, at his preparatory examination for licensure, 1787, 168; students must exhibit literary diplomas or pass examinations, before being admitted as students of the-

ology, before a Classical Committee, 1788, 178-9; to be examined as to literary qualifications by a Committee of this Synod, 1790, 206; a diploma from some college, or certificate from some Academy necessary, before being admitted to begin theological studies, 1791, 225; students must have studied at least two years with the Professor or some Synodical Lector before he can obtain a Professorial Certificate; Constitution of 1792, Art. 23; may seek examination for licensure before the [Particular] Synod or any Classis he may choose; Constitution of 1792, Arts. 23, 39, 40, 47; moneys accruing from examination of students, to be sent by Presidents of Classes to Questor of Synod, 1794, 265; Professors tell the number of their students, since 1797 [Prof. Romeyn, 10; Prof. Froeligh, 5; Prof. Livingston does not remember; has at present, 1]; 1800, 291; students not to be permitted to study under private instructors, when the Divinity Hall is opened in Queens College, 1809, 389; Articles relating to students in the Plan of the Seminary, 1812:

ARTICLE IV.

OF STUDENTS.

1. Every student, upon admission to the Theological School, shall produce a certificate of his membership in some regular Protestant church, and testimonials of his academic attainments, or submit to an examination upon academic studies.

2. The students shall exhibit to the professors weekly, in rotation, one lecture or sermon upon such subjects as the professors shall appoint, and each one annually to the Superintendents, and write upon such subjects as the professors may prescribe.

3. Strict morality, piety, diligence in studies, and attention upon lectures, recitation and prayers, are required, under pain of reproof or expulsion.

4. Every student shall spend a portion of his time morning and evening in private devotion, and every Lord's day in public, social, and private worship, with a particular reference to personal religion and growth in grace.

5. Those students who are not able to defray the expenses of their education shall be assisted, as far as practicable, from the funds devoted to that purpose. 1812, 432.

It is recommended to students to apply for licensure to the Classes within whose bounds they resided when they began their theological studies, 1813, 11.

WHEREAS, The students, according to the plan agreed upon, in relation to the Theological Institution, are required to submit to an examination before the Board of Superintendents, previous to their obtaining a Professorial certificate for examination and licensure.

Resolved, That every student in the Reformed Dutch Church, shall, previous to his commencing the study of Theology, make himself known as such to the Board of Superintendents, and shall be considered under the care of said Board.

Resolved, That every student of Divinity under whomsoever he may have studied, shall, previous to his examination by the Professor, apply for the said purpose to the Board of Superintendents before he is examined and licensed. 1813, 36.

All those who design to apply for licensure to preach in the Dutch Church, must prosecute their studies in the Institution of that Church, unless a special act of indulgence be obtained from Synod, 1813, 37; but this does not apply to the students of Prof. Froeligh, but only to the schools of sister Churches, 1814, 45; act of 1794, 265, re-enacted; a reso-

lution that students be directed to apply for licensure to the Classis within whose bounds their parents or their families reside at the time they apply for examination—was postponed, indefinitely, 1815, 30, 33; 1839, 252; dispensations for students to study elsewhere than in the School of the Church, no longer to be granted, 1815, 41; proposed amendment to Explanatory Art. 40, of Constitution of 1792, requiring students to apply to the Classis, to which they belonged when they began their [theological] studies, for examination for licensure, 1817, 25, 26; but attention of students only called to action of 1813, 11; 1817, 25, 26; the admission of students into the Theological College, or the school of Prof. Froeligh, to be intrusted to the Professors and the Bd. of Sups., or to a Committee of five, appointed by the Board; that the Bd. be authorized if they deem it expedient, to demand \$30 annually, from each student; the Synod recommended an amendment to the Constitution of 1792, Art. 40, requiring students to return to their own Classes for examination for licensure unless said Classis allow them to apply elsewhere, 1819, 32, 41; reports of the Classes, 1820, 14, 65, 70; amendment declared adopted, upon partly unofficial reports, 1820, 70; recommended to Consistories, to correspond with the students' instructors, while they are pursuing their classical studies, 1823, 42; Consistories exhorted not to allow students to preach, 1824, 47.

In the new Plan of the Seminary in 1828, 141, the Article on Students is as follows:

ART. IV.

OF STUDENTS.

1. Every student upon admission to the Theological School, shall produce a certificate of his membership in some regular Protestant Church, and a diploma from some literary College, or testimonials of such literary attainments as would entitle him to such diploma. He shall, moreover, submit to such examination by the Board, or such committee as they may appoint, of his piety, talents, and such other qualifications as would give *reasonable* ground to hope that he is called of God to preach the Gospel.

2. Every student in the Reformed Dutch Church shall, previous to his commencing the study of Theology, make himself known as such to the Board of Superintendents, and shall be considered under the care of said Board. And every student of Divinity, under whomsoever he may have studied, shall previous to his examination by the Professor, apply for the said purpose to the Board of Superintendents, before he is examined and licensed. (See above, 1813, 36.)

Articles 3, 4, 5, 6, which follow, are the same as Articles 2, 3, 4, 5, of 1812, which see.

Resolved, That it be recommended to the students of our Seminary to study the claims of the destitute parts of our own country, as well as of the world at large; to consider the question of personal duty in regard to them; to acquire due conceptions of the amount and forms of labor requisite in given fields; to spend a portion of their vacations in colporteur labors; and while cherishing a sturdy spirit of endurance, that they cultivate those habits of study, and modes of address, which will facilitate their entrance among them. 1848, 427.

The Bd. of Superintendents suggested the employment of students, by the Bd. of Domestic Missions, during their summer vacation; heartily endorsed by Synod; 1884, 417, 519. This has been continued to present time. See reports of Bd. of Dom. Missions, and reports of Synod.

In the revised Plan of the Seminary of 1888, the Article on "Students" is as follows:

ART. IV. OF THE STUDENTS.—1. Every student shall before his admission to the School, present to the Board of Superintendents, or to its Committee, or to the Faculty, a certificate of membership in some Protestant Church, and a diploma certifying that he has received the degree of Bachelor of Arts from some College or University. In lack of this, he shall give proof, by testimonials or examination, of such literary attainments as will enable him to enter upon the course of studies in the School. His piety, talents and other qualifications shall also be made matters of inquiry.

2. Every student shall, on his admission to the school, be required to subscribe his name in the Matriculation Book provided for this purpose. He shall also consider himself pledged to lead a consistent Christian life, to be diligent in study, and punctual in attendance on lectures, recitations, and the various exercises of the School.

3. The work of the students shall be directed by the Professors. They shall write upon such subjects as the Professors may assign them, and every member of the Senior and Middle Classes shall present a sermon to the Board for examination at the annual meeting.

4. Students shall not be allowed to preach or lecture in any of our churches or congregations, except the students of the Senior Class. These shall be allowed to deliver their own discourses under the direction of one of the Professors of Theology, with the undersanding that this direction is to extend to the time when, the place where, and the discourse to be delivered. The same privileges shall be allowed to them in the churches of which they are members, under the direction of their own pastors. The students of the Middle Class shall be allowed to preach during vacations under the direction of their Theological Professors. 1888, 539, 540.

1. *Resolved*, That students shall not be admitted to examination before the Board of Superintendents unless recommended by the Faculty. This recommendation shall certify to their faithfulness, good behavior and scholarship. But any professor may present to the Board special cases of deficiency in his own department.

2. *Resolved*, That the whole matter of students preaching be remitted to the control of the Faculties of the Seminaries. 1894, 80.

The Synod commends the Students' summer campaign, and recommends the churches to encourage the young men in their endeavor to awaken new interest in Foreign Missions, especially among our young people, 1899, 443. Whole number of students, from the beginning in New Brunswick Seminary, up to 1900, is 1,032; 1900, 817. Student missionaries alluded to, 1900, 821; decrease in number of students, 1901, 1067.

In the Report of the Committee on the "State of the Church," 1900, the following is found:

14th. *Resolved*, That it be recommended to each Classis to keep a constant oversight of all students for the ministry, who may be members of churches within its bounds, during their whole course of study, either through the Committee provided for in Resolution 2nd, or otherwise, and that it be required of them to make regular reports to Classis. 1900, 734, 836.

On the marriage of students, see New Brunswick Seminary under years 1902, 1903.

STUDENTS' PREACHING. Students have never been licensed to preach in R. C. A., until the close of the Seminary course, and hence the above phrase is somewhat anomalous. Having never signed the Formulas for Licentiates or Ministers, they are not under the same restrictions as

these. It is therefore, a question whether resolutions of the Synod or Board of Superintendents can legally anticipate their licensure and ordination subscriptions. Yet the following has been the action on this subject:

Early Synodical Action in Holland.

In the Synod of Dort of 1618 and 1619, Sess. 155, § 20, the following language is held: "In churches in which the more competent ministers are found the treatment of propositions shall be instituted, in order, by such exercises, to prepare persons for the ministry of the Word, following in this respect the order specially appointed by this Synod." In the Minutes of the Synod held at the Hague in 1586, § 18, there is (in addition to the immediately preceding) the following language: "It being regarded as well understood that none thus exercising themselves shall publicly teach the Church from the pulpit, but such as have been lawfully examined and recognized as qualified." In the Minutes of the Synod of Dort, Anno., 1578, we find: "In congregations in which there are students of theology, the same shall be weekly exercised in the treatment of propositions, in a *special assembly* appointed for the purpose, *in presence of the ministers of the Word.*" In the Synod held at Wesel, Anno., 1568, we have the distinction stated between propositions and prophesies. Chap. 1, § 16, it is said: "Prophets, we here denominate those who, in the public religious assembly, explain in order some passages of Scripture according to the institution of Paul; and herein are these distinguished from ministers, that to them is entrusted the explaining of Scripture and imparting instruction, while the duty of the ministers of God is of much wider extent." In § 17, it is further taught that the prophets shall prophesy by turns, and in each other's presence, and under common subjection. In § 19, it is further ordained that those who desire the gift of prophecy shall practise in subjection to the judgment and pleasure of ministers and other prophets before exercising their gift for the common good. The office of ministers is, in § 13, declared to be the "faithful proclamation, adequate unfolding, and appropriate application of the Word of God, both in public and private, to instruction, exhortation, comfort, and reproof." See also Note, in Minutes of Gen. Syn., 1787, 163.

Early Legislation in America by the Cœtus.

Henceforth no student shall undertake to preach in any congregation, be it in church, barn, or house, without the presence of a minister; under penalty, after he has been warned by a member of this body, of never being admitted to an examination before us. And each minister and elder is charged to make this known to the students. *Cœtus*, 1747, p. xi.

It was unanimously resolved that no students shall give formal discourses [*propositives doceri*] unless under their preceptors, where they are studying and where they are residing; and then shall use no other than the Lord's Prayer before and after service, and without singing or pronouncing the blessing, and without ringing the bell; and it must be during the week, apart from the usual hours of divine service. If they transgress this resolution, they shall be rebuked by the Cœtus. This act shall be made known by each minister, wherever he may come. Nor shall any be allowed to preach before it appears that they are members of the Dutch Reformed Church. *Cœtus*, 1749, p. xxxvi.

By the Provisional Synod.

The Rev. Body ordain, that no student of Sacred Theology shall ever be permitted to treat any proposition during the time of public religious service in presence of any congregation. In the mean time, it is permitted that they exhibit and exercise their gifts by preaching under the oversight of the Professor, Lector, or such ministers as are instructing and preparing such students for the ministerial office. 1787, 163.

This regulation is continued, and those Classes which do not have it in their Acts are directed to insert it. 1790, 206.

By the General Synod and the Board of Superintendents:

That it has been communicated to your committee that certain students in divinity have preached on the Lord's day in the time of public worship, in the congregation of Rhinebeck Flats, within the jurisdiction of the Classis of Poughkeepsie, without the presence of a minister. Your committee beg leave to offer it as their opinion, that such conduct is extremely irregular and dangerous.

Upon the second article, *Resolved*, That General Synod approve the watchfulness of the committee upon this subject, and take occasion to recommend to the subordinate judicatories to guard against any irregularity of the kind for the future, as it is a fixed principle in this Synod that no person shall be admitted to preach publicly in any of the churches who has not been previously examined and licensed to preach by the competent judicatories. 1804, 336.

No allusion to Students' Preaching in Plan of Seminary of 1812.

"V. In order to regulate the practice of public exhortations and preaching among the students: That the Board highly disapprove of said practice, and that no student be allowed either to preach or lecture, unless under the *immediate* inspection of the Professor or Professors; and further,

"That while the Board do decidedly disapprove of the practice of theological students in the Seminary publicly and indiscriminately lecturing or preaching, yet they have no objections that students of the Senior Class should deliver public exhortations in New Brunswick, or its vicinity, provided such exhortations be first wholly committed to writing, and first presented to and approved at least by one of the Professors in the Institution." Bd. of Superintendents, 1815.

Resolved, That every Classis, under the care of the Synod, enjoin it on the Consistories of our congregations, not to admit students of theology, or any other persons not duly licensed, to preach, lecture, or publicly expound the Scriptures, 1824, 47. No allusion in "Amended Plan," 1828.

Resolved, That inasmuch as the preaching of the students is complained of by the faculty as a serious evil, the subject be referred to General Synod for their adjudication."

This course was proposed and adopted by the Board, because all their attempts have hitherto failed to secure obedience to what it is believed is, and ought to be, required of those who are members of our Seminary. The Board transmits, for the adjudication of the General Synod, a complaint of the Faculty against the students for preaching, and your Committee regret that the Board states that they have failed in any attempts they have made to secure compliance with what they deem (and your Committee concur with the Board in the opinion they express) a highly necessary and proper requirement. Your Committee believe that the evil complained of calls for a direct prohibition. The character of the institution, and the proper training of the future ambassadors of the gospel, alike demand habitual subordination to rightful authority. 1846, 10, 81.

The Board of Superintendents gave the Senior Class liberty to "preach any sermons that are approved by any of the Professors, not only in the vicinity of New Brunswick, but elsewhere, provided that this permission be not construed to interfere with their attendance on the usual lectures of the Professors." July, 1851.

Resolved, That the Committee on the Professorate be instructed to inquire whether the Board of Superintendents of the Theological Semi-

nary have power to authorize the students of that Institution to preach in the churches.

Resolved, That said Committee, in connection with the foregoing inquiry, be instructed to consider the expediency of modifying or rescinding the resolution adopted by General Synod, A. D., 1824, which forbids "the admission to the pulpits of the churches of students of theology, or any other persons not duly licensed to preach, lecture, or expound the Scriptures." 1853, 366.

6. Two resolutions were referred to the Committee, instructing them to inquire whether the Board of Superintendents have power to authorize the students to preach in the churches, and also the expediency of modifying or rescinding the resolution of General Synod, A. D., 1824, which forbids the admission to the pulpits of the churches of students of theology, or any other persons not duly licensed to preach, lecture, or expound the Scriptures.

The Committee cannot ascertain that the Board of Superintendents has ever assumed the right to suspend or disregard the action of the General Synod on this subject. The resolution of General Synod of 1824 has never been considered as prohibiting the members of the Senior Class from preaching sermons which have been approved by the Professors in the vicinity of New Brunswick. It is to be presumed that the Board is anxious to act in accordance with the spirit and design of that resolution; and the only question seems to be, how far it is desirable that the members of the Senior Class have some opportunity to exercise their gifts and graces in preaching occasionally, not as licensed ministers, but as students of theology. Can we leave the subject in safer hands than the Board of Superintendents, composed of a member from each Classis, of whom one-third is elected annually? The Committee would advise the following resolution:

Resolved, That the attention of the Board of Superintendents be called to the former action of the General Synod, in reference to the preaching of the students of theology; that they endeavor to bring the practice of the students into conformity with that action, as far as that is designed to prevent them from preaching in the churches generally, or assuming the office of the ministry, or visiting vacant churches as candidates before they are formally licensed. 1853, 369.

The Board of Superintendents passed the following:

1. *Resolved*, That the resolutions of the Board of 1851 be rescinded.
2. *Resolved*, That the students of the Senior Class be permitted to preach such sermons as are approved by the Theological Faculty, in the city of New Brunswick, and at such time and in such places, as that they may be reached and returned from without rendering absence from any of the exercises of the Seminary necessary.
3. *Resolved*, That no student of the Senior Class shall be allowed to accept of any invitation to preach without the consent of one or more of the Professors.
4. *Resolved*, That as the Rule of Synod, passed in 1824, forbids Consistories to invite students to preach in their churches when vacant, so it be positively enjoined upon the students not to preach in any vacancies, under pain of censure from the Board.
5. *Resolved*, That students of the Middle and Junior Classes shall under no circumstances be allowed to preach in any pulpit.
6. *Resolved*, That the Theological Faculty be directed to inform the students of the Seminary of these resolutions, to attend to their execution, and that they report to the Board every case of the violation of said rules. 1854, 395.

These were sanctioned by the General Synod, 1854, 471.

See three articles on Students' Preaching in Christian Intelligencer, April and May, 1857.

The subject of preaching by students of Theology has been brought to the attention of your Committee by resolutions of the Classes of Bergen and North Long Island. They both ask a modification of the resolutions of the last Synod on this subject; while the penalty for the violation of the rule is so severe that it is not likely to be enforced, the rule itself becomes a dead letter. Your Committee freely grant that such a rule of General Synod ought to be obeyed without a penalty. But the privilege of preaching by the students of Theology has been so long enjoyed, not only by the students, but by the pastors who have been relieved by their services, that to the minds of many it appears as a right of which they ought not to be deprived. The practice of the students of neighboring institutions goes so far to strengthen this idea, that it seems impossible to enforce any rule that would entirely take away the liberty of the students to deliver their discourses in public assemblies. While your Committee feel that the General Synod has no right under the Constitution to license any one to preach the Gospel, yet under the circumstances of the case, and believing that an imperfect rule well regulated and enforced is preferable to a perfect one that is not likely to be carried into practice, they submit for the action of the Synod the following:

Resolved, That no student of Theology in our Seminary be allowed to preach or lecture in any of our churches and congregations, except that the students of the Senior class be allowed to deliver their own discourses, under the direction of one of the Professors of Theology, with the understanding that this direction is to extend to the time when, the place where, and the discourse to be delivered; and except further, that students of the Senior Class be allowed the same privileges in the churches of which they are members, under the direction of their own pastors, the direction to extend as in the case before mentioned.

Resolved, That the Board of Superintendents, at their annual meeting, inquire of each member of the different Classes whether he has conformed to the above resolution, and embody in their report to this Synod the result of their inquiries, with the names of any that have exceeded the rule.

Resolved, That the Professors of Theology be requested to discourage all preaching of students of Theology previous to their licensure.

Resolved, That the above resolutions are not intended to abridge the liberty or interfere with the duties of the students as private members of the Church and followers of the Lord Jesus. 1858, 345-6.

In 1872, 401, the students were interrogated as to their preaching; and the Board of Superintendents requested the Synod to rescind the rule directing the Board to make such inquiries of the students. This was done, 502.

In 1876, 535, the Synod gave permission to the students of the Middle Class to preach during their vacations under the direction of the Professors.

In 1884, the Board again alluded to this matter, declaring that the evils of students' preaching are greater than the advantages, both to the students and the efficiency of the Seminary. They had, however, no recommendations to make, only remarking the desirability of a sounder public opinion on the subject both in and out of the Seminary, 1884, 418. The Committee on the Professorate said that the evil complained of consisted more in the continuous preaching of a student in one church, thus using up his time in preparation, instead of devoting it to his studies. He thus fell also into a slipshod method of preaching which dishonored

him and his Seminary and confirmed him in habits ruinous to his future pulpit efficiency. The *enforcement* of the rules of Synod was proposed—that no student preach unless sermon, time and place be expressly approved and permitted by at least one of the Professors.—This recommendation was laid on the table. 1884, 521.

In the revised Plan of the Seminary, 1888, a distinct paragraph was, for the first time in all the Plans, inserted on this subject, as follows:

4. Students shall not be allowed to preach or lecture in any of our churches or congregations, except the students of the Senior Class. These shall be allowed to deliver their own discourses under the direction of one of the Professors of Theology, with the understanding that this direction is to extend to the time when, the place where, and the discourse to be delivered. The same privileges shall be allowed to them in the churches of which they are members, under the direction of their own pastors. The students of the Middle Class shall be allowed to preach during vacations under the direction of their Theological Professors. 1888, 540.

STUDENTS' VOLUNTEER MOVEMENT. Should receive more attention. The response of so many young men and women to Christ's last command, delightful evidence of the vitality of religion, 1891, 316; Synod views with sincere appreciation and gratification the spirit with which large numbers of young men and women consecrate themselves to Foreign Missionary work; 17 have offered themselves to us; Divine significance in the movement. 1898, 123.

STUDY, TERM OF. See Curriculum; New Brunswick Seminary; also page 462 of Centennial Vol. of New Brunswick Sem.

STUNDISTS, OF RUSSIA. Dr. G. D. Matthews, of London, Sec. of the Alliance (Presbyt.), recently returned from Poland and Russia, addressed the Synod concerning the progress of the Stundist movement in those countries, and urged that America and England send missionaries to help those brave Reformers. 1902, 127.

STURGES SEMINARY—Japan. See Manual of 1902, 274. Founded 1887. Report of Bd. of For. Missions, 1887, 8; also Mints. Gen. Synod, 1902, 97; Cyc. of Miss., ii., 505.

STURGES, THEODORE. Elected a member of Bd. of Direction, 1892, 468, 504; his death, 1893, 712, 751.

SUBMISSION. Heid. Cat., Quest. 124.

SUBSCRIPTIONS—to *the Standards of the Church*. Constitutions of 1619, Arts. 53, 54; of 1792, Arts. 5, 6, 11, 12, 22; of 1833, Arts. 6, 7, 12, 13, 27; of 1874, Arts. 6, 7, 12, 13, 24.

When the Cœtus was organized, all those who joined that body subscribed its Fundamental Articles; 1738. vii., viii.; 1748, xix-xxii., xxiv. When the Conferentie was formally organized, its adherents signed the Articles of the Cœtus anew, claiming to be the only lawful body, 1765, cxxiii. The Conferentie had possession of the Cœtus Minute Book, and their subscriptions are wrongly printed, in the English translation, on page xxii. These subscriptions included the Standards.

When the Articles of Union had been approved by the Classis of Amsterdam, 1771, almost all the ministers subscribed these Articles, and the custom was continued until 1792. Oct., 1771, 18-20; 1772, 25, 26; Consistories not required to sign, 1774, 52.

SUBSTITUTE, CHARACTER OF THE. Heid. Cat., Quests. 12-19.

SUBSTITUTION. *Heid. Cat.*, Quest. 12, 60, 61; Canons, ii., 2, 3.

SUNDAY. See Sabbath, Observance of.

SUNDAY AMUSEMENTS AND EXCURSIONS. See Sabbath, Observance of; especially under years 1883, 1892, 1894, 1896.

SUNDAY LABOR. See Sabbath, Observance of; especially under 1896.

SUNDAY MAIL. See Sabbath, Observance of; especially under 1815, 1889.

SUNDAY NEWSPAPERS. See Sabbath, Observance of; especially under 1880, 1883, 1885, 1889, 1896.

SUNDAY SCHOOL AND SOCIAL HYMN BOOK. 1845, 478; Sept., 1848, 413. See Hymnology.

SUNDAY SCHOOL HELPS. See S. S. and Catechetical Instruction. General Synod most earnestly cautions all consistories and churches against the use in their Sabbath Schools, of any system advocating the principles of the Rationalistic Higher Criticism; and be it further,

Resolved, That in view of the agitations of the hour, and the confusion in many quarters of Theological thought, the Synod deems it wise and expedient at this time to reaffirm the constant testimony of our Standards to the direct and plenary inspiration of Holy Scripture as the Word of God. 1894, 105.

Special Com. on "S. S. Helps" appointed 1894, 105, reported:

Resolved, I. That we cordially recommend the use of the International Series of Lessons in our Sunday Schools.

Resolved, II. That in the judgment of the General Synod no Series of Lessons or Lesson Helps should be introduced or used, in which it is not distinctly taught, according to the historic faith of the Reformed Church (Const. Art. V.), that the Scriptures are wholly true, and the veritable Word of God.

Resolved, III. That the scope of the General Synod's Standing Committee on Sunday Schools be so enlarged, as to give them authority to review from time to time, such publications as may be designed for the use of our Sunday Schools, with the intent of advising against such as seem dangerous in their tendency. 1895, 104.

A paper from the Executive Committee of the Western section of the [Alliance of] Reformed Churches throughout the world holding the Presbyterian system, has been referred to the committee.

The paper recounts the felt need of Sunday School educators for some course of lessons to supplement the present International series for those scholars who have been in attendance during the cycle of seven years, which this system requires to go through the Scriptures.

The Executive Committee of the Alliance, therefore, proposes to have formulated a series, supplementary to the International system, comprising a three years' course, which shall consist of two years of study of Bible History (one year each to the Old and the New Testament), and one year to a "study of Fundamental Bible Truths held by the churches of the Alliance, and of their government, history and activities."

In compliance with the request of the Executive Committee of the Alliance, we have considered the matter, and recommend the approval of Synod of the plan as thus outlined. We understand that our approval is simply of the plan, and that hereafter, when the details are more thoroughly worked out they will be submitted for our examination and revision, if necessary.

The Executive Committee further requests that a representative of this committee be elected to act with the Special Committee of the Alliance, having this matter in charge, upon the entire subject. We nominate Rev. A. DeW. Mason for this position.

A request from the Rev. A. DeW. Mason, Secretary of Young People's work, asking for an opportunity to address the Synod, has been re-

ferred to this committee. We recommend that he be heard for fifteen minutes, at such time during the discussion of the Foreign or Domestic Mission reports as may be most convenient. 1903, 262-3. See Alliance of Refd. Chs. under date. See Sabbath Schools.

SUNDAY SCHOOL HYMNAL. See Hymnology, under date of 1842, 1864, etc. Also next Article.

SUNDAY SCHOOL HYMN BOOKS: See Hymnology.

The Committee on S. Ss. and Catechetical Instruction in 1898, say:

10. *Hymn Books*: The inquiry, "What hymn book is used?" was made for the first time this year. The answers show an astonishing number and variety of hymn books in use in the schools of the Reformed Church. No less than 58 different collections are reported. Some of these collections are excellent, both in the matter of the hymns and the quality of the music, but others are only fair, and many can only be ranked as poor. One hundred and fifty-seven schools use Gospel Hymns. That the Synod should put the seal of its approval on certain collections of hymns for the use of churches seems to warrant the hope that the same action may be taken with reference to Sunday School hymn books. For, if the inculcation of erroneous doctrine is feared through the medium of hymns, the injury is done by the time the child is old enough to sing out of the larger collection. 1898, 113, 114.

Action of Synod.

The large number of hymn collections used in our Sunday Schools has started several questions. Shall Synod approve of certain collections of hymns for the Sunday School? Shall a number of the best be recommended, with such description as to price, character, size, as may enable our schools to judge? Shall a new collection be prepared? It seems desirable that Synod should take some action. We, therefore, submit the following:

Resolved, That a committee be appointed, consisting of Revs. E. A. Collier, Denis Wortman and B. E. Dickhaut, to consider the matter of Sunday School hymn books, and report at the next meeting of General Synod. 1898, 115.

1899.

Report of Committee of 1898. (Abstract.)

The above report and action is quoted. Importance of children using such hymns as are Scriptural and wholesome, poetic and elevating. A Hymnal for children was prepared in 1842—350 hymns; approved, but better adapted to prayer meetings. "Only fair" or "poor" hymn books should be excluded. Some "Children's Hymnals" contain erroneous teachings; morbid, exaggerated sentimentalism, jingling rhymes; sometimes, also, trivial tunes with rollicking refrains, set to beautiful hymns. Service of song, a very important part of worship. In both hymns and music, the devotional element is of supreme importance, yet in many popular songs, not one devotional stanza or strain. Children do not need the trivialities of ephemeral hymns or tunes. Heber's magnificent hymn, "Holy, Holy, Holy," with Dyke's noble music, is sung by young children with zest and pleasure.

The educational power of song is well known. In the second century, used both for heresy, and in defence of the truth, Luther's songs were a mighty factor in the spread of the Reformation. Enemies of the truth know and use the power of song. Children's minds should early be saturated with God's truth in elevating and pleasing lyrical form, and set to worthy music.

Conditions: A popular hymn book must avoid extremes of too intricate and involved harmony, and of senseless jingle and monotonous repetition. It must be adapted to the musical ability of the average school.

It should be preparatory to participation and enjoyment of the standard hymns and tunes for Church service. The hymns should be dignified in character, acceptable in metre, pure in diction, on themes appealing to children, of singing melody and simple harmony.

Search for the proper kind of a book not successful; some of too high an order; others contained too few of the better class of hymns and tunes. The publication of a separate Sunday School Hymn Book for our own Church too expensive and risky. To make a proper compilation, and to get some publisher to take the responsibility, not feasible.

It was then discovered that the German Evangelical Church—The Reformed Church in the United States—and the Presbyterian Church were working along similar lines. Co-operation with one of these may be possible.

This Special Committee was continued "to consider the matter of Sunday School Hymn Books," with power to adopt such book, with the approval and co-operation of the Board of Publication, as may seem proper, 1899, 423-8.

1900.

Your Committee, originally appointed in 1898, was reappointed in 1899, and "*given power to adopt such a book for the schools of our church as may seem best, with the approval and co-operation of the Board of Publication.*"

After careful and prolonged consideration, the Committee decided, unanimously, to recommend to the Sunday Schools of our church the "Sunday School Hymnal," compiled by a committee of the Reformed Church in the United States. The MS. was submitted to our examination and criticism, and many changes and suggestions were courteously adopted. The work was also submitted to us for further correction in proof; and the mechanical details were determined largely by the wishes of the Board of Publication.

For the present, we suppose, a widely acceptable hymnal must needs be, as this is, a compromise between extremes. It seeks the elevation of the standard of Sunday School song, as regards both words and music. It is thoroughly Scriptural and wholesome in sentiment. It gives emphasis to the spirit of worship, which should be the prominent characteristic of every hymnal. It leads up to, and not away from the church hymnals and the service of song in the house of the Lord. It has many old favorites, and much that is new and desirable. Its ample supply of standard hymns will make it useful in the prayer meeting and the Christian Endeavor Society. It rings with praise, more than any hymnal known to us. It is in substantial harmony with the views presented in the report to Synod last year.

The Committee deem it only just to state, without the consent of the junior member, that most of the real work has been done by him; with willing acceptance, however, of the judgment and counsel of the others.

We recommend the following action:

Resolved, That the General Synod hereby expresses its approval of the work and conclusions of its Committee, and recommends "The Sunday School Hymnal" for use in all our Sunday Schools.

Resolved, That the Committee be and hereby is discharged.

Respectfully submitted,

EDWARD A. COLLIER,
DENIS WORTMAN,
BENJ. E. DICKHAUT.

1900, 738-9.

SUNDAY SCHOOL INSTRUCTION. In the Report of the Special Committee on the "State of the Church" in 1900, occurs the following:

4th. *Resolved*, That a Special Committee be appointed to take into consideration the system of instruction in our Sunday Schools, and to propose some practical methods by which it may be rendered more efficient in training both the minds and the hearts of our children and youth. 1900, 829.

To take into consideration the System of Instruction in our Sunday Schools, Resolution 4: Revs. I. W. Gowen, P. H. Milliken, P. T. Pockman, W. H. Boocock, T. J. Kommers, Elders George Carragan, V. M. W. Snydam. 1900, 845.

Report, 1901.

The Committee referred to the importance of the Sunday School work. Before Sunday Schools arose, children and youth were instructed by the pastor in the doctrines of the Word of God. The *Catechumen* is a term hallowed by centuries; this class of church members needs to be restored to its rightful place in the cultus of the Church. "*Feed my lambs*"—the first duty of the pastor. (See Pastoral Letter, 1901, 1084.) The Sunday School, a providential growth within the Church, has accomplished great good. International Series of Lessons has created a vast literature. Any change must be a matter of growth. Proper accommodations are very important for greatest efficiency. Graded schools are desirable. The International Series has made familiar the facts of Bible history, but has failed on equally important lines. Only a sentiment, that all ages and grades should always be studying the same lessons. Uniformity, never the symbol of the highest life. A graded course, supplemental to, if not supplanting, the present system, is needed. Such a course should follow pedagogical lines. There might be four Departments, Primary, Junior, Intermediate and Senior. (See tabulated plan, Minutes, 1901, 1080-1.) There might be also a Home Department, for the regular study of the lessons by those at home, who cannot attend the school, and a Normal Department, for training teachers.

The efficiency of the school depends largely on the efficiency of the teaching. Our Seminaries might wisely enlarge the course of instruction, and train ministers to become the trainers of teachers. The aim of Sunday School instruction is not only educational, but religious, a matter both for mind and heart. The trained teacher's office might be recognized by some sort of installation.

The Sunday School, being an integral part of the Church, should become a factor in the development and work of the Church. Its efficiency is in the training of a generation of useful church members. The services of the Church and School should in some way be connected. The law of service is the law of highest authority. The school should be closely connected with all the missionary work of the Church. 1901, 1078-83.

One thousand extra copies of this Report were printed for circulation.

See Catechetical Instruction of the Young, 1901, 1084.

SUNDAY SCHOOL LESSON HELPS. See S. S. Helps.

SUNDAY SCHOOL LIBRARIES. An agent of the Am. S. S. Union addressed the Synod in reference to a plan to supply a library of moral and religious books for public and private schools, factories, families, etc., projected by said S. S. Union. Several copies of said Plan laid on Synod's table. 1839, 194. Incidental allusions to the importance of proper books in S. S. Libraries occasionally made.

SUNDAY SCHOOL PRAYERS. Certain Prayers adopted as optional, 1889, 863-4. See Liturgy, under date.

SUNDAY SCHOOL SUPPLIES. Importance of purchasing from our own Bd. of Publication often alluded to, *c. g.*:

Resolved, That Synod recommends to the Church the purchase of all Sunday School supplies so far as possible through the agency of this

Board, which offers the very lowest rate, thereby giving to the Board the benefit of the profits. 1898, 138.

2. That we do most earnestly request all our pastors, all Superintendents of Sunday Schools and all Christian Endeavor Societies to order their respective supplies from our Board of Publication and from that Board only, and that, as a matter of duty and privilege, we rally around the Board, realizing that "Eendracht Maakt Macht"—"In Unity is Strength;" and make this Board one of the strongest and most efficient agencies for the good of our Church and for the glory of God. 1899, 456.

3. Sunday School Supplies.

One hundred thirty-four schools report that they do not order their supplies through our Board of Publication. One Classis reports that the schools of that Classis buy of any publishing house which may chance to send them samples, and suggests that the Board of Publication ascertain the names of schools which do not buy from them, and ply them with samples and prices. Your Committee enables the Board to act upon this suggestion by putting the necessary information in their hands. One Classis passed a resolution requesting all schools in their bounds to purchase supplies through their Church Board. While recognizing the fullest rights of all schools to purchase their supplies wherever they choose, yet denominational loyalty would suggest that our own Board be given the preference, especially since as good terms can be obtained there as elsewhere, and since the profits of the Board go to the benefit of the Church at large. 1901, 1074-5.

SUNDAY SCHOOLS. First official reference to, in 1826, in report on State of Religion. Therein elaborately endorsed. Sunday Schools organized in many of our churches. Mighty instrument for the advancement of the Kingdom. Importance of instructing children and youth. Regular courses of religious instruction. Benefit to teachers. Nurseries for the church. Ministers and churches exhorted to organize S. Ss., 1826, 35, 36. Reports of Am. S. S. Union received. S. Schools heartily endorsed. 1826, 47, 48.

Independent S. S. Union of R. D. C. formed. Asked Synod to take charge. 1828, 90. See Sabbath School Union, R. D. C.

Consistories urged to take the S. Schools under their oversight and control. Bible Questions of American S. S. Union highly appreciated; but catechisms of the Church should be also introduced, but must not be allowed to take the place of weekly catechetical instruction by the pastor; importance of preparing, by translation, or otherwise, of expositions of the Catechism, and Scriptural Helps, for the use of Bible Classes and Sabbath Schools. 1830, 278.

Communication from Am. S. S. U. received, relative to the establishment of a S. S. in every district of the Mississippi Valley. Synod heartily endorses the plan, and commends the object to the charities of the churches. 1830, 302.

Constant references to the importance of S. S. work in the reports on the "State of Religion," or under "Schools and Christian Education." 1832, 47; 1833, 187; 1834, 269; 1835, 373, 377. Am. S. S. Union has celebrated its tenth anniversary. 10,000 schools under its care. 1,000,000 scholars in the various S. Ss. of the country. Many conversions. Many young men have consecrated themselves to the ministry. Great claims of the Sunday School, 1834, 272.

Certain resolutions presented in reference to S. Ss. The whole subject referred to a special committee, 1834, 294. Their lengthy report: Benefits of the S. S. in reaching the neglected classes; dangers, in causing parents to neglect home instruction; importance of right methods of instruction, and competent teachers; Constitution of Church provides for pastoral instruction; elders and deacons, and all Christians, had special

responsibilities in reference to this matter. Resolutions: Churches should bestow increased diligence on the religious instruction of the young; Consistories should remember the Lord's injunction, Feed my lambs; should seek enlightenment by prayer; should correct defects in the S. S. and suggest improvements; that pastors should instruct in Bible Classes, and prepare others to become teachers; that yearly reports should be made of the progress attained, and the same be incorporated in substance in the Consistorial reports; and that this report be read in the pulpits. 1835, 401, 409-413.

The churches exhorted to aid the Am. S. S. Union in establishing schools in the South and West, and in furnishing literature to foreign missionary stations. 1836, 534.

Sunday Schools and Bible Classes well sustained. 1837, 33.

The (independent) S. S. Union of R. D. C. asks to be taken under care of Synod. Postponed, 1837, 66. Am. S. S. Union proposes to Synod a plan to supply libraries of moral and religious books, for public and private schools, factories, families, etc., 1838, 194.

Two hundred and fifty S. Ss. connected with R. D. C., with from 12,000 to 15,000 children. 1839, 228.

For other legislation on Sunday Schools, 1839-1863, see "Sabbath School Union of R. D. C.;" and also "Sabbath School Union of R. D. C., Board of Managers of;" "American S. S. Union;" also "Parochial Schools."

SUNDAY SCHOOLS, continued; after dissolution, in 1863, of Sabbath School Union of R. D. C., Board of Managers of.

A communication from the Classis of Poughkeepsie has been put into the hands of the Committee containing the following resolutions:

"WHEREAS, The institution of the Sabbath School has become an important means of grace, and a valuable auxiliary to the Church, but has never been distinctly recognized as such by General Synod nor its relations to the Church been defined, but left to a practical independence: therefore we, the Classis of Poughkeepsie—

"*Resolve*, 1. That we respectfully request General Synod to recognize the Sabbath School as a valuable instrumentality of the Church, and to adopt it as an important means of grace.

"2. To define the relation of the pastor to the Sabbath School, and to secure to him his prerogative as the divinely appointed instructor of youth and shepherd of the flock, and such authority as belongs to him by virtue of his *office* and *relations*, and as is necessary for the proper discharge of his duty.

"3. To invest Consistories with authority to control the details in the organization, and operations, and government of the school or schools committed to them.

"4. To enjoin such a course of instruction as will secure to our children and youth a better acquaintance with the doctrines and standards of our Church—a more intimate acquaintance with the cardinal doctrines of the Gospel, and to keep before them their relation to the covenant by baptism, and the privileges and obligations arising therefrom."

The recognition of the Sabbath School as a means of grace needs not now be made by General Synod, inasmuch as the history of the Church for years past is abundant in such recognition.

The relation of the Pastor and Consistory to the Sabbath School, and their authority in the regulation and control of the same ought not to be an open question in the Reformed Protestant Dutch Church. By the Constitution of the Church its spiritual government is committed to the "Elders together with the Ministers of the Word," and as the religious instruction of children and youth in Sabbath Schools is under-

stood to belong to the spiritual affairs of the Church, it must come under the control and government of the Pastors and Consistories.

The Classis also asks General Synod to "enjoin such a course of instruction as will secure to our children and youth a better acquaintance with the doctrines and standards of our Church." The Synod has heretofore provided for the publication of catechisms and other books suitable to this purpose, and recommended their adoption in all our schools. Perhaps this is as much as the Synod can do to secure this desirable result, unless it be to enjoin upon Pastors and Consistories a due attention to the importance of supervising carefully the books which are used, and the character of the instructions given in the Sabbath School. 1863, 318, 319.

Under the missionaries employed by the Bd. of Domestic Missions, 14 new S. Ss. have been established. The Board controls the character of the literature and the text books employed, and hopes that some of these schools may become churches. 1864, 493.

There are 88 schools connected with the Domestic Board, having 5,390 children. Receipts for the S. S. department, \$1,260. Resolution about the importance of educating the rising generation in the doctrines and principles of the Gospel. 1865, 638; 1867, 199. Success of Domestic missionaries in organizing 24 new schools, 1867, 179, 280; 1869, 652; 1870, 125; 1872, 521; 1878, 132.

4. *Resolved*, That the attention of our Sunday Schools be, and hereby is, called to the "Sower and Gospel Field," and the Lesson Leaves, issued by the Board of Publication, and that this Synod considers it desirable that the "Sower and Gospel Field" should be circulated in every Congregation, and the Lesson Leaves used by all our Sunday Schools. 1880, 578.

Importance of keeping the Sunday Schools under the direction of the church; of gathering in the children of irreligious parents, 1882, 70.

The heading in Statistical Tables of "Total Number of Scholars" to be hereafter "Total Enrollment," including officers and teachers, 1883, 395.

WHEREAS, The Sabbath School has become of vital importance to the Church, and in the Providence of God, is materially affecting its progress and moulding its character; and

WHEREAS, It is highly desirable to maintain our Sabbath Schools as nurseries of the Church, and secure to them such instruction as shall tend, not only to preserve sound doctrine, but also the distinctive doctrines of the Reformed Church; and

WHEREAS, Differences of opinion exist as to the extent of the jurisdiction of Consistories over the Sabbath Schools of the respective churches, in matters of oversight and control; therefore

Resolved, That the resolution adopted by the General Synod of 1830, be, and it is hereby reaffirmed in words following, to wit: "That it be recommended to the several ministers and consistories in our Church, where it is not already the case, to take the school or schools belonging to their churches and congregations under their oversight and care."

Resolved, That ministers and officers of the Church, and parents be urged to use all proper means to induce the children of the Sabbath School to attend the services of God's house. 1883, 313.

Resolved, That a Standing Committee be appointed, to be designated as a Committee on Sunday Schools and Catechetical Instruction, and that the several Classes be requested to organize like committees to act with this committee of Synod.

The following were appointed: Revs. Wm. H. Ford, Cornelius Brett, Alan D. Campbell; Elders, Albro J. Newton and J. Townsend. Lansing. 1885, 719.

See Sunday Schools and Catechetical Instruction—next Article.

SUNDAY SCHOOLS AND CATECHETICAL INSTRUCTION. In 1885 the following action was taken: "*Resolved*, That a Standing Committee be appointed, to be designated as a 'Committee on Sunday Schools and Catechetical Instruction,' and that the several Classes be requested to organize like Committees to act with this Committee of Synod." 1885, 719. Before this, the church had had for many years a few statistics of S. Ss. in the Statistical Tables; and allusions to S. Ss., more or less elaborate, in the report of Com. on State of Religion. The subject was also sometimes treated under Publication, Board of; Education, Board of; Overtures, etc. See Sabbath Schools.

1886.

This subject has also now a Lemma of its own, Article VII., in the Minutes. The Committee appointed in 1885, 719, sought definite information by circulars from all the schools, as to numbers, catechetical instruction, lesson-helps, etc. Only about one-seventh of the schools reported. The Synod requested that a blank Sabbath School report should accompany the blank Consistorial Report, to be transmitted by the Stated Clerks of the Classes to the Chairman of Synod's Committee; that this Committee was requested to present to the next Synod, a system of Lesson-Helps, to accord with our Standards; that one session in each quarter be devoted to instruction on Missions; that the Com. be authorized to draw on the Contingent Fund for their expenses; and that at least one of the devotional meetings of Synod shall be especially in behalf of S. Ss. 1886, 78. The form of the blank, 80.

1887.

In 1887, only 25 per cent. of the schools had yet reported; yet out of these, there had been 1,154 accessions to the church. It was requested that two new columns be added to the S. S. blank form, viz., "Catechumens," and "Text-Books Used." Great variety in the Lesson-Helps used. Synod now directed the Classes to procure the blanks; and urged the observance of "Children's Day" (which see); 1887, 318. Attention was also called to the importance of full and accurate statistics; the evening of the third day of Synod was set apart to the consideration of this Committee's report. The authorized Catechisms are the Heidelberg, the Compendium of the same, and the Westminster Shorter Catechism. See Manual of Instruction, etc. A new and simplified form for S. S. reports, ordered, 319-321.

1888.

Elaborate report in 1888. Synod endorsed the Young People's Society of Christian Endeavor, as well as other kinds of Christian effort among the young people, 569. Increasing number of reports recd.; 570. The blank forms as simplified have columns for (1) the number of officers and teachers; (2) number of scholars; (3) average attendance; (4) number of scholars received into full communion; (5) benevolence to Church Boards; (6) to other objects. Synod urges the schools to use these forms, 571, 574. Members of the church exhorted to co-operate in S. S. work, 571. Benevolence should be made a marked feature of S. S. training, in which the Boards of our own Church should be made prominent, 572, 578. Synod refused to co-operate in an International Series of Lessons recognizing the chief festivals of the Christian year, 572, 577. See First Lessons in Christian Truth. 1887, 568, 574. Blank Forms, 579-583.

1889.

Reports from every Classis; 679 schools; average attendance, nearly 57,000; 2,610 scholars have been received into full communion; \$33,225 raised for benevolent purposes, of which \$20,599 went to our own Boards; nearly 35,000 catechumens reported; the Lesson Helps are largely the Westminster Series, Peloubet's, and Cook's. 1889, 795. The schools were exhorted to use the Heidelberg Catechism and the Compendium. It was suggested that the Synod have prepared a weekly leaflet, explanatory of

the International S. S. Lesson, 798, 799. See Statistical Table of the S. S., 1889, 801; 1890, 82. [Reports too incomplete for general tabulation in this Digest. See General Statistical Tables.]

1890.

The importance of the S. S. as a Missionary Agency, emphasized; ought to enter new and unoccupied fields. It is therefore suggested that each Classis appoint a Committee to study the needs within their own bounds, to arrange for S. S. Conventions, and to plant S. Ss. in needy places, 76, 77; see Home Department; also that Synod's Com. consider the matter of the S. S. Missionary Enterprise suggested above, and make suggestions to next Synod, 77. A suggestion to appoint a S. S. Secretary, postponed; Synod refused to change Children's Day from the second to third Sunday in June; the printing of special S. S. statistics was ordered to be discontinued, 78, 79; and important facts or figures or suggestions to be included in Consistorial and Classical Reports, 80. Synod also now resolved to act directly on the report of the Standing Com. on S. Ss., instead of referring it to the Committee of the year; also *Resolved*, That the evening of the third day of the Synodical Session be devoted to a general conference on the all important questions connected with the instruction and training of the children of the Church; that arrangements for the Conference be made by the Com. of the preceding Synod. The following resolution of 1882 respecting the S. S. was re-affirmed:

"We deem it essential that its organic union with the Church be maintained and strengthened, that it may not drift away as a separate and independent institution, but receive its vitality and direction from the Pastor and Elders and members of the Church and be a direct agency for building up the Church by training the youth in the regular attendance upon the services of the Sanctuary, the weekly prayer meeting, and all the established means of grace." 1890, 81.

1891.

Review of the operations of this Committee, 307; many particulars in the narratives on Religion of this year. "First Lessons in Christian Truth" give great satisfaction, 308; the schools of 8 of the Classes have given over \$500 in benevolence; see names, 309; the exact duties of the Com. on S. Ss. defined, 310; see National Woman's Christian Temperance Union, 311, 312.

1892.

Union Schools are to be indicated by a foot-note, and scholars belonging to other Churches are not to be included in the reports; duplications in reports must be avoided; the number of Union Schools to be reported, The Conferences also to consider the subject of Young People's Societies; and the Com. on S. Ss. hereafter to report on such Societies as well as upon S. Ss. 539-544.

1893.

Subject of Catechetical instruction emphasized. The schools, so far as reported, have given \$10,806 to Foreign Missions; \$6,511 to Domestic Missions; \$2,086 to the Church Building Fund. There are 275 Young People's Societies of Christian Endeavor, all doing good work; their contributions to Missions, \$3,334. Model Constitutions for S. Ss. are to be prepared; 786-9.

1894.

Benevolence of the S. Ss., so far as reported, \$19,071. 360 C. E. Ss. gave \$4,547. In the Eastern schools, catechetical instruction is given in the S. Ss.; in the Western schools, in week-day classes. In 40 schools rewards are given. Only 65 are reported as directly under Consistorial control; in 28 schools the pastors act as superintendents. Normal classes suggested; resolution of 1882 and 1890 reaffirmed; also resolution of 1891,

310. Desirability of a "Permanent Committee on S. Ss." Revs. Chs. H. Pool and A. D. W. Mason appointed; 99-103. Special Com. appointed on S. S. Helps; which see; 105.

1895.

All the Classes but 9 have Standing Coms. on S. Ss. and Catechetical Instruction. Necessity of a uniform method of reports; benevolence, \$18,921—462 C. E. Ss.; benevolence, \$5,542—23 chapters of Brotherhood of Andrew and Philip with a membership of 500. Only about 60 per cent. of S. S. children regular attendants at church services; 31 per cent. of adult church membership are engaged in S. S. work; but only about half the members of Consistories. Desirability of denominational S. S. Helps. All the Classes urged to appoint Committees on S. Ss., to co-operate with Synod's Permanent Com.

Resolved, (1) That Synod's Committee on Sunday Schools and Catechetical Instruction be, and hereby is, constituted a *permanent* committee.

Resolved, (2) That the Rev. B. B. Staats be the chairman of said Committee, and that Revs. T. J. Kommers and W. H. Boocock, together with two Elders, be associated with him. 96-103.

1896.

Benevolence of the S. Ss. about \$17,000; of Y. P. Ss., \$8,205. Only 284 schools have filled up blanks of the Permanent Com. Home Department of S. Ss. in operation, so far as reported, in only 9 chs. The Presbyterian Board is willing to publish the Westminster Lesson Helps, in a special edition for R. C. A., with our name on title-page, and our Compendium. "Normal Classes" and "Graded Classes" suggested. General desire for increased doctrinal instruction, but in a more simplified form. Synod endorses the proposed edition of Westminster Lesson Helps in name of R. C. A. Rev. A. H. Demarest appointed chairman of Permanent Committee. See "Temperance" under 1896. 377-385.

1897.

Benevolence of the S. Ss., \$17,566; of the Y. P. Ss., \$8,162. Several Classes have no Permanent Com. on S. Ss. About one-third of the schools reporting, use R. C. A. edition of Westminster Lesson Helps; about 30 Dutch and German Churches use none of these S. S. Helps. R. C. A. Compendium printed in our Westminster Helps. Full arrangements for the Synodical Conference, on "Training and Education of the Young," to be made by Synod's Permanent Com. The Classes requested to make their Coms. on S. Ss. Permanent Coms., 650-7.

1898.

Five hundred and ninety-six C. E. Societies, with 30,000 members. 31 Chapters of Brotherhood of Andrew and Philip. Benevolence of S. Ss., \$20,309; of Y. P. Ss., \$9,937. About half the schools use R. C. A. edition of the Westminster—nearly 46,000 copies. About 25 per cent. of S. S. scholars (28,000), are regular attendants at church services. Only 49 schools report Normal Classes; and 47 schools report a Home Department, with 1824 membership. Of Hymn Books, as reported, 58 different collections are used. The R. C. A. edition of Westminster lessons largely increased; but the Bd. of Publication has recently adopted the Refd. Ch. Quarterly of the [German] Refd. Church, as its own.

Resolved, That a committee be appointed, consisting of Revs. E. A. Collier, Denis Wortman and B. E. Dickhaut, to consider the matter of Sunday School hymn books and report at the next meeting of General Synod.

Resolved, That hereafter the President of the Synod, in making up

the committees, name as the committee on Sunday Schools and Catechetical Instruction the permanent committee on this subject. 108-115.

1899.

Every Classis has now a Permanent S. S. Com., except the Classis of Raritan. A card catalogue of all the S. Ss. has been prepared, containing much valuable information; it is deposited in the Refd. Ch. House. "Methods of Work" need to be studied. 646 C. E. Societies, 54 Chapters of Brotherhood of Andrew and Philip. Benevolence of the S. Ss., \$20,600; of C. E. Ss., \$8,498. The Refd. Quarterly is used in 149 schools; 26 different S. S. Papers are taken in the schools; 1820 S. S. scholars received into full communion. There are also many Junior C. E. Ss.; Mission Bands; Young Men's Societies; King's Daughters, Boys' Brigades, etc. Superintendents should strive to bring the enrolled membership and the average attendance, which is only 65 per cent., closer together; 429-436.

1900.

By Synod's Permanent Com. on S. S. and Catechetical Instruction, the S. S. work is being systematized as never before. Consistories and schools have been brought closer together. The Committee has brought about the publication of our "Refd. Ch. Lesson Helps," and the "Heidelberg Series," and promoted the co-operation of the schools with our Bd. of Publication; has promoted the study of the Catechism; interested the schools in the Benevolent Boards of the Church; extended the work of the Home Department, and Normal Classes. Results depend largely on the "Classical Committees" and the pastors. Benevolence of the S. Ss., \$21,816.

About half the schools use the Refd. Ch. Quarterly for Lesson Helps; 2,261 scholars were recd. into full communion. Synod felt unable formally to endorse Dr. Philip Schaff's "Christian Catechism," while commending it for undenominational work. Synod refused to abolish Permanent Com. on S. Ss., on request of Classis of Raritan. 739-747.

Synod now enlarged their "Permanent Com. on S. Ss. and Catechetical Instruction" by two additional members, and changed its name to

"PERMANENT COMMITTEE ON SUNDAY SCHOOLS AND YOUNG PEOPLE'S SOCIETIES. 1900, 750. See Sunday Schools and Young People's Societies.

SUNDAY SCHOOLS AND CATECHUMENS. See Catechetical Instruction; also Sunday Schools and Catechetical Instruction, etc.

SUNDAY SCHOOLS AND HOME DEPARTMENT.

WHEREAS, The Home Department of Sunday School work is being largely developed, and is commended by the New York State Sabbath School Union and by other State Sunday School Associations, and has for its object the study of the Word of God by that large class that cannot attend the regular sessions of the Schools, and

WHEREAS, Many of our churches are working in the line of the Home Department, and are satisfied of its benefits,

Resolved, That our Standing Committee on Sabbath Schools be requested, in their Report to Synod, to commend to all our churches this department of Sunday School work. 1895, 105.

SUNDAY SCHOOLS AND YOUNG PEOPLE'S SOCIETIES. The General Synod of 1900 adopted a report of a Special Committee, appointed by the previous General Synod, by which the "Permanent Committee on Sunday Schools and Catechetical Instruction" was increased by the addition of two members, its title changed to that of "Permanent Committee on Sunday Schools and Young People's Societies," and its scope enlarged, "so as to include the advisory oversight of our Young People's work, including Sunday Schools and Young People's organizations in all our Churches."

(Min. Gen. Syn. 1900, pp. 748-750.)

At its first meeting, this new committee agreed that the organization

of our Church, known as "The Christian Endeavor Missionary League," and recognized by the Foreign and Domestic Missionary Boards as their "Department of Young People's Mission Work," should continue in charge of this important branch of our work, and that effort should be made to interest actively so many of our Young People's organizations, not now affiliated with it, as could be induced to unite in the adoption of its methods and the support of its objects. 1901, 1066-1077.

These Societies are:

1. The Young People's Society of Christian Endeavor.
2. Brotherhood of Andrew and Philip.
3. King's Daughters.
4. Miscellaneous: Boys' Brigade; Cadets of Temperance; Local Young Men's Societies; Mission Bands and Circles; Mission Study Classes.
5. Sunday Schools and Catechumens. 1901, 1070-1.

See "Christian Endeavor Churches;" "Ch. End. Miss. League." See Table of Benevolences, 1901, 1072; remarks on Lesson Helps, Catechetical Instruction, S. S. Supplies, Accessions to the Church, Denominational Benevolence, Home Department, Normal Classes, Graded Schools, Stated Examinations; 1901, 1074-7.

Report of "Committee to take into consideration the System of Instruction in our Sunday Schools:"

[Abstract.]

Importance of the subject; children formerly trained directly under the pastor's care; meaning of "Catechumen;" duty of feeding Christ's lambs.—The S. S. much to commend it; a providential growth; made a multitude of Christian workers; promoted the uniform study of the Scriptures; any changes in the S. S. system must be slow.—The room arrangements are important; the building should be adapted to the necessities of the school.—The graded school most important for success. Uniformity of lessons not the highest style of teaching. See Plan of a Graded School, 1901, 1080-1. Importance of the personality of the teacher in piety and ability to teach. Necessity of Normal Classes. Theological Seminaries should give instruction as to the training of teachers. S. S. instruction is not merely educational, but religious—is a matter for both the mind and heart. The teacher's office should have some proper recognition in the church.—The S. S. is an integral part of the church, and should be used to train a generation of useful church members. The services of the S. S. and Church should be, in some way, combined. While the church has ecclesiastical authority over the school, it is the "service" which constitutes the real authority and commands loyalty and love.—The S. S. should help itself financially, and also have support from the church. Benevolent and missionary work should early be inculcated, if the coming generation is to conquer the world for Christ; 1901, 1078-1083.

See Pastoral Letter, prepared by Dr. Joachim Elmendorf, to the pastors of the Church upon the doctrinal instruction of the Young; 1901, 1084-1091.—1,000 copies ordered printed, and translations to be made in Dutch and German.

1902.

Benevolence of the S. Ss.	\$24,236
" of the C. E. Ss.	9,713
" of the King's Daughters.	1,787
<hr/>	
Total	\$35,437

As to the varied details, see report, 1902, 91-94.

2. *Resolved*, That the recommendations of Section III of this report, especially those referring to Catechetical Instruction (2); to the growth

of the church from the ranks of the Sunday School (4); to Sunday School benevolences (5); to the grading of Sunday Schools (8); and the maintenance of Normal Classes (7); and to the systematic study of missions in our Sunday Schools (9) be urgently commended to the officers and members of all our Sunday School and Young People's Societies in the hope that these suggestions may be adopted as far as feasible by all our Young People's organizations of every name. 1902, 94.

1903.

Benevolence of the S. Ss.....	\$24,749
“ of C. E. Ss.....	9,419
“ of other organizations.....	3,966
Total	\$38,135

Two hundred and sixty-one schools use the Refd. Quarterly; 2,888 scholars were recd. into full communion of the church; 86 schools have Home Departments, with 3,508 members; 38 schools have Normal classes; 226 are graded; 48 have stated examinations.

8. In the light of the growing interest which the subject of missions is awakening throughout the Church, as well as the necessity for intelligent comprehension of the facts, factors and spirit at present working in the religious world and looking toward the world's evangelization, your committee would urge that a systematic study of this subject as it pertains not only to our own Church, but to the Church at large, be made a part of the curriculum of study in all our schools. At present there are only one hundred and eighty-six schools which make any pre-ence in this direction. Why should not all our schools give a fair portion of their time and thought to considering this, the world's greatest movement for man's redemption?

WHEREAS, The collection of full and detailed statistics concerning Sunday Schools and Young People's Societies, becomes every year more difficult, many churches complaining about the filling out of blanks, and one entire Classis being in open revolt, and,

WHEREAS, The present wonderful expansion of religious educational work emphasizes the need of something more being done than the mere collection of statistics,—something positive in the direction of raising the standard and improving the methods of Sunday School work; and,

WHEREAS, Much closer co-operation between the Board of Publication and this committee, perhaps even to the extent of unifying their work, seems desirable; therefore,

Resolved, That this General Synod appoint a special committee of five, on which both the Board of Publication and the Committee on Sunday Schools and Young People's Societies shall be represented, to consider this matter in all its bearings, formulate a plan in regard to the same, and report at the next General Synod; and,

Resolved, That the committee consist of the following persons, the committee to elect its own Chairman: Rev. Chas. I. Shepard, Rev. James Hunter, Rev. John Conklin, Rev. Prof. F. S. Schenck, and Rev. Gerrit H. Dubbink. 1903, 356-362.

1904.

The work of your committee this year has been greatly facilitated by the adoption of the card system of gathering statistics. The method has proved helpful to the various Classical committees, as well as to the Synodical Committee, and these cards, giving the fullest information available concerning each Sunday School, will be kept on file in the

Church building for the use of the various Boards of the Church. The returns this year are the completest in the history of your committee.

Benevolence of the S. Ss.....	\$26,940
“ of C. E. Ss.....	9,306
“ of the K. Ds.....	346
“ of the Crusaders.....	148
“ of other organizations.....	5,692
Total	<u>\$42,433</u>

Two thousand seven hundred and ten scholars have been received into full communion. The Home Department is growing.—The name of the Chairman of Classical Com. on Y. P. Ss. to be printed in the Classical reports. Synod heartily commended the Catechetical Hand Book on Missions prepared by Mrs. A. E. Meyers and Rev. John W. Conklin, to promote the systematic study of missions, 690-6.

Report of Special Com. on S. Ss. and Y. P. Ss., elaborate and important, containing a Curriculum of a Graded S. S., 697-729.

1905.

Benevolence of the S. Ss. and Y. P. Ss. for Foreign Missions, \$25,991; for Domestic Missions, \$18,176; for Education, \$437; total, \$44,604.—764 Sunday Schools; 706 C. E. Societies; 110 King's Daughter Societies; 47 Brotherhood of Andrew and Philip; other Y. P. Societies, 22; Mission Bands, 119; Crusaders' Posts, 60; other Societies, 55.

S. S. scholars who have united with the church, 2,578; 5,462 names are enrolled in the Home Department of the S. S. Instruction in Missions is increasing, promising enlarged contributions. The Graded School Curriculum is making some progress. 1905, 100-5.

1906.

Benevolence of the S. Ss. \$43,638.—3,297 S. S. scholars entered into full communion during the year. 1906, 455-465.

We further recommend to the Sunday schools of the Reformed Church the judicious selection and training of teachers; the careful grading of schools in conformity with the best practical educational standards; the holding of stated examinations; that special attention be given to Catechetical instruction in doctrine, ethics, and in missions; and the adoption, where feasible, of the Cradle Roll and the Home Department. 1906, 464; 544-6.

SUNDAY TRAVEL. See Sabbath, Observance of; especially, 1827, 1843, 1853, 1875, 1889.

SUPERINTENDENCE OR SUPERINTENDENCY. The Presbyterian Form of Government, both in Scotland and in Holland, at first provided for a kind of Superintendency, by personal visitation of certain qualified and authorized representatives of the Classis or Presbytery. Thus was a worthy minister strengthened and stimulated, and congregations exhorted to fidelity, and unworthy ministers weeded out. It was a kind of Episcopacy without its hierarchical dangers. In Scotland this kind of Superintendency fell into desuetude in a time of religious declension in the 18th century. In Holland, excellent provision was made for such superintendency. The Synod of Dort, 1619, Art. 44, enacted that each Classis from time to time, should authorize two or more of the eldest, most experienced and best qualified of its members, to visit annually all the churches belonging to its jurisdiction, both in the cities and in the country, whose business it should be to inquire whether the ministers, consistories and schoolmasters do faithfully discharge their offices; whether they adhere to sound doctrine; whether they observe in all things the received discipline, and promote, as much as possible by word and deed, the edification of the congregation in general, and of the youth in

particular, so they may in a reasonable and brotherly manner admonish those who in either of these particulars may be found negligent; and by their counsel and conduct assist in directing all things to edification and the prosperity of the churches and schools.

The office of the superintendents as above described, was intended to watch over the doctrine and ritual of the church by a personal visitation. But besides this, the Classis was directed to ask certain questions of ministers and elders once a year, viz.: Whether the consistories held their weekly consistorial meetings; whether church discipline was exercised; whether the poor and the schools were properly taken care of; and finally, whether they stood in need of the advice and assistance of the Classis in anything respecting the regulation of their churches. 1619, Art. 4t.

From lack of full organization, this plan was never very effectually carried out in America. The superintendents were never appointed before 1771, though a few ministers had exercised the office by personal dignity and worth. Feeble attempts were made to carry out the system subsequently to 1771, but the distance between the churches made the efforts futile. In 1792, with the independence of the church, and the first American Constitution, it was enacted that once every year the Classis should direct what might be deemed necessary and practicable with regard to the visitation of the churches within their respective bounds, and report the same to the Synod. For the more uniform and proper execution of this important duty, such particular questions and inquiries, as the General Synod might from time to time enact, should be inserted in the Classical records, and proposed by the visitors to the ministers, elders and deacons, separately. Constit. of 1792, Art. 44.

In 1797, 272, there was an attempt made to abolish the system, on account of the difficulties of performance, and put all the duties directly on the Classis; but in 1800, 293, a Special Committee was appointed to report on this subject; they suggested that the mode now in practice be continued, but they also presented and printed a plan proposed by Rev. John M. Van Harlingen, which is as follows:

PLAN OF ECCLESIASTICAL VISITATION.

1. Each Classis shall be divided into two or more districts of visitation, except where it be small, and the congregations lying contiguous, when it shall form a single district.
2. The Classis shall appoint the most prudent and faithful minister in each district to visit the several congregations of the district in which he resides.
3. Said minister shall visit all the congregations of his district once a year regularly.
4. Certain days shall be agreed upon by the visitor, and the minister and consistory of the congregations, as established seasons of visitation.
5. If any congregations be so remote as to render a yearly visitation of them inconvenient, they shall be visited at the Classis in the persons of their delegates, by the visitor, during the intermission of Classis.
6. The visitors shall remain in office during good behavior, or until voluntary resignation.
7. They shall be continually amenable to the Classis, in their visitatorial capacity.
8. The Consistories of the several congregations shall allow the visitors for each visitation the sum of _____, from the moneys usually collected in the church, or other resources, if they possess others.

Reasons for alteration of the mode of visitation, at present in use, and for the establishment of the above given plan:

1. Because the mode of visitation at present in use is a greater de-

parture from the rule prescribed in the Church Orders than appears to be necessary.

2. Because it is calculated to expose the failings and errors of ministers and Consistories immediately to public view, thus speedily to injure ministers and Consistories in the public mind.

3. Because it cannot be expected that so just a representation of matters will be made by one member of Consistory, as by the body of Consistory.

4. Because the mode proposed will probably prevent many disagreeable disputes and altercations between the members of Classis, at their meetings.

Ordered, That the report of the committee be accepted.

In 1831, 374, it is declared that the old system cannot be enforced in this country; but each Classis was advised to appoint a Committee or Committees to visit every congregation within their bounds, and to spend a day or more in devotion.

In the Constitution of 1833, Art. 72, the Constitutional Questions were introduced in the place of the ancient system. See also *Constit.* of 1874, Art. 64. See Supervision; also Rev. Dr. J. McC. Holmes' Essay on "Presbyterian Polity," 1880.

[It is to be feared that these questions do not by any means take the place of a wise and Christian system of superintendency, such as existed in the earliest period of the Reformed Churches. The implicit obedience required to bishops in the Episcopal church is foreign to American institutions. The Episcopacy in the Methodist church, with its ruling elders, is less objectionable. Can Presbyterianism be so modified in America as to have all the advantages of Episcopal oversight, without any of the evils or dangerous tendencies of the Episcopal system? Then every congregation might always have a proper pastor, and every worthy minister might always have a field in which to labor. In this respect the Methodist system is almost perfect. Then, also, by personal inspection of limited districts might vacant fields be supplied, and domestic missionary operations be carried on with far more vigor and success. This personal supervision of small districts, rather than the supervision of a Board over a vast field, is one secret of the rapid multiplication of Episcopal and Methodist churches.]

SUPERINTENDENTS, CLASSICAL. These have occasionally been appointed in recent times to look after the interests of local fields and struggling churches. See Classical Missionary Agents; also Manual of 1902, 223. Superintendents of the several Seminaries of the Church; see Arcot Sem.; New Brunswick Sem.; Western Sem.; see also Rutgers College.

SUPERSTITION. All superstition must be avoided in the celebration of the Lord's Supper. Rules of Dort, 1619, Art. 62. Infants must not be baptized out of custom or superstition. See Form of Infant Baptism.

SUPERVISION. A greater Assembly shall take cognizance of those things alone which could not be determined in a lesser, or that pertain to the churches in general, which compose such an Assembly; Rules of Dort, 1619, Arts. 30, 36; *Constit.* of 1833, Arts. 31; of 1833, Arts. 37, 41, 46; of 1874, Arts. 36, 40, 123.—The Classis has a general supervision over the spiritual interests of the churches. Rules of Dort, 1619, Arts. 41, 44; *Constit.* of 1792, Arts. 38, 39, 44; of 1833, Arts. 66, 72; of 1874, Arts. 59, 64.—The Particular Synod may take original cognizance of such cases as are not merely local, or which affect the general welfare of the Church; *Constit.* of 1792, Art. 46; of 1792, Art. 46; of 1833, Art. 77; of 1874, Art. 66.—The General Synod is the highest Judicatory and the last resort in everything relating to the peace and unity of the Church; *Constit.* of 1792, Art. 51; it elects Professors, controls the Theological Schools, and corresponds with other Churches; *Constit.* of 1792, Arts. 52; of 1833, Art. 84;

of 1874, Art. 73; may grant dispensations; of 1874, Art. 74; and is a Court of Final Appeal; of 1874, Arts. 109, 119.

SURSUM CORDA.—*Lift up your hearts:* “. . . Let us not cleave with our hearts unto the external bread and wine, but lift them up on high in heaven:”—See “Centennial Discourses,” page 323, note 25; p. 324, for the peculiar significance of this clause in the Communion Form.

SUSPENSE ACCOUNT. Begun in 1886, p. 50. Certain sums were transferred to this Account. See Annual Digests. It remained at \$1,121.16 from 1886-1891; in 1892, 498, it appears as \$3,760.17, and remains at that figure until 1901, when it is no longer reported.

SUSPENSION—from Church membership, or from office: General offences deserving suspension; Constitutions of 1619, Art. 80; of 1833, Art. 102; of 1874, Art. 91. [It will be noticed that in Constitution of 1619, “habitual drunkenness” is the offence; in those of 1833 and 1874, the adjective is omitted]; other offences, doctrinal or moral, of members of Consistories, Ministers or Professors: *Constitutions* of 1619, Arts. 3, 53, 76, 79; of 1792, Arts. 5, 11, 22, 24, 32, 72; of 1833, Arts. 6, 12, 26, 27, 53, 62, 101, 114; of 1874, Arts. 6, 12, 23, 24, 46, 55, 93, 106.—See also Discipline; Deposition.

SUSTENTATION FUND. See Disabled Ministers' Fund.

SUYDAM, JAMES. Gives \$10,000 to General Synod for the Bd. of Education, 1860, 549; '63, 252, 317; adds \$2,000 to this gift to make the amount \$12,000 that there may be four scholarships of \$3,000 each, '68, 378; gives \$6,000 to Bd. of Foreign Missions, as a Guarantee Fund, which is to be allowed to accumulate to \$10,000, to be a basis of security for drafts for the use of the Missions, '60, 567; gives \$40,000 for a Professorial Fund; Synod resolved that the Professorship be called “The James Suydam Professorship of Didactic and Polemic Theology;” '69, 548, 579, 645-6; gives \$10,000 to Hope College, '70, 108-9, 115; gives \$9,000 toward purchasing a Professorial Residence, corner of George St. and Seminary Place, New Brunswick, N. J., '70, 15, 16, 113 (see Sage); gives \$50,000 toward the erection of Suydam Hall, '71, 218; the \$40,000 given for the Suydam Professorship to be kept sacred for the salary of that Professor, '72, 435; \$20,000 additional received, July 26, 1872, to make the endowment of the Suydam Professorship \$60,000, '73, 618, 631; and \$20,000 additional, toward the completion of Suydam Hall, '73, 618, 632, the entire \$70,000 of bonds for this building, realizing, when sold, \$74,303.82. James Suydam died Oct. 7, 1872.

By his will the General Synod received the following additional gifts: \$20,000 for the erection of a Professorial Residence; \$30,000 for the Disabled Ministers' Fund; \$20,000 for the Maintenance and Support of the Suydam Hall; \$20,000 for Repairs and Improvements of the Buildings and Grounds; interest had already been paid on all these sums for several years, 1881, 651, 676, 678.—1877, 610; '82, 59, 61, 62; '84, 450. See Synod's Fund for Temporary Contingencies.

THE SUYDAM ENDOWMENTS CLASSIFIED.

I. For New Brunswick Theological Seminary:

(1) Professorship of Didactic Theology.....	\$60,000.00
(2) Suydam Hall; bonds for.....	74,303.82
(3) Residence for Didactic Professor.....	20,000.00
(4) Residence on George St.....	9,000.00
(5) Maintenance of Suydam Hall.....	20,000.00
(6) Maintenance of Grounds and Buildings.....	20,000.00
(7) Suydam Fund for Prof. Residences (see Synod's Fund for Temporary Contingencies).....	11,134.99
(8) For books for Library.....	2,500.00

(9) A Fund for the gift of books to students of Senior Class of the Theological Seminary on certain conditions	2,000.00
2. Four Scholarships of \$3,000 each.....	12,000.00
3. Security Fund for Foreign Missions.....	10,000.00
4. Disabled Ministers' Fund.....	30,000.00
5. Hope College Endowment.....	10,000.00
6.	2,500.00
7. (1) Rutgers College Endowment.....	5,000.00
(2) Fund for two Prizes in Scholarship.....	1,000.00
(3) Fund for purchase of Reviews.....	1,000.00

Besides all this he was a very liberal giver to all good objects throughout his life. He left also to the American Bible Society, to the Home of the Friendless, and to the American Tract Society, \$25,000 each; and made the Bible Society and the New Brunswick Seminary joint residuary legatees.

[Rev. Dr. J. A. H. Cornell engaged Rev. Dr. W. J. R. Taylor to write a somewhat extended biography of James Suydam, as well as of Gardner A. Sage. He subsequently committed these to care of Dr. E. T. Corwin. From these, Prof. Doolittle made the sketches which are printed in the Centennial of the Seminary, 390-402. The larger sketches were finally deposited in the Archives. E. T. C.]

SUYDAM, JOHN HOWARD. (Rev. Dr.) President of General Synod, 1885.

SWART, H. . . . Presents to Library of the Western Seminary a complete file of "De Hope." 1900, 692.

SWEARING. Heid. Cat., Quests. 99, 100.

SWEARING BY SAINTS OR ANGELS. Heid. Cat., Quest. 102.

SWIFT, MARY S. (Mrs.) Endows an Alcove in Sage Library in memory of her father, Rev. Dr. Ab. Messler, 1903, 331. See Report of Com. on Property, 1903, 4.

SWITZ, ABRAM J. (REV.) Legacy from; referred to Bd. of Direction, 1881, 650, 679; reference to, 1883, 248; correspondence on; no results, 1884, 422; Scholarship of \$500 in Western Seminary, 1887, 291; gradually accumulating (see Annual Digest); now \$1,165.68; 1905, 40.

SWITZ, CATHARINE. Donation for Domestic Missions, \$953. 1891, 240-1. See Elmendorf, Jane.

SWITZERLAND. Pastors' Assoc. of National Protestants of Geneva, send fraternal letter, with salutations and greetings, with report of Convocation commemorative of the commencement of 20th century, 1902, 126.

SYLLABI OF LECTURES. Synod requested to appropriate annually \$500, to be placed to the credit of the Faculty (of New Brunswick Seminary) to meet various incidental expenses, especially in connection with the preparation of Syllabi of the Lectures, for the use of students, and the printing of examination papers; reports to be made to Bd. of Superintendents; granted; 1894, 60, 67-84.—The Western Seminary asked for an annual appropriation of \$500 for the same purpose. Granted, if funds are available. 1895, 72.

SYMBOLICS. 1888, 545.

SYMBOLS. , Heid. Cat., Quests. 66, 69-73, 79.

SYNOD. See Particular Synod; Gen. Synod.

SYNODICAL ARCHIVES. See Archives.—In 1884, the following action was taken:

WHEREAS, It is desirable that our Church should preserve some permanent record of her ministers deceased, other than the mere list of names which is usually appended to the Report of the Committee on the State of Religion, therefore

Resolved, That henceforward Synod have a Standing Committee on Necrology, to exist during the year, and to report at the succeeding regular Session of Synod such biographical notice of ministers deceased that year, as they shall deem fitting.

Resolved, That the Stated Clerk of General Synod be the permanent Chairman of said Committee; and that it shall be his duty to receive, collate, expand or abbreviate according to his judgment such necrological memorials as he shall receive during the year from the other members of the Committee or from the Classes, or from whatever source; that in cases where he does not promptly receive such memorial he shall himself prepare it, or direct some member of his committee to do so; in order that, year by year, he may submit to Synod for publication in the Minutes, upon approval, a necrological record for the year, as suitable and complete as circumstances will permit.

Resolved, That upon the death of any one of our ministers it shall be the duty of the Stated Clerk of the Classis to which he last belonged to transmit notice of the fact to the Stated Clerk of General Synod, and, at least within a week after the next meeting of the Classis, to transmit also a copy of such memorial record as the Classis may have made, together with any facts in the case which may help to form the basis of the necrological report to Synod. 1884, 576.

The substance of, or reference to, all these sketches of deceased ministers, from 1884 to 1902, will be found in the last edition of the Manual. The following is a list, with references, of those who have died since 1902:

- | | |
|---------------------------------|--------------------------------------|
| Bergmans, Jac. C., 1903, 513. | Mandeville, Giles H., 1905, 279. |
| Bertholf, Henry, 1905, 273. | Mattice, Ab., 1905, 288. |
| Boehrer, John, 1903, 514. | Medd, Thos. H., 1905, 282. |
| Bookstaver, Aug., 1905, 274. | Meyer, Carl, 1902, 207. |
| Boyd, John C., 1902, 197. | Mills, Samuel W., 1903, 522. |
| Buersma, Ale, 1902, 198. | Oliver, Matthew N., 1905, 282. |
| Cochran, Ab. G., 1903, 515. | Park, Clearfield, 1904, 840. |
| Cole, David, 1904, 831. | Parsons, Andrew, 1905, 283. |
| Cooper, Jacob, 1904, 834. | Ruhl, Fred. W., 1905, 283. |
| Deyo, Paul T., 1902, 199. | Schumacher, Gustav, 1903, 524. |
| Dickson, Alex., 1904, 837. | Searle, Samuel T., 1903, 525. |
| DuBois, Anson, 1905, 277. | Selden, Edwin G., 1905, 284. |
| DuBois, Hasbrouck, 1903, 516. | Shaw, Wm. A., 1902, 209. |
| Enders, Jacob H., 1902, 200. | Shepard, Chs. I., 1904, 841. |
| Gaston, John, 1902, 201. | Smock, John H., 1903, 526. |
| Gramm, Gustavus E., 1902, 203. | Te Winkel, John W., 1902, 210. |
| Guenther, John C., 1905, 272. | Te Kolste, Gerardus, 1903, 527. |
| Hageman, Chs. S., 1902, 205. | Thomas Eugene E., 1905, 285. |
| Hansen, Maurice G., 1905, 277. | Van Cleef, Paul D., 1903, 527. |
| Inglis, Thos. E., 1903, 517. | Van Emmerick, Gerrit, 1904, 846. |
| Jongeneel, Jas., 1903, 518. | Van Santvoord, Cornelius, 1902, 211. |
| Kershaw, Wm. H., 1904, 838. | Van Zee, Chs. W., 1904, 843. |
| King, Albert A., 1903, 519. | Wells, Cornelius L., 1905, 286. |
| Kip, Isaac L., 1902, 206. | Wiersum, Harry J., 1902, 213. |
| Kommers, Timms J., 1904, 838. | Williamson, John F., 1904, 844. |
| Lansing, Raymond A., 1903, 520. | Williamson, Wm. H., 1905, 287. |
| Lockwood, Lonis J., 1903, 521. | Wilson, Peter Q., 1902, 215. |
| Lubach, Wietse, 1904, 839. | Zwemer, Fred. J., 1904, 845. |
| MacNair, John L., 1905, 278. | |

Names for 1906 received while work was going thro' press.

Beidler, F. P., 1906, 597.	Pool, Chs. H., 1906, 602.
Bolton, Jas., 1906, 597.	Southard, Jas. L., 1906, 603.
Hoover, David S., 1906, 598.	Stanborough, Rufus M., 1906, 604.
Huizinga, Abel H., 1906, 599.	Steele, Wm. H., 1906, 604.
Knowlton, A. W., 1906, 600.	Van Gieson, A. P., 1906, 606.
Kuiper, Albert, 1906, 600.	Van Hetloo, Elbert, 1906, 607.
Lloyd, Aaron, 1906, 601.	Vermilye, A. G., 1906, 609.
	Woodbridge, S. M., 1906, 609.

SYNODICAL BOARD OR SYNOD'S BOARD OF SABBATH SCHOOL UNION. See Sab. School Union of R. D. C.

SYNODICAL COMMISSION. Appointed 1893, 772, to consider the readjustment of the ecclesiastical relationship of Theological Professors and other matters relating to the government and discipline of our Seminaries. Names of Commission, 773. Their report: (1) Made suggestions concerning the mode of electing Theological Professors; that the power of electing should remain in the Synod, but that the Classes should have the right of nominating; proper Constitutional changes recommended; (2) Constitutional changes proposed, to allow each Faculty to appoint a member as a delegate to General Synod; (3) suggestions as to the membership of the Boards of Superintendents: as to students; as to curricula; as to discipline; as to students under the care of the Bd. of Education. See Amendments to the Constitutions; Superintendents, Bds. of, under the several Seminaries; Students; Curriculum; Education, Bd. of.

SYNODICAL EXPENSES. See Contingent Expenses; Permanent Contingent Fund; etc.

SYNODICAL MINUTES AND REFERENCES. Present Lemma 14. Committee on, examines the Minutes of the Particular Synods, and last General Synod, and reports anything in them requiring the attention of General Synod.

SYNODICAL REPORTS ON THE STATE OF THE CHURCHES. Lemma 5 or 6, from 1812-1886; then changed to Lemma 22, and styled "State of Religion and Statistical Tables."

SYNODICAL SUPERINTENDENTS. Occasionally appointed by Particular Synods to look after the interests of the churches within their bounds. See Classical Superintendents. See 1890, 153.

SYNOD OF DORT. See Dort or Dordrecht.

SYNOD OF NORTH HOLLAND. See North Holland.

SYNOD OF SOUTH HOLLAND. See South Holland.

SYNODS. The Higher Bodies in the grade of Ecclesiastical Assemblies in the Reformed Churches. See Constitutions of 1619, Art. 29; of 1792, Art. 31, 38; of 1833, Art. 36; of 1874, Art. 35. See Particular (or Local, or District) Synods. General Synod. [The term "Synod," wherever it occurs in the Constitutions of 1619 and 1792, always refers to Particular Synods. When the General Synod is referred to, it is thus expressed. The Articles of Union, 1771, 9-11, 1772, 32, do not use the word Synod at all. This was in order not to excite prejudices. See discussion of this matter in Ecc. Records, previous to 1771. But during the Revolution the word began to be used, and slipped in the written minutes, 1782, 99, the first use of the word. In 1784, 128, the body resolved to use it thenceforth. See also 1790, 211.]

SYNOD'S FUND FOR TEMPORARY CONTINGENCIES. The Board of Direction was "authorized to fund all unappropriated sums and balances of interest on hand, from time to time, and invest the same, the annual interest of which may be appropriated as Synod shall, from year to year, direct; the interest thus yielded, to be called "Synod's Fund for

Temporary Contingencies," 1884, 521 (see 1882, 59, 61, 62; '84, 450, 453); '85, 622, 643, 649. The amount was \$13,083.86; 1886, 27; '87, 266, 296; name changed to "Stuydam Fund for Repair and Improvement of the Professorial Dwellings at New Brunswick, 1887, 300; '88, 491; 1892, 470.

SYSTEMATIC BENEFICENCE. This duty was insisted on, and practised, long before this particular term was used. See unded "Collections," for support of the Professorate; for Missionary purposes; Cent Societies; Twenty-five Cent Donations, etc. The names of churches regularly contributing were recorded, as well as those not contributing; see 1820, 45, 49, 50; 1821, 19; 1822, 26; 1823, 20; 1824, 21, etc.

In 1857, the Synod passed the following:

Resolved, That each Consistory be requested to incorporate in its next yearly report a statement of its system of benevolent contributions, and that these statements be included by the Classes in their reports to the Particular Synods. 1857, 156. The Board of Publication was also requested to publish a Tract on "Systematic Beneficence," and to circulate it among the churches; also to prepare "Forms" suitable to the purposes of Systematic Beneficence. 1857, 243.

Resolved, That we cannot acquit ourselves of our imperative duty in view of the dealings of God, without largely exceeding for the coming year our benevolent contributions for the past, and of giving for the cause of Christ according as the Lord hath prospered us.

Resolved, That those of our churches who have failed to contribute to any or all of our Boards during the last year, are hereby most earnestly requested and affectionately urged not to fail to contribute, and that liberally, to each of the benevolent enterprises of our Church.

Resolved, That it is to the pastors of our respective churches that we look, and by whom we confidently expect that the several causes of benevolence shall be stately presented to their congregations, with such information as shall enable them to contribute according to the claims of the subjects presented. 1858, 362.

2. *Resolved*, That this Synod earnestly enjoin upon the churches the duty of forming each for itself a systematic plan of benevolence, in which the Foreign Missionary work shall occupy a place. 1859, 458.

Resolved, That it be enjoined upon the pastors and Consistories of the churches to give increased attention to the cultivation of this grace, in which they ought to abound; that all proper efforts should be promptly, systematically, and perseveringly made to raise the actual beneficence of all the churches to the Scriptural standard.

Resolved, That the Classes be hereby enjoined to pay particular attention to the previous action of the General Synod on this subject, so as to secure an advancing munificence, and ample reports of the annual contributions to the religious and benevolent institutions of the Church. 1860, 572.

5. *Resolved*, That the Classes be urged to take such steps as shall insure that the claims of all of our Boards be stately presented to each of the Churches under their care, and collections taken for them. 1861, 90.

Resolved, That this Synod hereby reiterate resolution No. 5 of the Synod of 1861, contained on page 90 of the proceedings, in the following words:

"*Resolved*, That the Classes be urged to take such steps as shall insure that the claims of all our Boards be stately presented to each of the Churches under their care, and collections taken for them."

Resolved, That the several Classes be, and are hereby requested to suggest to their churches to prepare a programme of the different

objects of benevolence as recommended by the General Synod, and specify and adopt, as a standing rule, certain Sabbaths when these contributions shall annually be made.

Resolved, That the Stated Clerk of the Synod, with the aid of the Treasurers of the Boards, be requested to prepare annually, a tabular statement of the contributions made by the several churches to the Boards and Funds recommended by Synod; that each amount so credited shall embrace in one sum all that may have been contributed to such object from whatever source, and that such statement be reported annually to Synod, and published in the proceedings of Synod under the head of Article 22. 1862, 212.

In 1867, a Committee was appointed to devise and report . . . some scheme for securing, if possible, generous and systematic contributions from all our churches to our Benevolent Boards. 1867, 286, 353.

The report was made and referred to another Committee, 1868, 500. They carefully reviewed it, eliminating some of its suggestions about *enjoining* pastors and churches, under threat of discipline, to do so and so, about "Systematic Beneficence;" they emphasized the distinction between "enjoining" and "recommending;" that "injunctions" had proved to be failures; that ministers should "teach and lead their people" in these matters; the acts of Synod on this matter from 1862 to 1868, are briefly stated; and finally, the following was adopted:

Resolved, That this Synod express its decided conviction that the regularity of benevolent contributions depends mainly on the ministers settled over the Churches.

Resolved, That it is the duty of every settled minister, and of every consistory where there is no settled pastor, to see to it that the collections ordered by Synod are regularly taken up in the Churches under their care.

Resolved, That Synod earnestly express its conviction that every minister, and every consistory where there is no settled pastor, ought to attend to this duty, and Synod also requests them to do it this year.

Resolved, That the Joint Committee of the Boards of the Church be directed to prepare a new edition of the programmes of benevolence, and to furnish them to the churches, to be returned to their Secretary, with the assignment of the days on which they will take up collections for the Boards and Funds of Synod.

Resolved, That said Committee be authorized to accompany such programmes with a circular letter, prepared and signed by the Presidents of the four Boards on behalf of and by authority of General Synod, and that they also publish with said programmes any resolutions passed by this present Synod which they may deem suitable for their purpose.

Resolved, That the pastor of each Church be directed to read from his pulpit, and that the consistory of each Church which has no pastor, be directed to cause to be read from their pulpits, by the supplies occupying them for the time, the address prepared by the President of the Boards on the Sabbath after the reception of the circular.

Resolved, That every Classis be directed at its regular spring meeting, at the time set apart for asking the questions prescribed by the Constitution, to ask every pastor and elder the following question: Has a collection been taken up in your Church during the year for each of the Boards and Funds of General Synod? and to enter on the Minutes of Classis the answer given by each.

Resolved, That this Synod affectionately and earnestly request each Classis at every regular meeting to give at least one hour to fraternal

conference and prayer with reference to the benevolent operations of the Church, that they may provoke one another to good works.

Resolved, That Synod affectionately call the attention of our Classes to the small proportion of the benevolent contributions given to our own Boards, as compared with the gross amount reported, and request them to use their influence as may seem to them best adapted to secure a change in this respect. 1868, 504-5.

In 1872, the Committee on the State of Religion proposed the following:

There is no subject of more importance to the welfare and progress of our Church than the matter of giving. Your Committee recommend,

Resolved, That the attention of our Pastors is hereby earnestly and affectionately called to the subject of systematic benevolence, and that each be enjoined by "The General Synod" at least once in each year to bring the subject before the people in a sermon, setting forth the teaching of the Word of God in reference to the subject. And that this be done, so far as practicable, some time during the month of October.

Resolved, That the attention of pastors and consistories is especially called to the often reiterated *requirement* of the General Synod, that each church take up at least one collection each year on behalf of every one of the Boards of our Church, and that the Classes observe the greatest care in their inquiries upon this subject. 1872, 445.

A Special Committee on Systematic Benevolence in 1872 made a brief report: That it was impossible for them to examine the score of plans of Systematic Benevolence, but referred especially to the "Powell Revenue System," published by the Evangelical Press Association. The Committee was continued, 1872, 531.

The following is their report: They were to report on the whole subject of "Systematic Benevolence," or "Christian giving, its obligations and its methods in its relations to Christian duty and Church work." How shall *all* the people be reached, to do their due proportion of the work of the Master. . . . God's plan is best: "Upon the first day of the week, let every one of you lay by him in store as God has prospered him." . . . Seven objects, especially, are placed before our churches, to aid which, collections are *enjoined*—the four Boards, the Widows' and Disabled Ministers' Funds, and the Church Building Fund. The "Tabular Statement" reveals many deficiencies. The questions in Classis, about obeying the injunctions of Synod, produce no results. But the Committee suggested the following action:

Resolved, That the General Synod add to its list of Standing Committees, one to be entitled Committee on Systematic Benevolence, who shall consider the financial statements contained in the reports of the Boards, and who shall present to the Synod a report reviewing the same. That they shall also make such suggestions as shall in their judgment be best fitted to increase benevolence among the Churches.

Resolved, That the General Synod hereby reiterates its repeated *injunction* to each Pastor and Consistory, to see to it that the Church under their care be afforded the opportunity of contributing to each of the seven objects commended to the Churches.

Resolved, That the General Synod hereby most earnestly recommends each church to adopt some system of Benevolence that shall serve to call out the charities of the Church reaching every family.

As to the methods: Means should be taken to secure from each family and member a stated weekly contribution, by means of envelopes, or blanks, or publication. No one system will suit all localities. "Treadway's Scriptural Method of Systematic Benevolence" was submitted, 1873, 752-6.

This action was not carried out, however, until 1879, when the following appears:—The Committee on Synodical Minutes reported the failure of Synod to appoint a “Standing Committee on Systematic Beneficence,” as directed in 1873. The value and design of such a Committee were presented, and the following action taken:

Resolved, That such a Committee on Systematic Beneficence be now appointed, who shall be instructed to consider, and if possible, prepare and present to the General Synod, at its next session, some plan for the support of the work of our benevolent Boards, which will reach every church and member. 1879, 318. Rev. Dr. Wm. J. R. Taylor was made Chairman, together with Revs. Drs. Ormiston and H. N. Cobb, and Elders Gamaliel G. Smith and Samuel Sloan.

At the same session the Committee on the State of Religion presented a resolution on the same subject:

1. That the attention of Consistories be earnestly and effectually called to the subject of systematic beneficence, with the urgent appeal that contributions be made at least once a year to each of the Boards of our Church, and that special pains be taken to secure contributions from each and every member of the congregation. 1879, 283.

An elaborate Report was presented by Dr. Taylor and his Committee in 1880, covering six pages, and 1,000 extra copies were printed for distribution with the Minutes. The design of the resolution of 1879, appointing the Committee, was to secure a more regular and adequate support of the work; and to employ the facilities and power of our ecclesiastical organization to accomplish this object. The necessity of a more regular and adequate support was generally recognized. The necessity of some better *method* for its support was evident. The Boards were hampered and crippled in their work, because so many of the churches failed to do their duty. Many facts were collated and pressed upon the attention. The injury to the non-contributors was referred to; to the work of the Church, it was disastrous. Some needed to be stimulated. The resolution of 1873 directing the appointment of a “Standing Com. on Systematic Beneficence” was quoted, and its wisdom emphasized. The following “Plan of Action” was then presented and adopted:

PLAN OF ACTION.

1. Each Board shall present annually to the General Synod a detailed statement of all the receipts and expenditures of the previous year, with the actual state and liability of the treasury at its close, and of all funds committed to its care; also of the estimates and appropriations for the year to come, and any sums desired and needed, but not appropriated, and the reasons therefor, together with a statement of appropriations, receipts, expenditures and debts (if any), for a period of ten years next preceding (this last provision “for a period of ten years next preceding” is only intended to apply to the report of the present year), all which papers shall be referred to the Committee on Systematic Beneficence.

2. This Committee, after carefully considering these statements, and, if desired or need be, hearing the officers of the Boards with regard to them, shall report such sums as, in their judgment, the interests of the various Boards and their work actually demand; shall *apportion* said sums among the different Classes to be raised during the year, adding a small percentage to cover the probable failure on the part of some, and shall report the amounts so apportioned to the Synod, with such other statements and recommendations appropriate to the subject as may seem to them called for. This apportionment shall be based upon a comparison—*First*, of the numerical strength of the Classes; *Second*, of the amounts given for congregational purposes, and the presumed ability of the

Churches; and *Thirdly*, of the actual contributions of the Classes to the Boards and Funds.

3. The Classes, at their meetings next subsequent to the meeting of the General Synod, shall act upon the direction of Synod in these matters; shall distribute the sums apportioned to them among the several churches, upon such basis as may be agreed upon, having reference, as far as possible, to the actual ability and circumstances of each Church; they shall make it the duty of the churches, that some method be adopted in each congregation to meet the requirements of the work and the apportionment of Synod; and they shall require reasons for failure on the part of any minister or Consistory to comply with this instruction. 1880, 589-595.

The Committee on Systematic Beneficence reported that it was impossible to make the apportionment this year; and lest it should jeopardize the prosperity of the work in hand, the following resolutions were adopted:

Resolved, That the Synod, in adopting its plan for Systematic Beneficence, does not design to interfere with the present working of any plans that may now exist and be effective, but to urge their faithful prosecution; while it does desire to secure some efficient method where none is found.

Resolved, That the attention of the various Classes be specially directed to this subject, and that they be earnestly exhorted at their next meetings to take such steps as may result in the speedy and thorough organization of some such system of Beneficence, in their respective churches, and to apply it also to their Sabbath Schools, so far, at least, as the work of Foreign and Domestic Missions is concerned.

In view of the possible lack of information with regard to definite and feasible methods or systems for inspiring individual churches and Christians to greater activity,

Resolved, That the Board of Publication be directed to send to each pastor and Consistory, a copy of its tract, No. 41, on Systematic Beneficence.

It must also be evident to any member of this Synod that the plan already adopted is not in opposition to, but in aid of, the operations of the Boards. As its success will depend largely upon the careful and intelligent action of the Boards themselves, and any lack of caution, or evident, or even supposed attempt to lay unnecessary burdens upon the churches would be fatal, your Committee offer the following:

Resolved, That the attention of the different Boards be specially directed to the careful preparation of such statements as are called for by section I. of *the Plan* to be presented to the next General Synod.

Resolved, That the operations to which these provisions are intended specially to apply are those of *the Boards of Domestic and Foreign Missions*, and of *Education*, and *the Church Building Fund*; but that collections for the Board of Publication, and Widows' and Disabled Ministers' Funds be also regularly taken. 1880, 596-7.

In 1881, a resolution was offered to strike out of above report, 1880, 589-595, all that related to "apportionment." Referred to Committee on Syst. Beneficence. See their report, 1881, 792-7. The reports of the Boards were not complete; objections were made to the plan; it seemed more like a tax than an appeal to Christian love; yet it was impossible to strike out all about "apportionment," without destroying the "Plan" altogether; they therefore proposed the following "Plan:"

PLAN OF ACTION.

I. Each Board shall present annually to the General Synod a detailed statement of all the receipts and expenditures of the previous year, with the actual state and liability of the treasury at its close, and of all funds committed to its care; also of the estimates and appropriations for the

year to come, and any sums desired and needed, but not appropriated, and the reasons therefor, together with a statement of appropriations, receipts, expenditures and debts (if any) for a period of ten years next preceding (this last provision "for a period of ten years next preceding" is only intended to apply to the report of the present year), all which papers shall be referred to the Committees on Systematic Beneficence.

2. This Committee, after carefully considering these statements, and, if desired or need be, hearing the officers of the Boards with regard to them, shall report such sums as, in their judgment, the interests of the various Boards and their work actually demand.

3. The Classes, at their meetings next subsequent to the meeting of the General Synod, shall make it the duty of the churches, that some method be adopted in each congregation to meet the requirements of the work; and they shall require reasons for failure on the part of any minister or consistory to comply with this instruction. 1881, 795.

In 1882, the Com. on Syst. Beneficence reported that no plans of estimates and apportionments had secured the hearty approval of any large number of Synod's members; that it was necessary to fall back on God's Word, 1 Cor. 16: 1, 2; giving must be periodical; and is universally binding; is a personal matter; and must be done in proportion as God blesses each one; but that the Christian ought not to give less than the Jew, one-tenth. 1882, 165-6.

In 1883, the *duty of giving* was especially emphasized; that this duty was binding on *all*; and that it ought to be systematic; yet many churches give nothing. Systematic giving was commended; and delinquent pastors and churches, exhorted. 1883, 364-6. Similar reports, 1884, 573-6; 1885, 791; 1886, 137; special attention called to the training of children and youth in the matter of Systematic Beneficence; and that sermons be preached and literature on the subjects be diffused. 1887, 379.

A constant and gracious advance in the contributions to the Boards, and in general benevolence. During the past five years, 1883-8, the contributions to the Foreign Mission Board alone have increased \$61,660 over those of the preceding five years, 1878-83. The words "Offerings to the Lord" suggested, to take the place of the word "Collections," for general use in public worship, and that these be made a part of the regular service on the Lord's Day; that Consistories adopt some regular plan for weekly "Offerings;" that ministers impress the Tithing principle as the minimum; that fractions of dollars be omitted in the "Tables," and the space gained be devoted to an additional column, entitled, "Other Religious and Benevolent Purposes;" while the present column "Religious and Benevolent Purposes" be changed to "Schemes of the Church;" that a Permanent Committee be appointed to study the spirit and practical methods of benevolence, to report to next Synod. Names given. Dr. George S. Bishop, Chairman. 1888, 620-2.

Resolved, That this Synod reaffirm its former deliverances on Systematic Beneficence, and earnestly urge upon the Church the essential importance of the practical and immediate employment of some method by which our benevolent operations may be fully and regularly sustained.

They would suggest, without asking for formal action, that pastors enforce the devotional character of the "offering" by a brief preface of Scripture or of prayer. 1889, 846.

Report of "Permanent Committee," appointed in 1888, 622:—The Catechism emphasized the three fundamental doctrines, *Ruin, Redemption, Gratitude*. Christians are co-workers with Christ. Progress should be made in systematic, proportionate, and liberal offerings; Christians should abound in this "Grace" more and more. Our offerings tabulate the pulsations of the Church; there has been a slow, but steady increase, per

member in some parts of the Church, but not in all. Covetousness, the sin of luxury, stirs uneasily, under doctrine and duty. The following action taken:

1. That the Pastors and Consistories be reminded of the ordination and installation vows, to be faithful in God's House, and that fidelity in Christ's service requires that an opportunity be given annually to the congregations to make an offering to each and every object recommended by the General Synod of our Church.

2. That some systematic plan or method be adopted by every Consistory, whereby this opportunity shall be given to the people of the congregation.

3. That the Particular Synods and several Classes be, and are hereby instructed to appoint a Permanent Committee on Systematic Beneficence.

4. That in view of the fact that thus far carefully studied the Synod continue its Permanent Committee, that the chairmen of the Particular Synod's Committees be added to this General Committee as corresponding members. 1890, 135-8.

Benevolence decreased, causing great anxiety to the brethren charged with important interests. No resolutions. No report from the Permanent Committee, which was continued, with Dr. E. B. Coe added, as Chairman, to report to next Synod some Plan or Method for Systematic Beneficence. Resolution 3, of 1890, reaffirmed. 1891, 362-4.

Report of Permanent Committee: Pledge-cards suggested, stating the amount which each person is willing to give to the different objects. The following action taken:

1. That a new Permanent Committee on Systematic Beneficence be appointed, whose chairman shall be a man who is willing to undertake the work of preparing and circulating among the churches tracts and leaflets exhibiting the duty and the desirableness of systematic giving, and explaining in detail such plans as are suggested in this report. He should also prepare blank forms of pledges of different kinds and be ready to furnish them gratuitously to all who will use them.

2. That there be placed at the disposal of this committee a sufficient sum (say, \$250) to defray the cost of printing and postage. Without this the plan cannot be introduced. This sum the several Boards of the Church might (if necessary) be requested to furnish, each contributing a part of it, which should be in proportion to its receipts during the year just closed. The amount employed in this way would be more than made up to them in increased receipts.

3. That the committee consist of Rev. Henry M. Cox, of High Bridge, N. Y., chairman; Rev. D. H. Martin, Newark, N. J.; Rev. Jesse W. Brooks, Brooklyn, N. Y., and Elders John S. Bussing, New York, and V. M. W. Suydam, New Brunswick, N. J.

4. That the committees on systematic beneficence in the several Classes be urged to do their utmost to further the work of Synod's committee.

5. That the full weight of the authority of this General Synod be given to this committee to urge the plan herein outlined (with such modifications as may be necessary in particular cases) upon all our churches for their adoption. 1892, 587-590.

First Report of Permanent Committee, 1893.

The Committee's work, a work of organization and agitation. The Classes asked to appoint Permanent Committees of co-operation. Gen-

erally done. Pledge cards and envelopes introduced, with gratifying results. The importance of agitating the subject of organized beneficence, recognized. Publications issued: Dr. Coe's report in 1892, 1,000 copies; Systematic Beneficence Leaflets: No. 1, Points to be emphasized in introducing the Proposed Plan, 5,000 copies; 2d ed., 10,000 copies; No. 2, The Argument from Experience, 5,000 copies; No. 3, Why not try it in your Church 5,000 copies. Circulars and the religious papers also used to give information. Expenses presented. Too soon to see large results. Conscience in giving as important as conscience in living. The Divine plan includes (1) Voluntary giving. (2) Periodical giving. (3) Proportionate giving. Many churches have a system, but not many individuals practise it. Action: These plans reaffirmed; Classical Committees exhorted to co-operate; that setting apart of a definite proportion of one's income for the Church and its benevolent work, a duty and a privilege; that ministers and church officers should set the example; that the following should be about the proportion to the different agencies of the Church: To Foreign Missions, 30 per cent.; to Dom. Miss., 20; to Church Building Fund and Education, 15 each; to Disabled Ministers' Fund, 10; to Widows' Fund, .05; to Publication, .05.

This Report of the Permanent Committee was highly commended by Synod's Standing Com., and the ministers and churches were exhorted to heed the suggestions, and the Permanent Com. was continued. 1893, 823-9.

Second Report of Permanent Committee, 1894.

Progress made in the work of organization. Discussions in the Classes. Leaflets 1 and 3 (1893), translated into Holland, and 5,000 copies of each issued. Dr. E. B. Johnson's Address on "The Giver's Need of Systematic Giving," abridged, has been published; 5,000 copies. First Annual Report published; 1,000 copies. Publications in "The Bulletin," a Monthly, of the Board of Publications, and in the "Intelligencer" and "Mission Field." Churches have entered into the work heartily, and some have doubled their gifts thereby. Reports from the Classes, noticed. The obligations of "stewardship" need to be continually urged. Permanent Com. divided into three classes, one-third to be elected each year.

The Synod gratefully acknowledged the growing interest in this matter; that the subject be commended anew; that the churches report fully on the subject; that former deliverances be reaffirmed. 1894, 147.

Third Report of Permanent Committee, 1895.

Publications: Second Annual Report, 1,500 copies. Leaflet, No. 5, "A Working Plan and How it Worked," 3,000 copies; Catalogue of Publications and Price List of Envelopes, 1,000 copies. Demand for the "Envelopes" steadily increasing; number of contributing churches, increasing; yet owing to a curtailment of resources, the total received, less than in 1894. C. E. Societies developing in benevolence thro' the Envelopes; could be used to advantage in Woman's Auxiliaries and in S. Ss.—Synod commended the work. 1895, 143-7.

Fourth Report of Permanent Committee, 1896.

Number of churches using the Envelope system for giving, increasing. Increase of benevolence to the Boards and Funds of the Church over last year, \$35,562. This largely for removal of the debt of the Foreign Board. Envelope system now self-supporting. Suggestion that the "Offerings" be accompanied by a short prayer. The whole matter commended to the Churches. 1896, 422-5.

Fifth Report of Permanent Committee, 1897.

Publications: Annual Report of 1896; "Principles and Methods of Giving," by Mrs. E. Q. Brush, 5,000 copies; number of churches contributing, slightly less than preceding year; amounts also less. 1897, 698-702.

Sixth Report of Permanent Committee, 1898.

Marked improvement in the beneficence of the Church. Aggregate, perhaps, never exceeded. Leaflet No. 7, "What are we giving our money for?" by Rev. A. E. Myers, has been issued—8,000 copies, in all. Envelopes have been distributed gratuitously to collect the benevolence, with good results. Gain in benevolence, over last year, \$16,500 for Foreign Missions; and \$10,000 for Dom. Missions. Suggestion that the blanks include contributions for the Arabian Mission. Classical Agents to be appointed to further this work. Pastors urged to preach an annual sermon on Benevolence. Permanent Com. asked to consider the consolidating of Synod's Standing Com. with this Permanent Com. 1898, 166-173.

Seventh Report of Permanent Committee, 1899.

Envelopes for benevolence furnished free. About 6,000 leaflets and 600 pledge cards also furnished gratis. Most of the churches give to the Mission Boards, but not so many to the other Funds. The Permanent Committee reported against consolidating Synod's Standing Com. with itself. Benevolence decreased, but legacies and interest from invested funds no longer included. Churches, Sunday Schools, C. E. and kindred Societies, urged to adopt the method of Systematic Benevolence. President of Synod requested to make the Permanent Committee, Synod's Standing Com. on Sys. Benevolence. 1899, 476-483. This resolution rescinded, 1900, 786.

Eighth Report of Permanent Committee, 1900.

Great increase in the number of envelopes used for Systematic Benevolence. Three new envelopes added to the list. Permanent Committee requested to report the actual amount of gifts each year. 1900, 786-791.

Ninth Report of Permanent Committee, 1901.

Large gain in the number of churches contributing to the Boards and Funds. Total of benevolence to these objects, \$246,154. Besides the mere use of envelopes, the people must be impressed with the fact that they are God's stewards. 1901, 1133-1138.

Tenth Report of Permanent Committee, 1902.

In reviewing the work of ten years, we point with pleasure to the good result brought about by the members of the Committee, who revived and established the method of systematic giving in our churches. It has been comparatively easy for the present Committee to carry forward a work so well started.

Our purpose is to teach and preach the obligation for every worshipper of religious contribution. The need of a graduated and movable scale of giving corresponds to the varying requirements or possessions of each person, and as an efficient aid to this end the use of envelopes, marked with name of the object, numbered and dated.

Total Envelopes furnished for Church Support.....	78,916
Total Envelopes furnished for Benevolence.....	114,282
Total	193,198

* * * *

A table showing the number of churches contributing to each of the Boards and Funds of the Church for the years 1895 to 1902 inclusive:

	1895.	1896.	1897.	1898.	1899.	1900.	1901.	1902.
Number of churches contributing to Foreign Missions....	513	534	518	533	533	555	558	544
Number of churches contributing to Domestic Missions...	512	525	520	541	518	516	565	566
Number of churches contributing to Church Building Fund	329	337	336	342	233	250	349	361
Number of churches contributing to Board of Education..	319	315	323	355	353	333	384	362
Number of churches contributing to Disabled Ministers' Fund	242	555	266	270	301	289	292	309
Number of churches contributing to Widows' Fund.....	181	172	183	193	207	204	212	288
Number of churches contributing to Board of Publication	144	195	178	210	188	215	214	218
Total Number of Contributions for the Year.								

For the purpose of comparison the following figures are recorded, showing the total amount contributed by all the churches to the seven Boards and Funds of the Church each year from 1895 to 1902, inclusive, as follows:

1895.	1896.	1897.	1898.	1899.	1900.	1901.	1902.
\$194,646	\$230,208	\$204,017	\$218,410	\$216,190	\$245,268	\$246,154	\$210,799

These figures do not include legacies, incomes from invested funds or special gifts, except the years 1895 to 1898. From 1899 to 1902 they represent the total gifts from all the churches.

* * * *

Referred to Committee on Systematic Beneficence:

Resolved, That Synod reiterates its appreciation of the faithful service of the Permanent Committee on Systematic Beneficence, and request the Committee to prepare and distribute similar tracts to those already issued. 1902, 132-5..

Eleventh Report of Permanent Committee, 1903.

Results have been satisfactory. The number of churches using the Envelopes, on the increase. The literature on the subject, exhausted. The work of Systematic Beneficence again commended to the churches. The Committee authorized to provide themselves with what literature is necessary for the prosecution of their work, and the expenses be paid by the Boards. The Committee permitted "to make arrangements with the Board of Publication, whereby the work of the Committee, that can be carried on by the Board, be transferred to them." 1903, 406-9.

Twelfth Report of Permanent Committee, 1904.

The work of issuing the Envelopes not yet passed over to Board of Publication, because of pending contracts; but this will soon be done. Synod expressed its appreciation of the work done. *Resolved*, That the Board of Publication to which the work of Systematic Beneficence is transferred, be authorized to supply itself with whatever literature is necessary for this work, and that the expenses connected therewith be paid by the several Boards in whose interest the literature is prepared and distributed."—Recommended, that sermons be preached on Systematic Beneficence on 3d Sunday of September. 1904, 752-5.

Thirteenth Report of Permanent Committee, 1905.

Committee handled about 400,000 envelopes last year, and is in correspondence with about one-fourth of the churches. The business of printing and distributing is now placed in the hands of the Board of Publication, while the Permanent Committee is to take care of the correspondence. Only 25 per cent. of the churches report any special method of Systematic Benevolence. Cause again commended to the churches. Third Sabbath of Sept. to be observed as Benevolence Day, by sermons, etc. 1905, 157-9.

Fourteenth Report of Permanent Committee, 1906.

Nearly 100,000 envelopes distributed in the interest of Benevolent Boards and Funds, and nearly 400,000 envelopes for Church support. The work of information and education has been already largely done, but needs to be continued. The work of distribution has been performed by the Board of Publication, the expenses being paid by the several Boards. 1906, 514, 515.

TABULAR STATEMENT OF OFFERINGS. Clerk of Gen. Syn. with the aid of the Treasurers of the Boards, requested to prepare annually a Tabular Statement of the contributions made by the churches to the Boards and Funds, and be printed, annually, under Art. 22. 1862, 212.

TALMAGE, GOY N. (Rev. Dr.) Cor. Sec. of Bd. of Dom. Missions, 1862-7; President of Gen. Syn., 1874; bequests to Gen. Syn. for Bd. of Dom. Miss., \$250; to Bd. of For Miss., \$250; 1892, 472; 1896, 317.

TALMAGE, JOHN V. N. (Rev. Dr.) Missionary at Amoy, China, 1846-89. Died Aug. 19, 1892; 1888, 585, 589. See Amoy. See his name in Manual of 1902; Fagg's Life of Talmage; Pitcher's Hist. of Amoy Mission; Mints. 1893, 591.

TALMAGE MEMORIAL HALL—in the Amoy Mission, China. Built 1892 for the accommodation of the increasing numbers of the Kolongsu Boys' Academy, which see. See also Reports of Board of Foreign Missions.

TAYLOR, BENJAMIN C. (Rev. Dr.) President of General Synod, 1838; on many important Committees.

TAYLOR, WILLIAM J. R. (Rev. Dr.) President of General Synod, 1871. On very many important Committees.

TAXATION OF CHURCH PROPERTY. Overture from Classis of Hudson, on; Committee appointed, 1876, 403; no report; Com. discharged, 1877, 733.

TAXES. Certain lands of Synod, sold for taxes, to be redeemed, 1817, 34; annual taxes, part of the contingent expenses of Synod, 1818, 53; 1819, 51.

TEACHERS IN HEBREW. The original Particular Synod, after the organization of the Gen. Syn. in 1794, appointed Revs. Solomon Froeligh, John Bassett and Gerardus A. Kuypers teachers in Hebrew; forgetting that they then had no right to do this. They never acted under this appointment. Partic. Syn., 1799, 487, in Vol. I. of Mints. Gen. Syn.

TEACHERS OF THEOLOGY. The title of the Second Office treated in the Constitution. In the Rules of the Synod of Dort, 1619, the treatment is very brief; see Constit. 1619, Art. 18, with an allusion in Art. 3; but this one Art. 18, is elaborated in Explanatory Articles of 1792, in Arts. 19-25; in Constit. of 1833, in Arts. 25-29; and in Constit. of 1874, in Arts. 22-27; which see.

Resolved, That the Professors hereafter to be appointed shall hold no pastoral charge. 1819, 39.

TE DEUM, THE. See Hymnology. Also Baird's Euxtasia, 29.

TELUGU STUDENTS. Permitted to go to some other Seminary in India. 1896, 350-1.

TEMPERANCE. In the Rules of Dort, 1619, *habitual* drunkenness was specified as one of the sins deserving suspension; Constit. 1619, Art. 80; but in the Constitutions of 1833, Art. 102, and of 1874, Art. 91, *habitual* is omitted. In the earlier times discipline was frequently exercised upon the intemperate. See Public Morals; Innkeepers.—Synod began definitely to legislate on the subject in 1827. We give the earlier action somewhat more fully:

“WHEREAS, The vice of Intemperance is one of the most dangerous and destroying evils of our country, and calls for the deliberations of the wise, and the determined activity of all the friends of man; and, WHEREAS, It is desirable that this Synod shall solemnly consider this subject, and obtain such light on the best measures to correct this evil as may be accessible; and WHEREAS, The Agent of the American Society for the Promotion of Temperance is present, and has expressed a desire to exhibit the views of that Society to this Synod; therefore,

“Resolved, That the Synod will hear the Rev. Mr. Hewitt, Agent of the American Society for the Promotion of Temperance on the subject of his agency.”

He was then heard, and a copy of the proceedings at the organization of the Society, of its Constitution, and of the address of the Executive Committee was presented and read. The following action was taken by the Synod:

“Resolved, That this Synod has heard with deep interest and painful solicitude the address of the Rev. Mr. Hewitt, on the *causes*, the *consequences* and the *remedy* of Intemperance; that it cordially approves the object of the Society of which he is the Agent; and that it be hereby affectionately recommended to the Ministers, Consistories, and Congregations under its care, to promote the cause of temperance by precept and example; and as one means of furthering this most benevolent object, to discourage the *indiscriminate* use of ardent spirits in family and in social circles.” 1827, 72, 73.

In 1828 the following Resolutions were adopted:

1. That the principle adopted by many individuals and societies in different parts of the country for the suppression of intemperance, viz.: Total abstinence from the use of ardent spirits, excepting only its use as a medicine, meets with the decided approbation of this Synod.

2. That it is therefore earnestly recommended to the members of our churches that they entirely refrain from the use of ardent spirits, except as above mentioned.

3. That it be requested of all our ministers and churches to inculcate the said principle, not only by example, but by precept, and especially among the rising generation, and to diffuse such information as may be deemed best calculated to effect the object.

4. That it be recommended to our churches, ministers, and individual Christians, to promote the cause of temperance by the formation of societies, or by such other measures as may be thought best adapted to the end.

5. That, as without God we can do nothing, the prayers of all Christians be requested for His blessing upon the means used, and for the putting forth of His power for the suppression of intemperance. 1828, 133.

See Temperance Sabbath.

In 1830 reference was made in the Report on the State of Religion to the happy results already seen from the principle of entire abstinence from the use of distilled liquors, and a Resolution exhorted to the organization without delay of total abstinence societies. 1830, 260, 261.

In 1831, the Synod says that it cannot speak in terms too decided on

Temperance. God had prospered the work. Much good had been done throughout the country. It was a preparation for the coming of the Lord. 1831, 353-4.

In 1833: Temperance, a cause of the greatest importance to human happiness and morals, and assailing one of the most formidable obstacles to the Gospel. It appears to have received great attention and to have produced the best results. 1833, 187.

A Temperance Society has been formed in Rutgers College on the principle of total abstinence from spirituous liquors except as a medicine. 1834, 300.

It deserves to be distinctly noticed that the temperance reformation is still on the advance. 1835, 373.

The New York Temperance Society sent copies of the Temperance Almanac for the year 1838, and of the Temperance Recorder for distribution among the members. 1838, 194.

A Circular, addressed to the Synod by the Executive Committee of the N. Y. Temperance Society, was referred to Committee on the State of Religion. It declared that the best hopes for the triumphs of Temperance were to be sought in the Sanctuaries. The Synod added that the pulpit is consecrated to the best interests of man; that the ministers should not cease to give their efforts to the driving away of one of the most desolating vices that has ever afflicted our world. 1840, 358.

In 1842, the following reference was made to John B. Gough, the great orator of temperance, altho' without mentioning his name:

The cause of temperance heretofore so deservedly successful, has of late received a new impulse, penetrating the abodes of wretchedness, engaging the labors of those from whom of all others we had least expected such assistance. The poor inebriate, weak and besotted, having no hope within and viewed as desperate without, has been rescued from his low estate; and disenthralled himself, he is now going forth, erect, and eloquent in the story of his own experience; and multitudes participate with him in the enjoyment of the blessed fruit—their griefs are allayed, their tears of anguish had dried up, and a new song is put into their mouth, that of praise to the Most High. 1842, 78.

Rev. Mr. Marsh, Cor. Sec. of Am. Temp. Union, addressed the Synod:

Resolved, That the cause is held in highest estimation by Synod; and is recommended to all the ministers and churches to be sustained by them in righteousness and love, and in the fear of God, and in conformity to His Word. 1849, 510.

In the decade 1850-60 there was a lull in Synodical legislation on Temperance. Even the following occurs:

A delegation from a State Temperance Convention now in session in New Brunswick, appeared in Synod, and invited them to attend said convention for the purpose of hearing an address to be delivered before them by the Hon. President Frelinghuysen, whereupon it was

Resolved, That while this Synod sympathize in the objects of the Temperance Society, and wish it all success, the urgency of its business forbids the pleasure of accepting its invitation. 1855, 619.

But the Synod of 1855 had a very large amount of unusual business to attend to, even requiring an adjourned session in the fall.

But in 1860 the evils of Intemperance were elaborately portrayed as follows:

Intemperance continues to number its wretched victims by scores of thousands, while the subtle poison of its enticements is diffusing itself through the veins and arteries of society, while the manifold evils that march in its train—improvidence, sensuality, discord, thefts, murders, sui-

cides, and crimes of every name—defile, and ruin, and spread desolation everywhere.

Among the sins and evils already specified as making up the body of social and national immorality, the evil of intemperance has been singled out and made the subject of a special reference to your Committee, on the ground that the increasing ravages of this evil demand active interposition on the part of all the friends of morality and religion. Reference is also made to this evil in the close of the Synodical Report of the Particular Synod of New York, setting forth that intemperance is on the increase, and that young men are found oftener than formerly in haunts where the force of this temptation is apt to be most deadly. That the evils of intemperance are huge and threatening is undeniable, and equally so that the servants of Christ, and friends of good order and morality, should labor and pray for their abatement and removal. But while no difference of opinion exists in regard to the character and dimensions of the evil, there is a difference in regard to the best mode of bringing Church action to bear upon it. The Gospel contains the great remedy for this, as for all other moral diseases; and where it is applied in all the fullness of its potent adaptations, temperance, and purity, and peace will be apt to stand forth to attest its reformatory power. Your Committee, without attempting to prescribe any specific plan of operations for the practice of the churches touching this evil, would recommend our ministers and elders, each in his own sphere, and with such ability as all may be able to exert, to bring the power of the Gospel to bear against this giant evil, and with an earnestness proportioned to its magnitude and the tenacious hold it has taken on the community. 1860, 511, 512. Similar action, 1862, 144.

Resolved, That this Synod, in consideration of the fearful and increasing prevalence of intemperance throughout our land and the world, recognizes with joy the organization and successful operation of the National Temperance Society and Publication House, that we recommend it to the sympathy and support of our Churches and individual members; and, further, that we call attention to the utterances of this body in the past upon this subject, and warmly urge upon our ministers, elders, and members generally, their hearty co-operation in this needful and noble reform. 1860, 114.

10. A communication from the Corresponding Secretary of the National Temperance Society, requesting this Synod to appoint seven delegates to the National Temperance Convention, to be held at Cleveland, July 29, 1868. Your Committee recommend the following resolutions:

1. *Resolved*, That inasmuch as said Convention is not of an ecclesiastical nature, this Synod most respectfully declines to appoint delegates to represent this body in the proposed National Temperance Convention.

2. *Resolved*, That this action may not be construed into either an expressed or implied want of sympathy on the part of the Reformed Church, with the efforts of Christian men to suppress the evils of Intemperance in all parts of the land, the Synod would call the attention of the Church at large to the oft repeated deliverances of the General Synod upon the sin of Intemperance, and the duty of the Church to employ every Scriptural instrumentality to promote the cause of Temperance. 1868, 462.

Resolved, That we urge upon our ministers, both by precept and example, to inculcate the habits of abstinence from intoxicating beverages, and to deal faithfully with the consciences of those who are engaged in the liquor traffic." 1870, 56.

Resolved, That this Synod heartily sympathizes with the earnest efforts being made by the Christian public in behalf of the cause of temperance; and so far as the means used are Scriptural, would endorse the popular movement, and urge upon ministers and Consistories of our churches the

great importance of giving all possible aid and counsel to the earnest workers in this good cause. 1874, 110.

1875.

WHEREAS, The principle adopted by many individuals and societies in this country, for the suppression of intemperance, viz.: Total abstinence from the use of ardent spirits, except only its use as a medicine, has accomplished much good, therefore,

1. *Resolved*, That this Synod earnestly recommend to the members of our Churches, to refrain from the use of ardent spirits, except as above mentioned.

2. *Resolved*, That the ministers of our Church be requested to inculcate the said principle both by precept and example, and to diffuse such knowledge among the young as shall best effect this object.

3. *Resolved*, That it be recommended to our Churches, ministers, and individual Christians to form societies and to adopt such other measures as may be best adapted to the end in view.

4. *Resolved*, That, as we can do nothing without God's help, the prayers of all Christians be requested for His blessing upon the means used, and the putting forth of His power to stay the progress of, and soon entirely suppress this withering, blasting and destructive sin of intemperance. 1875, 339.

The Special Committee appointed to prepare a minute expressing the sense of this Synod regarding "the revival of the Temperance cause," report the following resolutions:

1. *Resolved*, That this Synod heartily approve the great movements now in progress in various sections of our country, that have for their object the advancement of the Temperance cause.

2. That while we desire to place no restraint upon Christian liberty, or impose an unscriptural burden on the conscience of any one, we do most affectionately urge upon professing Christians in the present aspect of the Temperance question, to seriously consider the obligation of total abstinence from all intoxicants, so that the full weight of their influence may be upon the side of purity, good order and Christian morals.

3. That we urge upon our churches and consistories constant faithfulness, in the exercise of Christian discipline against offenders in the Church, who not only in the excesses of drunkenness, but by the manufacture and sale of intoxicating drinks, and also in the renting of property for the purposes of this nefarious traffic dishonor Christ.

4. That we bid a hearty God speed to the efforts now in progress in the cities of New York and Brooklyn, and Philadelphia, for the "suppression of tippling houses," and to "secure the enforcement of our present laws regulating the liquor traffic."

5. *Resolved*, That the clerks of the several Classes of our Church, be directed to call the attention of the ministers and consistories of their respective Classes to these resolutions, and to urge them to bring them to the notice of the members of their churches, and to secure as generally as possible compliance with their recommendations. 1877, 734-5.

In 1881, the action of 1875 and 1877 was reaffirmed, and a copy sent to the Secretary of the National Convention. 1881, 790-1.

Resolved, That the evils resulting from intemperance are so great, that in the judgment of this Synod the good and welfare of the Church, as well as society, demand the hearty co-operation of all Christians in such wise action as will finally result in the prohibition and suppression of the traffic in intoxicating drinks as a beverage. 1883, 337; 1884, 124-5.

1. *Resolved*, That in the judgment of this Synod it is the duty of all who love our Lord and Saviour Jesus Christ, and their fellow-men, to use

every endeavor to resist the progress of intemperance, to prevent men from being ensnared by this dreadful evil, and to deliver those who are under its power.

2. *Resolved*, That we deem it utterly inconsistent with the character and profession of the members of the Church of Christ, to encourage the traffic in intoxicating liquors, by renting for the purpose of such traffic any property which they own or which is under their control; by signing the applications of those who apply for licenses to sell intoxicating liquor; by becoming sureties for those who make application for such licenses, or in any other manner whatsoever. 1885, 707.

To your Committee has been referred a communication on the Temperance question, which sets forth the evils attending the traffic in intoxicating drink, and urges the Synod to make a declaration that it is the duty of Christians to cast their votes so as "to outlaw and suppress the traffic, both by Constitutional Amendment and by the election of officers favorable to total prohibition."

The General Synod has so often expressed its sentiments in favor of temperance and urged upon ministers and all Christian people the duty of exerting their best influences in its favor, that any further words seem needless; yet, because of the extreme importance of the subject, we would reiterate and emphasize these deliverances and press the matter anew upon the heart and conscience of our Church. As for pledging the Synod and the Church to any particular form of action, we deem it inexpedient and calculated to divide rather than concentrate and make effective our efforts in this good cause.

We therefore recommend that our ministers be urged to give special prominence to this subject in their public ministrations, and that all Christians, both by example and by effort, do their utmost to restrain the evils of intemperance. Especially do we recommend that most careful work be done among the young, so that they may be fortified against the temptations which so constantly surround them. 1886, 124-5 . . . 1888, 635.

The Synod reaffirmed the utterances of former Synods, and expressed its sympathy with the work of the Woman's Christian Temperance Union, and bid the Union God-speed in its noble efforts to rescue men from the curse of strong drink. 1887, 392.

WHEREAS, The organized liquor traffic of the nation is a great corrupter of public and private morals, the persistent foe of peace and good order, the destroyer of souls, and a great bar to the advancement of the Kingdom of our Lord and Saviour, Jesus Christ; therefore,

Resolved, That we, the General Synod of the Reformed Church in America, do hereby urge upon all Christians and all lovers of good morals, and especially upon the members of our own Church, the immediate necessity and the present duty of taking such united and aggressive stand and action consistent with Christian faith and practice, as will lead to and result in the speedy overthrow and extirpation of this relentless enemy of our national, moral and spiritual growth. 1890, 152.

Resolved, That our pastors and elders and churches are urgently requested to assume an unmistakable attitude of unflinching opposition to the evil of intemperance, wherever the Lord may open a door of testimony, and to aid the cause of temperance in every possible way, both by precept and example.

III. As to the other requests of the Classis of Westchester, your committee feels constrained to report to Synod that they deem the appointment of a standing committee on temperance as beyond the province of this Synod; whilst the printing and extensive circulation of a general appeal in behalf of temperance—"to be put in every household of the land"

—would involve an expense to which Synod's treasury, in its present condition, seems inadequate. 1892, 567.

WHEREAS, The saloon is still in the ascendancy in almost all parts of our land, and intemperance is yearly carrying away multitudes of our citizens, and,

WHEREAS, The Church as well as the country suffers from this terrible curse; therefore,

Resolved, That the past utterances of this Synod on this subject be reaffirmed; that our pastors be requested to preach against this evil, and all our people be recommended to give their example and influence in furtherance of this reform.

Resolved, further, That Synod call attention to the National Temperance Society and Publication House, located at 58 Reade Street, New York City, and recommend the work this society is doing. 1894, 161-2 . . . 1895, 162.

In reference to a communication from the American Anti-Saloon League extending a cordial invitation to become affiliated with it, and more definitely identified with its activities by the sending of ten delegates to their convention, to be held at Cleveland, Ohio, in 1898, and by appointing a representative upon their National Board.

Your Committee respectfully recommends the following:

1. That in view of the extent and intensity of the special forms of the evil against which the American Anti-Saloon League directs its energies, the General Synod again emphatically denounces all the vicious influences of those engaged in the sale of intoxicants, and expresses its concurrence in their general work as an Anti-Saloon League. 1898, 165.

The following paper concerning the canteen in the army was adopted, to be forwarded to the President of the United States:

To the President of the United States, Chief Executive and Head of Army and Navy:

WHEREAS, By a provision in the Army Bill passed February 27 and 28, 1899, and approved March 2, Congress clearly prohibited the sale of intoxicating drinks "in any encampment or fort, or on any premises used for military purposes by the United States," and

WHEREAS, The Attorney-General has interpreted incorrectly, as we believe, said Section 17 Army Reorganization Bill, and

WHEREAS, The deplorable effect of liquor-selling as a part of the canteen system of the United States army continues to work havoc with the manhood of the men, and with the discipline of the army, be it

Resolved, That the General Synod of the Reformed Church in America record its unanimous protest against any disregard or seeming nullification of said law as clearly interpreted by both houses of Congress, and by the American people, and

Resolved, That we appeal to the patriotism of President William McKinley, as head of the army, to suspend the sale of intoxicating liquor, as a beverage, in the army and in the territories now under military occupation by the United States government, until such time, at least, as the courts shall have passed upon the validity of said Section 17 of the Army Reorganization Bill, and be it

Resolved, That in behalf of the 113,000 communicant members and law-abiding citizens of this historic American Church, the above resolutions be signed by the President of Synod, and by the Permanent and Stated Clerks, and

Resolved, That when so signed, a copy of these resolutions be sent to the Chief Executive of the American Nation.

Earnestly, sincerely, and respectfully submitted,

GEORGE S. BISHOP, *President*.

WM. H. TEN EYCK, *Permanent Clerk*.

WM. H. DEHART, *Stated Clerk*.

Done at Catskill, N. Y.,

This 13th day of June, 1899.

1899, 503.

Having heard with pleasure, through the Rev. Jas. B. Dunn, D.D., of the work which, for thirty-five years, the National Temperance Society and Publication House has been carrying forward in creating and circulating a sound temperance literature, and, also, of its efforts to rouse and enlist the Christian Church in this great reform, the Committee recommends the following for adoption:

1. We congratulate the Society on the work which it has done during the last two years among the soldiers and sailors of our nation, and in seeking to abolish the drink evil from the army and navy.

2. We commend the Society and its publications to the sympathy, prayers and aid of the ministers and consistories, and members of our churches. 1900, 785.

2. The Synod is asked to take some action against the Army Canteen Bill.

While deeply interested in the cause of temperance in our land, as well as in the Army and Navy, the Committee has not sufficient knowledge of the bill referred to, to enable it to make an intelligent commendation. 1900, 786.

1. While rejoicing in the success of the Anti-Saloon League, we deem it unwise for Synod to send delegates to the National Anti-Saloon League Convention, of next December, thus recognizing an unecclasiastical organization, and paving the way for many such delegations. 1901, 1132.

Your Committee learns from Mrs. H. S. Ellis, Secretary of the Sunday School Union, that an attempt will be made, at the coming International Sunday School convention to have the Quarterly Temperance Lesson omitted from the series. Your Committee suggests that General Synod strongly approve of the retention of the Temperance Lesson, as there are many children whose only instruction in this line is in the Sunday School, and that we declare further our hearty approval of all efforts to promote temperance and morality among the youth of our land. 1902, 130.

WHEREAS, The Church realizes the tremendous evil of the saloon, and looks with deep sorrow upon the appalling effects of this foe of the Church, and realizing that it is a growing and menacing obstacle to the Church, therefore we would recommend this Society and its work to the brethren of the Church, and assure the League of our hearty approval of its endeavor, and of our earnest co-operation in the work of the suppression of the saloon. 1903, 403-4.

IV. A request from the Permanent Committee on Temperance of the General Assembly of the Pres. Church, U. S. A., asking for an appointment of a like committee by this Synod.

Your committee recommend that in hearty sympathy with the motive of this request and reaffirming its action of previous years upon this great question, finds in its standing order upon public morals sufficient provision made for the due consideration of all communications addressed to it upon this subject. 1904, 745. Rev. R. G. Hutchins appointed as Committee of R. C. A. 1906, 501.

See Temperance Sabbath.

TEMPERANCE SABBATH. And WHEREAS, The General Assembly of the Presbyterian Church has recommended the observance of the 4th Thursday of January next [1820], as a day of fasting, humiliation and prayer, in reference to the sin of intemperance, therefore

Resolved, That it be recommended to our Churches to unite in the observance of the same day for the purpose aforesaid,—and that the Ministers be enjoined that the exercises on that day be especially directed to impress upon the minds of their congregations the evils of intemperance and the necessity of reform. 1828, pp. 132-3.

Your committee have had placed in their hands a petition from the Woman's Christian Temperance Union, of Greene County, N. Y., to the effect that one or more Sabbaths may be set apart for the presentation of the subject of temperance, and a collection in behalf of that cause be taken up on such day or days.

Resolved, That without appointing any special day or days, Synod is of the opinion that the great subject of temperance is worthy of receiving the consideration of the ministers of our denomination at any time, as a part of the enforcement of the Christian principles of self-denial and helpfulness to others. 1896, 415.

To your committee was referred a memorial on a "Temperance Sabbath," asking for the endorsement by the General Synod of a movement by the "London Sabbath School Union" to secure the observance of the fourth Sabbath in November as Temperance Day.

Your committee feels the importance of temperance work and agitation. The curse of strong drink is felt everywhere, and every member of the Christian Church must exert his power and influence against this monstrous evil. Yet we think best to leave every one of our churches perfectly at liberty in regard to the time when they wish to do a special work for the advancement of the temperance cause.

Your committee is in sympathy with the work, but not with this particular method suggested. Therefore we offer the following resolution:

Resolved, That the General Synod, while urging the importance of temperance work, does not think it wise to endorse the movement of a "Temperance Sabbath." 1897, 658.

Resolved, That in view of the great and obvious evils of intemperance, and of the saloon system legalized in our country, we recommend that the third Sunday in November be, so far as is compatible with other interests, selected by our ministers as an appropriate day on which they may call the attention of their several congregations to the existence of these evils, and the desirability of mitigating them by every proper means in their power.

Resolved, That the work of the National Temperance Society be commended to the sympathy of our denomination. 1897, 695-6.

Two communications came to our hands.

The first from the W. C. T. U., asking that General Synod R. C. A., set apart the fourth Sabbath in November as Temperance Sabbath each year. This in accord with the London Sabbath School Union, which is endeavoring to secure the observance of this day for this purpose throughout the world.

Your committee respectfully recommends that this be done. 1899, 474-5.

1. A memorial has been received from the Superintendent of the Sunday School department of the W. C. T. U. In response to this memorial the Committee recommended the observance of some Lord's Day in November, as Temperance Sabbath. 1900, 785.

WHEREAS, The Reformed Church of America is ever at the front in

every moral cause, and in hearty sympathy with every movement tending to suppression of vice and uplifting of humanity; therefore,

Resolved, That we bid God-speed to all societies and organizations working in behalf of Temperance reform, and especially to the Women's Christian Temperance Union, and the Anti-Saloon League, the latter of which is proving itself an agent of usefulness in creating and extending public sentiment in favor of total abstinence; and be it further

Resolved, That the last Lord's Day in November be observed as Temperance Sabbath. 1901, 1133.

Upon request of the Woman's Christian Temperance Union, Synod recommended that the fourth Sabbath in November be observed, as "World's Temperance Day;" the manner left to the discretion of the churches, 1905, 155.

TEMPORAL NECESSITIES. Heid. Cat., Questions 118, 125.

TEMPORARY ASSISTANTS to the Professors. See Lists of Professors at close of Mints. of Gen. Synod, each year; *c. g.* 1904, 860.

TEMPORARY CLERKS. Clerks appointed yearly to assist the Stated Clerk and Permanent Clerk; in keeping the Minutes of General Synod. Two temporary clerks, one for the English language and one for the Dutch, were appointed at the first General Synod, 1794, 257; but the English Minutes were to be the official copy.

TEMPORARY CONTINGENT FUND. See Synod's Fund for Temporary Contingencies.

TEMPTATION. Belg. Conf., Art. 26; Heid. Cat., Quests. 9, 44, 127; Canons of Dort, v. 3, 4, 11.

TEMPTED PERSONS. Belg. Conf., Art. 26. See Prayers in Liturgy for "Sick and Tempted Persons;" two specimens in Old Liturgy of 1792 and 1815.

TEN EYCK, CATALINA. Scholarship of \$2,000. 1854, 397, 467. See Ten Eyck, Margaret.

TEN EYCK, CONRAD. (Rev.) Tried for heresy for preaching an unlimited atonement. See general statement of his case, and his excellent character, in Corwin's Manual, 4th ed., 1902, 779-781. Documents of his trial, in Mints. of Gen. Synod, 1820, 17, 18, 66, 67; Oct., 1820, 17, 18, 22-28; 1822, 57; 1823, 48-50; 1824, 43, 48.

TEN EYCK, JACOB H. (Rev.) \$10,000 received from his estate, "bequeathed by him to the Theological Seminary of New Brunswick, N. J.," 1874, 15. By vote of a "majority" of the Bd. of Direction, the sum of \$5,000 had been paid to the Treas. of the Hertzog Hall Committee, 1875, 241. [The whole \$10,000 had been added to the Endowment Fund; but now, to meet very needed repairs [steam heating] in Hertzog Hall, the sum of \$5,000 was withdrawn, altho' the receipt to the Executor stated it had been added to the Endowment Fund.] Action of Synod thereon; review, with references; Mr. Peter Warner, President of Bd. of Direction, opposed the transfer, 1875, 241-4; Synod forbade any future withdrawals from Permanent Funds, and directed that the \$5,000 withdrawn, be restored; 245; yet subsequently, a supplementary report, "*Resolved*, That the unexpended sum of \$5,000," given by Ten Eyck to the Seminary, "be held subject to the draft of the Peter Hertzog Hall Committee" . . . ! 1875, 248. [Mr. Warner, President of Bd. of Direction, published, Dec., 1875, a review of these proceedings in a pamphlet of 15 pages, vindicating his position in opposing the use of the Ten Eyck Fund for temporary purposes, and complaining of the action of Synod in its second resolution, 1875, 208, 248. Mr. Sage, also, issued a pamphlet, vindicating his course as Treasurer of the Hertzog Hall Committee, in opposition to Mr. Warner, in June, 1876. Mr. Warner now pre-emptorily resigned, 1876, 404

The balance, \$5,000, was paid to the Hertzog Hall Committee, 1876, 405, 436.

TEN EYCK, MARGARET, Scholarship of. \$2,000, 1854, 397, 467. See Ten Eyck, Catalina.

[These two Ten Eyck Scholarships (\$4,000) were paid into the Treasury by Jacob H. Ten Eyck, Esq., of Albany, being a bequest of his sister, Margaret, for such beneficiaries in the Theolog. Sem. as the Profs. may indicate; the principal to revert to the heirs of said Jacob H. Ten Eyck whenever the corporate title of our Church shall be altered. 1854, 397, 467.]

TEN EYCK, REV. DR. WILLIAM H. Elected Permanent Clerk of Gen. Synod, 1871, 341, at \$100 per year. Elected Stated Clerk of Gen. Synod, for one year, during sickness of Dr. Van Cleef, S. C., 1886, 10, 201; again, Stated Clerk for one year, 1895, 10, 224, 227; his salary increased to \$200, '96, 506; offers his resignation as Permanent Clerk; not accepted, 1900, 918, 919; salary increased to \$300, 1903, 534; congratulated by Synod as their Permanent Clerk, in full vigor, at the age of 87; 1905, 291; finally resigns, 1906, 359, 360.

TENT WORK IN NEW YORK CITY. Plan adopted for Evangelistic Work by Committee; Rev. Dr. Fagg, Chairman. Collegiate Church supports a Tent known as the Fulton St. Prayer-Meeting Tent, for the season at a cost of \$2,500; 1905, 227-8.

TERCENTENARY OF THE HEIDELBERG CATECHISM. Celebrated in 1863. See Tercentenary Volume; also Refd. Ch. in U. S.

TERM OF STUDY. See Curriculum.

TERMS OF OFFICE. Ministers are called without any limitation of time; Elders and Deacons are elected for two years, but may be re-elected; Constit. of 1619, Art. 27; of 1792, Art. 38; of 1833, Art. 34; of 1874, Art. 33; Professors are elected for life, or during good behavior, or until they become incapable of performing their duties, or until their resignation; Constit. of 1792, Art. 24; of 1833, Art. 26; of 1874, Art. 28.

TESTIMONY. In trials, the sum of the evidence shall be faithfully minuted; Constit. of 1792, Art. 70; of 1833, Arts. 42, 110; of 1874, 102, 113, 114.

TEXT BOOKS. Synod appropriated £15 for the purchase of, for students; 1787, 157, 160; see Mark's Medulla; Professors have the right to select the Text Books for their own departments, 1888, 539.

TEXTUAL PREACHING. The "Call" says—"Besides preaching upon such texts of Scripture as you may judge proper to select for our instruction," etc. Constit. of 1792, Art. 36; of 1833, Art. 60; of 1874, Art. 53. See Preaching.

THANKFULNESS. Heid. Cat., Quests. 64, 116; 86-129.

THANKSGIVING. The closing prayer after any religious service was in the old Liturgy designated as a "Thanksgiving." See also Rules of Dort, 1619, Art. 32. See Prayer at close of Form of Infant Baptism.

THANKSGIVING DAYS. The Church should request the Civil Rulers to set apart days of Thanksgiving; See 1780, 83-86; or Ecclesiastical Bodies should themselves appoint them. Constitution of 1792, Art. 66. No reference to, in the later revisions of the Constitution. The Church of New York was in the habit, from early times, of setting apart Thanksgiving Days. (See Ecclesiastical Records of N. Y.) Gen. Synod appoints Thanksgiving Days, 4th Thursday of Aug.; 1809, 396; 1st Thursday of Nov., 1823, 36; 3d Wednesday in Dec., 1826, 36, unless the Civil Authorities should name some other day; collections were often ordered to be taken up for Missions on these days, 1826, 61; 1827, 77; 1828, 135; 1829, 207, etc. See Feast Days; Fast Days.

THANKS OF SYNOD. Given at the close of every Synod to the Pastor and Church whose hospitality has been enjoyed. These are generally em-

braced in a series of resolutions. Thanks are also frequently given for special services rendered, for gifts, etc.

THEFTS. Heid. Cat., Quests. 110.—Deserves suspension; Rules, 1619, Art. 80; 1833, Art. 102; 1874, Art. 91.

THEOLOGICAL COLLEGE. Proposed "Plan" of, by a "Union of Queens College and the New Brunswick Theological Seminary," in which the Theological Professors were also to teach in the Literary Departments of the College. First draft of "Plan," 1815, 44, 45; committee to confer with the College Trustees, 1815, 49; report on said "Plan," and its adoption after slight amendment, by the Trustees, Oct., 1815, 5-7; committee to confer further with the Trustees, on the "Plan of blending the Theological [and] Literary Schools at New Brunswick, and to present details to put it in immediate operation," Oct., 1815, 8; Details of the "Plan of a Theological College to be formed by a Union between Queens College and the [Theological] Professorate," Oct., 1815, 9-14. [See General Review of the relations between the College and the Seminary, 1850, 73-89.]

Abstract of Plan.

- I. *Object:* Primarily, education of men for the ministry.
- II. *Number and Appointment of Professors:*
 1. Four Professors; respectively, for Systematic Theology; Ecc. Hist., Ch. Government and Pastoral Duties; Biblical Criticism; Mathematics and Natural Philosophy.
 2. The first three to be appointed by the General Synod of R. D. C., which appointments the Trustees shall approve; the fourth to be appointed by the Trustees alone.
 3. Synod's Professors must be ministers, and the Trustee's Professor, a professor of religion; or, at least, willing to subscribe to the doctrinal standards of R. D. C.
 4. Six months' notice must be given of intention to resign, to the Board of Superintendents; or in case of death, said Board may employ suitable persons to perform the duties of his Professorship.
 5. Any Professor, excepting Dr. Livingston, who declines to discharge the duties assigned him, shall be considered as resigning his Professorship.
 6. The General Synod will choose a Professor of Biblical Criticism as soon as the Funds permit.
- III. *Duties of the [Theological] Professors in the Literary Department:*
 1. The Prof. of Syst. Theology will teach Moral Philosophy, Logic, and the Philosophy of the Human Mind.
 2. The Prof. of Ecc. History will teach Belles Lettres, Roman and Grecian Antiquities, General History, Composition and Elocution.
 3. The Professor of Biblical Criticism will teach Latin and Greek.
- IV. *Duties of the Professors in the Theological Department.*

Each Professor shall deliver at least two lectures every week to the theological students, opening and closing the exercise with prayer.
- V. *Salaries of the Professors.*
 1. The salaries of each Professor, for the present, to be \$1,400; hereafter to be fixed by the Synod and the Trustees.
 2. Synod shall pay one-half of the salaries of its Professors, and the Trustees one-half, provided said Professors perform their duties in the Literary Department.
 3. Dr. Livingston is to receive his salary from the proceeds of the Professorial Fund; any deficiency to be made up by Synod, out of the moneys collected under order of June, 1815.

4. Subsequently, the proceeds of the Professorial Fund shall be used by Synod in paying the one-half of their Professors.

5. All moneys now or hereafter raised from collections, under order of June, 1815, shall be employed by Synod in paying their half of the salaries; but the "moneys hereafter collected in New Jersey for the *Theological College*, belong to the Board of Trustees, and are to be employed by them in fulfilling their part of the contract with the General Synod;" but the Synod may take up collections in all their churches for the ordinary purposes of Synod.

6. All moneys collected by Synod shall be at their own disposal.

VI. *Students.*

1. Students must be 14 years old, to enter the Literary Department.

2. The time and course of study in the Theological Department shall not be less than three years.

3. Theological students shall be examined by the Professors before the Board of Superintendents, and may be continued in the School or furnished with a Professorial Certificate which shall admit them to examination for licensure.

4. Students of Theology shall, after their first year, present to the Professors once a month, a lecture or sermon on a prescribed subject; shall deliver before the Professors, every week, a sermon in rotation; and the graduating class, or some of them, shall deliver sermons before the Board of Superintendents.

5. Every student upon entering the Theological Department shall produce certificates of church membership, and academic attainments, or submit to an examination.

VII. *Faculty of the College.*

1. The President, Professors and Tutors of the College, with three appointed Trustees of the College, shall constitute the Faculty.

2. The Trustees shall choose a President of the College from Synod's Professors.

3. Two vacations each year, not to exceed three months in all, at such times as the Superintendents and Trustees shall agree upon.

VIII. *Board of Superintendents of the Theological Department.*

1. The Synod shall appoint a Board of nine Superintendents, three from each of the two Particular Synods, and three from the clerical members of the Trustees; to be chosen by ballot once in three years.

2. This Board shall meet annually in the Professorial Hall; four members, regularly convened to constitute a quorum.

3. All their meetings to be opened and closed with prayer; one sermon, at least, to be preached at each ordinary meeting, either by the President, or some other member appointed for the purpose.

4. Said Board shall choose a President, Stated Clerk and Secretary; keep minutes; and report yearly to General Synod.

5. Said Board shall superintend an annual examination of all the students.

6. Said Board may censure or remove immoral or incompetent students; take cognizance of the doctrines of the Professors; regulate the course of study; recommend changes, advantageous to the School or the R. D. C.

7. President of the Board may call special meetings at the written request of two Professors, or of any two members of the Board, on giving four weeks' notice. Oct., 1815, 9-14.

Synod to help defray the expenses of the Trustees, if necessary. Oct., 1815, 14, 15; certified copy of said "Plan of a Theological College," to be sent to the Trustees, by the Synod, Oct., 1815, 15; that all moneys collected

under the order of June, 1815, be *funded*; Oct., 1815, 15. This was the beginning of the "Permanent Fund," which see.

But the funds of the College proved totally inadequate to carry out this arrangement, and the Trustees notified the Synod the next year of their inability to fulfill their part. They, therefore, offered the use of the College Building for the use of the "Theological College," with the exception of the wing used by Prof. Vethake, and the room in which the Grammar School was held, until the College could re-open its doors. The Synod expressed its regrets, but accepted the offer, 1816, 29, 30.—See New Brunswick Seminary, 1815; also Rutgers College, 1815, 1825.

THEOLOGICAL COMMENCEMENTS. See Commencements.

THEOLOGICAL FACULTY. See Faculty.

THEOLOGICAL HALL. (Now known as Queens Building, Rutgers College.) To be erected by General Synod and the Trustees of Queens College, 1807, 366; 1813, 4-7, 22; 1814, 77; a collection to be taken up in every congregation of R. D. C. in State of New York, for, 1807, 366; the building begun, 1809, 383, 388; alluded to, 1813, 5; College appropriated \$5,000 toward, 1813, 6; Synod appropriates \$3,000 toward, 1813, 23; Dr. Livingston's portrait to be deposited in, 1815, 53; Hall not yet finished, 1818, 63; costs of, Oct., 1820, 8; names of subscribers toward Second Professorship to be placed conspicuously in, 1823, 64.

THEOLOGICAL FUND. A term often used for the old Professorial Fund; which see.

THEOLOGICAL HALL. See Peter Hertzog Theological Hall.

THEOLOGICAL LIBRARY. Synod requested to appropriate some money for purchase of text books, not easily obtained here, for use of students; £15 appropriated, May, 1787, 157; the books procured, Oct., 1787, 169; Prof. Livingston to take charge of all books for the use of students, and report a catalogue of same, 1794, 258-9; the books in his care, 1800, 287 [quoted in Digest, 1814, 59, 60]; General Synod agrees with the Trustees of Queens College to provide money for a Library, 1807, 366 [in Digest, 1814, 77]; felt need of a Library, 1812, 416, 418; collections ordered for, 429, 430; 1813, 30, 37; Synod appropriates, \$100 for books; a considerable number of books received by donation and purchase; appoints a Librarian, 1814, 19; 200 volumes on hand, 1814, 220; \$100 appropriated to increase the Library; donation of a number of valuable books, 1815, 17; agents to be appointed in each Classis to solicit funds for the Library, 42, 46; \$500 appropriated toward the Library; Committee appointed (Rev. Drs. Milledoler, Woodhull and Eltinge) to purchase books, and a Librarian to be appointed, 1818, 52, 61; books purchased to the amount of \$391.85, 1819, 73; \$210.24 paid out for the Library, 1820, 42; Trustees of Queens College appropriated \$1,800 toward the Library, Oct., 1820, 8; agents appointed to raise money for increase of the Library, 1825, 40; Sept., 1825, 29; list of subscriptions for the Library, 1826, 12, 13; resolution to buy the Library of late Prof. Woodhull, 1826, 55, 56; Bd. of Superintendents of Rutgers College to seek subscriptions and donations for Library, 1827, 68; ministers and agents requested to press claims of Library, 1828, 129; 1829, 197; needs of the Library, 1830, 234; donations of books to, 281; the Library of the late Prof. John DeWitt to be purchased, 1831, 8; \$1,059 raised for same; appraised at \$2,104, 1832, 65; Committee instructed to secure same for cash on hand, and pay interest on balance; churches exhorted to take up collections for same, 1832, 66; reports of the Committee on the DeWitt Library, Oct., 1832, 101-2; 1833, 164; First printed Catalogue of Library, 1832 (see 1846, 75, 76, 80); package of books from Prof. Mitchell, of Edinburg, for Library, 1833, 182; yet due Mrs. DeWitt for husband's Library, \$767; subscriptions to be sought for same, 1833, 219; further reports on DeWitt Library, 1834, 248, 321-2; fully paid for, 1835, 345, 353, 355; \$200 to be annually appropriated toward Library, 1835, 425; Com-

mittee to solicit books and money for, 1835, 77; reports of books and moneys received, 1837, 78-80; 1838, 105; 1839, 204-5; 1840, 334; importance of a Librarian, 1842, 124; to be appointed at a reasonable compensation, 126-7; Prof. of Didactic Theology to prepare a Digest of Rules for Library, 1843, 246; Prof. Hodenpyl appointed Librarian, 1843, 237; 148 volumes in the Dutch language presented by Rev. Zecharias H. Kuypers, 1844, 294, 374; nearly 500 volumes added by gift; one dollar fee for the use of the Library to be charged, 1844, 356, 370; rebinding of many books necessary, and care of pamphlets; appropriation needed, 1845, 481, 484, 490; 5,000 volumes now in Library; no printed catalogue (?), 1845, 491; expenses for rebinding and cataloguing, authorized, 1845, 492; Rev. C. R. V. Romondt, Librarian; necessity of a printed catalogue; said to be 10,000 volume (?); catalogue in MSS. ready; no catalogue since 1832; 1846, 75, 76, 80; Bd. of Superintendents of the Seminary ask for a liberal appropriation to purchase "systematic and historical works, commentaries and books of reference," for the Library; printing of the "catalogue" has been postponed by a failure of the appropriation; necessity of rebinding many volumes; 1847, 112, 181; the Library may be removed to Van Nest Hall, 1847, 184-5; lack of exegetical books; \$400 appropriated for, 1851, 129, 130, 190; 250 volumes in Dutch, from the Library of late Rev. Eilardus Westerlo, given, 1852, 211; fee of \$1 for use of Library, repealed, 1852, 275; Librarian and College Committee ask for an appropriation; report on Library; about 7,000 volumes; \$200 appropriated for printing Catalogue and binding, 1853, 365, 368; only \$130 spent on Library, 1854, 397; suggestion to separate the part of the Library belonging to the Seminary from that of the College, 1855, 513, 514; separation postponed, 597; deficit on binding and cataloguing, 594-5; Synod orders the books given by Mrs. Margaret Chinn, with the case containing them, from Rutgers College to Hertzog Hall; the Theological Professors to be a Committee to act with a Committee of the College Trustees, for an amicable and equitable division of this Library, 1857, 213, 214; 2,000 books separated for the Hertzog Hall Library, 1859, 376. See Hertzog Hall Library, Sage Library.

THEOLOGICAL PROFESSORS. Rules of Church Government of Dort, 1619, Arts. 1, 18; Constit of 1792, Arts. 19-25 [Professors hereafter shall hold no pastoral charge, Mints. Gen. Syn., 1819, 39]; Constit. of 1833, Arts. 25-29; Constit. of 1874, Arts. 22-27.—Synodical Commission appointed, in reference to mode of nominating and electing Theological Professors, their ecclesiastical standing, etc., 1893, 773; report of said Commission; that the Classes as well as General Synod should have the right of nominating Professors; that the Board of Superintendents may temporarily fill vacancies in the Professorships; that the Stated Clerk of Gen. Synod shall notify the Classes when nominations to a Professorship are necessary; and that an amendment to the Constitution, embracing these features be recommended to the Classes, 1894, 75-77; Form of proposed amendment, and its adoption, 1894, 77; 1895, 131; report in reference to Ecclesiastical Standing of Professors; that the Faculty of each Seminary have the right to appoint one of its members as a delegate to General Synod, possessing all the rights of other delegates; Form of proposed amendments, 1894, 78; rejected by the Classes, 1895, 132; Synod must pay Bd. of Publication the cost of printing installation services of Professors; 1894, 121; Committee on State of the Church, 1900, proposed amendment; that the Synod may make only three additional nominations for a Professor, besides those made by the Classes, 1900, 836; adopted, 1901, 1124; also that a Professor retiring from office, if he does not choose to be dismissed to some particular Classis, shall be dismissed to the Judicatory from which he was received, 1900, 836; adopted, 1901, 1124.

THEOLOGICAL SCHOOL OR SCHOOLS. Name used for Theological Seminaries in Constitution of 1833, Art. 4; of 1874, Art. 4. In June, 1867, 242, it was proposed to amend the Constitution by changing "School" to

"Schools." Adopted, Nov., 1867, 340. Particular Synod of Albany requests General Syn. to establish a Theolog. School within their bounds, 1817, 25; reasons for refusal, 1817, 30; term "Schools" again used, 1830, 298; 1832, 75.

THEOLOGICAL SEMINARIES. See Arcot Seminary; New Brunswick Seminary; Western Sem.

THESES. Collegiate Ministers shall discuss theological theses, according to appointment of General Synod, in order to prepare others thereby for the ministry. Rules of Dort, 1619, Art. 20.—Theses by students, suggested; to be discussed by the class, 1888, 543.

THIRD PROFESSORSHIPS. See New Brunswick Sem., 1825; and Western Seminary, 1905, 40.

THIRTY-FOURTH ST. CHURCH, NEW YORK CITY. See New York City, Broome St. and Thirty-fourth St.

THOMAS DEWITT PROFESSORSHIP. See DeWitt, Thos., Professorship.

THOMAS DEWITT THEOLOGICAL HALL, CHINA. See DeWitt, Thos., etc.

THOMPSON, MARGARET ANTOINETTE. Gives \$2,000 Scholarship, 1894, 17, 27; 1896, 318, 320.

THOMPSON, JOHN B. (Rev. Dr.) Prepares one of the Centennial Discourses—"Immovable Attachment of the Church to its own Heirlooms of Faith and Order," 1876, 552; on many important Committees, especially "Hymnology," which see. President of General Synod, 1896.

THOUSAND ISLES, CHURCH OF, at Alexandria Bay, 1851.—A missionary station, supported by private benevolence, 1850, 98; title of parsonage property to be held by Bd. of Corporation, 1859, 377, 454; deed not yet received, 1860, 492; Bd. of Corporation and Bd. of Dom. Missions clothed with discretionary power, concerning; 1860, 558; deed received, 1861, 13; parsonage title held for Bd. of Dom. Missions; said Board to bear any expense, 1864, 479, 480; Synod owns parsonage property, 1876, 439; requests that title of parsonage and church lots be transferred to Consistory, 1880, 462, 489, 490; church of Utica holds part of the property; permission given to transfer title to Consistory on certain conditions, 1880, 490; President of Synod to represent Synod at 30th anniversary of church, 1881, 790; request permission to sell portion of parsonage lot; granted, and all restrictions waived, 1882, 31, 60, 61.

TITLE, OR NAME, OF "THE REFORMED CHURCH IN AMERICA." At first, the churches of this Body were addressed as "The Reformed Dutch Churches in New York and New Jersey;" see letters in "Ecclesiastical Records of State of New York"; in 1789 with the expansion of the Church, the title was given, "Reformed Dutch Churches in North America," 1789, 201; the name incidentally used at the adoption of the Constitution, in the Minutes of Synod, was: "The Dutch Reformed Church in North America," 1792, 236; but the name on the title page of the first edition of the Constitution, printed in 1793, is "The Reformed Dutch Church in the United States of America;" same title on second edition, 1815; in subsequent editions—"The Refd. Dutch Ch. of North America;" in the Act of Incorporation, 1819, as "The Reformed Protestant Dutch Church," 1819, 46.

In 1840, the Particular Synod of Albany suggested dropping the word "Dutch" from the name and style of the Church; matter was referred to a special committee, 1840, 379, 380; they reported that such change should not be made except by very general consent, and Synod "*Resolved* unanimously, That it is wholly inexpedient for this Synod to take any measures with a view to a change of any part of our denominational style and title." The Stated Clerk was directed henceforth to use the name under which the General Synod was incorporated—"The Reformed Protestant Dutch Church," 1840, 420-1. [The word "Protestant" is from this time, inserted

in the title of the Minutes, down to 1867; but the words "of North America" continued to be added, altho' not in the Act of incorporation.]

In 1848, the Committee on the "State of the Church," refers to an elaborate discussion on the subject of changing the Name of the Church, which had been carried on in the columns of the Christian Intelligencer during the year [1847-8], but owing to the perplexing character of the subject, and the practical pressing necessities of other matters, declined to make any suggestions in reference thereto, 1848, 329.

First Formal Attempt to Change the Name, 1853.

In 1853 a resolution was offered "that steps be taken by the proper authorities to have the style and title of this Corporation amended, by omitting the word "Dutch." 1853, 377. A Committee, consisting of Rev. Drs. J. H. M. Knox, E. S. Porter and elder Nicholas Wyckoff, appointed. Elaborate report made at same session in favor of such change; and requesting the Classes to send up their views as to the expediency of it; 377-380; 16 Classes reported, out of the 26, and 15 were opposed to the change:

Resolved, That the General Synod contemplate with pleasure this almost unanimous expression of the several Classes, so far as it has been made, and would express the hope that any further agitation on this subject may be discontinued. 1854, 396, 494. [There was an elaborate discussion of the matter, at the time, in the Christian Intelligencer, 1853-4; and an earnest opposition Circular was published, April 13, 1854. This is dated Jan., 1854, and is signed by the names of 54 laymen, not a minister's name being on the list. The articles are curious and interesting. The writer has a collection of them. E. T. C.]

Second Attempt to Change the Name, 1866-7.

In 1866, the Board of Domestic Missions referred to the fact that the *Name* of the Church—"Dutch"—was a great barrier to their success in the West. Synod was asked to look the matter in the face. Accordingly a Committee of five ministers and three elders was appointed "to examine into the expediency and propriety of this change, and report at the next meeting of General Synod." 1866, 102, 112.

A communication was received from the South Classis of Long Island in regard to the Name of the Church; another from Rev. W. Wust; Referred to the Committee on Overtures. As the matter was in the hands of a Special Committee, no action was suggested; 1867, 160, 236.

The Special Committee appointed in 1866, 112, reported, and their report was accepted, amended, and ordered to be printed in an Appendix to the Minutes. (See 1867, Appendix, pp. 1-29, where a full discussion of the subject may be found.) Also to be printed in the Christian Intelligencer, 1867, 285. The Synod recommended to the Classes amendments to the Constitution: that the corporate title of the Church should be "The General Synod of the Reformed Church in America;" that a "Prefatory Note" should be adopted as a part of the Constitution, explaining the change of name, and the identity of the Church under its new Name with the "Reformed Dutch Church;" that the Constitution of the Church embraces [also, besides the Rules of Government] the Catechism, the Compendium, the Confession of Faith, the Canons of the Synod of Dordrecht, and the Liturgy." The ayes and noes are recorded, 110 to 9.—1867, 239-242. Amendments adopted, Nov., 1867, 331-5. (See page 324 respecting opposing petitions). The ayes and noes are recorded, 112 to 7. The Stated Clerk is directed to use the new title, "The Reformed Church in America," in issuing the Minutes of Gen. Synod, Nov., 1867, 340.—A committee was appointed to secure any necessary civil legislation, 1867, 241. Their report: Nov., 1867, 336-340; petition to the Legislature, to change the legal title of the Church, 1868, 464-6; the Act, effecting such change, 1869, 625-6. [The discussion on the change of name was very exciting,

and for many months was carried on in the *Christian Intelligencer*. Many pamphlets were also issued, especially on the opposition side. A few sets of these have been collected and bound; and some were bound with the sets of *Minutes*. Most, if not all, of these opposition pamphlets are bound up in the writer's set of *Minutes*. E. T. C.]

TITLES OR NAMES OF INDIVIDUAL CHURCHES, BOARDS, ETC.

Resolved, That the corporate titles of individual churches are properly and legally subject only to the choice of such churches; and that any diversity in said titles which may exist now or hereafter, shall in no way affect the recognized relations of said churches to this Synod and to the Denomination. 1867, 241.

A committee was appointed to consider all the details of the civil legislation which the proposed change of name may make necessary, June, 1867, 241. Their report: No legal objection, as tending to impair or affect any corporate rights, or imperil the property of the Church, or the franchises of its corporate bodies. Temporalities depend on identity of doctrines, etc. Yet a propriety exists in enactment of laws, changing the names of the several corporate Boards, etc. The words "Protestant" and "Dutch" should be stricken out, and the words "in America" added, after the word "Church," so as to read in each case "The Reformed Church in America." Another section should be added confirming in substance the titles of the newly named corporations, in and to all the property, rights and franchises, now vested in the present corporations, and continuing the officers, agents and Boards precisely as they are now constituted, and devolving all the powers and duties of the present corporations upon the newly named Bodies. The appropriate forms of the Acts to this end are herewith submitted.

Nothing exists in the action of Synod which alters the condition or affects the status of the individual status of the individual churches to the Church generally, or their corporate rights and immunities. (See resolution of Synod on this subject of, 1867, 241.) The word "Dutch" may remain in any such title. Nevertheless, the titles of individual churches should generally conform to the name of the Denomination. The act of 1853, entitled "An Act to authorize religious corporations to change their names" provides a simple plan of doing this.

The Committee was continued and enlarged, with power to secure such enactments as they shall find to be necessary. Nov., 1867, 336-340.—Petition to the Legislature, 1868, 464-6; Act of the Legislature of New York, 1869, 624-6, 678.

TOKIO THEOLOGICAL SEMINARY. See Japan.

TOTAL ABSTINENCE. See Temperance.

TRACTS OF REFORMED DUTCH CHURCH. See Publication, Board of.

TRACT SOCIETY. See American Tract Society.

TRACT SOCIETY of Refd. Prot. Dutch Church. Proposed, 1839, 251-2. Proposition laid on Table.

TRANSFER OF CHURCHES from one Denomination to another. *Resolved*, That if the General Assembly shall concur, no church shall be transferred from one body to the other without the formal dismissal of the Presbytery or Classis with which it shall have been connected. 1850, 39. The General Assembly would not absolutely concur with this resolution, altho' acknowledging that such consent should generally be obtained, 1851, 143-4. Classis of Raritan request the reaffirmation of the resolution of 1850, 39; request refused. Reasons. 1889, 832-3.

TRANSFER OF CLASSES. General rearrangement made by General Synod, 1800, 301-3, 313-316; see Classes, pp. 143-4, of this Digest; see also Chicago, Particular Synod of; New Brunswick, Particular Synod of.

TRANSFER OF FUNDS, DEEDS, ETC. Owing to lack of incorporation or

for other reasons, it so happens that Funds designed for one body, or institution, are held by another. Trustees were, at first, occasionally appointed, to hold certain funds. The Collegiate Church was occasionally asked to hold funds of Synod. The Trustees of Queens College were requested to take charge of the Van Bunschoten Fund, the Synod not then yet (1814) being incorporated. Other funds for Education, and funds for Missions, have at times been left to General Synod. Occasionally some of these bequests have been transferred to the Boards for which they were intended, after these Boards became incorporatd. For example:—

The Trustees of Rutgers College transferred to Bd. of Direction the balance of the original Professorial Fund, \$9,750. 1828, 103-4; 1829, 171; transferred deeds for certain lands in Essex Co., N. Y., which they held for Synod before Synod's incorporation, 1829, 157-8; Synod required the College Trustees to report to them concerning the Van Bunschoten and Knox Funds, 1830, 287; 1831, 371; 1832, 69, 70; Bd. of Education (yet unincorporated) was directed to transfer the funds of the five Scholarships in their hands, to the Board of Direction, 1834, 319, 320; the new Wyckoff Scholarship to be paid to the Bd. of Direction, 1834, 320; the Scholarships so transferred, 1835, 354.

The Bd. of Foreign Missions having become incorporated, 1850, 458, requests Gen. Synod to transfer the title to certain Missionary Property, to said Board. Request granted. All the property held by Gen. Synod at the foreign mission stations ordered to be deeded to the Foreign Mission Bd., 1860, 557; report; Property of the Amoy Mission and the Arcot Mission conveyed to Foreign Mission Bd., 1862, 120; Bd. of Direction ordered to transfer all moneys of the Church Building Fund to the Bd. of Domestic Missions, 1867, 281; Nov., 1867, 348; amount transferred, \$20,884.57; Bd. of Direction ordered to merge the "Permanent Contingent Fund" and the "Centennial Seminary Fund" into the "Permanent Seminary Fund," 1884, 423; action postponed, 455; Bd. of Direction requests permission to transfer certain shares of Bergen County Turnpike Stock to Rutgers College, 1884, 423; granted, 455; unappropriated sums and balances of interest merged into a Fund to be called, "Synod's Fund for Temporary Contingencies," 1884, 453, 521; 1885, 622; Bd. of Superintendents of Western Seminary ask for a transfer of a surplusage of \$804 of the First Professorship, toward the endowment of a Second Professorship; already done; approved by Synod, 1893, 748, 749; the Committee on Education suggested the possibility of investing the funds contributed for Western Educational work, in western securities, to obtain larger returns, 1895, 95; Council of Hope College ask that the Bd. of Direction be directed to transfer to the Council all invested funds held in trust for the College, 1896, 282, 287, not granted at present, 328; but a committee appointed to report upon the power, legality and expediency of such transfer, 1896, 325, 328-330; committee not ready to report; continued, 1897, 607; reports: *majority report*; Bd. of Direction, as constituted, cannot delegate its duties to others; investments out of the State make the Trustees liable, 1898, 66-68; *minority report*: the Funds alluded to belong to Hope College, and have been placed in the hands of General Synod only as Trustees; the said Funds are not a part of Gen. Synod's real and personal estate; therefore the transfer of such Funds is within the power of Gen. Synod; \$800 increase of interest could be secured by investments in Michigan; a motion to adopt the minority report as an amendment to the majority report was lost; the majority report was then amended, authorizing the Bd. of Direction to turn over to the Council of Hope College such funds, as were given for the endowment of Hope College, "*provided* they can do so, without incurring, personally, responsibility for the administration of the above mentioned funds in the future." 1898, 68, 69.

[The transfer of the Van Bunschoten and Knox Funds, belonging to Synod, to the Board of Education, and perhaps of some others; of all funds for Missions, held by Synod, to their respective Boards; the donation of Col. Rutgers for the College, held by Synod, to the College Trustees, etc., etc., would greatly simplify their administration. A special Act, or Acts, if necessary, might be secured, to legalize such transfers.]

TRANSLATIONS. Rev. Drs. Dirck, Romeyn and Westerlo translated the Articles of Union of 1771; 1790, 210; Dr. Livingston translated the Rules of the Synod of Dort, 1788, 185; 1792, 235-6; Rev. Dr. G. A. Kuypers again translated the Articles of Union of 1771 (the first translation having been forgotten, or else being in private hands), 1813, 32; 1814, 40; 1815, 9, 36; this translation to be found, 1815, 57-72; also in Minutes of 1848, 397-406.

Translations of all the Dutch Minutes, ordered, Oct., 1817, 21; '18, 39; '19, 51; but if such translation was made, it was never delivered. Again, in 1829, Rev. Jacob Schoonmaker was requested to translate the Minutes, 1771-93; 1829, 210; this was accomplished, 1830, 234-6; but this translation was never put in possession of the Synod.

In 1857 the Bd. of Publication was directed to have a translation made of the Dutch Minutes, 1771-1793; 1857, 243; this was done by Rev. Wm. Demarest, 1858, 361; after these were in type and paged, it was ordered that the Minutes of the Cœtus and Conferentie (so far as possessed), should also be translated and prefixed; 1859, 464. This translation was made by Dr. T. W. Chambers, considerably abbreviating the material. Hence also the different paging in the so-called first volume of Minutes of General Synod. This volume was issued in 1859.

In 1841, 42, Rev. Dr. Thos. DeWitt was requested to translate the Dutch material brought from Holland to America by Hon. J. Romeyn Brodhead; this was partly done by translating, occasionally, certain letters, and printing them in the *Christian Intelligencer*, 1850-52. In 1866, 112, 113, Synod requested the N. Y. Historical Society to translate and publish the Brodhead material, but this was not done; in 1876, 528, the Committee of Co-operation for Selecting Books for the Sage Library asked permission of Synod to have translations of the Brodhead material made at the expense of the Library Fund; this was done, rather imperfectly, by Dutch students in the Seminary; '78, 99, 224; '79, 362, 369.

In 1887 much new material came to light in Holland, and the members of the Library Committee, co-operating with the Faculty, were authorized to secure the same, and have translations made; 1887, 440-2, 446; progress reported, '88, 685-6; '89, 920-1; '90, 196. The entire material was not secured until 1897-8, when Dr. E. T. Corwin brought it to this country. Rev. Dr. Daniel Van Pelt and Rev. Henry Utterwick then completed the translation of all the new material, and part of the old, and all was issued in the *Ecclesiastical Records of the State of New York*, 6 vols., 1901-6. See Constitution; Minutes of Ecc. Bodies; Amsterdam Correspondence.

TRANSSUBSTANTIATION. Belgic Conf., Art. 35, at the end; Heid. Cat., Quests. 78-80.

TRANSVAAL. See South Africa.

TRAVELING EXPENSES—of Delegates. See Delegates.

TRAVEL ON THE SABBATH. See Sunday Travel.

TREASURER—of the old Provisional Synod, of 1771-93, and of its continuance as the Original Particular Synod, 1794-99.—Consistory at New York appointed Questor, pro tem, to whom Revs. Ritzema and Verbruyck shall render account, and lodge balance in their hands, 1773, 40; the New York Consistory willing to take care of the moneys, but cannot act as Questor; acting Questor to be appointed at each session; Rev. J. H. Livingston appointed; former accounts audited, 1774, 48, 49; Rev. Meyer

delivers moneys in his hands to New York Consistory; May, 1784, 116; Meyer's accounts audited, 1785, 143; 1786, 152; Questor to give account of moneys, the Synod standing, 1787, 168; Rev. Mr. Linn continued, as Acting Questor, 1789, 201; 1790, 212; Peter Wilson appointed to "negotiate a capital" with any Professorial Funds, which he shall deliver to the Corporation of the Congregation of New York, May, 1791, 216; Rev. Mr. Linn continued Questor, 1791, 227.

Partic. Synod requests any Professorial Funds to be put in the hands of the Trustees of Queens College, 1794, 449; May, 1796, 458; in hands of Treas. for support of missionaries, £165 9s. 2d.; for Synodical Fund, £29 9s. 6d. Total, £194 18s. 8d., 1796, 467; for missionaries, £38 3s. 6d.; on Synod's account, £12 13s. 3d., 1797, 476; Questor of [Gen.] Synod, requested to render account to this [Particular] Synod, of moneys on hand; that the congregations making collections for missionaries be requested to transmit them to the Questor speedily, and to make future collections; and that the Classis of Albany be authorized to draw £100 on the Questor, May, 1799, 481; on hand, £124 12s. 6d., for missionaries; 7s. 6d. on Synodical account, 1799, 484.

TREASURER OR QUESTOR OF GENERAL SYNOD, 1794-1819. Mr. Peter Wilson, John Vanderbilt, Robt. Benson and Richard Varick, appointed Trustees of any Professorial Funds, 1794, 262-3; Wm. W. Gilbert presented the accounts now in hands of Treasurer; audited; John H. Sickles was Treas., 1800, 292-4; Questors of the several Classes to deposit any Professorial Funds with the Questor of Gen. Synod, 1800, 300; Treasurer directed to pay the expenses of this Synod, 1800, 310; Consistory of New York offers to be the depository of any Professorial Funds, 1804, 339; Consistory to invest such funds in public stock, or loan it on real security, 1806, 347; J. K. Sickles still the Questor of General Synod, 1806, 355; Isaac L. Kip made Special Treasurer of General Synod, 1812, 429, 430; "the duty of the Treasurer of the Professorial Fund, and the Special Treasurer of Synod, to transmit to Gen. Synod, with their annual account current, an abstract, in detail, of the funds and property confided to them respectively, and the annual income arising from the same."—"The Treasurer of the Professorial Fund [must] press the payment of all arrears of interest;" and invest any additional funds in seven per cent. stock, in preference to bonds and mortgages. 1817, 32; report of Special Treasurer, 1817, 43-46; Oct., 1817, 8, 9; 1818, 40-48; office of Questor discontinued, and henceforth to be only one Treasurer for all the funds of Synod. '18, 56; Gtysbert B. Vroom, Esq., appointed Treasurer, '18, 62. See Corporation, Board of Direction of. Also next Article.

TREASURERS—of the Board of Direction of the Corporation (or of the General Synod); 1819 onward. See page 172-3 of this Digest.

After the Incorporation of General Synod, 1819, no salary was paid to the first treasurers, John Nitchie, 1819, or to Isaac Heyer, 1820-26. (1827, 20.) Then Isaac Young was appointed Treasurer at a salary of \$250 (1807, 32), which in 1847, 118, was increased to \$400, \$150 being given for care of the Widows' Fund (which sum was taken out of its income). This arrangement continued until Mr. Young's resignation, 1857, 134, 212, 213, and through the brief term of service of George H. Stitt, 1857. (Livingston R. Miller, altho' elected, declined to serve.) John I. Brower was elected in 1858, 344, and his salary was made \$450, with \$150 for care of Widows' Fund. In 1864, 475, 477, 479, it was resolved to pay the Treasurer's salary, pro-rata from the different funds. In 1865, 558, Mr. Brower's salary is put down at \$600, without reference to the Widows' Fund. In 1866, 21, 100, his salary was raised to \$1,000, at which figure it continued until 1876, 443, when it was made \$1,500. Gardner A. Sage became Treasurer in 1879, and for two or three years he contributed a large part, or the whole, of his salary, to meet the increasing expenses of the Church. With the election of John

Van Nest, in 1882, 60, 115, the salary was made \$2,000, which in 1886, 56, 57, was increased to \$2,500, at which figure it has remained until the present time (1906).

In 1890, 16, with the removal of the Treasurer's office from 59 William St. to the Drexel Building, corner of Wall and Broad Sts., the rent of the office began to be paid in addition, viz., \$500 in 1890; \$800 in 1891 and 1892. But with the death of John Van Nest in 1892, and the removal of the office to the Reformed Church Building, 25 East 22d St., the rent of the office was fixed at \$500, and Frank R. Van Nest succeeded his father, as Treasurer, at a salary of \$2,500, 1893, 713, 720, and still continues (1906).

TREASURERS of the Classes. To be designated in the Statistical Tables by the letter T opposite their names. 1902, 115, 116.

TREASURY BOARD, 1818-19. The Committee on the Annual Digest also suggested the formation of Cent Societies in every congregation; that the surplus of the Van Bunschoten Fund be applied to the support of Professors; that the office of Questor be discontinued, and that there be only one Treasurer for all the moneys of General Synod; and that a *Treasury Board* of three persons be appointed, to whom the Treasurer shall report, monthly, all his accounts, in detail. This Board shall charge the Treasurer for amounts received, and credit, *in account*, the several objects to which the money is to be applied. This Board should be authorized—

1. (1.) To draw on the Treasurer for all authorized appropriations, and apply all benefactions to the objects specified.
- (2.) To invest the moneys of the Permanent Fund to the best advantage.
2. (1.) To keep an exact account of all moneys drawn, and of the manner of their application.
- (2.) To keep a record of all Congregations and Cent Societies, and their gifts.
- (3.) To exhibit a detailed statement of their accounts, annually, to Synod. 1818, 40, 56, 57, 62.

Synod adopted this Plan, and appointed Rev. S. S. Woodhull, and elders Isaac Heyer and Isaac L. Kip such Treasury Board, for one year. 1818, 56, 62. Aug., 1818, 7.

This Treasury Board the next year reported, exhibiting an alphabetical list of the churches and their contributions. These amounted to \$3,594.71. They also showed to what special funds, or other objects, this money had been distributed. These items also appear in Synod's Treasurer's report. 1819, 58-67.

But the Incorporation of Synod in 1819, modified all these plans. See Corporation, Bd. of.

TRIALS. See Process and Trial; also Discipline, Offences.

TRICENTENNIAL ANNIVERSARY OF THE HEIDELBERG CATECHISM. See Tercentenary, etc.; Heidelberg Catechism, 1863.

TRICENTENNIAL OF THE BELGIC CONFESSION. See Belgic Confession.

TRIENNIAL CONVENTION. Held at Harrisburgh, Aug. 8, 1844. This represented one of the efforts to effect a closer union between the German Reformed and the Dutch Reformed Churches. Rev. Joseph F. Berg and Elias Heiner were delegates from the German to the Dutch Church in 1842, 71; one of these suggested that the time had come to consider the subject of a closer union between these two Churches. A committee was at once appointed to report on the matter. They reported that the subject was worthy of most grave consideration, that it could not now be considered premature to enter upon preliminary measures looking to so desirable a result. Reference was made to their common origin; that both Churches would be benefited by union; the field of the Dutch

Church was narrow (in 1842), and she had difficulties in extending in the West, unknown to larger denominations; the Dutch had also the prospect of a redundant ministry, while the German Church was lacking in this respect. A Committee was appointed to confer with a similar German Committee. 1842, 71-73.—Report of said Committee: The two Committees met in Philadelphia on March 28, 1843. After conference, they agreed that the time for union had not yet come; but they proposed a Triennial Convention, to consist of 36 delegates, one-third from the Dutch Church, and two-thirds from the German Church; and that the first meeting be held at Harrisburgh, on second Tuesday of August, 1844. Their powers to be only advisory, in order to promote the interests of religion, at home and abroad. That, especially west of the Ohio river, they unite in the support of a minister of either Church, each church to decide its ecclesiastical relations. That the Synod of the Dutch Church commend to their students the inviting, but destitute fields of the German Church. The Plan was referred to the several Classes of the Dutch Church, to report to the next Synod, 1843, 179-181.

The Classes of New Brunswick, Poughkeepsie, South Classis of Long Island, Schenectady, Rensselaer, Schoharie and Washington (7), approved the Plan; while the Classes of Bergen, Paramus, Ulster, Montgomery and Orange (5), disapproved the Plan, in whole or in part. After careful consideration, the Synod adopted the Plan, and appointed 12 delegates to the first Triennial Convention, and provided for their expenses. 1844, 308-9.

THE HARRISBURGH CONVENTION.

The Convention was held at Harrisburgh according to arrangements. Rev. Drs. S. A. Van Vranken, John Ludlow, S. B. How and John Gosman, with Elders, Ab. Van Nest, Geo. Zabriskie, Ephraim Smith and Henry Loucks, were the representatives of the Dutch Ch. Rev. Dr. John Ludlow (of the Dutch Church) was elected President, and Rev. Samuel R. Fisher (of the German Church), Secretary. The opening sermon was preached by Rev. Dr. J. W. Nevin, from Eph. 4:4-6, "There is one body," etc. His subject was "The Unity of the Christian Church." Rules were drafted for the government of the Convention. Committees were appointed from each of the Synods to propose topics for consideration, relating to the condition, wants and prospects of the two Denominations. The Presbyterian General Assembly (O. S.), had authorized their corresponding delegates to the Dutch and German churches, to attend this Convention, but the Convention, while recognizing the fraternal feelings involved therein, did not feel authorized to invite them to seats in the Convention. The Committees on "Topics" reported, and the Report was followed by a free interchange of sentiments and mutual inquiries concerning each other's Churches. A Committee was then appointed to formulate the opinion of the Convention, and suggest further action: Reference was made to the statements concerning the condition of the German churches on each side of the Alleghenies; that the German and Dutch Churches are called upon to cherish and strengthen the bond by which they are naturally related, and to co-operate earnestly and actively in the great work committed to their hands. The following suggestions were made:

1. That the licentiates of each Synod should be considered candidates in both Denominations.
2. That a correspondence be maintained between the students of the Seminaries of the two Bodies, to awaken affection and interest in the rising ministry.
3. That the system of instruction in the Seminaries of the two Bodies be conformed to each other as nearly as possible [by the adoption of the same text-book of Didactic Theology].
4. That the Liturgies and Forms of Worship of the two Bodies should be conformed to each other as nearly as possible.

5. That the Dutch Church should extend her missionary operations in the destitute fields of the German Church; such missionaries to act under a German Board to be established; any churches organized by the Dutch missionaries to belong to the German Body, unless they should choose to unite with the Dutch Church.

These propositions were unanimously adopted by the Dutch Synod.

[See also Ch. Intell., Aug. 24, 1844; and Aug. 31st, 1844, for "Topics" alluded to above.]

The Convention also recommended that the two Synods should make provision for future Triennial Conventions. That a sermon should be preached at the opening of each, by a minister to be appointed by each Synod, in rotation; and that the Dutch Church make the next appointment; that the next meeting be held at Reading, Pa., in Aug., 1847.

It was further reported that the German Synod had endorsed the Plan, except they had stricken out the clause about using the same text-book of Didactic Theology. They also appointed a "Board of Missions," in order to extend the missionary operations of the German Church, by means of missionaries from the Dutch Church.

The Dutch Synod expressed its gratitude on the holding of this Convention, and its hope that it would promote fraternal confidence and affection.

The Dutch Synod then approved items 1, 2, 3, 4, as approved by the German Church (also omitting the clause about text-books of Didactic Theology); while the 5th item was amended, so that Dutch missions should not be restricted; that the German Board and Dutch Board of Missions should operate conjointly; and that the churches should choose to which body they should belong.

The Dutch Synod also agreed to make provision for future Conventions; to elect a preacher for the next Convention in 1847; and agreed to meet at Reading, Pa.—But that the missionaries sent by the Dutch Church shall retain their relations to the Dutch Bd. of Missions, unless they become pastors of churches belonging to the German Church. That the Dutch Board of Missions enter into a correspondence with the German Board, in reference to the employment of Dutch Reformed missionaries, and that the Dutch Board be authorized to spend \$1,000 during the year, in this enterprise.

It was also resolved that beneficiaries entering into the German Church, under these arrangements, need not repay moneys received from Bd. of Education. 1845. 423-430.

In 1847, the Dutch delegates appointed to visit the German Synod, reported: that they had been received with great cordiality, but that certain points of difference have not been sufficiently examined and discussed; nor was the mind of either Church ripe for final action. The German Church had not appointed a Committee of Conference to meet a Committee of the Dutch Church, according to request, 1846, 30, 31; but frank conversations were had by the delegates, with members of the German Synod, and the whole matter was referred to the next Triennial Convention. Nothing remained to be done *except the adjustment of the theological questions*. The German Church desired to continue the Convention, 1847, 129-132; [but the Dutch Church had suggested the propriety of discontinuing it, 1846, 30, 31].

Review of the situation: It had been proposed to refer the subject of *doctrine* to a Committee of Conference, but the German brethren preferred the consideration of this in the Convention. The real question is, Shall the proposed Convention be continued? The general object had been "a closer union;" but with the real object of ultimate amalgamation. Inducements were held out to the young men of the Dutch Church to enter destitute German fields. Feeble churches were permitted to choose their ecclesiastical relations between the two. The relations of the two

Churches had always, before 1844, been harmonious. But with the attempts at closer union, differences of opinion in reference to doctrine began to appear. Classes made overtures on the subject. Differences were found to exist which would hinder cordial co-operation. These were not realized at the time of the first Convention. Comparison of views between individuals, and articles in the recognized journals had brought out these facts. As a fact, also, from whatever reason, none of the objects proposed by the Convention in 1844, have been secured. Is it worth while to continue the arrangement? The effort has not been fruitless. It displays the tendencies of Christianity. Our efforts are premature. Hence the expediency of dissolving the Convention. Yet they suggest the appointment of delegates to another Triennial Convention, to present our views; to allow them large discretion; but unless these difficulties can be relieved, they be authorized to agree to a dissolution of said Convention, with an abrogation of all the specialties connected with it. Delegates were elected to said Convention, 1847, 136-142.

These delegates reported in 1848: The Dutch delegates had voted unanimously for the discontinuance of the Convention, and this was confirmed by the General Synod. 1848, 232-3.

TRINITY, THE. Belgic Conf., Articles 8-10; Heid. Cat., Quests. 24, 25; Forms of Baptism; Athanasian Creed; Canons of Dort, ii. 4.

TRUE CHURCH. See Church.

TRUE REFORMED DUTCH CHURCH. See Secession. Also Christian Refd. Church.

TRUSTEES, GENERAL. Peter Wilson, John Vanderbilt, Robt. Benson and Richard Varick were appointed Trustees of any funds raised for the Professorate. 1794, 262-3.—If the Legislature should be unwilling to incorporate the General Synod, as such, certain persons were named to be Trustees, to hold the property of General Synod, 1818, 29. In 1819, General Synod was incorporated, and chooses yearly its own Board of Directors. See Corporation, Bd. of Direction of; Charters.

TRUSTEES OF CHURCHES. Objectionable features of the one Act of the Legislature of New York, for the incorporation of all the religious persuasions. The Dutch churches should not be hasty in availing themselves of this law, but wait for further action of this Synod. 1784, 129; matter deferred, May, 1785, 134; Synod believes that the old Charters for the incorporation of Consistories, as Trustees of ecclesiastical property, ought to be preserved; a petition to be presented to the authorities, to secure, by an Act, the right and power to all the congregations to be incorporated in the same manner. 1787, 166. See Incorporation of Religious Societies; Charters.

TRUSTEES OF SCHOOLS. In order to carry out the system of Parochial Schools, Consistories were requested to divide their congregations into school districts, and associate with the Consistory school trustees in each district; that these Trustees shall secure suitable teachers; of sound principles, and provide for their support; that they shall visit the school monthly and see that the pupils are instructed in the Reformed Doctrine; and that the pastor be, *ex officio* chairman of each district committee. 1809, 398; repeated, 1814, 82 (in Digest). See Parochial Schools.

TRUSTEESHIP. See paper of Rev. Dr. George S. Bishop on "Secularism and the Trusteeship," and the peculiarly Scriptural position of the Reformed Church thereon; delivered before Particular Synod of New Brunswick, May, 1883, with resolutions of that body.

TRUTH OR TRUTHFULNESS. Heid. Cat., Quest. 112.

TUCKER, JOHN J. Appointed member of Board of Direction, 1895, 18, 55; 1902, 12, 52.

TUITION FEES. Bd. of Superintendents of Seminary authorized to

charge \$30 tuition fees; 1819, 41; the Faculty of Rutgers College suggest the payment of tuition fees for beneficiaries by Bd. of Education; 1829, 281; the usual tuition fees to be continued for the beneficiaries, July, 1839, 282, 315; 1840, 405-6; 1842, 117; such tuition fees have not been paid by Bd. of Education, 1842, 117, 127; the Trustees of the College to report to Bd. of Direction how much of the interest of the Van Bunschoten Fund has been retained for tuition fees of beneficiaries, 1843, 243; review, 1844, 359, 362-3, 366; allusion, 1846, 71; reference in Digest of 1848, 360; 1850, 73, 76; 1854, 468. See Education, Board of.

TURKISH EMPIRE. Resolutions against the persecutions of Armenians; request to the United States Government to act, 1895, 225; 1896, 504.

TURK, LOUIS E. Appointed Business Agent of the Board of Publication, 1899, 454. Report of Bd. Pub., 1899, 1.

TURK, TANNAKE, SCHOLARSHIP. Endowed by Miss Anna Turk, a member of the Collegiate Church, \$1,700. In memory of her mother, 1839, 211, 262, 268.

TWENTIETH CENTURY MISSIONARY MOVEMENT. The Committee on the State of the Church, 1900, recommended: that in view of the opening of the Twentieth Century, which dawns so auspiciously on our Church and the world, the General Synod recommends the observance of the first week in Jan., 1901, as a special season of Thanksgiving, Confession and Prayer, 1900, 813, 828-9.

In report on Foreign Missions: That we most heartily recommend the Twentieth Century Missionary Movement to all our Y. P. C. E. Societies, and all our Sunday Schools, 1900, 755.

In report on Domestic Missions:

Resolved, 3. That we especially commend "The Twentieth Century Missionary Forward Movement," as already introduced into our Sunday School system. We see in it the promise of great usefulness, both in immediate result and future influence; and we request all our pastors and Sunday School superintendents to carefully consider this system, and, if it seem feasible to them, to give it a fair trial in the benevolent operations of their schools. 1900, 759; 1901, 1077.

In report of Committee on Benevolent Societies:

3. That we especially commend the Twentieth Century Missionary Forward Movement, and urge all our Sunday Schools to examine and, where practicable, to adopt its methods. 1900, 783.

TWENTY-FIVE CENT DONATIONS. This was a plan for raising money for Missions, Education, etc., in the second and third decades of the 19th century; recommended by Bd. of Direction, 1820, 47; recommended by Synod, and measures for, proposed, 1820, 50; 1821, 40; churches which attended to the recommendations, 1821, 21; 1822, 27; 1823, 20; 1824, 21; amounts collected, 1821, 21; 1822, 27; 1823, 21; importance of, in sustaining the Theological Seminary, 1822, 8, 62; how far complied with, 1822, 26; urged on the churches, 1822, 62; 1824, 21; 1829, 158-9; 1830, 40, 239, 240; 1831, 344; 1832, 40; 1835, 370.

TWENTY THOUSAND DOLLAR ASSESSMENT. In a general review of the resources and expenses of the General Synod, in 1864, it was found that there was an annual deficiency of \$1,200, or the interest of \$20,000, at 6 per cent. This amount, \$20,000, was accordingly assessed upon the Classes of the Particular Synods of New York and Albany. [The Particular Synod of New Brunswick did not yet exist, and that of Chicago, was not assessed.] This \$20,000 was to be added to "The Permanent Fund" for the support of the Theological Professors. The amount of

assessment on each Classis may be seen in the Minutes, 1864, 478-481. The following table shows the gradual accumulation of this Fund:

1865.....	\$6,785.56	1870.....	\$17,056.49
1866.....	12,173.38	1871.....	17,347.91
1867.....	14,586.18	1872.....	17,689.61
1868.....	15,576.21	1873.....	17,689.61
1869.....	16,417.41		

The figures may be found in the report of the Board of Direction, each year. After 1873, 653, the matter ceases to be alluded to.

TYPES. Belgic Conf., Art. 25.

UBIQUITY OF CHRIST. Heid. Cat., Questions 47, 48.

ULSTER, CIRCLE OF. See Orange, Circle of.

ULSTER, CLASSIS OF. Organized in 1800, the old Classis of Kingston being divided into the two Classes of Poughkeepsie and Ulster. The churches in Classes of Ulster were: Montgomery, Shawangunk, Oak Hill, Woodstock, New Hurley, Bloomingdale, Klein, Esopus, New Paltz, Kingston, Marletown, Rochester, Saugerties, Wawarsing, Catskill, Shokan, Paghkatghkan. 1800, 302-3.

UNBELIEF. Canons of Dort, i., 15; ii., 6.

UNDERSTANDING, THE. Canons, iii. and iv., 1, 16.

UNFINISHED BUSINESS. Reports to be ready at the opening of the next Synod, 1902, 153.

UNIFORMITY IN WORSHIP. Committee on the State of the Church, 1900, proposed that the Order of Worship (Constit. of 1874, Art. 79), should be made recommendatory, instead of obligatory, 1900, 840. The amendment proposed, was passed, 1901, 1124.

UNION. See Church Union; Federation of Churches; Presbyterian Church; Reformed Church in the United States, etc.

UNION COLLEGE. Synod will co-operate for a College at Schenectady, 1784, 124; 1785, 135.

UNION FOR PROMOTING PUBLIC MORALS. Concurrence of other Christian Churches to be solicited, in seeking to restrain intemperance and immorality, by combined efforts, with the Legislatures of N. Y. and N. J. 1812, 464-5; See National Federation.

UNION IN FOREIGN MISSIONS. See Amoy; Arcot; Japan; South India, Synod of.

UNION MISSIONARY SOCIETY. See Woman's Union Missionary Society.

UNION OF CÆTUS AND CONFERENTIE. The Reformed Dutch Church became divided into two parties, about 1754, and the division continued for 17 years. For the fullest history of this sad controversy, see Corwin's Manual, R. C. A., 4th ed., pp. 104-117. In 1771 the two parties came together again. See "Articles of Union," and Manual, R. C. A., pp. 117-126. The documents bearing on this subject found, in part, in Vol. I. of the Minutes of General Synod, will be found in full in Vols. V and VI, of "Ecclesiastical Records of the State of New York," issued 1905, by the Legislature of the State.

UNION WITH CHRIST. See Faith; Justification; Sanctification.

UNITED ASSOCIATE SYNOD OF SCOTLAND. Minutes of their last session received; correspondence to be opened with, 1831, 347-8; report of the Committee to correspond with, 1832, 41, 42. Committee continued, 1832, 43; letter received from Scotland, Oct., 1832, 105-6 (printed in Appendix, Oct., 1832, 145-151); Minutes of Synod to be sent, with a copy of our Church Constitution and of the Life of Rev. Dr. Livingston, Oct., 1832, 108; further report of Committee; gifts from Scotch Synod for Library,

1833. 181-4; same Committee on Correspondence continued, 1834. 268; letter received, 1836, 465-6 (printed in Appendix, 1836, 536-543); committee continued, 1836, 466; copy of their Minutes received, 1837, 28; copy of Minutes of Dutch Ch. to be sent to the Ch. of Canada, in connection with said Ch. of Scotland, 1837, 28; report of Committee on Correspondence with, 1837, 124-6; report of Committee, 1839, 226-7, committee continued; further report of Committee, letters sent, 1840, 352-3, Committee continued.

UNITED CHURCH OF CHRIST IN JAPAN. See Japan.

UNITED FOREIGN MISSIONARY SOCIETY. For general history of, see Corwin's Manual, 4th ed., 1902, pp. 239, 240. It consisted of a union of the Presbyterian, the Dutch Reformed and the Associate Reformed Churches, and any others who should join.—Invitation from Presbyterian Church, to unite in forming, and Commissioners appointed, 1816, 16, 17; reports of Committees of Conference, and Constitution of the Society, 1817, 6, 79; Committee of Conference appointed, and the Society recommended to the churches, 1817, 40; 1818, 37; 1819, 45; reports of Society received, 1818, 8; 1819, 16, 44, 45; 1821, 18; 1822, 19; proposed amendments to Constitution of Society, 1818, 37; 1820, 8; 1821, 18; requests from the Society more extensively to aid the funds, 1822, 19; Synod suggests the formation, in all churches, of Auxiliary Foreign Missionary Societies, and Classes are to inquire whether this has been done; and that collections be taken up at the Monthly Concerts for Prayer, 1822, 65; happy effects of this Foreign Missionary Society; churches exhorted to aid it; to patronize the American Missionary Register, 1823, 60, 61; 1824, 59, 60; the American Board asks that Synod permit its amalgamation with said Board; granted, 1826, 59, 61.

UNITED FREE CHURCH OF SCOTLAND, IN INDIA. Unites with Ref. Ch. in America in forming of its Presbytery of Madras, and of the Classis of Arcot, the Synod of South India. See Arcot, Classis of; 1900, 634, 717-712; 1901, 974, 1099, 1121; 1902, 99; 1903, 334; 1904, 710, 711.

UNITED PRESBYTERIAN CHURCH OF N. A.

The Synod resolved to enter into Correspondence with, 1864, 424. [Consists of parts of the Associate Refd. Ch. and the Associate Presbyterian Church.]

	DELEGATES APPOINTED TO.	DELEGATES FROM.
1864	Rev. John Forsyth,	
	“ A. T. Stewart.	
1865	“ N. E. Smith,	Rev. J. B. Dales.
	“ Jas. R. Talmage.	
1866	“ J. C. Cruikshank,	“ Hugh Blair.
	“ J. Romeyn Berry.	
1867	“ Philip Peltz,	
	“ R. H. Steele.	
1868	“ J. A. DeBaun,	“ Henry Gordon.
	“ C. L. Wells.	
1869	“ J. F. Harris,	“ W. W. Barr.
	“ W. E. Turner.	
1870	“ O. E. Cobb,	
	“ S. W. Mills.	
1871		
1872	“ E. A. Collier,	
	“ W. H. Gleason.	
1873	“ J. S. Joralmon,	“ J. B. Lee.
	“ R. Pieters.	“ W. G. Morehead.
1874	“ J. H. Duryea,	
	“ J. H. Suydam.	
1875	“ N. D. Williamson,	“ Robt. Armstrong.

	Rev. Elbert Nevius.	
1876	" David Inglis,	Rev. R. G. Brank,
	" E. T. Corwin.	" W. S. Plumer.
1877	" John Steele,	" J. S. McCulloch,
	" Jac. Vander Meulen.	" W. W. Barr.
1878	" Alex. McWilliam,	
	" John Gardner.	
1879	" D. K. Bartlett,	
	" J. L. Pearse.	
1880	" H. P. McAdam,	
	" J. H. Suydam.	
1881	" J. H. Suydam,	
	" Hasbrouck DuBois.	
1882	" J. N. Jansen,	" Jas. A. Williamson,
	" N. M. Steffens	" J. P. Lee.
1883	" J. G. Smart,	
	" C. E. Crispell.	
1884	" S. W. Strong,	
	" A. D. Campbell.	
1885	" C. L. Wells,	" Jas. Bruce.
	" Henry Ward.	
1886	" John A. Todd,	" W. W. Barr.
	" C. W. Fritts.	
1887	" W. A. Shaw,	
	" E. Winter.	
1888	" H. M. Cox	" W. J. Martin.
	" J. G. Smart.	
1889	" A. D. Campbell,	
	" J. A. DeBaun.	
1890	" J. K. Allen,	
	" I. L. Kip.	
1891	" J. L. Pearse,	
	" Taber Knox.	
1892	" A. P. Van Gieson,	" D. B. Wilson.
	" C. H. Jones.	
1893	" I. P. Brokaw,	
1894	" R. H. Joldersma,	" T. W. Anderson,
	" John Gardner.	" A. H. Crosbie,
1895	" H. M. Cox,	" A. K. Duff.
	" P. Crispell.	
1896	" J. M. Farrar,	" J. O. Campbell.
	" J. K. Allen.	
1897	" W. P. Bruce,	Letter from delegate.
	" R. K. Wick.	
1898	" J. R. Kyle,	
	" J. M. Farrar.	
1899	" T. H. Mackenzie,	Rev. H. C. Swearigen.
	" W. P. Bruce.	
1900		
1901	" J. K. Allen,	" I. S. Garvin.
	" M. Kolyn.	
1902	" M. Kolyn,	
	" J. T. Bergen.	
1903	" C. Brett,	" Jas. A. Reed.
	" I. T. Lee.	
1904	" Benj. E. Dickhaut.	

UNITED PRESBYTERIAN CHURCH OF SCOTLAND. Unites with United Free Church of Scotland, 1901, 1126.

UNITED REFORMED SCOTCH CHURCH. See Associate Reformed Church of N. Y.

UNITED STATES GOVERNMENT. Petition to, to take vigorous measures for the protection of American citizens in Turkey. Resolutions of sympathy sent to, for the persecuted Armenians. 1895, 225; 1896, 504-5; Synod urges the Government to insist on the principle of Arbitration in all disputes between Great Britain and the United States, 1896, 420. See Arbitration; Armenians; National Affairs; Bible.

UNITY, FORMULAS OF. See Standards of Faith.

UNITY OF THE CHURCH. Belg. Conf., Art. 27; Heid. Cat., Quests. 54, 55; Rules of Ch. Gov. of 1619, Art. 85; of 1792, Art. 52; of 1833, Art. 84; of 1874, Art. 73. See Correspondence; Alliance of Refd. Chs.; Evangelical Alliance; Church Union; Federation; National Federation, etc.

UNIVERSITY, FREE, OF AMSTERDAM. Salutations received from, at Centennial of New Brunswick Seminary, 1885, 736.

UPPER CANADA. See Corwin's Manual for account of Church operations in Upper Canada, pp. 215-218; 944-5; also McDowell, Robt., p. 594.

USAGES AND CUSTOMS. The Heading to the third General Division of the Explanatory Articles of 1792. In the Rules of Gov. of 1619, this division is styled "Doctrines, Sacraments and Usages," which see. See also "Customs and Usages." In 1792, "Usages and Customs" embraced Articles 56-68. These related to Schoolmasters; Infant Baptism; times, place and Forms of Baptism; equality of bond and free in the Church of Christ; unimportance of sponsors, godparents or witnesses, at infant baptisms; instruction of youth in doctrine; conditions of partaking of the Lord's Supper; pastoral visitations; freedom in printing books; authorized Psalms and Hymns.

USE OF MEANS. Canons of Dort, i. 16; iii. and iv. 17; v. 14.

USURY. Heid. Cat., Quest. 110; see Scandalous Traffic.

UTAH. General Synod sends a Protest to Congress against the bill giving Statehood to Utah until its population shall be in sympathy with American Institutions, 1894, 162. See Mormonism; Polygamy; Divorce.

UTICA, CHURCH OF. Its formation, 1831, 380; proposition to cancel the claim of Synod, for \$6,000, against, by substituting bond of Collegiate Church of New York for \$4,000, and Ab. Varick's bond for \$2,000, 1837, 16; granted, 1837, 76; this arrangement accomplished, 1838, 107; bond of Ab. Varick not considered good, 1845, 409; request from Consistory of Utica, that the Synod would unite, when necessary, in selling their property, in order to locate elsewhere, Oct., 1855, 11; granted on certain conditions, Oct., 1855, 20, 21; church of Utica allowed to put a mortgage of \$8,000 on its property under certain conditions, 1871, 219, 220; the property of the Church and Parsonage of Alexandria Bay, being held jointly by the Consistory of Church of Utica and the Consistory of Alexandria Bay, the latter makes request that the title be vested wholly in the Consistory of Alexandria Bay; granted on certain conditions, 1880, 462, 489, 490; 1882, 61; church of Utica asks permission to mortgage their property up to the sum of \$10,000; brief review, 1894, 17; Synod failed to act; subject renewed, 1895, 19; Synod confirms action of Bd. of Direction granting their request, 1895, 55, 56.

UTRECHT, UNIVERSITY OF. Sends congratulations to New Brunswick Seminary, at its Centennial, 1884, 531.

VACANCIES in the several Boards. The Boards are generally allowed to fill vacancies which may occur during the recess of General Synod. 1824, 55; 1837, 76; 1865, 627.

VACANT CONGREGATIONS. Churches to be informed that they may have the services of licentiates, 1782, 98; same privilege referred to yearly until 1791; Synod enjoins licentiates to visit vacant congregations, 1792, 240; and to itinerate among the churches, 1794, 265; vacant congregations complain because not visited by licentiates (Partic. Syn.), 1794, 447.

The Classes directed to appoint ministers to visit, at least once a year, every vacant congregation, to administer the ordinances, and to report on the state of such congregation to the Classis. 1817, 37; 1818, 38.

The Committee on State of the Church, 1900, suggested that Synod should devise some way by which vacant churches and unemployed ministers and candidates may be brought together. 1900, 828, 830; committee appointed, 845.

VACATIONS. Two vacations in the Seminary each year, to correspond with those in Queens College, or otherwise, as the Professor and Superintendents may determine; not to exceed three months in any one year. 1812, 433; Sept., 1825, 26.—Three vacations, 1828, 142. See 1888, 541.

VAN ANTWERP (JAMES), SCHOLARSHIP, of \$2,522.72, from the estate of Mrs. Maria Van Antwerp. 1883, 221, 246.

VAN BENSCHOTEN, JACOB. The Missionary Society of R. D. C. transfers \$250, a bequest of Jacob Van Benschoten, decd., to the Bd. of Corporation; the interest to be paid to the Bd. of Domestic Missions, 1846, 12.

VAN BUNSCHOOTEN, ELIAS. A communication from him respecting a proposed donation. A committee of conference appointed. Bonds, etc., received. A committee to confer with the Trustees of Queens College about the care of the funds. The Particular Synods and Classes directed to insert the communication in their Minutes, and read it at each regular session. 1814, 12-14.

THE VAN BUNSCHOOTEN BEQUEST.

The donor has a mind to bestow thirteen thousand eight hundred and forty dollars in obligations, and eight hundred in cash, to the Trustees of Queens College in New Jersey, in trust, on the following terms, viz.: The General Synod of the Reformed Dutch Church in America to appoint a Committee, and said Trustees to appoint one also. The two Committees jointly to devise the best plan and most solid foundation to put out said money to interest which the giver reserves to himself during his life; but after his decease the Trustees to use and apply said interest for the support and education in the Classical and Theological studies of pious youth who hope they have a call of God to preach the gospel of Jesus Christ; no one is to be admitted to said benefit, but such as are recommended by General Synod. If the interest of what is now offered and what in future may be added by him and others should accumulate above the aforementioned education, such overplus the Trustees, with the advice and consent of General Synod, may then use and apply to such other purposes as shall most tend to the good of the Institution and the benefit of literature; who are to render an account to General Synod when they require it.

The giver humbly desires that these terms be recorded in the Record of General Synod, and in the Records of the Particular Synods, and registered in the Records of all the Classes belonging to General Synod, and to be read in the said judicatories at their ordinary meetings, not for aggrandizement or self-ostentation, but to be an humble pattern for others to copy after; if the thing being so kept alive and considered, who knows whether God in His good providence would not move some to do the like.

It will also be the pleasure and delight of him, the bestower, and others, that all officers of the College live frugal and industrious, and thus

set a good pattern to their pupils; and all ecclesiastical officers deport themselves diligent, frugal and pious before those over whom they are set for edification; thus to prepare not only for heaven, but also for the approaching Millenium, the commencement of which may be at a farther distance than the present living. It is also the humble and sincere request of the donor that the abovesaid officers exhibit no special inclination for luxury, and accumulation of wealth, which is offensive and bars the door of donation. On the said terms and recommendations the giver is willing to bestow as before mentioned.

ELIAS V. BUNSCHOOTEN.

New York, June 9, 1814.

It is my wish, and I therefore recommend it to the Trustees within named, to require such retribution as they shall deem just and reasonable from any persons who shall obtain the benefit of the within mentioned Fund, and who may become able to make such retribution.

ELIAS V. BUNSCHOOTEN.

June 9, 1814.

1814, 15.

Resolved, That the Trustees of Queens College be requested to insert the communication of Rev. Elias Van Bunschooten at length on their minutes.

Resolved, That a committee be appointed to prepare a receipt, and also a letter to Rev. Mr. Van Bunschooten, in which shall be expressed the grateful sentiments of this Synod; which committee shall report to this Body; and that the Rev. Messrs. McMurray, Gunn and Ostrander be such committee. 1814, 16, 17.

Copy of receipt and letter in Minutes of Gen. Synod. As this letter is in acknowledgment of the first large donation for educational purposes, we venture to insert it here:

Rev. Sir:—

The General Synod impressed with the sense of the important benefit you have conferred on the Church under their care, beg you to accept their thanks and blessing. You, no doubt, have the reward which Christian benevolence always brings its possessor, in the consciousness of doing good; and that Redeemer, for the promotion of whose kingdom and glory you have cheerfully devoted your earthly substance, will hereafter reward you with imperishable riches—an unfading inheritance. Others, we trust, to whom God has given wealth, will be induced to follow your bright example. We anticipate the happy result, that while the Church in succeeding generations shall reap the benefit of your liberality, thousands who may be ready to perish for want of spiritual food, and who may be fed by the means which you have bestowed, will bless your memory. *We* thank you; posterity will bless you; God will reward you! And as the Lord has enabled you and inclined you to bring forth fruit in old age, which, we trust, will redound to his glory and the prosperity of Zion, our prayer to him is, that his Covenant consolation may be the solace of your declining years; and that when he shall see fit to call you from this world, you may go down to the grave *as a shock of corn fully ripe, and enter into the joy of your Lord.* You will then rest from your labors, and your works will follow you.

WM. McMURRAY, Chairman.

1814, 16-18.

Report of the Committee of the Synod, to confer with a Committee of the Trustees of Queens College, concerning the investment of these funds. The Treasurer of the College was authorized to invest the moneys on hand, or which should come to hand in bonds and mortgages, after consultation with a certain committee. 1815, 11, 12.

[Elias Van Bunschooten died Jan. 10, 1815. Synod took action to have a suitable monument erected, and, if desirable, to have his body removed. 1816, 33. Synod requests permission of relatives to remove body to New Brunswick, where a monument would be erected. 1818, 41, 42. This was done, 1818, 39; 1819, 49. See Article on Van Bunschooten in Corwin's Manual, with references.]

Rumor that Rev. Mr. Van Bunschooten had, by will, left an additional bequest to the Institutions; amount unknown, 1815, 43.—Amount on hand, \$17,122. 1816, 32, 33.—\$3,333 additional received. 1817, 28, 29.—Synod suggests that the Trustees invest future funds in seven per cent. New York stocks. Committee of advice appointed. 1817, 32. Synod ordered that any surplus interest, beyond the necessities of students, be used to pay Professorial salaries. Oct., 1817, 13, 16; 1818, 56, 62. Trustees replied they could only do so after they had applied the income to needy students, and requested Synod to recommend such action, 1819, 36, 37.—Students receiving aid from the Van Bunschooten fund need not repay, 1818, 60, 61.—Deficit, in the interest, of \$1,366. Synod urges promptness in collecting, 1819, 78. A certain rebate from the fund of \$1,048, charged by the Trustees; 1819, 78. Reported that said charge was unobjectionable, 1820, 35. Synod's Board of Direction recommends that its mode of investments be changed, 1820, 35, 49.

Resolved, That the recommendations of persons to receive aid from the Van Bunschooten Fund, be considered as remaining in force, and directed to the Board of Trustees, until rescinded by General Synod, or until they cease by their own limitation. 1821, 55.

No student shall be admitted into the Theological School as an incumbent on Van Bunschooten Fund, without a certificate of his church membership from his Classis, 1823, 53.—Treasurer of the College requested to present annually, to the Synod, the number of beneficiaries on the V. B. fund, and the amount of funds unappropriated. 1830, 287. The request not heeded; renewed, 1831, 371. The request still unheeded; (altho' the present Treasurer has furnished a satisfactory account of the funds during his term of service, 1824-32); a committee appointed by Synod to confer with the Trustees on the subject. 1832, 69. Committee did not report; was continued, 1833, 220. Their report: Reviews the history of the Van Bunschooten and Knox Funds; charges gross negligence in those having charge of them, (1814-1823), in not enforcing punctual payment of interest. Hence heavy losses. The accounts had only been audited in Sept., 1819, and April, 1822. Amount of interest received on the V. B. Fund, (1814-23), \$4,606.93; amount paid beneficiaries, \$2,985; amount carried to Permanent [Van Bunschooten?] Fund, \$1,238.13. 1834, 249, 250.—Stated that some of the losses, (1814-23), were owing to depreciation caused by the war. The neglect to audit the accounts, (1814-19), inexcusable. Synod reminds the Trustees of their responsibility for the faithful guardianship of these funds. Interest should be \$1,320 per year. 1834, 322.

If any vacancy exist on the Van Bunschooten Fund, and there are no names on the list recommended by Synod, the Trustees may select any name from the beneficiaries of the Bd. of Education, to fill said vacancy. 1837, 78.

A certain Plan was proposed in 1839, in reference to the Theological Professors teaching in the College:

Resolved, That if the Trustees adopt the Plan here proposed, and will so arrange the appropriations of the beneficiary funds under their control, as to secure to their treasury the tuition fees of their beneficiaries, then the Education Board of the Synod be instructed so to arrange the appropriations as to produce the same result. 1839, 282.

The College Treasurer was directed to collect any moneys due for bonds given by incumbents on the Van Bunschooten and Knox Funds, which may be forfeited. 1839, 283.

Resolved, That the Trustees of Rutgers College be authorized to pay, in addition to the allowance for the support of beneficiaries on the Van Bunschooten and Knox Funds, the fees of their tuition in the College; and that a like authority be given to the Board of Education in reference to their beneficiaries. 1840, 406.

As it is difficult to judge who, among the beneficiaries of the Church may have a preference of recommendation (to the Van Bunschooten Fund), the Board of Education is requested to name to the Trustees the persons who should be transferred to that Fund. 1841, 520.

The Van Bunschooten and Knox Funds are Synod's property, held in trust by the Trustees of Rutgers College. Synod should annually be furnished with a list of the securities for these investments. 1843, 242. —Principal of the V. B. Fund is \$20,000 secured by mortgages in N. J. Balance of interest, April 1, 1843, \$2,778, and interest due May 1st, of \$1,246; but only \$565 has been paid to students. Explanation needed.

1st. *Resolved*, That in future the Board of Direction require from the Board of Trustees of Rutgers College a list of the securities for the loans made of moneys belonging to the Van Bunschooten and Knox funds, to be transmitted to Synod.

2d. *Resolved*, That the trustees of Rutgers College be required to report to the Board of Direction the reason for the accumulation of interest on the Van Bunschooten Fund, and why the same has not been expended according to the terms of the bequest of the reverend donor; also, whether any, and if any, how much, of said interest has been retained by the trustees as tuition-fees for beneficiaries connected with the college, and that the Board of Direction of the corporation report to the next Synod on the whole subject; also, what amount of moneys appropriated to beneficiaries in former years has been refunded, and what disposition has been made of such refunded moneys. 1843, 243.

After further elaboration on the subject, Synod resolved to appoint a Committee of seven to adjudicate all financial relations between the Synod and the College Trustees. 1843, 245, 249.

Report of this Committee.

Before 1839, beneficiaries were not required to pay tuition fees, in College. But in that year, (1839, 315), the Synod ordered them to pay such fees so long as the College needed the same. In 1840, 406, the College Trustees and the Board of Education were authorized to pay tuition fees for beneficiaries, in addition to the usual allowance to students. But the Bd. of Ed. has latterly been unable to advance \$40 additional, for each student, because the large number of beneficiaries consumed all their means. Hence, the Bd. of Ed. endeavored to transfer certain of their beneficiaries to the Van Bunschooten Fund, according to permission given, 1837, 78; 1841, 520; and requested the Trustees to pay tuition fees of such students. But the Treasurer of the V. B. fund did not feel at liberty to do this without a special act of Gen. Synod. Hence, the accumulation.

1. *Resolved*. That the treasurer of the trustees of the college be authorized to pay over, for tuition fees of the beneficiaries, all surplus funds now in his hands arising from the Van Bunschooten and Knox funds.

2. *Resolved*. That the trustees of college, and the Synod's Board of Education, in the reception of young men on the education funds, provide for the payment of tuition fees; making their maximum of appropriation \$160 instead of \$120. 1844, 362-3.

The Trustees also appointed a Committee to report on the same subject to them. Both these reports were submitted to another Committee in the Synod, 1844, 364. The main facts were the same on each side. In reference to the V. B. Fund, the explanation of the accumulation of interest by the Trustees was entirely satisfactory, and the following action was taken:

2. On the subject of the balance of the interest on the Van Bunschooten Fund, which has accumulated in the hands of the treasurer of college, your committee cannot but regard the explanation given by the committee as entirely satisfactory, and would therefore recommend the adoption of the following resolutions, viz.—

1. *Resolved*, That the treasurer of the board of trustees of the college be authorized to pay over, for tuition fees of the beneficiaries, so much of the surplus funds now in his hands, arising from the Van Bunschooten and Knox Funds, as shall be necessary for this purpose.

2. *Resolved*, That the stated clerk of Synod call the attention of the trustees of the college, and the Synod's Board of Education, in the reception of young men on the education funds, to the acts of Synod as passed on this subject in 1839, page 282, and in 1840, page 406.—1844, 305-6.

The Committee on the State of the Church, 1848, 315-321, reviews the Education and Beneficiary System. 50 persons had received aid from the Van Bunschooten and Knox Funds, (1822-1848), to the amount of \$23,338.—In 1849, 496, the Trustees of the College request Synod to expunge from the review of 1848 that part of it, which related "to the charge of misappropriation of the Van Bunschooten Fund," 1849, 496; the statement referred to was discovered to be an error by the Chairman of that Committee, and promptly corrected; the Stated Clerk was authorized to append an explanatory note, 1849, 99. [As no such note occurs, the correction was probably made before the printing of the Report in 1848. See 1848, 316-321.]

A committee was appointed to call upon the Trustees of Rutgers College for a detailed account and statement of the present investments of the V. B. Fund, and of the annual income and expenditure of the same, from the reception of said fund; 1849, 496.—A minority report was presented in Aug., 1849. The Trustees declared that they had regularly reported to Synod the items asked for, and referred the Synod to its own printed Minutes; 1849, 6, 7.—Another Com. was appointed to confer with the Trustees, and amicably adjust all unsettled business in reference to the funds in the hands of the Trustees claimed by Synod. A standing Committee was also appointed by Synod, to act as a joint Com. with a similar Com. of the Trustees, to invest the Van Bunschooten Fund, and do all other things necessary, as required by the donor. Passed, 31 to 16. Names, 1849, 7, 8.

Report of said Committee, 1850. A table of actual receipts and expenditures, 1831-50, is given, on pp. 76, 77. An item of \$2,480 from this fund for tuition fees, is specially referred to, as sanctioned by Synod, 1844, 366. \$1,500, tuition fees, have been paid from this fund, 1840-50; before 1840, no tuition fees were charged to beneficiaries. All statements satisfactory, 1850, 73, 74; interest somewhat behind, 92.

Plan for receiving students on Bd. of Education, 1851, 180-2.—Students shall only be recommended to the V. B. Fund after examination by Gen. Synod, according to said plan; 1851, 182-3, 191. Reports of the Trustees clear and satisfactory, '52, 274. Question raised whether the terms of the V. B. Fund are carried out, by present mode of admitting beneficiaries to same; '53, 359; the Trustees can admit none on this V. B. Fund but such as are recommended by Synod. According to Plan of 1851, 180-2, the Bd. of Superintendents is made Synod's Standing Com. to examine. Synod decided that this was legal; '53, 363.—Question again

raised by the Trustees; '54, 464; Synod decided that in future, the Synod itself would nominate (recommend) the beneficiaries for the V. B. Fund. '54, 469, 470. Attention was called to the conflicting legislation of the Synod of 1854, 470, and the Plan of Operations adopted in 1851; '55, 514; no specific action on, unless that found in 1855, 592, which would confirm that of 1854.

Minutes of the Particular Synod of Albany showed that the V. B. bequest had been read only by its title:

That the reading of the said bequest by "the title" does not meet the desire of the donor, and the faith which the Church plighted to him by the acceptance of it on his terms, as appears from the terms of the document, and has been admitted by the long-established custom of our Church: and further, that it be and is hereby enjoined upon all the Classes and Synods to attend carefully to the reading of the Van Bunschooten bequest at all their ordinary meetings. 1868, 469.

Resolved, That the Board of Education have authority to place on the Van Bunschooten Fund, such number of students as may be found advisable upon consultation with the Treasurer of the Fund. 1884, 508. (See 1896, 375-6.)

Correction of the text of the Van Bunschooten Bequest: "thus to prepare not only for heaven, but also for the approaching Millenium, the commencement of which may be at [no] farther distance than the present living." The original draft did not contain the word "no," altho' all the more recent copies contained this word. All the bodies of the Church directed to correct the text accordingly. The "no" is not in the Synod's copy of 1814, 15. [See note on page 370 of New Brunswick Centennial Volume.] 1886, 24, 120.

The Overture from the Particular Synod of New Brunswick, requests the General Synod to make careful inquiry whether any interest of the Church would be imperiled by the abolition of the reading of the Van Bunschooten Bequest, and if not, to relieve the Synod and Classes of the rule requiring the reading. The preamble to this request sets forth, that a doubt exists in the minds of many brethren in the Church whether the reading of the said Bequest at all regular meetings of our Classes and Synods is mandatory under the terms of the Bequest. The overture not granted. 1894, 128.

On the Reading of the Van Bunschooten Bequest.

The Classis of Kingston overtures General Synod for relief from reading the Elias Van Bunschooten bequest.

Your Committee recommend the appointment of a Special Committee, to which this matter in all its relations and bearings be referred: said Committee to report at next regular meeting of General Synod. 1895, 132.

Rev. F. S. Schenck, Rev. C. W. Fritts and Elder E. A. Best were appointed. 1895, 159.

1896.

The Special Committee on the Reading of the Van Bunschooten Bequest, appointed at the last Synod, reported as follows:

The Committee on the reading of the Van Bunschooten Bequest appointed by the General Synod, in June, 1895, respectfully reports:

The Classis of Kingston has overtured the General Synod to give the Classes the option to print the Van Bunschooten Bequest and circulate it at each meeting, or to read it aloud as is now directed.

Your Committee think that the desire expressed by the donor is that the Bequest be read aloud as a part of the proceedings of the Synods and Classes.

Our first consideration is concerning our legal right to discontinue this reading. Will we thereby endanger our possession of the Fund?

Your Committee are of the opinion that what is called the Van Bunschooten Bequest is rather a deed of gift, a charitable donation by one living. It was made in June, 1814, and was accepted by the General Synod at its session in the same year, and the Rev. E. Van Bunschooten lived until the early part of the following year. Had it been a bequest, he could have revoked it at any time up to the day of his death; but he could not have revoked this gift five minutes after he had signed it. The only way such a gift can be revoked is by express terms of revocation in the deed of gift itself, upon conditions clearly defined—and there are no such terms in this document.

Should it be regarded as a bequest, the question arises: Is this desire of the Testator a condition upon the fulfillment of which the Fund depends?

It is to be considered that the Fund is vested in the Trustees of Rutgers College, and that the General Synod is associated with these trustees simply in the administration of the Fund. It cannot be supposed that the Testator intended the rights of the trustees to be dependent upon the fulfillment of his desire by another body, over which they had no control.

Looking now at the desire itself; it is for a specific and outward act which can easily be taken notice of by the State courts, and thus it differs in nature from the following request concerning the frugal-living of the officers of the college and all ecclesiastical officers. Moreover, the act desired is not difficult or improper, and the Testator certainly had a right to make it a condition of the holding of the Fund.

Still, it is an open question whether this desire is in the nature of a condition. The reason of his desire is expressed, and thus it is submitted to the judgment of the Synod: it is that others may be incited, by his example, to like action. If the Synod should be convinced that the reading of the bequest no longer had that effect, or that it had a reverse effect, the desire based upon that reason would itself vanish away.

In view of these considerations, your Committee are clearly of the opinion that no right to the Fund would be endangered by refusing longer to read the bequest, as the donor desired.

Still it is not safe to say that all must take this view. Some heir of Mr. Van Bunschooten might find some lawyer who would bring a suit to recover the Fund on account of our breach of trust, or, no heir existing, some Attorney-General of the State might bring such a suit for the State; and, while we firmly believe the courts would decide there was no ground for action, still, the bringing and conducting such a suit might prove a scandal to our church and to the cause of Christ.

We now turn to another and most important phase of the subject.

An educated ministry is regarded by our church as essential to her welfare and usefulness. Rutgers College has the splendid record of having given over five hundred ordained ministers to the church of Christ. Our Theological Seminary has sent forth most of these, and many others, into the service of our church. The Educational Funds of our Church, for the education of the ministry, held by the Trustees of Rutgers College, the Board of Education, and the General Synod together, amount to over a quarter of a million of dollars. These Funds are the accumulation of many gifts for scholarships and smaller gifts, made during many years. This gift of Rev. Mr. Van Bunschooten was the first one made—it stands at the beginning of these Funds; not only that, but, though nearly one hundred individuals have contributed to these Funds, the largest amount given by any one person, with a single exception, was that given by him. He stands at the head of the list, and may well be called the father of the Educational Funds of our Church. As many of the contributors to these Funds have been ministers and elders, members of Classes and Synods, and as this bequest has been read many times in their hearing, and in the hearing of the churches generally, it is not at all im-

probable that its reading has suggested and fostered in some of their minds the purpose to contribute to these Funds; and it is not at all unreasonable to suppose a like effect in the future. The continued reading of the bequest is giving Rev. E. Van Bunschooten the honor due him as the father of the educational funds of our church, and is in line with his expressed hope for the continual increase of these Funds.

It needs also to be said that the common morality inculcated by courts of equity, that while one enjoys the benefit of a trust he should faithfully carry out the reasonable wishes of the one conferring the trust, though they are not expressly made conditions of the trust, is a standard not too high for the Church of the Lord Jesus Christ, and that we should live up to it most heartily.

While, therefore, your Committee are of the opinion that no legal compulsion rests upon us to read the bequest for the sake of saving our Fund, we are just as clearly of the opinion that the reasonable request of Mr. Van Bunschooten should be faithfully followed.

We therefore recommend the following action:

Resolved, That we adhere to the rule for our action, and the direction for the action of the Particular Synods and Classes, concerning the reading of the Van Bunschooten Bequest, adopted by the General Synod at its session in 1814, and observed continuously for the past eighty-two years.

F. S. SCHENCK,
C. W. FRITTS,
E. A. BEST.

1896, 437-440.

[The Rev. Dr. B. C. Taylor, well-acquainted with the cotemporaries of Rev. E. Van Bunschooten, assured the undersigned about 1860, that the request to have the Van Bunschooten Bequest read in all Ecclesiastical Bodies, was urged by the lawyer who drew up the Bequest, and that the donor very reluctantly consented. E. T. Corwin.]

Resolved, That the Board of Education be authorized, in connection with the Trustees of Rutgers College, to nominate students on the Van Bunschooten bequest, and other educational trusts of the Synod held by the College. 1895, 92.

A fourth suggestion concerning questions of administration comes from the trustees of Rutgers College, (1896, 282), and a resolution, germane to the suggestion, offered by a member of the General Synod, is also in the hands of a committee.

With reference to this request from the trustees of Rutgers College that the General Synod return to the custom followed every year until 1884, of making recommendations to the Van Bunschooten bequest by its own acts in meetings regularly convened. Your committee find:

The Van Bunschooten bequest is a deed of gift to the trustees of Rutgers College, made in the year 1814, for the purpose of aiding pious young men in the pursuit of the Gospel ministry; the deed specially stipulates that "No one is to be admitted to said benefit but such as are recommended by General Synod."

It thus appears that the General Synod has been associated with the trustees of Rutgers College in administering the Trust; and in carrying out the letter of the bequest, it was the invariable custom of the General Synod, previous to the year 1884, to make recommendations of such young men as might be nominated by the Board of Education for the benefit of the Van Bunschooten Bequest.

The General Synod of 1884, adopted the following resolution:

Resolved, That the Board of Education have authority to place on the Van Bunschooten Fund, such number of students as may be found advisable upon consultation with the treasurer of the fund. (1884, 508.)

In accordance with this resolution, the whole matter has been for the last fourteen years arranged by the Board of Education acting as representative of the General Synod.

This usage having been brought to the attention of learned counsel, they have advised that the resolution of 1884, involved the delegation of a discretionary trust, and was, therefore, unwise and illegal. In order to provide for the future, and validate the several acts of the Board of Education, under instruction of General Synod, your committee recommend the necessary legislation. 1896, 370-1.

Resolved, 11. That the General Synod rescinds the resolution adopted by the General Synod of 1884, to wit: "*Resolved* that the Board of Education have authority to place on the *Van Bunschooten* Fund, such number of students as may be found available on consultation with the Treasurer of the fund; and, further, that the General Synod return to the original usage, in recommending by its own acts, on the nomination of the Board of Education, the persons who are to receive the benefit of the *Van Bunschooten* Fund.

And still further, lest any question might arise concerning the administration of the fund since 1884, the General Synod does hereby approve all the recommendations made since June, 1884, by the Board of Education acting as the General Synod *ad interim*." 1896, 375-6.

[The V. B. Fund really belongs to the General Synod, as all the documents and acts of Synod show; but the Synod not being incorporated in 1814, the funds were put in the care of the Trustees, who must act as the Synod directs.]

VAN CLEEF, CORNELIUS, (Rev. Dr.) President of General Synod, 1861.

VAN CLEEF, PAUL D., (Rev. Dr.) Delegate to Presbyt. Ch. in U. S., 1871, 223; elected Stated Clerk of Gen. Synod, 1871, 341, resigns, 1895, 223-4; delegate to Christian Refd. Ch. in the Netherlands, 1882, 64-5, report thereon, 1883, 252-3; chairman of Com. to make arrangements for Centennial of New Brunswick Seminary, 1882, 130; resolutions of sympathy, 1886, 200; resigns as S. C. of Bd. Sups. New Brunswick Sem. 1895, 58, 70.

VAN COURTLANDT, MRS. JANE. Bequest of \$1,000 to Theol. Sem. New Brunswick, 1842, 56, 65, 128.

VANDERPOEL, MRS. S. OAKLEY. Gift of books to Western Sem. 1902, 59.

VANDERVEER, JOHN, (Rev. Dr.) \$2,500 given for Missions, Foreign and Domestic, and for Hope College, 1890, 12; \$950 for For. Miss., and \$950 for Domestic Miss. 1896, 317.

VAN DEURSEN, STAATS, Treas. of Queens College, 1815, 14.

VAN DOREN, JOHN V. L., Scholarship of \$5,833 to Bd. of Education. 1875.

VAN DOREN, WM. II., (Rev.) Bequest, \$725 for Prize Essay on Missions, 1847, 218; 1848, 218, 275-6.

VAN DYKE, FREDERIC A., sells land to complete campus of New Brunswick Sem. 1859, 439, 440, 449; 1860, 486.

VAN DYKE, JOHN C. (Dr.) Appointed Assistant Librarian of Sage Library, Aug 1st, 1878; preparing a Catalogue of Subjects; *Report of Property Com.*, 1879, 4; Catalogue of Subjects completed; *Report*, '80, 5; '81, 5; appointed Librarian, on death of Rev. Peter J. Quick, the former Librarian, *Report*, '87, 4; publishes "Notes on the Sage Library"—a small pamphlet of 27 pages, giving some account of (1) Collected Sets of Books; Rare Books; Incurabula; Manuscripts; Rolls; (2) Of the Theological and Religious Books; (3) Of the Philological, Historical, Scientific and Art Books; and in an Appendix, the Needs of the Library.

Frequent recognitions of his work, as *Report*, '87, 300, etc.; residence built for the Librarian, *Report*, '92, 4; publishes, 1902, a second pamphlet of 30 pages—"Notes Descriptive of the Sage Library," 1902: (1) Founding of the Seminary Library; (2) Founding of the Sage Library; (3) Architecture of the Library; (4) Early Collections of the Library; (5) Buying Books for the Present Library; (6) General Contents of the Library; (7) Incunabula, Codices, Bibles, Theological Books; (8) Philology, Philosophy, Law, History; (9) Fine Arts, Science, Reference Books; (10) Library Catalogues, Portraits, Marbles; (11) Needs of the Library: Books; (12) Needs of the Library: Money; (13) Memorial Alcoves and Windows; (14) Forms of Bequest.

Gives \$500 toward re-cataloguing books in Sage Library, 1903, 321; plan for Memorial Windows, 1903, 325. See Sage Library.

VAN DYKE, LAWRENCE H. Rector of Hertzog Hall, 1876-81.

VAN GIESON, ACOMON P. (Rev. Dr.) President of General Synod, 1873; writes Centennial Discourse on "The Type of Doctrine of R. C. A., 1876; on many important Committees.

VAN HARLINGEN, JOHN M. (Rev.) Elected Prof. of Hebrew and Ecc. Hist., New Brunswick Sem. 1812, (54), 433; his death, 1813, 30, 35.

VAN NEST, ABRAM. Elected to Bd. of Superintendents, Rutgers College, Sept., 1825, 25; chosen member of Bd. of Direction, 1830, 237, 254, and annually thereafter till 1857; chosen President of Bd. of Direction, 1843, 179, and annually till 1857; to be repaid moneys advanced to indigent students, 1827, 70; delegate to Assembly of Presbyt. Ch. 1830, 255; report thereon, 1831, 346; supports, in part, Prof. Beck, Prof. of chemistry in Rutgers College, 1831, 369, 370; again appointed delegate to Assembly of Presbyt. Ch., 1835, 372; gives \$5,000 toward Third Professorship, 1852, 214, 274; declines re-election to Presidency of Bd. of Direction, 1858, 275, 343.

VAN NEST, ABRAHAM R. (Rev. Dr.) President of General Synod, 1879.

VAN NEST, FRANK R. Appointed director and treas. protem, of Bd. of Direction, 1893, 713, 749; elected director and treasurer, 1894, 55 and annually thereafter, until present time, (1906).

VAN NEST HALL. Erected; 1847, 181; Rutgers College Library to be removed into it, 185.

VAN NEST, JOHN. Elected Pres. of Bd. of Direction, 1876, 443; annually thereafter until 1881; elected Treasurer of Bd. of Direction, '82, 53, 63, and annually thereafter, until 1892; his death, '93, 712, 713, 751.

VAN NOSTRAND, GARRET. Elected member of Bd. Direction, 1891, 269; his death, 1892, 468.

VAN PELT, DANIEL, (Rev. Dr.) Appointed Permanent Clerk (for one year) of General Synod, 1886, 10; elected Prof. of Bib. Langs. and Literature in Western Seminary; declines; '86, 25. See name in Manual.

VAN PELT, PHEBE, (Mrs.) Bequeaths \$475 to New Brunswick Seminary, 1893, 713, 721.

VAN RAALTE, ALBERTUS C. (Rev. Dr.) Commended as agent to collect funds for Holland Academy, 1857, 197; his success, '60, 550; deeds land to Synod for Holland Academy, '61, 13; appointed delegate to Evangelical Alliance, at Amsterdam, '66, 44; elected Prof. of Evangelistic Theology in Western Seminary, '69, 648; declines, '70, 116; his name suggested as the name of a Professorship of Theology in the Western Institution, '78, 118; '79, 238, 364.

VAN RENSSELAER, EUGENE. Gives \$5,000 to Permanent Fund, 1875, 208.

VAN RENSSELAER, PHILIP S. Deed, dated June 18, 1811, for 640 acres of land in the county of Franklin, N. Y., to the Trustees of Queens College: 1819, 50; 1829, 157. See 1817, 34.

VAN RENSSELAER, STEPHEN, (Hon.) Gives \$1,000 toward Third Professorship, Sept., 1825, 6; gives \$200 toward building cupola in Rutgers College, 1826, 16; appointed delegate to Presbyt. Gen. Assembly, 1837, 27; helps support Prof. of Chemistry in Rutgers College, 1831, 369, 370; again chosen delegate to Presbyt. Gen. Assembly, 1836, 469; notice of his death, 1839, 265.

VAN RENSSELAER, STEPHEN, SCHOLARSHIP. Gives \$1,500 for; 1832, 51, 61, 69; allowed to accumulate, '33, 207, 209; '34, 295, 354-5, 404; '39, 262, 264. Amount now \$1,700.

VAN RENSSELAER, WM. P., SCHOLARSHIP. \$1,500. 1832, 61, 70; 1833, 207, 209; 1834, 295; 1835, 354, 404. 1839, 262, 264. Now \$1,700.

VAN SANTVOORD, REV. DR. CORNELIUS, Elected President of Gen. Synod, 1857, 128, sermon before Synod, 1858, 267; thanks for, and publication requested. 361-2; congratulated by Synod as the oldest ex-president, 1896, 503.

VAN SANTVOORD, REV. STAATS. Financial agent to collect outstanding subscriptions toward endowment, and to secure new ones, 1828, 129, 130; 1829, 156, 162-170; 1830, 237, 238, 287; 1831, 316, 373; 1832, 27, 68, 69.

VAN SANTVOORD, MISS SUSAN M. Gives \$500 toward Disabled Ministers' Fund. 1896, 289.

VAN SCHAICK HALL. See Ferris Seminary.

VAN SCHAICK, ALIDA, (Miss). Notice given that Synod has been made residuary legatee of her estate to a large amount, 1903, 273; will probably exceed \$100,000, 310; 1904, 644.

In the settlement of the Van Schaick legacy, acting under the advice of legal counsel, the Board unanimously determined to pay to Mrs. Helen V. S. Oddie, the niece and for many years inseparable companion of Miss Van Schaick, the sum of \$2,000 a year for her life. The Board was advised that the claims of Mrs. Oddie were such that had she contested the will it would probably be broken. 1905, 13.

Amount received, \$109,669.10; 1905, 14, 42.

The committee is happy to record that the prospective settlement of the controversy and litigation which was pending over the estate of Miss Alida Van Schaick, involving the validity of the gift to Synod, and which was reported to the last Synod as being in process of settlement has resulted successfully, and the possible devise and legacy have become accomplished possessions and payments, all objections having been withdrawn, and the will of Miss Van Schaick having been admitted to probate, and the Board of Direction has received under the settlement effected during the past year over one hundred and ten thousand dollars, principal and interest, and, has under the advice of counsel, and as a necessary condition to the withdrawal of the contest, and the carrying out, and completing such settlement arranged to pay to Mrs. Helen V. S. Oddie the possible contestant, an annuity of \$2,000.00 in semi-annual payments, and the first of such payments has been made.

The devise and bequest to General Synod is specified to be "for the religious and charitable uses and purposes of that corporation in the maintenance and support of the Domestic Missionary operations of the said Church;" and since the care of the Mission churches and the erection of new churches for congregation belonging to said Mission churches has been committed to the Board of Domestic Missions, and since the Board of Direction has declared its willingness, if the General Synod so direct, to pay over the income arising from the Van Schaick foundation

to the Board of Domestic Missions, so that said Board may distribute such income according to the terms of the devise and legacy, and in accordance with the rules of the Church Building Fund; and since the Board of Domestic Missions has expressed its willingness to accept the responsibility involved in the said devise and legacy; and the said two boards having overtured the General Synod to adopt the following resolution, which was referred to your committee to investigate and report, and the said overture having been duly considered, your committee would recommend the passing of the resolution requested, *i.e.*

Resolved. In the matter of the bequest of Miss Alida Van Schaick, herein mentioned, that the Board of Direction be authorized and instructed to pay over to the Board of Domestic Missions the income arising from the invested funds received in accordance with the said bequest as it may accrue, and that the Board of Domestic Missions be authorized and instructed to distribute such income according to the terms of the bequest, and in accordance with the rules of the Church Building Fund. 1905. 51, 52.

Bequeaths to Bd. of Foreign Missions, \$30,000. Report of Board, 1905. 111, 116.

VAN SCHAICK, ALIDA, SCHOLARSHIP. \$12,000. Income will be awarded by the Bd. of Education to a member of the graduating class of the New Brunswick Seminary for such scholarship and character as give promise of greatest ministerial efficiency thro' its use. It will require him successfully to pursue a year of post-graduate work in the Seminary. 1906.

VAN VECHTEN, ABRAHAM V. W., founds a prize of \$60, in 1884, by the gift of \$1,000 to Rutgers College, in honor of his mother, Mrs. Louisa Van Vechten, and his father, Rev. Dr. Samuel Van Vechten; the prize "to be given annually to that student of Rutgers College who shall present the best essay on Foreign Missions, not to exceed 3,000 words." Faculty of New Brunswick Seminary to be the judges.

VAN VECHTEN, JACOB, (Rev. Dr.) President of General Synod twice, 1844 and 1850.

VAN VRANKEN, SAMUEL A. (Rev. Dr.) Altho' not the President or Vice-President of Synod, appointed to deliver a Sermon at opening of extra session, in Sept., 1825; June, '25, 44; appointed delegate to Presbyt. Gen. Assembly, 1841, 467; elected Prof. of Didactic and Polemic Theology in New Brunswick Sem., Oct., 1841, 40-42, 57; delegate to Gen. Assembly of Presbyt. Ch. 1846, 32, teaches Evidence of Christianity in Rutgers College, 1846, 75; Synod requests Trustees of the College to call Dr. V. V. as Prof. of Theology in the College, 1850, 89; elected to such office, 1852, 270; his death, 1861, 9, 36, 78, 79; his portrait presented to Synod by first church of Freehold, '62, 117; his Library presented, '63, 250, 330.

VAN WYCK, CHARLES P. Proprietor of Christian Intelligencer, 1830-72. See page 128 of this Digest. Also Mints. 1838, 191.

VAN ZANDT, ABRAHAM D. (Rev. Dr.) Delegate to Gen. Assembly of Presbyterian Church, (South), 1871, 223; elected Prof. of Didactic and Polemic Theology in New Brunswick Seminary, '72, 514; his sickness, '78, 12; '81, 646; resignation, 647; condolence of Synod, 750-1, 762, 787; his death, Oct., '81, 10, 11, 13, 14.

VARICK, ABRAHAM. Gives bond of \$2,000. 1845, 409.

VAUDOIS, THE. See Waldenses.

VEDDER, NICHOLAS. Gives \$10,000 to found a Lectureship on "Modern Infidelity"; referred to a Special Committee; 1873, 15; 1874, 15.

THE VEDDER LECTURESHIP.

The Committee on the Vedder Lectureship read the following report, which was adopted:

REPORT OF THE COMMITTEE.

That the Synod may understand the terms of Mr. Vedder's bequest before accepting it, your committee present the following as among the fundamental conditions:

1. Synod is annually to select a lecturer by ballot, and at their regular session, but said lecturer, although necessarily a member of the Reformed Church, need not be a clerical member.

2. The lectures after delivery are to be placed in trust in the hands of the President of the General Synod. They are to be offered for publication, first to the Board of Publication; and if by them declined, the President of Synod shall offer the same to any publisher, who will undertake to publish them, and furnish certain copies. Your Committee notice here that the form in which they shall be published, when the President of Synod shall be free from his responsibility in getting them published, or what amount of pecuniary obligation may fall upon the Synod in the matter, are not clearly determined.

Your Committee offer the following resolutions, covering the whole subject of the bequest and its terms:

1. *Resolved*, That the gift of \$10,000, by Nicholas F. Vedder, of Utica, to found a Lectureship, be accepted by the Synod according to the terms thereof, and the same entered on the minutes, and that in memorial of his admirable gift, said lectureship shall be known as the Vedder Lecture on Modern Infidelity.

2. *Resolved*, That in the publication of the lectures, the President of General Synod shall not be allowed to involve the Synod in any pecuniary expense.

3. *Resolved*, That, after offering them to such leading and responsible publishers as may be within his reach, if they decline he shall deposit the lectures in the Library of the Seminary; but in either case, General Synod shall have the copyright and the sole right, subject to the conditions prescribed in the gift.

4. *Resolved*, That in the selection of a lecturer, the mode observed shall be that prescribed in the Constitution for the selection of a professor.

5. *Resolved*, That if, after the Synod has fulfilled its own duty in electing a lecturer, death or any other contingency should cause the course for that year to fail, the income of the lectureship shall be invested and held subject to the trust, to be used in case of failures of income of any year.

6. *Resolved*, That one of the professors of the Seminary, alternating in the order of seniority, the President of Rutgers College, and the President of the existing Synod, shall be a committee each year to select the theme of the lectures, after consultation with the lecturer.

7. *Resolved*, That the heartiest acknowledgments are due to Rev. Isaac S. Hartley, of Utica, whose thoughtful suggestions originated and shaped the plan of this valuable lectureship, which promises to add so much to the theological literature of the Reformed Church.

A. G. VERMILYE, Chairman.

1873, 736-7.

THE VEDDER LECTURESHIP.

THE PRESENT ASPECTS OF MODERN INFIDELITY, INCLUDING ITS CAUSE AND CURE.

THE VEDDER GIFT.

For divers good considerations moving me thereto, and especially that I may in some degree aid in upholding the great and cardinal truths of the Christian religion in opposition to the popular infidelity of the times and of "Science falsely so called," I, Nicholas F. Vedder, of Utica, in the State of New York, do give, transfer, and set over to the General Synod of the Reformed Church in America, ten bonds of the denomination of \$1,000 each—known as equipment bonds of the Toledo and Wabash Railway Company, bearing seven per cent. interest, semi-annually, with coupon attached, and being of the value of ten thousand dollars at par.

This gift is for the purpose of founding and sustaining an annual course of lectures to be delivered before the students of the Theological Seminary, of New Brunswick, and also to the Students of Rutgers College, of New Brunswick, on "The Present Aspects of Modern Infidelity, Including its Cause and Cure," and this gift is made to the said General Synod upon the following express trusts, and subject in all respects to the conditions following, that is to say:

1. That the General Synod shall annually and every year after this gift takes effect, elect by ballot, at their regular annual session, a lecturer for the year ensuing said annual session. The lecturer shall always, at the time of his annual election, be a member of the Reformed Church in America.

2. That the said lecturer shall be required to deliver at least five lectures on the general theme or subject hereinbefore prescribed, to the students of the two Seminaries or Institutions hereinbefore mentioned, one month or more, as may be found most practical and expedient, before the graduation of the Senior class in each of said Institutions.

3. That after having completed the delivery of the said lectures, and within the period of three months thereafter, the said lecturer shall deliver a corrected copy of his lectures, prepared for the press, to the President of the General Synod for the time being, who shall give a receipt therefor, upon the presentation of which to the custodian of the fund hereby created, the person receiving the same shall be entitled to receive and shall be paid the income of the said fund for the then current year; but in no year shall he be entitled to receive more than the annual sum which shall be realized and actually obtained from the said fund.

4. That the General Synod, after the manuscript of the lectures is delivered as aforesaid, shall offer the same to the Board of Publication of the Reformed Church, for the purpose of publication by said Board; and if the Board accept the same, such lectures shall from time to time be published by said Board. And if the profits arising therefrom shall be sufficient, copies thereof shall be presented to each student in both institutions, who was present at the delivery thereof, and copies shall likewise be placed in the libraries of the Seminary and of the College; and any surplus of profits shall be paid into the treasury of the Board of Publication. If the Board shall decline the offer to publish the said lectures, then the President of the General Synod shall offer the same to any publisher, who will undertake to publish the same and furnish copies as hereinbefore provided for.

The above are fundamental conditions imposed by me and to be strictly fulfilled, when the trust hereby created shall take effect. During my life I desire no publicity to be given to this endowment; but after my death, it is my request that the same be made known and designated as "The Vedder Lecture on Modern Infidelity."

The securities I have above named I have placed in the hands of Rev. Isaac S. Hartley, of Utica, to be by him retained until the General Synod, by a resolution to be passed and entered on their minutes, have accepted the trust hereby created, and agree to its conditions, and then to be delivered to the said General Synod, or their Treasurer; and I enjoin on the Synod to hold the funds until the same shall arrive at maturity, and on their payment (whenever that shall take place) to reinvest the capital in permanent securities to be approved by the Treasurer of General Synod, and held as a perpetual fund to secure the objects herein provided for.

In witness whereof, I have hereunto set my hand and seal this 13th day of January, 1873. N. F. VEDDER, (L. S.)

In presence of WM. J. BACON. 1873, 738.

Failure of interest from the Fund, 1875, 208-9, 240, 244; Dr. Lewis only partially paid, 1875, 244; the Fund unavailable, 1876, 405, 439; 1877, 639; 1878, 40, 144; clerks of Synod to prepare an amended rule for election of lecturer, 1879, 379; nomination to be made on second day of Synod, 1879, 379; new rules for election, 1880, 560.

The following have been the lecturers on this foundation and their topics:

1874. Rev. Isaac S. Hartley, D.D.—Prayer and Its Relation to Modern Thought and Criticism.

1875. Prof. Tayler Lewis, LL.D., L.H.D.—The Light by Which We See Light, or Nature and the Scriptures.

1876. Rev. Talbot W. Chambers, D.D.—The Psalter, a Witness to the Divine Origin of the Bible.

1877. Rev. William R. Gordon, D.D.—The Science of Divine Truth Impregnable, as Shown by the Argumentative Failure of Infidelity and Technical Geology.

1878, 1879, 1880, 1881. No lectures delivered.

1882. Rev. William Ormiston, D.D.—Inspiration.

1883. Rev. John B. Drury, D.D.—Truths and Untruths of Evolution.

1884. Rev. Cornelius van Santvoord, D.D.—The Negations of Infidelity.

1885. Rev. Wm. H. Campbell, D.D. (No lecture.)

1886. Rev. George S. Bishop, D.D.—Inspiration, literal and direct.

1887. Rev. John H. Oerter, D.D.—Socialism.

1888. Rev. Jacob Cooper, D.D.—Doubt.

1889. Rev. Alan D. Campbell.—God's Thoughts as Seen in the World's Progress.

1890. Rev. John A. DeBaum, D.D. (No lecture.)

After 1875, these bonds failed to produce any interest. After 1890, the appointment of a lecturer was discontinued.

VEENHUIZEN, REV. A. B. Legacy of \$611.05 toward Second Theolog. Professorship in Western Sem. 1899, 321.

VELLORE COLLEGE. An educational institution had existed from almost the beginning of the Arcot Mission, giving both secular and religious instruction. This was all done in the vernacular down to 1870, when a strong desire for education in English was manifested. Such instruction now began, and the school became subject to governmental inspection.

A separate institution for theological instruction was founded. The old Arcot Seminary now, therefore, became the Arcot Academy, and under the Principalship of Rev. J. W. Conklin, made rapid strides. He returned to America in 1890, and Harry J. Scudder became Principal, 1890-4, during which time this Academy became a High School.

But the Church of Scotland Mission had maintained an Anglo-Ver-

nacular School at Vellore since 1864. With the aid of government grants it was self-supporting, and had in 1894, 350 pupils. About this time the Pan-Presbyterian Council urged union and co-operation on mission fields, especially in educational work. Hence came the proposition to unite the Arcot Academy with the school of the Scotch Mission. The scheme was endorsed by the Board of the Reformed Church in America, but vetoed by the Board of the Scotch Church. But the latter offered to sell the school property to the Reformed Church for \$3,000. This offer was accepted.—Thus in Jan., 1895, our Arcot Academy at Ranipett was amalgamated with this Scotch School at Vellore, under the name of "The American Mission High School at Vellore." It had now 450 students.

Mr. Scudder's term of service now expiring, Rev. Wm. I. Chamberlain was chosen Principal. In two years the number of scholars increased to 950, making it the largest High School in that Presidency. In Jan., 1897, steps were taken toward opening College classes, and in Jan., 1898, a College Department was instituted. The institution was to be known as "The Arcot Mission College, Vellore." In 1902, 96, 101, this College received a gift of \$25,000 from Mr. and Mrs. Ralph Voorhees, of Clinton, N. J., and is now known as Voorhees College at Vellore. See Arcot Mission, etc.; also sketch in Ch. Intelligencer, by Dr. J. H. Wyckoff, Jan. 19, 1898.

VENNEMA, ELIZABETH, SCHOLARSHIP. \$1,872 for Western Seminary, 1893, 779; 1902, 76.

VENEZUELIAN BOUNDARY. 1896, 419. See Arbitration; Evangelical Free Churches of England.

VERBECK, GUIDO F. (Rev. Dr.) Missionary and Educator in Japan, 1859-1898. See Manual, page 875, for sketch and references. 1898, 117, 239.

VERBRYCK, SAMUEL, (Rev.) President of Cœtus. 1753.

VERMILYE, ASHBEL G., (Rev. Dr.) President of General Synod, 1870; writer of one of the Centennial Discourses. 1876—"The Huguenot Element among the Dutch"; Member of the Board of Direction of the Corporation, 1885-1904; President, pro tem of Board, 1892-3; on very many important Committees. See name in Manual; 1905, 13, 52; 1906, 608.

VERMILYE, REV. DR. THOMAS E. President of General Synod, 1848. See Manual.

VESTMENTS, ECCLESIASTICAL. No reference to, in any of the Rules or Legislation of R. C. A.

VICARIOUS SUFFERING. Belgic Conf., Arts. 20, 21; 33-35; Heid. Cat., Quests. 1, 12-18; 37-43; CANONS, ii. 1-9; Sacramental Forms in Liturgy.

VICE. *Resolved*, That we commend the work of the New York Society for the Suppression of Vice to the considerate attention of our pastors, and that we heartily commend the Society as a medium of benevolence to all who are interested in the moral healthfulness and in the general well-being of the coming generations of our land. 1891, 360.

VICE-PRESIDENT. This term to be used henceforth instead of Ad-sessor. 1882, 115.

VIOLENCE, ACTS OF. Deserve suspension; Synod of Dort, 1619, Art. 80; Constitution of 1833, 102; of 1874, Art. 91.

VIRGIN MARY. Belg. Conf., Art. 18; Heid. Cat. Questions 25, 33, 35.

VISITATION OF CHURCHES. Each Classis shall authorize two or more of the eldest, most experienced and best qualified of its members, annually, to visit all the churches, to inquire if the ministers, consistories and schoolmasters do faithfully perform their offices: Rules of Dort, 1619, Art. 44; of 1792, Art. 44; of 1833, 61; of 1874, 54.—[In the

Rules of the Cetus, the same points are referred to, 1747, page xi; 1748, page xx. See also Articles of Union, 1771, Art. 26. But the Visitation of Churches, according to original plan of 1619, was impracticable in America, because of the distances; this is acknowledged, 1773, 43; 1781, 93; 1782, 96; 1783, 102; further attempts were made after the Resolution, but not with great success, 1784, 20; 1785, 139; 1786, 146; 1787, 161-2; 1789, 196; 1790, 205; 1791, 222. Then came the Explanatory Articles, 1792, Art. 44, in which the Classes were to do, in reference to this matter what was considered practicable. Gen. Synod might propose a series of questions, which the Visitors should ask. But the difficulties were still found to be almost insuperable, 1797, 272, yet attempts to modify the plan were unsuccessful, 1800, 293, 298. The so-called "Classical Questions" were finally incorporated in the Constitution of 1833, Art. 72; and of 1874, Art. 64, with one additional question, inserted later, about taking up a collection for each Board.

VISITATION, PASTORAL. Constitution of Synod of Dort, 1619, Art. 23; of 1792, Arts. 14, 63; of 1833, Arts. 15, 30; of 1874, 14, 28.—The Classes to ask whether this duty is performed; Constit. of Dort, 1619, Arts. 41, 44; of 1792, Art. 44; of 1833, Art. 72; of 1874, Art. 64.

VISITORS, CLASSICAL. See Visitation of churches; Classical Visitations.

VISITORS OF THE SICK. See Comforters of the Sick.

VISSCHER, CATHARINE G. Gave \$100 to Theological Sem. at New Brunswick, 1874, 15.

VISSCHER, HENDRICK, (or Fisher). The principal elder in Middle New Jersey, during the middle and latter part of the 18th century. See the Historical Discourses of the churches of the Raritan Valley.

VOCAL CULTURE at New Brunswick Seminary. Training in, by Prof. Peabody and Prof. Barbour since about 1885. Frequent allusions to.

VOLUNTARY ADVISORY CONFEDERATION OF CHURCHES. Suggestion for, from Dr. Schmucker, of Gettysburg, in a Fraternal Appeal. Plan, 1873, 673-4.

VOLUNTEER MISSION MOVEMENT. Commended, 1898, 123.

VOORHEES COLLEGE. See Vellore College.

VOORHEES, LUCAS J. Executors offered to give bequest of \$1,000 to General Synod upon security that the interest should be paid to mother of donor during her lifetime. Declined, 1855, 596.—Same received, for Foreign Missions, 1869, 553-4, 563, 577. See Gordon, W. R.

VOORHEES, RALPH AND ELIZABETH R., his wife. Give \$10,000 to Bd. of Domestic Missions, 1898, 447; \$5,000 to Bd. of Education, 1899, 421, 1900, 734; (see also Report of Board, 1899, 11;) \$25,000 to College at Vellore, India, 1902, 96, 97, 101; (see also Report of Bd. of For. Miss. 1903, 95;) \$25,000 toward endowment of Chair of Hellenistic Greek and New Testament Exegesis, in New Brunswick Seminary, 1900, 635, 715; give \$100,000 (Nov. 1, 1905,) to Hope College; \$3,500 of this amount to be used for the building of a Dormitory for Young Women; and the remainder, \$65,000 to be applied to Permanent Endowment Fund. 1906, 442.

VOTES or VOTING. Collegiate ministers each have a right to vote in Classis, except when such votes affect their own persons or congregations. Rules of Dort, 1619, Art. 42; of 1792, Art. 38; of 1833, Art. 65; of 1874, 58; individuals who have voted on a case in a lower court, cannot vote on the same case when appealed to a higher court; of 1833, Art. 45; of 1874, 118; or who have conducted the case, cannot vote in a higher court; of 1874, 118; a member dissenting from any decision of an ecclesiastical court may require the ayes and noes to be recorded; of 1833, Art. 43; of 1874, Art. 41. [The Constitution does not decide, in the election of min-

isters, elders or deacons, whether a plurality vote is sufficient to elect, if there are more than two candidates.] In the election of a Professor, a majority of votes cast between the two highest, elects; Constit. of 1792, Art. 21; 1833, Art. 25; a vote of three-fourths of the members present, required; Constit. of 1874, Art. 22.

VROOM, GUIBERT B. Special Treasurer of Gen. Synod, 1815, 18. Resigns, 1819, 47. Member of Board of Direction, 1820, 51; 1821, 41; 1822, 45; 1823, 28; 1824, 26; his death, 1825, 9.

VROOM, WM H. (Rev. Dr.) Acting Secretary of Board of Domestic Missions, 1905—.

WALBRIDGE, GEORGE B., FUND: For ministerial education, \$5,000. Income paid to Bd. of Direction. See For. Miss. Report, 1903, 95.

WALDENSES, THE, or Native Free Church of Italy.

Resolved, That a Committee, consisting of Rev. Thomas DeWitt, D.D., and the Elders Van Nest and Clarkson F. Crosby, be authorized to raise by contributions from members of the Dutch Church the sum of four hundred dollars, to be appropriated to the support of a Professor in the Waldensian College. 1853, 373.

Report of the above Committee, 1854, 412: The Synod had welcomed in 1853, Rev. J. P. Revel, the Moderator of the Waldensian General Synod, and had appointed a Committee to raise \$400. There were collected \$579.25. (See names of contributors). \$400 were remitted in Oct., thro' the A. and F. Ch. Union. The rest soon to be sent. Rev. Dr. Thos. DeWitt had addressed a letter to that Synod. The following letter had been received in reply, in French:

To the President and Members of the Synod of the Reformed Dutch Church of the United States of America:

REVEREND AND DEAR BRETHREN IN CHRIST JESUS:—It is now one year since the Moderator of the Synod of our Church placed his feet on your soil. He was charged to bear to the Evangelical Churches and brethren of America the cordial salutation of the Vaudois Church of Piedmont, and to make known to them the marvellous things which the God of our fathers has been pleased to work in our days, by the means of instruments so feeble and unworthy as we are, for the advancement of his kingdom in Italy.

Our delegate, on his return, has related to us with what kind of attention and warm cordiality you welcomed him in various circumstances, and more especially in your Synod, assembled at Philadelphia. An affectionate message has been transmitted to us, in your name, by the hand of the Rev. Dr. DeWitt, of New York. It has been particularly agreeable and encouraging to us to learn that your Synod unanimously resolved to recommend a collection in the midst of your churches, the annual proceeds of which will furnish the support of a Professor in our College, for whom provision has not been made. This Professor will immediately follow the one supported by our brethren in Holland. It is pleasant and instructive to see associated in our College the works of Christian charity of two Churches, whose ancestors conferred such great benefits upon our ancestors in the time of their greatest tribulations.

We have thus the most striking evidence of the lively sympathy, which you have for us, and for the work which God has given us to perform in the land where he has preserved us, by the arm of his power, that we might bear testimony to his truth.

Our Moderator has transmitted to Rev. Dr. DeWitt some remarks upon the state of the labors of our Church during the year 1853. This Rev. Brother will doubtless have the goodness to communicate this to your Synod, in the way deemed most expedient.

Will you, dear and honored brethren, be present in spirit in the midst of us, and deign to remember our poor people, and our work before the throne of divine grace? And we shall ever remember your love and your benefits in the presence of our common Saviour.

May the God of all grace ever multiply upon you all his heavenly blessings in Christ Jesus.

In behalf of the members of the Vaudois Table:

J. P. REVEL, *Moderator*.

P. LANLARD, *Adjunct Moderator*.

J. DURAND, *Secretary*.

Latour, April 26, 1854. 1854, 501.

The Com. on Correspondence reported:

They have also to report a communication from the Moderator of the Vaudois Synod, Rev. J. Revel, respecting the condition and labors of the Vaudois Church of Piedmont during the year 1854, and a statement from the members of the Vaudois Table, thanking this Synod for the cordial adoption of means by which they have been aided in the support of their institutions of learning.

Your Committee would suggest the following resolution:

Resolved, That the claims of the ancient Church of the Waldenses be earnestly commended to the liberal consideration of the members of our churches, and that, wherever circumstances permit, collections be taken for the benefit of their institutions. 1854, 415, 416.

Reply was received, dated, Dec. 12, 1854, acknowledging receipt of \$200, to aid the Vaudois churches in educating students for the ministry in the College of Latour. Resolutions were passed, to raise an additional \$200 for this year, and to take up further collections for the same cause.—Committee appointed to write them a brotherly letter. (Drs. How, Vanderveer and Crispell.) 1855, 536-7.

Meantime the following was received:

To the President of the General Synod of the Reformed Dutch Church:—

*Brethren beloved in the Lord Jesus Christ:—*From amid the solemn circumstances in which our country and our Church now stand, the Synod of the Vaudois Church, assembled at Latour, knowing that your Synod is in session at the same time, desire earnestly to ask an interest in your prayers.

We know the love you bear us. On many occasions you have given us proofs of it. This affection, produced by the same faith which both our Churches hold, strengthened by the same principles and the same ecclesiastical forms, is reciprocal; and it is because we are deeply convinced of it, that in this solemn and critical moment, after having looked to God, we turn to you.

While you are reading these lines, our towns and our fields are desolated by war, and our country is moistened by the blood of its defenders. We are daily expecting one of those great battles where thousands fall and die. God only knows what is before us, and we, without being governed by political considerations, look forward with confidence and heartfelt hope.

Until God, who is the Lord of Hosts, reveals his designs in regard to our country, we feel ourselves constrained to follow our king, our country, and our allies with our constant prayers, and to implore our brethren to unite with us in beseeching Almighty God that he will make righteousness and justice triumphant.

We do not fear that our brethren in the United States will remain neutral in this holy cause. We know they will take part with us; they will approve of our desires, they will sympathize in our hopes, they will

unite with us in our prayers to God, that the result of this terrible crisis may be to establish civil and religious liberty in Italy, and to open new doors for the admission of the gospel.

We hope that ere long our Church will have new fields opened for her occupation, and that she will be able to send more laborers to proclaim the glad tidings to souls bowed down under the heavy yoke of Rome; and we are confident that our brethren of the United States will come to our succor, and, by their sympathy and their pecuniary aid, strengthen our hearts and our hands.

It is this assurance, dear and well-beloved brethren, that has induced us to address you, praying you to believe that in the bonds of our holy faith, we are,

Your humble and affectionate brothers.

By order of the Synod,

J. P. REVEL, Dr. and Prof. Theo., *President*.

[Spring of 1855.]

Two more letters were received from the Vaudois Church, in French, with translations of the same, in reply to letters sent. Ordered that a copy of the Minutes of Gen. Synod for 1857, be sent in reply. 1857, 151-2.

Letter from the Vaudois Church again received in 1860, 506, and a reply sent. See Reply, 1860, 508.

In 1889, 837, 841, Rev. Cavaliere Matteo Prochet, D.D., was received as a corresponding delegate from the Waldensian Church.

In 1892, 572, the credentials of Rev. Teofilo Gay, D.D., a delegate from the Waldensian Church of Rome, were received; with a letter from him, written from British Columbia, regretting his inability to be present. He extended the greetings of the Italian brethren to R. C. A., and desires R. C. A. to consider the Waldensian Christians as her missionaries for the evangelization of the native land of Columbus.

Resolved, 1. That the Stated Clerk be authorized, either in person or by letter, to convey to Dr. Gay our deep interest and warm sympathy with every effort which is now being put forth by this Waldensian Church to evangelize Italy.

Resolved, 2. That we call the attention of our entire Church to this opportunity of spreading the Gospel "at Rome also," and commend most heartily the efforts of the Waldensian Church to the prayer and liberality of every member of the Reformed Church. 1892, 572.

WALES. Synod is addressed by Rev. John Elwy Lloyd on the Revival in Wales. 1905, 231.

WALLOON CHURCHES. According to the Articles of the Synod of Dort, elders were to be appointed from the Particular Synod of the Walloon churches, as delegates to the General Synod of the Netherlands. The Walloon churches were to have their distinct Consistories, Classes and Particular Synods. In cities where these Walloon churches existed, their ministers and elders were to meet with the Dutch ministers and elders monthly, to preserve unity and assist each other with counsel. *Articles of Synod of Dort*, 1619, *Arts.* 50, 51, 52.—The Walloon churches were also permitted to use the Geneva Catechism, instead of the Heidelberg; *Hansen Ref. Ch. of the Netherlands*, 77; and the Confession of Faith of both the Walloon Church and of the Dutch Church should be signed by both Churches. *Hansen*, 83.—Also *Manual*, R. C. A., 1902, p. 7, 16, etc.

WARNER, PETER R., President of Bd. of Direction, 1865-7, again 1869-76. Gives \$10,000 to Bd. of Dom. Missions, 1873, 619. See Corporation, Bd. of Direction of, under dates, 1865-76.

WASHING AWAY OF SINS. Heid. Cat. Quests. 69-73, 78; see Form

of Infant Baptism.—Washing of Regeneration, Heid. Cat. 71, 73.—Washing in the Blood of Christ, Heid. Cat. Quests. 69-72; also Form of Bapt.—Washing with water, H. C. 69, 72.

WASHINGTON, CLASSIS OF. Organized, 1818, chiefly from the Classis of Rensselaer, and consisting of the churches of Wynantskill, Waterford, Schaghticoke, Tiashook, Saratoga, Easton, Union Village (now Greenwich), Argyle, Clifton Park and Middletown. In 1857, this Classis and that of Watervleit united to form the Classis of Saratoga. 1818, 38; 1821, 48.

WASHINGTON GEORGE. Committee appointed to present a respectful address to the President of the U. S., 1789, 200. Another address at the Centennial of the National Constitution, 1889, 930. See National Affairs.

WATCHFULNESS. See Canons of Dort, v. 4.

WATERVLEIT, CLASSIS OF. Organized 1845, consisting of churches of Cohoes, Waterford, West Troy, South West Troy, Wynantskill and Boght. In 1857, united with Classis of Washington to form one new Classis, that of Saratoga.

WATSON, GEORGE B. Made bequests to Bd. of Ed. of \$1,000; and to Disabled Ministers' Fund, of \$1,000.—1891, p. 240. [On page 246, these amounts are credited to Geo. B. Wilson.]

WEATHERCOCKS. Vanes, as indicators of the direction of the wind, are referred to by Andronicus, as existing in ancient Athens. In the middle ages, in connection with vanes, the words *gallus* and *ventilogium* are met with. Mention of weathercocks occur as early as the ninth century, the *cock* being intended as an emblem of clerical vigilance. It was considered the duty of the clergy, like the cock which roused Peter, to call the people to repentance. Thus the cock came to be placed on ecclesiastical buildings. The large tail of the cock was well adapted to turn with the wind. A weathercock surmounted the old Dutch Church in Albany, at the foot of State St., from 1656 to 1808, and is now on the ventilating tower of the Madison Av. church of Albany. It is made of beaten brass.

WEEK OF PRAYER. It was suggested in 1858-9, by certain missionaries, that the week beginning with the first Sunday in January, each year, be set apart for special prayer for the conversion of the world. The suggestion was almost universally adopted.

"Resolved, That the second week in January be recommended to our churches, to be observed as a week of united and special prayer for the conversion of the world." 1860, 569.—Similar resolutions, with slight change in time, have been passed nearly every year since. See 1862, 214; 1863, 345, in which the time is changed to first week of the year. See Prayer, Days of.

WELKER, G. W. (Rev.) Second Commissioner of the North Carolina Classis, Oct., 1855, 11. See North Carolina Classis; Butler, Thornton.

WELLINGTON SEMINARY. See South Africa.

WELLS, CORNELIUS L. (Rev. Dr.) President of General Synod, 1903. On many important Committees. Member of Bd. of Foreign Missions, 1864-1904. Mrs. Wells erects Memorial Window to, in Sage Library; Report of Property Com. 1904, 4.

WELLS, JAMES, (Rev. Dr.) Delegate to R. C. A. from Free Church of Scotland, 1867.

WELLS, RANSFORD, (Rev. Dr.) President of General Synod, 1855.

WESSELS, WESSEL AND FRANCIS. Gave \$2,000 to pay for lot, to complete the Seminary Campus at New Brunswick. Reference to, Oct., 1855, 10.

WESTBROOK, CORNELIUS D. (REV. DR.) President of General Synod, 1817. First Editor of Christian Intelligencer, 1830-33.

WESTCHESTER, CLASSIS OF. Organized June 17, 1851, being formerly a part of the Classis of New York. When formed it consisted of the churches of Fordham, Tarrytown 1st, Courtlandtown, Unionville, West Farms, Greenville, Yonkers, Bronxville, Greenburgh, Hastings, Peekskill, Tarrytown 2d. See *Historical Paper on*, by Rev. Dr. David Cole, at the Semi-Centennial of the Classis, 1901.

WESTERLO, REV. DR. EILARDUS, 250 volumes of Theological Works in the Dutch language, from the Library of, given to General Synod by his son, Rensselaer Westerlo. 1852, 211.

WESTERLO, RENSSELAER, and wife, give lands to General Synod, May 21, 1811, being lot 107, containing 138 and 83/100 acres, being partly in Montgomery and partly in Essex Counties, N. Y. 1819, 50; 1829, 157.

WESTERN DELEGATES TO GENERAL SYNOD—Expenses of. See also under Delegates, in general.

Classis of Michigan, thro' P. S. of Albany, requested that provision be made to help defray expenses of [Western] delegates, by establishing a fund for that purpose. 1854, 448.

Resolved, That the following Classes be requested to raise the sums referred to them respectively in the following list, and to pay the same into the treasury of the General Synod before the 1st of January next, to defray the expenses of Delegates to the General Synod from the Classes of Illinois, Michigan, and Holland:

Classis of New York.....	\$50 00
South Classis of New York.....	20 00
Classis of New Brunswick	30 00
Classis of Bergen	30 00
Classis of Paramus	20 00
South Classis of Long Island.....	30 00
North Classis of Long Island.....	20 00
Classis of Philadelphia	30 00
Classis of Poughkeepsie	30 00
Classis of Hudson	20 00
Classis of Albany	30 00
Classis of Ulster	30 00
Classis of Rensselaer	20 00
Classis of Washington	10 00
Classis of Montgomery	20 00
Classis of Schoharie	20 00
Classis of Schenectady	20 00
Classis of Cayuga	20 00
Classis of Orange	30 00
Classis of Greene	15 00
Classis of Watervleit	10 00
Classis of Monmouth	10 00

\$515 00

1854, 495.

In 1857, 191, Classis of Wisconsin asked assistance of Synod for their delegates to General Synod. It was considered that to prevent failure of representation from the more distant Classes, the excess of expense incurred, should be paid.

Resolved, That the expenses of delegates from the following Classes incurred in attendance at Synod, be paid at the rate of one cent per mile, for the distance set opposite their names, respectively, and appor-

tioned as follows: Classes of Wisconsin, 800 miles, \$96; of Illinois, 900 miles, \$108; of Michigan, 700 miles, \$84; of Holland, 700 miles, \$84. Total, \$372.—The Treasurer was directed to pay said delegates the appropriations due them, on the order of Stated Clerk. 1857, 191, 192.

The arrangement not satisfactory. Classis of Illinois complained that it cost each of her delegates \$60. Synod requested to divide the appropriation to the Classis of Illinois, among delegates attending, provided no delegate receive more than his actual expenses. Synod complied with this request. 1858, 327-8, 364.—Classis of Michigan, 1859, asked for same arrangement.

Resolved. That we return to the arrangement of 1857, viz.: to divide the sum appropriated between not more than three delegates from each Classis; and if there be less than three delegates in attendance, then each delegate shall receive but one-third of the sum thus appropriated. 1859, 466, 467; 1860, 583; etc.

Resolved. That the sum apportioned to the western delegates—be paid from the Contingent Fund of Gen. Syn. 1867, 296; 1868, 515; 1869, 679.

In 1882, the matter was reviewed, and the justice of discriminating, according to the actual distance, was acknowledged; but this should be done by the Classes and not by the Synod. 1882, 177-8.

Committee appointed to readjust the apportionment for defraying the expenses of Western delegates to General Synod, 1905, 289, 290 See this report in 1906. Not yet at hand. See Delegates, in Addenda.

WESTERN THEOLOGICAL SEMINARY AT HOLLAND, MICHIGAN.

"A memorial from the members of the Senior Class of Hope College, respectfully petition the General Synod to take such measures as may enable them to pursue their theological studies at their present institution." 1866, 96.

Resolved. That the subject be referred to the Board of Education and the Council of Hope College, with instruction that leave be granted to pursue their theological studies at Hope College, provided no measures shall be instituted by which additional expense shall be thrown upon Synod or the Board of Education at this time; and provided further, that Synod reserves the right to withdraw this permission at any time that it may deem expedient. 1866, 97.

Under such permission, theological instruction was commenced in the fall of 1866 by the Professors in Hope College.

In June, 1867, upon the report of its committee, the Synod took measures to continue theological instruction. For this purpose they elected Rev. C. E. Crispell, "Professor of Didactic and Polemic Theology at Hope College, to take charge of the class and give instruction in theology;" and invited other professors in the college, Revs. T. Romeyn Beck and Chs. Scott, to act as "Lectors in the several branches of training which they had charge of during the former year with the Theological Class." The Synod divided the Board of Superintendents of the seminary into two branches, and gave to the Western branch, composed of the representatives of the Western Classes, the ordinary duties of a Board of Superintendents of a Theological School. 1867, 268-271, 273.

These *provisional arrangements were to continue* "for three years, and then be subject to the will of the Synod, unless circumstances in Providence indicate earlier another mode of proceeding."

In June, 1869, the Council of Hope College was "constituted and appointed the Board of Superintendents of the Theological School in Hope College, with duties and prerogatives like those of the Board of Superintendents of the Theological School at New Brunswick." A Theological Faculty was designated and "empowered and instructed to elect one of

their number to represent them as a member of the Council of Hope College." Two additional professors were elected, viz., of Evangelistic Theology, and of Exegetical Theology. The Professor-elect of Evangelistic Theology, Rev. A. C. van Raalte, D.D., declined the office. 1869, 647-8. The Professor-elect of Exegetical Theology, Rev. P. Phelps, Jr., D.D., signified his acceptance of the office, but in 1871, and before he had qualified by signing the formula, he resigned. 1871, 323.

The term of service for which the Lectors were invited to teach having expired in June, 1870, Professors Beck and Scott were reappointed "to the same services for the next three years." 1870, 116.

In June, 1871, the Constitution of Hope College was amended. In this amended constitution the relations of the Theological School to the College were more clearly defined; and the General Synod's "original cognizance of all matters relating to the Theological Schools, the appointment of professors, and their course of instruction, the appointment of Superintendents of said Schools, and the regulations thereof," as guaranteed by the Constitution of the Reformed Church in America, was more expressly and carefully guarded, 1871, 309-311.

The amended constitution, therefore, declared that "the province of the Council in regard to the Theological Department is that of a Board of Superintendents, according to the Constitution and usages of the Reformed Church in America. In regard to the other departments it is fiduciary."

Hence, on the one hand, it was affirmed that the Council of Hope College shall "constitute the Board of Superintendents of the Theological Seminary at Hope College, and in such relation shall be invested with powers, and charged with such duties, as have been given to the Board of Superintendents of the Theological Seminaries by the existing laws of the Church;" that "in regard to the Theological Department, the President of the College shall have only such powers as shall be definitely stipulated by the General Synod—in regard to all other departments his duties and prerogatives shall be such as the Council may determine, subject to the revision of the General Synod;" that "the Theological Faculty of Hope College shall be composed of those holding theological appointments from the General Synod—the Theological Professors acting as President of the Faculty in rotation;" that "those appointed by the Council, acting as a Board of Superintendents, as temporary teachers, shall be members for the time being, with an equal voice in all the proceedings, and a vote in matters pertaining to their several branches of instruction;" that "each professor shall be chosen by the General Synod, but in the recess of Synod, in cases of vacancy only, the Council, acting as a Board of Superintendents, may employ suitable persons to give theological instruction;" that "the professors and other teachers, for the time being, shall give certificates to the members of the Senior Class, whose final examination shall have been approved by the Council, acting as a Board of Superintendents." 1871, 309-311.

On the other hand, the Council was continued as the Board of Superintendents of the Theological School. To the President of the College were "definitely stipulated" certain duties and prerogatives in reference to it. The Theological School was made subject to certain regulations of the General Faculty of the College, composed of one representative from the Faculty of each separate organized department of instruction, with the President of the College as the presiding officer; and the Theological Faculty also elected annually one of their number to be an advisory member of the Council, without the right of voting.

The time of service of Profs. T. Romeyn Beck and C. Scott in theological instruction having expired in June, 1873, they were reappointed

as the theological teachers in the same branches which had been committed to them by the Synod. 1873, 734.

In 1875, 206, Prof. T. R. Beck, owing mostly to undefined status and duties, resigned his position in the Theological Department; and the Synod, in declining to accept his resignation, appointed him and Prof. C. Scott "Lectors in Theology in the Theological Seminary at Hope College," designating the one "Lector in Exegetical Theology, including Sacred Philology, Biblical Criticism and Hermeneutics;" the other, "Lector in Church History and Government and Archaeology." 1875, 334-5.

Previously to June, 1875, the theological teachers had received salaries as college professors, and had taught theology "without compensation." But in this year Synod assumed the salaries of her theological teachers, and their services in the other departments were gratuitous. To provide for these salaries the Synod relied upon the free-will offerings of individuals and churches, and appropriations of the Board of Education. These proving insufficient, the following year the Synod added "the most earnest request of all the churches to take up a special collection on the second Sabbath of November next, to meet the expenses of the Synod in supporting the "Theological Seminary at Hope College." This request met with no adequate response—only a dozen churches making returns. 1875, 333-5.

Suspension of Theological Instruction, 1877-84.

In June, 1877, 707, the Synod adopted the following: "*Resolved*, That in view of the present embarrassed condition of the finances of the College, the Council be directed for the present to suspend the Theological Department." Thus the doors of the Theological Seminary of the Reformed Church in America at the West were closed.

In June, 1878, 123-5, the Synod requested the Professor of Theology at Hope College to place his resignation in the hands of a committee of Synod, to take effect at such time as said committee should designate. About thirty-seven students received their theological education, in whole or in part, in this institution up to 1877.

Prof. Crispell resigns his Professorship, 1879, 239, 363.

Endowments.

In the Centennial Year, 1871, the following action appears:

Resolved, That the interests of our Church at the West would be furthered, and a most important advance be made in the efficiency and stability of our Educational Institutions there, by the endowment of a Professorship in the Theological Department of Hope College. 1871, 324-5.

Rev. Drs. Crispell, Scott and Beck were appointed a Committee to seek to raise funds for the endowment, 1873, 734.

Resolved, That the funds that have been raised, or shall hereafter be raised, for the endowment of the Chair of Didactic and Polemic Theology at Hope College, be held on the same basis and with the same relations to the General Synod as the endowments of the other Theological Professorships of the Synod; and that the income of said funds when collected be paid by the Treasurer of the Synod to the Professor of Didactic and Polemic Theology at Hope College, as salary, the same as similar incomes are paid to the other Theological Professors of the Synod. 1874, 136.

The speedy endowment of this Chair was further urged in 1875, 334, and in 1876, 530.

Resolved, That in the judgment of this Synod, until the College shall be put upon a secure and satisfactory basis, the question of the restoration of Theology should be kept in abeyance; but as soon as the College

has been placed upon such a basis, then the effort should be earnestly made to place Theology upon a similar foundation. 1879, 350, 363-5.

Restoration of Theological Instruction, 1884.

In 1883, 319, a committee was appointed to report on the advisability of resuming theological instruction. See their report, 1883, 320-1.

Resolved. That theological instruction at Hope College be resumed in the autumn of 1884, provided that the churches belonging to the Synod of Chicago obtain funds which, when added to the sum now under the care of the Bd. of Direction for that purpose, will fully endow the Professorship of Didactic and Polemic Theology. 1883, 321.

In 1884, the endowment was not complete, but Synod resolved to elect a Professor; but he shall not enter on his duties until \$30,000 shall be in the hands of the Bd. of Direction for his support. 1884, 529, 530. Rev. Nicholas M. Steffens was unanimously elected, 1884, 535; 1885, 741. Revs. Peter Moerdyke and Henry E. Dosker were appointed by the Council of the College to assist the Professor, and were thanked by Synod. 1885, 742. The style and title of the Seminary was now changed from "The Theological Department at Hope College," to "The Western Theological Seminary of the R. C. A." 1885, 746. Lectors, meanwhile, assisted the Professor.

In 1885, it was declared that the Theological Department was not under the Council of Hope College, as such; that henceforth it should have a separate Board of Superintendents, consisting of one minister from each Classis of the Synod of Chicago, and seven members from the Church at large, four of whom should be from the Synod of Chicago, and one from each of the other Synods; and that the President of Hope College should be a member, ex-officio; that it should be subject to the same rules and regulations as the Board of Superintendents of the New Brunswick Seminary, 1885, 745-6; and, until which Board was organized, the members of the Council were to continue to act.—Vacancies to be filled, 1890, 49, 58.

The Synod of 1885, 749, elected Rev. Daniel van Pelt as Professor of Biblical Languages and Exegesis. On his declinature of the call, 1886, 24, 25, 66, the Lectors of the previous year were re-engaged to do the same work as before. But the work of teaching and maintaining their ministerial charges proved too onerous, and in 1886, Rev. Henry E. Dosker was elected as Lector with the understanding that he resign his charge and devote himself exclusively to teaching. The historical branches and Greek exegesis were assigned to him, whilst Professor Steffens taught all the remaining branches. This arrangement continued for two years. 1886, 20; 1887, 257-260.

Second Professorship.

In 1888, Rev. Dr. John W. Beardslee was elected to teach Biblical Languages, Literature and Exegesis; but was not to be installed, until the sum of \$30,000 was secured for his Professorship. 1888, 548, 552-3; 1892, 512, 519.—In 1892, 504, 510, a request was presented that the endowment funds of the Western Institutions be invested in western securities. Refused. In 1893, 768-9, the installation of Prof. Beardslee was allowed on the condition that the Synod should only be responsible to him to the amount of the income of the fund, together with such other moneys as may be contributed for that purpose. \$804, surplusage of the First Chair was now transferred to the Second; 1893, 749, 760. Cash and pledges, \$29,000.—1894, 18, 71-75.

Resolved. That the Board of Superintendents of the Western Theological Seminary shall consist of one minister from each of the Classes in the Particular Synod of Chicago, with three ministers and three elders at large from the same Particular Synod, and also one minister from each

of the Eastern Particular Synods. These members shall hold office for five years, under the same conditions as to manner of appointment, etc., as at present.

The President of Hope College shall be a member *ex-officio* of the Board of Superintendents of the Western Theological Seminary, since that College is under the direct control of the General Synod of the Reformed Church in America.

Resolved, That the President of the Faculty in each of our Seminaries, shall also be a member, *ex-officio*, of its Board of Superintendents.

Resolved, That each Board of Superintendents, immediately after its adjournment, through its Secretary, shall notify in writing, the Faculty of the Institution under its care, of all acts of that Board which depend on the Faculty for their fulfillment. 1894, 79.

Third Professorship.

In 1894, Synod resolved to establish a Professorship of Historical Theology. Rev. Dr. Henry E. Dosker was elected thereto, but was not to be installed until an endowment fund of \$30,000 had been deposited with the Board of Direction, or pledges received of \$1,200 per year for five years. 1894, 72-75. These were secured, and the installation took place on Nov. 12, 1894. Prof. Steffens resigned his Chair. 1895, 71-73, which resignation was accepted, and Rev. Dr. Egbert Winter was elected in his place. 1895, 79, 80.

Care of Grounds and Buildings.

Resolved, That the President of Hope College, the Rev. J. W. Beardslee, the Hon. G. J. Dickema, Mr. John Snitzeler, of Grand Rapids, and the Rev. J. J. Van Zanten, be hereby appointed the "Committee of General Synod on the Campus and Buildings of the Institutions belonging to the General Synod in Holland, Mich.;" the said Committee to be similar in its functions to the "Committee on Seminary Grounds and Property" in New Brunswick. Said Committee to report through the Council of Hope College and the Board of Superintendents of the Western Theological Seminary. 1895, 90, 95.

Resolved, That the General Synod be requested to print Syllabi of Lectures so far as may be needful, as for the New Brunswick Seminary. 1898, 74.

Resolved, 1. That General Synod appoint Rev. J. F. Zwemer its agent to secure an additional endowment of at least \$50,000 for the Western Seminary.

2. That the endowment of each chair shall be \$30,000, and the remainder shall be for incidental expenses.

3. That Rev. J. F. Zwemer be directed to secure two-thirds of this amount from the churches in the West, before making an appeal to the Eastern part of the Church. 1899, 391-3. 1900, 705-7. 1901, 1022-25; 1040-44.

Meantime, \$200 or \$300 have generally been asked of Synod, annually, for incidental expenses.

The Committee on the State of the Church, 1900, suggested that the endowment of the Western Seminary be pushed forward with renewed vigor. 1900, 835.—This was done through Rev. J. F. Zwemer, 1900-1906, who secured additions to endowment, and pledges to a "Seminary Salary Fund," which sustained the Professors while the endowment was being increased.

1902, 66-72, the Second Chair became fully endowed, (\$30,000), while pledges to "Seminary Salary Fund" made up deficiencies in the Third Chair. Propriety of a Fourth Chair again suggested, to be supported by pledges for a term of years. The salaries of the three Pro-

fessors raised to \$1,400 each; deficiencies of income to be made up by voluntary gifts. These gifts to Salary Fund from 1898-1902 have been respectively, \$1,004; \$1,181; \$1,246; \$1,264; \$1,560.

Rev. Dr. Henry E. Dosker resigned his Chair, and his resignation accepted. 1903, 332. Rev. Dr. Nicholas M. Steffens was elected thereto. 1903, 336.—Rev. Dr. Egbert Winter also resigned his Chair. Resignation accepted to take place in May, 1904. Rev. J. F. Zwemer was employed to teach Practical Theology for three months during the coming year. 1903, 333. See Zwemer's "Special Report on the Finances, 1903, 325-9. Rev. Jas. F. Zwemer reported that he had secured by donations and promises, payable during the year, \$5,000. The cash receipts had been \$3,494. Cash received for salary fund was \$1,482. After the endowment of the three Chairs, these annual gifts may lay the foundation of a Fourth Professorship for Practical Theology, and the Agent asks for authority for pledges for that purpose. 1904, 651-4, 660-2; granted, 669.—Rev. Gerrit H. Dubbink was elected Professor of Didactic and Polemic Theology, 1904, 664. Synod also established a Chair of Practical Theology, a Professor to be elected thereto, when the endowment of the Third Chair is complete, and the pledges to the Salary Fund are sufficient for the permanent support of the Fourth Chair. Temporary instruction may at once be provided therefor, if this can be done without expense to Synod.—Dr. Winter's salary was ordered to be paid in full to Sept. 1st, 1904. An appropriation of \$400 was made for Dr. Winter, half of which is to be raised by Synod's Financial Agent. 1904, 668-670.

Synod's Financial Agent reported in 1905 that \$1,576 had been raised for the Salary Fund, and each of the Professors had been paid \$1,400.—Of the 50,000 ordered to be raised, \$35,000 have been secured in cash, pledges or notes (the cash is \$29,145), and only \$15,000 more needed to complete the endowment of the three Chairs. 1905, 59-62, 68. The Agent was authorized to canvass also the eastern churches to complete the amount; 76.

The desirability of a Fourth Chair, a Chair of Practical Theology, is again alluded to. A special law of Michigan is given authorizing trustees for any religious body, to manage the funds, and it was requested that the funds raised might be entrusted to such a Board. Not granted; 77. [The law is given, 1905, 71-73.]

Dr. Winter requested to be made Professor Emeritus at a salary of \$500. As he had already taken his certificate to the Classis of Grand River, Synod could not now do this; but ordered \$300 to be paid him, one half to be raised by the western financial Agent. 1905, 74, 75. See Corporation, Board of Direction of.—\$2,000 appropriated from balance of scholarships, for instruction in Biblical Theology; 1905, 58, 79.

Special instruction in Vocal Culture has been given by Prof. Nykerk, of Hope College, 1893, 758, 768; and by Prof. J. Tallmadge Bergen, of Hope College, 1896, 338; '97, 612-616; '98, 74-78; '99, 374-6, etc.; and perhaps by others.

See Semelink Family Hall.

The Library of the Western Seminary receives donations in books and money continually from ministers' libraries in the east, and from other generous friends. See 1892, 510-512; 500 volumes from family of the late Rev. Dr. Anson DuBois; 1893, 759. 2,500 volumes and 500 pamphlets left by will of the late Rev. Dr. T. W. Chambers; 1897, 612-623. See also 1896, 337; '98, 74-78; '99, 374; a complete file of "De Hope," from Mr. H. Smart, 1900, 690; \$300, in money, from estate of Miss Catharine Adaline Duryee, 1902, 59. A complete set of "Het Groot Plakaat Boek," 8 vols., containing all the Edicts, Civil and Ecclesiastical, of the Dutch Republic, 1600-1800, by Rev. Dr. E. T. Corwin. 1900, 318. [There is a copy of this rare work in the New York State Library at Albany; and in

the Sage Library at New Brunswick. Possibly these three copies are the only ones in the country.] See also gifts from families of Rev. Dr. Cornelius Van Santvoord and Rev. Dr. Wm. G. E. See, etc., 1904, 653; and many gifts in books and money, 1905, 61.

1906.

The Western Seminary receives large accession of books from many sources; 2nd Church of Zeeland gives \$60 toward Library Fund. Salaries of Professors fixed at \$1,500. The income of the \$2,000 given by the Bd. of Education will be devoted to securing a Lecture Course during the coming year. \$100 of the income of the Van Schaick Legacy to be used for instruction in elocution, and the balance of the income to be divided among the students, under certain conditions. The Fourth Chair to be filled as soon as funds warrant it. The \$100,000 endowment soon to be realized, \$91,000 having already been pledged. Review of Synod's action as to Salary Fund, 1906, 421-2, 427-432, 435, 438.

PROFESSORS AND LECTORS IN THE WESTERN THEOLOGICAL SEMINARY.

FIRST PROFESSORSHIP.

Didactic and Polemic Theology.

Rev. Dr. C. E. Crispell, 1867-79.

Rev. Dr. N. M. Steffens, 1884-95.

Rev. Dr. Egbert Winter, 1895-1904.

Rev. Dr. G. H. Dubbink, 1904—

SECOND PROFESSORSHIP.

Biblical Criticism and Philology.

Rev. Dr. Theodorick Romeyn Beck, Lector, 1867-85.

Exegetical Theology.

Rev. Dr. Philip Phelps, Lector, 1867-77.

New Testament Exegesis.

Rev. Dr. Peter Moerdyke, Lector, 1884-86.

Rev. Dr. Henry E. Dosker, Lector, 1886-88.

Biblical Languages, Literature and Exegesis.

Rev. Dr. John W. Beardslee, Professor, 1884—

THIRD PROFESSORSHIP.

Church History.

Rev. Dr. Charles Scott, Lector, 1867-85.

Historical Theology.

Rev. Dr. Henry E. Dosker, Lector, 1884-94.

Rev. Dr. Henry E. Dosker, Professor, 1894-1903.

Rev. Dr. Nicholas M. Steffens, Professor, 1903—

FOURTH PROFESSORSHIP.

Pastoral Theology and Sacred Rhetoric.

Rev. Peter J. Oggel, Lector, 1867-70.

Practical Theology.

Rev. James F. Zwemer, Lector, 1904, 1905.

WESTERVELT, JOHN I. Treas. of Committee of Missions. 1820, 13, 73; 1821, 16; 1822, 16.

WEST, JACOB, (Rev. Dr.) Cor. Sec. of Bd. of Domestic Missions, 1868-88; Hon. Sec. of same, 1888-90.—1889, 220.

WESTMINSTER ASSEMBLY. See Ecclesiastical Records of New York, Vol. i. 185, 191-2.

WESTMINSTER CATECHISM. 1839, 261; 1867, 159. (Digest of 1848, 362.)

WESTMINSTER LESSON HELPS. See Sunday Schools; Publication, Board of.

WESTMINSTER STANDARDS. An invitation was received to send a delegate to the 250th anniversary of the adoption of the Westminster Standards. This was committed to the regularly appointed delegate to the Presbyterian General Assembly. 1897, 564, 691, 693.

WEST TROY, SOUTH CH. OF. Review of difficulties, 1885, 621, 708-714; Committee to adjust, 1886, 129; Report, 1895, 137-8; 1896, 413-416.

WHITSUNDAY or WHITSUNTIDE. According to Articles of Synod of Dort, this Festival to be observed; 1619, Art. 67; Lord's Supper to be celebrated at, 1619, Art. 63; observance in America left to discretion of the minister. Constit. of 1792, Art. 67.—No references to in Constitution of 1833, 1874. See Hansen's Refd. Ch. of the Neths. 89, 96; Baird's Eutaxia, 31.

WIDOWS' FUND, THE.

ARTICLE XIII. of the Rules of Church Government of the Synod of Dort (1618) says: "If a minister becomes incapable of performing the duties of his office, either through age, sickness, or otherwise, such minister shall, notwithstanding, retain the honor and stile of his office, and be provided with an honorable support by the *churches* to which he hath ministered; *provision is in like manner to be made for the widows and orphans of ministers in general.*" Explanatory Arts. XVI. and XVII. of the Constitution of 1792, elaborate the idea of *ministers emeritii*, but add nothing about their widows. See Orphans; Disabled Ministers' Fund; Emeritii; Constitutions of 1833, Art. 19; of 1874, Art. 16.

In Holland, at the time of the Reformation, the property which then belonged to the Church was set apart for the use and maintenance of the newly established clergy. From this fund the ministers received a large proportion of their salaries, the local agencies making up the remainder. During the French Revolution this fund was seized and declared national property. The government now pays the clergy. The amount in the year 1838 was 1,025,785 guilders. The maximum salary is about £200, the minimum about £50. Country ministers, however, have a free house, glebe, and garden. The consistories frequently increase the government stipend. From the government allowance *there is retained 10 guilders annually towards the fund for ministers' widows.* This is deducted from the first quarterly payment each year. The *emeritii* clergymen also contribute an equal sum if their pension amounts to 600 guilders. If below 500 guilders, they pay five guilders a year. There are also local associations to increase the help thus given. In 1830, the government decreed that 400 guilders should be given to the widows of ministers who had served in the larger cities; 300 guilders to those living in certain other specified cities; and 200 guilders to all the others. The widow is also always allowed the *annus gratiæ*, or a whole year's stipend, dating from the day of her husband's death. If there be no widow, the orphan children, if under 22 years of age, receive it. If there be neither, the legal representatives receive the salary of the current quarter.

It is also worthy of remark that a clergyman receives, in addition to his regular stipend from the government, 25 guilders annually for every child under 22 years of age; for every son at a Latin school, 50 guilders; and when studying at a Dutch university, with a view to the Church, 200 guilders. This last is enjoyed for six consecutive years. This privilege continues after the death of the father. Widows and children of British Presbyterians settled in Holland enjoy the same advantages if

they remain in the country. If they remove, one-third of these amounts are deducted.

See Corwin's Manual, 4th ed. 1902, 564, note.

A *minister emeritus* who has served the Church forty years is entitled to retire *salve honore et stipendo*.

These provisions, to a greater or less extent, were incorporated in many of the calls made by the early American churches. In the call of Selyns to the church of New York, it was stipulated that his widow should receive the full amount for the current year, and 100 guilders thereafter yearly for life. The same feature appears in the call of Megapolensis to Albany. When the Articles of Union were adopted in 1771, and no more ministers were called from Holland, the American churches felt the necessity of attending to this matter. But they had no government aid to fall back upon.

The delegates from the Classes of New York and Kingston were directed in 1773, 40, to urge upon the General Body the propriety of establishing a FUND for the relief of clerical widows and orphans. Dr. Livingston was requested to draw up a plan, and report the following year. He, however, then, 1774, 48, only reported progress; but in 1775, read a PLAN for a royal charter, which was approved, and measures were taken to obtain such charter from the provincial governments of New York and New Jersey. April, 1775, 56.

The Revolution, however, put an entire stop to the whole business, 1775, 60, and it was not till twelve years later, 1787, 167, that further action was taken on the matter. A report was made the following year, 1788, 181-2, and a plan was proposed, and measures to secure a charter were taken—the delinquent Classes of Hackensack and New Brunswick, in the mean time, being directed to insert "Widows' Fund" in the list of their *lemmata*, 1790, 210, the other Classes having already done so. The Committee having the matter in charge were also urged to push the business, 1792, 236; 1794, 263. See also Articles Explanatory of the Constitution, 1792, Nos. 16, 17. But the subject, after this, remained in an entirely dormant condition for fifteen years. No action whatever was taken by the General Synod till 1809, when the Particular Synod of New York sent up a request concerning the matter, and a PLAN for a Widows' Fund, 1809, 395. This PLAN the General Synod indorsed, and recommended to ministers and others of the Reformed Dutch Church, and here again the matter for a time reposed. This Plan is not given in the Minutes.

The Particular Synod of New York, however, continued to agitate the matter, and, in 1813, again requested the General Synod to put in operation, as soon as practicable, some plan of a Widows' Fund. 1813, 10, 11. A committee was accordingly appointed, consisting of Revs. Bradford, Cnyler, Westbrook, and Gosman, and Elder Abram Van Vechten, to devise and initiate a plan. A PLAN is accordingly found in the minutes of 1814, 48-53, consisting of twenty-three articles. The committee state that it was no slight task to form an equitable plan of such a fund, but they had been greatly guided by the laws of a similar society in the Episcopal Church. That society was incorporated, and had its funds secured by charter. It was thought desirable that the Dutch Church should have a similar incorporated Society. The plan stated, in brief, that there could be three classes of members to said fund, according as they paid \$10, \$20, or \$30 annually, to be benefited accordingly, and that these subscriptions, together with all donations and legacies, should go to constitute a permanent fund, the income of which, when not required, should swell the principal. The annuities should be five times the sum of all the annual contributions, provided this were possible; if not, in a pro-rata proportion among the members; but never should an annuity exceed \$750. If only five premiums had been paid, then the beneficiary should receive

ten per cent. on the amount actually contributed, but only for thirteen years. If more than five or less than fifteen premiums had been paid, the annuitant should only receive half dividend, until the other half should make up the equivalent of fifteen full premiums—the latter number making one a full member of the fund.

Any brother who should marry a second time should pay one extra premium. A clerical widow, remarrying, should receive thereafter only half the annuity to which she was previously entitled. A motherless child, or children, should receive the complete annuity for thirteen years, or a final and equitable settlement could be made in place of annuities, if desired. Congregations could pay the premiums for their ministers, and clergymen of other denominations could belong to the fund.

The Synod of 1814, 48-54, confirmed this plan as the basis of the Widows' Fund, and a final resolution appoints the first thirteen subscribers as the First Board of Trustees, who should choose their own officers. And, although, there is no further allusion to an Act of Incorporation of such Society in the Minutes of General Synod, nevertheless, such an Act was secured in 1815. This was four years before the incorporation of General Synod. The Act is as follows:

CHAPTER LXIII.

An Act to Incorporate the Widows' Fund Society of the Reformed Protestant Dutch Church. Passed March 10, 1815.

WHEREAS, JOHN H. LIVINGSTON and certain other persons have formed themselves into a Society for the relief of the Widows' and children of deceased clergymen of the Reformed Protestant Dutch Church in the United States, by the name and style of "THE WIDOWS' FUND SOCIETY," and have by their petition to the Legislature, prayed to be incorporated, in order the better to promote the benevolent purposes of the said Society: Therefore,

I. Be it enacted by the People of the State of New York, represented in Senate and Assembly, that such persons as now are, or hereafter may become, members of the aforesaid Society, shall be and are ordained and appointed a Body corporate and politic, in fact and in name, by the name of "THE WIDOWS' FUND SOCIETY;" and that by that name, they and their successors shall and may forever hereafter have continual succession, and shall be persons in law capable of suing and being sued, pleading and being impleaded, in all courts and places whatsoever, in all manner of action and actions, suits, matters, complaints and causes whatsoever: And that they and their successors may have a common seal, and may change and alter the same at their pleasure: and also that they and their successors, by the name of "THE WIDOWS' FUND SOCIETY," shall be in law capable of purchasing, holding and conveying any estate, real or personal, for the use of the said Society: Provided always that such real and personal estate shall not at any time exceed the annual value of Twenty-five Thousand Dollars.

II. And be it further enacted, That for the better carrying into execution the objects of the said Society, there shall be a President, Vice-President, Treasurer, Secretary and nine Trustees, who shall hold their offices for one year or until others shall be chosen in their room; and shall be elected at the time of the stated annual meeting of the General Synod of the aforesaid Church, on the first Tuesday of June, every year, or at such other time and at such place as the Corporation shall from time to time appoint: And that every such election shall be by ballot by a majority of the members present at every such meeting; and that in case any vacancies shall happen in either of the said offices, by death, resigna-

tion or otherwise, such vacancies shall and may be filled up for the remainder of the year by the remaining Trustees, by a by-law of the Corporation.

III. And be it further enacted that John H. Livingston shall be the first President, and John M. Bradford the first Vice-President of the said Society; and Cornelius C. Cuyler, Andrew N. Kittle, Jacob Brodhead, Gilbert R. Livingston, Stephen Rowan, William Murray, Jesse Fonda, Alexander Gunn and Selah S. Woodhull, the first Trustees; Simeon DeWitt, the first Treasurer, and Selah S. Woodhull, the first Secretary of the said Society: Who shall hold their offices respectively until the first Tuesday of June next and until others shall be chosen in their room.

IV. And be it further enacted, That at every ordinary or extraordinary meeting of the Society, when seven members are met, they shall have power to adjourn from time to time, and when ten are met, they shall have full power to do and transact all the business thereof.

V. And be it further enacted, That the said Corporation and their successors shall have full power, to make, constitute, ordain and establish such by-laws, rules, ordinances and regulations, as they shall from time to time, judge proper, for the election of their officers, for the admission of New Members of the said Corporation, and the terms and manner of admission, and the sums which shall be paid yearly, or otherwise, by the members of the Society: Provided always, That such sum shall not exceed the sum of Thirty dollars yearly and every year; and also for the management and disposition of the stock, property, estate and effects of the said Society, for the purpose of carrying into effect the objects thereof; and for fixing the times and places of the meetings of the said Society, and touching the duties and conduct of the officers thereof, and all such other matters as appertain to the business, end, and purposes for which the said Corporation is by this Act constituted, and for no other purpose whatsoever: Provided always, That such by-laws, rules, and regulations be not repugnant to the Constitution and laws of the United States or of this State.

VI. And be it further enacted, That this Act shall be deemed and considered a Public Act, and that the same be construed in all courts and places favorably, for every purpose thereby intended.

But after this foundation was laid, a long Sabbath ensued. The matter is barely referred to in 1816, 37. In 1822, 66, a committee was appointed, consisting of Revs. C. C. Cuyler, R. Bronk, and Elder Christian Miller, to investigate anew the matter of the Widows' Fund, and report in 1823, 61. They were not ready. They were discharged, and another committee appointed in their place, consisting of Messrs. Jas. A. Hardenbergh, A. Van Nest, and Peter Sharpe. This committee made no report from year to year, though continued for seven years, 1824, 60; 1825, 43; 1826, 61; 1829, 208; and in 1830, 271, 300, they were discharged and no further action taken, and the subject remained in abeyance till 1835, 399, 400. In this year, the Classis of Montgomery recommended their churches to raise a fund for disabled ministers or their widows, and the Particular Synod of Albany noticed the matter, and referred it to the General Synod. The subject was by them referred to a special committee, consisting of Revs. Jacob Schoonmaker, James Murphy, John H. Bevier, and Elders Isaac Roosevelt and Benjamin Wood. They reported, to refer the whole matter to the Board of Direction of Corporation, and that Revs. James Murphy, Andrew Yates, and Thomas M. Strong be associated with said Board, and that they report at the next Synod. 1835, 436. But at the time specified, no report was received, and the committee was discharged. 1836, 529. A special committee was then appointed, consisting of Revs. James Murphy, Cornelius Bogardus, and Elder P. D. Vroom,

who made a report at the same session, which was accepted, but final action deferred till the next year; the report in the mean time to be published in the *Christian Intelligencer*, (which was done in January, 1837.) and the several Classes were asked to give particular attention to it, and to express their opinions about it. The Board of Direction were also asked to take charge of the fund, to which they agreed, 1837, 17, 87.

In the Particular Synod of Albany, some of the Classes approved the plan completely, and some partially. In the Particular Synod of New York, the Classes of Bergen, Paramus, and Poughkeepsie urged the matter on, the other Classes either having neglected to take action, or declining to express an opinion, 1837, 55.

The General Synod, after hearing these proceedings of Classes, referred the whole matter to a committee, consisting of Revs. James Murphy, Edwin Holmes, and Isaac M. Fisher, and Elders, Isaac Hutton and Wm. R. Thompson, who reported at the same session:

"That the clergymen now present be invited to sign a memorandum, promising to pay, within the year, \$20 for the establishment of such a fund. That the churches take up collections about the first Sabbath in October next for this cause."

Committees were also appointed to solicit contributions in the different cities. Each Classis was directed to appoint a committee for a similar purpose; that their duties be done without delay; and that the Board of Corporation digest the plan more fully, and frame by-laws, and that explanatory circulars be sent to the churches. Twelve clergymen at once paid the amount, making \$240. 1837, 87, 88, 107.

PLAN OF FUND, 1837.

The circular which was sent to the churches, 1838, 108-110, explained the plan and objects of the fund. It was to be under control of the General Synod. A payment of \$20 annually secured an interest in the fund, which should become available to applicants when it had reached \$10,000, after which premiums and donations could be considered income, if so desired. The maximum allowance to disabled ministers or their widows should be \$200 per annum, or to their children, if wholly orphans, \$75 per annum each, till sixteen years of age. If the funds warrant, the maximum may be increased—the whole income, be it more or less, to be divided, *pro rata*, among the applicants. Five premiums, however, must have been paid to entitle one to the maximum; if not so many, the benefit to be in due proportion. Failure to pay the premiums forfeits the membership in the fund; the marriage of a widow forfeits her claims, but not the claims of the children under sixteen, who shall receive as if full orphans. During the first year, premiums and donations amounted to \$596. 1838, 120, 180.

The committee appointed to solicit contributions reported that, on account of the financial embarrassments of the times (1837) they had not thought it wise to proceed. 1838, 189-191. The Synod directed that the circular of the Board of Direction be read in the churches before the collection. Consistories were exhorted to make their pastors members by an annual contribution (1839). But few ministers, however, subscribed; comparatively few contributions were received, and but few Classes were heard from. The Board of Corporation say in their report, 1839, 212, that they cannot speak on this subject without pain, considering the importance of the fund, as it disappointed expectations. One Classis (that of Schoharie) at the same time asked the Synod to make some provision by which poor ministers may become members of the fund. The Synod at this time appointed a standing committee consisting of Revs. Murphy, Kittle, and Zabriskie, and Elders Heyr and Houston, to be called the Committee on the Widows' Fund. During the then session, they examined

into its condition and prospects, and reported encouragingly. Two years had produced a fund of three thousand one hundred and fifty-five dollars and twenty-one cents. The committee at once requested in their report that the Board of Corporation prepare their by-laws and suggestions, and that the whole plan be published in an appendix to the minutes of Synod. A modification of the plan was also adopted, permitting brethren to withdraw their premiums without interest if they desired. The system of Classical agencies was also proposed, and the consistories were directed to endeavor to keep their pastors members of this fund. The ministers present were entreated at once to become members by payment in cash, or by giving their notes. 1839, 295-7. The plan, as now amended, is accordingly found in an appendix to the minutes of July, 1839, 318-322.

The accumulation was still very slow. Up to June, 1840, only \$5,000 had been obtained. 1840, 336, 417-419. Many of those who had originally promised had not met their pledges. In 1841, 530, it stood at \$6,009; in 1842, 140, at \$7,550; in 1843, 270, at \$8,732; in 1844, 387, at \$9,800. Great complaint was made that many of the original subscribers could not yet receive any benefit through the apathy of others. An additional article was now added to the Plan by which a minister might pay at one time a sum, the annual interest of which shall amount to \$20, and that such payment may at his death or disability be withdrawn without impairing his right of benefit in the fund, 1844, 388. It was suggested that a special Act of Incorporation be obtained for the Widows' Fund, but this was declared unnecessary. 1844, 388; 1845, 409, 410. Five and ten-dollar subscriptions were now allowed with benefit accordingly. 1844, 388. In June, 1845, 509, the fund for the first time became available. It was now stipulated that, if any withdrew the premiums paid, it should be taken from the income, and not the principal. Eight years had been consumed in reaching \$10,000, and only seven churches had taken up collections. The treasurer was henceforth allowed \$150 per annum for taking care of the Widows' Fund. During the first year in which it was available, there were paid \$1,100 as annuities from its income, and collections to be considered as income. 1845, 509-512.

Resolved. That, although subscribers have the privilege of withdrawing their subscriptions, confidence is weakened in the institution when withdrawals are made without imperious necessity. 1845, 511.

The Plan, principles, rules and by-laws as they existed at this time were published in Synod's Minutes, 1846, 100-102; see also pages 91, 92. But these new rules were not to be regarded as applicable to previous subscribers, to their detriment, 1847, 116. The Board was now authorized to employ an agent to increase the Principal. Churches paying premiums for their ministers, such premiums could not be withdrawn, unless such right were secured when payment was made. 1847, 198.

The fund slowly increased; constant appeals were made, 1848, 219, 220; 1850, 22, 100; 1851, 132, 198; 1852, 214, 283; 1853, 300, 370; 1854, 397, 479. In 1855, the dividends were reduced 25 per cent. A tract had been issued, on the Origin, Endowment and Claims of the Widows' Fund, 1854. See Sustentation Fund, which was started in 1855. The usual recommendations were made, 1857, 238; 1858, 277, 358; 1859, 378, 460-2. In 1860, it was reported that no new subscriptions had been made; that only 35 out of 85 annual subscribers had made payment; that 6 ministers had withdrawn their subscriptions, \$500 being taken from the Principal and \$1,180 out of the Income; that the annuities have thereby been reduced to almost nothing; therefore,

Resolved. That a committee be appointed, consisting of Elders Jacob B. Jewett, Peter D. Vroom, S. B. Schieffelin, and Rev. I. N. Wyckoff, D.D., and Rev. B. C. Taylor, D.D., to take into consideration the subject of the Widows' Fund, with the view of ascertaining what measures can

be adopted to give greater stability and efficiency to the operations of this Fund; and that such committee report at the next meeting of Synod. 1860, 576-7.

General History of the Fund:

This Committee made an elaborate report, 1861, 91-97, which is as follows:

The Fund consists of two parts; an increasing principal, and a varying income. From its beginning until the year 1845, all receipts of every kind went to the principal account, in accordance with the original condition, that no payments should be made to annuitants until the Fund amounted to ten thousand dollars. This result was attained in 1845, and since that time all donations and collections in churches, and all payments by ministers of a sum the interest of which, at four per cent., would amount to twenty, ten, or five dollars per year, have gone to the principal account, and have been invested on bond and mortgage, under the direction of the Board of Corporation. This Fund, therefore, must increase in proportion to the liberality of the churches, and cannot be diminished except by the withdrawal of the sums paid in by ministers, as above mentioned, and which now amount to twenty-six hundred and sixty-six dollars. This Fund had increased from the original amount of \$10,000 in 1845, to \$17,378.46 on the thirtieth of April, 1861; and even if all should withdraw from it who are entitled to do so, it cannot be reduced below the sum of \$14,711.80.

The income of this Fund is derived from the interest of the invested principal, the annual payments by ministers, and from donations when so specially directed. This income is appropriated as follows: First, to the payment of the Treasurer's salary and contingent expenses, which amount to about \$153 a year; then to the payment to those ministers who have made annual payments, and who determine to relinquish their interest in the Fund, of the amount of money actually paid by them, without interest; and the balance is distributed ratably among the annuitants. The maximum allowance of two hundred dollars being paid to those who have made five annual payments of twenty dollars each, and a fixed proportionate allowance to those who have made smaller payments. If the income to be distributed is not sufficient to pay each annuitant the maximum allowance, each receives a proportionate share of the amount to be distributed.

From this brief statement, the following conclusions are apparent:

1st. That the principal cannot be impaired, and must constantly increase in proportion to the liberality of the churches, and that *its safety depends entirely upon the care and judgment with which it is invested by the Board of Corporation*. This is a point of great importance, as the impression seems to have become prevalent that the principal is being constantly diminished by the withdrawal of the annual subscribers; whereas, the effect of such withdrawal is actually to increase the benefits to be derived from this principal by those who continue to be interested in the Fund; the only withdrawals which can effect it being of those who have paid in at one time a gross sum; and the amount that has been thus paid is now only \$2,666.66. It may then be truly affirmed that this principal is as safe as any investment on bond and mortgage can be, and as safe as any funds under the control of General Synod.

2nd. That the income is very variable, depending upon the amount paid by annual subscribers, and upon the amount withdrawn by them; so that annuitants cannot make any reliable estimate of the amount to be received by them; and, indeed, would not in some years receive anything, if it should happen that the amount to be paid to those withdrawing should be equal to the whole income received. At one time, annuitants

did receive the maximum allowance of \$200, while in the year ending May 1, 1860, they only received seventy-one dollars, and this because so large an amount was paid during that year to those withdrawing, there having been \$1,180 paid to ministers withdrawing, while only \$845 were paid to annuitants; and this year the payments will be even less, and for the same reason.

Your Committee was appointed to consider what measures should be adopted to give greater stability and efficiency to this Fund, and in view of the foregoing statement it seems to them evident that it is important to provide for a more rapid increase of the principal, and to render the income more reliable; and after a careful consideration of the subject, they would recommend the following alteration in the plan of the Fund, believing that they would accomplish these objects, and render the operations of the Fund much more satisfactory:

1st. To permit only seventy-five per cent. of the amount paid in by annual subscribers, to be subsequently withdrawn by them.

2d. To allow not more than half of the net income to be paid out in any fiscal year to those desiring to withdraw.

3d. To appropriate to the principal account one-half of the annual payments made by ministers, and the other half to the income account; also to appropriate each year to the principal account a sum equal to the interest, at the rate of three per cent. per annum, upon those sums which shall stand to the credit of ministers in the principal account; and where Consistories or individuals direct the amount of their contributions to apply to the credit of any minister, such amount to be placed in the principal account, and not thereafter to be withdrawn, unless otherwise directed at the time of payment.

The object of the first proposition is to check, to a certain extent, the withdrawals of those paying annual subscriptions; which object it is hoped would be accomplished by withholding twenty-five per cent. of the amount paid by them, and by the adoption of this with the other propositions, making the fund so reliable an investment as to render it greatly to their interest to continue their subscriptions.

The object of the second proposition is to make it certain that the annuitants will receive each year at least one-half of the net income, and the whole, if there are no withdrawals.

The object of the third proposition is to secure a more rapid increase of the principal, and a more equitable distribution of the annual receipts, by providing that, in addition to the amount now appropriated to the principal account, one-half of the payments by ministers should be added to that fund. It seems apparent to your Committee that it is neither judicious nor equitable that all the annual payments by ministers should be paid out each year as income, but that *all* who are interested in the fund should be benefited by these annual payments. It may happen that for a few years there may be a large number of annual payments, all of which, under the present arrangement, would be distributed among those who should then be annuitants; and if, at some subsequent time, many of these ministers should withdraw the amounts due them, they would have to be paid, to the great detriment of those who should *then* be annuitants. If the amount paid by those who make annual payments should be equally divided between principal and income, a more equitable result would seem to follow. Under the present arrangement, none but annuitants derive any benefit from the annual payments of ministers. It is also thought that the principal account should derive some benefit from those cases in which ministers, by making a single payment, are entitled to all the advantages of the fund, and it is proposed that three per cent. upon these payments should be annually credited to the principal account. With

reference to the appropriation that is recommended of the moneys paid by Consistories, it is supposed that the views of congregations would more generally be carried out if the minister for whom the payment was made should not afterwards be privileged to withdraw the amount so paid; but this provision will not prevent Consistories directing that the payment by them shall have the same effect as if it were made by the minister.

Your Committee is aware that these changes cannot be made without the consent of the paying subscribers as well as the annuitants, yet they believe them to be so obviously proper that it will not be difficult to obtain these consents. The only right relinquished by the ministers making annual payments is that of withdrawing the *whole* amount paid by them, and perhaps, in some cases, of obtaining in *one year* the whole amount due them; but we think that this will be more than compensated by the provision made for increasing the principal, and by the greater stability of the fund. The only rights relinquished by the annuitants will be that of having the whole of the annual payments of ministers and the whole of the interest of the principal sums paid by some ministers go to the income account; but this will be much more than compensated by the provision intended to secure fewer withdrawals from the fund, and to provide for the payment to them of at least one-half of the net income and annual payments.

The following tabular statement is interesting and suggestive, and for it the Committee is indebted to the courtesy of Mr. John I. Brower, Treasurer of General Synod, the preparation of it having involved considerable labor:

Payments by Ministers.	Collections and Donations.	Withdrawn by Annual Subscribers.	Paid to Annuitants.
\$18,849.50	\$9,459.74	\$7,065.10	\$19,754.43
Expenses.	Whole number Annuitants.	Deceased Annuitants.	Annuitants ceased by Marriage.
\$2,542.13	22	4	1
Present number of Annuitants.	Present number of Members.	Withdrawn from Principal.	
17	70	\$2,038.33	

It will thus be seen that 22 annuitants have received from this fund \$19,754.43. Who can estimate the amount of relief this sum has afforded? It is interesting to know that the whole sum which had been paid to entitle annuitants to this amount was only \$2,640.00, while in one case the payment of twenty dollars has enabled the widow to receive the sum of \$978.49; and in another the payment of \$100 enabled a widow to receive \$2,612; and in every instance but one the amount paid has been but trifling compared with the amount received; and it is apparent that if the practical working of this fund should in the future correspond with its theory, no more satisfactory investment could be made by any minister.

It is not within the province of your Committee to consider the propriety of the fund, or the principles upon which it was founded. Yet they cannot forbear saying that investigation has served to convince them not only of the importance of the object it was designed to secure, but of the wisdom of the general features of the plan; and while, on the one hand, it, from necessity, does not fully provide for the cases of those for whom the Sustentation Fund was designed, yet, on the other hand, it does enable those who can lay by five, ten, or twenty dollars a year, to provide a reliable mode of obtaining a certain amount of relief for themselves if disabled, and for their widows and young children after their death. An examination, too, of the names of the members and of the annuitants has furnished to them an answer to the remark that is some-

times made, that this fund only benefits those ministers whose means are adequate without aid from the fund.

In conclusion, your Committee would not only recommend this fund to the ministry, but would urge upon our Churches increased contributions to it.

In accordance with the foregoing suggestions, your Committee would recommend to the Synod the adoption of the following amendments to the plan of the "Relief Fund," provided the necessary consent can be obtained from the parties interested.

Amendments:

Amend the second paragraph of the plan as follows: Substitute in place of the clause commencing with the word "ministers interested in the fund," the following clauses: "Ministers interested in the fund, by the payment of an annual subscription, shall be at liberty to relinquish such interest by ceasing to make such annual payment; and they, as well as those who have hertofore ceased to make such payments, shall be entitled to receive seventy-five per cent. of the amount paid by them, without interest, by giving notice to the Treasurer nine months prior to the thirtieth day of April in each year, provided the amounts so to be paid shall not in the aggregate exceed one-half of the income of the current year; in which case one-half of such income shall be distributed *pro rata* among the applicants, and the balance due them shall be included among the applications for payments to be made at the close of the next fiscal year. Ministers who have made a payment of a principal sum, as above provided, may withdraw the amount of money actually paid by them, without interest, by giving nine months' notice to the Treasurer prior to the thirtieth day of April in any year, and shall be entitled then to receive the same from the principal of the fund. Ministers leaving our Church shall be subjected to the same rule in the withdrawalment of their subscriptions."

Substitute in place of paragraph "3," the following: "One-half of the annual payments by ministers, and donations, when so specially directed by the donor, shall be considered income; the other half of the annual payments by ministers; all other donations and the collections in the Churches shall be considered principal, and the interest only used as income. There shall also be added to the principal, at the close of each fiscal year, out of the income, a sum equal to three per cent. of the principal sums standing to the credit of individual ministers, in consequence of payments made by them under the provisions of paragraph 2. Consistories or individuals may at their pleasure direct their contributions, collections, and donations to apply in whole or in part to the credit of any minister they may designate; but in such cases the same shall be considered as principal, and not thereafter withdrawn, unless otherwise directed at the time of payment."

All which is respectfully submitted.

JACOB B. JEWETT,
P. D. VROOM,
SAMUEL B. SCHEFFELIN, *Committee.*
I. N. WYCKOFF,
BENJAMIN C. TAYLOR,

Dated May 27, 1861.

1. *Resolved*, That the amendments to the plan of the Widows' Fund, recommended in the report of the committee appointed at the last meeting of General Synod, be adopted, provided the requisite consent of those interested in the Fund can be obtained.

2. *Resolved*, That the Board of Corporation be requested to take

such measures as they may deem expedient to obtain the consent of those interested in the Fund, and to secure as speedy an adoption as is practicable of the proposed amendments. 1861, 91-97.

In 1862, only 32 out of 57 of the annual subscribers paid their premiums. Twelve entirely withdrew, taking out of the income \$1,560; annuitants received sums varying from \$21 to \$57, for a half year. Only 11 churches took up collections. Benevolent individuals had contributed \$165.49. The matter was reviewed in Synod, and the following resolutions taken:

1. That the Synod is grieved that so many ministers have withdrawn their patronage from the Fund.
2. That this Synod appeal to all the ministers of the Church, if possible, to give their countenance and help to this cause.
3. That the Churches be requested, without fail, to make, at least, one collection in the year for the benefit of this Fund.
4. That the Board of Corporation use all dispatch in obtaining the consent of subscribers to the Fund, to the modifications of last year's Report.

Resolved, That each Classis be directed to appoint one of its members to solicit subscriptions or collections for the Widows' Fund within the bounds of such Classis, either by personal interviews with Consistories, or by preaching upon the subject; and that the person so appointed be considered an officer of General Synod to act in this behalf. 1862, 204.

In 1863, \$1,180, had been withdrawn, leaving only \$104 for distribution among annuitants; paying subscribers had been reduced to 45; but the Principal had steadily increased, and was now about \$20,000; claimants have withdrawn, but contributions from individuals and churches have increased. Fear of organic change has caused the withdrawals; but these increase the benefit to those who remain. If the amendments proposed in 1861 be carried out, the Principal can never become less; and the income will consist of the interest and one-half the annual payments. Each Classis ought to imitate the Classis of Paramus, and keep every minister a member of this Fund. The following action was taken:

2. That we recommend and sanction the amendments approved by the Synod in 1861, and hereby authorize the Board of Direction to administer the Fund in accordance with these provisions.

Resolved, That we heartily approve of the liberal offer of one of our ministers to be one of 200 subscribers to raise \$100,000 to be added to the Widows' Fund, and earnestly recommend his example to the ministry and the churches.

Resolved, That we recommend to the Classes to continue the plan of Classical agencies, and so arrange it, that every church within their bounds may be appealed to and urged to greater liberalities in sustaining this fund.

Resolved That we cordially endorse the resolution of the Classis of Paramus, and hope that their example will secure an interest in this Fund to every minister in the Reformed Dutch Church. 1863, 352.

In 1864, on account of withdrawals of funds, nothing was left for annuitants. But the prospect already was brightening, and agents in the Classes of Bergen and Paramus illustrated the wisdom of such plan. They preached on the Fund, had conferences with ministers and consistories, addressed pastoral letters to the churches, and had aroused considerable interest. The Synod enjoined it upon all Classes to appoint Classical Agents at once to commend this fund to the churches. 1864, 496.

PLAN OF THE FUND.

The following is the Plan of the Widows' Fund, as amended, 1864, 497-500; [with amendments of 1890, added.]

1. The Fund shall be called "The Fund for the Relief of Disabled Ministers, and the Widows and Children of Ministers of the Reformed Church," and shall be administered by the Board of Corporation of the General Synod of said Church, during the pleasure and under the control of the General Synod.

2. Every minister of the Reformed Church [*under 65 years of age, (1890, 103)*] may secure a full interest in the Fund, by the payment of \$20 annually. Payments of ten dollars, or five dollars, annually, shall entitle subscribers to a proportionate benefit from the Fund. Neglect of payment for one year to be a forfeiture of benefit. Interest, however, shall at all times be required after six months. Payments at one time, of a sum, the interest of which, at four per cent. per annum, shall amount to twenty dollars, or to ten dollars, or five dollars per annum, shall give a claim upon the Fund in the same manner as if those amounts were paid annually; and, in this case, the amount of the original payment may, at the death or disability of the minister, be withdrawn without impairing the right of benefit from the Fund. Ministers interested in the Fund by the payment of an annual subscription, shall be at liberty to relinquish such interest by ceasing to make such annual payment; and they, as well as those who have heretofore ceased to make such payments, shall be entitled to receive seventy-five per cent. of the amount paid by them, without interest, by giving nine months notice to the Treasurer prior to the thirtieth day of April in each year, provided the amounts so to be paid shall not, in the aggregate, exceed one-half of the income of the current year; in which case one-half of such income shall be distributed *pro rata* among the applicants, and the balance due them shall be included among the applications for payments to be made at the close of the next fiscal year. Ministers who have made a payment of a principal sum, as above provided, may withdraw the amount of money actually paid by them, without interest, by giving nine-months notice to the Treasurer prior to the thirtieth day of April in any year, and shall be entitled then to receive the same from the principal of the Fund. Ministers leaving our Church shall be subjected to the same rule in the withdrawal of their subscriptions.

3. One-half of the annual payments by ministers, and donations when so specially directed by the donor, shall be considered income; the other half of the annual payments by ministers, all other donations, and the collections in the churches, [*above what is needed to pay to each annuitant the maximum annuity, (1890, 108)*] shall be considered as principal, and the interest only used as income. There shall also be added to the principal, at the close of each fiscal year, out of the income, a sum equal to three per cent. of the principal sums standing to the credit of individual ministers, in consequence of payments made by them under the provisions of paragraph two. Consistories or individuals may, at their pleasure, direct their contributions, collections and donations, to apply in whole or in part to the credit of any minister they may designate; but in such cases the same shall be considered as principal, and not thereafter withdrawn, unless otherwise directed at the time of payment.

4. No money belonging to this fund shall be loaned (except on temporary loan with collateral security) unless secured by bond and mortgage on real estate. The moneys belonging to this Fund shall be kept separate and distinct from all other funds of Synod.

5. The officers of the Board of Direction shall be the officers of the trust—the Treasurer's duty shall be to collect the income and make all

payments. He shall report minutely and fully to General Synod at each of its annual meetings; his accounts to be audited by a committee of the Board of Direction.

6. The maximum amount to be paid to parties interested in the Fund shall be—to a minister disabled by sickness or age, two hundred dollars per annum; to the widow of a deceased minister, two hundred dollars per annum; to children of clergymen, both whose parents have deceased, seventy-five dollars per annum, each, until they attain the age of sixteen years. Should the income, upon due experiment, be found to admit it, this maximum may hereafter be increased. When but one payment has been made, the maximum of the annuity allowed shall be seventy-five dollars. When two annual payments have been made, the maximum annuity allowed shall be one hundred dollars. When three annual payments have been made, the maximum annuity shall be one hundred and fifty dollars. When four annual payments have been made, the maximum annuity shall be one hundred and seventy-five dollars; and where payments have been made for five years and upwards, the maximum annuity shall be, as above stated, two hundred dollars—the widows and children of such to receive respectively according to this graduation.

As long as the income is sufficient to pay each claimant the maximum annuity, the income shall be allowed; but should the income not be sufficient, then the whole income shall be divided among the claimants in proportion to their claims.

It is expressly understood that in all the above cases, to entitle the applicants to their annuities, the payments of subscriptions must be continued regularly until they cease by the operation of the principles herein contained.

7. A widow of a minister contracting marriage, forfeits her claim to the annuity; but in such case the children under sixteen years of age shall be entitled to their annuities, as though both parties had deceased.

8. In disbursing the income of the Fund, where a minister is the applicant, he shall be required to produce a certificate from his Classis, or other satisfactory evidence, declaring that by reason of sickness, old age, or other providential cause, he is incapable of service.

Where a widow is an applicant, like satisfactory evidence for the decease of her husband, and the date thereof, shall be required.

When children, both whose parents have deceased, are concerned, like evidence of the death of their parents, and of their own age, shall be required.

9. The payments to annuitants shall be made half yearly; to ministers, commencing with the date of their incapacity for service; to widows, from the death of their husbands; and to children, from the death of their last surviving parent.

The Treasurer's books, or authentic vouchers, shall furnish the evidence of the payment of subscriptions.

Annuitants shall be admitted to the benefit of the Fund by a vote of the Trustees of the Fund, or a committee specially appointed for that purpose.

10. Alterations may be made in the rules relating to the general management of the Fund, by a vote of two-thirds of the paying subscribers thereto; but the plan, in its essential principles relating to a civil compact between each subscriber and the General Synod, as the contracting parties, cannot be altered without the consent of every paying subscriber.

11. These rules are adopted and confirmed by Synod, as the system for the management of the Widows' Fund. 1864, 497-500.

ADDITIONAL EXPLANATIONS.

1. The sums mentioned in Sec. 2 (\$500, \$250, and \$125) must remain in the treasury five years in order to constitute a full annuitant. If they remain for a shorter period, the benefit will be *pro rata* according to the scale mentioned in Sec. 6.

2. The privilege of withdrawing seventy-five per cent. on giving nine-months' notice, applies only to a minister making payments for himself, and not to a church or other party making payments for him, unless they give notice at the time of payment of their desire to have the privilege.

3. The fiscal year begins May 1. If payments due then are not made until after October 30, interest from May 1 to the date of payment must be added. The same rule applies in the case of a first payment.

4. When churches make yearly payments for their pastor's benefit, they should always mention him by name.

5. When there is a change of pastors, the former pastor must continue the payments himself or have it done by his new church. But if he goes out of the denomination, his interest ceases altogether. See Sec. 2.

6. To derive benefit from the Fund, it is essential that yearly payments be kept up. But where a principal sum has been paid, it can be withdrawn without interest in case of death or disability, and the minister, if disabled, or his family, if he dies, can still enjoy the benefit of the Fund.

7. Payments cannot be anticipated. The rules provide only for annual payments or the deposit of a sum the interest of which is equal to an annual payment.

8. The requisites for obtaining an interest in the fund are all stated in the foregoing, nor is there any limitation beyond what is there expressed. 1890, 106.

See also 1881, 774-780.

The usual statements and recommendations, 1865, 642; 1866, 107; (Treasurer's salary increased to \$250;) 1867, 283; 1868, 493; 1869, 657.

Resolved, That the Board of Direction be requested to prepare and issue, as soon as possible, a brief statement of facts and an appeal in behalf of the Widows' and Disabled Ministers' Funds, for general circulation among the churches, and for use in the public presentation of these objects. 1869, 580.

There is a single feature of the plan of the Widows' Fund, to which the Committee deem it important to call attention.

Under the amended rules, the contributions of the Churches, unless otherwise ordered by the churches contributing, are added to the principal of the fund. The consequence is that these contributions have but little perceptible influence upon the amount of annuities. It is the view of your Committee that one great reason of the lack of confidence which is manifested by the churches and Pastors, is the smallness of these annuities. If the sums contributed by the churches during the last year had been added to the income to be divided among the annuitants, the amount paid to each would have reached nearly the maximum allowed by the rules of the Fund, viz.: \$200. With a view, therefore, to enable the Fund to pay to those who are entitled to receive its benefits, a sum more nearly adequate to meet their necessities, which, in some cases, are very pressing, and, at the same time, to inspire a larger confidence, your Committee recommend the adoption of the following resolution:

Resolved, That it be recommended to the churches, in making contributions to the Widows' Fund, to direct the application of their con-

tributions to the income of the Fund, so far as may be necessary to bring the annuities up to the maximum amount. 1869, 657-8.

2. *Resolved*, That each Pastor be earnestly requested to study the "Plan" of the Widows' Fund, and to preach on the subject once during the year.

3. *Resolved*, That each Consistory is fraternally exhorted to take up a collection, and to raise sufficient to constitute their Pastor a member of the Fund, and that in such cases, Consistories be requested to appropriate one-half to the *Income* of the Fund.

4. *Resolved*, That the Board of Foreign Missions devise and endeavor successfully to execute some means, whereby Missionaries under their care, may be constituted and continued members of the Widows' Fund. 1870, 130.

The usual statements, exhortations and recommendations, 1871, 337; 1872, 524; 1873, 746; 1874, 148, advising also that each Classis appoint one of its pastors to present the cause to each church, as was done in 1862; or to accomplish the same object by an exchange of pulpits.

A bequest of \$5,000 from the estate of John Clark of New Brunswick, paid into this fund, 1875, 347.—The usual recommendations, 1876, 547; and

Resolved, That the example of those who have left legacies to the Funds, be held up for imitation on the part of those members of the Reformed Church who, in making the final disposition of their property, desire to turn some of their fortunes into benevolent channels. 1876, 547.

The usual recommendations were made in behalf of the Widows' Fund, 1877, 727; 1878, 141; 1879, 393; 1880, 575; 1881, 773. Also the following Special Report, 1881:

The Special Committee appointed by the last General Synod (1880) (Minutes, p. 575), to report to this Synod on the conditions on which the Fund should be administered, presented the following report, which was accepted and adopted:

REPORT OF SPECIAL COMMITTEE ON THE WIDOWS' FUND.

The Committee appointed by the last General Synod to consider and report upon certain questions that from time to time arise in *connection* with the working of this Fund, beg leave to report. The action of the last General Synod in reference to the matter is found in the Report of the Committee on "Widows' and Disabled Ministers' Fund," Page 574, Minutes of 1880.

It is as follows:

"A communication has been referred to your Committee detailing the recent case of a pastor in failing health, who shortly after the payment of \$20 into the Widows' Fund, was removed by death. This first payment made under circumstances which rendered it likely to be, as it proved, the last, entitles the widow to an annuity of seventy-five dollars.

"This case may be considered as exceptional; yet similar cases may recur. It is important that the Fund should be administered, as far as may be, on principles of equity, bearing alike upon all who are participants in its benefits. Without losing sight of the benevolent feature of the Fund, care should be taken that no injustice should be done to those who for many years have made regular payments. What conditions or restrictions as to health—if any—should be made, your Committee is not prepared to say. Instead of pronouncing a hasty judgment upon a matter which needs careful deliberation, touching as it does the rights and interests of all who are subscribers or annuitants, your Committee would advise its reference to a Special Committee to report to the next General Synod."

The Committee found when they entered upon the consideration of

the questions connected with the case here cited that inquiries were suggested in every direction. It was decided to confer with the Board of Direction. The President of The Board of Direction, Mr. John Van Nest, was invited to meet with the Committee, which he did. It was evident at once that the whole matter of the working of the "Widows' Fund," was not understood in the Church. The Board of Direction are continually receiving communications, asking questions concerning it and its conditions, notwithstanding the fact that in the Digest of 1869, 85-90, the whole plan of the Fund is given, and the laws by which it is governed plainly stated. The Board of Direction have only an administrative function. The law of the Fund is inflexible. It was therefore deemed best to review the whole matter, though it may seem that in thus doing, the Committee have perhaps gone beyond the question submitted to them in the action of the last Synod. The Board of Direction are very desirous that the ministers, and the various consistories of our churches should clearly understand the nature and objects of the Fund, as well as the laws under which it is administered. It will be observed that no change can be made in the "essential principles of the plan" of the Fund, in so far as it is a civil compact between each subscriber and the General Synod as the contracting parties, "without the consent of every paying subscriber." It will be seen that no such *change* is recommended.

After long conference it was resolved to submit to the legal gentleman of the Committee, Mr. H. D. Van Orden, a series of *questions* which were suggested by the Board of Direction, as covering the ground of the inquiries received concerning the matter, with the request that he would take time and prepare a carefully considered opinion, as to the interpretation given. This was done and the result submitted to the business men on the Board of Direction, and meets with their full approbation as to the legal bearing of the provisions of the Fund. There is no manner of doubt but that their conclusions are such as will be sustained by any court that might be required to pass upon them. The questions and answers are as follows:

QUESTIONS.

1. Can any minister of any age and in any condition of health be included under this provision. Sec. 1, sub. 2. Widows' Fund?

Answer—Yes.

2. Is any protection or change needed as to condition of health or age?

Answer—The fund thus far has met all the calls made upon it, not only, but has increased.

Exceptional cases may occur whereby the Fund may have larger draughts made upon it.

Do these exceptional cases work any injustice to the members of the Fund?

Are the yearly payments and the benevolence of the churches sufficient to meet the calls likely to be made upon the Fund?

If these principles of Life Insurance are to be applied to the Fund, then these questions would arise:

Who is to examine the applicant?

What condition of health, age, and predisposition to hereditary diseases are to exclude the applicant?

Who is to admit or reject the applicant?

The framing of these questions suggests the inexpediency of any change of policy.

I doubt the propriety of attempting to turn this Fund into a voluntary Insurance Fund.

It would be contrary to the spirit of the rules and the object of their creation.

It is better to leave the rules as they are, and then give expression to their construction, and the principles upon which they are administered by the Board of Direction, to the end that they may be better understood, and a greater interest taken by the churches in increasing the Funds.

3. Is neglect of payment for one year a forfeiture of privilege?

Answer—Yes.

4. Should a change be made, viz.: Neglect, oversight, inability by pastor or church, or lack of interest?

Answer—No; but more attention should be called to the rules regulating the Fund.

5. Must the \$500 named in the 2d Article, 1st section, remain in the treasury five years, in order to constitute a full annuitant?

Answer—Yes.

6. Is there a difference between payments made by a church for the minister, and payments made by the minister for himself?

Answer—Yes.

A minister may stop making payments and on giving notice 9 months before April 30th, is entitled to receive 75 per cent. of the amount paid by him, but without interest.

A church cannot do this.

7. Is forfeiture from the date of payment or from the beginning of the fiscal year?

Answer—From beginning of the fiscal year, May 1. Otherwise it would lead to great confusion in keeping the accounts. If payments are made after November 1, then interest from May 1 must be added to the payment.

Also, if the first payment of \$20 is made after November 1, then interest on the \$20 should be added from May 1, and be paid with the \$20.

8. Does the amount of the annuity, which may be increased, apply to the whole or simply to children?

Answer—Applies to all.

9. Who are included under the phrase, "Disabled Ministers?"

Answer—Such as Classis declares disabled for reasons satisfactory to it. The Board does not go behind the action of Classis.

10. Can disabled ministers receive under any circumstances benefit from the Widows' Fund?

Answer—Yes, on complying with the rules of the Fund, viz.: making yearly payments, or if his church does, but not otherwise. If a payment is omitted, then the member must commence anew.

11. Can a disabled minister apply to both Funds?

Answer—Yes, as follows:

Unless a minister is a member of the Disabled Ministers' and Widows' Fund, [?] by having made annual payments, neither he nor his family can derive any benefit from the Fund; but if he has made his annual payments, then he and they can derive benefit from the Fund.

As to the Fund called "Disabled Ministers' Fund," any disabled minister or family of a deceased minister can derive benefit therefrom on complying with the rules. Aid is granted by the Board of Direction on satisfactory recommendation of Classis, certified by the Clerk, and stating the amount needed. Regard, however, is always had to the condition of the Fund.

The two Funds having somewhat similar names, attention is called thereto, so that in taking contributions it may be better understood.

The Widows' Fund, as it is usually called, no one can gain any benefit from, unless yearly payments have been made and kept up.

As to the Disabled Ministers' Fund, any disabled minister, or family of deceased minister, can receive benefit at any time and will receive relief on making proper application to Classis therefor.

12. Should Churches on making yearly payments mention their pastor by name, or is it sufficient to refer to the pastor of the church?

Answer—Payments are made both ways, but it is always better to name the pastor.

13. What course should be taken when there is a change of pastor?

Answer—A church making payment should make it in the name of the pastor. If there is a change of pastor then make the next payment in the name of the new pastor.

The former pastor on entering his new pastorate should continue his payments by himself or his church in his own name.

13. Can payments be made in gross, and thus anticipate the years?

Answer—The rules only provide for annual payments, or the deposit of a sum the interest of which will make the annual payments.

14. Is it expedient to make a report in full as to the foregoing?

Answer.—Yes, there are many ministers and treasurers who do not seem to understand the rules upon which these Funds are administered by the Board of Direction. It would relieve them from much correspondence by making the report so that it can be circulated among the churches. It will tend to increase the Funds, and will also greatly aid the clergy themselves in not only understanding the rules, but will be of service in presenting the subject to the people.

It will be seen from the foregoing that the "Widows' Fund" has two distinct features. 1. It is somewhat in the nature of insurance, the annual payment of a given sum entitling the person making it to the benefits of the Fund. 2. It has a benevolent side. It is evident that as a business matter the Fund would soon fail. It appeals to the benevolence of the Church that the ability of such ministers as are able to make a partial provision for themselves, in old age and disability, as well as for their families in case of their death, may be supplemented by the gifts of the charitable.

It will be seen also that no change is recommended in the plan. The Fund has proved thus far equal to the demands made upon it.

Your Committee deem it of paramount importance that the benevolent features of this Fund should be emphasized with as great force as possible. It was therefore resolved that we recommend these resolutions:

Resolved, That a circular which shall contain the questions and answers of this report, and any other information that the Board of Direction may deem necessary, be sent to each minister and consistory, and [to] annuitants.

Resolved, That the attention of our churches be called to the benevolent features of the Fund, and that they be urged to make collections on its behalf.

The following form of circular is recommended:

To the Minister and Consistory of the Church of —

DEAR BRETHREN:—

Your attention is hereby called to the great benefits inuring from the Widows' Fund to those complying with its conditions. The widows and orphaned families of our deceased ministers appeal with irresistible force to our sympathy. The object of this Fund is to provide in part

for their necessities in some way that shall assure of certainty in payment, and permanence in continuance.

Especially do we urge upon churches that collections be taken for this Fund, in order that pastors may be made partakers of its benefits. The above statement sets clearly before every one interested the requirements, conditions, limitations and benefits of the Fund. It must be evident to every Minister, that from no possible investment can so large return be received; even if the Fund should yield only half the maximum amount which is now paid to all full annuitants, the benefit would be far greater than can be secured from any other source. Let it be remembered that the more general the interest, the larger the collections taken, the more efficient the Fund will be. Every Minister has a personal interest in its working, and not one should hesitate to urge its claims. Let every church contribute, and, though the sums from each be small the aggregate will be large. We commit this whole matter to the people, well assured that they need but to be made to know the real nature of this appeal, and they will respond with the liberality ever characteristic of them.

C. L. WELLS, *Chairman*.

FLATBUSH, L. I., May 31, 1881.

It was resolved that the Committee be continued, and that they, in consultation with the Board of Direction, prepare a circular embodying in substance the information contained in their report, which shall be placed in the hands of the Stated Clerk to be printed and distributed to Ministers, Consistories, and Annuitants. 1881, 773-780.

Resolved, That in view of the surplus income in the hands of the Treasurer of General Synod, belonging to the Widows' Fund, the Treasurer be authorized and empowered, if in his judgment it be fitting, and no legal objections be in the way, to increase the allowances to the several annuitants who are receiving aid from this fund ten (10) per cent. for the current year, and so long thereafter as the moneys of said Fund shall warrant it. 1882, 156.

Resolved, That the prayerful attention of the wealthy among us be fixed on the fact that nowhere can a legacy be more fitly bestowed than where it can be so largely useful to the alleviation of the suffering of those who are undoubtedly very dear to the Lord Jesus Christ. 1883, 358.

The Board of Direction call attention to the rule of the *Widows' Fund*, that "annual payments cannot be anticipated," and inform the Synod that this is very important, until five annual payments have been made; but after that it has no influence, and advise that in such cases, the Treasurer be authorized to receive and credit any advance payments. 1884, 454.

Synod refused to amend the title of "Widows' Fund" to Widows' Assurance Fund." 1884, 454.

Resolved, That in view of the surplus income of the Widows' Fund now in the hands of the Treasurer of General Synod, he be authorized and empowered, if in his judgment it be fitting, and there be no legal obstacles in the way, to increase the allowances to the several annuitants who are receiving aid from this Fund, ten (10) per cent. for the current year and so long thereafter as the moneys of said Fund shall warrant it. 1884, 556.

Your Committee therefore recommend the adoption of the following resolutions:

1. That General Synod hereafter place the Widows' Fund and the Disabled Ministers' Fund in the hands of two Synodical Committees to give a separate report of each.

2. That General Synod earnestly recommends a continued membership in the Widows' Fund, through the payment of the required amount by each minister for himself, or each church for their minister.

3. That every church not contributing annually to the Widows' Fund for the membership of its pastor, be requested to take a collection in its behalf this year, not excluding those who have the ability from continuing to make contributions in both these forms.

5. That we heartily commend this Fund to the favorable consideration of all who have the ability to increase their endowments, by generous gifts while living, and by the testamentary devisal of liberal benefactions.

6. That the Treasurer of General Synod be requested to give, in his future reports, the figures that state the number of churches contributing, of individual contributors and of the annuitants of this Fund. 1885, 769.

Usual recommendations, 1886, 115; 1887, 356; 1888, 602. Fund paying only 75 per cent. of maximum amount.

1. *Resolved*, That all churches contributing to the Widows' Fund are requested, in accordance with the terms of the plan, to designate whether the contributions shall be applied to principal or income. And, in case the Consistory fail to make such designation, the Treasurer of the General Synod shall communicate with the pastor or treasurer in order to get such designation.

2. That until the income be sufficient to pay the maximum annuity, churches be requested to make not only more liberal contributions, but to designate that their contributions go to the income of the fund instead of principal.

3. That a special committee of five—three ministers and two elders—be appointed by this General Synod to report to the next General Synod such revision of the rules of the Widows' Fund as shall remove the injustice and embarrassment mentioned in the foregoing report. 1889, 825.

Appointed: Revs. Jas. LeFevre, J. H. Suydam, J. B. Drury, and Elders H. D. Van Orden, and J. A. Cooke.

The Special Committee appointed last year to report such revision of the rules of the Widows' Fund as shall prevent embarrassment and injustice, presented the following, which was accepted and adopted: 1889, 825.

REPORT OF SPECIAL COMMITTEE ON WIDOWS' FUND

The Committee appointed by the last General Synod (1889, 825) to report to this Synod such revision of the rules of the WIDOWS' FUND as shall remove the injustice and embarrassment mentioned in Minutes referred to, have sought information from Mr. John Van Nest, Treasurer of the Board of Direction, and in several meetings of the Committee have earnestly and anxiously applied themselves to the work committed to them.

We find there is great injustice to early and long memberships, through the advanced age at which many become members of this Fund. Out of the thirty-four annuitants reported by the Board of Direction last year, "sixteen made but five payments, and ten average about three years and a half membership." When we consider that some of the memberships have been running for twenty, thirty and forty years, these very late memberships work great inequality and injustice without any intention on the part of the late coming members.

Another cause of embarrassment is found in the disproportion of income to principal in the workings of *Rule 3* (Minutes 1861, p. 93) of Directions, which is: "One half of the annual payments by ministers, and donations when so specially directed by the donor, shall be considered

income; the other half of the annual payments by ministers, all other donations, and the collections in the churches shall be considered as principal, and the interest only used as income." The practical result is this: the principal fund has increased by (say) \$3,000 a year, while the income or annuity fund has as steadily decreased from \$4,523 (in 1883) to \$2,074 (in 1889) and this year to still lower figures. Hence annuities have been reduced to *seventy-five* per cent. of the maximum, and, if the rule continues, still farther reduction is inevitable. The only relief can come through a *slight change* in the rule referred to, and a *great change* in the increased liberality of the churches toward this Fund. Therefore we recommend the following:

1. That Rule 2 be changed to read: Every Minister of the Reformed Church *under sixty-five years of age* (the italics added) may secure a full interest in the Fund, etc., etc., etc.

2. That Rule 3 be changed to read: One-half of the annual payment by ministers, donations when so specially directed by the donor, shall be considered income; the other half of the annual payments by ministers, all other donations, and the collections in the churches, *above what is needed to pay to each annuitant the maximum annuity* (italics denoting the change) shall be considered as principal, and the interest only used as income.

3. That a circular, similar to the one issued by the direction of General Synod in 1881, containing this report, the rules as changed, any other information the Board of Direction may deem necessary, and an appeal to the churches to increase the regularity and amount of their offerings to this Fund, be sent to each minister and Consistory. 1890, 107-8. See Plan, with these amendments, above, under date of 1864.

Resolved, That this Synod most heartily commends the Widows' Fund to the benevolence of the churches, and most earnestly requests every Consistory to give the congregation under its charge an opportunity of contributing annually to this most excellent fund. 1890, 106.

Resolved, That in issuing the Rules of the Widows' Fund as modified by the action of Synod, the advantages of the Fund be clearly set forth in a supplement thereto, and that the circular or pamphlet containing the same be sent to every minister of the denomination.

Resolved, That the attention of the churches be called to the desirability of securing for their pastors the benefits of the Widows' Fund, by an annual payment in their behalf of \$20.

Resolved, That the Classes be, and are hereby, requested to bring this matter to the consideration of the churches under their care, and so far as possible, secure from each church an annual contribution for the Widows' Fund of not less than \$20. 1890, 106.

The usual recommendations, 1891, 326; 1892, 561; 1893, 803-4; 1894, 122-3.

Bequest of Mrs. E. B. Monroe of \$1,666. 1895, 18, 126-7.

All annuitants have received promptly, the maximum amount. Pastors exhorted to call attention of their churches to this fund, either directly or by exchange of pulpits.

There has been put into the hands of your Committee an Overture from the Classis of Passaic, "asking the attention of the General Synod to the change in the plan of the Widows' Fund, limiting the obtaining an interest therein to 60 years of age as apparently unconstitutional, and subservice of the principles and interest of the fund; and also overture General Synod relative to declaring said change unconstitutional."

Resolved, That the whole subject be referred to the Board of Direction in order that they may secure legal and actuarial advice, with regard

to all its bearings and relations, and report to the General Synod at its next regular session.

Resolved, That, meanwhile, said Board shall have power to act on the legal advice received. 1896, 406-8.

LEGAL OPINION AS TO THE AGE LIMIT, 1897.

To the General Synod:

The Synod of last year (1896, p. 408) instructed the Board to secure a legal opinion as to whether an "age limit" for admission to the "Widows' Fund," as passed in 1890, was constitutional, and to act upon it. The matter was referred to Frederick Frelinghuysen, Esq., whose opinion is as follows:

NEWARK, Dec. 4, 1906.

In regard to Widows' Fund,

Reformed Church.

To the Honorable the Board of Directors, Reformed Church.

The question submitted to me is whether restricting the age limit for admission to the fund to 60 years is unconstitutional. The General Synod have no right to alter the rules relating to the management of the fund except by a vote of two-thirds of paying subscribers; and the essential principles relating to a civil compact between each subscriber and the General Synod can only be altered with the consent of every paying subscriber.

Section 2 provides that every minister of the Reformed Church may secure a full interest in the fund by the payment of \$20.00 annually. This section and sections 3 and 6 prescribe the method of administering the fund—the amounts to be collected and to be paid. It is evident, however, that no prescribed rules can guarantee the solvency of the fund nor its ability to meet the required payments. Such things are a matter of experience and demonstration, and presuppose that a failure in this respect must be avoided by adjustment. This adjustment must be left to the discretion of the controlling power, and naturally to the Supreme body of the Church, viz., the General Synod. This body has seen fit (1890) in a due exercise of its discretion to change the time or age limit to make the fund best conserve the interests of all. An age limit was essential, as it would be manifestly unjust to allow a very aged minister to enter the fund on equal footing with others who have for many years made payments to the fund. And unless many do make payments for many years it is impossible for the fund to exist, as it is only the aggregation of annual payments which can supply the annuities.

To make this precaution or adjustment depend on the vote of every subscriber would in all probability defeat any measures being adopted. So the General Synod is doubtless the proper party to administer the fund in such matters as pertain to the preservation of it. If its administration is attempted to be made more liberal and so to in any way impair the security of the fund or of the benefit of the subscribers, the consent of all subscribers would be necessary. But I am of the opinion that the restricted age limit was proper and an essential feature in the conduct and very existence of such a fund, and was within the power of the General Synod. Indeed, section 6, paragraph 2, authorizes a reduction of the payments if the fund does not earn the full amount. How manifestly unjust to allow those who are in early expectancy of incapacity to enter the fund.

Every minister (of section 2) has the right to become a participant, but, of course, only within the range of possibilities which we have to presume require an age limit to admit of a cautious administration of the fund.

Any minister may enter the fund now, though beyond the age limit, by paying for the years with interest since he passed the limit. This puts him in the same position as if he had entered before he was beyond the limit, and it incurs no undue liability for the fund as the past years are secure.

In reply to the next question presented to me, I reply that the consent of paying subscribers could be obtained in writing or by a vote.

Paying subscribers include individuals and churches, who are paying into the fund at the time of any proposed alteration, and also, I suppose, all those who are beneficiaries of the fund. Finally, I advise that the Synod has authority to adopt measures which conserve the interests of the subscribers.

Respectfully submitted,

F. FRELINGHUYSEN.

Report of Board of Direction:

In accordance with the above, the Board has, during the year, declined one application, the applicant being beyond the age of 60. Yet, even with such relief, the annuities for the next year may have to be reduced, unless meantime the fund or its income be otherwise increased. 1897, 567-7.

ACTION OF SYNOD, 1897.

Secondly. The General Synod at its session one year ago was asked by Memorial to declare unconstitutional the Act of 1890, by which a time limit beyond which ministers might not be received as members of the Widows' Fund, was fixed at the age of 60 years. The General Synod declined to act upon the matter decisively, but instructed the Board of Direction to obtain legal advice upon the question involved, and to report to the General Synod at its present session; and that, in the meantime, the Board should act on the advice received.

The Board of Direction reports, that the matter was referred to Frederick Frelinghuysen, Esq., and his opinion which was submitted in writing, and which decidedly sustains the Act of 1890, is incorporated in full in the Annual Report of said Board (see Report of Board of Direction). The Board also reports, that, following the advice of the counsel referred to, one applicant, who had passed the age of 60, had been declined, and, that even with the relief resulting from this change, the annuities for the next year may have to be reduced, unless, meantime, the Fund or its income be otherwise increased.

Your committee realizing the importance of this matter as possibly involving the safety and usefulness of this valuable institution, has given it careful consideration, and listened to those who have shown interest in any phase of the case.

The following conclusions have been reached:

1st. As to the Constitutionality of the Act of 1890.

It appears to your committee that this is not a debatable question. The Widows' Fund is no part of the Constitution of our Church, but is purely a creation of the General Synod. A change in its plan, therefore, by the General Synod, can have no bearing upon the Constitution.

2d. As to the harmony of the action of 1890 with the provisions of the Plan of the Fund.

On this question the opinion of the legal counsel is emphatic in support of General Synod's action. It would be presumptuous for your committee to dispute that question with the eminent counsel whose opinion the Board of Direction has placed before us, and in which opinion that Board has expressed its confidence by taking important action based upon it. And we have no reason to dispute it, since we have become convinced

that the counsel fully grasped the nature of the plan upon which the Fund is constituted, and that his opinion is consistent with its terms and provisions.

Your committee has become fully satisfied, after careful study of the matter, that the provisions laid down in Sec. 10 of the Plan, do not relate in the least degree to such an amendment as this of 1890. (See Plan, Sec. 10.) Those provisions relate wholly to the rights of those who are paying members, or who are made members by their churches. They are given full power by a two-third vote to enact changes affecting the general management of the Fund, and may, by a single adverse vote, veto any action inimical to their rights under this pecuniary contract with General Synod. But this action of 1890 affects only persons who have no pecuniary connection with the Fund whatever, and who have acquired no pecuniary interest to be either promoted or jeopardized by the action taken. There seems to be no reason, therefore, either in the Plan itself, or in common sense, why a vote of the members of the Fund should be required in addition to that of the General Synod, in a matter which in nowise affects their standing in the Fund, or imperils its general management. We therefore hold, in harmony with the legal advice given, that General Synod which made the original offer of this Fund, and fixed the condition of membership, according to its own volition, may modify that condition in the same way, so long as its action violates no contract with its members, interferes with none of the rights they have acquired, nor changes the form of the general administration of the Fund.

Third. As to the continuance of the age-limit. Your committee doubts whether there can be any real difference of opinion on this question. Its need had become oppressively manifest before the change was made in 1890. If men who have about completed the period of active life are invited to enter this Fund and proceed to share equally in its profits with those who have acquired that right only by payments made through scores of years, what young man will ever be induced to join it? If the life insurance quality of the Fund be denied and the claim set up that it is chiefly benevolent and therefore should be open to all ages, this is clearly contrary to the facts, for the plan insists expressly upon a continuance of annual payments, or their full equivalent, till death or disability, in order to secure any annuity; and every subscriber who enters it, does so with the sense and understanding that he is not availing himself of a charity, but of a just and rightful provision which he has fairly earned for himself, and personally helped to create. No self-respecting man in the vigor of his life would be willing, as we believe, to join the Fund on any other basis.

In view of these considerations your committee recommends the following:

1. *Resolved*, That inasmuch as the plan of the Widows' Fund is no part of the Constitution of the Reformed Church in America, but only a creation of the General Synod, its amendment by the Synod can violate no constitutional provision.

2. *Resolved*, That justice to those who have been for many years contributing members of this Fund, and the condition of the Fund itself, whose income is now inadequate to pay the annuities claimed, make it imperative that no change be made in the age-limit at present.

3. *Resolved*, That this Fund be specially commended to our younger ministers as a most favorable provision for the uncertainties of the future.

4. *Resolved*, That the Classes be directed to bring to the notice of the churches that by the support of this Fund they may in an easy

manner discharge some of the debt they owe to a faithful, but generally underpaid ministry.

5. *Resolved*, That the Classical Agents appointed to promote the interests of the Disabled Ministers' Fund, be charged with the care of the Widows' Fund in like manner, and that Classes which have not as yet appointed such agents be requested to do so. 1897, 674-9.

1898.

Legacy from Miss Sarah Bayley of \$15,098. 1898, 19.

1899.

Less than one-third of the churches contribute.

The ministers contribute as much as all the churches. 1899, 335, 457-9.

1900.

Contrast of Widows' Fund, in 1850, \$12,000, and in 1900, \$107,828. Classical Agents appointed. 1900, 815, 824, 769-773.

1901.

Resolved, That the attention of the Church be especially called to the reduction which has become necessary in the amounts to be paid annuitants in the future, and that we earnestly urge all our churches to make at least an annual offering to this fund. 1901, 1117.

1902.

Resolved, That the attention of the churches be especially called to the reduction which has become necessary in the amounts to be paid to annuitants, and that we earnestly urge all our churches to make, at least an annual offering to this fund.

Resolved, Second, That the Classical Agents be urged to use every effort to keep this object before the churches so that ministers may become subscribers either by the contribution of the churches which they serve or by their own subscriptions. 1902, 112-114.

1903.

In 1903, there were 63 annuitants on the Widows' Fund.

The following resolution was proposed:

Resolved, 1. That the annual dues for ministers between the ages of twenty and thirty be \$20, that the annual dues for ministers between the ages of thirty and forty be \$25, that the annual dues for ministers between the ages of forty and fifty be \$30, that the annual dues for ministers between the ages of fifty and sixty be \$35.

This was referred to a Committee to report in 1904.

The following was moved and adopted: *Resolved*, That the General Synod request the Consistories of every church to raise and pay to the Treasurer of the Board of Direction or their present Pastor, a sum sufficient to place and keep his name on the Widows' Fund, and when making out a call to a new Pastor to insert as a part of the business contract the pledge of such an amount per annum as will place and keep his name on the Widows' Fund, or in case his name is there to pay his annual dues. 1903, 383-5.

1904.

Report of Special Committee on the advisability of graded premiums, according to age. See said report, 1904, 728-733, 734.

The Board of Direction was instructed to issue a copy of the Rules relating to the Widows' Fund now in force, and that the "Additional Explanations," as found on pages 10, 11, etc., of the present Rules [of 1882] be inserted after the sections which they explain. 1904, 733.

The following are the Rules thus issued:

RULES GOVERNING THE WIDOWS' FUND OF THE REFORMED CHURCH OF AMERICA.

1904.

1. The Fund shall be called "The Fund for the Relief of Disabled Ministers, and the Widows and Children of Ministers of the Reformed Church," and shall be administered by the Board of Corporation of the General Synod of said Church, during the pleasure and under the control of the General Synod.

2. Every minister of the Reformed Church under sixty years of age may secure a full interest in the Fund, by the payment of twenty dollars, annually. Payments of ten dollars, annually, shall entitle subscribers to a proportionate benefit from the Fund. Neglect of payment for one year to be a forfeiture of benefit. Interest, however, shall at all times be required after six months. Payments at one time, of a sum, the interest of which, at four per cent. per annum, shall amount to twenty dollars per annum, shall give a claim upon the Fund in the same manner as if those amounts were paid annually; and, in this case, the amount of the original payment may, at the death or disability of the minister, be withdrawn, without impairing the right of benefit from the Fund. Ministers interested in the Fund by the payment of an annual subscription, shall be at liberty to relinquish such interest by ceasing to make such annual payment; and they, as well as those who have heretofore ceased to make such payments, shall be entitled to receive seventy-five per cent. of the amount paid by them, without interest, by giving notice to the Treasurer nine months prior to the thirtieth day of April in each year, provided the amounts so to be paid shall not, in the aggregate, exceed one-half of the income of the current year; in which case one-half of such income shall be distributed pro rata among the applicants, and the balance due them shall be included among the applications for payments to be made at the close of the next fiscal year. Ministers who have made a payment of a principal sum, as above provided, may withdraw the amount of money actually paid by them, without interest, by giving nine months notice to the Treasurer prior to the thirtieth day of April in any year, and shall be entitled then to receive the same from the principal of the Fund. Ministers leaving our Church shall be subjected to the same rule in the withdrawal of their subscriptions.

[Section 2 applies to those who were subscribers prior to June 2nd, 1904.]

3. After the adoption of this plan, any minister of the Reformed Church in America under sixty years of age may secure a full interest in the Widows' Fund by the payment annually of twenty dollars, if, when he becomes a subscriber, he be between the ages of twenty and thirty-five; if he be between the ages of thirty-five and forty-five, by the payment annually of thirty dollars; if between the ages of forty-five and fifty-five, by the payment annually of forty dollars; if between the ages of fifty-five and sixty, by the payment annually of forty-five dollars. Payments of one-quarter or of one-half of the above amount annually shall entitle subscribers to a proportionate benefit from the Fund; neglect of payment for one year to be a forfeiture of benefit. Interest, however, shall at all times be required after six months. The fiscal year begins May 1. If payments due then are not made until October 30, interest from May 1 to the date of payment must be added. The same rule applies in the case of a first payment. Payments at one time of a sum, the annual interest of which, at four per cent. per annum, shall amount to the annual dues, shall give a claim upon the Fund in the same manner as if those amounts were paid annually; and, in this case, the amount of the original payment may, at the death or disability of the minister, be with-

drawn, without impairing the right of benefit from the Fund. These sums, however, must remain in the treasury five years to constitute a full annuitant. If they remain for a shorter period the benefit will be pro rata according to the scale mentioned in Sec. 7 of the present rules of General Synod. Ministers interested in the Fund by the payment of annual subscriptions shall be at liberty to relinquish such interest by ceasing such annual payment; and they shall be entitled to receive seventy-five per cent. of the amount paid by them, without interest, by giving notice to the treasurer nine months prior to the thirtieth day of April in any year, provided such notice shall be given in writing within two years after the last payment, and also provided the amount so to be paid shall be taken from the income, and shall not, in the aggregate, exceed one-half of the income for the current year; in which case one-half of such income shall be distributed pro rata among the applicants, and the balance due them shall be included among the applications for payments to be made at the close of the next fiscal year. When ministers have deposited a sum, as above provided, they or their legal representative may withdraw the amount actually paid by them, without interest, by giving nine months notice in writing to the treasurer prior to the thirtieth day of April in any year. If, however, these sums so deposited, shall not be claimed within two years after the death of the depositor, the right to them shall be forfeited, and the sums added to the principal of the Fund. Ministers severing their connection with the Reformed Church in America, forfeit their benefit in this Fund, but may withdraw the sums deposited, or their annual subscriptions subject to the same rules as above.

[Section 3 applies to those who became subscribers after June 2nd, 1904, when General Synod enacted this section.]

EXPLANATIONS OF SECTIONS 2 AND 3.

(a) The sums mentioned in sections 2 and 3 must remain in the treasury five years in order to constitute a full annuitant. If they remain for a shorter period, the benefit will be pro rata, according to the scale mentioned in section 7.

(b) The privilege of withdrawing seventy-five per cent. on giving nine months notice, applies only to a minister making payments for himself, and not to a church or other party making payments for him, unless they give notice at the time of payment of their desire to have the privilege.

(c) The fiscal year begins May 1. If payments due then are not made until after October 30, interest from May 1 to the date of payment must be added. The same rule applies in the case of a first payment. To derive benefit from the Fund, it is essential that yearly payments be kept up.

(d) Payments cannot be anticipated. The rules provide only for annual payments or the deposit of a sum the interest of which is equal to an annual payment.

(e) Where a principal sum has been paid, it can be withdrawn (see time limit in section 3) without interest in case of death or disability, and the minister, if disabled, or his family, if he dies, can still enjoy the benefit of the Fund.

4. One-half of the annual payments by ministers, donations when so specially directed by the donor shall be considered income; the other half of the annual payments by ministers, all other donations, and the collections in the churches, above what is needed to pay such annuitants, the maximum annuity shall be considered as principal, and the interest only used as income. There shall also be added to the principal, at the close of each fiscal year, out of the income, a sum equal to three per cent. of the principal sums standing to the credit of individual ministers, in

consequence of payments made by them under the provisions of sections 2 and 3. Consistories or individuals may, at their pleasure, direct their contributions, collections and donations, to apply in whole or in part to the credit of any minister they may designate; but in such cases the same, above what is necessary to pay each annuitant the maximum annuity, shall be considered as principal, and not thereafter withdrawn, unless otherwise directed at the time of payment.

EXPLANATIONS OF SECTION 4.

(a) When churches make yearly payments for their pastor's benefit, they should always mention him by name.

(b) When there is a change of pastors, the former pastor must continue the payments himself or have it done by his new church. But if he goes out of the denomination, his interest ceases altogether.

5. No money belonging to this fund shall be loaned (except on temporary loan with collateral security) unless secured by bond and mortgage on real estate. The moneys belonging to this Fund shall be kept separate and distinct from all other funds of Synod.

6. The officers of the Board of Direction shall be the officers of the trust—the Treasurer's duty shall be to collect the income and make all payments. He shall report minutely and fully to General Synod at each of its annual meetings; his accounts to be audited by a committee of the Board of Direction.

7. The maximum amount to be paid to parties interested in the Fund shall be—to a minister disabled by sickness or age, two hundred dollars per annum; to the widow of a deceased minister, two hundred dollars per annum; to children of clergymen, both whose parents have deceased, seventy-five dollars per annum, each, or if more than two children, a pro rata share of the maximum amount that would be paid to a widow, which the income of the Fund will allow, until they attain the age of sixteen years. Should the income, upon due experiment, be found to admit it, this maximum may hereafter be increased. When but one payment has been made, the maximum of the annuity allowed shall be seventy-five dollars. When two annual payments have been made, the maximum annuity allowed shall be one hundred dollars. When three annual payments have been made, the maximum annuity shall be one hundred and fifty dollars. When four annual payments have been made, the maximum annuity shall be one hundred and seventy-five dollars; and where payments have been made for five years and upwards, the maximum annuity shall be, as above stated, two hundred dollars—the widows and children of such to receive respectively according to this graduation.

As long as the income is sufficient to pay each claimant the maximum annuity, the maximum shall be allowed; but should the income not be sufficient, then the whole income shall be divided among the claimants in proportion to their claims.

It is expressly understood that in all the above cases, to entitle the applicants to their annuities, the payments of subscriptions must be continued regularly until they cease by the operation of the principles herein contained.

8. A widow of a minister contracting marriage, forfeits her claim to the annuity; but in such case the children under sixteen years of age shall be entitled to their annuities, as though both parents had deceased.

9. In disbursing the income of the Fund, where a minister is the applicant, he shall be required to produce a certificate from his Classis, or other satisfactory evidence, declaring that by reason of sickness, old age, or other providential cause, he is incapable of service.

When a subscribing minister applies to be placed upon the Fund

as an annuitant, he shall be required to furnish certificates of permanent incapacity to perform ministerial services, from two physicians, one of whom may be named by the Board of Direction, and both certificates shall state the cause of disability and of how long standing.

Where a minister makes application for a certificate from his Classis, recommending him as an annuitant upon the Fund, the vote must be taken by secret ballot and the result recorded, giving the votes pro and con, and a certificate of the same sent to the Board of Direction.

If in the providence of God, the cause of disability should be overcome, and the annuitant is again performing continuous ministerial service, it shall be the duty of the Board of Direction to advise his Classis, that such is the case, and suggest that such person resume his place as a subscribing member until again incapacitated for service.

Where a widow is an applicant, satisfactory evidence of the decease of her husband, and the date thereof, shall be required.

When children, both whose parents have deceased, are concerned, like evidence of the death of their parents, and of their own age, shall be required.

10. The payments to annuitants shall be made half yearly; to ministers, commencing with the date of their incapacity for service; to widows, from the death of their husbands; and to children, from the death of their last surviving parent.

The Treasurer's books, or authentic vouchers, shall furnish the evidence of the payment of subscriptions.

Annuitants shall be admitted to the benefit of the Fund by a vote of the Trustees of the Fund, or a committee specially appointed for that purpose.

11. Alterations may be made in the rules relating to the general management of the Fund, by a vote of two-thirds of the paying subscribers thereto; but the plan, in its essential principles relating to a civil compact between each subscriber and the General Synod, as the contracting parties cannot be altered without the consent of every paying subscriber.

12. These rules were adopted and confirmed by the General Synod of the Reformed Church in America, as the system for the management of this Fund.

Note.—The requisites for obtaining an interest in the fund are all stated in the foregoing, nor is there any limitation beyond what is there expressed.

Resolved, That the Professors of Practical Theology in our Theological Seminaries be requested to give lectures to each Senior class upon the claims of the Widows' Fund and also upon the Disabled Ministers' Fund, showing the character of each and the differences between them, with the view of having the students when they become Pastors, set forth understandingly to their congregations the respective claims of each Fund. 1904, 733.

Your committee have had referred to them a clipping from the "Christian Intelligencer" of May 11, 1904, entitled, "Suggestions for the Widows' and Disabled Ministers' Funds," by Rev. Alex. McKelvey. The author has also appeared before the committee and explained and modified his "suggestions," which are briefly as follows: Following the example of the national government in pensioning all veterans of the civil war, and the example of state and municipal governments in pensioning judges, teachers, policemen and firemen, after they have reached a certain age, or have served a certain number of years, it is suggested that the Reformed Church shall treat all its disabled ministers, and widows and dependent children of ministers in like manner, and provide for them at least the sum of \$200 per year, which shall not be lessened by lack of

gifts, or increased demands. It is suggested that the interest from the invested funds of the Widows' Fund and the Disabled Ministers' Fund shall be supplemented by a sum raised by assessment upon the Classes, sufficiently large to secure \$200, to each one who now has maximum claims on the Widows' Fund, or who may under the working of this plan be approved by his or her Classis for aid from this Fund or the Disabled Ministers' Fund. The Board of Direction shall report to General Synod each year an estimate of the sum needed, and Synod shall fix the amount to be assessed upon the Classes pro rata according to Church membership. The Classes shall pay the assessments to the Treasurer of Gen. Synod and the Board of Direction shall disburse the sums so received, as they now disburse the income from the Widows' and the Disabled Ministers' Funds. This plan shall not interfere with the rules now in force under the Widows' Fund, except to make unnecessary the payment of principal sums and annual dues and collections. If the plan had been in force this year, an assessment of four cents per Church member would have been needed to produce the amount received from all sources except interest and an assessment of seven cents per Church member would have been needed to supplement receipts from interest so as to have given every annuitant of the Widows' Fund \$200 per year. Probably an assessment of fifteen cents per Church member would be necessary to carry out the plan this year for both the Widows' Fund and the Disabled Ministers' Fund.

5. Your committee report this plan for the consideration of Synod and recommend that it be printed in the Minutes, in order that the whole Church may become acquainted with it.

Resolved. That a committee be appointed to devise a plan through which the interests intended to be subserved by the Funds, generally known as the Widows' and the Disabled Ministers' Funds, may be placed upon an equitable and permanent basis, and that said committee report at the next meeting of General Synod.

The following were appointed as the committee: Revs. Wm. J. Leggett and Alex. McKelvey and Messrs. James Benny, M. E. Clark and Frederick Frelinghuysen. 1904, 736-7.

See Report of this Committee, 1905, 126-132. The Report was accepted, but final action deferred until the Synod of 1906, in order that a legal opinion may be secured, before final action. 1905, 126-132.

WIDOWS' FUND.

Year.	Special Dona- tions.	Amt. Invested.	With- drawn.	Pd. to Annu- itants.	Year.	Special Dona- tions.	Amt. Invested.	With- drawn.	Pd. to Annu- itants.
1838		\$596			1873		35,000	500	2,260
1839		2,000			1874		35,000	500	2,261
1840		4,200			1875		38,600		2,325
1841		5,000			1876	5,000	45,000	500	2,296
1842		6,500			1877		46,919		2,537
1843		8,000			1878		49,307		2,259
1844		8,900			1879		50,821	405	2,115
1845		10,400			1880		52,703		2,319
1846		11,100		1,425	1881		54,092	333	2,687
1847		11,100		1,137	1882	1,000	55,941		2,697
1848		11,750		1,100	1883	2,500	59,226	1,028	3,407
1849		11,750		1,400	1884		63,520	30	3,760
1850		11,752		1,575	1885	250	66,255	195	4,078
1851		11,750		927	1886		67,873	1,655	4,849
1852		11,750		916	1887		70,398	545	4,936
1853		12,750		1,375	1888	1,000	73,970	645	4,601
1854		13,750		1,378	1889		76,225	987	4,621

1855		14,650	1,378	1890	1,800	78,752	60	4,912
1856	1,000	15,900	1,378	1891		81,369	230	5,654
1857	1,000	15,900	1,605	1892		80,911	1,640	6,225
1858		15,900	1,505	1893	300	82,025		6,656
1859		15,900	1,925	1894		83,176	390	8,093
1860		16,400	278	1895	1,666	84,457		8,345
1861		17,200	935	1896	706	86,124	90	8,340
1862	500	17,200	501	1897	687	89,339	496	8,503
1863		19,089	104	1898	15,098	103,751	157	8,366
1864	500	18,300	*000*	1899	375	106,409		8,951
1865	500	21,300	234	1900		107,828	141	9,723
1866		23,800	1,088	1901	1,125	108,273	195	10,752
1867		24,800	1,149	1902		108,273	500	10,799
1868	500	24,800	1,301	1903		107,903	420	10,240
1869		27,000	1,257	1904		110,288	540	10,705
1870		29,800	1,579	1905		106,969	455	11,172
1871		32,700	1,766	1906		109,375	1,005	11,271
1872		32,700	1,920					

Special Committee appointed in 1904; their report accepted, 1905, and referred to Board of Direction to obtain an opinion as to its legality; after discussion, lost. 1906, 484.

WILHELMINA, QUEEN OF THE NETHERLANDS.

Inasmuch as the coronation of the Queen of the Netherlands will take place in the early Autumn, and as we, as a Church by descent, inheritance and tradition are deeply interested in the cotemporary history of Holland.

Resolved, That Rev. E. T. Corwin be the accredited representative of the Reformed Church at that function. 1898, 259.

WILLETT, ELBERT. Treas. of Standing Com. of Missions, at Albany. 1817, 37; 1818, 11, 36.

WILLETT, MARINUS. Gives deed for real Estate to Trustees of Queens College, dated Mar. 30, 1808; 100 acres in Essex Co., N. Y. 1810, 50; 1829, 157. This was property of General Synod.

WILLIAMSON, DOUW D. Gives \$10,000 to endowment of Theolog. Sem. at New Brunswick. 1873, 619.

WILLIS, RALPH, (Rev.), Rector of Hertzog Hall, 1880-88.

WILL OF GOD. Heid. Cat. Quest. 124. Canons, i. 17; ii. 18; iii. and iv. 7. See Law of God; Providence.

WILLS. A communication from the General Association of Congregational Ministers and Churches of New York, asking this Synod to unite with them by the appointment of one or more brethren to act upon a committee of conference in an effort to procure the repeal of certain laws of the State of New York relating to "wills," which arbitrarily limit and abridge the rights of individuals in their bequests to education and benevolent and missionary societies. Your committee recommend that such request be granted, and that Elders H. H. Shook and Geo. L. Danforth be appointed as such committee. 1892, 574.

WILL, THE. Heid. Cat. Quests. 5, 8-10; Cannons of Dort, iii. and iv. 1, 11, 12, 16. See Affections.

WILSON, FREDERIC F. (Rev.), Founds a prize of \$25 "to be awarded to that member of the Senior Class" of the New Brunswick Seminary, "who, in a public competition is adjudged to be the best in the *delivery* of an original address."

WILSON, J. H. (Rev. Dr.), presents, by letter, the congratulations of the Free Church of Scotland, 1874, 46.

WILSON, JOSEPH R. (Rev. Dr.) Notifies of the appointment of Com. of Southern Presbyterian Church, to confer on closer relations, 1873, 614.

WILSON, PETER. Appointed trustee to invest any Professorial Funds. May, 1791, 216. See sketch of, Mag. R. D. C., Vol. ii., pp. 97-105; abstract in Centennial of New Brunswick Seminary, 420.

WINANTS HALL at Hope College. 1895, 85, 94; 1896, 372.

WINTER, EGBERT, (Rev. Dr.) Elected Prof. of Didactic Theology, Western Theolog. Sem., 1895, 79; 1896, 347; resigns, 1903, 319, 333; 1904, 669-671; 1905, 74 Western financial agent to raise \$200 for him, 1906, 414. His Classical relations, 1906, 488-9.

WISCONSIN, CLASSIS OF. Organized, 1855, consisting of churches of Milwaukee, Franklin, Bethlehem, High and Low Prairie, Chicago, Holland, Oostburgh.

WISCONSIN MEMORIAL ACADEMY. First proposed in the Council of Hope College, April, 1900; endorsed by Partic. Syn. of Chicago, May, 1900; and by Classis of Wisconsin at many sessions. On Nov. 6, 1900, it was determined to begin academic instruction in the chapel of Refd. ch. at Cedar Grove. The Academy was opened Nov. 13, 1900, with 17 pupils. A building was erected, and dedicated, June, 1902. At first supported by local gifts; 26 scholars. 1901, 1066.—36 scholars; building provided by local generosity. Recommended to Bd. of Ed. for \$800: 1902, 87; 1903, 353; 1904, 688; 1905, 98.—Called also Cedar Grove Academy.

WITHDRAWAL FROM A CHURCH JUDICATORY. Not allowed. If acts of a judicatory be illegal, protest allowed, to shield such protester from any evil consequences. Right of appeal. 1800, 311.—Protests subsequently forbidden. See Protest.

WITHDRAWAL OF "THE SPIRIT." Canons of Dort, v. 6, 13.

WITNESSES (Sponsors, Godparents,) in baptism. Unnecessary; but if allowed, must be sound in the faith and of exemplary character. Rules of 1619, Art. 57; the whole church the sponsor; Rules of 1792, Art. 60; not alluded to in Constitutions of 1833 and 1874; alluded to in 3rd question in Form for Infant Baptism.

WITNESSES, in ecclesiastical trials. No allusion to, in the Articles of Synod of Dort, 1618-19. At least two witnesses required, to establish an accusation; testimony may be taken by solemn affirmation, or by an oath before a civil magistrate, at the discretion of the judicatory. 1792, Explanatory Art. 70. Reference to oath before a magistrate, omitted in Constitution of 1833, Art. III; but restored, Constit. 1874, Art. 103.—Question asked whether testimony of non-communicants can be admitted, against a minister or church member; or whether they must not be sworn before a civil magistrate. Referred. No answer. 1800, 293.

WITNESS OF THE SPIRIT. Canons of Dort, v. 10. See Earnest of the Spirit; Assurance.

WOMAN'S BOARD OF DOMESTIC MISSIONS, R. C. A. See Woman's Executive Committee, Dom. Miss.

WOMAN'S BOARD OF FOREIGN MISSIONS, R. C. A. Organized, 1875; incorporated, 1892. Its business is conducted by 30 managers, elected from year to year. Its object is to aid the Synod's Board, by promoting its work among the women and children of heathen lands. To this end it seeks to increase interest among the women of the churches at home. Funds are collected thro' Auxiliary Societies, to support schools established by the Synod's Board, as well as to promote medical and evangelistic work for the women and children at the Mission Stations.

Several volumes concerning Missions have been issued under the auspices of the Woman's Board, besides many leaflets and missionary papers. Committees are secured in every Classis to visit the churches and facilitate the formation of Auxiliary Societies. The interest thus excited has steadily increased. Missionary Conferences are held annually in almost all of the Classes, and various other devices are employed for awakening enthusiasm. Mission Bands are organized among the children. This Board has raised during its 30 years of existence nearly eight hundred thousand dollars, and is now supporting about 40 female missionaries, 18 Hindu Girls' Schools, nine Boarding Schools, two Seminaries, ten Day Schools, besides other evangelical work, including Zenana teachers and Bible Women. Fifteen buildings have been erected thro' the agency of this Woman's Board at a cost of more than \$30,000. The following have been the annual receipts into the Treasury of this Board since its organization to the present time:

1875	\$2,891.15	1891	\$19,131.16
1876	3,825.57	1892	20,855.47
1877	4,599.39	1893	29,635.51
1878	7,086.39	1894	27,727.48
1879	8,454.55	1895	33,768.35
1880	8,879.16	1896	28,278.43
1881	8,683.17	1897	33,548.69
1882	10,915.40	1898	36,216.26
1883	10,919.36	1899	33,029.58
1884	12,050.72	1900	50,683.90
1885	15,219.86	1901	35,375.19
1886	16,000.28	1902	47,628.33
1887	17,340.87	1903	50,219.04
1888	17,544.81	1904	50,912.52
1889	17,437.59	1905	48,460.42
1890	27,932.37	1906	50,272.71

Total\$785,523.72

See Ferris Seminary; Sturges Seminary; Amoy Girls' School; Charlotte Duryee's Bible School; also Report on State of the Church, 1900, 823; Mission Gleaner; Day Star; also reports of Synod's Standing Committees on Foreign Mission in which this "Woman's Board" is always commended. Attention called to four excellent pamphlets published by, on China, India, Arabia, Japan, 1906, 469.

WOMAN'S CHRISTIAN TEMPERANCE UNION. That we especially and heartily sympathize with the work of the Woman's Christian Temperance Union, and bid the Union God-speed in the noble efforts to rescue men from the curse of strong drink. 1887, 392.

A communication from the National Woman's Christian Temperance Union requested Synod to recommend that 15 minutes every month be devoted to temperance instruction in the Sunday School; the Synod reaffirmed its frequent utterance on Temperance, and said the International Lessons accomplished the object desired; but added:

Resolved, That the attention of superintendents and teachers in our Sunday Schools be called to the facts presented in this report, relating to the moral overthrow of so many through the curse of strong drink, who have at one time been scholars in the Sunday School.

And that we recommend that renewed and continued effort be made to save the precious youth committed to their care from its deadly perils. 1891, 311-312.

Reaffirmed, 1892, 569.

Resolved, That we earnestly recommend and urge upon all pastors

and superintendents of our Sunday-schools to give this subject of Gospel Temperance once a quarter, either on review or any other Sabbath, a definite place in Sunday-school instruction. 1896, 386.

The request to appoint a particular Sabbath for the presentation of the cause of Temperance, with a collection, was not acceded to, but the following resolution was passed:

Resolved, That without appointing any special day or days, Synod is of the opinion that the great subject of temperance is worthy of receiving the consideration of the ministers of our denomination at any time, as a part of the enforcement of the Christian principles of self-denial and helpfulness to others. 1896, 415.

In 1901, this Union is again earnestly commended, and the last Lord's day of November set apart as "Temperance Sabbath." 1901, 1133; 1905, 155. See Temperance; National Woman's Christian Temp. Union.

WOMAN'S EXECUTIVE COMMITTEE OF THE BOARD OF DOMESTIC MISSIONS. Organized Nov. 8, 1882, at the Jubilee Convention of the Bd. of Dom. Missions. Mrs. Paul D. Van Cleef was at once chosen President, and a Vice-President was chosen in each of the four Particular Synods. Two ladies were chosen in each Classis as "Classical Committees," to secure the formation of Missionary Societies in every church. This Committee has assisted congregations in repairing churches and building parsonages. During 23 years they have assisted in securing more than 100 parsonages, and in completing or repairing more than 75 more; they have assisted in building about 50 churches, and in repairing or completing about 100 more. They have also given \$1,500 toward completing the President's house of Hope College; and \$1,000 towards the residence of the Principal of the Northwestern Academy. In 1887, they assumed the support of a Classical missionary, Rev. F. J. Zwemer, having charge of the two "Dakotas," and in 1894, took two more missionaries under their care. In 1894, they also began to support "student missionaries" in the Home Field, East and West, and appropriated \$1,000 for the support of ten students, during their vacations. For this purpose, "Salary Syndicate Certificates" were issued, the value being \$10 each. In 1894, 1895, 1896, ten students were sent out; in 1897, fifteen, and in 1898 twenty-two and this work was continued. In 1895, assistance was given to girl students (\$50 each) in the Northwestern Classical Academy. In the first fifteen years, 1884-98, \$182,367 were raised, and up to the present time (1905) more than \$300,000. This Executive Committee also pays the salary of the Indian Evangelist, Rev. Frank Hall Wright, and of Rev. Walter C. Roe, in Oklahoma; also the expenses of Mr. Wright's "Summer Evangelistic Tours." In 1898, work was also begun among the Mountain Whites of the South. The work of this Committee has been commended yearly by General Synod. See 1900, 820-1; 1901, 1103-4. Mrs. E. B. Horton was the efficient Corresponding Secretary of this Committee from the beginning until 1903; Mrs. I. S. Allen succeeded to this office. The following table shows the development in the work of this Executive Committee:

1884	\$2,532.83
1885	4,430.00
1886	5,826.53
1887	5,981.01
1888	8,839.03
1889	10,417.92
1890	11,349.77
1891	12,111.89
1892	13,000.00

1893	14,795.26
1894	19,413.35
1895	16,592.56
1896	17,485.80
1897	19,477.96
1898	20,114.04
1899	23,116.20
1900	24,095.38
1901	26,369.04
1902	31,442.60
1903	36,357.40
1904	38,594.00
1905	39,852.48
1906	

Best year in its history; Aided in building of 10 parsonages; has erected one church and planned the building of another Memorial Church; has assisted in repairing and refurnishing several churches. The Oklahoma Mission gives evidence of a vigorous life; the Mountain Mission in Kentucky is making encouraging progress. 1906, 472.

WOMAN'S NATIONAL SABBATH ALLIANCE. Its work especially commended "as worthy of the hearty co-operation, and of the pecuniary assistance of our people." 1896, 442. See Am. Sab. Union.

WOMAN'S SUFFRAGE. A request from the National Woman's Suffrage Association, that the Synod would petition Congress to amend the Constitution of U. S. in favor of Female Suffrage. Committee recommended that no action be taken. 1900, 777.

WOMAN'S UNION MISSIONARY SOCIETY. Many Women's Missionary Societies were organized in America from 1800 onward. (See Cyc. of Missions, ii. 488.) But these only collected funds for the General Miss. Boards. Rev. David Abeel was the first to suggest the great movement—"Woman's Work for Women." On his way home from China in 1834, he told the sad story of the degradation and suffering of women in India and China. Missionaries' wives could not undertake this great work on account of domestic duties. He suggested that unmarried women should consecrate themselves to this work. A Society was at once formed in England called "A Society for Promoting Female Education in the East," which was the pioneer in these efforts, and is still in existence. Many similar Societies soon sprung up in Great Britain.

Dr. Abeel presented the same plea in America in 1835, but the response was not immediate. Mrs. Thomas C. Doremus, however, a member of the South Dutch Church of New York (then under the care of Rev. Dr. Jas. M. Mathews and Rev. Dr. Mancius S. Hutton), was well known as a lady deeply interested in this work. It had been her custom to look after the comfort of almost all outgoing and incoming missionaries from the time of the departure of David Abeel in 1829, until her death in 1877. But not until 1861, could she carry out her long cherished plan, and organize "The Woman's Union Missionary Society." Women of six denominations belonged to it, and it stood alone in America for eight years. This was partly owing to the War, which absorbed the energies of the Christian women of the country in hospital and sanitary work.

Mrs. Doremus's Union Society proposed to send out only unmarried ladies. It at once secured 100 collectors, each of whom would be responsible for \$20 per year, for five years. "The Missionary Link" was issued as its organ of information. In the first 25 years, 1861-1886, this Society raised about one million dollars. Its annual receipts before 1886 reached about \$70,000, and there were then about 70 lady missionaries

under its care. Zenana work has been the strong feature in the labors of these missionaries. Many Reformed churches organized Women's Societies in connection with this Union Society, before the R. C. A. formed a Woman's Board of its own in 1875.

Within ten years after the formation of this Union Society, Women's Boards began to be organized in almost all Denominations. They are now numbered by scores. Several thousand ladies are now engaged in foreign missionary work, educational, medical or evangelistic. The contributions of these Women's Societies are now in the millions. See "Missionary Link" of March, 1877, for history of this Society in its origin and development. Many of the local Societies at first connected with this Union Society have joined their own Denominational Women's Societies.

WOODBRIDGE, REV. DR. SAMUEL M. Elected Prof. of Ecc. Hist., Ch. Gov., and Pastoral Theology, Oct. 1857, 259-260; preaches a sermon on Benevolence before Gen. Syn. 1871, 346; performs also the duties of Prof. of Didactic Theology, 1872, 401, 510; Oct., 1881, 12, 59; 1893, 755; his Analysis of Didactic Theology published, 1872, 510; his Lectures on Church History, published, 1895, 60, 61; his Synopsis of Church Government published, 1896, 334-5, 345; 40th Anniversary of his Professorship celebrated, 1896, 346; his resignation; made Professor Emeritus, with salary, 1901, 1019-20, 1039, 1044, 1050; his death, June, 23, 1905. Minute in reference to his death, 1906, 417. Portrait presented by his family, to Synod, 1906, 415.

WOODHULL, J. C. Gives \$200 toward Museum of New Brunswick Seminary, 1906, 425.

WOODHULL, REV. DR. SELAH. Appointed Permanent Clerk of Gen. Syn. 1815, 5; made Stated Clerk, 1818, 40; chosen a member of Bd. of Direction, 1819, 47; re-elected until 1825; elected Professor of Ecc. Hist., Ch. Gov. and Past. Theology, Sept., 1825, 27, 28; notice of his death, March, 1826, 5, 6; 1826, 8, 16, 50, 62, 63; purchase of his library, 1826, 56, 63.

WOODRUFF, F. D. Presents a number of the "Church Hymnary" to Chapel of New Brunswick Sem. 1899, 369.

WOODSWORTH, JOHN, AND WIFE; give deed for real estate, to Trustees of Queens College, dated May 21, 1811, for 130 acres of land in Essex and Montgomery counties, N. Y. 1819, 50; 1829, 157.

WORD OF GOD. Belg. Confession, Arts. 2-7; Cannons of Dort, iii. and iv. 17. The only Standard of Faith and Worship. Preface to Constitution of 1792.

WORLD'S CONVENTION. On page 32 of Minutes of Partic. Syn. of Albany, 1846, occurred the following:

WHEREAS, this Synod has appointed delegates to attend the World's Convention, to be held in the city of London in August next; and

WHEREAS, said Convention is regarded as one of the greatest religious movements of the age; therefore, be it

Resolved, That the Gen. Syn. be urged to recommend to our churches the holding of simultaneous meetings, soliciting the blessing of God upon the Convention, in its deliberations.—Referred to a special committee. They referred to Christ's prayer for the unity of His people, etc.

Resolved, That this Synod contemplate with great interest the proposed Evangelical Alliance, to be held in London in August next, as a measure which, if conducted with wisdom and crowned with the Divine blessing, may tend to bind together in closer union all the great branches of Protestant Christendom. 1846, 64-66. See Evangelical Alliance.

WORLD'S FAIR. See Centennial Exposition; Columbian Exposition.

WORLD'S TEMPERANCE DAY. Recommended to be observed on Fourth Sabbath of Nov. 1895, 155.

WORMSER CITY, MONTANA. Church of, appeals to Gen. Syn. from decision of Partic. Syn. of Chicago. 1898, 151-159. Question: Can a Stated Supply preside at a meeting of Consistory? He may, by courtesy; but cannot vote. He is not a member of Consistory; cannot represent the church in Classis; but his presiding, by request, does not invalidate Consistorial proceedings: he may, by invitation, ordain elders and deacons; but a minister, not of the same Classis, cannot moderate a call.

WORSHIP, MODE OF. Heid. Cat. Quests. 96-98; 120-4. See Liturgy; Praise; Prayer; Offerings; Scriptural Lessons; Preaching; Creeds.

WORSHIP, ORDER OF. There was no detailed order prescribed in the Articles of the Synod of Dort, 1618-19. In the Constitution of 1833, an order was prescribed as follows: Invocation; salutation; reading the Commandments or some other portion of Scripture or both; singing; prayer; singing; sermon; prayer; collection of alms; singing; benediction. In the afternoon or evening, the Commandments not required; last service to conclude with a doxology. In the Constitution of 1874, the same order was prescribed:—"For the purpose of uniformity in the order of worship, the following *is to be observed* by all the churches:" but in 1900, the Constitution was amended,—"*it is recommended* that the following order be observed," etc. For the second service, it was *recommended* that the Apostles' Creed, or the Nicene Confession, be substituted for the Commandments. 1900, 840, 1124.—An effort was made in 1872 to eliminate the "Order of Worship" altogether, but was not successful. 1872, 489; 1873, 722; 1874, 108. See Public Worship.

WORTHY PARTAKERS. Heid. Cat. Quests. 81, 82. Form for Lord's Supper; First part.

WORTMAN, REV. DR. DENIS. Elected President of Gen. Synod, 1901, 971; agent for the Disabled Ministers' Fund, 1902, 12, 114, 115; 1903, 273, 384, 836-7, 1904, 736-7; 1905, 13, 52, 134; 1906, 413.

WRATH OF GOD. Belgic Conf. Art. 21; Canons of Dort, i. Art. 4; ii., 2, 4.

WRIGHT, REV. FRANK S. An Indian Evangelist. 1895, 117; 1896, 398; etc.; 1905, 114.

WRITTEN EXAMINATIONS. 1874, 10; see page 430 of this Digest, under 1874.

WYCKOFF, REV. HENRY V., Suspended by Cl. of Montgomery for contumacy, Oct., 1820, 22; directed to return to Classis and make a certain confession, Oct., 1820, 29, 30.

WYCKOFF, ISAAC N. President of General Synod, 1837; on many important Committees.

WYCKOFF, JOHN, of Nechanic. Leaves \$2,500, by will, to endow a scholarship in New Brunswick Theolog. Sem. Placed in care of Bd. of Ed. 1834, 249, 320; 1835, 355.

WYCKOFF, REV. DR. JOHN H., Missionary in India, since 1874; requested to take charge of Arcot Seminary until arrival of Rev. Dr. Jared W. Scudder, 1895, 65. Appointed Lector in Arcot Seminary during Prof. Jared W. Scudder's absence, 1904, 666.

YEAR BOOK. See Almanac and Year Book.

YONKERS, CHURCH OF. Pastor Inglis appeals for help to cancel debt. 1898, 255.

YOUNG, ISAAC, Treas. of Gen. Synod, 1827-1857.

YOUNG MEN'S CHRISTIAN ASSOCIATION. Founded, 1852. Few refer-

ences, except returning thanks to local societies for invitations to use their rooms.

YOUNG PEOPLE'S MISSIONARY LEAGUE. Rev. Dr. A. D. W. Mason about to resign the leadership; the young people urged to develop the work, systematically to study its needs that they may more intelligently pray and work for its enlargement. 1906, 473; general sketch of its operations, 478-480.

YOUNG PEOPLE'S SOCIETIES. WHEREAS, the needs of a comprehensive program of moral and religious nurture of the young, and a unification of the various agencies which are at work among the young, is being more and more felt; therefore,

III. We recommend that a special committee of five be appointed to take the whole matter of the relation of the Church to its young people's work under review; to consider whether its work for the young may not be unified, and whether better methods than those now in use may be discovered and employed, whereby instruction in doctrine, ethics, missions, and religion generally may be furthered and improved; and that this committee report at the next meeting of the General Synod; and,

Resolved, that Rev. Prof. F. S. Schenck, D.D., and Rev. Prof. G. H. Dubbink, D.D., and Rev. I. W. Gowen, D.D., form the nucleus of that committee, and that they be empowered to select the other two members, and elect their chairman. 1906, 464.

YOUNG PEOPLE'S SOCIETIES OF CHRISTIAN ENDEAVOR. Founded, 1881. Endorsed and recommended by Gen. Synod frequently.

The basis of this Society is the well-known instrumentality of the Young People's Prayer Meeting; its aim is to attach our youth to the Church and her work, to train them up for future service, and to bridge over the spiritually dangerous period between youth and maturity. Furthermore, the successful attainment of its purpose is vouched for by the rapidity of its extension, and the happy effects of its influences upon the many thousands of youth who have become subject to them.

Your Committee would therefore recommend the following resolutions:

Resolved, That this Synod, recognizing the value and success of the work of the "Young People's Society of Christian Endeavor" in this and other lands, heartily commends that organization to our pastors and Consistories as a well proven and effective means of arousing and developing the spiritual life and labors of the youth of our churches.

Resolved, That this Synod also recognizes the value of Christian effort among our young people, organized otherwise than in societies of Christian Endeavor. 1888, 568; '90, 83.

The Committee on Sunday Schools and Catechetical Instruction respectfully present the following report:

There has been referred to the committee a memorial from members of this Synod, asking that the *Christian Endeavor* movement receive suitable recognition from General Synod, and that the committee prepare a plan by which the statistics of Christian Endeavor Societies in our denomination shall be reported annually to our Synod. If we rightly interpret this request, it is not the desire of those who make it that the Young People's Society of Christian Endeavor shall be distinguished from other societies of similar aim and organization bearing different names, but that all the religious societies of young people in our churches shall in some way receive the recognition and care of General Synod. Recognizing the fitness of such a request, we would recommend the following resolutions:

Resolved, That the Committee on Sunday Schools and Catechetical

Instruction be authorized to arrange for a "Conference on Topics connected with the Young People's Societies of our Church," to be held during the session of the Synod at which the committee is appointed.

Resolved, That the same committee be instructed to incorporate in its report to the next Synod such statistics and other information concerning the Christian Endeavor and kindred societies in our Church as it may consider of importance. 1892, 543-4.

The Young People's Society of Christian Endeavor has done excellent work in our various Churches. We have at present about 275 societies, with a membership of about 14,000. Many of the classes mention with gratitude the work done by the young people during the year, not only in their gifts of money, but especially, in the spiritual power that has worked through them to the upbuilding of the local Churches. These societies have contributed to the Missionary Boards of the Church, during the past year, \$3,334.69 against \$1,145 last year.

Your Committee wishes to commend most heartily this agency of the church that is training so faithfully the young and rising generation in the cultivation of a high and consecrated religious life in the church, as well as of an equally consecrated spirit of giving. 1893, 787; '95, 98, 99.

In 1895, General Synod received a Banner from the C. E. S. of the Sio-Ke church, China, with a letter of explanation from Dr. Otte. Synod sent its thanks to such Society. The banner to be, yearly, sent to such C. E. S. in this country, which contributes the largest amount, per member, to the cause of Missions, Domestic and Foreign. 1895, 228.—1896, 401.

In 1900, Gen. Syn. appointed a Permanent Committee on Sab. Schools and Y. P. Ss. The scope of their work was made to be an advisory oversight of Sab. Schools and Y. P. Ss. 1899, 436-7; 1900, 748-750.

The Com. on "The State of the Church" in 1900, said:

The Christian Endeavor Societies have taken a prominent part in church activity during the past eighteen years. Such societies began to be organized in our churches soon after the beginning of the movement, until now there are few churches which have not a Society of Christian Endeavor. They have developed a new and very useful kind of activity in Christian life, leading the young people to take part in speaking and praying, as never before; and leading them also to enter into various fields of aggressive usefulness in the outside world. 1900, 824.

See also 1901, 1070-1; 1902, 89, 90; 1903, 356-363; 1904, 690-3. In 1903, 361-2, a Special Com. was appointed to report in reference to all matters relating to Y. P. Ss. 1904, 690-709; 1905, 100-105; roll of Young People's Societies, 1905, 326-350.

See Christian Endeavor Churches, page 125, of this Digest; also Christian Endeavor Missionary League; Sunday Schools and Young People's Societies.

YOUNG, THE, OR YOUTH. Prayer Meetings of, 1812, 435; doctrinal instruction of—See CATECHETICAL INSTRUCTION; also SAB. SCHOOLS and Y. P. S.:

That the pastors prayerfully consider the importance of a weekly religious service for the instruction, encouragement, and development of the young men and women of the Church and congregation.

Resolved, That the last Thursday of January be observed as a day of prayer for schools and colleges. 1879, 283.

Conferences on training of the Young, 1898, 115; 1899, 436; 1900, 747; 1901, 1077, etc.; 1905, 105.

YOUNG WOMAN'S BRANCH—of the Woman's Board of Foreign Missions. Allusion, 1904, 713.

YOUTH'S DAYSPRING. See Dayspring.

ZABRISKIE, FRANCIS N. (Rev. Dr.) Editor of *Christian Intelligencer*, 1880-3.

ZENANA WORK. Report of Bd. For. Miss. 1903, 32. See *Woman's Union Miss. Society*.

ZWEMER, JAMES F. (Rev.) Endowment Agent for Western Institutions, 1896, 338; '97, 616; '98, 78, 88; '99, 391-3, etc., until present time, 1906; his *Simplified Catechism*, in Dutch, 1901, 1112; President of General Synod, 1904.

ZWEMER, PETER J. (Rev.) Missionary to Arabia, 1892-98; necrological sketch, 1899, 557.

ZWEMER, SAMUEL M. (Rev. Dr.) Missionary to Arabia, since 1890; Vice-President of General Synod, 1906; requested by Synod to spend a year in inaugurating the "Parish Plan" for supporting Foreign Missions, 1906, 467-8. See also Report of Bd. F. M., 1906, xxviii-xxx.

END.

ADDENDA ET CORRIGENDA

[But few corrections were necessary. The Addenda consist mostly of items from the Minutes of 1906.]

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1	Under "ABSTRACT QUESTIONS"; third line, make 1906 read 1806.	
87	Insert after "Benevolent Societies," BENHAM, SARAH—makes the following bequests:	
	To Permanent Seminary Fund.....	\$7,000.00. 1892, 471, 495.
	Balance	964.05. 1894, 17, 45.
	Total	\$7,964.05
	To Education Funds.....	\$6,500.00. 1892, 471.
	Balance	897.60. 1894, 17.
	Total	\$7,397.60

87 BENHAM, SARAH V. B. Gives to Educational Funds, \$500. 1895, 18, 26.

87 BEQUESTS, FORMS OF. Directed to be printed on the cover of the Minutes, 1818, 40. First specimen, Aug., 1818. The Synod was not then yet incorporated. Another set of "Forms of Bequest," 1844, 368. None of the Boards were then yet incorporated. Amendments were made to these "Forms," 1867, 285. Forms are now printed with each copy of the Minutes; with the Reports of the several Boards; and in the Catalogues of the Seminaries.

89 BENEVOLENT BOARDS AND FUNDS OF THE CHURCH—defined. The Boards entitled "Domestic Missions, Foreign Missions, Arabian Mission, Education and Publication," constitute the "Benevolent Boards of the Church;" and that the "Widows' Fund, the Disabled Ministers' Fund, the Church Building Fund and Seminary Fund," constitute the "Funds of the Church." 1906, 489.

90 BIBLICAL THEOLOGY AND SACRED HISTORY. Rev. J. Fred. Berg, Ph.D., appointed Lector in, 1906, 415, 434.

97 BORNEO. Insert list of Missionaries:

MISSIONARIES TO BORNEO AND THE EAST.

	<i>Appointed.</i>	<i>Retired.</i>
Rev. David Abeel	1829	1842*
Rev. Elihu Doty	1836	1844*
Mrs. Elihu Doty	1836	1844*
Rev. Elbert Nevius	1836	1843
Mrs. Elbert Nevius	1836	1843
Rev. William Youngblood	1836	1849
Mrs. William Youngblood	1836	1849
Miss Azubah C. Condict	1836	1839
Rev. Jacob Ennis	1836	1840
Mrs. (Haines) Ennis	1836	1840
Rev. William J. Pohlman.....	1838	1844*
Mrs. Theodosia R. (Scudder) Pohlman.....	1838	1844*
Rev. Frederic B. Thomson.....	1838	1847†
Mrs. (Wyckoff) Thomson	1838	1839†
Mrs. Emma Cecilia (Combe) Thomson.....	1840	1844†
Rev. Wm. Theodore Van Doren.....	1840	1842
Mrs. Wm. T. Van Doren.....	1840	1842
Rev. Isaac P. Stryker.....	1840	1842†
Rev. William H. Steele.....	1842	1849

*Went to China. †Died.

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- 98 BROWER, WILLIAM L. Gives \$1,000 toward endowment of New Brunswick Seminary. 1906, 425.
- 120 Under "CEYLON," lines 7-10 are misplaced. They should read: "See Scudder, John, Rev. Dr. (Sr.)—A request came from Henry L. Mitchell, asking for aid, and a minister for a Dutch church in Ceylon. It was suggested that one of our Holland brethren might find a field there; the matter was referred to Board of For. Mis. 1887, 736.
- 157 CONGO FREE STATE. Protest in reference to the abuses in; demand for international investigation. 1906, 502.
- 158 CONSISTORIAL REPORTS. Committee appointed to take under careful consideration the *terms* of the annual Consistorial Report, which the pastors are to fill out, as for example the term, "Baptized Non-communicants," and render an *authoritative, simple* and *complete* explanation of these terms and what they call for, and have this explanation *printed* on the report blanks.
A Committee of *three* appointed to define these terms more clearly and report to the next Synod. 1906, 488. Names, 490.
- 198 DELEGATES, EXPENSES OF.
Resolved, That after the meeting of this Synod [1906] all delegates attending the General Synod shall be paid, out of the General Fund and by the treasurer of the General Synod, at or before the close of each Synod, an amount of money equal to the cost of a first-class ticket only, to and return, by the nearest route, and at the reduced rates secured by the Synod, and that the additional money needed for this purpose be raised in the usual way. 1906, 614.
The following resolution was afterwards offered and carried:
Resolved, That the resolution to pay the travelling expenses of all delegates to the General Synod do not go into effect until the Synod of 1908, and that, a committee of three be appointed to consider the matter of remunerating delegates for the above named expenses, the committee to report to the next Synod. Committee: Revs. Wm. H. DeHart and Jas F. Zwemer; and Elder W. H. Youngman. 1906, 614.
- 208-9 DIGEST. Final report on the Digest; the work in press; will cost about \$2,000; 1906, 595-6; Synod resolves to lay an assessment of another cent on each member to pay entire cost; a copy to be sent gratis to every minister, 414.
- 231-2 DOMESTIC MISSIONS. Death of Rev. Dr. Chs. Pool, Cor. Secretary, and illness of Mr. John Bussing, the Treasurer for twenty-one years. 239 churches and missions have been helped during the year; 9 new churches organized; 9 new missions begun; and 10 of the churches helped have assumed self-support. Income—the largest ever reported, viz., \$115,085, of which the Woman's Executive Committee have furnished \$43,000.—\$125,000 asked for, for 1906-7. Thanks given to Mr. Bussing for his long and gratuitous services as Treasurer. The Woman's Executive Committee congratulated on its work. Money is loaned, not given, to churches. 1906, 471-4.
- 250 EDUCATION. BOARD OF. *Resolved*, That Section 7 of the Rules defining the relation between the Board of Education and its students be, and the same is hereby stricken out. 1906, 458.

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- 254 ENGLAND, CHURCH OF. Insert reference in fifth line, as follows: "Episcopate, 1886; see 1888, 489, 609.
- 257 Under EVANGELICAL ALLIANCE. Founded 1854, read 1845.
- 259 For heading at top of page, read—"EVANGELICAL CHS., NATIONAL COUNCIL OF."
- 260 EVANGELISTIC WORK. Rev. Dr. Jas. M. Farrar, President of Synod, was elected Chairman of Committee on, and Rev. J. H. Whitehead, Secretary. Appeal made for \$2,000. Dr. Farrar made a three-weeks tour among the Western churches in October, 1905. Rev. Frank Hall Wright of Oklahoma was also engaged for a month among the Eastern churches. The work in the Mohawk valley was committed to the care of Rev. Dr. Geo. R. Lunn of Schenectady. New Jersey was already largely covered by the Presbyterian Evangelistic Committees. To the Rev. Dr. John G. Fagg was committed the care of the Summer Tent Campaign of New York City, supported by the Collegiate Church.—The Committee was continued, and authorized to engage a Field Evangelist at a fixed salary, and to seek the necessary contributions for the work. 1906, 551-4.
- 285 FEDERATION. The Committee on Federation of Churches reported, 1906, 505-511. On pp. 505-6, the Com. gives a brief review of their work. See in this Digest, the following pages: 279, (1902, 127-8); 280, (1903, 398, 399); thirdly, on page 281; and II. "The Report of the Committee," etc., pp. 281-5. The "Plan of Federation" as given, in 1905, (pp. 283-5) of this Digest was amended, as given below in the "Articles of Agreement." The following, except the review, is the Committee's Report in 1906, 506-511.

We have now to report that in accordance with your instructions, five members of the committee, Rev. Messrs. Scarle, Drury, Beardslee, Mackenzie and Karsten attended a conference similar to the preceding ones, and held in the First Presbyterian Church (Southern) of Charlotte, N. C., March 14-16, 1906. The Associate Reformed Church was represented in this conference for the first time, and the Cumberland Presbyterian Church was unrepresented. All the other bodies participated in the Pittsburgh Conference took part in this one, the Committee from the Reformed Church in the U. S. being regularly appointed. Forty-three delegates were in attendance, and as in the case of the three preceding conferences, the Rev. Dr. Scarle, of your committee, was made chairman. This Conference was distinguished by a high measure of fraternal feeling, minute attention to the business in hand, able discussion, and substantial unanimity in the conclusions reached.

It was deemed best to modify the phrasing of certain articles in the "Plan of Federation" submitted to the consideration of the churches by the Pittsburgh Conference and to modify also the title of that Plan. These modifications were not in the direction of curtailing or otherwise changing the powers of the representative body proposed in that Plan, but in the direction of more explicitly expressing and carrying out the very definite desire of the constituent churches that the powers of this representative body should in no way interfere with or overshadow the powers now possessed by the existing judicatories of these churches.

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The new title superseding the words "Plan of Federation," is "Articles of Agreement," and the articles are as follows:

ARTICLES OF AGREEMENT.

The Reformed Churches in America holding the Presbyterian System, desiring to evince and develop their spiritual unity and to promote closer relations and more effective administrative co-operation among these churches, hereby adopt the following Articles of Agreement in furtherance of these purposes:

1. For the prosecution of work that can be done better unitedly than separately an Ecclesiastical Council is hereby established, which shall be known by the name and style of "The Council of the Reformed Churches in America holding the Presbyterian System."

2. The Council shall consist of at least four representatives, ministers or ruling elders, from each of the constituent Churches, for each one hundred thousand communicants or fraction thereof up to three hundred thousand; and where a Church has more than three hundred thousand communicants, then four representatives ministers or elders, for each additional two hundred thousand communicants or fraction thereof. These persons shall be chosen with their alternates under the direction of their respective supreme judicatories, in such manner as those judicatories shall respectively determine.

3. Every Church entering into this Agreement retains its distinct individuality, its own creed, government and worship, as well as every power, jurisdiction and right, which is not by these Articles expressly and exclusively delegated to the body hereby constituted.

4. The Council shall exercise only such powers as are conferred upon it by these Articles, or such as may hereafter be conferred upon it by the constituent Churches. It shall not interfere with the creed, worship or government of the Churches, and, in particular, all matters of discipline, shall be left to the exclusive and final judgment of the ecclesiastical authorities of the Churches concerned. All acts of the Council affecting the interests of any of the constituent Churches shall have only advisory authority, except in matters covered by Article 6 and 7.

5. The Council shall promote the co-operation of the constituent Churches in their Foreign Missionary work, and also in their general work in the United States of America, in connection of Home Missions, Work among the Colored People, church Erection, Sabbath Schools, Publication and Education. The Council may also advise and recommend in other matters pertaining to the general welfare of the kingdom of Christ.

6. The Council shall have power to deal with questions which may arise between the constituent Churches, in regard to matters within the jurisdiction of the Council, which the constituted agencies of the Church concerned have been unable to settle, and which may be brought to the attention of the Council by the supreme judicatories of the parties thereto; and such differences shall thereupon be determined by the Council or by such agencies as it may appoint. If determined by an agency, such as a committee or commission, there shall be the right of appeal to the Council for final decision. The representatives in the Council, of Churches which are parties to questions at issue, shall be excluded from voting upon

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285 such questions. Every final decision shall be transmitted by the Council to the supreme judicatories of the Churches concerned, which shall take such steps as are necessary to carry the decision into effect.

7. The Council shall have power to deal with any other matters of interest common to any two or more of the constituent Churches, which may be referred to it by the supreme judicatories of the Churches concerned for its action, with such authority in the premises and under such conditions as may be agreed upon by the Churches which make the reference. It may also initiate movements having co-operation in view, subject to the approval of the Churches concerned.

8. The Council shall have power to open and maintain a friendly correspondence with the Presbyterian and other Evangelical Churches for the purpose of promoting concert of action in matters of common interest; but nothing in this article shall be construed as affecting the present rights of correspondence of the constituent Churches.

9. The Council shall give full faith and credit to the acts, proceedings and records of the duly constituted authorities of the several constituent Churches.

10. The officers of the Council shall be a President, Vice-President, Stated Clerk, Treasurer, and such other subordinate officers as may be necessary.

11. The Council shall meet in regular session at least biennially, and on its adjournment, at such time and place as may be determined. In conduct of its meetings it shall respect the conscientious views of its constituent members. The President shall call special meetings at any time when requested so to do by a majority of the representatives of each of two or more of the constituent bodies; thirty days notice of such meetings shall be given to all members, and only such business may be transacted as is specified in the notice.

12. The incidental expenses of the Council shall be met by a fund to be provided by a *pro rata* apportionment on the basis of the representation of each Church in the Council. The expense of the representatives shall be paid by their respective Churches. All the expenses involved in the settlement of any question between the Churches shall be borne equally by the Churches concerned.

13. When the representatives of three of the Churches, at a meeting of either the Council or its agencies, request a unit vote by Churches upon a pending motion, the vote shall be so taken.

14. The Council shall have power to make such regulations and by-laws as shall be deemed necessary for the conduct of its business.

15. After the Council shall have been constituted, any Church holding the Reformed Faith and the Presbyterian Polity may be received into the Council by a majority of the representatives of the Churches voting by the unit rule, and upon its adoption of the Articles of Agreement.

16. Any Church in the Council may withdraw therefrom on notice officially given, and on its observance of the same constitutional steps as were followed in its adoption of these Articles.

17. Any amendment to these Articles proposed to the Council shall before its adoption be approved by the Council, and receive

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285 the consent of two-thirds of the constituent Churches acting in accordance with their respective Constitutions. When the Council shall have been notified of such consent it shall declare the amendment to be a part of the Articles of Agreement.

18. These Articles of Agreement shall go into effect when any two or more Churches shall adopt the same by proper action, and elect their representatives in the manner herein provided.

The above articles were adopted at Charlotte, N. C., March 16, by the Committees on Closer Relations of the Reformed Presbyterian Church (General Synod), the Reformed Church in America, the Presbyterian Church in the United States of America, the United Presbyterian Church, the Presbyterian Church in the United States, the Reformed Church in the United States, and the Associate Reformed Presbyterian Church.

J. PRESTON SEARLE, Chairman.

WAL. HENRY ROBERTS, Secretary.

1906, 507-9.

In elucidation of certain points the committee would call attention to the fact that Article 2 provides a flexible basis of representation in the proposed Council so adjusted that no one Church no matter how large it may be, shall ever have a majority of Council members, while Article 13 provides in certain circumstances for an absolute parity among the several Churches in the vote of the Council.

Article 3 and 4 guard the autonomy of the several Churches entering into the proposed agreement so that no cherished feature of any one of them may be erased, no special message to the world may be silenced, no heritage, historical or material, may be in the least imperiled, and no seeds of division or bitterness may be scattered broadcast in communities and in hearts. Article 16 also in this connection makes a simple but complete provision for the dignified withdrawal from the Council of any Church which finds its usefulness in any way hampered or even not enhanced by this union with related Churches.

Articles 5, 6, 7 and 8 deal with the powers of the proposed Council. Without minimizing the significance of the others it seems to your committee that Article 5 contains vast promise for the several Churches and for the Kingdom. It points to fields too extensive to be entered successfully by the strongest of these Churches alone, and which can be entered by them as individual Churches only with great waste of energy, while in the union of their resources and agencies or the careful mutual adjustment of these the largest results may be confidently anticipated.

After its approval of the foregoing Articles, the Conference appointed an Executive Committee to supervise their printing and take such further steps as might be necessary for carrying out the purpose of the Conference, in so far as this purpose should be approved by the constituent Churches. If the Articles are approved by two or more of these Churches this last duty will include the making arrangements as to time and place, etc., of the first meeting of the Council. The last of the resolutions which follow has relation to this matter.

Because we are persuaded that these Articles of Agreement, if given a fair trial, will evince and develop the spiritual unity of the related Churches, and open the way to a large and efficient co-

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285 operation, your committee recommend the following action by the General Synod of the Reformed Church in America:

1. *Resolved*, That this General Synod approves the "Articles of Agreement" presented by its Committee on Closer Co-operation and Unity and prepared at the Conference of Committees of Reformed Churches holding the Presbyterian order held in March, 1906, at Charlotte, N. C.

2. *Resolved*, That this Synod proceed to the choice of eight delegates, five of whom shall be ministers and three of whom shall be elders to represent the Reformed Church in America, under the provisions of the said Articles of Agreement, in the Council of Reformed Churches in America holding the Presbyterian System.

3. *Resolved*, That the said delegates, at some convenient time after their selection, shall divide themselves into two equal classes, and that the term of service of those of the first class shall terminate with the adjournment of the first biennial session of the Council, and the term of those of the second class shall expire with the adjournment of the second biennial session of the Council, and that the successors of those whose terms shall thus expire shall be chosen at the meetings of the General Synod respectively following these creations of vacancies in the delegation.

If the foregoing action shall be taken we also recommend further as follows:

4. *Resolved*, That the representatives of this Church upon the Executive Committee appointed by the Charlotte Conference, be and are hereby authorized, in co-operation with the other members of that committee, to make such arrangements as may be necessary to convene the first meeting of the Council of Reformed Churches holding the Presbyterian System.

EDWARD B. COE,
J. PRESTON SEARLE,
J. W. BEARDSLEE,
J. ELMENDORF,
J. B. KARSTEN,
J. B. DRURY,
T. H. MACKENZIE,
F. FRELINGHUYSEN,
G. J. DIEKEMA,

Committee.

The nomination of the delegates named in the report was referred to Committee on Correspondence. 1906, 507-511.

6. In response to the request of the *Committee on Unity and Closer Co-operation of the Reformed Churches* holding the Presbyterian system that this Synod appoint eight delegates, five of whom shall be ministers and three elders to represent the Reformed Churches in America in the Council of the Reformed Churches, your committee would suggest the following as delegates and alternates:

Primaries—Rev. E. B. Coe, Rev. J. P. Searle, Rev. J. W. Beardslee, Rev. J. H. Karsten, Rev. T. H. Mackenzie, Elder Wm. B. Jones, Albany, N. Y.; Elder J. DenSkeder, Holland, Mich.; Elder M. H. Bright, Tarrytown, N. Y.

And as Alternates—Rev. J. Elmendorf, Rev. J. B. Drury, Rev. G. H. Dubbink, Rev. Wm. Moerdyke, Rev. J. G. Van Slyke, Elder Wm. L. Brower, of New York; Elder G. J. Kollen, of Holland; Elder W. Irving Jennings, of Catskill. 1906, 500.

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299, 300 FOREIGN MISSIONS. The year 1905-6 closes without debt. Receipts the largest in the Board's history, being \$174,464.—100 missionaries employed; 23 stations; 246 outstations; 36 ordained native ministers; 515 native helpers; 35 organized churches; 371 additions to these churches during the year; 20 boarding schools with 1,472 students; 4 theological schools with 45 students; 224 Sunday Schools with 9,106 scholars; 193 Day Schools with 7,881 scholars; 8 Hospitals and Dispensaries in which 84,361 patients were treated during the year. All this done at a cost of only \$175,000. 1906, 466.

The following table of receipts from 1893-1906 may here be given, to supplement that on pages 299, 300, as this includes in one view also the receipts for the Arabian Mission, which were not included in the former table:

		Five Years.	Average.	Increase.	Decrease.
1893	136,688.10				
1894	106,571.48				
1895	111,288.00				
1896	154,139.42				
1897	111,111.89	619,798.89	123,959.77	14,238.27	
1898	124,301.18				
1899	126,838.36				
1900	147,213.78				
1901	173,204.12				
1902	167,911.73	739,469.17	147,893.89	23,934.12	
1903	158,894.94				
1904	142,474.79				
1905	159,239.94				
1906	174,464.74				

7. Believing that the time is ripe and that our Church is amply able, we would signalize the Centennial Meeting of the General Synod by the inauguration of a Forward Movement in behalf of the World's Evangelization. To give this Forward Movement definite shape and purpose, we would,

FIRST, heartily commend to every congregation in our bounds the Station or Parish Plan as presented by the Board of Foreign Missions in its report to Synod, pages xxviii-xxx, and

SECOND, direct the Board of Foreign Missions to devise such means and to employ such agents and agencies, under the direction of the Committee of Resources it has created, as will enable this plan to be promptly and adequately presented to every church on the rolls of General Synod.

THIRD. We express the hope that the Board may be able to secure the services of the Rev. Samuel M. Zwemer, our Missionary to Arabia, now in America on furlough, to inaugurate this Forward Movement and bring this Parish Plan to the attention of our churches; and while we would not look to his permanent detention from Arabia, we feel that if his services could be secured for at least a year in this behalf, it would be to the best interests of the work at large, and we so direct. 1906, 467-8.

Two hundred thousand dollars asked, for the Foreign Mission Work for 1906-7, \$25,000 of which to be for the Arabian Mission. 1906, 468.

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299, 300 9. Referring to the "Special Request" of the Board on page xxi of its report to Synod, calling attention to the action of the Synod of 1885 in empowering the Classical Missionary Agents to participate "by voice and vote" in the meetings of the Board, and to the opinion of counsel that such vote in an incorporated body is contrary to law, this Synod would rescind the action of the Synod of 1885 in so far as it directs participation "by vote." In this connection we would suggest that all missionaries returning from their fields of labor to this country give to the Board in person a report of their work. 1906, 469.

Resolved. 1. That we commend most heartily the proposed Centennial Celebration of that providential and auspicious meeting for prayer by the old Hay Stack and Williams' College, to which the world and the kingdom of God on earth owe so much.

Resolved. 2. That the Synod of the Reformed Church in America designate the following as our representatives at the anniversary to be held in Fifth Avenue Presbyterian Church, November 13 and 14, 1906, and that the Stated Clerk be directed to give them the proper credentials: Rev. M. H. Hutton, Rev. James S. Vance, Rev. J. H. Whitehead, Rev. H. N. Cobb, Rev. John W. Conklin, Elder Eben E. Olcott, Elder John Bingham, Elder V. H. Youngman. 1906, 501.

313. GRAVES LECTURES. Faculty authorized to expend \$100 annually out of income of the Graves Fund, for two lectures on Missions; and to remunerate former lecturers at the rate of \$50 for each lecture. 1906, 435.

313. GRAVES LECTURE FUND. Balance received, \$5,613.64. 1906, 425.

165, 314 HAGUE, THE:—English services at. (See in this Digest, 195, 314.) Further report on The American Refd. Ch. at The Hague; receipts and expenses; preachers.

1. That the general Synod express its appreciation and approval of the church services maintained at The Hague, Holland, under the auspices of our Church, and recommend their continuance during the summer season of 1907.

2. That the Synod thanks those churches and individual whose generosity has made possible the maintenance of these services, and commends to all our churches and members this very desirable effort to establish at The Hague religious worship in the English tongue for the comfort and edification of the residents of and visitors to the capital of our ecclesiastical motherland.

3. That the General Synod, with hearty thanks for their past services, hereby dissolves the committee hitherto in charge of this enterprise, and appoints as its "Standing Committee on the American Reformed Church Services at The Hague" for 1906-07, the following named persons with power to add to their number, and to take full charge of their arrangements for the services for another season, viz.: Rev. J. B. Drury, D.D., Rev. Evert van Slyke, D.D., Rev. A. De W. Mason. 1906, 504.

314 After "Harlem, Church of," insert—HARRISBURGH CONVENTION. See Reformed Church in U.S. 1843-4, on page 762 of this Digest.

315 HAYSTACK PRAYER MEETING. See Foreign Missions, 1906, 365, 501.

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- 326 HYMNOLGY. Synod refused to endorse the book "Church Hymns and Tunes," because of the many excellent books now in use. 1906, 483.
- 326 For "Idolatry" read Idolatry.
- 327 IMMIGRANTS. Suggestion to maintain a missionary at the port of New York to influence for Christ and the Church the thousands coming to our shores. 1906, 473-4.
- 53-56, INDIA, SYNOD OF. The General Synod would express its satisfaction in the progress toward Church organization and unification made by the Christians in India, and would extend to the Presbyterian Church of India, at whose General Assembly in Nagpur six Synods and fifteen Presbyteries were represented, its most cordial Christian greetings and good wishes, recognizing in this Church the hope of India as well as the reward and incentive of Missionary effort. 1906, 470.
- 349 INDIANS. Three young Indian men to be trained as interpreters for the Oklahoma work. 1906, 454.
- 351 INTER-CHURCH CONFERENCE ON MARRIAGE AND DIVORCE. Progress reported. Seventeen Denominations co-operating. Members attended the Inter-State Congress on the subject, held at Washington, Feb., 1906, whose members were appointed by the State Governors to urge a uniform system of divorce laws for the entire Union. The New York Bar Association, at its meeting in January, 1906, discussed this subject in two different papers, "in very strong language and along very sound lines." Hope is inspired by such propositions as these: "All suits for divorce to be prosecuted only in the state where the plaintiff or the defendant had a bona fide residence." "In states where desertion is now a cause for divorce, it should be wilful and for at least two years." "Hearings and trials should not be before any delegated representatives, but before the Court itself; and in uncontested cases a disinterested attorney should be assigned by the Court to defend the case." "The re-marriage of either party to a lawful divorce should not be permitted within one year." "Each state should adopt a statute embodying the principle contained in this Massachusetts act: "If an inhabitant of this commonwealth goes into another state or country to obtain a divorce for a cause, which occurred here, or for a cause which would not authorize a divorce by the law of this Commonwealth, a divorce so obtained shall be of no force or effect." And surely a change for the better is indicated by this: "Fraud or collusion in obtaining, or attempting to obtain, divorces should be made a statutory crime by the criminal code." These and other amendments proposed by the Inter-State Congress to the legislatures of the different states and territories in the interest of uniformity in divorce procedure clearly prove the coming of a better state of things in our American social life.
- Resolved*, That the Reformed Church in America hereby expresses deep sympathy with the aims and efforts of the Inter-Church Conference on Marriage and Divorce, and great satisfaction with the steps already taken to secure better and uniform Divorce laws.
- Resolved*, also, That this General Synod re-affirm the action of the General Synod of 1905, cautioning our Clergy as to the marriage of divorced persons, as well as promising our hearty co-operation in all suitable ways with the churches associated in the work

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351 of the Inter-Church Conference on Marriage and Divorce. 1906.
536-8.
for Meditation of Saints.

377-8 LITURGY. Out of the 35 Classes, 24 have voted in favor of the
352 Under Invocation of Saints. Read—See Mediation of Saints,
Revised Liturgy, and 11 against it.

1. *Resolved*, That the Abridged Liturgical Forms, recommended by the General Synod to the respective Classes in 1905, having received the consent of a majority of the same, be declared adopted.

2. *Resolved*, That a special committee consisting of Revs. Edward B. Coe, Joseph R. Duryee, Isaac W. Gowan and Elder John S. Bussing be appointed to prepare an edition of the same, together with the older forms for the administration of Baptism and the administration of the Lord's Supper, with a note indicating that the Abridged Forms, which are doctrinally the same, are printed as alternative; and that such edition be published by the Board of Publication. And that said Committee be authorized to make selections from authorized prayers of the Church, to be printed in an Appendix. 1906, 435.

382 MCKINSTRY, MRS. S. L. F., gives \$1,300 toward N. B. Sem. Endowment. 1906, 425.

385 MEMBERSHIP. The Classis of Grand River asked for a re-statement of General Synod on the "status of membership of Licentiatees" [Candidates] "and Ministers." The following resolution was offered:

Resolved, That it be declared by this Synod that a candidate or licentiate is a member of the local church—that an ordained minister or missionary has his membership in the Reformed Church at large, being amendable to Classes,—and that a professor of Theology has this membership in the Reformed Church at large, being amendable to General Synod.

This was referred to a Special Committee—Rev. Drs. T. W. Welles, I. W. Gowen, and Elder J. W. Brown, to whom the Theological Professors at New Brunswick and Holland were added. 1906, 490.

395 MISSIONARY PERIODICALS. Synod commends these to the churches: namely, the "Mission Field," "Neglected Arabia," "The Mission Gleaner," the "Day Star," the "Missionary Lesson Leaflet," and "Our Young People's Quarterly," and urge that they be taken and read by every family in the Church. We also urge the missionaries, as far as they may be able, to furnish full and prompt accounts of their work to these periodicals, in order that the Church may have the freshest and fullest information from the field, and we direct the prompt publication of such communications. 1906, 469.

The Boards are requested to consult together to secure greater unity and efficiency of our Missionary Publications, both in their contents and in their circulation. 1906, 473.

398 MORMONISM AND POLYGAMY. In reference to the communication from Council of Women for Christian and Patriotic Service, we offer the following:

Believing with all earnestness that polygamy is contrary to all that makes for righteousness, purity and happiness; that it subverts

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398 the interests of religion and morality; that it is a menace to the family, the Church and the State.

We urge the Congress of the United States to push the proposed amendment to the Constitution of the United States prohibiting polygamy and polygamous co-habitation within the United States.

We also earnestly express our hope that the United States Senate will not unnecessarily delay to take final action, declaring the seat of Senator Reed Smoot vacant. 1906, 513.

410-412 NATIONAL FEDERATION OF CHURCHES.

4. A communication from the Inter-Church Conference on Federation, containing a report of the Carnegie Hall meeting in New York in November, 1905, submitting the plan of federation adopted on that occasion, requesting the endorsement of the same by this Synod, and asking for the appointment of ten delegates and alternates to represent the Reformed Church in the Federal Council. Your committee would recommend the following action:

Resolved, 1. That this Synod adopts the plans of Federation submitted by the Inter-Church Conference and unanimously endorsed by the delegates to the same.

Resolved, 2. That the following delegates and alternates to serve without expense to Synod be appointed to represent the Reformed Church of America in the Federal Council:

Primarius—Revs. John G. Fagg, J. D. Adam, Edward S. Ralston, Wm. H. Boock, Edward G. Read, D. H. Martin, George R. Lunn, P. H. Cole, M. Kolyn, H. Harmeling.

Alternates—Revs. Benjamin E. Dickhaut, P. V. Van Buskirk, John K. Allen, Ame Vennema, P. H. Millikin, I. W. Gowen, O. H. Walser, I. H. Berg, T. W. Muilenberg, N. Vredman.

Resolved, 3. That the action of this Synod in approving the plans of Federation and appointing members of the Federal Council be forwarded by our Stated Clerk to the Rev. E. B. Sanford, D.D., as desired. 1906, 499.

438 NEW BRUNSWICK SEMINARY. Asks for the Endowment of a Chair of Sacred History and Biblical Theology; for an endowment of \$10,000 for instruction in Vocal Culture, Elocution and Music; that \$18,000 have been secured for the maintenance of the Sage Library by Alcove Endowments; requests the privilege of continuing the plan for enlargement of the Library Building. 1906, 426. Contributions toward current expenses, \$2,884.78. 1906, 425, 436-7.

472 OFFERINGS. The Stated Clerk is directed to see that the blanks furnished the churches for the tabulated statements of Offerings, have a seventh column for gifts to the Arabian Mission. 1906, 469, 470.

472 OKLAHOMA. Cordell Academy founded by the gift of \$17,000, by churches and individuals, of which Mrs. Chs. Nash Harder and children gave \$5,000 as a Memorial Gift; while \$5,029 were given by the citizens of Cordell. 1906, 454.

485 PARTICULAR SYNODS. See 1906, 543-9.

556 PROFESSORS. Committee appointed to consider the wisdom of a change in the method of electing our Professors, and if desirable to formulate a Plan. 1906, 437.—The expenses of the Professor,

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- 55^b delegated by his Faculty, to attend General Synod, to be paid, 1906, 438.
- 573 PUBLICATION, BOARD OF. Prosperous year for the Board; increased patronage of the churches. The Centennial Almanac and Year Book—a great success. Many Consistories supply gratuitously each family of their church with a copy.—A Dutch edition of the Constitution; published; and the "Digest of Legislation of the Church," in press. 1906, 482.
- 783 VEDDER FUND—for purchase of book for Sage Library, received, \$4.413.15. 1906, 425.
- 10 WESTERN SECTION, (American), of Ex. Com. of Alliance of Refd. Chs. sends its Annual Report.

Mention is made of the two meetings during the year, one in the Marble Collegiate Church, New York city, October 25-26, 1905; the other in Philadelphia, April 11-12, 1906. Attention was called at these two meetings to the following matters of importance. 1. Co-operation in Foreign Missions. 2. The spiritual needs of American and European residents in foreign seaports. 3. The condition of the Protestant Churches on the Continent of Europe with especial reference to the ancient Waldenses and the Churches of Austria and France, which are recommended to the sympathy and financial assistance of our congregations. 4. The Conference at Prague to be held in July or August, 1906. 5. The Evangelization of Foreign Speaking Populations in the United States and Canada. 6. Sabbath-school Work. 7. Increase of membership so as to give the smaller Churches two representatives on the Commission. 8. Church Co-operation and Union, noting the manifest longing for more fraternal relations. 9. Expenses and Representation. In this is noticed the fact that our apportionment is increased to \$200. 10. The appointment of Rev. Prof. J. Preston Searle, D.D., to convey to this Synod the fraternal greetings of the Commission. On the basis of this report your committee would recommend the following resolutions for your adoption:

Resolved, 1. That we heartily commend as in previous years the work of this Commission, and rejoice in its fidelity and success.

Resolved, 2. That we approve of the various resolutions presented for our consideration in their report submitted to this body. 3. That our apportionment of \$220 for the expenses of the Commission be and hereby is authorized from the usual funds, to be paid to the Treasurer of the Alliance, F. K. Hipple, Philadelphia, Pa. 1906 500.



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