Table of Contents

Introductory
Address at the Opening of the Seminary
Items of interest
Personalia
Roll of Students

PUBLISHED BY
The Western Theological Seminary of the Reformed Church in America
HOLLAND, MICHIGAN
INTRODUCTORY

A few words to introduce the first number of "The Theolog."

Hereafter "The Theolog" will appear four times a year,—October, January, May, and August. It will regularly visit many who are the friends of the Western Theological Seminary, and many whose acquaintance with the school is slight, for the sake of telling items of good news and general interest. From time to time we shall publish addresses and essays which will, we hope, commend themselves as worth reading. There will be occasional book reviews. One of the numbers will be the regular annual catalogue. One will give a full account of commencement.

We hope that "The Theolog" will prove to be a good and reliable organ for legitimate publicity.

John E. Kuizenga.
The occasion which brings us together at this time is one of importance to the members of the faculty and to the Middle and Senior students of the Seminary, as marking the close of the summer vacation and the resumption of academic activities; but it is especially significant for the young brethren whom we welcome so heartily into the Junior Class. It is for them the decisive step, often looked forward to for many years, which begins their professional training for the Christian ministry. In beginning the study of theology, they consciously and deliberately commit themselves to a life work that everyone knows is likely to bring them less in material reward than any other to which a similar degree of effort and talent may be devoted. Hence, to the unbelieving world, or to the worldly Christian, nothing could be more foolish. Registration in a theological seminary is, to many people, “ipso facto” proof that the man who registers is of inferior capacity and judgment. To the spiritual Christian, on the other hand, this act of entrance upon theological studies is an evidence of insight and vision, a thrilling confession of faith in the everlasting gospel, a grand act of self-consecration to the highest possible work, the beginning of definite preparation for the one profession that overtops all others in the influence which it has wielded and will most certainly continue to wield; a profession to which all others are “as moonlight unto sunlight and as water unto wine.”

That the Christian ministry deserves the highest place among the professions will be evident if we consider briefly the nature of the need to which it ministers and the historical development out of which it has come.

The universality of religion is now pretty well conceded. History and anthropology unite in testifying that a race or community without religion of some sort does not exist, and,
so far as we can learn, never has existed. This it is that draws the sharpest line of demarkation between mankind and the brute creation. The rude beginnings of mental and even of moral processes may be discerned in the life of the lower animals, but not even the glimmerings of religion. What is thus totally absent from all other animate existence, and universally present among men, may fairly be called the most distinctively human trait that man possesses.

As religion itself is universal, so it is almost, if not quite, a universal thing for religion to have its officers. The lowest tribes have their "medicine men"—the higher civilization invariably has a priesthood. Never is religion a purely individual affair. If this had been remembered, such a passage as Exodus 19:22,24 would have occasioned less surprise. In these verses we find mention of priests, who "come near to the Lord," but the Aaronic priesthood is not yet instituted. Some, supposing that there could not be priests in Israel before the enactment of laws instituting the priesthood, have thought it necessary to conjecture a corruption of the text, or to refer the passage to the error of a later age. But why? The Midianites, a related race, had a priesthood at this time, and the Israelites had lived for four hundred years in a country where the priesthood was prominent. Are we to suppose that they alone lacked public ministers of religion? We should indeed need to have evidence, not that they had a priesthood in Egypt before the exodus, but that they were such a very singular people as not to have one.

Among all races and in all nations, the priests are the officers in charge of the public ceremonies of religion. This does not in the least conflict with the fact that the head of the family may also take charge of similar ceremonies in his own family. This combination may not only be seen among us, in a Christian land, but is present in the Shinto religion of Japan as well. These public ceremonies vary with the nature of the religion concerned and with the state of the community, but they are invariably the ceremonies most highly respected and most scrupulously practiced. Nothing shows more clearly that religion, of whatever kind, is always the highest and most important thing known to men, than the solemnity of these ceremonies, their costly and sometimes terrifying nature, and the social position assigned to those in charge of them. The priesthood has sometimes ranked higher than the throne; seldom or never lower than the highest next to it. This profound respect accorded the ministers of religion is manifested also by the richness of the sacerdotal robes and the magnificence of the edifices erected for religious worship, always sure to be the most costly and beautiful which the community is able to provide.
In historical order, the priesthood is the most ancient of all the higher professions. Long before men thought of seeking the help of doctors, lawyers, or educators, they felt that priests were indispensable. The priesthood is the “fons et origo” of all the other professions, for in the ruder communities it is the priest that heals, that judges, and that instructs; but the origin of the priesthood itself is lost in the mists of antiquity. It alone appears to be co-eval with the existence of the human race.

In influence, it overtops them all, as the Himalayas exceed the lesser hills. It has not always been a good influence. The record of the priesthood is a dark one for deceit, covetousness, licentiousness, political intrigue, foul corruption, and cruel oppression, until the very word “priest-craft” has become the symbol of these things: and yet the crimes of which the priesthood has often been justly accused have not sufficed anywhere to bring about its abolition. Great as have been the evils suffered from priest-craft, men have always felt that they were less to be feared than to be without religion and the ministers of religion. That would be the crowning tragedy, which no race or nation has ever dared to face. That a profession which primarily bears no relation to any physical need, should always have seemed so indispensable to men, is an eloquent and convincing testimony that “man does not live by bread alone,” but clings to religion as an essential element of life.

The priesthood has never been better defined than in the words of Hebrews 5:1: “Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.” He is the official representative of religion in his community, the expert in things pertaining to the deity, the mediator between God and man from man’s side. He speaks for men to God, because he more than any other is supposed to know God and how to approach Him. He is the intercessor for the people, who presents their gifts and sacrifices, and seeks through his intercession to bring about reconciliation between God and man. All of this is more or less distinctly involved in the priesthood everywhere. Most clearly does it come out in the Jewish priesthood, which is the highest form the office has ever taken among men, until it culminated in the sublime priesthood of Jesus Christ, as depicted for us in the epistle to the Hebrews: in which is fulfilled all that was foreshadowed in the universal priesthood of the nations.

How is the Christian minister related to these things? Is he a priest? Most certainly he is not. Christ being made a priest forever after the order of Melchizedek, after the power of an endless life, and having offered once for all a perfect sacrifice for sin; His priesthood, being both perfect and
unchangeable, excludes forever any other. Yet the Christian minister has an important relation to the priesthood, and in some sense occupies the position of a priest, for

(1) He is the official representative of religion in his community, in charge of its public rites and ceremonies. In this respect he is the up-to-date expression, among American conditions, of the same spiritual instinct that has always and everywhere moved men to appoint officers and to perform acts of religious worship.

(2) He is the trustee of the completed priestly work of Jesus Christ, appointed to make that work available to men through preaching and the administration of the sacraments.

(3) He is especially charged with the duty of intercession.

Thus, although the Christian minister is not a priest in the strict sense of the word, seeing he has no sacrifice to offer, yet he is heir to some of the highest things the priesthood always stood for, whether in Israel or among the Gentiles; in lineal historical and spiritual descent the inheritor of its position, its responsibility, and its glory.

In view of the exceptional position and influence enjoyed by the priesthood, so far as local and temporary matters were concerned, it is very remarkable that in pre-Christian and non-Christian nations no great political, intellectual, religious or moral leader, whose name has found a high place in history, was a priest. The great religious leaders of Asia, Zoroaster, Buddha, and Confucius, did not arise from the priesthood. There was for ages a magnificent priestly caste in Egypt, Babylonia, Greece, and Rome, as there is today in Japan, but the world has no occasion to remember gratefully the name of a single one. It would be rash to assert dogmatically that this or that is the cause of so remarkable a phenomenon, but may it not be instructive to remember that it was the office of the priest to speak for man to God, and that he was therefore not one through whom God could usually speak to men. He was one whose resources were wholly human, not one through whom there came an influx of moral and spiritual energy from without.

To be such a medium, through whom there could come "an importation of glory and power," to use Horace Bushnell's phrase, was the function of the prophet. As the function of the priest is based upon the universal human instinct for worship, which belongs to the sphere of common grace and of natural religion; so the function of the prophet is based upon God's desire to make Himself known. It belongs to the sphere of particular grace and gives rise to revealed religion. The priest represents man's approach to God: the prophet God's approach to man. Hence it was inevitable that the moral and
spiritual leadership of humanity should lie with the prophet rather than with the priest.

The writer to the Hebrews, who presents so clearly the nature and function of the priesthood, states also most concisely that of the prophet. "God, having of old time spoken unto the fathers in the prophets, by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son ... a salvation which, having at the first been spoken through the Lord, was confirmed unto us by them that heard."

In these words he sums up the history of the coming of revealed religion through the prophetical office; for when we use the expression "prophet" in its full meaning, it includes not only the prophets of the Old Testament, but also Jesus Christ and His apostles: all who were organs of revelation.

As the distinguishing characteristic of the priest was that he spoke for man to God, so that of the prophet was that he spoke for God to man. In this capacity he communicates to man knowledge that the human mind, by the exercise of its own faculties, could never attain.

The prophet was distinguished from the priest also in this, that he held no office of human appointment, and had no continuous ministry. He spake as God gave him utterance, and for the rest was dumb. It was at various times and in divers manners that the message came.

Quite in accordance with this it is that such things as the prophetical office and the prophetical gifts were and are unknown among the Gentiles. Oh, indeed, I do not forget that they had soothsayers, fortune tellers, and oracles; and I know that some have brought these things into comparison with the prophets of Israel, which is much as if one should set up the firefly as a rival to the sun. What prophet of Zeus instructed the people of Greece in righteousness, what prophet of Jupiter rebuked the sins of the Roman emperors, and what system of religious instruction emanated from the soothsayers of Chaldea, India, China, or Japan? What oracle of Delphi outlined the mighty course of history, as did the seers of the Old Testament, so that to this day, as our Confession puts it: "The very blind are able to perceive that the things foretold in them are fulfilling?"

This is so clear that impartial scholarship is forced to bear witness to it. Dr. Joseph Jacobs, in "Studies in Biblical Archaeology," p. 17, has this to say with regard to it:

"Generally speaking, there is a marked retrogression, if I may call it so (among students of Comparative Religion,—A. P.) to the position which assigns a certain amount of uniqueness to the religion of the Hebrews. After all our incursions into the faiths of the world, we come back to the
sacred records of the Hebrews, having failed to find their fellow.

Analogies, faint or strong, there are, of course, elsewhere; but the difference in intensity is so marked as almost to amount to a difference in kind. A sense of communion with the Supreme Lord of the Universe, regarded as the moral governor of mankind; this is found alone in the religion of the Hebrews, or in the two daughter religions derived from it, and this is what we of the western world mean by religion. How to account for its special appearance among the Hebrews is the problem, and the solution is not yet.” So far Dr. Jacobs. He is speaking of the Old Testament revelation. The same prophetic inspiration appears far more markedly in the New Testament, in the utterances of Christ and the apostles.

Dr. Jacobs says that no solution has been found, and we have no hesitation in adding that none ever will be, so long as it is sought without frankly conceding the claim of the Holy Scriptures to divine inspiration.

A solution that seeks, in these days, to find a middle ground between flatly denying that Christianity is a revealed religion and frankly admitting that God spake through the prophets, is to the effect that they were inspired only through their own intellectual and emotional natures, so that what they said was really the result of their own spiritual experiences and of their own apprehension of truth, in which, of course, they stood under the general guidance of divine Providence. Since they held their convictions very strongly, and felt very keenly that they were in accordance with the will of God, they were led to use the characteristic formula: “Thus saith the Lord.”

So understood, prophetic inspiration was not essentially different from the divine guidance and illumination experienced by earnest men everywhere, and the way is open to extend it even to the great moral and religious leaders of the non-Christian world. It is an attractive explanation. So far from denying inspiration, it appears to affirm it, to relate it to actual life, and to extend its bounds. Unquestionably it contains an element of truth, for we see plainly, on the one hand, that the revelations vouchsafed to the prophets did stand in intimate relation to their mental and spiritual development, and, on the other, no one will deny that such writers as Augustine, Luther, and John Bunyan composed their books under the guidance of God.

Yet this theory really amounts to a denial of inspiration, and fails to account for the following facts:

(1) The uniqueness of the prophets, as already pointed out.
(2) That the prophets themselves (we include the apostles) gave a very different explanation of the case.
(3) That the record sometimes makes a clear distinction between the opinion or conviction of the prophet and his mes-
sage—as in the case of Nathan when David wished to build a temple. (4) That great gaps occur in the prophetic activity of the individual prophet. One prophecy of Ezekiel is dated in the twelfth year of his captivity, and the next in the twenty-fifth. Are we to suppose that he had in all these years no convictions to express? (5) That a gap of about four hundred years occurs between the cessation of prophecy in the Old Testament and its resumption in the New. Why were there no prophets in the Maccabean period? If this explanation is correct, there should have been. (6) That the claim to prophetic inspiration comes to an end sharply with the close of the New Testament canon. Men like Ignatius, Clement of Rome, and Origen had convictions, and were insistent in proclaiming them, but never did they look upon themselves as organs of revelation. (7) That predictive prophecy has been fulfilled, and is being fulfilled today. On this uniqueness and reality of prophecy, taken in its widest sense, rests the whole claim of Christianity to be a revealed religion. It claims to communicate to man things which eye hath not seen nor ear heard, nor the heart of man conceived. If there be no essential difference between prophetic inspiration and the ordinary providential guidance of men's intellectual processes, then this claim is false. Both a result and a confirmation of the divine inspiration which made the prophets spokesmen for God to man, is found in the extraordinary moral courage exhibited by the prophets. They stood before kings and people alike, denouncing their sins in burning words. No such phenomenon is found elsewhere, in any comparable degree, in any succession of moral or religious teachers. It is instructive in this respect to compare Nathan's parable of the ewe lamb with Seneca's apology for Nero's matricide. The moral leadership that we found to be so conspicuously lacking in the priesthood, is the very thing in which the prophets were pre-eminent. They could be pre-eminent in this—they had to be; for they knew that the eternal and almighty God was speaking through them. The whole history of the prophets of the Old and New Testaments shows that there was, to borrow again that fine phrase of Bushnell's, "an importation of glory and power" through them into human history. No indeed! prophecy did not come up out of human experience, it came down into it! Holy men of old spake as they were moved by the Holy Ghost.

How is the minister related to the prophet? He is not, in the strict sense of the word, a prophet, any more than he is, in the strict sense, a priest; for he lays no claim to being an
organ of revelation. In this sense he can not say: "Thus saith the Lord." He is, however, the heir to the completed work of the prophets and apostles, the trustee of the treasure which, through them, God has given to the world, in the Holy Scriptures. It is his peculiar privilege to spend time in the study of this sacred volume that other men must needs devote to daily toil. So far as he, by diligent and prayerful study, learns rightly to understand them and to take his message from them, he has the same right and duty which the prophets had, to speak for God to man. Only as he does so speak, in full assurance of his divine call so to speak, will he be heir also to their courage, their authority and their power. The loss of power which we deplore in the pulpit of today is due in no small measure to the lessened feeling of certainty that Christianity is in very deed a revealed religion. Unless a man believes with all his heart that the Bible is the message of God to men, let him stay out of the pulpit. He has no business there, unless he can say: "Thus saith the Lord."

Thus in the Christian ministry are blended some of the essential functions of the two greatest offices known among the sons of men—those of the priest and the prophet. If the minister be only a prophet, those to whom he speaks may have their emotions stirred, their minds enlightened, and their wills directed to righteousness, but with all that, they will feel a heart hunger which he has not appeased; for the instinctive craving of man is to approach God in worship. Unless the minister can help them to find a way of access to God and of reconciliation with Him, the place where he speaks will be merely a lecture room, not a Bethel, a true sanctuary, the house of God, the gate of heaven. On the other hand, if he be only a priest, conducting public worship with decorum and beauty, but without a vital message from the word of God, men may find their instinct for worship satisfied, and their craving soothed, but, alas, only too often without hearing God speak to their souls, without being stirred to repentance, and without learning any love for holiness. Where the two functions are properly blended, there the God-ward aspiration of the human heart will meet the seeking grace of God.

The Christian minister stands, therefore, "heir of all the ages, in the foremost files of time"; dispenser of the wisdom that is from above, and guide of men in their approach to God: a personal link between the earthly and the heavenly things. Wherefore, holy brethren, partakers of this heavenly calling, let us give diligence, through the grace of our Lord Jesus Christ, to walk worthily of the high vocation wherewith we are called.
Items of Interest

Opening Day was inspiring this year. The increased number of students was very evident, filling all with the sense of a growing school. Dr. Pieters’ address was scholarly, interesting, holding the audience. The number of alumni and clergymen, coming from some distance even, was larger than usual. Grand Rapids clergy came in a special group.

* * * *

An interesting item of information was the announcement that Mrs. Herman Teninga, of Chicago, Ill., has made provision for a permanent lectureship at our seminary, to be known as the Herman Teninga Lectures, as a memorial to her husband, the late Herman Teninga of Chicago. Mr. Teninga was for a number of years a member of our Board of Superintendents, very much interested in the seminary, and altogether one of the best friends of the school. His death was a distinct loss to the seminary.

* * * *

An interesting result of this year’s attendance record is that the capacity of our lecture rooms is taxed to very near capacity. Additional arm-desk chairs have been ordered to provide for the additional pupils. The Adelphic Society now meets in the seminary chapel, and the numbers quite preclude meetings at the homes of the professors as was formerly the case.

* * * *

A change was made this year in the annual Faculty reception. It is simply impossible henceforth to hold this in Faculty homes. This year the reception was held in the parlors of Hope Church—so beautifully fitting the occasion. Because there is more room it was possible to return to an old custom,—that of inviting resident clergymen of our denomination, and members of the college Faculty.

Dr. Pieters was master of ceremonies—since the reception would have been held at his home this year. Assisting him and Mrs. Pieters were Dr. and Mrs. Blekkink. There was first a little while of delightful visiting. Then a short program was rendered. The Rev. Dirk Dykstra ’14, of our Arabian Mission, home on furlough, was the speaker, who gave a very interesting talk, informing, witty, challenging. Marion Gosse-linck, of the Junior Class, sang two solos. Norman Vander Hart, of the Middle Class rendered a ’cello solo. Refreshments were served by the ladies of Hope Church.

The whole reception was delightful.

* * * *

The new dormitory is a splendid looking building. It is of
red brick with white stone trimmings. There will be twenty-six splendid rooms in it. With large windows of plate glass, fine corridors, excellent light equipment, and comfortable furnishings, the new dormitory will prove very popular.

The cost of the new building will be approximately $32,000. Most of the rooms will be needed as soon as ever the building is ready. If it were not for the fact that a few of the students are married, all dormitory rooms would be needed for the year. Practically we have been forced to build not for future needs, but merely to meet a present situation.

* * * *

Group prayer meetings have been resumed by the students—in the parlors of the dormitory. We continue also the plan of recent years of intercession for definite purposes, running over a week at a time, and including private devotions, the group meetings, and chapel exercises. This past week (Oct. 16-23) the subject of special intercession has been the work of Rev. Mr. Harper and our Indian missions. The week after special intercession will be offered for the work of Dr. Abram Duryee, and the activities of young people of our denomina-

* * * *

The seminary was very much pleased to listen to an inspirational address from Dr. Abram Duryee, of our Board of Publication and Sunday School Work. At the time of college opening, we also had the opportunity to have the Rev. Albertus Broek, D.D., of Mt. Vernon, N. Y., president of the Board of Education, at our chapel. He addressed the student body, and was very much impressed with the opportunity here, and the work done.

* * * *

During October it is expected that the Rev. William Dayton Brown, Secretary of the Board of Education, and the Rev. Wm. I. Chamberlain, Ph. D., Secretary of the Board of Foreign Missions, will address the student body.

* * * *

The exercises of the seminary were suspended for one day and part of another, when the Synodical Conference of the Particular Synod of Chicago met in Winant's Chapel, Hope College. The conference was instructive to the students in that it exhibited a group of leaders of the church—giving an idea of the sort of men students will have to work with.

The conference, as was the case also in the recent County Sunday School convention, gave opportunity to hear addresses by men of standing and prominence in our own church and others.

[ 12 ]
In connection with the Synodical Conference there was a gathering of the graduates of Central College in Trinity Church, where a banquet was held. It is surprising to see how the number of Central Alumni in this vicinity and in the seminary is growing. Addresses were made by Mrs. Dave Bogard, Pres. J. E. Kuizenga, and Dr. John Wesselink, '05, president of Central College.

By special action of the Board of Superintendents any and all courses of the seminary are now open to women students—provided they have the necessary literary qualifications required for the individual course. While the seminary is thus open to women, and we have now and again had a few women in attendance, no particular effort has been made to advertise this action of the Board last May for the simple reason that all lecture rooms are taxed as it is by men students.

Yet no doubt in the days that are ahead provision will have to be made for the women students.

Requests have come to the administration for extension work on the part of the seminary faculty. One request is that courses shall be given with credit towards degree in other centers, e.g., Grand Rapids and Muskegon. Another request asks for a summer school of about two weeks of intensive work immediately after the Pine Lodge Conference, or in connection with it. There are also requests for extension lectures.

All of these matters indicate not only the high standing of the school, but also indicate that hands are stretched out for help and service in many quarters. It would be rendering a larger service, perhaps, if some of these matters could be undertaken. They are under advisement. Before any new work is undertaken, however, it will be settled both that the new work will be worth while and that the present work shall not suffer.

This year there have also been requests from students who are graduates of other seminaries that they be permitted to do post-graduate work here for degree. To these the administration has replied that we are not yet ready to undertake that sort of work, and has counseled the students to go otherwhere.

Dr. Pieters and Dr. Kuizenga are teaching a teacher training class in connection with the County Sunday School and the City Sunday school associations. Dr. Pieters teaches a class on Sunday afternoons on the Life of Christ. Dr. Kuizenga gives a course on Wednesday nights on Child-Study. A third course is given by Mr. Winand Wichers on Principles of
Teaching. About a hundred pupils are enrolled from churches of different denominations in the city.

* * * *

Special Courses for the Th. M. Degree are in full swing. Most of the students gladly take on this extra work, and it is a proof of the high grade of their general work that so many are eligible, since a regular average of 85 is required in all their work as a minimum for taking this additional study. Professor Nettinga is giving a course in Calvinism, and Professor Kuizenga in Philosophy of Religion.

PERSONALIA

Rev. Winfield Burggraaff, '25, has spent two years at the Free University of Amsterdam, has passed his examinations for the doctor's degree, and is now at Edinburg taking special work there and writing his thesis.

* * * *

Mr. John Meengs, '25, Candidate for the ministry, has taken one year at Harvard Divinity School, and one year at Hartford, has passed his examinations for his doctor's degree at Hartford, and is now working on his thesis.

* * * *


* * * *

In the same number of the Bibliotheca appears an article by Pres. J. E. Kuizenga, '04, on "The Larger View of Conversion." This article is the last of a series of four articles running during the current year.

* * * *

Professor E. J. Blekkink is giving a number of addresses in our churches in connection with the Tercentenary of the denomination, and as he himself says, he "chooses" to give these addresses without remuneration.

* * * *

Rev. Herbert Wernecke, '20, is now professor of church history in Central Theological Seminary at Dayton, O. Prof. Wernecke has recently been doing graduate study at Princeton.

* * * *

Prof. Albertus Pieters, '91, spent a good part of the summer at Columbia, and in the libraries of Eastern Seminaries studying up their mission departments.

[14]
Pres. J. E. Kuizenga has been appointed the W. G. Duncan Lecturer in Religious Education at Louisville Presbyterian Theological Seminary. The lectures are to be not less than seven in number, and by express provision of the lectureship are to be published in book form. The lectures will be delivered during March 1928.

* * * *

Peter DeBeer has gone to McCormick to take his last year in theology there. Pierre Van Dyke has gone to take his middle year at New Brunswick. Bernard Luben has gone to take his middle year at Princeton.

George Gosselin has come to us from Princeton to finish his course here in our senior class. Theodore Schoon has come to us from New Brunswick to enter our middle class. Anthony Van Zante has entered our middle year.

* * * *

Rev. Anthony Meengs, '26, of the Spring Lake, Mich., Presbyterian Church was instrumental in carrying out a church survey for the entire village and environs. Later Mr. Meengs and Rev. Cornelius Lepeltak, '24, of the Reformed Church, were instrumental in arranging with the School Board for dismissal of the school children to attend special classes in Religious education.

* * * *

Rev. Henry J. Veldman, D.D., '95, delivered the address at the laying of the corner-stone of the new Hope Memorial Chapel.

ROLL OF STUDENTS FOR 1927-'28

GRADUATE
Rev. F. J. Van Dyk .................................................. Holland
A.B. Hope College 1912
Western Theological Seminary

Rev. Edw. H. Tanis.................................................. Holland
A.B. Hope College
Western Theological Seminary

SPECIAL STUDENTS
Peter Kuiken .......................................................... Pella, Ia.
A.B. Central College 1925

SENIORS
Jacob Blaauw ....................................................... Chicago, Ill.
A.B. Hope College 1925
<table>
<thead>
<tr>
<th>Name</th>
<th>College</th>
<th>Year</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>Leonard DeMoor</td>
<td>A.B. Hope College 1924</td>
<td></td>
<td>Kalamazoo</td>
</tr>
<tr>
<td></td>
<td>Graduate Student</td>
<td>1925</td>
<td>University of</td>
</tr>
<tr>
<td></td>
<td>Student University</td>
<td></td>
<td>Michigan</td>
</tr>
<tr>
<td>Richard A. DeJong</td>
<td>Pella, Ia.</td>
<td>1924</td>
<td>Grundy College</td>
</tr>
<tr>
<td></td>
<td>(Junior College)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rensa Dykstra</td>
<td>Blue Island, Ill.</td>
<td>1925</td>
<td>A.B. Hope College</td>
</tr>
<tr>
<td>John Fryling</td>
<td>Zuni, New Mexico</td>
<td>1925</td>
<td>A.B. University</td>
</tr>
<tr>
<td>George Gosselink</td>
<td>Pella, Ia.</td>
<td>1925</td>
<td>A.B. Central</td>
</tr>
<tr>
<td></td>
<td>1925</td>
<td></td>
<td>1st and 2nd years</td>
</tr>
<tr>
<td>William Goulooze</td>
<td>Pella, Ia.</td>
<td>1925</td>
<td>A.B. Central</td>
</tr>
<tr>
<td>Josh M. Hoogenboom</td>
<td>Clymer, N. Y.</td>
<td>1925</td>
<td>A.B. Hope College</td>
</tr>
<tr>
<td>Percy J. Kinkema</td>
<td>Grand Rapids</td>
<td>1925</td>
<td>A.B. Hope College</td>
</tr>
<tr>
<td>John Rikkers</td>
<td>Boyden, Ia.</td>
<td>1925</td>
<td>A.B. Calvin</td>
</tr>
<tr>
<td></td>
<td>College 1925</td>
<td></td>
<td>College 1925</td>
</tr>
<tr>
<td>A. Cornelius Roos</td>
<td>Holland</td>
<td>1925</td>
<td>A.B. Hope College</td>
</tr>
<tr>
<td>Anton A. Schemer</td>
<td>Steen, Minn.</td>
<td>1925</td>
<td>A.B. Hope College</td>
</tr>
<tr>
<td>Murray Steinkamp</td>
<td>Pella, Ia.</td>
<td>1925</td>
<td>A.B. Central</td>
</tr>
<tr>
<td>Ray Van Zoeren</td>
<td>Zeeland</td>
<td>1925</td>
<td>A.B. Hope College</td>
</tr>
<tr>
<td></td>
<td>1st year Presb.</td>
<td></td>
<td>Presbyterian</td>
</tr>
<tr>
<td></td>
<td>Seminary Louisville,</td>
<td></td>
<td>Seminary Louisville, Ky.</td>
</tr>
<tr>
<td></td>
<td>Ky.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jerry A. Veldman</td>
<td>Grand Rapids</td>
<td>1925</td>
<td>A.B. Hope College</td>
</tr>
<tr>
<td>Henry D. Voss</td>
<td>Zeeland</td>
<td>1925</td>
<td>A.B. Hope College</td>
</tr>
</tbody>
</table>

MIDDLERS

<table>
<thead>
<tr>
<th>Name</th>
<th>College</th>
<th>Year</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nicolas H. A. Bruinix</td>
<td>Newark, N. Y.</td>
<td>1926</td>
<td>A.B. Calvin College</td>
</tr>
<tr>
<td></td>
<td>College</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Herman E. Dirks</td>
<td>Orange City, Ia.</td>
<td>1926</td>
<td>A.B. Central</td>
</tr>
<tr>
<td></td>
<td>College</td>
<td></td>
<td>College 1926</td>
</tr>
<tr>
<td>Edward Engelsman</td>
<td>Randolph, Wis.</td>
<td>1926</td>
<td>A.B. Central</td>
</tr>
<tr>
<td></td>
<td>College</td>
<td></td>
<td>College 1926</td>
</tr>
<tr>
<td>Clarence A. Hesselink</td>
<td>Oostburg, Wis.</td>
<td>1926</td>
<td>A.B. Hope College</td>
</tr>
<tr>
<td></td>
<td>College</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Franklin John Hinkamp</td>
<td>Waupun, Wis.</td>
<td>1926</td>
<td>A.B. Hope College</td>
</tr>
<tr>
<td></td>
<td>College</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Delbert Lee Kinney</td>
<td>Kalamazoo</td>
<td>1926</td>
<td>A.B. Hope College</td>
</tr>
</tbody>
</table>

[16]
George Theodore Kots ........................................ Fulton, Ill.
A.B. Hope College 1923

Alvin J. Neevel ........................................ Waupun, Wis.
A.B. Hope College

Frederick H. Olert ...................................... Holland
A.B. Hope College 1926

Marion Pennings ........................................ Orange City, Ia.
A.B. Hope College 1926

John Frieling Schortinghuis ....................... Miami, Florida
A.B. Central College 1926

Theodore George Schoon ................................ Little Rock, Ia.
A.B. Central College 1926
1st year New Brunswick Seminary
(On leave of absence)

Onno J. Snuttjer ........................................ Doon, Ia.
A.B. Central College 1928

Aaron J. Ungersma ...................................... LaFayette, Ind.
A.B. Hope College 1926

Norman E. Van der Hart ............................... Holland
A.B. Hope College 1926

Ralph Van der Pol ........................................ Boyden, Ia.
A.B. Central College 1926

Anthony A. Van Zante .................................. Pella, Ia.
A.B. Central College 1925

JUNIORS

Harold Gordon Arink .................................. Overisel
A.B. Western State Normal 1927

Louis Henry Benes ..................................... Thayer, Ind.
A.B. Central College 1927

Henry Bovenkerk ....................................... Muskegon
A.B. Hope College 1927

Lawrence Borst ......................................... Grand Rapids
A.B. Hope College 1927

Bruno Bruns ............................................. Meservey, Ia.
A.B. Hope College 1927

Henry Burggraaff ....................................... Vesper, Wis.
A.B. Hope College 1927

William Buitendorp .................................... Muskegon
A.B. Hope College 1927

Elzo H. Buschman ...................................... Belmont, Ia.
A.B. Central College 1928

Timothy A. Cramer ..................................... Muskegon
A.B. Hope College 1926

Clarence Denekas ....................................... German Valley, Ill.
A.B. Mount Morris 1927

Everett DeWitt ......................................... Holland
A.B. Hope College 1926
Henry E. Franken.............................................. Sioux Center, Ia.
A.B. Central College 1928
Nicolas Gosselink.......................................... Pella, Ia.
A.B. Central College 1926
Richard Jager.................................................. Chicago, Ill.
A.B. Hope College 1927
Peter Koenen................................................... Meservey, Ia.
A.B. Central College 1927
William Maat................................................... Sibley, Ia.
A.B. Hope College 1927
Peter Koopman.................................................. Cleveland, O.
A.B. Hope College 1927
Marinus Moget................................................... Holland
A.B. Hope College 1927
George Muyskens............................................ Orange City, Ia.
A.B. Central College 1927
Martin A. Punt.................................................. Sioux Center, It.
A.B. Central College 1927
Peter Van Es................................................... Orange City, Ia.
A.B. Hope College 1927
Cornelius Wilkins............................................. Morison, Ill.
A.B. Central College 1927

Number
Graduate Students........................................... 2
Special ......................................................... 1
Seniors ......................................................... 16
Middlers ........................................................ 17
Juniors .......................................................... 22

Total ................................................................ 58

Colleges and Seminaries
Calvin College................................................... 2
Central College.................................................. 19
Dubuque University............................................ 1
Grundy College.................................................. 1
Hope College.................................................... 33
Louisville Pres. Seminary.................................... 1
Mt. Morris College............................................. 1
New Brunswick Seminary.................................... 1
Princeton Seminary............................................ 1
Western State Normal........................................ 1

States Represented
Florida ............................................................. 1
Illinois .............................................................. 6
<table>
<thead>
<tr>
<th>State</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indiana</td>
<td>2</td>
</tr>
<tr>
<td>Iowa</td>
<td>21</td>
</tr>
<tr>
<td>Michigan</td>
<td>18</td>
</tr>
<tr>
<td>Minnesota</td>
<td>1</td>
</tr>
<tr>
<td>New Mexico</td>
<td>1</td>
</tr>
<tr>
<td>New York</td>
<td>2</td>
</tr>
<tr>
<td>Ohio</td>
<td>1</td>
</tr>
<tr>
<td>Wisconsin</td>
<td>5</td>
</tr>
</tbody>
</table>