

ACTS

General Synod 1974
OF THE
CANADIAN REFORMED CHURCHES
TORONTO, ONTARIO



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TABLE OF CONTENTS

	Page
1. Acts of General Synod Toronto, 1974	1-86
2. Appendices to the Acts of Synod	87-138
3. Statistics of The Canadian Reformed Churches	139-143
4. Index Acts of Synod	144-146
5. List of Appendices	147
6. Photograph of the members of Synod	iv
7. Table of Contents	iii



THE MEMBERS OF GENERAL SYNOD TORONTO, 1974:

Backrow: elder T. VanLaar, Rev. G. VanDooren, Rev. M. VanderWel, elder G. Gritter. Middle row: elder J. DeVos, elder W. Visscher, elder H. VanVeen, Rev. J. Geertsema, elder R.F. Oosterhoff, elder D. Teitsma, elder E. Wierenga, Rev. P. Kingma. Front row: Rev. D. VanderBoom, Rev. M. VanBeveren, Rev. M.C. Werkman, Rev. J. Mulder, Rev. G. VanRongen, Ds. S.S. Cossen.

ACTS

of the GENERAL SYNOD of THE CANADIAN REFORMED CHURCHES,
held at TORONTO, ONTARIO from NOVEMBER 5 - 30, 1974

FIRST SESSION – TUESDAY, NOVEMBER 5, 1974

ARTICLE 1 – Opening

On behalf of the convening Church, the Church at Toronto, the Rev. D. VanderBoom calls the meeting to order. He requests to sing Psalm 93 from "Book of Praise", reads from the Scriptures Psalm 93, and leads in prayer.

He addresses the meeting as follows:

Beloved Brothers in the Lord:

On behalf of the convening Church, its Consistory and the congregation, the Bethel Canadian Reformed Church at Toronto, I sincerely welcome you as delegates to General Synod 1974.

We are thankful to the Lord for your safe arrival in one of the largest cities of our country. We are also grateful for the privilege bestowed upon this Church in being appointed by the previous Synod as convening Church.

A word of welcome is also in order for the brothers who are in our midst after a long journey from the other side of the ocean.

I deem it a distinct honour and privilege to address this word of welcome to you all. Your task is an important one, because you have been delegated by two Regional Synods to represent the Churches.

It is also important because of your assignment laid down in the Provisional Agenda to be adopted. This agenda mentions significant matters to be discussed and decided, while your decisions may have farreaching consequences for the Churches.

It is mostly important because you will be engaged in the work of the Lord in the gathering and preservation of His Church.

There is much work to be done in which you are called to show yourselves to be men of conviction, not forgetting in the meantime to speak and act in love. Allow me to quote from the remarks made by the chairman at the close of Synod 1971: "We strongly experienced a unity of faith and confession. We became a closely united team that could deal with serious matters, shoulder to shoulder, and at the same time enjoying brotherly love".

At this moment, and I would like you to rise, we will remember our brother Hendrik Stel whom the Lord relieved from his office and who entered into the joy of his Lord. We will remember his love for Christ's Church and the zeal with which he served his Master.

Almost exactly twenty years ago the First General Synod of the Canadian Reformed Churches (then called the National Synod) was convened at Carman, Manitoba.

From the preface to the Acts of this Synod I quote: "The publishing of these Acts shows how the first Synod of the Canadian Reformed Churches has struggled in faith to maintain the pure Word of God in this world and to have that Word rule the life of the Churches".

When scanning the Acts of the following Synods the conclusion may be drawn that this has been the goal throughout the twenty years since that first Synod.

Many significant developments have taken place; I will not mention them. We are no strangers in Jerusalem and at this moment we will, in humble thankfulness accept all the blessings received as coming from the hand of our heavenly Father.

Knowing this we may go forward also in the Federation of Churches. Your Assembly which is about to be constituted will have an important task in this progress in the fulfilment of your task.

May the Lord grant you the wisdom which is needed, the guidance of the Spirit and the continuous joy of also this fellowship of the saints.

With these words I declare the seventh General Synod of The Canadian Reformed Churches opened.

ARTICLE 2 – Credentials

The Revs. M. VanderWel and G. VanDooren, and elder T. VanLaar are invited to examine the credentials.

Both Regional Synods are duly represented. All the first delegates are present:

From the Regional Synod of The Canadian Reformed Churches in Western Canada the ministers J. Geertsema, J. Mulder, M. VanBeveren, and M. VanderWel, and the elders J. DeVos, D. Teitsma, T. VanLaar, and E. Wierenga.

From the Regional Synod of The Canadian Reformed Churches in Ontario the ministers P. Kingma, G. VanDooren, G. VanRongen, and M.C. Werkman, and the elders G. Gritten, R.J. Oosterhoff, H. VanVeen, and W. Visscher.

A letter from the “deputaten voor de correspondentie met de buitenlandse zusterkerken van De Gereformeerde Kerken in Nederland” is read.

ARTICLE 3 – Moderamen and Constitution

The following officers are elected:

Rev. J. Mulder, chairman.

Rev. G. Van Rongen, first clerk.

Rev. M. Van Beveren, second clerk.

Rev. M.C. Werkman, assessor.

Synod is declared constituted.

ARTICLE 4 – Arrangements [1]

The chairman speaks a word of thanks for the trust put in the elected officers, and thanks the convening Church, in particular its minister and clerk, for the preparation of this Synod.

A motion is submitted, reading: “to invite the Rev. D. VanderBoom, Th.M., pastor of the convening Church, to serve Synod as advisory member.

Grounds: 1. Article 42 of the Church Order.

2. Ecclesiastical practice as basis of this Article.”

This motion is adopted.

The Rev. D. VanderBoom is invited to act in the capacity of an advisory member.

The convening Church gives some additional information.

ARTICLE 5 – Sister-churches

After having adjourned the meeting to give the officers the opportunity to make some arrangements, the chairman reads the credentials of the Rev. S.S. Cnossen of Spakenburg-Noord. He is admitted as the representative of De Gereformeerde Kerken in Nederland, and in accordance with the rules for the correspondence with the Sister-Churches he is given the privilege of serving Synod in an advisory capacity. The chairman draws the attention to the fact that for the very first time in the history of our Churches Sister-Churches from overseas are represented.

A letter is read, which was received from the “deputies for the correspondence with the Sister-Churches abroad of The Free Reformed Churches of Australia”, containing the good wishes for this Synod and our Churches. In this context the Rev. J. Geertsema is congratulated with the call extended to him by The Free Reformed Church of Launceston.

A telegram from Die Vrye Gereformeerde Kerk te Pretoria, clerk br. A. Jansen, reading “The LORD’s blessings on all endeavours”, is read.

A letter from the same Church requesting the continuance of the correspondence with them is read together with some enclosures.

Dr. C. Van der Waal has handed over to the convening Church a letter which includes an authorization to hold discussions concerning the schism that has taken place in the Church at Pretoria.

The moderamen proposes to assign one of the Advisory Committees to advise Synod as to the status of Die Vrye Gereformeerde Kerk te Pretoria and the status of Dr. C. Van der Waal in relation to the Churches. This proposal is adopted.

ARTICLE 6 – Arrangements [2]

The following arrangements are made:

- a. Sessions will be: 9:00 - 12:15.
1:45 - 5:00.
7:30 - 9:30.

Saturday sessions will be: 9:00 - 12:00.

This schedule applies to meetings of Advisory Committees also.

If possible, the evenings will be used for plenary sessions.

- b. Mail received after the afternoon mail delivery on Friday, November 8th, will not be dealt with by Synod.
- c. The Press Release will not be published before Synod closes.
- d. As a rule, the discussions shall be limited to two rounds.
- e. Motions and amendments shall be submitted in writing.
- f. The Advisory Committees shall provide each member with a copy of their reports prior to the session in which the matter will be dealt with.
- g. Even if the Advisory Committees meet, the meetings shall be opened and closed with prayer and thanksgiving in plenary session.
- h. There will be no smoking during the sessions and during the intermissions in the meeting room.
- i. Copies of the respective documents will be available for members of Synod, and for visitors at special request.
- j. The Advisory Committees are authorized to call upon the advisors. Committee I is authorized to ask Dr. C. Van der Waal to give necessary information.

ARTICLE 7 – Foundation for Superannuation

The Foundation for Superannuation requests Synod not to meet on Friday, November 8th, since this organization would like to have a members meeting on that date. This request is granted. This Friday there will be no plenary session of Synod.

ARTICLE 8 – Agenda

The following Agenda is adopted.

- I Opening on behalf of the convening Church.
- II Examination of the Credentials.
- III Election of Officers.
- IV Constitution of Synod.
- V Information from the convening Church.
- VI Adoption of the Agenda.
- VII Arrangement of procedure and time-schedule.
- VIII Incoming Mail:
 - A. Theological College.
 - 1) Third Annual Report (for the year 1971) by the Board of Trustees to the Board of Governors.
 - 2) Financial Statement for the year ended December 31, 1971.
 - 3) Fourth Annual Report (for the year 1972) by the Board of Trustees to the Board of Governors.
 - 4) Financial Statement for the year ended December 31, 1972.

- 5) Schedule of estimated Income and Budget for 1974. Statement of Contributions and Arrears over 1973 etc. by the Board of Trustees to the Board of Governors.
 - 6) Draft Constitutive Documents.
 - 7) Report from the Board of Governors of the Theological College.
 - 8) Fifth Annual Report (for the year 1973) by the Board of Trustees to the Board of Governors.
 - 9) Overture Church at Smithville re: Admission.
 - 10) Appointment of Governors on nomination by the Regional Synods.
 - 11) Financial Statement for the year ended December 31, 1973.
 - 12) Additional Report by the Board of Governors.
- B. Correspondence with Sister-Churches Abroad.
- 1) Report of Committee ad hoc appointed by General Synod New Westminster, 1971.
 - 2) Overture Church at Smithville, with corrections.
 - 3) Overture Church at Winnipeg, Manitoba.
 - 4) Overture Church at Burlington-East re: Korea Pa Church.
 - 5) Communication Deputies Free Reformed Churches of Australia: Letter Rev. K. Bruning.
 - 6) Overture Church at Barrhead.
 - 7) Additional Report of the Committee ad hoc.
 - 8) Reports from the Dutch Sister-Churches handed over by the Rev. S.S. Cnossen.
- C. Church Book
- I Psalm and Hymn Section.
 - a) Report of Committee ad hoc appointed by General Synod New Westminster, 1971.
 - b) Overture Church at Smithers, B.C.
 - c) Overture Church at London, Ont.
 - d) Overture Church at Neerlandia, Alta.
 - e) Endorsement of Overture Neerlandia by Church at Toronto.
 - f) Request Mr. Dewey Westra.
 - g) Financial Statement by the Committee.
 - h) Overture Church at Burlington West, Ont.
 - i) Audit Report from Church at Burlington West, Ont.
 - j) Comments of Die Vrye Gereformeerde Kerk te Pretoria.
 - k) Request Church at Edmonton re: Melody Hymn 45.
 - II Forms Section.
 - a) Report of the Committee ad hoc appointed by General Synod New Westminster, 1971.
- D. Translation Heidelberg Catechism
- 1) Report of Committee with Draft Translation.
 - 2) Overture Church at Barrhead.
 - 3) Overture Church at Smithville.
- E. Revised Standard Version.
- 1) Report and Recommendations of the Committee ad hoc appointed by General Synod New Westminster, 1971.
 - 2) Overture Church at London, Ont.
 - 3) Additional report of the Committee mentioned under 1), plus enclosure: Archive.
- F. Meeting Foundation for Superannuation, Friday, November 8, 1974
- G. Revision Church Order
- 1) Report of the Committee on the Revision of the Church Order, appointed by General Synod New Westminster, 1971.

- 2) Addendum to Committee Report
 - 3) Overture Church at Burlington East, Ont.
 - 4) Overture Church at Barrhead, Alta.
 - 5) Overture Church at London, Ont.
 - 6) Remarks by Church at Burlington East, Ont.
- H. Contact with the Orthodox Presbyterian Church.
- 1) Report and Recommendations of the Committee ad hoc, appointed by the General Synod New Westminster, 1971.
 - 2) Overture Church at Smithville, Ont.
 - 3) Overture Church at Chatham, Ont.
- I. Archives
- 1) Report Church for the Archives: Burlington East, Ont.
 - 2) Report Inspection of the Archives: Burlington West, Ont.
- J. Finances General Synod.
- 1) Report Audit of Finances General Synod New Westminster, 1971: Church at Cloverdale, B.C.
 - 2) Church for Administration of a General Fund: Church at Carman, Man.
- K. Days of Fasting and Prayer.
- L. Textbook for Catechetical Instruction.
- 1) Report and Recommendations of the Committee ad hoc appointed by General Synod New Westminster, 1971.
 - 2) Overture Church at London re: Article 83 General Synod New Westminster, 1971.
- M. Contact with the Christian Reformed Church.
- 1) Report and Recommendations of the Committee ad hoc appointed by General Synod New Westminster, 1971.
 - 2) Letter from Stated Clerk Synod Christian Reformed Church, June 1972, with information that "Synod discontinue the Committee for Contact with The Canadian Reformed Churches" and assurance of "its willingness to continue discussions . . .".
 - 3) Proposal Mr. J. Gelderman, Burlington, Ont.
 - 4) Remarks on the Committee Report by Church at Brampton, Ont.
 - 5) Additional report to 1).
- N. Protests and Appeals.
- 1) Church at Chilliwack, B.C. re: Article 47 Acts General Synod New Westminster, 1971.
 - 2) Letter from Mrs. A. Leistra at Chatham, Ont. re: Solemnization of marriage.
 - 3) Church at Smithville re: Article 76 Acts Synod New Westminster, 1971.
 - 4) Church at Smithville re: Article 83 Acts General Synod New Westminster, 1971.
 - 5) Church at Hamilton, Ont. re: Article 70 of the Church Order.
 - 6) Church at Burlington East, Ont. re: Overture Smithville Article 76 Acts General Synod New Westminster, 1971.
 - 7) Mr. J. Werkman, Edmonton, Alta.: Request for advice.
 - 8) Mr. J. Huizinga, Edmonton, Alta., Appeal against a decision of Regional Synod New Westminster, May 8, 1974.
 - 9) Messrs. K. Visscher and J. Merkus, Edmonton, Alta., Appeal against a decision of Regional Synod New Westminster, 1974.
 - 10) Mr. A.J. Ytsma, Chatham, Ont. Appeal against a decision of Regional Synod Smithville, 1974.
 - 11) Mr. E. Witten, Burlington, Ont. Appeal against a decision of Regional Synod Smithville, 1974.
 - 12) Messrs. A. Jager and P. Ravensbergen against a decision of Regional Synod Smithville, 1974.

- 13) Overture Church at Brampton, Ont. re: N. 4).
- 14) Appeal of Mr. L. van Zandwyk against a decision of Regional Synod Smithville, 1974.
- 15) Appeal of Mr. N. Torenvliet c.s. against a decision of the Consistory of Burlington West, Classis Ontario North, and Regional Synod Smithville, 1974.
- 16) Appeal of the Rev. A.H. Dekker against a decision of Regional Synod Smithville, 1974.
- 17) Appeal of the Church of Orangeville against a decision of Regional Synod Smithville, 1974.
- 18) Appeal of Messr. K. Stam and G. Dam against a decision of Regional Synod of Western Canada, 1974.

O. Contact with the Free (Old) Christian Reformed Churches of Canada and the U.S.A.

- 1) Overture Church at Lincoln, Ont.

P. The Reformed Ecumenical Synod.

- 1) Invitation to send Observer to Reformed Ecumenical Synod Australia, 1972.
- 2) Reply to P. 1) forwarded by Rev. G. VanDooren.

Q. The National Presbyterian Church.

- 1) Letter Church at Edmonton, Alta. re: "Message to All Churches of Jesus Christ throughout the World", issued by the General Assembly of the National Presbyterian Church, with request.

R. Women's Voting Rights.

- 1) Overture Church at Toronto, Ontario.
- 2) Overture Church at London, Ontario.

S. Die Vrye Gereformeerde Kerk te Pretoria, Suid Afrika.

- 1) Letter re: correspondence with Churches in South Africa.
- 2) Letter Rev. C. Van der Waal re: visit to Canada.

IX Appointments.

X Question Period ad Article 43 Church Order.

XI Publication of the Acts of Synod.

XII Financial Matters of Synod.

XIII Preparation of the Next General Synod.

XIV Adoption of the Acts of Synod.

XV Approval of the Press Release.

XVI Closing.

ARTICLE 9 – Advisory Committees

The following Advisory Committees are appointed:

I. Rev. G. Van Rongen (convener)

Rev. M. VanderWel

elder G. Gritter

elder E. Wierenga

Material: B (correspondence with Sister-Churches Abroad)

C (Church Book)

D (translation Heidelberg Catechism)

L (textbook for catechetical instruction)

N 1 (Chilliwack re: Acts Article 47 General Synod 1971)

N 4 (Smithville re: Acts Article 83 General Synod 1971)

S (Die Vrye Gereformeerde Kerk te Pretoria)

II. Rev. P. Kingma (convener)

Rev. J. Geertsema
elder R.J. Oosterhoff
elder T. VanLaar

Material: A (Theological College)
N 10 (appeal br. A.J. Ytsma)
N 11 (appeal br. E. Witten)
N 14 (appeal br. L. Van Zandwijk)
N 15 (appeal br. N. Torenvliet c.a.)
N 17 (appeal Orangeville)
N 18 (appeal brs. C. Stam and G. Dam)
O (Free Reformed Church of North America)
Q (National Presbyterian Church)

III. Rev. M. Van Beveren (convener)

Rev. M.C. Werkman
elder J. DeVos
elder H. VanVeen

Material: E (Revised Standard Version)
H (Orthodox Presbyterian Church)
M (Christian Reformed Church)
N 3 (Smithville re: Article 76 Acts General Synod 1971)
N 6 (Burlington East re: N 3)
N 13 (overture Brampton re: N 4)
N 16 (appeal Rev. A.H. Dekker)

IV. Rev. G. VanDooren (convener)

Rev. J. Mulder
elder D. Teitsma
elder W. Visscher

Material: G (revision Church Order)
I (Archives)
J (finances General Synod)
N 2 (appeal sr. Leistra)
N 5 (overture Hamilton re: Article 70 Church Order)
N 8 (appeal br. J. Huizinga)
N 7 (appeal br. J. Werkman)
N 9 (appeal brs. Visscher and Merkus)
N 12 (appeal brs. Jager and Ravensbergen)
P (Reformed Ecumenical Synod)
R (Women's Voting Rights)

(Later on during the sessions of Synod a number of items were re-directed to other Committees, note inserted by the First Clerk).

ARTICLE 10 – Adjournment

Synod adjourns. The Advisory Committees meet.

ARTICLE 11 – Report Finances General Synod 1971 and Auditing Report

Advisory Committee IV presents:

MATERIAL: J 1 - Report Finances General Synod 1971 and Auditing Report.

1. The audit report was satisfactory.
2. Synod express its gratitude to br. S.W. VanEgmond.
3. Synod decide that the amount of \$308.00 for "lost wages" be refunded by the Regional Synod concerned to the Financial Committee of this Synod.

Ground: Hamilton 1962 Article 200: "reimbursement of lost wages of delegates to General Synod must be paid by the delegating assembly" (Regional Synod). ADOPTED

ARTICLE 12 – General Fund

The same Committee presents a report regarding the Church for the Administration of the General Fund, the Church at Carman, appointed by General Synod New Westminster, 1971:

MATERIAL: J 2 - Report Church for the Administration of the General Fund, the Church at Carman, appointed by General Synod New Westminster, 1971.

The Church at Carman twice asked 50 cents per member for the expenses of Committees appointed by Synod 1971.

Total income	\$3,378.87.
Total expenses	1,713.80.
Balance	1,665.07.

The Consistory audited the books of the treasurer of this Fund.

Committee submits:

1. Synod express its gratitude to Mr. H. Veldman, discharging him.
2. Synod approve of the decision of Carman not to forward money to the convening Church for this Synod.
3. Synod remind the treasurer of the Financial Committee of the General Synod of New Westminster to transfer the balance of Synod costs 1971 to the Financial Committee of Synod 1974.

Grounds: a. This Fund is meant only for expenses of Committees working between two General Synods.
b. The costs of the convening Church belong to the costs of this Synod 1974.

Proposal: Synod appoint a Financial Committee for this Synod. ADOPTED

The following brothers are appointed: J. Boot, 20 Caines Avenue, Willowdale, Ontario; A. Jansen, 12 Ladywood Drive, Rexdale, Ontario; and H. Kampen, 241 Blake Avenue, Willowdale, Ontario.

Their mandate will be: to avail themselves of the moneys that have been preserved and to pay the expenses made by General Synod 1974.

ARTICLE 13 – Reformed Ecumenical Synod

Advisory Committee IV presents a report, which is initially discussed.

ARTICLE 14 – Contact with The Free [and Old] Christian Reformed Churches of Canada and the U.S.A. (New name: Free Reformed Church of North America).

Advisory Committee II presents a report. This report is initially discussed.

ARTICLE 15 – Adjournment

After the singing of Psalm 136:1, 2 and prayer of thanksgiving in which br. W. Visscher led, Synod stands adjourned.

SECOND SESSION — WEDNESDAY, NOVEMBER 6, 1974

ARTICLE 16 — Re-opening

Synod enters into its second session. The chairman requests to sing Psalm 9:1, 5, and 6. Scripture-reading is Ephesians 1:15-23. The LORD'S blessings are prayed for.

Roll-call is held. The Rev. G. VanDooren is replaced by the Rev. W.W.J. VanOene, deputy delegate of the Regional Synod of Ontario.

ARTICLE 17 — Acts

The Acts of the first session are read and adopted.

ARTICLE 18 — Request

On behalf of the Board of Governors of the Theological College the Rev. W.W.J. VanOene requests the freedom to submit an additional report of this Board after the deadline mentioned under b in Article 6 of these Acts.

This request is granted.

ARTICLE 19 — Adjournment

Synod adjourns. The Advisory Committees meet.

ARTICLE 20 — Contact with The Free [and Old] Christian Reformed Churches of Canada and the U.S.A. (New name: Free Reformed Church of North America.)

Advisory Committee II presents:

MATERIAL: — Agenda 0 1 - Overture from the Church at Lincoln:

"Contact with the Free (and Old) Christian Reformed Churches of Canada and the U.S.A."

OBSERVATIONS: The Church at Lincoln overtures General Synod 1974:

1. To appoint Deputies to establish contact with the Free (and Old) Christian Reformed Churches of Canada and the U.S.A.
2. To request the Free (and Old) Christian Reformed Churches of Canada and the U.S.A. to appoint Deputies to establish contact with the Deputies of the Canadian Reformed Churches.
3. To give Deputies as mandate:
 - a. To contact the Deputies of the Free (and Old) Christian Reformed Churches of Canada and the U.S.A.
 - b. To examine, and to discuss with the Deputies of the Free (and Old) Christian Reformed Churches of Canada and the U.S.A., all matters concerning the separated existence between the Canadian Reformed Churches and the Free (and Old) Christian Reformed Churches of Canada and the U.S.A. and all matters which concern a possible Church Unity.
 - c. To report to the next Synod.

CONSIDERATIONS:

1. The Church at Lincoln rightly states that ecclesiastical unity should be sought with all who confess the true faith and maintain it.
2. The Church at Lincoln in its observation no. 2 informs Synod "that these Churches officially accept the Three Forms of Unity and the Church Order of Dort."
3. The Church at Lincoln, however, does not give any evidence that these Churches actually maintain the Three Forms of Unity and the Church Order of Dort.

4. The General Synod of Edmonton, 1965, Acts, Article 141, sub II judged: "Correspondentie met Kerken in het buitenland behoort niet te worden aangegaan dan nadat door een nauw en ernstig onderzoek is gebleken, dat deze Kerken de Gereformeerde belijdenis en kerkregering niet slechts officieel hebben aanvaard, maar metterdaad handhaven."
5. The General Synod of Hamilton, 1962, Acts, Article 82 judged: "dat een opnemen van contact met The Orthodox Presbyterian Church, als bedoeld in het desbetreffende voorstel van de Regionale Synode 1961, alleen als roeping van de Synode kan worden erkend, wanneer voor haar vaststaat, dat wij in The Orthodox Presbyterian Church te doen hebben met een gemeenschap, die tot de ware dienst des HEEREN is teruggekeerd; constaterende, dat de mindere vergaderingen niet zulk bewijsmateriaal ter Synode tafel hebben gebracht, waaruit zou blijken dat zij in The Orthodox Presbyterian Church met zulk een gemeenschap te doen heeft; spreekt uit, aan het verzoek van de Regionale Synode 1961 niet te kunnen voldoen."
6. The Church at Lincoln writes under Observation no. 3 that there was some contact on a local level.
7. The Church at Lincoln should have served Synod by providing further information about these Churches re: origin, history, statistical data etc.

RECOMMENDATION:

Synod decide not to grant the request of the Church at Lincoln. **ADOPTED.**

ARTICLE 21 – Article 70 Church Order

Advisory Committee IV presents a report which is initially discussed.

ARTICLE 22 – Saturday Session

On motion it is decided to have no session this Saturday.

ARTICLE 23 – Adjournment

Hymn 50 is sung. Br. H. VanVeen leads in thanksgiving. Synod stands adjourned.

THIRD SESSION – THURSDAY, NOVEMBER 7, 1974

ARTICLE 24 – Re-opening

Synod is re-opened. The Chairman requests to sing Hymn 34:5, 7. He reads from the Scriptures Ephesians 2:1-10, after which he leads in prayer. Roll-call is held. The Rev. G. VanDooren is present again.

ARTICLE 25 – Additions to the Agenda

- The following communications have been received and are added to the Agenda:
1. Letter of the Church at London re: the Orthodox Presbyterian Church (H 3).
 2. Letter of the Church at London re: Article 83 Acts Synod New Westminster 1971 (L 2).
 3. Letter of the Church of London re: "Women's Voting Rights" (R 2).

ARTICLE 26 – Acts

The Acts of the second session are read and adopted.

ARTICLE 27 – Adjournment

Synod adjourns. The Advisory Committees meet.

ARTICLE 28 — Address by the Representative of De Gereformeerde Kerken in Nederland.

The Rev. S.S. Cnossen of Spakenburg-Noord, representing De Gereformeerde Kerken in Nederland, addresses Synod as follows:

Esteemed brethren, delegates to this Synod and advisors,

It gives me great pleasure to address you in the name of your Sister-Churches, the Reformed Churches in the Netherlands.

From the days your Churches were organized and even before that time our Churches have taken a keen interest in the weal and woe of the Reformed people, who left the old country.

We were always sure that your Churches felt the same way with respect to ours.

However, up to this time the mutual feelings of sympathy and solidarity did not result in invitations to attend each others General Synods by means of formal representation.

Our Committee for Correspondence with Sister-Churches abroad instructed me to express its appreciation of the fact that you were the first to ask us to cross the Atlantic. This is where you have beaten us.

Our Committee feels sorry that it could not send at least two delegates. We are aware of the fact that one man cannot very well speak for the Churches he is supposed to stand for. I am willing to make available to your assembly all the information I have concerning our Churches and also with regard to the contacts we have with Churches abroad, but even so I am confident that you have more to give than I can possibly provide you with.

One of the things we would like to learn from you is how you manage to finish your synodical agenda in a couple of weeks whereas our Synods meet for months together. The reason for this dissimilarity is certainly not to be found in the number of entries on the respective agendas. It is most remarkable that many of the important matters, that you have to deal with, are also on the agenda of our Synod, which will convene at Kampen April 1975.

You will have to discuss and to decide upon proposals with regard to your Book of Praise. Our Synod will take up the matters of a new rhymed version of the Psalms and of a possible enlargement of the number of hymns.

You are going to discuss a new translation of the Heidelberg Catechism. We expect our Synod to decide upon a reproduction in modern Dutch of both the other Forms of Unity.

The Church of Toronto asks for a decision on Women's Voting Rights. Our Synod will find on its agenda a report of a Committee appointed by the Synod of Hattem dealing with the very same matter.

You will have to take action upon a proposed revision of the Church Order. The Synod of Kampen is supposed to deal with a similar recommendation.

With us most of these matters have been on the agendas of many a Synod in the past. Decisions were delayed not so much by the proverbial verbosity of the Dutch as by the sad internal struggle of the sixties for the soundness of doctrine and respect for the rules for Church-government, which the Churches have agreed upon.

Almost all the energy we were able to muster was used up in this conflict of great importance for the survival of a truly Reformed Church. So many issues had to wait for final settlement.

Stunned as we were by the pain, caused by a loss of nearly a quarter of our membership, no time was left for licking the sores.

Much had to be done that had been left undone. And many of those men who undoubtedly had great qualities were no longer available.

We thank God that He prospered the way of our Churches.

Even in the midst of the strife they remained aware that they had to carry on the work that had been started in the more quiet years of the fifties.

Particularly two circumstances influenced favourably the course of events.

First of all: We had regained the solid base on which to stand.

The confessional creeds and Scriptural principles of Reformed Church-government are no longer subjected to doubt and uncertainty.

And next: We experience among our people a new willingness to cope with the exceptional great challenge of this era, marked by new forms of revolutionary thought and movements. Particularly encouraging is the eagerness of young people to take their share of the burden.

It is a matter of rejoicing that many of them further the cause of the Gospel in summertime on campings and other holiday-resorts.

They who study at universities are well aware of their calling toward Church and society. The time that the Churches lost quite a number of this last category belongs to the past.

Much of this spiritual recovery is due to the present situation at the Seminary of the Churches. Its professors are hard-working men. Whilst in the mid-sixties the number of those enrolled at the Seminary never was above 25, now this number has passed the 100-mark. With few exceptions they all want to serve in the ministry. The willingness to serve in the missionary work is on the increase.

Another reason for gratefulness is the growth of the Churches as far as their membership is concerned. This growth is mostly due to the fact that our birth-rate is not diminishing. At the same time, in our country, many classrooms become empty, we have to build additional classrooms and even schools. Whilst there is more and more unemployment among teachers, we still have a shortage in this respect, though both in Groningen and Amersfoort more than 100 young men and women are being trained for the teaching of our children.

However, though the blessings of the Lord are numerous, we are kept aware that these blessings are unmerited.

New dangers are threatening and we have to admit that in our midst some have begun to waver under the attacks of Satan. One of the most serious threats stems from the prosperity of the country. Despite a disheartening inflation the purchasing-power is still great and the public loves to buy. Because of the inflation there is no attraction in the saving of money.

Of course, it is true, that because of the existing prosperity much can be done that otherwise would be either impossible to do or only with great difficulty. For the benefit of Church-life and-work, missions, schools and Christian charity close to 20 millions of guilders are made available by some 22,000 families, but even so most of these families do not have to deny themselves any of the things which make life comfortable.

Frugality and simplicity have been replaced by the lust for moneymaking and spending. Materialism has become a sin of many a Christian no less than of non-Christians.

Though the attendance of catechism classes is generally speaking good many of our young people think that they have no time left for the traditional young people's societies, because they are drifting from one amusement to another. The television-set absorbs the free hours of many of the older generation. In the ministry of the Word ample attention is given to these symptoms of degeneration of a truly Christian walk of life. Nevertheless house visiting reveals, apart from numberless indications of rejoicing in the Lord and willingness to abide by His commandments, signs that the admonitions in many a family fail to accomplish change of hearts and lives.

So the Reformed Churches in The Netherlands on the one hand may see, in humble acknowledgement of God's unmerited grace, how they have been led and preserved to abide by the confession of the eternal truth of the Word of our Lord. They still acclaim this divine Testimony to be perfect, restoring the soul, making the simple wise and enlightening the eyes of the blind, a power of God unto salvation of every one that believes.

On the other hand they stand in need of the constant prayer: O, our God, hide Thy face from our sins and blot out all our iniquities; create in us a clear heart and renew within us a right spirit.

Dearly beloved brethren, fellow-ministers and elders, I am sure it was the right thing to tell you about our circumstances, about blessings and about the shadows of sin. We certainly need one another. Correspondence must be a live thing, not just something formal.

We hope that this Synod may become a blessing for your Churches as well as for ours.

Do your work diligently, but use your strength wisely.

Take your responsibilities seriously, but remember God rules over all.

Be men of conviction, but do not forget to love one another.

May the Lord bless you. May He endow you with wisdom and understanding. With consecration and courage, as you undertake the work before you. Be good servants of Christ, the King of the Church for ever and ever.

In addition to his formal address the Rev. S.S. Cnossen speaks a personal word of appreciation for the welcome in the midst of Synod.

After this Hymn 46:3 is sung.

ARTICLE 29 – Response by the Rev. G. VanDooren

On behalf of The Canadian Reformed Churches and this Synod the Rev. G. VanDooren answers as following:

Esteemed Reverend Cnossen,

I consider it a great honour, now that we have for the first time in the life of our Churches an official representative of Sister-Churches abroad in our midst, to address you at the request of the moderamen and on behalf of Synod; and in you the Committee and Churches you represent.

It is an additional pleasure for us that you are not a stranger, and that undoubtedly, during your stay here, the years of your ministry among us will come back to you strongly.

Although the Mother of us all, Jerusalem, is above, and not in the Netherlands, not even in my birthplace Kampen, then called the Dutch Jerusalem, and although we as Canadian (American) Reformed Churches are in a modest way proud and careful with our independence as a federation of Churches, independent from any headquarters except the one in heaven, - yet the strong bond of unity which we feel and experience with your Churches, seems sometimes to adopt a mother-daughter relationship, for the simple reasons that our roots are in The Netherlands, not only historically but also ecclesiastically.

It may sound paradoxical, but that relationship is, the way I feel it, even becoming stronger in recent times.

"Paradoxical", because the first years of our lives here were like that of "Displaced Persons", a Dutch colony, speaking Dutch, thinking Dutch, and acting Dutch. In our first Synod we chose as "our" School for the training of future ministers "Kampen"! Could it be stronger?

This has changed by now. We speak English, or try it; we have become **Canadian** Churches. We have our own life here, our own struggles and challenges which - it cannot be denied-fashion and mould the outlook of our Church life. Canadian demands and Canadian dangers exercise their influence in our reaction to them, and thus we may feel like becoming somewhat estranged from the life of the sisters in The Netherlands. Think only of a younger generation born and grown up in this, **their**, country.

Yet, exactly among that younger generation a growing interest in the Dutch language and culture may be noticed. They are again proud to be able to speak Dutch, and a growing number want to see the country where their parents were born.

Apart from this remarkable symptom, how could I say that the bond between your and our Churches seems to become stronger?

Maybe in this respect I speak only for myself but I feel that we need each other, anyway that we need you, more than was felt in previous years, we need your talents.

I think first (who can blame me?) of the benefit the understaffed department of Diaconology in our College can harvest from Kampen. Indeed, we hope that we no longer need to depend on Kampen for candidates for the ministry, now that we have our own College, borne on the wings of loving prayers and loving sacrifices of our membership.

But there is more. Your Churches are at the moment engaged in several endeavours for the upbuilding of the Church of Christ. I mention only, a revision of the Church Order, a new dress for the Heidelberg Catechism, a modernization of the Liturgical Forms. Except for the fact of the difference in language which prevents us from simply copying your results, we do hope to benefit richly from your endeavours. In the important matter of an English Genevan Psalter you could not help us but we are ever so happy that our Psalm book has become a required textbook in your secondary schools. Thus you benefit a bit from our labours. As to the Hymn Section, now that an expanded Hymn book will be submitted to your next Synod, I express the same hope as Dirk Jansz. Zwart recently expressed in our midst, that we may be of help to each other.

These are just a few things that may prove my point and that, to me, are of more importance than just official, formal, correspondence.

The strongest tie, however, still is the tens of thousands of letters which cross the ocean yearly in both directions.

Because of this busy and cordial two-way traffic, living proof of our close relationships, the dissensions, struggles and splits your Churches went through in recent years, were witnessed by us from a geographical far but in fact very close distance. Relatives were involved. Ministers saw Churches which they had served in the past, and had learned to love, broken up or factually disappear from the Federation or Kerkverband.

I think we know a bit of the grief and bitterness caused by such a struggle because we went through similar crises regarding faithfulness to the Creeds and Church Order, though our crises were not of such large dimensions.

Consequently a multitude of prayers was sent to the throne of grace.

Our feelings were and are a mixture of gratitude and of grief.

Of grief because so many brothers and sisters with whom we were united in the Liberation, did not see the light and chose a way which will, unless the LORD forbids, lead farther and farther away from the Reformed path. Grief also because the "peace of Christ as arbitrator" did not succeed in restoring the unity of the body.

Gratitude because, nevertheless, unity in Creedal and Church-political respect was chosen above a unity which would have undermined the Churches more and more.

We did not, and could not, and ought not have opinions about the several local conflicts, but I am convinced that this Synod will leave no doubt as to what unity The Canadian Reformed Churches choose, and on what side of the fence we want to be and to live. We hope and pray that a similar conflict will be spared us, as much as we hope and pray that your Churches by their faithfulness in the bond of peace and love may win back those who chose to leave.

As a transition to my final remarks I may state that The Canadian Reformed Churches, from the very start and by the grace of God, have taken the blessings of the Liberation along when they settled in our new home country. They did this, - not only in instituting Churches next and overagainst a former Sister-Church (the Christian Reformed Church); - not only in attempting to convince the Christian Reformed Church to annul their doctrinal statements on presumptive regeneration and common grace, which attempts were blessed; - not only in unceasingly insisting

that this Church, which we love for the sake of the fathers, terminate their relationship with the synodical community in The Netherlands, thus further endangering their own Churches, which attempt has failed till now, - but especially, I may say, in retaining and maintaining the Liberated, i.e. the truly Reformed Church Polity pure and undefiled.

We have, in our major assemblies, consistently guarded ourselves against any infringement upon the independence and freedom of the local Churches, and against any trespassing the limits set for major assemblies.

When your colleague-deputy, the Rev. P. Van Gulp, in Rondon **Het Woord**, August 1974, states that the Australian Sister-Churches may even be more faithful to the Scriptures than the average congregation in The Netherlands, - I make bold to say that The Canadian Reformed Churches are even more faithful to Reformed Church Polity than their Dutch Sister-Churches. Anyway in this respect: while our Classes write and approve their own Acts before they pass away into the past, because we believe and practise that every next Classis is a completely new one, - the Dutch Classes, in majority, still write so-called "minutes" which are then read and approved in the "next meeting of Classis", as though a Classis is a permanent body. If you wish, dear brother, you may take this hint home.

Similarly, our Synods have always scrupulously tried to guard themselves against any crossing of their stringent limitations, and refused to take decisions on matters which were not fully and properly prepared and ripe for decision. This has not always pleased everyone, and - maybe - given occasion for a wrong impression. It seemed so negative, while it was, to me, positive.

I mentioned the name and article of your colleague and alternate, the Rev. Van Gulp.

I would not be honest in a Christian way, nor brotherly, if I would refrain from a word of warning born from my reading of what he wrote in the above mentioned magazine about our Churches. I understand that he did not do this in official capacity but I believe it cannot be denied that he was asked to write this article which deals with Churches abroad, because he is a member of the Committee for Correspondence. If you would have been unable to come here, he would have been here and I would have said exactly the same.

We are all for a good mutual understanding and treatment. That is why what he wrote about our Churches has caused considerable consternation and indignation in many hearts.

Although starting with the statement that in recent years The Canadian Reformed Churches have strongly sympathized with their Dutch sisters, he then proceeds by driving a wedge between Church members and their 'leaders' (Voorgangers). Of those leaders he says that they tried hard to keep the Dutch struggle at a distance, and (and I stress the following words) tried to keep the Dutch conflict outside The Canadian Reformed Churches.

Then he constructs the history of the origin of Shield and Sword, stating that in The Netherlands a drive is held to support it financially. The reason? This Magazine "had to protest" against the leadership given in Clarion.

That is all I want to say, leaving out many unpleasant things, the result of which will even be felt by this Synod.

I only state with regret that such public statements by a deputy for correspondence can only do harm to a mutual relationship which does not exist between Churches in the one country with some members of Churches in another country, but between the two Federations or Kerkverbanden.

I mentioned before that the strongest tie is the mail crossing the ocean.

Maybe I should have put it this way: in recent years we were happy to welcome unnumbered visitors, just Church members, or office-bearers, ministers; we were even honoured with professional visits. They all expressed in our ears their gratitude for what they found here in our Church life and education, - while at the same time they urged us to do exactly what Rev. Van Gulp seems to blame us for: "try to keep the Dutch conflict outside your borders."

But let me conclude with better things:

Brother in the Lord, I am convinced that the coming years will increasingly prove how much we need each other, anyway that we need you. Instead of hurting each other (if we did, be it graciously forgiven), let us hope and pray for a close, Christian fellowship in which:

- the peace of Christ may referee among us;
- the Word of Christ may dwell among us richly, in wisdom;
- the Name of Christ dominate us in all we do in word and deed.

And let us be thankful, admonishing each other with psalms and hymns and spiritual songs.

May your stay in our midst not only be a pleasant one for you (for us it is already) but more: may it contribute to such a fellowship in which we put off the old nature, put on the new nature and thus - such is the only glory of the Church - "Put On Christ."

I thank you.

After this address Hymn 46:4, 5 is sung.

ARTICLE 30 – re: Article 76 Acts General Synod New Westminster, 1971

Advisory Committee III presents:

MATERIAL: Overture Church of Smithville N 3
Letter Burlington East N 6
Letter Brampton N13

OBSERVATIONS:

1. The General Synod New Westminster, 1971, Acts Article 76 decided that on certain conditions students will be allowed to speak an edifying word in the Churches.
2. The Church at Smithville proposes that this Synod rescind that decision.
3. The request of Smithville is based on the assumption that granting students the right to speak an edifying word, is not edifying the Churches as Christ has ordained it for the Churches. Ephesians 4:11, 12

CONSIDERATION:

Smithville does not prove that Ephesians 4:11, 12 excludes or forbids the Churches from allowing a student to speak an edifying word in the Churches.

RECOMMENDATION:

Synod decide not to grant the request of Smithville.

ADOPTED.

ARTICLE 31 – Invitation

On behalf of the Board of Governors of the Theological College the Rev. D. VanderBoom invites the members of Synod to the College Evening which will be held on D.V. tomorrow night.

ARTICLE 32 – Adjournment

After Psalm 87:1, 2 is sung and br. R.J. Oosterhoff has led in thanksgiving the chairman declares Synod adjourned.

FOURTH SESSION – MONDAY, NOVEMBER 11, 1974

ARTICLE 33– Re-Opening

Synod is re-opened. Psalm 66:2, 4, and 5 from Book of Praise is sung. From Scripture Psalm 66 is read. The chairman leads in prayer.

Roll-call is held. All delegates are present.

ARTICLE 34 – Acts

The Acts of the third session are read and adopted.

ARTICLE 35 – Adjournment

Synod adjourns. The Advisory Committees meet.

ARTICLE 36 – Re-Opening

The plenary session is re-opened. Psalm 67:1 is sung.

ARTICLE 37 – Reformed Ecumenical Synod

Advisory Committee IV presents:

MATERIALS:

1. Invitation by General Secretary "Reformed Ecumenical Synod", dated October 19, 1971, and addressed to "Canadian Reformed Church, Rev. G. VanDooren", - to send an "official observer" to their August 1972 Synod in Australia (P1).
2. Reply sent by Rev. G. VanDooren, November 1971 (P. 2).

OBSERVATIONS:

1. Similar invitations have been received before but could never be dealt with because they did not reach the proper address of a General Synod in time.
2. The role of an "official observer" (which is under revision) is, according to the R.E.S. Constitution,
"Official observers are brethren whose denominations have not yet seen fit to send regular delegates, but whose Churches have an interest in the cause and meetings of the Synod. Such official observers shall not have the right to vote but receive the privilege of the floor to serve Synod with their advice and to express their opinions . . . They shall also be required to express their agreement with the doctrinal Basis of the Ecumenical Synod."

CONSIDERATIONS:

1. Similar invitations may be expected in the future.
2. General Synod New Westminster, 1971 (Acts Article 92, page 44) rightly saw membership of the R.E.S. as an impediment to enter into correspondence with the Orthodox Presbyterian Church.
3. The R.E.S. has among its member Churches some which are also members of the apostate community which calls itself the "World Council of Christian Churches."
4. Sending an "official observer" must be proof of "interest in the cause of the R.E.S." which never has been shown by any previous General Synod, nor asked from this Synod by any of the Churches.

Synod decide:

1. to approve of the action of Rev. G. VanDooren;
2. not to send an "official observer" to any future R.E. Synod as long as it is considered unacceptable in the light of the 1971 decision;
3. to inform the General Secretary of the Reformed Ecumenical Synod of this decision.

ADOPTED

Committee IV is charged to draft an answer to the General Secretary of the Reformed Ecumenical Synod in harmony with this decision.

ARTICLE 38 - Address Church

Committee IV presents:

Committee IV suggests to appoint an Address Church.

Grounds:

- a) It has become clear that there is a need for an Address Church to which communications as that of the Reformed Ecumenical Synod and the Government can be sent.
- b) It is in the province of a General Synod to appoint a Church for such an address.
- c) It should be possible that the Federation of Churches can be reached by outside organizations at a publicly known, permanent address.
- d) The address of a covering Church for a General Synod changes every three years.
- e) The Dutch sister Churches have experienced the benefit of such an Address Church.

The Mandate for an Address Church:

1. to receive communications.
2. to acknowledge receipts of communications.
3. to pass on these communications to the proper address(es).
4. in case General Synodical decisions have been made re: certain relationships with which these communications deal, this Church shall reply by sending a copy of such decision.
5. to report to General Synod.

Committee IV suggests to appoint the Church which takes care of the General Synodical Archives, i.e. Ebenezer Church at Burlington. ADOPTED

ARTICLE 39 – Request of br. J. Werkman and appeals of br. J. Huizinga and brs. K. Visscher and J. Merkus.

Committee IV presents a preliminary report on the request of br. J. Werkman and the appeals of br. J. Huizinga and brs. K. Visscher and J. Merkus (N9).

ARTICLE 40 – Adjournment

After Psalm 105:1, 2 is sung and br. G. Gritter has led in thanksgiving the chairman declares Synod adjourned.

FIFTH SESSION – TUESDAY, NOVEMBER 12, 1974

ARTICLE 41 – Re-opening

Synod is re-opened with the singing of Psalm 122:1, 3, Scripture-reading of Ephesians 2:11-22 and prayer.

Roll-call is held. All delegates are present.

ARTICLE 42 – Adjournment

Synod is adjourned. The Advisory Committees meet.

ARTICLE 43 – Re-opening

Synod is re-opened with the singing of Psalm 25:2.

ARTICLE 44 – South-Africa [The “Two Parties”]

Advisory Committee presents three preliminary reports on the following MATERIAL: Report Committee for Correspondence with the sister-Churches abroad (plus enclosures 1 and 1) (Agenda B 1).
Additional Report of the same Committee (B7)
Letter of Die Vrye Gereformeerde Kerk te Pretoria (chairman Dr. C van der Waal), dated August 12, 1974 (S1).
Letter of the same, dated September 19, 1974 (S 2).

The following motion is tabled and duly seconded:
"General Synod decides not to receive the communication of the Rev. G. van Rongen as a Committee I report since the communication was not written as a result of the meeting of the Advisory Committee I."
This motion is rejected.

ARTICLE 45 – Re-opening

After supper Synod is re-opened with the singing of Psalm 138:1, 3, and roll-call.

ARTICLE 46 – South-Africa [the "two parties"]

The discussion on the reports mentioned under Article 44 of these Acts is continued.

ARTICLE 47 – Adjournment

After Psalm 119:50 is sung, and the Rev. M.C. Werkman has led in thanksgiving, the chairman declares Synod adjourned.

SIXTH SESSION – WEDNESDAY, NOVEMBER 12, 1974

ARTICLE 48 – Re-opening

Synod is re-opened with the singing of Hymn 5 from "Book of Praise", Scripture-reading of Ephesians 3, and prayer.

Roll-call is held. The Rev. G. VanDooren is replaced by the Rev. W.W.J. VanOene.

ARTICLE 49 – Article 70 Church Order

Advisory Committee IV presents:

MATERIAL:

Agenda N2 - A Letter from sr. A. Leistra of Chatham, Ontario.

N5 - The Proposal from the Church at Hamilton, Ontario.

Synod considers:

1. The fact that the maintenance of Article 70 Church Order was left in the freedom of the Churches is to be explained from the reasons given by the Synod Homewood, 1954, namely, that various ministers received a "marriage license", which evidently means "not all of them", so that the possibility should remain for a Consistory to continue the practice followed thus far.
2. The Church at Hamilton states, but does not prove that "a wide variety of different practices in our Church life with respect to the solemnization of marriages" is the result of the decision of the Synod Homewood, 1954 "to leave the maintaining of Article 70 of the Church Order to the discretion of the Churches".
3. Reinstatement of the original Article 70 C.O., even with the changing of "confirmed" into "solemnized", as proposed by the Church at Hamilton, would not render it impossible for ministers to solemnize a marriage in a manner which differs from what the Churches have agreed upon in their liturgical forms, nor would it render it impossible for ministers to solemnize marriages without the knowledge or consent of the Consistories; and thus it would not solve the problems which the Church at Hamilton sees.
4. In the Churches the words "before Christ's Church" were and are commonly understood as meaning "in an official worship service"; it does not appear to be the intention of the Church at Hamilton to have such practice re-instated.

5. The statement of the Synod Homewood, 1954 "that it cannot be proven from the Word of God that it is proper that the blessing of the Lord on the matrimonial state be asked from the Lord in the presence of Christ's Church, or that it is proper that the matrimonial state be confirmed in the presence of Christ's Church" evidently is to be explained from what is mentioned under 4; and for that reason the arguments which the Church at Hamilton brings forward in support of the word "proper" do not apply in this case.
6. The importance of members of Christ's Church marrying "in the Lord", as pointed out by the Church at Hamilton, was not denied by the Synod Homewood, 1954 when it left the maintenance of Article 70 C.O. in the freedom of the Churches; neither was the obligation of the office-bearers to see to it that members marry "in the Lord" thereby denied.

Synod decides:

- a. not to accede to the proposal of the Church at Hamilton.
- b. to instruct the Committee on Revision of the Church Order to include in their revision of the Church Order such a draft of Article 70 that therein the main thrust of the proposal of the Church at Hamilton is assimilated, namely, that the members of the Church marry "in the Lord" and that the office-bearers are to see to it that they do so.

Synod concludes:

that hereby also the letter of Sr. Leistra has been sufficiently dealt with.

ADOPTED

ARTICLE 50 – South-Africa [The "Two Parties"]

The following motion is tabled and seconded:

"Synod decided to give Dr. C. van der Waal of Pretoria S.A. the floor on Wednesday, November 13, 1974, in order to answer eventual questions for information from Synod.

Ground: This is the last day Dr. C. van der Waal is available".

This motion is rejected.

ARTICLE 51 – Re-Opening

Synod is re-opened after lunch with the singing of Psalm 68:12.

ARTICLE 52 – South-Africa [The "Two Parties"]

The discussion on the matter of the "two parties" in South-Africa is continued.

ARTICLE 53 – Re-opening

After supper Synod is re-opened with the singing of Psalm 85:3, 4.

ARTICLE 54 – South-Africa [The "Two Parties"]

The matter of the "two parties" in South-Africa is further discussed.

ARTICLE 55 – Adjournment

After Psalm 79:3, 5 is sung and the Rev. G. VanDooren has led in thanksgiving the chairman adjourns Synod.

SEVENTH SESSION – THURSDAY, NOVEMBER 13, 1974

ARTICLE 56 – Re-opening

The chairman re-opens Synod. Psalm 87:4, 5 is sung. Ephesians 4:1-16 is read. God's blessings are asked.

Roll-call reveals that all delegates are present.

ARTICLE 57 – South-Africa [The "Two Parties"]

The discussion regarding the "two parties" in South-Africa is continued. The following motion is dealt with:

1. Synod do not discuss the matter presented in the three reports of the members of Committee I any further in Synod session for the time being in order to grant the Synod members more time for study of the whole matter.
2. Synod advise a new Committee on the ground of having heard the discussion in Synod to reconsider the matter and try to come with one report to serve Synod better thereby.

Grounds:

1. The fact of three reports on the same matter makes it nearly impossible for Synod to prepare a judgment.
2. The fact of three reports and the discussions in Synod indicate that more time granted to study the contents of the reports and the remarks made in the discussions might benefit the Committee members and the members of Synod in order to arrive to a well-founded judgment in this serious matter."

This motion is rejected.

Another motion, reading:

"Synod decide to put the report of brs. Gritter and Wierenga to the vote immediately.

Ground: The matter has been sufficiently discussed", is adopted.

The following report of Advisory Committee I, members brs. G. Gritter and E. Wierenga is put to the vote:

MATERIAL:

- B 1 - Report of Committee for Correspondence with Sister-Churches Abroad, Enclosure 1, dated February 26, 1973.
- S 1 - Letter of Die Vrye Gereformeerde Kerk te Pretoria (praeses dr. C. van der Waal) to Canadian Reformed Churches, dated June 1, 1973.
- S 2 - Evaluation letter Vrye Gereformeerde Kerk Pretoria (praeses dr. C. van der Waal) by the Committee for Correspondence with Sister-Churches abroad.
- B 7 - Additional report Committee for Correspondence with Sister-Churches abroad.

OBSERVATIONS:

A. 1. The mandate of Synod 1971 reads:

"Synod, noting that 'two parties' in South Africa ask for continuance of the correspondence with our Churches, charge this Committee to advise the Churches as soon as possible concerning this double request.";

2. In an enclosure added to the report of the Committee for correspondence with Churches abroad this Committee concludes as follows:

a. with regard to the 'parties' involved:

"that the two parties requesting continuation of the correspondence with The Canadian Reformed Churches are

(a) the confederation of Die Vrye Gereformeerde Kerke in Suid-Afrika,

(b) Die Vrye Gereformeerde Kerk te Pretoria (praeses Dr. C. van der Waal).";

b. concerning the **cause** of the schism in Pretoria:

"The reason why six office bearers seceded from Die Vrye Gereformeerde

Kerk (praeses Dr. C. van der Waal) and declared themselves the lawful continuation of Die Vrye Gereformeerde Kerk te Pretoria are **their objections** to the teachings of the Consistory regarding the grounds for the dissolution of marriage, and to the suspension of two elders from their office.”;

c. Concerning the issues involved:

“that the teachings . . . of the Consistory of Die Vrye Gereformeerde Kerk te Pretoria (praeses Dr. C. van der Waal) are contrary to the Scriptures and undermine the call to repentance and reconciliation in marriage”; and also “that Synod Pretoria 1971 rightly rejected these teachings.”;

d. with respect to the church governmental issue:

“that the Consistory (praeses Dr. C. van der Waal) denied brethren who objected to the actions of the Consistory, the right to use the, in South Africa, limited possibilities for appeal, Article 31 C.O.”, and “that there is no reason to doubt the judgment of Synod Pretoria 1971 that ‘de kerkeeraad van Pretoria zich independisties (heeft) opgesteld en met de daad alle banden aan de zusterkerken heeft doorgesneden.’”;

3. The Committee for Correspondence with Sister-Churches Abroad advises the Churches:

I. that no attestations should be addressed to nor received from Die Vrye Gereformeerde Kerk te Pretoria (praeses Dr. C. van der Waal).

II. that the Committee will recommend to the forthcoming General Synod to be held at Toronto

a. not to establish correspondence with Die Vrye Gereformeerde Kerk te Pretoria (praeses Dr. C. van der Waal);

b. to continue the correspondence with Die Vrye Gereformeerde Kerke in Suid-Afrika;

c. to appeal to Die Vrye Gereformeerde Kerk te Pretoria (praeses Dr. C. van der Waal) to rescind their teachings concerning marriage and divorce and to earnestly seek the unity and fellowship of the faith with Die Vrye Gereformeerde Kerke in Suid-Afrika.”

B. 1. After the report of the Committee has been sent to the Churches a letter was received from Die Vrye Gereformeerde Kerk te Pretoria (praeses Dr. C. van der Waal), dated June 1, 1973, requesting the Churches to propose to General Synod Toronto, 1974 to reject the Advice of the Committee for the Correspondence with Churches Abroad;

2. The Churches of Barrhead and Toronto asked the Committee mentioned above to give guidance concerning the letter of Die Vrye Gereformeerde Kerk te Pretoria (praeses Dr. C. van der Waal);

3. The Committee decided to give some evaluation of the contents of this letter, from which evaluation it concluded as follows: “the letter of the Consistory of Die Vrye Gereformeerde Kerk te Pretoria (praeses Dr. C. van der Waal) dated June 1, 1973 . . . has no bearing on their Advice dated February 26, 1973.”

4. In an “additional report” of the Committee for Correspondence with Churches Abroad it is stated:

“. . . your Committee maintains its advice to the Churches (given in a letter of February 26, 1973) and recommends General Synod

a. to continue the correspondence with Die Vrye Gereformeerde Kerke in Suid-Afrika;

b. not to establish correspondence with Die Vrye Gereformeerde Kerk te Pretoria (praeses Dr. C. van der Waal);

c. to appeal to Die Vrye Gereformeerde Kerk te Pretoria (praeses Dr. C. van der Waal) to rescind their teachings concerning marriage and divorce and to earnestly seek the unity and fellowship of the faith with Die Vrye Gereformeerde Kerke in Suid-Afrika.”.

RECOMMENDATIONS

Synod decide:

- a. to adopt the conclusions of the Committee for Correspondence with Sister-Churches Abroad, referred to in the Observations A 2 a, b, c and d; B 4.
- b. also to adopt the Advice of the Committee for Correspondence with Sister-Churches Abroad, referred to in Observation B 4.

Ground:

Synod wholeheartedly approves of the EVALUATION OF THE ISSUES as set forth in the first enclosure ("ADVICE" to the Churches dated February 26, 1973) to the Report of the Committee for Correspondence with Churches Abroad and the second enclosure ("EVALUATION" of the letter of Die Vrye Gereformeerde Kerk at Pretoria, praises Dr. C. van der Waal, to The Canadian Reformed Churches).

ADOPTED

ARTICLE 58 – Preliminary Reports

The following motion is tabled:

"Synod advises the Advisory Committees to present no more preliminary reports.

Grounds: 1. Synod is served with a report that summarizes the material and recommends to Synod certain judgments for which purpose they are appointed.

2. With preliminary reports Committees seek service from Synod. The Advisory Committees are not appointed for that reason."

This motion is rejected.

ARTICLE 59 – Closed Session [1]

After lunch Synod meets in closed session and deals with the appeals mentioned under VIII N 11 and 15 of the Agenda.

ARTICLE 60 – Farewell of the Rev. S.S. Cnossen

The Rev. S.S. Cnossen, representative of De Gereformeerde Kerken in Nederland is given the floor to speak a few words of farewell. He thanks Synod for the Christian way, in which he was received by Synod, at which he felt at home.

The language was different and sometimes a difficulty - although he was comforted by observing that some members of Synod are also now and then having the same problems. The way in which things are dealt with is the Reformed one. I experienced this as a blessing, he said. You have to do a great job in this country. I loved to sing from your Book of Praise. This book is a great thing, a nice inheritance for your children. May your Psalmbook have the same meaning as our old Psalmbook has had for some centuries. We need one another. The world is becoming small. Still part of it is closed, behind the Iron Curtain. Our Reformed brethren over there have no such contacts at all with their brethren in other lands. We have. I was very glad to be at your College Evening. "Kampen" and "Hamilton" can mean much for one another, but also do together. This does not only mean: Let "Hamilton" pass on in this English speaking world the results of the work done at "Kampen", but also the other way round: "Hamilton" can give much profit to "Kampen". We in The Netherlands have the inclination to shut ourselves off from the world. We need knowledge of what is going on among the Christians on this continent. Therefore I hope that also this visit may work in this direction that we really obtain more than just a formal correspondence but one that means a lot, in theological respect, and is of importance of building the Church of the Lord Jesus Christ in this world, even where Christians are erring from the truth of God's Word, or where they are living isolated and are not aware of the riches of the Reformed inheritance. May God bless your Synod. May He make your Synod not to last long. I would urge you to visit the General Synod of our Churches to be held at Kampen next year. It will be a pleasure

to receive a representation of your Churches. May the LORD bless you in your work as office-bearers of the congregations and in your families. I thank you for all the kindness which you have bestowed upon me.

In response the chairman speaks a few words of appreciation, thanking for the way in which the Rev. Cnossen was moving in our midst, and especially for the representation of De Gereformeerde Kerken in Nederland at our Synod. He wishes him a good trip, and God's blessing upon the work of the Sister-Churches in The Netherlands. He expresses the Synod's thankfulness for the invitation received.

The singing of Psalm 121:2 and 4 from Book of Praise underlined these good wishes directed to the Rev. S.S. Cnossen and the Sister-Churches in The Netherlands.

ARTICLE 61 – National Presbyterian Church

Advisory Committee II presents a report on the Overture from the Consistory of the Church at Edmonton regarding contact with the National Presbyterian Church. The discussion is started.

ARTICLE 62 – Adjournment

Synod is adjourned. The Advisory Committees meet.

ARTICLE 63 – Re-opening

After supper the meeting is re-opened with the singing of Hymn 19:1, 2.

ARTICLE 64 – National Presbyterian Church

Advisory Committee II presents:

MATERIAL: Agenda Q

"Contact with the National Presbyterian Church", submitted to Synod by the Church at Edmonton in its overture dated June 10, 1974.

OBSERVATIONS:

1. The Consistory of the Church at Edmonton proposes to Synod to take note of the "Message to All Churches of Jesus Christ throughout the World from the General Assembly of the National Presbyterian Church";
2. The Consistory places this matter before this Synod on the basis of Article 30 C.O., stating that "contacts with (including communications from) Churches Abroad (certainly when expressing and/or inviting into ecclesiastical fellowship) clearly "pertain to the Churches of the major assembly in common".
3. The Consistory further proposes Synod to "take any and all decisions which our Lord Jesus Christ asks us to make in this respect," which it specifies with the following words: ". . . in the first place an investigation regarding the National Presbyterian Church is called for, either by you, or by Deputies to be appointed by you."
4. The Consistory itself did not start such an investigation because of Article 30 C.O. and because it is convinced that "the text of the enclosed "Message" gives sufficient grounds for action" by Synod.

CONSIDERATIONS:

1. It is a reason for thankfulness that the Church at Edmonton informs Synod about the above mentioned "Message".
2. Minor assemblies when making a proposal for taking up contact with other churches, should supply Synods with sufficient information as it appears from decisions made by General Synod Hamilton, 1962, Acts, Article 82 and General Synod Edmonton, 1965, Acts, Article 141 sub. II.
3. The Consistory itself states that the first thing called for is an investigation.
4. The Consistory has not given sufficient proof for its conviction that in this stage Synod or a Committee appointed by Synod has to take action in this matter according to Article 30 C.O.

5. Article 30 C.O. does not prohibit nor prevent a minor assembly to make preparatory investigations in matters of contact with other churches.
6. This "Message" cannot be seen as the result of such a preparatory investigation.

RECOMMENDATIONS:

Synod decide:

1. to receive with thankfulness the "Message" from the "National Presbyterian Church" as information;
2. to provide this church with the address of our Churches.
3. not to accept the second proposal of the Consistory of the Church at Edmonton.

ADOPTED

ARTICLE 65 — Appeal of brs. R. Jager and P. Ravensbergen

Advisory Committee IV presents:

MATERIAL:

N 12 - Appeal R. Jager and P. Ravensbergen at Smithville, against a decision of Regional Synod Ontario, 1974 (with two appendices)

THE ISSUE:

Regional Synod concluded that Classis Ontario South, June 1973 did not deal improperly with the appeal of these brethren, dated April 1973, when this Classis decided that it could not accede to their request to declare that the Consistory of Smithville did wrong by nominating for special office brethren who, though living in the territory of the Church at Lincoln, had decided to stay in Smithville, when the Church at Lincoln was about to be instituted.

THE APPEAL:

The brethren submit three requests to this Synod:

1. Synod declare that Regional Synod 1974 should not have changed the answer from Classis,

"The Church of Smithville has officially declared on July 14, 1970, that it was the responsibility of each member to decide to join either the Church of Lincoln or stay in Smithville" into: "Classis Ontario-South of June 20, 1973 stated that the brethren were free to choose either to join or not to join the to-be-instituted Church at Lincoln" without any grounds for this change.

The Committee ADVISES Synod,

1. Synod cannot accede to this request to state that Regional Synod Ontario 1974 has "changed the answer of Classis . . . without any grounds for this change."

Grounds:

- a. The Consistory of Smithville did not "officially declare that it was the responsibility of each member (living in the territory assigned to Lincoln) to join the Church at Lincoln" when instituted, but, "that it was the responsibility of each member to decide to **join either** the Church of Lincoln, **or** to stay in Smithville."
- b. By this wording the Consistory of Smithville gave at that moment (July 14, 1970 - the institution took place August 16, 1970) a measure of freedom to choose ("either - or") to those members who lived in the territory assigned to the Church at Lincoln, but had **not** signed the request for instituting a new Church.
- c. Regional Synod stated essentially the same: "that the brethren were free to choose either to join or not to join the to-be-instituted Church at Lincoln.
- d. Not making any essential change, the Regional Synod did not have to give grounds for this change".

Request 2: "Regional Synod 1974 should have stated that Classis Ontario-South did not have the right to make such a statement without giving any proof."

The Committee ADVISES Synod:

2. Synod cannot accede to this second request either.

Grounds:

- a. the brethren did not prove that the letter read in Classis, did not give official information about the official position of the Consistory of Smithville in this matter.
- b. the fact that Classis in its answer to the brethren did not **give** (i.e. mention) any proof, does not mean that the Classis did not **have** proof (N.B. a Consistory letter re. the matter was read in Classis).

Request 3:

"Regional Synod 1974 should have complied with the request of the brothers in which they asked,

The Regional Synod 1974 of the Canadian/American Reformed Churches decide to request Classis Ontario-South to give a proper answer to the brs. R. Jager and P. Ravensbergen, regarding their appeal dated April 20, 1973, for they indeed never received an answer, whether or not those brothers living on Lincoln's territory can become office-bearers of the Church of Smithville."

- The Committee ADVISES Synod,
3. Synod agree that Regional Synod Ontario 1974 should have judged that Classis Ontario South June 1973 should have given an answer to the question "whether or not those brothers . . . can become office-bearers of the Church of Smithville".

Ground:

Classis had the information needed for giving an answer to this question, namely:

- a. the official information of the Consistory of Smithville that these brethren before the date of the institution of Lincoln had the freedom to choose to "stay in Smithville";
- b. the admission of the brethren Jager and Ravensbergen that these brethren were "members with full rights."

ADOPTED

An amendment intended to replace No. 2 of the Advices of the Advisory Committee reads thus:

2. Synod answer:

- a. Classis gave indeed proof (Acts June 20, 1973, Article 14: "The Church of Smithville has officially declared on July 14, 1970 that it was the responsibility of each member to decide to join either the Church at Lincoln or stay in Smithville").
- b. Classis did not state where this proof could be found.
- c. Regional Synod should have stated that Classis should not have made this statement without indicating where this proof could be found.

This amendment is rejected.

The brs. Rev. P. Kingma and R.J. Oosterhoff do not vote, according to Article 33 of the Church Order.

ARTICLE 66 – Revision Church Order

Advisory Committee IV presents:

MATERIAL: —

- Agenda G 1 - Report of the Committee on the Revision of the Church Order, appointed by General Synod New Westminster, 1971.
- 2 - Addendum to Committee Report.
 - 3 - Overture Church at Burlington East, Ont.
 - 4 - Overture Church at Barrhead, Alta.
 - 5 - Overture Church at London, Ont.

RECOMMENDATIONS:

1. As for the mandate of the Committee on Revision Church Order; Synod **observes** that the Ebenezer Church at Burlington have asked themselves whether the guidelines adopted by the Committee on Revision Church Order are

in full agreement with the mandate given by Synod 1971. They state that "a general revision would have resulted, among others, in re-arranging articles, bringing more "logical order."

Synod **considers** that the mandate given to the Committee by Synod 1971 does not necessarily result in such re-arranging of articles;

Synod further **considers** that the guidelines as adopted by the Committee do not preclude such re-arrangement of articles, which during the progress of this revision may prove profitable to the Churches;

Synod **concludes** that in adopting these guidelines the Committee did not act contrary to its mandate.

2. Synod decides

a. not to make any decision on the proposals contained in the report of the Committee on Revision of the Church Order, since the report covers only the first 28 Articles of the Church Order.

b. to continue the Committee on Revision of the Church Order to complete its mandate.

c. to charge the Committee to keep the Churches informed from time to time of provisional results, so that constructive criticism from the Churches may be expected and digested (Acts, General Synod 1971, art. 82, Recommendations 1 b)

d. to pass on to the Committee all material received in this connection, for further study, consideration, and recommendation.

e. to instruct the Committee to seriously consider the report of the Dutch Committee **ad hoc**, received via the Committee on Correspondence with Churches Abroad, and the actions the Dutch Sister-Churches may take in this matter.

f. to adopt the proposed version of Article 84 Church Order:

ARTICLE 84 – Property of the Churches

All property, both real and personal, which belongs to the Churches comprised respectively in Classes, Regional Synods and General Synod in common, shall be held in trust for such Churches in equal shares by deputies or trustees appointed for that purpose from time to time by the appropriate Classes, Regional Synods or General Synod, and such deputies or trustees shall be bound by the terms of their appointment and instructions and are subject to being discharged by a subsequent Classis, Regional Synod or General Synod.

Ground: the old article 84 Church Order does not legally safeguard the possessions of the Churches by proper general provisions.

ADOPTED.

ARTICLE 67 – “Women’s Voting Rights

The communications mentioned under R. 1 and 2 of the Agenda are read.

ARTICLE 68 – Adjournment

After Psalm 12 is sung, and the Rev. G. van Rongen has led in thanksgiving, the chairman declares Synod adjourned.

EIGHTH SESSION – FRIDAY, NOVEMBER 15, 1974

ARTICLE 69 – Re-opening

Synod is re-opened with the singing of Psalm 15, the reading of Ephesians 4:17-32 and prayer.

Roll-call is held. All delegates are present.

ARTICLE 70 – Adjournment

Synod is adjourned. The Advisory Committees meet.

ARTICLE 71 – Re-opening

Synod is re-opened with the singing of Hymn 47.
Roll-call is held.

ARTICLE 72 – Reformed Ecumenical Synod

Advisory Committee IV presents the following draft of a letter to the General Secretary of the Reformed Ecumenical Synod:

November 1974

Dr. Paul Schrottenboer
Gen. Sec. Ref. Ecumenical Synod
1677 Gentian Dr. S.E.
Grand Rapids, Mich.

Esteemed Dr. Schrottenboer,

Your invitation to send a representative to the meeting of the R.E.S. has been forwarded by the Rev. G. VanDooren to the General Synod of The Canadian Reformed Churches.

In its meeting, convened at Toronto in November 1974, the General Synod made the following statements (Acts, art. 37),

Considerations:

- 1) Similar invitations may be expected in the future.
- 2) Synod 1971 New Westminster (Acts Art. 92, p. 44) rightly saw membership of the R.E.S. as an impediment to enter into correspondence with the Orthodox Presbyterian Church.
- 3) The R.E.S. has among its member churches some which are also members of the apostate community which calls itself the 'World Council of Churches'.
- 4) Sending an 'official observer' must be proof of 'interest in the cause of the R.E.S.', which never has been shown by any previous General Synod, nor asked from this Synod by any of the Churches.

Synod decide,

- 1) to approve of the action of Rev. G. VanDooren;
- 2) not to send an 'official observer' to any future R.E. Synod as long as it is considered unacceptable in the light of the 1971 decision;
- 3) to inform the General Secretary of the Reformed Ecumenical Synod of this decision.

Synod appointed the Ebenezer Church at Burlington, Box 124, to be the 'Address-Church' of the Federation of the Canadian Reformed Churches.

Hoping to have been of service to you, we remain

respectfully yours,

ADOPTED.

ARTICLE 73 – Translation Heidelberg Catechism

Advisory Committee IV presents a report on the matter of the Translation of the Heidelberg Catechism, which is discussed.

ARTICLE 74 – Adjournment

After the singing of Psalm 139:1, 3, 13 and thanksgiving in which the Rev. J. Geertsema leads, the chairman declares Synod adjourned.

NINTH SESSION – SATURDAY, NOVEMBER 16, 1974

ARTICLE 75 – Re-opening

Synod is re-opened with the singing of Hymn 33:1, 3; Scripture reading of Ephesians 5:1-14; and prayer.

Roll-call is held. The brs. G. Gritter and Rev. M. VanderWel are absent with notice.

ARTICLE 76 – Acts

The Acts of Synod of the fourth, fifth, sixth, and seventh sessions and those of the closed session on November 1974, the latter in executive session, are read and adopted.

ARTICLE 77 – Book of Praise

Committee I gives notice of its intention to propose to invite the Committee on the Church Book, Psalm Section, to officially present this book to the Churches, next Wednesday during the evening session. The second clerk will invite the members of this Committee to be present.

ARTICLE 78 – Adjournment

Synod is adjourned. The Advisory Committees meet.

ARTICLE 79 – Re-opening and Adjournment

Synod is re-opened. Psalm 133:4, 8, 9 and 10 is sung. The Rev. P. Kingma leads in thanksgiving. The chairman declares the meeting adjourned.

TENTH SESSION – MONDAY, NOVEMBER 18, 1974

ARTICLE 80 – Re-opening

Synod is re-opened with the singing of Psalm 119:44 and 47. Scripture-reading is Ephesians 5:15-33. The chairman leads in prayer.

The chairman reads the text of a telegram received from the deputies of Die Vrye Gereformeerde Kerke in Suid-Afrika for the correspondence with the Sister-Churches, c/o the Rev. D. Los:

“Mag die Here U vergadering wysheid gee om besluite te neem tot Sy eer tot heil van u kerke en tot versterking van die band met die broederskap in hierdie wereld ook in Suid-Afrika”.

A letter of br. A. van Raalte of Orangeville regarding item R of the Agenda, “Women’s Voting Rights”, will be returned since it arrived after the deadline set for incoming mail (compare Article 6b of these Acts).

The Financial Committee informs Synod that it has appointed br. A. Jansen of Toronto as its treasurer. The mileage reimbursement is set at 15 cents per mile.

Roll-call reveals that some delegates are not present. They arrive later on.

ARTICLE 81 – Press Release

The Press Release, Articles 1-8 is read and adopted.

ARTICLE 82 – Adjournment

Synod is adjourned. The Advisory Committees meet.

ARTICLE 83 – Re-opening; Telegram League of Canadian Reformed Men's Societies.

Synod is re-opened with the singing of Psalm 119:49, 50.

The chairman reads the text of the following telegram:

"The League of Canadian Reformed Men's Societies, together in Annual Meeting in Fergus, wishes you faithful wisdom and perseverance of the saints".

J. Woudenberg.

Synod expresses its appreciation for this telegram. The second clerk will write a letter of response to br. J. Woudenberg, and in him to the League of Canadian Reformed Men's Societies.

ARTICLE 84 – "Women's Voting Rights"

Advisory Committee IV presents:

MATERIAL: —

R 1 - **Church at Toronto** proposing that Synod recognize the rights of active participation of women in the life of the Churches of our Lord Jesus Christ, and to acknowledge their privilege to take part in the election of office-bearers.

Toronto submits six grounds for such a decision.

R 2 - **Church at London**, offering objections against the grounds, given by Toronto.

B 8 - Rapport inzake de materie van het VROUWENKIESRECHT, nader bezien vanuit de H. Schrift, submitted to General Synod Kampen, 1975, resulting in 5 conclusions, the last one being, "Op grond van hetgeen de Heilige Schrift ons duidelijk leert aangaande de plaats en taak van de vrouw, is het de kerkeraden niet geoorloofd bij de verkiezing van ambtsdragers toe te staan, dat de vrouwen keurstem uitbrengen."

OBSERVATIONS:

I. Re: "Toronto":

This Consistory gives as a reason for its proposal that, according to the New Testament the sisters were active in the early Church and were included in the 'congregation' also when the latter took action with respect to the election of office-bearers.

Further, voting is not an act of government; if it were, then it should also be denied to the male members of the congregation, because the government of the Church is entrusted to "the elders of the flock."

Exclusion of women from voting cannot be proven from the Scriptures.

The new Testament does not give exact information about election-procedures.

Jesus Christ has, although maintaining the creation-order in the relationship husband-wife in the bond of marriage, delivered from the curse of sin not only men but also women.

CONCLUSION of Advisory Committee IV:

These remarks of Toronto, though supported by references etc., do not provide a thorough study of all the relevant biblical teaching.

II. Re: "London":

This Consistory objects to the grounds given by Toronto.

Although there is value in this communication, Committee IV noticed several weak spots in its reasoning, of which the following are mentioned;

1. It confuses the issue by not properly discerning between the marital relationship and the position-in-general of the sisters in the Church. Or in other terms: the "creation-order": re: marriage (life) is applied to "all social relationships."

2. Voting is called an act of governing the Church, rather than serving and assisting the Consistory in the process of electing office-bearers. While the

governing-elements in this 'process' remain within the province of the Consistory (nominating - appointing - ordaining), in serving and assistance there should be equality between men and women.

3. London, having spoken about "social relationships", proceeds then to the general and far-reaching statement that a woman's task can never and nowhere be one of giving leadership (again: apart from the husband/wife creation-order). Apart from whether voting is giving leadership, such a 'principle' would exclude all women from any leading position in "social relationships" (what about "God save our gracious Queen"?). It leads to the consequence that no woman has ever the right to teach and to govern.

CONCLUSION of Advisory Committee IV.

The objections of "London" against "Toronto" do not offer conclusive grounds for rejecting Toronto's proposal.

III. Re: "Rapport Vrouwenkiesrecht."

Your Committee has perused the Report and in detail discussed its conclusions on page 30, 31.

We came to the conclusion that we had to state several weak spots, statements subject to doubt and incorrect dilemmas.

The following are mentioned.

1. As in the communication of "London" there is hardly any distinction between the marriage-relationship, established with creation and upheld in redemption at the one hand and at the other: the position of woman, married or not, in all life's relationships in general.
2. The same must be stated when this Report speaks about "de gemeente", the congregation. It does not hesitate to make statements like: "In de verkiezing wordt de **gemeente** ingeschakeld." - "de medewerking die de **gemeente** mag verlenen" ("medewerking"! Cooperation which is not governing) - "opzieners door de **gemeente** aangewezen" etc. The Report refers, page 31, to Acts 1:6, 14. This repeated use of the word "gemeente" or "congregation" seems, instead of taking "congregation" in the biblical and creedal sense (including all believers), to be a narrowing-down to "only male members".
3. The Committee took notice of the repeated expression that, according to the creation-order the woman has "een plaats **achter de man**". We compared that with Adam's word, also quoted in Dutch: "de vrouw die Gij **bij mij** gegeven hebt." Both expressions are not identical, to say the least.
4. The general thesis of this Report that "de Heilige Geest verbiedt, dat de vrouw **op enigerlei wijze** gezag heeft over **een man**" (stress added by Committee) could, apart from the many relations in society which show a different picture, lead to the conclusion, that a mother-widow has no authority anymore over her son age 18 who has done profession of faith.
5. Similar weak spots occur, in the opinion of your Committee, throughout the whole Report.

CONSIDERATION:

Your Committee, after study of the materials, has become convinced that they are not sufficient to lead to a responsible, clear decision, which takes all biblical (as well as church-political) aspects into account.

RECOMMENDATION:

Synod appoint a Committee with the mandate to:

- a. thoroughly study the Scriptures on the right of active participation of women in the life of the congregation, including their taking part in voting.
- b. thoroughly study whether such voting can and/or must be considered an act of governing the Church.

- c. establish and maintain contact with Sister-Churches abroad which are engaged in studying the same matter.
- d. send the result of their studies to the Churches, in time before next General Synod.

This Recommendation is rejected.

SYNOD DECIDES: After study of the materials Synod has become convinced, that they are not sufficient to lead to a responsible, clear decision, which takes all biblical (as well as Church-political) aspects into account, and therefore could not grant the request of the Church at Toronto.

ARTICLE 85 – Translation Heidelberg Catechism

Advisory Committee IV presents:

MATERIAL: – Agenda D 1, 2, 3, 4.

INFORMATION:

- D 1. Report of "Committee on the Translation of the Heidelberg Catechism", appointed by Synod 1971.
 - Contents: a. information that, after the death of the Rev. H. Stel, the cooperation of Dr. J. Faber, and Rev. J. Geertsema was acquired.
 - b. Six Recommendations re: the use of
 - c. "Draft Translation."
- D 2. Consistory Barrhead stating that not a revision of the Catechism was meant but a revision of the translation, suggests that no 'additions' should be accepted by Synod (mentioned are answers 32, 57, 85, 93). They also object to the heading or title of this draft.
- D 3. Consistory Smithville submits four objections against the Recommendations, including the Draft:
 - a. that this draft "be tested in Catechism classes";
 - b. "that Scripture references are given in the R.S.V."
 - c. that the Committee calls itself "Committee on the Translation of the Heidelberg Catechism, while Synod 1971 only spoke of "revise the text";
 - d. that any modernization "tends to weaken the riches of Scriptural expressions and concepts."
- D 4. "General Comments" on Draft Translation Heidelberg Catechism, by A.H. Oosterhoff and S.M.S. Oosterhoff, containing corrective remarks on all 129 questions and answers of the Heidelberg Catechism, dealing with:
 - wording, style, terms, sentence construction;
 - paragraphing of the answers;
 - suggested corrections which, in several cases, run parallel to remarks made on the floor of Synod during preliminary discussions.

CONSIDERATIONS:

- 1. **ad D 1 sub c.** The Committee on Translation Heidelberg Catechism has, indeed, worked along the line of its mandate:
 - "a. to replace difficult and archaic words and expressions;
 - b. to recast complicated sentences into positive and independent sentences."
 In doing this it not only consulted the original German Text and the recently adopted version by the Dutch Sister-Churches, but also, in many cases, repeated part of the question in the answer. Committee IV applauds this although it would have preferred to see more consistency in this. The Committee deserves the gratitude of Synod in this respect.
- 2. **ad D 4.** The "General Comments" contain, in the judgment of your Committee, so many improvements on language, terms, etc. that - in fact - the draft produced by the Committee on Translation of the Heidelberg Catechism, cannot be received as ready for printing and being made available to the Churches, let alone, "to test it in Catechism classes", without having given the Churches the opportunity to evaluate these extensive comments and corrections.

3. **ad D 2.** As to the suggestions of Barrhead re: answers 32, 57, 85, 93 and the title, the Committee deems only those on 57 and 85 acceptable, while the title chosen by the Committee is the original one except the words "METHOD OF" which should be deleted.
4. **ad D 3.** Objections of Smithville.
 - a. the objection against "testing" **this** draft in Catechism classes can be accepted but only because it has now been proven to be an unfinished product.
 - b. the objection against the use of the R.S.V. in Scripture references need not be accepted in the light of the Synod 1971 decision on the R.S.V. and because the draft, even when 'finished', is only a draft, only provisional. This objection might partly be met by adding (R.S.V.) to the references.
 - c. the objection against the **name** of this Committee is unjustified because this is the official name given by Synod 1971, Acts Article 96 sub 4.
 - d. the objection against "a new translation" in general on the ground that "modernizing on language tends to weaken the riches of Scriptural expressions and concepts" should be rejected, if it were only on the ground that God's Word and the Church's confession of that Word must and can be heard in present-day language without doing damage to "the riches of Scriptural expressions and concepts." *
5. **ad D 1 Sub b.** The six **Recommendations of the Committee on the Translation of the Heidelberg Catechism** (see the Report page 2.)
 - ad 1. "Synod appoint(ed) a Committee", Committee IV, which came to the conclusion that D 4 renders this draft an **unfinished** product, not ready for this Synod to make any responsible decision re: testing and using.
 - ad 2. Synod cannot as yet send this draft to the Churches "for further examination and comment" because it is unfinished in the light of D 4.
 - ad 3. For the same reason it is not ready "to be tested in Catechism classes."
 - ad 4a. For the same reason it should not be "printed in the Acts" nor "prepared for publication" yet.
 - ad 4b. The recommendation re: "prooftexts" is a separate issue, demanding a new mandate.
 - ad 5. Synod should continue the Committee.
 - ad 6. This Committee, then, receive the mandate to revise this first draft by evaluating and eventually incorporating the "General Comments", some suggestions of Barrhead and whatever more criticism, comments, corrections etc. it may receive from the midst of the Churches.

RECOMMENDATIONS:

- Synod,
1. express the gratitude of the Churches for the work done by this Committee and by others who have contributed to a new version of the Heidelberg Catechism.
 2. continue the Committee with the mandate,
 - a. to prepare a **second** draft, with the use of comments etc. which were received by this Synod;
 - b. to further solicit comments etc. which must be submitted to the Committee within the time-limit of six months after this decision has become public;
 - c. to make this second draft available to the Churches one year after this Synod has come to an end, in order to give the Churches ample time to examine it.
- Synod further decide,**
- d. to add to this mandate: to study the matter of the proof-texts added to the Catechism questions and answers, which study should include:
 - (1) establishing what the original prooftexts are;
 - (2) whether the selection of Scripture references can be improved by replacing, deleting and/or adding to the original ones.

ADOPTED

ARTICLE 86 – Adjournment

Psalm 90:1, 8 is sung. The Rev. D. VanderBoom leads in thanksgiving. Synod stands adjourned till the next morning.

ELEVENTH SESSION – TUESDAY, NOVEMBER 19, 1974

ARTICLE 87 – re-opening

Synod is re-opened with the singing of Psalm 110:1, 2, 3. Scripture-reading is Ephesians 6. The chairman leads in prayer.

Roll-call is held. All delegates are present.

ARTICLE 88 – Acts

The Acts of the ninth and tenth sessions are read and adopted.

ARTICLE 89 – Request of Br. J. Werkman, and Appeals of br. J. Huizinga, and Brs. K. Visscher and J. Merkus

Committee IV presents:

MATERIAL: — Three communications:

N 7 — **J. Werkman**, complains about the lack of cooperation of the Consistory, Edmonton, in establishing Canadian Reformed School Education and asks Synod for advice.

N 8 — **J. Huizinga**, re: the same matter, requests Synod to make five declarations that, as a binding decision, are needed to solve the school problems and to establish a Canadian Reformed School in Edmonton, Alta.

N 9 — **K. Visscher/J. Merkus** request Synod to do “justice against the decision of the Regional Synod West, 1974”, by making three declarations:

- a. Regional Synod West “erred in its interpretation of General Synod 1958, Article 134, 3 b (cf. Synod 1962, Article 223, p. 59)”.
- b. “the desirability that we have our own schools” is a correct interpretation of the Acts of Classis Alta./Man. 1970.
- c. “Regional Synod 1974, Classis 1974 should have admonished Consistory of Edmonton to follow the advice of Church Visitors to ‘work for our own school’”.

(In asking this K.V./J.M. refer to Classis Canada 1951.)

OBSERVATIONS:

1. The three documents, though different in form (appeals and requests), pertain to the same matter, i.e. a division among the membership in Edmonton re: school education.
They can therefore be dealt with collectively.
2. The heart of the matter is that these members expect from major assemblies, in casu this Synod such binding decisions that the Consistory of Edmonton's Church instead of “opposition” should render “cooperation” that Canadian Reformed parents can establish a Canadian Reformed School; therefore they appeal against certain judgments and decisions of Regional Synod-West, 1974, while calling decisions of other major assemblies to their help, especially that of Classis Canada 1951, with which, according to them, Regional Synod 1974 was in conflict.
3. These members are convinced that it is in the jurisdiction of major assemblies to take binding decisions on this local conflict regarding “the desirability of a Canadian Reformed School”, in order to solve from **outside** Edmonton what the Canadian Reformed community **in** Edmonton till now could not or has not solved by itself.

4. Regional Synod West 1974 judged,
 - a. that it is the task of the believers to execute their mandate with respect to the education of their children in accordance with their promise made at the baptism of their children;
 - b. that it is the task of the Consistories to see to it that the members are faithful in the execution of this mandate;
 - c. that it is not within the jurisdiction of a Classis or major assembly to judge or advise with respect to the practical execution of this mandate in a local situation (compare similar judgment by the General Synod of Homewood-Carman, 1958 in Acts, Article 134, 3b); and decided "to declare that it is not within the competence of the Regional Synod to judge on this question in view of judgment c."
5. The brethren state that Regional Synod 1974 did not have the right to refer to Synod 1958, because the decision of 1958 has to be read in the light of Synod 1962, Article 223, page 59, where a ground was added for the declaration that Classis was not competent in this case, namely that there was not a Consistory decision against which an appeal was submitted.

CONSIDERATIONS:

1. Regional Synod 1974 did only **refer** to General Synod 1958, Article 134, 3b, not using it as a ground;
 - General Synod 1962 did indeed say that in the case under consideration Classis had no jurisdiction, because there was no Consistory decision in this matter which indeed implies that Classis would have had jurisdiction, if there had been a Consistory decision.
 - (The case under consideration was also a school issue, though a different one)
 - General Synod 1958, however, gave no ground for its declaration that Classis was incompetent in this case.
 - General Synod 1962 had no right to put a ground under a decision of its predecessor.

Consequently Regional Synod 1974 did not err in only referring to Synod 1958, Article 134, 3b.
2. Classis Canada 1951 expressed an opinion rather than making a decision which from then on should have bound the churches.

It received a proposal of the Church at Neerlandia to appoint a classical committee which should study the possibilities with respect to Article 21 C.O., to attain Christian education for covenant children.

However, this proposal was rejected, although everyone was fully aware of the need of Christian education.

This Classis considered as the only right way the establishment of Reformed schools, i.e. not in cooperation with, for example, the Christian Reformed Church.

The first step was regarded, not to appoint a classical committee, but that local school societies should be established by the parents and that Consistories activate the congregation.
3. Classis Alberta/Manitoba 1970 and Regional Synod 1974 rightly decided that a major assembly is not entitled to judge and make binding decisions concerning the question when the time for "an own school", somewhere, has arrived.
4. If the Consistory of Edmonton's Church lives up to its "Statement on Reformed or Christian Education", it cannot and may not be accused of opposing Reformed school education, if only the same Consistory remains aware of its own warning against the dangers of cooperation with others, and if it remains faithful to what it said in the same "Statement": "if possible at a Canadian Reformed School".
5. Church Visitors gave indeed on January 23, 1970 a specific advice to the Consistory of Edmonton - ("the Consistory would be wise to promote the cause of the own school" although "it is possible that such a school cannot immediately

be realized") - but this advice may not play any role in Synod's considerations and decisions, because it was an oral advice at a specific time to a specific Consistory and - although it was later written down - was not reported to nor adopted by any major assembly as a binding rule for the Churches.

6. The Communion of the Saints in Edmonton themselves can and must, under the blessing of the Lord, solve its problems by -

first of all stopping to unduly criticize, to accuse and to blame each other, but rather edify each other, Congregation as well as Consistory, in fulfilling their duty and responsibility to educate the children of the covenant and have them educated in the complete doctrine of salvation as confessed and taught in The Canadian Reformed Churches.

Such a solution cannot be reached by a decision of this General Synod but only by the peace of Christ, the Head of the Body, being the Arbitrator between the members of the Body in Edmonton. (Colossians 3:15)

DECISION:

Although General Synod, unanimously agrees with the brethren on the "desirability of Canadian Reformed Schools", it declares that it is not within its jurisdiction to grant the requests of the brethren Huizinga, Merkus, Visscher and Werkman, to judge, advise and direct Consistory and parents in Edmonton re: the practical realization of this goal in the local situation in Edmonton.

ADOPTED

An amendment to the proposed "Decision", reading:

"Although General Synod unanimously agrees with the brethren on the "desirability of Canadian Reformed Schools", and the duty of the elders of the flock to give the congregation Scriptural guidance in this direction, it is convinced that it is not in the province of Synod to grant the requests of the brethren Huizinga, Visscher, and Werkman, to judge, advise, and direct the Consistory and the parents in Edmonton regarding the practical realization of this goal in the local situation in Edmonton"

is rejected.

ARTICLE 90 – Adjournment

Synod is adjourned for lunch. After lunch the Advisory Committees meet.

ARTICLE 91 – Re-opening

Synod is re-opened in the evening with the singing of Hymn 29:1-4. The chairman welcomes the many visitors.

ARTICLE 92 – Textbook for Catechetical Instruction

Advisory Committee presents a report on the Textbook of Catechetical Instruction (Agenda L 1, 2; N 4). An initial discussion follows.

ARTICLE 93 – Adjournment

After the singing of Psalm 93:1, 4 and thanksgiving in which br. T. VanLaar leads, Synod is declared adjourned.

TWELFTH SESSION – WEDNESDAY, NOVEMBER 20, 1974

ARTICLE 94 – Re-opening

Synod is re-opened with the singing of Psalm 147:1, 2 and 4; Scripture-reading of Philipians 1:1-14, and prayer.

Roll-call is held. The Rev. G. VanDooren is replaced by the Rev. W.W.J. VanOene.

ARTICLE 95— Acts

The Acts of the eleventh session are read and adopted.

ARTICLE 96 – Adjournment

Synod stands adjourned. The Advisory Committees meet.

ARTICLE 97 – Re-opening. Appeal br. A.J. Ytsma at Chatham

Synod is re-opened.

The letter of appeal of br. A.J. Ytsma at Chatham (Agenda N 10) is read. Advisory Committee II presents a report, which is discussed.

ARTICLE 98 – Appeal of brs. K. Stam and G. Dam a.o. at New Westminster

A letter of appeal of brs. K. Stam and G. Dam and others at New Westminster (Agenda N 18) is read.

Committee IV presents:

MATERIAL: Agenda N 18 - Letter of Appeal from Mr. K. Stam and 5 co-appellants, New Westminster, B.C.

INFORMATION:

1. The brethren appeal a decision of Regional Synod West, May 8/9, 1974 (Acts Article 23),
2. This decision reads: "Concerning the request of the brs. G. Dam and K. Stam for the Regional Synod to consider the matter and to advise the Consistory . . . in this issue, the Regional Synod **declared** that it is not within the province of this Synod to decide on the matter **because the Regional Synod should not do what Classis should have done.** (Article 30 C.O. part b.),
3. The appellants ask General Synod to decide:
 - A. That the Regional Synod . . . was **wrong** in declaring "that it is not in the province of this Synod to decide on this matter because Synod should not do what Classis should have done".
 - B. "that the matter had come on the **Agenda** of Synod by way of **appeal** in the ecclesiastical way, via Classis and that Synod therefore had the **right** to deal with it".

OBSERVATIONS:

1. The brethren adduce as ground for their request that "this matter had come on the Agenda of Regional Synod in the way of Article 31, the way of **appeals** . . ." and "that Synod therefore had the **right** to deal with it".
2. The brethren complain "that the Regional Synod erred in its "interpretation" of our Church Order (which in effect nullifies "the right of appeal") particularly its confusing Article 30 and 31".

CONSIDERATIONS:

1. Regional Synod West, 1974 did indeed receive the appeal of the brethren Stam, Dam in the way of Article 31 C.O. and the Regional Synod did deal with this appeal and made a decision on it. (Acts Article 23),
2. By deciding not "to advise the Consistory of the Church at New Westminster in this issue" referring to Article 30, sub b. - ("In major assemblies only such matters shall be dealt with as could not be finished in minor assemblies . . .") - Regional Synod did not "confuse Article 30 and 31",
3. Regional Synod West, 1974 had come to the conclusion "that Classis (of April 17, 1974) failed to deal with the issue at stake and to judge the arguments of council/consistory and appellants in this matter . . ." (Acts Article 23),
4. Regional Synod West, 1974 was therefore correct in stating that it should not do

what Classis should have done, since it was still in the province of Classis to judge the arguments of Council/Consistory and appellants, if appellants had felt bound to again approach Classis.

General Synod decide: Not to grant the request of the brethren K. Stam, c.s.

ADOPTED

ARTICLE 99 – Archives

The Report of the Church for the Archives, the Church at Burlington East, Archivist br. K. Vink, is read.

The Church at Burlington West reports that the Archives have been inspected and found in very good order.

Committee IV presents:

MATERIAL: Agenda - I 1) Report Church for the Archives: Ebenezer Church at Burlington, by br. K. Vink, the Archivist.
2) Report, Inspection of the Archives: Rehoboth Church at Burlington.

CONSIDERATIONS:

1. Rehoboth Church reports that the Archives are in perfect order and in the hands of a capable, professional archivist.
2. The Archivist makes the following, requests and statements:
 - a. the original, signed copies of all material of Synods to be kept in binders and forwarded to the Archivist.
 - b. a request to destroy all extra copies of work-reports of Synods, except of the last one.
 - c. a request to encourage Regional Synods and Classes to forward copies of their Synods, except for 1962, for which there is only one copy.
 - d. there are at present about 50 copies on hand of the Acts of previous General Synod, except for 1962, for which there is only one copy.
 - e. to supply further copies when needed at the expense of the requesting party.

SYNOD DECIDE:

1. to express thanks to the Ebenezer Church for keeping the Archives and to the Rehoboth Church for inspecting the Archives.
2. to forward all original, signed documents of General Synod to the Church for the Archives, as soon as possible, in the order of the agenda.
3. to grant the Archivist's request for permission:
 - a. to destroy all extra copies of work-reports of previous Synods, except of the last one;
 - b. to supply photocopies of non-confidential documents in General Synods at the expense of the requesting party.
4. to instruct the Church for the Archives to request archivists of Churches, Classes and/or Regional Synods for any documents it deems necessary to be kept in the General Archives.
5. to keep 50 copies of the Acts of General Synods for future use; a minimum of (4) four copies to remain permanently in the Archives.

ADOPTED

ARTICLE 100 -- Re-opening

After supper Synod is re-opened with the singing of Psalm 145:1, 2, and Scripture-reading of Psalm 122:1-5. The visitors are welcomed. A special word of welcome is extended to the members of the Committee on the Church Book appointed by General Synod New Westminster, 1971.

The Rev. G. VanDooren is present again.

ARTICLE 101 – Church Book [1] Presentation of Book of Praise

Advisory Committee I presents:

MATERIAL: Agenda C I a - Report of the Committee on the Church, appointed by the General Synod New Westminster, 1971, and Enclosure: "BOOK OF PRAISE".

CONSIDERATION:

The completion of "Book of Praise" according to the mandate given to the Committee on the Church Book by the General Synod New Westminster, 1971, Acts Article 28 sub 8a, is of great significance for the life of our Churches.

RECOMMENDATION:

On this ground this Advisory Committee recommends: Synod decide to give the Committee on the Church Book appointed by the General Synod New Westminster, 1971 the opportunity to officially present to this Synod in plenary session "BOOK OF PRAISE" as an Enclosure to their report.

This Recommendation is unanimously adopted.

PRESENTATION OF BOOK OF PRAISE:

The floor is given to the Rev. G. VanDooren, convener of the Committee on the Church Book.

He addresses Synod as follows:

Mr. Chairman, esteemed brethren,

It is with a feeling of great satisfaction, better: of gratitude, that I may introduce the official presentation of the Complete Book of Praise to this Synod.

Exactly twenty years ago the first Synod of The Canadian Reformed Churches received a letter from the man who will present the Book of Praise to you, protesting against a decision of Classis East February 1954 to accept for use in our Churches the Psalter of the Christian Reformed Church. This man was, and is, Mr. Menno M. DeGroot.

Synod 1954, Article 56, appointed a Committee with the instruction to study the whole matter of the rhymed version of the Psalms in the English language. Yours truly was appointed convener and has been now, for these twenty years.

That is how it started!

Today we may say: behold, it is finished!

I could write a whole book about those twenty years, but will only mention some of the highlights.

The first remark should be that this undertaking was a unique one. To my knowledge no Church has ever before given such a mandate. Indeed, all Churches have given mandates to **compile** a Psalter and/or Hymnal, to compile from what was there already. Synod 1954 gave, in fact, the mandate, to **compose** such a Psalter, because, as far as we knew by that time, there was not an English Genevan Psalter available. One may wonder whether Article 30 of the Church Order gave the right for such a mandate but no one will regret that it did so. It was quite a step! Recently arrived in this country, and give a mandate to produce something that was never done before: the translation of Calvin's Psalmbook into the English-speaking world.

Yes, we had something. The Christian Reformed Psalter contained 34 translations of the "beloved Psalms" but they were translations of Dutch stanzas rather than rhymings directly from the Scriptures.

Thus we started with the well-known "green booklet".

The Committee started its work, first by searching through libraries if there were something we could recommend and present to the Churches.

Speaking of highlights, I remember how Menno DeGroot and I sang through the whole First Scottish Psalter in the hope that it might be acceptable. The result was close to nil.

I want to recall the work of the late Rev. Prof. F. Kouwenhoven who, being fluent in Hebrew, translated the Psalms directly from the original language, inspired by the Holy Spirit and how the three of us, he, the Rev. VanderBoom and I compared

this with rhymings that were made at our request, word for word, mostly interested whether those rhymings had preserved the covenantal character of our Psalms. While doing this, we also came to the discovery that the Revised Standard Version was, in many respects, closer to the original. The result was that we suggested to those who made the rhymings, to especially use this translation next to others.

Then there was another discovery. Mr. Menno DeGroot, always on the lookout, found out that the Library of Congress U.S.A. possessed a copy, previously owned by the forefathers of the later President Roosevelt, whose signature it contained, a copy of the Psalter 1767. This was a translation of the Dutch Psalter, produced by the (originally named) Hollands Gereformeerde Kerk in New Amsterdam, dating back to 1628. How we hoped that we had found what we were looking for. However, how we were disappointed. Indeed, two or three Psalms 1767 are in our present Book of Praise, but as a whole this Psalter was unacceptable, not only for the obsolete language but more for the fact that it had mutilated the Genevan tunes in a horrible way and used one tune for about twenty-five Psalms!

Next came what I may call a happy beginning of a new chapter in our history of twenty years, a chapter, however, with an unhappy ending, as one document of our Agenda shows.

I recall the day that we, Menno and I, met with Mr. and Mrs. Dewey Westra, close to the border in Sarnia. We had found his name as one of those who had rhymed the "34" for the Christian Reformed Church, and as the only one who would still be able to do more, similar, work. He was rightaway ready to help, even willing to rhyme all 150 Psalms. How happy we were when returning home.

The unhappy ending, however was the result of the fact that the D.W. rhymings were not to the taste of our membership, nor was your Committee happy with the fact that the specific covenantal flavour of the Psalms disappeared behind his somewhat pietistic work. Thus Synod 1968 ordered the Committee "to delete from a new edition of the Book of Praise those rhymed versions which lack the close conformity to the Scripture-text and those which lack the simplicity and clarity of expression required for the songs of the covenant, if revision is not possible." (Acts Article 87, 7 b). The last words tell the tragic story. Hundreds of letters have been written back and forth but the end-result was that, with D.W. "revision was not possible" the way our Churches wanted it. Thus, during the preparation of the complete Psalm book (I confine myself to the Psalms only, because Advisory Committee I has only introduced this part of the Book of Praise yet) the cooperation with D.W. dwindled and I do not think that even one Psalm appears in the complete Psalter which is 100% his work.

In the meantime we established contacts with experts, not only in language but also in Church music. For a moment these contacts spread over nearly the whole world, even reaching as far as Japan. In answer to our questions, the final result of advices received from Church music experts was that, as far as the tunes were concerned, we should preserve the Genevan Psalter unmixed and undefiled.

I wish I had the time, Mr. Chairman, to describe in detail all the work that had to be done before one Psalm could be finalized and made ready for the printer (to keep the price low we selected a printer in The Netherlands, expert in this kind of publication). Once we found someone willing to prepare a rhyming, we compared it with the Bible text, made a long list of remarks and requests, sent it back to him; waited for his answer, sometimes an answer that did not satisfy us. Thus again a letter went out, sometimes we had to compromise, and when we as Committee were finally satisfied, we sent the rhyming to one of our expert advisers to check the language. His remarks came back to us, we passed them on to the original author, and thus - after some frictions sometimes, we could say: this will be it. Then Mr. DeGroot prepared the text with the tune for the printer.

And so I could go on, but our time is limited.

I want you to know, however, that we always started our meetings with the prayer that our God would help us in finding the men who could provide us with

faithful rhymings so that He could be enthroned on the praises of Israel. And He surprised us. New talents came to the fore (the brethren do not want their names mentioned) and, after the disappointments with D.W., we could complete our mandate only because of these new, surprising, talents.

Thus you may understand, Mr. Chairman, no one can be more happy about the completion of the Psalmbook than our Committee, after those twenty years during which there were changes in membership, but the Committee remained the same.

We are fully aware that this new and complete edition is not perfect; maybe we must say, it is "provisional". We dare not deny that it shows the fingerprints, maybe even (as one scorned) the "wooden shoes footprints" of immigrants. Undoubtedly a new generation will be able to improve it and bring it closer to the perfection which will arrive when our Saviour will lead us into the land where we will sing the song of Moses and the Lamb forever.

But we do believe that by the publication of this Book of Praise we have saved and secured, for the generations to come, the Calvinistic, Genevan, Covenantal Book of Praise.

May I now introduce to you the man who wrote his protest to our first Synod, Mr. Menno M. DeGroot, who will present to you the four successive products of our endeavours:

- The "Green Booklet" with 34 rhymings.
- The first edition of the Book of Praise;
- The Supplement to this first edition; and finally
- The complete Book of Praise.

I thank you

After br. M.M. DeGroot has presented the above to Synod, the chairman expresses the thankfulness of Synod to the LORD for the strength which He has given to complete the Book of Praise. He also thanks the members of the Committee, remembers the late Rev. F. Kouwenhoven who took part in the work in its initial stages. He expresses the wish that this work may be preserved in our Churches. We now can remember God's deeds in our songs of praise, Who thrones on the praises of His covenant people. This book is evidence of our desire in our Churches, homes and schools not to ask for what pleases us but for what pleases the LORD. May the use of this book be to the glory of God, to the establishing of the Churches, now and for a long time.

After this Psalm 150 is sung.

ARTICLE 102 – Church Book I Presentation Book of Praise

Advisory Committee I presents:

MATERIAL: Agenda C I a - Report of the Committee on the Church Book appointed by the General Synod New Westminster, 1971, Recommendation No. 3.

CONSIDERATION:

In their report the Committee on the Church Book make the following Recommendation - No. 3 on page 3 of their Report :-

"Synod grant the privilege of the floor of Synod to one of the members of this Committee".

RECOMMENDATION:

Synod decide to grant the privilege of the floor of Synod to one of the members of the Committee on the Church Book whenever Synod so desires.

ADOPTED.

ARTICLE 103 – Church Book [3]: Psalm-Section

Advisory Committee I presents a Report on the Psalm-Section of the Book of Praise. After discussion its Recommendations are adopted.

ARTICLE 104 – Church Book [4]: Hymn-Section

Advisory Committee I presents a Report on the Hymn-Section of the Book of Praise, which is initially discussed.

ARTICLE 105 – Adjournment

After the singing of Psalm 135:1, 2, 9 and thanksgiving in which br. D. Teitsma leads, the chairman declares Synod adjourned.

THIRTEENTH SESSION – THURSDAY, NOVEMBER 21, 1974

ARTICLE 106 – Re-opening

Synod is re-opened with the singing of Psalm 98:1, 4. Scripture-reading is Philippians 1:15-30. The chairman leads in prayer.

Roll-call is held.

ARTICLE 107 – Press Release

Articles 19-26 of the Press Release are read and adopted.

ARTICLE 108 – Adjournment

Synod is adjourned. The Advisory Committees meet.

ARTICLE 109 – Re-opening

Synod is re-opened with the singing of Psalm 98:2, 3.

ARTICLE 110 – Church Book [5]: Hymn-Section

The Report of Advisory Committee I on the Hymn-Section of the Book of Praise is further discussed. Its Recommendations are adopted by Synod.

ARTICLE 111 – Church [6]: Four-part Music Edition

Advisory Committee I presents a Report on the Letter of the Church at Neerlandia, and its endorsements by the Church at Toronto (Agenda C I d and e). Its Recommendation is adopted.

ARTICLE 112 – Church Book [7]: Tune of Hymn 45

Advisory Committee I presents a Report on the Letter of the Church at Edmonton (Agenda C I k). Its Recommendation is adopted.

Hymn 45 is sung.

ARTICLE 113 – Appeal Orangeville

Advisory Committee II presents a report on the appeal of the Church at Orangeville (Agenda N 17), which is initially discussed.

ARTICLE 114 – Re-opening

After supper Synod is re-opened with the singing of Hymn 7.

ARTICLE 115 – Appeal Orangeville

The Report of Advisory Committee II on the appeal of the Church at Orangeville is further discussed.

It reads:

MATERIAL: Agenda N 17 - Appeal of the Church at Orangeville.

OBSERVATIONS:

1. The Consistory of the Church at Orangeville "urge(s) General Synod to state that Regional Synod should have revoked Classis' answer to Burlington West as stated in sub article 8 "Admissibility of Remarriage of a divorced member". (Classis Ontario North March 21, 1974)"
2. The decision of Classis Ontario North of March 21, 1974 reads as follows: "The Church at Burlington West requested advice in a special case. Classis summarized the received information in the letter to the following question: "Whether someone who is divorced, not on the base of adultery, but for reasons of breach of promise, refusal to let the partner serve the Lord, and persecution for the sake of Christ and His Church, can be allowed to re-marry". Classis answered this question in the affirmative."
3. In an appeal to the Regional Synod of Smithville 1974 against this decision of Classis the Consistory brought forward two objections, namely that Classis did not give Scriptural grounds; and that "though only advice was asked by the Church at Burlington West of the major assembly in a specific case, Classis, nevertheless, adopted a general rule."
4. The Regional Synod adopted the following motion:
"Regional Synod having read and discussed the appeal of the Church at Orangeville concludes that it cannot deal with this appeal because
 1. Classis Ontario North of March 21, 1974 did not record Scriptural grounds;
 2. The Church at Orangeville did not offer Scriptural arguments to the contrary."
5. In its appeal to this Synod the Consistory objects against the decision of the Regional Synod, that Regional Synod should have made a "positive decision on the appeal", because the ground sub 2. ("The Church at Orangeville did not offer Scriptural arguments to the contrary") is not pertinent to the appeal of the Church at Orangeville, since "Classis is duty bound to give grounds, when making a decision of this magnitude".

CONSIDERATIONS:

1. Where a major assembly cannot "revoke" a decision of a minor assembly, the word "revoke" is to be read as "declare unjustified".
2. While advice was asked in a specific case, Classis Ontario North made a general rule in starting the wording of its decision with "Whether someone".
3. Regional Synod dealt only with the first objection of the Church at Orangeville's appeal, that no Scriptural grounds were given, but should have taken into account also the second objection, that a general rule was made.
4. Where a general rule of such a great importance was made and recorded in the Acts, Classis should have given Scriptural grounds.
5. Where Classis should have given Scriptural grounds for such a general statement, Regional Synod was not justified in basing its decision (not to deal with the appeal of the Church of Orangeville) on the fact that Scriptural grounds were not given by Classis.
6. The Church at Orangeville rightly states that she did not have to "offer Scriptural arguments to the contrary", correctly objecting that Classis should have given Scriptural grounds.

RECOMMENDATION:

Synod declare:

Regional Synod should have dealt with the appeal, and have declared that Classis should not have recorded its decision without Scriptural proof.

A motion is discussed, reading:

"CONSIDERATIONS:

1. Classis Ontario North March 1974 gave an advice to a Consistory "in a specific case".

2. If the Consistory of Orangeville, having read the Acts of Classis, could not agree with this advice in good conscience, it should have gone to next Classis to prove the advice was wrong.
3. Regional Synod 1974 concluded that this matter could not be dealt with because:
 - a. Classis had not **recorded** Scriptural grounds for its advice;
 - b. Orangeville had not **offered** Scriptural grounds to the contrary.
4. General Synod should, therefore, uphold the decision of Regional Synod, "that it could not deal with this appeal" (i.e. of Orangeville) on the grounds mentioned sub 3, a and b.

RECOMMENDATION:

Synod declare the appeal of the Church at Orangeville against the decision of Regional Synod East, 1974, inadmissible.

Ground: a. Regional Synod was right in stating that it could not deal with this appeal;

b. Orangeville has not proven that this matter "could be finished in the minor assembly", i.e. Regional Synod, 1974 (Church Order Article 30b)."

This motion is rejected.

The Recommendation of Advisory Committee II is adopted.

ARTICLE 116 – Revised Standard Version

Advisory Committee III presents a Report on the Revised Standard Version. (Agenda E 1-3), which is initially discussed.

ARTICLE 117 – Adjournment

After the singing of Psalm 91:1, 5 and thanksgiving in which br. J. DeVos leads, Synod is adjourned.

FOURTEENTH SESSION – FRIDAY, NOVEMBER 22, 1974

ARTICLE 118 – Re-opening

Synod is re-opened with the singing of Psalm 110:4-6, Scripture-reading is Philippians 2:1-11. The chairman leads in prayer.

Roll-call is held. All delegates are present.

ARTICLE 119 – Acts

The Acts of the twelfth and thirteenth sessions are read and adopted.

ARTICLE 120 – Adjournment

Synod is adjourned. The Advisory Committees meet.

ARTICLE 121 – Re-opening

Synod is re-opened with the singing of Psalm 43:3, 4.

ARTICLE 122 – Appeal br. A.J. Ytsma at Chatham

Advisory Committee II presents:

MATERIAL: Agenda N 10 - Appeal of br. A.J. Ytsma against the decision of the Regional Synod at Smithville, Ontario, 1974, Acts Article XI.

OBSERVATIONS:

1. Br. Ytsma appeals against the decision of Regional Synod at Smithville, 1974, which reads:

"Regional Synod is not convinced by the arguments brought forward by brother Ytsma that the Classis Ontario South of June 12, 1974, erred in its decision that the Consistory did have the freedom to make a rule as the one against which brother Ytsma appealed to that Classis; however, Synod is of the opinion that this Classis did not do full justice to brother Ytsma's appeal against the **contents** of that rule."

2. Br. Ytsma complains:

a. "that the Regional Synod confirmed (bekrachtigde) the Consistory-hierarchy in the Church of Chatham."

b. that he does not understand at all what Regional Synod means, when it states: "however, Synod is of the opinion that this Classis did not do full justice to brother Ytsma's appeal against the **contents** of that rule", for Regional Synod did not give "any short explanation and information, why I was wrong."

3. Br. Ytsma requests Synod "to do away with the hierarchy in the Church of Chatham, regarding the change in the election rules for office-bearers."

4. The decision of Classis Ontario South, June 12, 1974 reads: "In the opinion of Classis the reply of the Consistory of Chatham wrongly referred to the end of Article 22 of the Church Order, which gave the impression as if Article 22 compels the voting members under any circumstances to vote one half of the nomination. However, the first part of Article 22 leaves to a Consistory the freedom to make such a rule".

CONSIDERATIONS:

1. Regional Synod confirmed - in the first part of its decision - the decision of Classis, namely, that the Consistory has the freedom to make rules with regard to the **voting** procedure.

However, Regional Synod did not give any explanatory ground in its decision.

2. Regional Synod declared in the second part of its decision that "Classis did not do full justice to brother Ytsma's appeal against the **contents** of that rule".

However, again Regional Synod did not give any ground in which it explained to br. Ytsma in what respect Classis did not do justice to br. Ytsma's appeal against the contents of that rule.

3. Br. Ytsma's complaint about hierarchy is caused by wrongly reasoning from Article 22 C.O., namely, that choosing the third method of **nominating** candidates eliminates that rule for voting procedures to which he objects.

However, the first part of Article 22 C.O., namely, that elders shall be chosen "according to the regulations that are in use locally or that are for that purpose established by the Consistory" does not only leave the freedom for a Consistory to choose any of the methods for nomination mentioned in the second part of Article 22, but also leaves the freedom for a Consistory to make or change certain rules for the **voting** procedures, regardless of the method chosen for nomination.

RECOMMENDATIONS:

Synod declare:

1. That Regional Synod rightly concluded that Classis did not do full justice to br. Ytsma's appeal. Classis should have dealt with br. Ytsma's objections "against the **contents** of that rule".

2. That Regional Synod should have indicated:

a. why "the Consistory did have the freedom to make a rule as the one against which brother Ytsma appealed to that Classis;"

b. **in what respect** Classis failed to do justice to brother Ytsma's appeal against the contents of that rule;

and therefore decide to declare that it is not in the jurisdiction of this Synod to comply with the request of brother A.J. Ytsma.

ADOPTED

The Rev. M.C. Werkman does not take part in the voting according to Article 33 of the Church Order.

ARTICLE 123 – Appeal Rev. A.H. Dekker at Lincoln

Committee III presents:

MATERIAL: Agenda N 16 - Appeal Rev. A.H. Dekker against Regional Synod Smithville, 1974.

OBSERVATIONS:

1. Classis Ontario South of September 12, 1973 had declared an appeal of Rev. A.H. Dekker inadmissible on the grounds that he had not proven that he himself had been wronged.
2. Rev. A.H. Dekker appealed to the Regional Synod Smithville, 1974 that this ground should not have been given by Classis, and requested the Regional Synod to state that "a person who appeals should not have the duty to prove that he himself has been wronged."
3. The Regional Synod declared that the Classis' ground itself was not proven.
4. Rev. A.H. Dekker, in his appeal to the General Synod, states that the point of issue is the interpretation of Article 31 C.O., and that he believes that a person can always appeal if a decision is contrary to the Word of God, the Confessions or the Church Order.
5. Rev. A.H. Dekker requests General Synod to declare:
"Regional Synod Smithville, 1974 should have made the decision:
'Regional Synod declares that Classis Ontario South of September 12, 1973, should not have declared the appeal of the Rev. A.H. Dekker inadmissible on the ground given'
on the ground that a person who appeals should not have the duty to prove that he himself has been wronged."

CONSIDERATIONS:

1. It is clear that the Rev. A.H. Dekker holds that the Classis' decision introduces the rule that an appeal can be declared inadmissible merely if the appellant has not himself (personally) been wronged.
2. It should be admitted that Article 31 of the Church Order does not prevent any Church member from appealing if a decision of a minor assembly is contrary to the Word of God, the Confession, or the Church Order, even if the matter does not pertain to his own person. However, he may not meddle in something that does not concern him.
3. Classis Ontario South did not give reasons to substantiate that Rev. Dekker has not proven that he himself has been wronged.

RECOMMENDATION:

Synod decide not to grant the request.

Grounds:

1. Appellant's request contains an exact wording which, if adopted, introduces the rule "a person who appeals should not have the duty to prove that he himself has been wronged", which could open the way for appeals and complaints that are not substantiated.
2. Appellant's concern that Classis introduced a rule as in Consideration 1, has been sufficiently answered by the Regional Synod's declaration that Classis did not give any proof for its own ground.

ADOPTED

ARTICLE 124 – Adjournment

Synod is adjourned. The Advisory Committees meet.

ARTICLE 125 – Re-opening

Synod is re-opened in the evening with the singing of Psalm 116:1, 3, and 4.

ARTICLE 126 – Revised Standard Version

The following motion is tabled and adopted:

“Seeing that the Rev. C. Van Dam is present, Synod decide to give him the privilege of the floor as a member of the Committee for the Revised Standard Version, whenever Synod so desires”.

The Report of Advisory Committee III mentioned in Article 116 of these Acts is further discussed.

ARTICLE 127 – Adjournment

After the singing of Psalm 56:4, 5 and thanksgiving in which the Rev. M. VanderWel leads, Synod is adjourned.

FIFTEENTH SESSION – SATURDAY, NOVEMBER 23, 1974

ARTICLE 128 – Re-opening

Synod is re-opened with the singing of Hymn 18, Scripture-reading of Phillipians 2:12-30, and prayer in which the chairman leads.

Roll-call is held. The Rev. C. Van Dam is again present as member of the Committee for the Revised Standard Version. The Rev. D. VanderBoom, advisory member, is absent.

ARTICLE 129 – Acts

The Acts of the fourteenth session are read and adopted.

ARTICLE 130 – Revised Standard Version

The discussion of the Report of Advisory Committee III is continued.

Synod refers the Report back to Advisory Committee III, seeing the willingness of this Committee expressed during the discussion to reconsider the material.

ARTICLE 131 – Adjournment

After the singing of Psalm 98:1, 4 and thanksgiving in which the Rev. M. VanBeveren leads, Synod is adjourned.

SIXTEENTH SESSION – MONDAY, NOVEMBER 25, 1974

ARTICLE 132 – Re-opening

Synod is re-opened with the singing of Psalm 107:1, 2, Scripture-reading of Philippians 3:1-6, and prayer.

Roll-call is held.

ARTICLE 133 – Press Release

Part of the Press Release is read and adopted.

ARTICLE 134 – Correspondence with Sister-Churches abroad [1]: General

Advisory Committee IV presents a Report on Agenda B 1-4, 6-8, N 1. Its Recommendations are adopted.

ARTICLE 135 – Correspondence with Sister-Churches abroad [2]: Communications from the Churches at Winnipeg and Barrhead

Advisory Committee IV presents a Report on Agenda B3, 6. Its Recommendations are adopted.

ARTICLE 136 – Correspondence with Sister-Churches abroad [3]: Communications from the churches at Chilliwack and Smithville

Advisory Committee IV presents a Report on Agenda N1, B2. Its Recommendations are adopted.

ARTICLE 137 – Correspondence with Sister-Churches abroad [4] Korea

Advisory Committee IV presents a Report on Agenda B1, 4. Its Recommendations is adopted.

ARTICLE 138 – Re-opening

In the evening Synod is re-opened with the singing of Psalm 107:12, 17.

ARTICLE 139 – Correspondence with Sister-Churches abroad [5]: Additional report of the committee on correspondence

Advisory Committee IV presents a Report on Agenda B7. Its Recommendation is adopted.

ARTICLE 140 – Correspondence with Sister-Churches abroad [6]

Advisory Committee IV presents some Final Recommendations. These are adopted (see below).

The whole Report and the adopted Recommendations read thus:

- MATERIAL:** Agenda B 1 - Report of the Committee ad hoc, appointed by General Synod New Westminster, 1971.
Agenda B 2 - Overture Church at Smithville, with corrections.
Agenda B 3 - Overture Church at Winnipeg.
Agenda B 4 - Overture Church at Burlington East, re: Korya Pa Church.
Agenda B 6 - Overture Church at Barrhead.
Agenda B 7 - Additional Report of the Committee ad hoc.
Agenda N1 - Letter of Church at Chilliwack, re: Article 47 Acts General Synod, 1971.

A.

INFORMATION:

1. The Church at Monte Alegre, Brasil, has ceased to exist.
2. In addition to the Rules for Correspondence General Synod New Westminster, 1971, gave the mandate "to take up the correspondence where the previous Committee left off". The Committee ad hoc states: "Since General Synod stated that there is no report of the Committee on Correspondence on its table, it is also the task of our Committee to report on decisions of Sister-Churches abroad during the period 1968 - 1971, as far as they are found in the Acts of these Churches, in order to honour the rules for correspondence." The Committee ad hoc, as is clear in its report, started right-away to scrutinize the Acts of Synods of Sister-Churches during 1968 - 1971.
3. The Committee on Correspondence recommends to add to the rule, Acts 1968, Article 110, the provision, "that before a Consistory extends a call to a minister from a Church abroad, or invites a minister from a Sister-Church, the Consistory should ask the Committee on Correspondence to provide information whether he is a minister in good standing", on the ground that there is some inconsistency.

4. On this recommendation Synod received two communications:
 - a. from the Church at Winnipeg
 1. not to accept this rule;
 2. to rescind the decision of Synod Orangeville 1968, Acts Article 110, part 1.
 - b. from the Church at Barrhead, containing a similar proposal.
The main ground adduced by these Churches is that, if correspondence functions normally, such additional regulations are unnecessary.
5. The Committee on Correspondence received communications from the Churches at Chilliwack and Lincoln: to examine the Acts of the Synod Hooegeveen. It accepted these letters as information, because they already worked according to the mandate received from Synod 1971 see sub 2 above.
6. When studying the report of Deputies for Correspondence with Foreign Sister-Churches appointed by the Synod Launceston 1970, which report was dealt with by Synod Armadale 1972, the Committee on Correspondence discovered two unfavourable comments on our Churches (see B.1, p.5)
 1. "contact very poor and contains very little";
 2. "in some cases the significance of the correspondence is not valued correctly."
 Our Committee on Correspondence objected to these statements, asking for clarification.

7. AUSTRALIA

The Committee on Correspondence (see B.1, pages 9 and 10c, Additional report, page 1, bottom) asked the Committee on Correspondence of the Australian Churches to clarify the rules for admission to the ministry of candidates who did not study at the College of our Churches or Sister-Churches, which rules seemed inconsistent to our Committee.

8. THE NETHERLANDS

The report of our Committee on Correspondence gives proof not only of a lively correspondence but also of a careful study of the Acts Hooegeveen 1969/1970 and Hattem 1972/1973. Their conclusion is:

"Whereas it should be borne in mind that it is not possible for your Committee nor their duty to verify every decision in detail, the Committee with thankfulness may conclude from the Acts of General Synod Hooegeveen and of General Synod Hattem that the Netherlands Sister-Churches have not deviated from the Reformed Confession in doctrine, liturgy, Church government, and discipline."

Our Committee for Correspondence has given expression of this gratitude in a letter (April 3, 1972) to the General Synod of Hattem 1972/73, in which our Committee gratefully acknowledged that "also in the past it has pleased the Lord to keep your Churches faithful to the Reformed Confession and the adopted Church Order".

9. SOUTH AFRICA

The Committee on Correspondence studied Acts of Synods 1971, 1972, 1973, from which they concluded that there is room for doubt, about the validity of (some) decisions.

On the basis of further information (see Additional Report IV, 1-5) the Committee recommends "to continue the correspondence with Die Vrye Gereformeerde Kerke."

RECOMMENDATIONS:

Synod decide:

1. To take note of the fact that the Church at Monte Allegre has ceased to exist;
2. To approve of the action of the Committee on Correspondence (see A Informations, sub 6 and 8);
3. To continue the correspondence with The Free Reformed Churches of Australia according to the adopted rules;
4. To continue the correspondence with De Gereformeerde Kerken in Nederland according to the adopted rules;

5. To continue the correspondence with Die Vrye Gereformeerde Kerke in South Africa as before (see previous decision, Acts Article 57);
6. To have our Churches represented by a delegate to General Synods of Sister-Churches abroad, if invited, and when desirable and feasible.

ADOPTED

B.

OBSERVATIONS:

Ad Winnipeg's proposal:

- a. not to adopt the recommendation of the Committee on Correspondence;
- b. to rescind the decision of Synod Orangeville 1968, Acts Article 110, part 1; on the ground that the Rules for Correspondence provide sufficient safeguards and that not another body should rule over the Churches (Article 85 C.O.); recommending to Synod to "decide that the Committee on Correspondence supply necessary information concerning foreign Sister-Churches and their ministers when requested to do so."

Ad Barrhead's proposal:

- a. to reject recommendation 1 of the Committee on Correspondence;
- b. to rescind the decision of the General Synod of 1968, Acts Article 110, part 1;

CONSIDERATIONS:

1. Both Churches are justified in considering that the Rules for Correspondence augmented by the "colloquium" offer sufficient safeguards for admission to the ministry in the midst of the Churches.
2. In addition, the Church Order contains rules for the approbation of calls.
3. These Churches, however, have not proved that the provision of Synod 1968, Acts Article 110, first part, contains an unnecessary safeguard for incidental admission to the pulpit of foreign ministers.
4. It is to be conceded to the Churches at Barrhead and Winnipeg that the present rule as quoted above, creates practical problems and that the procedure could be simplified.

RECOMMENDATIONS:

Synod decide:

1. Not to accept the recommendation of the Committee on Correspondence that "Before a Consistory extends a call to a minister from a Sister-Church, or invites a guest minister from a Sister-Church to preach, the Consistory should ask the Committee on Correspondence to provide information whether he is a minister in good standing."
2. Not to rescind the decision of the Synod of Orangeville 1968, Acts Article 110, part 1.
3. To amend the rule of Article 110, sub 1 of the Acts of the Synod 1968 as follows: Before a guest minister from Sister-Churches abroad is granted the right to conduct services, the Consistory who wishes to invite such a minister shall ascertain that he has written proof, given by the Committee on Correspondence of the Churches in which he is a minister, that he is a minister in good standing; in the absence of such proof, the Consistory shall ask our own Committee on Correspondence to provide such information.

ADOPTED

C.

COMMUNICATIONS from the Churches at Chillwack and Smithville

Ad communication from Church at Chilliwack:

OBSERVATION:

The Church at Chilliwack requests Synod to state that Synod 1971, (Acts Article 47) "has erred by not properly completing its agenda as it was in duty bound."

Ground:

The Acts of the Synod of Hooegeveen were forwarded to Synod 1971, but Synod 1971 failed to examine whether the (then) Committee on Correspondence have fulfilled their task well.

CONSIDERATION:

Synod 1971 could not judge whether the Committee on Correspondence appointed by the Synod of Orangeville 1968 had fulfilled their mandate well, because Synod noted the fact that there were communications from individual members of the Committee, but not a report of the Committee as such; from the Acts of the Synod 1971 it does not appear that this Synod did receive the Acts of the Synod of Hooegeveen, as stated by the Church at Chilliwack.

Ad communication from the Church at Smithville:

OBSERVATIONS:

1. The Church at Smithville observes that the Acts of the Synod of 1971, Article 47, prove that "**statement 1**" in this matter is "incomplete and unfounded" and therefore "should not have been taken";
2. that **decision 2** is "vague, obscure, incomplete", and therefore should not have been made;
3. that **decision 4** should not have been taken, because it is "not to the point", and must be considered "constituting a danger by undermining the correspondence."

CONSIDERATIONS:

1. The Church at Smithville did **not** prove that Synod 1971 was wrong in stating the fact that there was no report of the Committee on Correspondence; appointed by the Synod of 1968.
2. From the Report of the Committee on Correspondence appointed by the Synod of 1971, it is evident that the mandate was not "vague, incomplete, obscure".

RECOMMENDATION:

Synod decide not to accede to the requests of the Churches at Chilliwack and Smithville.

ADOPTED

D.

KOREA

OBSERVATIONS:

1. Ebenezer Church at Burlington proposes to give a positive answer to the request of the Korean Church to recognize them as a faithful Church of the Lord and thus enter into correspondence with them.

"Grounds" for this overture:

We know already enough about these Churches which have kept the faith in the face of Japanese and Communistic suppression as well as in rejecting every form of false ecumenism.

2. The Committee on Correspondence recommends (B 1, XI, 5a and b)
 - a. to refrain at the present time from entering into correspondence with the Presbyterian Church (Koryu-Pa) in Korea;
 - b. to charge the Committee on Correspondence with Churches Abroad to continue the contact with this Church and submit a report to the next General Synod.

On the grounds:

- a. "Synod Edmonton, 1965 judged that correspondence with Churches abroad should only be established after an accurate and serious examination has shown that these Churches not only officially have adopted the Reformed Confession and Church Government, but also practically maintain the same"; (Article 141, II)
- b. Our Committee **could not** finish this examination and evaluation as it was charged to do by Synod New Westminster, 1971 (Article 47, 6 sub b)

RECOMMENDATION:

Synod adopt the recommendation of the Committee on Correspondence, (see above 5 a and b).

OBSERVATION:

On the basis of the information contained in the Report of the Committee on Correspondence, pages 19 and 20, sub 1, 2, 3, 4, 5, 6, and 7, the Committee recommends that "no financial assistance will be considered before a decision is made on the request of the Korean Presbyterian Church to enter into correspondence with them."

RECOMMENDATION:

No financial assistance by the Committee on Correspondence on behalf of and with the help of the Churches and in cooperation with the Netherlands Churches be considered before a decision is made on the request of the Korean Churches to establish correspondence with the Korean Presbyterian Church.

ADOPTED

E.

Additional Report Committee Ad Hoc (These Acts Articles 134, 135, 136, 137, 140)

MATERIAL:

Agenda - Additional Report of the Committee for the Correspondence with the Churches Abroad.

OBSERVATION:

The Committee on Correspondence "deems it advisable that with a view to the future, Synod expresses itself whether or not Sister-Churches should be invited to send delegates to a General Synod and whose task this is".

RECOMMENDATION:

1. Synod decide that such an invitation shall be extended.
2. Synod charge the Committee on Correspondence to do so at least one year before the date the next General Synod is to convene.

Ground: This is in harmony with rule No. 2 of the Rules for Correspondence.

ADOPTED

F. FINAL RECOMMENDATIONS:

1. Synod express its gratitude for the work done by the Committee on Correspondence with Churches Abroad;
2. Synod decides to continue the Committee with the following mandate:
 - a. to maintain correspondence in accord with the Rules for Correspondence and to do so with:
 - De Gereformeerde Kerken in Nederland
 - Die Vrije Gereformeerde Kerke in Suid Afrika
 - The Free Reformed Churches of Australia.
 - b. to continue the contact with the Presbyterian Church in Korea (Koryu-Pa), and to submit a report on this contact to the next General Synod.
 - c. to send an invitation to Sister-Churches Abroad at least one year prior to the date the next General Synod is to convene.
 - d. to have our Churches represented by a delegate to General Synods of Sister-Churches Abroad, if invited, and when desirable and feasible.
 - e. to execute the decision made by this Synod (Acts Article 57) to send an "appeal to Die Vrye Gereformeerde Kerk at Pretoria (praeses Dr. C. van der Waal) to rescind their teachings concerning marriage and divorce and to earnestly seek the unity and fellowship of the faith with Die Vrye Gereformeerde Kerke in Suid Afrika".
 - f. to inform the Churches from time to time about that which is of interest in their correspondence with Churches Abroad.

ADOPTED

ARTICLE 141 – Textbook for Catechetical Instruction

Advisory Committee I presents:

MATERIAL: Agenda L1 - Report Committee for a Textbook for Catechetical Instruction.

L 2 - Overture Church at London re. Article 83 Acts General Synod New Westminster, 1971.

N 4 - Proposal Church at Smithville re. Article 83 Acts General Synod New Westminster, 1971.

OBSERVATIONS:

1. General Synod New Westminster, 1971, on the ground of the following observations:

1. that in the past the Reformed Churches, via their General Synods have repeatedly busied themselves with this matter;
2. that in the last decades the Churches have not paid much attention to the improvement of material for catechism instruction;
3. that the compilation of comprehensive textbook material needs the cooperation of available talents,

appointed a Committee with the following mandate (Acts Article 83):

1. to consider the set-up of a Textbook useful for catechism-instruction in the home, Church and school;
2. to seek the advice and cooperation of the Faculty of our Theological College in this matter;
3. to present the result of their considerations to the next General Synod;
4. to keep the Churches informed about the progress of their work.

2. The Church at London in its overture considers:

"If and when Synod would approve such a textbook for catechetical instruction, as is proposed in Article 83, Synod 1971, this instruction book would receive a doctrinal and confessional character, in the cases where Bible passages would be selected, where these passages would be explained, and in cases where references to Church history etc. would be made.

It would be outside the province of Synod to bind the Churches to such a textbook".

3. The Church at Smithville in its proposal considers:

- a. that Synod 1971, Acts Article 83, gave three observations;
- b. that these observations were just statements which did not contain any proof that Synod had the right to busy itself with the set-up, and therefore was allowed to make a decision in this respect;
- c. that Synod 1971 thus acted contrary to the first rule of our confederation, namely that it should not lord it over the Churches .

The Church at Smithville also considers:

- a. that it is the duty of a Consistory to see to it that catechism instruction be given to the children of the Church;
- b. that it belongs to the office of the minister of the Word to instruct the children of the Church in the doctrine of salvation (Form for Ordination);
- c. that it is in the jurisdiction of a Consistory to select and prescribe catechism textbooks and/or other catechism material for catechism instruction;
- d. that the Churches are bound, according to Article 31, C.O. to use a textbook for catechetical instruction that is adopted by a General Synod;
- e. that the contents of such a textbook being adopted by a General Synod, receives a public, confessional, doctrinal character.

CONSIDERATIONS:

1. General Synod New Westminster, 1971 only mentioned three points as its observations. This Synod did not mention any grounds (Considerations) for its decision.

2. None of these three observations is a ground for making the preparation of a textbook for catechetical instruction the task of a General Synod.
3. It has not been proven by General Synod New Westminster, 1971 that the provision of a textbook for catechetical instruction is a matter according to Article 30 of the Church Order.
4. Consequently it is not necessary to further discuss and evaluate the other arguments brought forward by the Churches at London and Smithville mentioned under Observations 2 and 3.

RECOMMENDATION:

Synod decide, on the ground of Considerations 1, 2, and 3:

1. to rescind Article 83 of the Acts of General Synod New Westminster, 1971, as far as it deals with a Textbook for Catechetical Instruction.
2. to discharge the members of the Committee appointed by General Synod New Westminster, 1971, thanking them for the work they have done.
3. not to continue this Committee.

ADOPTED

ARTICLE 142 – Contact with the Christian Reformed Church

Advisory Committee III presents a Report on the Contact with the Christian Reformed Church, which is initially discussed.

ARTICLE 143– Adjournment

After the singing of Psalm 115:5, 8 and thanksgiving in which the Rev. M.C. Werkman leads, Synod is adjourned.

SEVENTEENTH SESSION – TUESDAY, NOVEMBER 26, 1974

ARTICLE 144 – Re-opening

Synod is re-opened with the singing of Psalm 62:3, 4, Scripture-reading of Philippians 3:17-4:7, and prayer.

Roll-call is held. All delegates are present.

ARTICLE 145 – Acts

The Acts of the fifteenth and sixteenth sessions are read and adopted.

ARTICLE 146 – Contact with the Christian Reformed Church

The discussion on the Report of Advisory Committee III on the Contact with the Christian Reformed Church is continued.

This Report reads:

MATERIAL:

- Agenda M 1 - Report Committee for contact with the Christian Reformed Church, appointed by General Synod 1971.
- M 2 - Letter of the stated Clerk Christian Reformed Church.
- M 3 - Letter Mr. J. Gelderman, Burlington W, Ont.
- M 4 - Letter Church at Brampton, Ont.
- M 5 - Additional report of Committee.
- M 6 - Letter of Committee on Inter Church relations of Christian Reformed Church.
- M 7 - Part of a letter of Deputies for correspondence of our Dutch Sister-Church, Secr. Rev. P. Van Gorp (May 7, 1974)
- M 8 - Summary of the discussion between Prof. J.H. Stek, representative of the Christian Reformed Church - and the Deputies of our Dutch Sister—Churches, held at Amersfoort, The Netherlands, March 30, 1974.

OBSERVATIONS:

1. The Committee for contact with the Christian Reformed Church was appointed to investigate the possibilities of reaching union of the Churches in the unity of the true faith and of the knowledge of the Son of God. (Acts General Synod Edmonton, 1965 Article 177 C. 1)
2. The General Synod Orangeville, 1968 Article 134 concluded from the result of the investigations:
 - a. That the Conclusions of Utrecht 1905/1908 (and an official interpretation of 1962), which formed an obstacle for unity, have been removed.
 - b. That the obstacle of binding to the deliverances of Common Grace (1924) has been removed.
3. General Synod Orangeville, 1968 also concluded that a major obstacle remained in the Christian Reformed Church's relationship with the (Synodical) Gereformeerde Kerken in Nederland, and placed the matter of Correspondence in the center of the Committee's mandate.
4. General Synod New Westminster, 1971 continued this mandate with the instruction to discuss the matter of Church correspondence with the (Synodical) Gereformeerde Kerken in Nederland until the position of the Christian Reformed Church has become clear.
5. The mandate contained an instruction, if necessary, to send an urgent Christian appeal to the Christian Reformed Community in the same vein as (the first part of) the appeal 1962.

CONSIDERATIONS:

1. The Synods 1970 and 1971 of the Christian Reformed Church had instructed their committee to inquire into - and evaluate recent theological trends in the (Synodical) Gereformeerde Kerken in Nederland, which could be regarded as an encouraging step toward the removal of the major obstacle of their Correspondence relationship.
2. The Synod 1972 of the Christian Reformed Church decided to discontinue their committee for contact with The Canadian Reformed Churches.
3. Synod 1974 of the Christian Reformed Church decided, in place of the existing "Sister-Church" and "Corresponding Church" relations, to establish one relationship to be designated "Churches in Ecclesiastical Fellowship". Thereby they abandoned the Rules of Correspondence which included the promise "to take heed mutually lest there be deviation from Reformed principles in doctrine, worship and discipline" and replaced them with a new relationship concept.
4. Synod 1974 of the Christian Reformed Church decided, within this fellowship, to "pursue appropriate avenues of increased contact" with the (Synodical) Gereformeerde Kerken in Nederland.
5. The Synod 1974 of the Christian Reformed Church, having established the formula for this new relationship, declared that the specific mandate of 1970 and 1971, to inquire into recent theological trends in the (Synodical) Gereformeerde Kerken in Nederland, is fulfilled, although there is no evidence that the reasons for concern over these trends have been removed.

CONCLUSION:

The position of the Christian Reformed Church in the matter of Church Correspondence with the (Synodical) Gereformeerde Kerken in Nederland has now been clearly settled and finalized.

It is evident that the Acts of Synod 1974 of the Christian Reformed Church show a decisive alteration of the rules, so that "a relationship" with the (Synodical) Gereformeerde Kerken in Nederland is continued, while judgment on the faithfulness of these churches is suspended. Therefore no fruitful discussion with a view to reaching union with the Christian Reformed Church may be expected.

RECOMMENDATION:

Synod decide:

1. to express its thankfulness to the Committee for the work it has done.
2. to discontinue the contact with the Christian Reformed Church as until now was maintained by "the Committee on Contact with the Christian Reformed Church".
3. to appoint a Committee with the mandate:
 - a. to draft a Christian appeal and to send it to the Christian Reformed Community, taking into account the recent developments in the Christian Reformed Church.
 - b. to inform the Committee for Inter Church Relations of the Christian Reformed Church of our Address Church.

ADOPTED

ARTICLE 147 – Adjournment

Synod adjourns. The Advisory Committees meet.

ARTICLE 148 – Re-opening

Synod is re-opened with the singing of Psalm 96:1, 2. The Rev. D. VanderBoom, advisory member, is absent.

A letter of the Board of Trustees of the Theological College is passed on to Advisory Committee II.

ARTICLE 149 – Contact with the Orthodox Presbyterian Church

Advisory Committee III presents:

MATERIAL:

- Agenda H 1 - Report and Recommendations of the Committee ad hoc appointed by General Synod 1971
- H 2 - Overture Church at Smithville
 - H 3 - Overture Church at London
 - H 4 - Part of letter of Ebenezer Church, Burlington

OBSERVATIONS:

1. **MANDATE:** Synod 1971 (Acts Article 92, Decisions II, b) gave the Committee the mandate:
 1. to prepare and forward a letter as outlined in Acts Article 92, Decisions I, to the forthcoming General Assembly of the Orthodox Presbyterian Church.
 2. to serve as contact-address, and to remain diligent in the matter of contact with the Orthodox Presbyterian Church.
 3. to report to the next General Synod, and to keep the Churches informed about the developments of this contact.
2. The Committee sent a letter in March 1972 as outlined in Acts 1971, Article 92, Decision I, to the 39th General Assembly of the Orthodox Presbyterian Church (see the report of the Committee: A: re. the divergencies in confession; B: re. the divergencies in Church polity; C 1: re. the relationship of the Orthodox Presbyterian Church with Churches that maintain correspondence with the (Synodical) Gereformeerde Kerken in the Netherlands; C 2: re. the membership of the Orthodox Presbyterian Church in the Reformed Ecumenical Synod; D. re. the adoption of the Rules of Correspondence.).
3. The Committee's letter was referred to the Committee on Ecumenicity and Interchurch Relations, which replied in their letter of May 24, 1972 that they would gladly recommend to the 40th General Assembly of May 14, 1973 that fraternal delegates be exchanged between the two Churches if the General Synod of The Canadian Reformed Churches would be willing to receive such a delegate. Our Committee replied to this in a letter of November 18, 1972 that the General Synod 1971 was not in favour of an exchange of fraternal delegates

(Acts 1971, Article 92, Conclusions 6). Our Committee urged the Committee on Ecumenicity and Interchurch Relations to promote that the General Assembly give a clear answer to the points brought forward in the letter of March 1972. Our Committee stated that this is the only way in which unity between our Churches can be served.

4. The 40th General Assembly of May 14-19, 1973 replied in a letter of August 10, 1973:

"The Orthodox Presbyterian Church believes that there is sufficient evidence to warrant our recognizing each other as Churches which are committed to the Scriptures as the infallible Word of God and which wish to maintain and give evidence of maintaining Reformed Confessions based on that Word. We also believe that such mutual recognition calls for a fraternal relationship through which further progress may be made toward full acceptance of each other."

"The General Assembly agrees that 'divergencies in confession and Church polity are serious enough to remain the subject of further and frank discussion'. However, the Assembly is not prepared to adopt the rules of correspondence of The Canadian Reformed Churches and at this time prefers a fraternal relationship between our two Churches. If The Canadian Reformed Churches are prepared to accept what may seem to be less than ideal relationship, then a basis for continued, and potentially fruitful, talks on doctrine and polity may be established."

5. Our Committee replied to the 41st General Assembly in a letter of March 6, 1974 and expressed the fear that our General Synod will be unable to act upon the matter since the 40th General Assembly did not go into the substance of the letter of March 1972 (re: the divergencies in confession and Church polity). The Committee in the same letter also asked the 41st General Assembly:
 1. to complement the answer of the 40th General Assembly with a comment on the doctrinal and church-political points stated in our letter of March 1972.
 2. to communicate the objections of the Orthodox Presbyterian Church against the rules of correspondence adopted by The Canadian Reformed Churches.
 3. to provide us with a definition of the concept of 'fraternal relations' which is unfamiliar to us and to state which possible benefits such relations may have for a closer contact between the two Churches. The 41st General Assembly referred this letter to the Committee on Ecumenicity and Interchurch Relations. A reply from this Committee has not been received yet.
6. The 40th General Assembly of the Orthodox Presbyterian Church decided to terminate their sister-church relationship with the (Synodical) Gereformeerde Kerken in the Netherlands.
7. The 40th General Assembly decided "to instruct the delegates to the RES 1972 to prepare, for presentation to the 41st General Assembly a recommendation with regard to whether the Orthodox Presbyterian Church should continue membership in the RES or should withdraw, and include specific grounds in support of the recommendations . . ." Our Committee reported that no action was taken by the 41st General Assembly on this decision.
8. Our Committee recommends that General Synod take a decision on the question whether or not Synod is prepared to exchange fraternal delegates.
9. The Church at Smithville concludes that the recommendation of the Committee mentioned under 8 is superfluous since Synod 1971 took a decision with regard to 'fraternal relationship' (Acts 1971 Article 92).
10. The Churches at London and Smithville are convinced that there is sufficient reason to continue the Committee on Contact with the Orthodox Presbyterian Church.
11. The Ebenezer Church at Burlington suggests that we should either accept the Orthodox Presbyterian Church as they are or stop all discussion with them.
12. Our Committee has given no information on the actual discussions with the Committee of the Orthodox Presbyterian Church.

CONSIDERATIONS:

1. a. Both The Canadian Reformed Churches and the Orthodox Presbyterian Church agree that "divergencies in confession and in Church Polity are serious enough to remain the subject of further and frank discussion." (cf Acts 1971 Article 92, Concl. 7 and letter from 40th General Assembly August 1973)
- b. Although our Committee sent a detailed description and biblical argumentation of these divergencies, no General Assembly of the Orthodox Presbyterian Church has, till now, given any answer to the same.
2. a. The Orthodox Presbyterian Church is at this time not prepared to accept our rules for Correspondence, their fear being that these may result in a domination of the one body over the other.
They prefer "fraternal relations" at this stage, which seems to consist only in "exchanging fraternal delegates" at each other's broadest assemblies.
- b. We prefer a continued contact between the Committees of both The Canadian Reformed Churches and the Orthodox Presbyterian Church as being of greater value for "further and frank discussion of the divergencies in Confession and Church Polity."
3. a. The termination of the sister-relationship between the Orthodox Presbyterian Church and the (Synodical) "Gereformeerde Kerken in Nederland" is a cause for gratitude.
- b. The membership of the Orthodox Presbyterian Church in the "Reformed Ecumenical Synod" has been reconsidered, but no definite action has been taken as yet.
- c. The relationship between the Orthodox Presbyterian Church and the Christian Reformed Church needs further investigation.
4. a. Re: letter Ebenezer Canadian Reformed Church at Burlington.
The present stage of the relationship does not warrant either full fellowship or breaking off the relationship altogether.
- b. Re: communications of the Churches at London and Smithville.
There is sufficient reason to continue the contact for the purpose of "further and frank discussion" of the existing divergencies, with the hope that, with the Lord's blessing, they may disappear.
5. The Committee for Contact with the Orthodox Presbyterian Church asks for a decision of Synod on the exchange of fraternal delegates.

RECOMMENDATIONS:

Synod decide:

1. to express its gratitude to the Committee for all the work done, and to include in the Acts the Report & Appendix I of their Committee.
2. not to take a decision regarding the fraternal relationship since Synod does not know what exactly is the contents of such fraternal relationship and since the Committee for Contact asked for a clarification of this relationship.
3. to continue the Committee for Contact with the Orthodox Presbyterian Church with the mandate:
 - a. to continue the contact with the Orthodox Presbyterian Church;
 - b. to study the forthcoming answer on our letter of March 1972, and continue the discussion with the Committee of the Orthodox Presbyterian Church on existing divergencies;
 - c. to discuss and evaluate the relationships of the Orthodox Presbyterian Church with other Churches, as the Reformed Presbyterian Church (Evangelical Synod) and the Christian Reformed Church;
 - d. to inform the Churches from time to time about the progress made (e.g. by press-releases of combined committee-meetings);
 - e. to report on all its activities to the next General Synod.

ADOPTED

ARTICLE 150 – Church Book [8]: Finances

Advisory Committee I presents a Report on Agenda C I a, g, and i. Its Recommendation is adopted.

ARTICLE 151 – Church Book [9]: Letter of Mr. D. Westra

Advisory Committee I presents a Report on Agenda C I f. Its Recommendation is adopted.

ARTICLE 152 – Adjournment

After the singing of Psalm 20:1, 2, and thanksgiving in which the Rev. G. Van Rongen leads, Synod is adjourned.

EIGHTEENTH SESSION – WEDNESDAY, NOVEMBER 27, 1974

ARTICLE 153 – Re-opening

Synod is re-opened with the singing of Psalm 4:1, 2. From Scripture Phillipians 4:8-23 is read. The chairman leads in prayer.

All delegates are present.

A special word of welcome is extended to the members of the Faculty of our Theological College, and to the Secretary of the Board of Governors. Also the students of our College as visitors attend this session of Synod.

ARTICLE 154 – Theological College [1]

A motion, reading:

“Synod decide to give the Secretary of the Board of Governors and members of the Faculty the privilege of the floor, if they wish to make use of this privilege during the discussion of College matters”,
is adopted.

Advisory Committee II presents a Report on Agenda A 1-5, 8, 11.
Its Recommendations are adopted.

ARTICLE 155 – Theological College [2]

The following motion of order is adopted:

“Synod decide: although the Advisory Committee’s Report on College matters has not been submitted yet in full, to have two rounds in which Synod members, and members of Faculty may express themselves on:

- (a) Draft Constitutive Documents,
- (b) Proposal Smithville.

Ground: 1. Senate of the College is present.

2. It may help Synod to arrive at a responsible decision.

After these two rounds the material is returned to Advisory Committee II”. An initial discussion is held accordingly.

ARTICLE 156 – Adjournment

Synod is adjourned. The Advisory Committees meet.

ARTICLE 157 – Re-opening

Synod is re-opened with the singing of Psalm 48:1.

ARTICLE 158 – Church Book [10]: Second Half of the Book of Praise

Advisory Committee I presents a Report on Agenda C I a, and II a. Its Recommendations are adopted.

ARTICLE 159 – Church Book [11]

Advisory Committee I presents some Final Recommendations on Agenda C I a, which are adopted. The whole Report on the Church Book and the adopted Recommendations read thus:

A.: Presentation of the Book of Praise

MATERIAL:

Agenda C I a - Report of the Committee on the Church Book, appointed by General Synod New Westminster, 1971, and Enclosure: Book of Praise.

CONSIDERATION:

The completion of Book of Praise according to the mandate given to the Committee on the Church Book by General Synod New Westminster, 1971, Acts Article 28 sub 8a, is of great significance for the life of our Churches.

RECOMMENDATION:

On this ground this Advisory Committee recommends: Synod decide to give the Committee on the Church Book appointed by General Synod New Westminster, 1971 the opportunity to officially present to this Synod in plenary session "BOOK OF PRAISE" as an Enclosure to their Report.

B.: Privilege of the Floor

MATERIAL:

Agenda C I a - Report of the Committee on the Church book, appointed by General Synod New Westminster, 1971, recommendation No. 3.

CONSIDERATION:

In their Report the Committee on the Church Book make the following Recommendation: "Synod grant the privilege of the floor of Synod to one of the members of this Committee".

RECOMMENDATION:

Synod decide to grant the privilege of the floor of Synod to one of the members of the Committee on the Church Book whenever Synod so desires.

C.: Psalm-Section

MATERIAL:

Agenda C I a - Report of the Committee on the Church Book, appointed by General Synod New Westminster, 1971, Psalm-Section.

Agenda C I b - Letter of the Church at Smithers.

Agenda C I c - Letter of the Church at London.

Agenda C I h - Letter of the Church at Burlington West.

Agenda C I j - Letter of Die Vrye Gereofmeerde Kerk Te Pretoria (chairman Dr. C. Van Der Waal).

OBSERVATIONS:

1. As the mandate of the Committee, "to complete the Book of Praise", your Advisory Committee notes with thankfulness, that all 150 Psalms have been rhymed in English metrical version that can be sung to Genevan melodies of the sixteenth century.
2. As to the contents of the rhymed Psalms, your Committee likes to express its appreciation for the fact that they are closer to the original text than those in the previous edition and that a unity of translation can be found throughout the Psalm-Section, as for instance is evident from the consistent use of the expressions: "the LORD, the God of the Covenant" (in stead of: "Jehovah"). "a new song", and "His steadfast love endures".

CONSIDERATIONS:

1. Seeing that not any criticism has been submitted by the Churches with respect to the Psalm-Section, and since your Committee was not able to scrutinize all the versions, your Committee deems it advisable not to consider the Psalm-Section as finalized yet, but to keep it open for further improvement.
2. Your Committee likes to submit the following critical notes:
Verse 8 of the unrhymed Psalm 72 does not have any rendering in the stanzas 3 and 4 of the rhymed version; while the "name" and "fame" of the king as well as the "name" of the God of Israel receive emphasis at the end of Psalm 72 (verses 17 and 19), we find the name of the king only mentioned in a subclause in stanza 9 of the metrical version; the names of "Moses, Aaron, and Samuel" of Psalm 99:6 are rendered in the rhymed version by "Priests and prophets all" (Psalm 99 stanza 3).

RECOMMENDATIONS:

Synod decide:

1. to receive the Psalm-Section of the Church Book with great appreciation for the work which was done by the Committee on the Church Book and give utterance of this appreciation to those who have contributed to the rhyming of the Psalms.
2. to continue the Committee on the Church Book, giving it the mandate:
 - a. to invite the Churches again to submit their possible remarks on the Psalm-Section to the Committee;
 - b. to remain diligent with respect to a possible improvement of this section of the Church Book.

D.: Hymn-Section

MATERIAL:

- Agenda C I a - Report of the Committee on the Church Book, appointed by the General Synod New Westminster, 1971, Hymn-Section.
Enclosure: "Book of Praise", Hymn-Section.
- Agenda B 8 - Rapport inzake de herziening van de bundel Enige Gezangen, aan de General Synode van De Gereformeerde Kerken Kampen, 1975.

OBSERVATIONS:

1. The Committee on the Church Book, appointed by the General Synod New Westminster, 1971 is the continuation of previously appointed Committees, which were given the following mandates concerning the Hymn-Section:
 - a. by the Synod Homewood-Carman, 1958: "een Psalmbundel samen te stellen in de Engelse taal, met, zo mogelijk, ook andere liederen der Schrift, naar de richtlijnen van het Rapport Depp. 1954, en bij de samenstelling daarvan gebruik te maken van hetgeen in the Psalter van de Chr. Reformed Church en eventueel andere Psalters geboden wordt, in zover de berijming Schriftgetrouw is en de melodie aan kerkmuzikale normen beantwoordt";
 - b. by the General Synod Edmonton, 1965: "(be authorized) to include in the "Book of Praise" beside the Psalms also hymns that are scriptural, preferably rhymings of parts of Scripture, especially of poetic character, "which are considered suitable", and "to try to have certain parts of the confession, either rhymed or not rhymed, set to music and to include them in the "Book of Praise".";
 - c. by the General Synod Orangeville, 1968: "to delete from a new edition of the Book of Praise . . . those hymns which are not thoroughly Scriptural in contents"; and "to continue the work of previous deputies in such a way that . . . as far as the hymn-section of the Book of Praise is concerned, the decision of Synod Edmonton, 1965, Article 192, 3d, be remembered".
2. A number of Churches have made submissions regarding the Hymn-Section of "Book of Praise", the brief contents of which are the following:
 - a. The Church at Smithers reminds Synod of the mandate given to the

Committee appointed by the General Synod Edmonton, 1965, and observes "that this mandate expresses preference for rhymed passages of Scripture". This is the ground of the Consistory's first request that Synod appoint "new deputies for the Hymn-section of our Book of Praise; to include in their mandate that deputies look for more Hymns taken directly from Scripture to be included in this Hymn-section; to compile, and make public, a list of Scripture passages suited to be rhymed and tone-set as hymns; to invite submissions of proposals resulting from these passages; to accompany this invitation with the guidelines set for such hymns by Synod Orangeville, 1968, Acts Article 87, 7b 1, 2, 3."

The Consistory of the Church at Smithers further discusses several hymns, and comes to the conclusion that six of them should be deleted, namely Hymns No. 3, 16, 27, 38, 48, and 55.

- b. The Church at Burlington West refers back to the report "Op Weg naar een Engelse Reformatiorische Psalmbundel" submitted to the General Synod Homewood-Carman, 1958, in which - as this Church formulates it - "the deputies state their concern about the type of hymns on this continent and the style of music. The objective was to provide songs on music appropriate and consistent with what our Churches have expressed to be the "verheven Psalm stijl, "en geen Versjes"." The Church at Burlington West then supplies a List of Hymns which they want to bring to the Synod's attention. Your Advisory Committee has checked this list, and came to the conclusion that some of the criticism is acceptable, some unacceptable, and another part unclear while no proof is given.
 - c. The Church at London is more positive in its criticism. It makes a remark on the printing of the word "thy", comes to the conclusion that certain hymns must be omitted, others changed, and that a number of hymns has no Scriptural background. The Consistory also points to eventual technicalities of changing the wording of hymns.
 - d. The Consistory of Die Vrye Gereformeerde Kerk te Pretoria (chairman Dr. C. van der Waal) responded to a request from our Churches for their comments with the passing on of a report tabled by a study committee, which has much praise for the work of our Committee on the Church book, is of the opinion that the Psalm-Section is of a high quality, but pleads for a better set-up of the Hymn-Section, regarding which they refer to the Cantica which John Calvin wanted to re-introduce, in order that we will remain in the historical line of the ancient Christian Church and the Great Reformation; they also draw our attention to the credal songs of the New Testament; are afraid that hymns - as considered to be "newtestamentic" - will easily replace the Psalms which are considered as being "oldtestamentic" -; and further point to the fact that in many hymns the language of the covenant is lacking; they put the finger at the fact that in Hymn 31 - which is a certain metrical version of Psalm 139 - the end of the Psalm has been omitted ("Do not I hate them, O LORD, that hate Thee?"), which they deem to be a serious omission.
3. The Free Reformed Churches of Australia have appointed deputies for a Church Book, who deal with the same material, e.g. the question which hymns can be used by their Churches in their worship services. Their findings have been sent to the Committee on the Church Book, which in their report to this Synod state that they were "unable to evaluate these remarks and report on them".
 4. From the Report of the Committee on the Church Book it appears that no criticism from the Churches has been received by them.

CONSIDERATIONS:

1. It was impossible for your Advisory Committee to scrutinize all the hymns, their text and tunes.

2. In the criticism that has been tabled, there is enough reason for the continuation of the mandate of the Committee on the Church Book.
3. Scripture teaches us that Church singing shall have for its theme the praise of the Covenant God: "O give thanks unto the LORD; for He is good; for His mercy endureth forever" (I Chronicles 16:34, 41; II Chronicles 5:13; 7:3, 6; according to "the ordinance of David", Ezra 3:10, 11; Ephesians 5:19, 20; Colossians 3:15).
4. John Calvin's example should be seriously considered; he wanted to re-introduce the "Cantica", songs which we find in the Scriptures outside the Book of Psalms, as e.g. The First Song of Moses (Exodus 15), The Second Song of Moses (Deuteronomy 32), The Song of Hanna (I Samuel 2), The Song of Mary (Luke 1).
5. Attention should be given to the "credal fragments" and in particular to the "credal songs" which we find in the New Testament (e.g. I Timothy 3:16).
6. It is desirable that the "Deputaten voor de herziening van de bundel Enige Gezangen" of the Dutch Sister-Churches and the Deputies for the Church Book appointed by The Free Reformed Churches of Australia be kept informed about the progress of the work and be requested to send in their constructive criticism.
7. A thorough evaluation of the "Rapport inzake de herziening van de bundel Enige Gezangen, aan de General Synod van De Gereformeerde Kerken Kampen, 1975" was impossible, since this Report was tabled at the beginning of the Synod.

RECOMMENDATION:

Synod decide:

1. To receive the Hymn-Section of the Church Book with great appreciation for the work which was done by the Committee on the Church Book;
2. To give the Committee on the Church Book to be continued the following mandate:
 - a. to further improve the Hymn-Section of "Book of Praise"; and for this purpose evaluate the remarks and criticism which have already been received and may be received, along the lines set out in Considerations 3, 4, and 5 of the Report of Advisory Committee I, Hymn-Section, and those set out in the mandates given by General Synod Edmonton, 1965, and General Synod Orangeville, 1968;
 - b. to compile, and make public, a list of Scripture passages suited to be rhymed and tone-set as hymns; to invite submissions of proposals resulting from these passages; to accompany this invitation with the guidelines set out for such hymns by Synod Orangeville, 1968, Acts Article 87, 7b, 1, 2, 3;
 - c. to keep the "Deputaten voor de herziening van de bundel Enige Gezangen" of De Gereformeerde Kerken in Nederland, and the Deputies for the Church Book appointed by The Free Reformed Churches of Australia informed about the progress of the work and request them in their constructive criticism.

E.: Four-Part Music Edition

MATERIAL:

Agenda C I d - Letter of the Church at Neerlandia, dated April 8, 1974.

Agenda C I e - Endorsement of the Overture of the Church at Neerlandia by the Church at Toronto.

RECOMMENDATION:

As to the letter of the Church at Neerlandia, dated April 8, 1974, and the Endorsement of this Overture by the Church at Toronto, in which Synod is requested "that the Committee for the Anglo-Genevan Psalter be given the mandate to prepare a four-part music edition" of the entire Book of Praise, Synod decide not to grant this request.

Grounds:

- a. the preparation of such an edition is not the task of this Committee.

- b. to make such an edition the task of this Committee would not speed up matters.
- c. harmonizations of the tunes in Book of Praise are available (see page VII of Book of Praise).

F.: Tune of Hymn 45

MATERIAL:

Agenda C I k - Letter of the Church at Edmonton.

RECOMMENDATION:

As the letter of the Church at Edmonton, dated October 7, 1974, in which this Church requests with respect to Hymn 45 "to consider the adoption of one of the other melodies, preferably that of Strassbourg, instead of, or, as an alternative to the one at present published in the Book of Praise", Synod decide to pass on this request for consideration to the Committee on the Church Book to be continued.

G.: Finances

MATERIAL:

Agenda C I a - Report of the Committee on the Church Book, re: Financial Statements.

Agenda C I g - Financial Statement of the Committee on the Church Book.

Agenda C I i - Audit Report of the Church at Burlington West.

OBSERVATIONS:

1. The Committee on the Church Book in its Report states that its Financial Statement shows a balance of \$87.63. The attached Financial Statement itself shows a balance as per September 30, 1972, of \$84.63.
2. The Committee on the Church Book reports that "after having requested from the Churches a last financial contribution for the remuneration of authors all obligations were met".
3. The Church at Burlington West has audited the books of the Committee on the Church Book and found them in good order.

CONSIDERATIONS

1. The difference between the Committee's Report and its Financial Statement is a typing error in the Report of the Committee on the Church Book.
2. It is a reason for thankfulness that all financial obligations have been met.

RECOMMENDATION:

Synod decide:

to thank the Committee on the Church Book for the work done with respect to the financing of the Book of Praise, and to discharge this Committee as far as the financing of the copyrights of Book of Praise is concerned; to thank the auditing Church at Burlington West.

H.: Letter Mr. D. Westra

MATERIAL:

Agenda C I f - Letter of Mr. Dewey Westra with protest and complaints.

OBSERVATIONS:

1. Mr. Dewey Westra states:
 - a. that the terms of the contract with the "Publication Committee of The Canadian Reformed Churches" have been violated.
 - b. that he has not been rewarded properly.
 - c. that the source of the used material is not mentioned in the Book of Praise.
 - d. that some of his numbers have been dropped or substituted.
 - e. that he never received a word of thanks.
2. The contract was drawn between Mr. Dewey Westra and the "Publication Committee of The Canadian Reformed Churches", and not with the Committee on the Church Book.

3. Agreement for payment per published line was reached.
4. The contract mentions the following terms:
 - "(e) A notice shall be printed as part of each edition of said Psalter to indicate which lyrics were prepared by said DEWEY WESTRA and each lyric shall be accompanied by his initials.
 - (f) Any desired change in the text of said lyrics shall be made by the PUBLICATION COMMITTEE in consultation with said DEWEY WESTRA so long as he is alive and of sound mind, and with mutual consent of both parties thereof".

RECOMMENDATION:

Synod decide:

to charge the Committee on the Church Book to be continued to investigate as soon as possible the above mentioned complaints of Mr. D. Westra; and if it appears that certain terms of the contract have been violated, to find "some form of restitution and satisfaction for the injustices incurred".

I.: Second Half of Church Book

MATERIAL:

Agenda C I a - Report of the Committee on the Church Book.

Agenda C II a - Letter of the Committee for the Second Half of the Church Book, October 16, 1974, with the enclosures:

1. Letter of the Committee for the Second Half of the Church Book to the Committee on the Church Book, dated December 31, 1971.
2. Request of the Committee for Correspondence with the Churches Abroad, dated January 15, 1974.
3. Request of the Church at London, dated February 18, 1974.

OBSERVATIONS:

1. The Committee for the Second Half of the Church Book received the following mandate (Article 28, Recommendation 3, Acts General Synod 1971):
 - "a. to remove all printing errors;
 - b. to scrutinize the text of the Creeds (and introductions) as to correctness of translation."
2. From the correspondence between the Committee on the Church Book and the Committee for the Second Half of the Church Book it appears, that there was a difference of opinion as to the meaning of the mandate of the latter committee.
3. On November 8, 1971 this Committee sent the first result of its work (a corrected text of the Belgic Confession) to the Committee on the Church Book.
4. The Committee on the Church Book did not make use of the work of the Committee for the Second Half of the Church Book, because it felt not free without the approval of a General Synod to publish what in its opinion was "to a large extent, a revision of the text of the Confessions," and as such an exceeding of the mandate given to this Committee.
5. After the Committee on the Church Book had written in a letter of December 17, 1971, that it itself "would take care of minor corrections in the text", the Committee for the Second Half of the Church Book concluded that it had "no choice but to discontinue its work, and report to the next General Synod why it was prevented from fulfilling its mandate".
6. In its letter of October 16, 1974, the Committee for the Second Half of the Church Book brings to our attention:
 - a. that the corrections adopted by General Synod 1962 (Article 184, sub 3) have not been applied to the text of the Confession of Faith in the Book of Praise;
 - b. that the Committee on the Church Book has inserted the word "Christian" in Article IX of the Apostles' Creed;
 - c. that the Church at London requested "to include the footnoting of Bibletext references to the Belgic Confession";

- d. that the Deputies for Correspondence with Churches Abroad asked for 8 copies of the report of the Committee for the Second Half of the Church Book.
7. General Synod 1971 did not stipulate, that the Committee for the Second Half of the Church Book should report on their activities to the next General Synod.
- CONSIDERATIONS:

1. General Synod 1971 did not clearly define the task of the Committee for the Second Half of the Church Book with respect to "including new Forms" and scrutinizing "the text of the Creeds (and introductions) as to correctness of translation".
2. General Synod 1971 did neither express itself explicitly on the relation between the "separate Committee" and the Committee on the Church Book, nor on the time of reporting in connection with the completion of the Book of Praise.
3. Since a revision of the Creeds and Forms concerned would require a new mandate of the General Synod, the Committee on the Church Book was right by not including the study-results of the Committee for the Second Half of the Churchbook in the first printing of the Book of Praise.
4. Since the correction of the texts belonged to the task of the Committee for the Second Half of the Church Book, the Committee on the Church book should not have inserted the word "Christian" in the text of Article IX of the Apostles' Creed.

RECOMMENDATIONS:

Synod decide:

1. to approve the work of the Committee on the Church Book which it has done for the second half of the Book of Praise (except for the insertion "Christian").
2. not to include revised or corrected versions of the Confessions, Creeds, Forms, and Church Order in the next edition of the Book of Praise before the texts thereof shall have been finalized.
3. a. to thank the Committee for the Second Half of the Church Book Forms, appointed by Synod 1971, Acts Article 96, 3 II, for the start it made in fulfilling its mandate as described in the same Acts Article 28, sub 3.
b. to continue this Committee, as "The Committee for the Doctrinal and Liturgical Forms" with the mandate: to scrutinize the text of the Doctrinal and Liturgical Forms as to correctness of translation from the, by Synod 1954 adopted, Dutch Version, the latter compared with the original languages.
(N.B. The Heidelberg Catechism is excepted from this mandate)

Grounds:

1. Synod 1954 stated that The Canadian Reformed Churches are bound to these Forms in the Dutch version;
2. Following Synods have repeatedly busied themselves with parts of the Doctrinal and Liturgical Forms without completing this work;
3. No General Synod of The Canadian Reformed Churches has yet declared an English Version of the Doctrinal and Liturgical Forms adopted;
4. Such a declaration can be made only after the scrutinizing of all these Forms has been completed and adopted by a General Synod.
- c. To mandate this Committee to submit the result of their work to the next General Synod, while informing the Churches on the progress of their work.
4. to add to the mandate of the Committee on the Church Book:
 - a. to check the second half of the Church Book on printing errors;
 - b. to remove the word "Christian" from the Apostles' Creed, Article IX;
 - c. to include in the Confession of Faith the corrections adopted by General Synod Hamilton, 1962, Acts Article 184 sub 3;
 - d. to add the Scripture references to the Confession of Faith.

J.: Final Recommendations

MATERIAL:

Agenda C I a - Report of the Committee on the Church Book appointed by General Synod New Westminster, 1971.

OBSERVATIONS:

1. Regarding the mandate given to the Committee on the Church Book by General Synod New Westminster, 1971 under 8a in Article 28 of the Acts, the Committee informs Synod about the separate publication of a booklet containing the text of The Three Forms of Unity by the Publication Committee.
2. Regarding part b of its mandate, the Committee has fulfilled this by availing itself of the assistance of a Publication Committee.
3. Regarding part e of its mandate the Committee strongly advises Synod "to continue the Committee to remain diligent in the matter of the Church Book, to keep control over the contents of the Book of Praise and to execute the decisions of General Synod in connection with the Church Book".
4. According to the decision made by General Synod New Westminster, 1971 and mentioned under No. 4 Acts Article 28, the Church Order has not been included in the first printing of the complete Book of Praise, since its revision has not been finalized yet.
5. As for the desire, expressed by General Synod New Westminster, 1971, "that Scripture references be placed with the hymns" (Acts Article 28 sub 7) the Committee on the Church Book reports that this mandate has been fulfilled to a certain extent.
6. The Committee on the Church Book did not feel free to grant the Committee for Correspondence with the Churches Abroad its request to send them a number of copies of their Report to Synod 1974, since it deemed it to be in the province of the General Synod to decide on this matter.
7. The Committee on the Church Book under II b of its Report informs General Synod about the decisions made by the Synod 1972 of The Free Reformed Churches of Australia, and the request received from the Deputies on the Church Book of these Australian Sister-Churches concerning the printing of a special edition of the Book of Praise for The Free Reformed Churches of Australia.
8. The Committee further informs General Synod that it received the Report of the Deputies on the Church Book appointed by The Free Reformed Churches of Australia which contained a list of remarks and criticism, adding that they were unable to evaluate these remarks and report on them.
9. The Committee on the Church Book reports that it "did not officially receive any remarks from any Church or from any individual Church-member", "in spite of the fact that reactions were invited".
10. Regarding the mandate given to the Committee on the Church Book by the General Synod New Westminster, 1971, mentioned under 8a in Article 28 of its Acts, the Committee prays "that the use of the complete Book of Praise may be to the glory of God and to the upbuilding of the Body of Christ".

CONSIDERATIONS:

1. Synod has to give approval to the actions undertaken by the Committee on the Church Book and mentioned under Observations No's 1, 2, 4, 5, 6, 7, and 8.
2. Synod has to express itself on the recommendations made by the Committee on the Church Book in its Report and repeated above under Observation No. 3.
3. Synod has already decided (Acts Articles 103 sub 2a and 110 sub 2a) to charge the Committee on the Church Book to be continued to again invite the Churches to submit their possible remarks on the Psalm-Section and the Hymn-Section of the Book of Praise.
4. Synod will fully agree with the prayer expressed by the Committee on the Church Book at the end of its Report.

RECOMMENDATIONS:

Synod decide:

1. to approve the actions of the Committee on the Church Book appointed by General Synod New Westminster, 1971, as mentioned under Observations No's 1, 2, 4, 5, 6, 7, and 8.
2. to add to the mandate of the Committee on the Church Book the following:
 - a. to take such measures that the Churches retain full control over the contents of the Book of Praise.
 - b. to be the address for remarks and criticism.
 - c. to execute all and any decisions General Synods make with regard to and in connection with the Church Book.
 - d. to make such an agreement with the Publication Committee that the latter promises in writing to accept and have printed in the next edition of the Book of Praise all the changes, additions, etcetera, the Churches in General Synod will make.
3. to include in the next edition of the Book of Praise the text of the Church Order after the completed revision has been accepted by the Churches.
4. to warmly thank the members of the Committee on the Church Book for the work they have done for the completion of the first printing of the complete Book of Praise.
5. to express its full agreement with the prayer of the Committee on the Church Book at the end of its Report, "that the use of the complete Book of Praise may be to the glory of God and to the upbuilding of the Body of Christ".

ARTICLE 160 – Adjournment

After the singing of Hymn 3:1, 4, and thanksgiving in which the Rev. G. VanDooren leads, the chairman declares Synod adjourned.

NINETEENTH SESSION – THURSDAY, NOVEMBER 28, 1974

ARTICLE 161 – Re-opening

Synod is re-opened with the singing of Hymn 19:1, 4, Scripture-reading of Colossians 1:1-14. The chairman leads in prayer.

All delegates and the advisory member, the Rev. D. VanderBoom, are present.

ARTICLE 162 – Acts

The Acts of the seventeenth and eighteenth sessions are read and adopted.

ARTICLE 163 – Press Release

Articles 26-41 of the Press Release are read and adopted.

ARTICLE 164 – Adjournment

Synod is adjourned. The Advisory Committees meet.

ARTICLE 165 – Re-opening

Synod is re-opened with the singing of Psalm 136:1, 2, 13. The Rev. D. VanderBoom is absent.

ARTICLE 166 – Letter of Dr. C. Van der Waal

A letter of Dr. C. Van der Waal, received this morning, will not be dealt with since it came in after the date set by Synod for incoming mail; it will be passed on as information to the Committee for the Correspondence with the Sister-Churches Abroad.

ARTICLE 167 – Theological College [3]: Proposal Church at Smithville

Advisory Committee IV presents a Report on Agenda A 9. Its Recommendation is adopted.

ARTICLE 168 – Adjournment

Synod is adjourned. The Advisory Committees meet.

ARTICLE 169 – Re-opening

Synod is re-opened with the singing of Psalm 125:1, 2. The Rev. D. VanderBoom is present again.

ARTICLE 170 – Theological College [4]: Constitution Etc.

Advisory Committee II presents a Report on Agenda A 6, 12.

The chairman welcomes the representatives of the Board of Trustees, brs. J. Medemblik and M. Van Grootheest. Synod grants these brothers the privilege of the floor.

The Recommendations of the Report of Advisory Committee II are adopted.

ARTICLE 171 – Theological College [5]

Advisory Committee II presents a Report on Agenda A 12, addition. Its Recommendation is adopted (see below).

The whole of the Report on the matters of the Theological College and the adopted Recommendations read thus:

A.: Information

MATERIAL:

Agenda A 1-5, 8, 11 - Report Board of Trustees of Board of Governors, and Financial Statements.

1. Physical Plant.

- a. The driveway was repaired and widened so that more parking space was made available. More minor repairs to the building have been made.
- b. Due to lack of room the basement has been more or less made "suitable" for extension of the Library.
- c. Br. and sr. C. Walinga were appointed caretakers.
- d. "Conditions respecting Student Accommodation" and "Residence Rules" have been revised.

2. Faculty.

- a. The College became a member of the "Foundation For Superannuation".
- b. Hospital and Medical Insurance, Canadian Pension Plan and Workmen's Compensation as well as Accident and Sickness and Income Protection Insurance in respect of Prof. H.M. Ohmann have been arranged.

3. Organizational.

- a. "At a joint meeting of the Governors and Trustees held in October, 1971, upon the further advice of Br. A.H. Oosterhoff who outlined to the meeting the various organizational and title problems, it was decided not to incorporate in view of the apparent incompatibility of the provisions of the Corporations Act and the responsibility of the governing bodies of the College to the Churches and Synods."
- b. A complete revised Draft Constitutive Documents and Regulations have been submitted to Synod (see Report C).

4. Financial

1. Contributions

- a. In each report the Trustees complain about the tardiness of some Churches with regard to their required contributions.
 - b. Other income includes gifts by individuals, collections, student fees and "extras" by the Ladies' Auxiliary.
 - c. Audited financial statements are attached to the Reports for the years 1971-1972-1973, and also a budget for the year 1974.
2. The College is now registered as a charitable organization in Canada with the Department of National Revenue and can issue receipts for income tax purposes to donors.

B.: Reports Board of Governors

MATERIAL:

Agenda A 7, 12 - Reports of Board of Governors.

INFORMATION:

1. The Board members: The Board of Governors recalled with gratitude the work of the late Reverend H.A. Stel.
The Reverend M. VanderWel filled the vacancy.
The Reverend W. Loopstra, first President of the Board of Governors, is not nominated for a member of the Board again. The Board expressed their gratitude for all the work he did.
2. The Board of Governors expressed their gratitude that "no difficulties whatsoever have arisen between the Board of Governors and the Board of Trustees. The Board of Governors wish to express their heartfelt appreciation of the work done by the Board of Trustees, without whose constant endeavors the daily operation of the College would have been impossible".
3. To the regret of the Board of Governors as well as of the Board of Trustees, brother A.H. Oosterhoff was compelled upon the advice of his physician, to relinquish his post as Secretary of the Board of Trustees. This function was taken over by br. J. Medemblik.
The Board of Governors expressed their gratitude for all Mr. Oosterhoff has done as Secretary of the Board of Trustees.
4. Being grateful to the Lord and King of the Church the Board reported that the Faculty was found faithful in adhering to the Truth of God, revealed in His Word and summarized in the Confessions of the Church, in all their teaching, and that the Reverend H. Scholten, after a time of illness, could resume his teaching activities.
5. The Reverend Professor Drs. H.M. Ohmann, Lic., was installed on October 22, 1971, as Professor in the Old Testament Discipline.
The Board "request that Synod grant Professor Ohmann permanent tenure."
6. The Board of Governors, in full agreement with the Faculty, proposes to Synod to extend the Course of Study at the College from three to four years, this to be effective as of the beginning of the Academic Year 1975/1976. Synod is asked to authorize such extension.
"The reason for this proposal is the necessity to secure a thorough knowledge of the languages of Holy Writ as a necessary condition for further study, which cannot be provided under the present set-up. A course of four years will render it possible to weave this study into the pattern of lectures and exams and to teach during the first of the four years some other subjects which now are taught during the three years of the present set-up and are more of an introductory nature. Thereby the burden during the last three years would be lightened for the students."
7. The Board of Governors and the Board of Trustees decided to authorize the appointment of a full-time Administrative Assistant. The reason for this decision is: "The workload of the Board of Trustees and especially of the Secretary, of

the Treasurer, of the Registrar of the College and of the Secretary of the Board of Governors; and the time and effort required for the general administration of the College."

8. Mrs. J. Faber has provided most valuable assistance and dedicated many hours to the Library.

The Board, in their meeting of November 1, 1974, have appointed the Principal as Librarian and the Reverend A.B. Roukema as Associate Librarian. The task of an Assistant Librarian will be given to the Administrative Assistant.

9. Board of Trustees

Re: Contributions.

An increase in contributions for 1973 from \$15.00 to \$17.50 per communicant was necessary. They propose to increase the contributions to \$22.00 for 1975. The reason for this increase is:

- a. the rising cost of living, and therefore the necessary increase of salaries;
 - b. the necessary appointment of a full-time Administrative Assistance.
10. The Board of Governors drew the conclusion that increase of the salaries of the Professors was needed. Although the salaries of the Faculty were fixed by Synod 1971, the Board of Governors and the Board of Trustees decided to grant the Professors an extra allowance over 1974 of 15 percent of the basic salary. The Board proposes to Synod "to increase the Professors' salaries by 25 percent, retroactive to January 1, 1974, and to declare the 15 percent special allowance granted by the Board of Governors in consultation with the Board of Trustees, to be part of this increase". In consultation with the Board of Trustees the Board of Governors further proposes "that the salary for instructors in the professional and part-time lecturer ranks for the next 3 years be set at the following amounts:

Professors' salaries	\$15,000.
Principal's additional stipend	\$ 500.
Lecturers (part-time) stipends	\$ 1,750.

11. The Board of Governors wish to inform Synod about the difficulty the Board of Trustees had with regard to the tardiness of some Churches in their contributions.

The Boards, in their joint meeting, stressed that the College has to work on monthly commitments and that therefore the Churches should pay monthly, and in **advance**; and that there is an unfairness in it when some Churches pay regularly and the others do not.

12. During the latest joint meeting of the two Boards and the Faculty the matter of the suitability of the present College Building was discussed with a view to the future. The following decision was made: "The Boards declare themselves in favour of using the moneys reserved from time to time for purchasing property with a view to possible future development of the College and to request Synod to authorize the two Boards to do so, if they deem this advisable".

RECOMMENDATIONS:

Synod decide:

1. to gratefully acknowledge the dedication of the late Reverend H.A. Stel to the matters concerning our College, and the work the Reverend W. Loopstra did as a Governor, and to take note of the fact that brother J. Medemblik was appointed Secretary of the Board of Trustees in the place of brother A.H. Oosterhoff. **ADOPTED**
2. a. to gratefully acknowledge the work done by the Faculty;
b. to grant Professor H.M. Ohmann permanent tenure. **ADOPTED**
3. a. to gratefully acknowledge the work done by the Board of Governors and the Board of Trustees, and **ADOPTED**
b. to discharge the Treasurer of the Board of Trustees for the three years ended December 31, 1973. **ADOPTED**
4. to gratefully acknowledge:

- a. the work of the Ladies Auxiliary, and
- b. the valuable assistance provided by sr. W. Faber regarding the Library. ADOPTED
- 5. a. to take note of the fact that the College is registered as a charitable organization in Canada with the Department of National Revenue. ADOPTED
- b. at this time not to pursue the matter of the incorporation of the College. ADOPTED
- 6. to authorize the Board of Governors to extend the Course of Studies from three to four years - to be effective as of the beginning of the Academic Year 1975 - 1976.
- Ground: In this way it is possible to secure "a thorough knowledge of the languages of Holy Writ . . . as a necessary condition for further study", and to have other propaedeutic disciplines in the fifth year. ADOPTED
- 7. to approve the decision of the Board of Governors to authorize the Board of Trustees to appoint a full-time Administrative Assistant. ADOPTED
- 8. to take note of the appointment by the Board of Governors of the Principal as Librarian; of the Reverend A.B. Roukema as Associate Librarian; and of the Administrative Assistant to be appointed as Assistant Librarian. ADOPTED
- 9. to approve the decision of the Boards to increase the contribution from \$15.00 to \$17.50 per communicant member for the year 1973, and to increase the contribution of \$22.00 per communicant member for the year 1975. ADOPTED
- 10. a. to approve the decision of the Board of Governors to grant the extra allowance of 15 percent of the basic salary of the Professors, and to adopt the proposal of the Board of Governors to increase the Professors' salaries by 25 percent retroactive to January 1, 1974, the 15 percent special allowance being part of this increase;
- b. and further to adopt the proposal of the Board of Governors re. the salaries for 1975;
- c. to instruct the Board of Governors together with the Board of Trustees from year to year to review the salaries set by the Synod in accordance with the official published Cost of Living Index until the next Synod. ADOPTED
- 11. to send a letter to all the Churches urging them to fulfill their commitments quarterly and **in advance**. ADOPTED
- 12. to authorize the two Boards to use the monies reserved from time to time for purchasing property with a view to future development for that purpose, if they deem it advisable. ADOPTED
- 13. to take note of the three Financial Statements over the years 1971, 1972, and 1973, and add them to the Acts as Appendix II, and further to take note of the "Schedule of Estimated Income and Budget for 1974", and add it also to the Acts as Appendix III. ADOPTED

C.: Proposal Church at Smithville

MATERIAL: Agenda A 9 - Proposal Church at Smithville.

INFORMATION:

The Consistory of the Church at Smithville proposes to drop the requirement of a B.A. degree for students under thirty years of age as is proposed in Article XXIII of the Draft Constitution, and to change Article XXIII sub 1 in the following way:

"A person who is a member of one of the Churches, who presents an attestation of purity in doctrine and of Godliness in walk, may be enrolled as a student at the College, if he possesses a High School Diploma (academic course) or if he has reached an equivalent level of education, and if he successfully passes an entrance-examination. The requirements for such an examination shall be set by the Senate and approved by the Board of Governors.

He qualifies for admission to the Theological Course of Study leading to the degree of Bachelor of Divinity or Master of Divinity after he has satisfactorily completed the preparatory training of two or three years at the Theological College. The Theological Course takes three years."

As **grounds** for this proposal are adduced:

- a. the conviction that the "Churches need **faithful** men, who shall be **able** to teach others also the pure doctrine of the Scriptures."
- b. that the requirement of the B.A. degree to be received at a secular University "will neither contribute to the required faithfulness, nor to the required ability to teach others also".
- c. that the Churches therefore "are called to provide for such a training to prepare a young man for the ministry of the Word in harmony with 2 Timothy 2:2 and 2 Timothy 3:14-17".

OBSERVATIONS:

1. The proposal of Smithville is in fact a request to change art. XX sub 1 of the Constitution of the Theological College as adopted by General Synod 1971 (Acts page 88), which states that persons who (among others) have a B.A. degree, can qualify for admission.
2. In their Report to Synod 1968, the Deputy Governors state that from the fact of a contrast between the advice to and the decision of Synod 1962 "The conclusion may be drawn that it was the intention of Synod to establish a College **with full academic training and standing** with the right to confer the B.D. or B.TH. degrees . . ." (Acts Orangeville page 79) (our emphasis).
3. In its advisory report to Synod 1962 Committee I recommended, "deze 'eigen' opleiding te doen aansluiten bij de aan de High School volbrachte studie. Dat wil zeggen niet van aspirant studenten te eisen dat zij eerst de B.A. opleiding en degree ergens anders halen (in drie jaar studie). Maar dat de jonge mannen . . . direct van de High School af onder leiding der docenten komen, en dus ook in de propaedeutische vakken door eigen docenten worden onderwezen en geleid (. . .) De Commissie is van oordeel dat de studenten in drie jaar studie op deze wijze heel wat meer kunnen opsteken voor hun verdere opleiding en voor de dienst in 's Heeren Kerken dan in drie jaar B.A. aan een der universiteiten, en daarbij bewaard worden voor de "vergiftiging" waarvoor terecht meerderen bang zijn" (Acts page 87).
4. Contrary to this advisory report, Synod 1962 **unanimously** decided, Acts Article 170: "Tot de lessen en de examina aan de opleiding worden toegelaten zij, die . . . in het bezit zijn van een B.A. degree (of een daaraan gelijk te stellen graad)".

CONSIDERATIONS:

1. The requirement of a B.A. degree for admission to the course of study as stipulated in Article XXIII sub 1 of the Draft Constitution is in full agreement with previous synodical decisions since 1962.
2. As to the grounds adduced by the Church at Smithville sub I a and c:
 - a. the Churches **do** provide in a four year program, as decided at this Synod, the theological academic training required to enable faithful men to teach the pure doctrine of the Holy Scriptures;
 - b. Not the Churches are called to provide training from childhood to become acquainted with the Holy Scriptures but the parents.
3. The Church at Smithville does not prove that the required study for a B.A. degree does not contribute to the ability to teach others, neither that Synod 1962 was wrong in adopting the B.A. degree as requirement for admission, contrary to the advisory report mentioned above, sub II, 3, 4.

RECOMMENDATION:

Synod decide to reject the proposal of the Church at Smithville.

ADOPTED

D.: Constitutive Documents

MATERIAL:

- Agenda A 6 - Draft Constitutive Documents Theological College.
- Agenda A 12 - Additional Report Board of Governors.

INFORMATION: Introductory remarks.

1. General: The main document is a revised Draft Constitution for the Theological College and Regulation No. 1 (about salaries, pensions, etc.). Added are:
Bylaw No. T 1 - about meeting procedures of the Board of Trustees.
Bylaw No. J 1 - about joint-meetings of the Board of Governors and the Board of Trustees.
Bylaw No. J 2 - about joint-meeting procedures of the Board of Trustees, the Board of Governors, and the Faculty.

Declaration of Trust.

In a note on page 1 br. Oosterhoff remarks that the Bylaws and Declaration of Trust are sent to Synod and the Churches for information only.

2. Under "General Comment" the draftsman pointed at the necessity of a revision of the Constitution adopted at General Synod New Westminster, 1971, in the first place because the Constitution 1971 was made too hastily, and in too short a time.

Further, because it was found desirable to re-define the respective powers and duties of the Board of Governors and the Board of Trustees, etc.

3. It is a matter of fact indeed that the main proposed changes concern the divided jurisdiction between the Board of Governors and the Board of Trustees. It is noticeable that the Acts 1968 speak of the Board, meaning the Board of Governors, and of a Committee of Administration (see Acts Article 117b, 132 I 1), and that the adopted Constitution speaks of "the Trustees", while the Acts 1971 Article 70, 73, speak of both "the Trustees" or "the Committee of Administration". In the new draft Constitution we find spoken of two Boards with divided jurisdiction.

The Advisory Committee wants to emphasize that it is advisable that the main responsibility should remain with the Board of Governors.

Therefore: to remain in line with the Constitution adopted at General Synod New Westminster, 1971 we **recommend** to Synod to decide:

1. to gratefully acknowledge all the work of br. A.H. Oosterhoff done on the Constitution and Regulation etc. **ADOPTED**
2. to add in Article VI sub 5: "the report of the Board of Trustees" (as sub b), to change the numbering of the following items so that old (b) becomes (c) etc. **ADOPTED**
3. to add to Article XI sub 4 at the end: "and inform the Board of Governors of it". **ADOPTED**
4. to read Article XIII sub 8 as follows: "to prepare a budget for each fiscal year; and to approve the same jointly with the Board of Governors"; to delete sub 9 and change the following numbering. **ADOPTED**
5. to read Article XV sub 1 as follows: "The Board of Trustees shall prepare an annual report in writing addressed to the Board of Governors and the next Synod, summarizing . . ."; to read Article XV sub 1(c) as follows: "the Secretary of the Board of Governors". **ADOPTED**
6. to insert in Article XVI as (d): "to approve the budget for each fiscal year"; to insert in Article XVI as (e): "to fix the annual contributions to be made by the Churches within the limits, if any, set by Synod"; to change the following alphabetical numbering. **ADOPTED**
7. to add in Article XVII sub 2 the word "ranks", between the words "powers" and "functions". **ADOPTED**
8. and with these amendments adopt the Constitution and Regulation No. 1. and further to take note of Bylaws T 1, J 1, and J 2. **ADOPTED**

UNANIMOUSLY ADOPTED

A motion to amend Article XXIII as following:

"A person who is a member of one of the Churches, who presents a good attestation of confession and life, and who has a Bachelor of Arts or equivalent

degree from a recognized University, or possesses an equivalent level of education, qualifies for admission to the College, provided, however, that he has taken those courses in the programme leading to such a degree or to such an equivalent level of education as are prescribed by the Senate with the approval of the Board of Governors, but the Senate with the approval of the Board of Governors may waive the latter requirement in special cases"

is rejected.

E.: Additional Report Board of Governors.

MATERIAL:

Agenda A 12 - Additional Report Board of Governors.

RECOMMENDATION:

Synod decide to adopt:

Proposal A - re Professorial rank.

Proposal B1 - re salary.

Proposal B2 - re abolishing the provision for a special allowance for a Professor's dependants.

Proposal B3 - re Amendments to be made in Regulation No. 1 necessary in connection with Proposals B1 and B2.

UNANIMOUSLY ADOPTED

ARTICLE 172 – Adjournment

Psalm 125:3, 4 is sung. The Rev. J. Geertsema leads in thanksgiving. The chairman declares Synod adjourned.

**TWENTIETH SESSION – FRIDAY, NOVEMBER 29 AND SATURDAY,
NOVEMBER 30, 1974**

ARTICLE 173 – Re-opening

Synod is re-opened with the singing of Psalm 24:1, 5, Scripture-reading of Colossians 1:15-29, and prayer.

All delegates are present.

ARTICLE 174 – Acts

The Acts of the nineteenth session are read and adopted.

ARTICLE 175 – Press Release

Articles 42-46 of the Press Release are read and adopted.

ARTICLE 176 – Adjournment

Synod is adjourned. The Advisory Committees meet.

ARTICLE 177 – Re-opening

Synod is re-opened with the singing of Psalm 141:1, 2, 7. The Rev. D. VanderBoom is absent.

ARTICLE 178 – Appeal of br. L. Van Zandwijk at Burlington [1]

Advisory Committee I presents a Report on section B of the appeal of br. L. Van Zandwijk at Burlington, Agenda N 14.

Its Recommendations are adopted.

ARTICLE 179 – Closed Session [2]

Synod goes in closed session, in order to deal with an appeal.

ARTICLE 180 – Plenary Session

Synod is in plenary session again. The Rev. D. VanderBoom is present again.

ARTICLE 181 — Appeal of br. L. Van Zandwijk at Burlington [2]

Advisory Committee III presents a Report on section A of the appeal of br. L. Van Zandwijk at Burlington, Agenda N 14.

Its Recommendations are adopted (see below).

The Reports on this appeal (section A and B) and the adopted Recommendations read thus:

A.

MATERIAL:

Agenda N 14 - Appeal of br. L. Van Zandwijk at Burlington, sub A.

INFORMATION:

1. a. Br. L. Van Zandwijk requests to Classis (December 13, 1972) to judge, **"whether it has been established beyond a doubt** (and also whether - if so - it is of such a nature that it should be proclaimed as THE TRUTH from the pulpit) that it is due to 'slander' (etc.) that the Church in this country does not have a very good name with the foreign Sister-Churches - not members, but **Churches** as presented by their assemblies.
- b. And if it has indeed been established that the foreign Sister-Churches have lent their ear to slander and accepted such abomination, by whom this has been established. And under what authority, and how.
- c. Whether an accusation of 'slander' can rightfully be made from the pulpit as long as at least in one instance the precepts of Matthew 18 and the Church Order have not been followed by the preacher himself (. . .). Also, whether 'not mentioning names' makes this ANY LESS a transgression from the Lord's precept.
- d. whether the Consistories of Burlington West and Fergus-Guelph acted in a brotherly way towards both the 'accuser' and the 'accused' by giving virtually no reasons for their decision, hence making the 'accuser' persist in his objections.
2. Br. L. Van Zandwijk complains to Regional Synod (September 25, 1974):
 - a. "Classis has not dealt with my appeal in any way or form."
 - b. "Classis has stated not one single reason why . . ."
3. Br. L. Van Zandwijk addressing General Synod:
 - a. complains that his questions 1 a, b, c to Classis were not answered.
 - b. requests "to judge and do justice in this matter".

OBSERVATIONS:

1. Classis Ontario North informed br. L. Van Zandwijk that entering into question 1 a, b, c was outside the province of Classis.
2. Regional Synod, as far as question 1 a, b is concerned stated that Classis did not have to "establish" anything.
3. Regional Synod, concerning question 1 c, was of the opinion that the substance of an answer to his question was given when br. L. Van Zandwijk was referred back to the Consistory of Burlington West.
4. Br. L. Van Zandwijk in his appeal to General Synod insists that he should receive an answer to the question, (1a) "whether it has been established beyond a doubt (. . .) that it is due to 'slander' that the Church in this country does not have a very good name with the foreign Sister-Churches".

CONSIDERATIONS:

1. It is the task of a Consistory to supervise the preaching of a minister **and to see to it that it is conform the Holy Writ.**
2. The Rev. W.W.J. VanOene, in his sermon, stated his opinion (on a certain matter), which was not contrary to the doctrine of Scripture.
3. It is not the task of a major assembly to judge, whether in the context of a sermon a general expression of opinion, which does not contradict the doctrine

of Scripture, must be regarded as a fact that has been established "beyond a doubt".

4. Therefore Classis was correct to answer that "it is outside the province of this Classis to enter into your request sub a, b, and c".
5. Regional Synod (a) was correct in stating that Classis did not have to establish "whether it has been established beyond a doubt that it is due to 'slander' (etc.) that the Church in this country does not have a very good name with the foreign Sister-Churches".
6. a. Regional Synod, (d) concerning the request of br. L. Van Zandwijk's appeal to Classis 1 c, rightly stated that Classis was correct when it referred br. Van Zandwijk back to his Consistory, because it is the task of the Consistory to supervise the preaching, and not the task of a major assembly in a case like this (see Consideration 3).
b. Br. Van Zandwijk has not proven that the expression of a personal opinion directed to the congregation as a whole, is a matter of Matthew 18.
7. Regional Synod (e) stated that br. L. Van Zandwijk should have appealed against the answer of the Consistory to the next Classis Ontario North, rather than to Regional Synod. However, br. Van Zandwijk complains that he in fact did appeal to Classis June 1973 (before Regional Synod October 1974), but that he did not receive a clear answer.
8. Classis June 1973, by only assuming that the Consistory received the Acts of the previous Classis, did not give a clear answer to br. L. Van Zandwijk's request, namely "to urge the Consistory to act conform the Classical decision".
9. It appears that Classis December 1972 did deal with br. L. Van Zandwijk's request sub 1 d, and referred br. L. Van Zandwijk to the Consistory with regard to the question whether the statement of the Rev. VanOene can be based on a "well-known fact".
10. Regional Synod (sub b) approved of Classis' action to refer br. L. Van Zandwijk back to the Consistory (see above Considerations 2 and 3).

GENERAL SYNOD JUDGES:

1. that with regard to br. L. Van Zandwijk's complaint that he never received an (official) answer from the Consistory as advised by Classis December 1972, the Consistory should as yet give br. L. Van Zandwijk a clear answer.
2. that it is not in the jurisdiction of Synod to deal with br. L. Van Zandwijk's questions 1 a, b, c as submitted to Classis December 1972.
3. that br. L. Van Zandwijk's question 1 d as submitted to the same Classis IS sufficiently answered by that Classis.

RECOMMENDATION:

Synod decide:

- A. that it is not in the jurisdiction of this General Synod to deal with the complaints and requests of br. L. Van Zandwijk (comp. Considerations a, 2, and 3).
- B. to declare that the Consistory of Burlington West should as yet execute what was stated by Classis December 1972, and approved by Regional Synod (sub b), namely "that the Consistory of Burlington West should try to make clear, as far as is possible, to br. L. Van Zandwijk that its conviction concerning the "well-known fact" is well-grounded".

B.

MATERIAL: Agenda N 14 - Letter of appeal of br. L. Van Zandwijk, dated October 31, 1974, with the following enclosures:

1. Letter of appeal to the Regional Synod of Ontario September 25, 1974, dated September 12, 1974.
2. Letter of the Regional Synod, 1974 to br. L. Van Zandwijk, dated October 15, 1974.

OBSERVATIONS:

1. Under point B of his letter of appeal br. L. Van Zandwijk requests Synod to deal with his final request to Regional Synod of September 25, 1974 (Appendix 5 page 3, paragraphs 2 and 3), and to do so "in the light of the Scriptural objections submitted (briefly)" by himself and "(extensively) by the letter from Burlington East".
This request reads:
"To declare that Classis Ontario North of June 20/73 interpreted Article 31 of the Church Order in an un-Scriptural way and that any decision based on such mis-interpretation should be reviewed.
Also, that Classis Ontario North of September 1973 showed in-excusable disrespect for the Lord and His Word in accepting a letter of objection **containing Scriptural arguments** "for information". And that this action should be corrected by the next Classis Ontario North".
2. With respect to point 3 of an appeal by br. J. DeKoning c.s., Classis Ontario North of June 20, 1973 declared that this point was inadmissible on the following ground:
"Classis has the duty to deal with an appeal of someone who 'complains that he has been wronged', but not with an appeal of someone who complains that someone else has been wronged. Article 31 C.O." (Acts Article 6).
3. Classis Ontario North September 5, 1973 received a letter from the Church at Burlington East with regard to "some grounds for the decision of previous Classis in the matter of the Appeal of br. J. DeKoning **et al.**", which letter was received by this Classis "as information" (Acts Article 6b).
This letter contained a.o. a "warning" against the "general statement of principle" made in the ground of the decision of Classis Ontario North June 20, 1973.
4. a. In his letter of appeal to Regional Synod br. L. Van Zandwijk wrote that the decision of Classis Ontario North June 20, 1973 "contained a shallow mis-interpretation of Article 31 of the Church Order which flies into the face of any and all Scriptural notions that we are obliged by God's Law to stand up for our neighbour as much (if not more) as we stand up for our own rights".
b. Br. L. Van Zandwijk is of the opinion that the letter of the Church at Burlington East should not have been "disregarded" or "ignored" by Classis, since it contained "a thorough refutation from the Scriptures, that the decision of Classis June 20, 1973 . . . was **not according to the Scriptures**".
5. In answer to the appeal of br. L. Van Zandwijk Regional Synod Ontario, 1974 made the following decision:
"Regional Synod, having received and read your appeal B, gives you the following answer:
From the Acts and Archives of Classis Ontario North of September 5, 1973, it appears that the Church at Burlington East sent a letter to Classis Ontario North of September 5, 1973, as a letter of Scriptural information. Since this letter was not an appeal against a decision, but only a letter of information, Classis Ontario North was correct in accepting this letter "for information"; and: "Regarding point 1, Synod cannot deal with it, since you did not provide any definite information or literal decision and the necessary information was not available to Synod from other sources either".
6. Br. L. Van Zandwijk observes an inconsistency between the first part of the reply of Regional Synod, in which Regional Synod refers to the Acts and Archives of Classis Ontario North of September 5, 1973, and the second part in which Regional Synod states that the necessary information was not available to Synod "from other sources" than the appellant "either". Br. L. Van Zandwijk qualifies this as "a case of manipulation with 'diverse weights and measures' ", and as an "irreconcilable dualism".

CONSIDERATIONS:

1. Although Regional Synod in its decision spoke about "a letter of Scriptural information", and the Church at Burlington East in this letter vented a warning against the general statement of principle made in the ground of the decision of Classis Ontario North June 20, 1973, br. L. Van Zandwijk did not prove that this letter of the Church at Burlington East was presented as a request for revision of the decision of Classis June 20, 1973.
2. According to the principle of our Church Order (I Corinthians 14:40) appeals and requests for revision ought to be presented in an orderly way. If a letter does not present itself as an appeal or a request for revision, it should not be called "formalism" when this letter is not recognized as such either.
3. From the words "From the Acts and Archives of Classis Ontario North of September 5, 1973, it appears", does not necessarily follow, that for that reason other material from the Archives of Classis was available to Regional Synod as well.
4. Regional Synod was indeed right in its judgment that it could not deal with the appeal of br. L. Van Zandwijk, since the literal decision to which was objected was neither forwarded by the appellant nor was available from other sources.
5. The "brief information" given by br. L. Van Zandwijk may be generally true, but with respect to the specific case Classis Ontario North had to deal with, it should have been more defined to be relevant.
6. It has not been proven that the matter of the objection of br. L. Van Zandwijk against the decision of Classis Ontario North June 20, 1973 could not be finished by Regional Synod, if it had been presented in an orderly way to this Regional Synod.

RECOMMENDATION:

Synod decide:
on these grounds not to grant the request of br. L. Van Zandwijk.

ADOPTED

ARTICLE 182 — Revised Standard Version

Advisory Committee III presents:

MATERIAL:

- E Report of the Committee on the Revised Standard Version.
- E2 Overture of Church at London.
- E3 Letter for the Committee d.d. August 29, 1974
(with enclosed archives).

A.: Mandate:

OBSERVATION:

- The mandate of the Committee was (Acts 1971, Article 33)
- a. to invite the cooperation of all the Church members to send in any criticism on the RSV they may have
 - b. to receive, scan, and judge the criticism received and to pass it on to the Standard Bible Committee, and to do this before the deadline of September 1972.
 - c. to continue with their work of checking the RSV and to pass on also their own criticism.
 - d. from time to time to inform the Churches about the results of their investigations.

CONSIDERATIONS:

1. the Committee did invite the cooperation of the Church members to send criticism on the RSV and reports that some members responded.
2. the Committee, having received the information that there is no closing date

for sending in criticisms, submitted two sets of recommendations to the RSV Bible Committee.

3. the Committee reported that the RSV Bible Committee is responsive to recommendations and that improvements have been made. Major changes include the restoration of the text of several Bible passages. The Committee also reported that of the first 17 items of recommendations sent by our Committee, 11 were approved. Of the remaining 6, three had previously been approved and three were postponed for later consideration.
4. the Committee, in checking the RSV, concentrated on the Book of Hosea and passed their criticism on to the RSV Bible Committee.

RECOMMENDATION:

Synod declare

1. to express its appreciation for the work done by the Committee
2. to approve of the action taken by the Committee.

ADOPTED

B.: The Committee's Findings and Recommendations

The Committee, having stated that there is much to commend about the RSV translation and that in some cases it is better than the King James Version and statistically more accurate, makes statements and conclusions which need separate consideration:

- I evidence of an unscriptural influence.
- II the mention made of other translations.
- Ad I - evidence of an unscriptural influence.

OBSERVATIONS:

The Committee bases its conclusion that there is evidence of an unscriptural influence on five grounds:

- a. the lack of consistency in translating related passages in the Old and the New Testament.
- b. the lack of consistency in the usage of "Thou" and "Thee" when addressing God, even when the Lord Jesus is explicitly recognized as divine.
- c. the lack of consistency regarding the usage of personal and impersonal pronouns regarding the Holy Spirit.
- d. the absence of corrections in the 1971 New Testament Edition of the RSV in matters of the Son and the Spirit;
- e. The conclusion concerning the emendations in the Hosea Study.

CONSIDERATIONS:

1. **ad a** The Committee did not show that the different wording of related passages is the result of incorrect translation;
2. **ad b**. The Committee refers only to texts where the Lord Jesus is addressed.
3. **ad b**. The RSV Bible Committee "decided regarding the second personal pronoun singular 'to follow modern usage in language addressed to God'." (Enclosure II p. 4) They explained their position in a letter dated February 25, 1974 as follows:

"The Scriptures declare the reality of the Incarnation of Jesus Christ as clearly as they declare His Deity. To hold that He did not live a real human life would be to contradict their testimony and to fall into the heresy of Docetism. For that reason the pronouns appropriate to his humanity are used in the record of his earthly life and appearances." and:

"The rule of the Revised Version is to use 'you' where people addressed Jesus in the course of his earthly life and appearances and to use 'thou' where the address is to our Lord as the eternal Son of God, outside of his earthly life and appearances (e.g. Revelation 5:9, 10)".

It appears that this rule is strictly applied, also in Mark 1:11, where God the Father addresses Jesus Christ, "Thou art my beloved Son."

The usage of 'thou' and 'thee', if understood in the light of these quotations, does **not** show a "lack of consistency" and does not betray an unscriptural approach.

4. **ad c.** The Committee refers to several Bible texts to prove inconsistency. Romans 5:5, 8:11, Ephesians 1:14 and I John 3:24 have "the Holy Spirit, which . . ." the same as the KJV.
John 16:7 is mentioned to show the use of 'Him', also the same as KJV. Improvements are mentioned in Romans 8:16, 26 where the RSV has "the Spirit himself" while the KJV has "the Spirit itself."
5. **ad c.** The Committee quotes with apparent agreement (Report page 4, 5) "a purely objective study of the N.T. as translated in the RSV would lead to an accurate doctrine of the Holy Spirit and His work."
6. **ad d.** The Committee bases its statement of absence of correction in matters of the Son and the Spirit on two texts, Romans 9:5, which it claims is still wrongly punctuated and Hebrew 2:11, which still has "of one origin" instead of the preferable "of one".
However, by letter of April 18, 1974, the Committee admits, "We realize that the RSV maintains the deity of the Lord Jesus, and we do not want to use Romans 9:5 as an excuse to chastise the RSV. Perhaps in this light the words "wrongly punctuated" (page 6 of our report to Synod) are too strong. It is indeed open to different translations".
In this light the translation of Hebrew 2:11, although subject to improvement should not be regarded as the result of an unscriptural approach, and it should be noted that the RSV has also affirmations of the Deity of the Lord Jesus Christ, which the KJV does not have i.e. in Titus 2:13 & 2 Peter 1:1.
7. **ad d.** The Committee's statement regarding the "absence of corrections in the 1971 revision of the N.T. does **not** refer to the Committee's own recommendations in view of the date of their submissions.
8. **ad e.** The Committee informs Synod that the purpose of the study of the book of Hosea was "to examine emendations in Hosea (RSV translation) with a view to seeing whether these emendations were justified and with a view to determining what principles govern the emendations made" (Report p. 7).
9. **ad e.** The Committee reporting on unwarranted emendations, concludes, "that the emendations betray a theological position critical of the authority and trustworthiness of Scripture" of the translators of RSV.
10. **ad e.** However, the Committee also states (Enclosure III observation e); "Instances of a translation being produced to reflect a specifically liberal theology are hard to find, if one were seeking them in the corrections the RSV makes in Hosea."
Furthermore, the Committee also states that one should be cautious not to "immediately conclude on the basis of this point alone (namely excessive emendation) that excessive emendation is a definite proof of lack of "Schriftgelovig karakter".
11. **ad e.** The Committee states that the final conclusion with regard to the book of Hosea was made "after careful study and in view of the other factors mentioned" in the Report, but does not make clear that the "other factors" are more than assumptions.
12. **ad e.** The Committee itself concludes in Enclosure III that "it is dangerous to draw too many conclusions from such a brief study."

CONCLUSION:

The Committee, in their five grounds (a - e) did not submit conclusive proof of an unscriptural influence in the RSV.

Neither did the Committee consider what is called "unscriptural influence" of sufficient importance to recommend the repeal of the "negative recommendation" by General Synod New Westminster, 1971.

RECOMMENDATION:

Synod declare:

The Committee has not adduced valid reasons to state that the RSV is unacceptable;

ADOPTED

Synod decide:

In accordance with the decision of General Synod New Westminster, 1971 Article 33 Recommendation 2 to leave the use of the RSV in the freedom of the Churches.

ADOPTED

B. II.: Regarding Other Translations

OBSERVATIONS:

1. The Committee recommends "that either the present RSV Committee or another synodically appointed Committee be given the mandate by Synod to study another (or other) modern translation(s) with a view to possible usage in our Churches."
2. As grounds the Committee points at
 - a. the weaknesses of the RSV as pointed out in their report.
 - b. their awareness of the existence of the New American Standard Bible and the New International Version.

CONSIDERATIONS:

1. the Committee's claim of weaknesses in the RSV has not been proven to be of such a nature that it warrants taking another translation of the Bible under study.
2. having more than one modern translation under study with a view to use by the Churches, may lead to confusion.

RECOMMENDATION:

Synod decide:

not to adopt the recommendation of the Committee in this respect.

REJECTED

The following motion is discussed:

"After Observations a and 2, to be read:

On the ground of the above mentioned Recommendation of the Committee

Synod decide

to appoint a Committee to look into other translations as for instance The New American Standard Bible and The New International Version",

and rejected.

The following motion is rejected by tie-vote:

"Observation stands.

CONSIDERATIONS:

1. There are still weaknesses in the R.S.V. as is pointed in the Report of the Committee.
2. Another translation - the NASB - is mentioned.
3. The Churches should have the best translation.

RECOMMENDATION:

Synod decide

to adopt the Recommendation of the Committee in this respect, but confined to the NASB".

C.: Overture of the Church at London

OBSERVATION:

The Church at London proposes to Synod that "it adhere to the decision of the Synod of Orangeville 1968 when it says in Article 45B, IIIb 'An improved edition of

the Revised Standard Version is planned; the Churches should await its publication' and express that Synod New Westminster 1971 should not have adopted recommendation 2 of Article 33" of the Acts.

CONSIDERATION:

1. the Church at London mistakenly speaks of the "decision" of Synod Orangeville 1968, whereas the Acts clearly show that Article 45, IIb is a ground for a decision.
2. as a result of the study ordered by the Synod of Orangeville 1968, the Synod of New Westminster 1971 received new evidence on which it could base a decision.

RECOMMENDATION:

Synod decide:

not to grant the request of the Church at London, to express that Synod New Westminster 1971 should not have adopted recommendation 2 of Article 33.

ADOPTED

D.: Mandate for the Committee on the Revised Standard Version

CONSIDERATION:

1. The R.S.V. Bible Committee is receptive to recommendations and plans on yearly meetings in order to complete their review of the R.S.V. by the provisional deadline of the early or middle eighties (letter of R.S.V. Bible Committee March 21, 1974).
2. The Committee rightly urges Synod to use the opportunities to forward recommendations to the R.S.V. Bible Committee.
3. Since the R.S.V. Bible Committee received a copy of the Report of Synod, it is proper that they also receive a copy of Synod's decision re that report.

RECOMMENDATION:

Synod decide:

1. to continue the Committee on the R.S.V. with the mandate:
 - a. to continue the work of checking the R.S.V. and to pass on their criticism to the R.S.V. Bible Committee.
 - b. to inform the Churches from time to time about the results of their investigations.
 - c. to send a copy of this decision to the R.S.V. Bible Committee.
2. to pass on the Archives of the Committee to the Committee to be continued.

ADOPTED

ARTICLE 183 – Appointments

The following appointments are made:

1. Board of Governors Theological College: Revs. J. Geertsema, P. Kingma, J. Mulder, M. Van Beveren, D. VanderBoom, W.W.J. VanOene.
Alternates: for the governors from Eastern Canada: Revs. C. Olij, G. van Rongen, W. Huizinga, in that order; for the governors from Western Canada: Revs. M. VanderWel, D. DeJong, J. Visscher, in that order.
2. Trustees Theological College: H. Dantuma, A.J. Hordijk, J. Medemblik, A.H. Oosterhoff, M. van Grootheest.
3. Committee for Correspondence with the Sister-Churches Abroad: E.C. Baartman, A.C. Lengkeek, Rev. J. Mulder (convener), Rev. M. Van Beveren.
4. a. Committee on the Church Book: M. DeGroot, W. Helder, Rev. D. VanderBoom, Rev. G. VanDooren (convener), Rev. W.W.J. VanOene.
b. Committee for Doctrinal and Liturgical Forms: Rev. R.F. Boersema, C. Bosch, D. DeRuiter, Rev. D. DeJong (convener).
5. Committee on translation Heidelberg Catechism: Rev. G. van Rongen (convener), Rev. W. Huizinga, A.H. Oosterhoff, W. Helder.
6. Committee on Revised Standard Version: Revs. Prof. L. Selles (convener), C. Van Dam, Prof. H.M. Ohmann.

7. Committee on Revision of the Church Order: Revs. P. Kingma, C. Olij, H. Scholten (advisor), W.W.J. VanOene (convener).
8. Committee on Contact with the Orthodox Presbyterian Church: J. Boot, Rev. P. Kingma, Rev. G. VanRongen (convener), Rev. M.C. Werkman, W. Wildeboer.
9. Committee Appeal Christian Reformed Church: Prof. Dr. J. Faber, Rev. D. VanderBoom (convener), Rev. W.W.J. VanOene.
10. Churches for Days of Fasting and Prayer: Rehoboth Canadian Reformed Church, Burlington, Ontario, Church at Edmonton, Alberta.
11. Church for Administration of a General Fund: Church at Carman, Manitoba.
12. Church for the Archives: Ebenezer Canadian Reformed Church, Burlington, Ontario.
13. Church for Inspection of the Archives: Rehoboth Canadian Reformed Church, Burlington, Ontario.
14. Church to audit Finances General Synod 1974: Church at Brampton, Ontario.
15. Committee for Printing of the Acts: First and Second Clerks.
16. Address Church: Ebenezer Canadian Reformed Church, Burlington, Ontario, Box 124, Burlington, Ontario.
17. Convening Church for the Next General Synod: The Church at Coaldale, Box 218, Coaldale, Alberta T0K 0L0.

Synod decides:

that the Committees shall have the right, in case a vacancy occurs, in order to fulfill their mandate, to bring their membership up to its original strength.

ARTICLE 184 – Question Period Ad Article 43 Church Order

The chairman reads Article 43 of the Church Order.

No one asks the floor during the Question Period a Article 43 of the Church Order. The chairman concludes with gratitude that no one has to be rebuked because of having done something worthy of punishment.

ARTICLE 185 – Publication of the Acts of Synod

It is decided to insert the following documents as Appendices to the Acts:

Report of the Financial Committee, appointed by General Synod New Westminster, 1971.

Report of the Committee on the Church Book, plus Financial Statement.

Report of the Committee for Contact with the Orthodox Presbyterian Church, plus Enclosure.

Report of the Board of Governors, plus Additional Report.

Financial Statements of the Theological College 1971-1972-1973, plus Budget 1974.

Revised Constitution and Bylaws Theological College, plus Regulation No. 1.

List of Contributions of the Churches for the Theological College.

Report of the Committee for Contact with the Christian Reformed Church.

Report of the Committee for the Revised Standard Version.

ARTICLE 186 – Preparation of the Next General Synod.

Next General Synod will be held, D.V., in the Fall of the year 1977.

ARTICLE 187 – Acts

The Acts of the twentieth session are read and adopted.

ARTICLE 188 – Press Release

Article 47 and following of the Press Release are read and adopted.

ARTICLE 189 – Closing

The chairman speaks the following words:

Dear brethren,

We have almost reached the end of this General Synod.

Really the end! For when this Synod is closed there is no Synod anymore. Neither a chairman.

The Church Order states that "his office shall cease when the assembly has been ended" (Article 35).

I am thankful for this Reformed stipulation for more than one reason. Not that you brethren have made it difficult for me. On the contrary! I wish to express to you my sincere appreciation and gratitude for bearing with me as your chairman, also in my weaknesses and shortcomings. I kindly beg your pardon, if I have done injustice to you once in awhile by interrupting you or cutting you short, the intention of which was to have matters dealt with in an orderly way.

I thank you all, also my co-officers, for your cooperation.

Above all we bring at this moment thanks to our heavenly Father. Many a time we have prayed fervently for His blessing upon our meetings and He has heard us. It is fitting to first and foremost humbly praise our LORD.

It is a tremendous blessing, sometimes so easily taken for granted, that the Lord our God allows His Churches in this country in this world of today to fulfill their calling unhindered and without persecution. Also that this Synod could finish its agenda unhindered and uninterrupted. The Lord, Who via His Churches has called and counted us worthy to serve Him in this Synod in so many significant matters, has enabled us to fulfill our task. He gave health, energy; the guidance of His Holy Spirit so that we in submission to His Word and the Order of the Church, bound together by the unity of faith, brotherly love and understanding, could face the issues before us and reach decisions.

We all are aware of the fact that our work is imperfect and we pray that the Lord will graciously forgive us our shortcomings and will sanctify our work for the upbuilding of His Church and the glory of His Name.

Since it pleases the Lord to work by way of means, we thank Him that He has made so many ready and willing to assist Synod in its work.

There is first of all the convening Church of Toronto which so efficiently prepared this Synod and made this churchbuilding with its fine facilities available.

There are the many brothers and sisters of the Church of Toronto who received us in their homes and took good care of us. We thank you all from the heart for your generous hospitality.

We take this opportunity to especially express the great appreciation and gratitude of Synod for all what you br. and sr. Huizing and br. and sr. Bouwkamp have done assisted by many willing helpers. Each day . . . and that were I am sure more days then you counted on . . . dinner and lunch had to be ready. And it was ready! And how!! And that was only part of all what you did. We deeply appreciate your work without which this Synod would have been impossible.

Then we remember at this moment also the congregations and Consistories, which let us delegates go for this work of the Churches in common and we render them our thanks.

Brethren, you have noticed that I have refrained so far from evaluating the work of this Synod. That is impossible at the moment; that is neither our task here. That is the privilege of the Churches which have sent and charged us. May they judge our work and the decisions taken in love which binds everything together in perfect harmony, letting the peace of Christ rule, to which we were called in one body.

Christ Jesus the only Head and Bishop of His Church brought us together for a time to do this work. We have come to know and appreciate each other. We thank Him for the privilege of serving Him together. May God's grace strengthen all them

who by this Synod are appointed in the various Committees or still have to do work for this Synod, to do it joyfully and faithfully.

And as we now part from each other, may the Lord keep each one of us and lead us to our homes and loved ones. May He continue to use each one of us in our respective places in Christ's Church.

In closing this Synod I pray that the Lord may bless His Churches and keep them; that He may make His face to shine upon them and be gracious unto them; that He may lift up His countenance upon them and give them peace.

I thank you!

The chairman then reads from Scripture I Peter 5:1-11.

The assessor, the Rev. M.C. Werkman, speaks a word of thanks to the chairman for the way in which he has led the meetings.

Psalm 116:1, 7, 9 is sung. The Rev. M.C. Werkman leads in prayer and thanksgiving.

At 0.22 on Saturday, November 30 the chairman closes the seventh General Synod of The Canadian Reformed Churches.

On behalf of General Synod:

J. Mulder, chairman.

G. Van Rongen, first clerk.

M. Van Beveren, second clerk.

M.C. Werkman, assessor.

APPENDIX I

REPORT OF CHURCH FOR ADMINISTRATION OF GENERAL FUND

To the General Synod of The Canadian Reformed Churches, to be held at Toronto, November 5, 1974.

Esteemed Brethren,

According to art. 39 and 96 sub 17 the church at Carman received the following mandate:

- "a) to manage a general fund from which expenses, incurred through execution of synodical mandates will be reimbursed;
- b) to authorize that church, if the need should arise, to ask the churches for additional moneys;
- c) to report to the General Synod".

For the performance of this mandate the consistory of the church at Carman asked \$0.50 from the churches, first in November 1971, and once again in September 1973. The money came in as follows:

			Communicant Members
Abbotsford	\$ 58.50	\$ 72.00	142
Barrhead	12.00	12.00	23
Brampton	24.00	24.00	51
Burlington East		287.00	297
Burlington West		241.00	243
Calgary	11.00		29
Carman	53.00	57.50	115
Chatham	78.00	76.00	152
Chilliwack		39.00	39
Cloverdale	81.00	97.00	196
Coaldale		144.00	144
Edmonton	122.00	122.50	245
Fergus/Guelph	82.00	95.00	179
Grand Rapids	42.00	40.00	83
Hamilton		172.00	181
Houston	20.50	13.50	27
Lincoln	46.50	51.00	102
London	25.50	31.50	61
Neerlandia	25.00	22.50	45
New Westminster	118.00	121.00	242
Orangeville		82.00	166
Ottawa	10.00	8.50	19
Smithers	51.50	52.50	103
Smithville	142.50	115.00	230
Toronto	132.50	126.00	251
Watford	21.50	20.00	43
Winnipeg	<u>30.50</u>	<u>35.50</u>	71
Together	<u>\$1187.50</u>	<u>\$2128.00</u>	<u>= \$3,315.50</u>
		+ Return	\$ 6.41
		Interest	<u>\$ 56.96</u>
A total income of			<u>\$ 3,378.87</u>

Reimbursements are as follows:

To Committee on Correspondence Churches Abroad		\$242.33
To Committee on Church Book I Psalm Section		120.25
To Committee on Translation Heidelberg Catechism		42.20
To Committee on Revised Standard Version		261.83
To Committee on Revision of the Church Order		84.92
To Committee on Contact with the Orthodox Presbyterian Church		428.82
To Committee on Textbook for Catechism Classes		28.42
To Committee on Contact with the Christian Reformed Church		<u>104.12</u>
For expenses made for Synod New Westminster 1971		
To P. VanderSchaaf (this was returned)	\$ 6.41	
To Rev. H. Scholten	28.02	
To Prof. L. Selles	32.00	
To Xerox Canada, printings Synod '71	<u>331.22</u>	
		397.65
Administration costs H. Veldman		<u>3.26</u>
Total of the expenses		<u>\$1,713.80</u>
Summary: Income	\$3,378.87	
Expenses	<u>1,713.80</u>	
Balance	<u>\$1,665.07</u>	

Of this amount \$1,604.33 is on a non checking account and \$60.74 on a checking account of the Canadian Imperial Bank of Commerce at Elm Creek, Manitoba, as of September 20, 1974.

The Consistory checked the books of br. H. Veldman, who was appointed to administer the General Fund, and found everything in perfect order.

There was a request of the Church at Toronto, as convening church for your meeting, asking also for reimbursements. On the basis of Article 38, from which we took that the convening church itself takes care of the synodical expenses, and Article 39 of the Acts of Synod of New Westminster 1971, which speaks of an address for the period between Synods for the appointed committees, we were of the opinion that we could not comply with that request.

Respectfully submitted,
on behalf of the consistory,
J. Geertsema
T. TerMeer

APPENDIX II

COMMITTEE ON CHURCHBOOK

Section: Book of Praise - Psalm and Hymns (appointed by General Synod New Westminster 1971)

REPORT to General Synod Toronto 1974 of the Canadian Reformed Churches.

Esteemed Brethren:

I MANDATE

General Synod New Westminster 1971 instructed the Committee with the following mandate:

- to complete the Book of Praise
- to take care of the distribution
- to advise the Next Synod regarding procedures and arrangements which will become necessary after the first printing has been published and distributed.

In direct connection with the Book of Praise (Psalm and Hymn-section) Synod 1971 adopted the following recommendations of the Synodical Committee:

- d) to appoint a separate committee for the second half of the church book (Forms-section) with a specific mandate concerning the Forms
 - e) to decide that the Church Order shall not be included in the Church Book until its text has been finalized
 - f) to express the desire that Scripture references be placed with the Hymns
- (Acts General Synod 1971, Art. 28, recommendations 3, 4, and 7).

On these matters we report:

- ad a) The report of the Committee for the Book of Praise appointed in 1968 mentions that "due to the convening of Synod at an earlier date, they have not been able to present a complete Book of Praise". It gives your Committee much pleasure to officially present to Synod a complete Psalter with 150 Psalms, 62 Hymns and the Forms, as part of our Report to the Churches and to General Synod. We have also asked the Publication Committee to make a separate booklet available with the Three Forms of Unity.

This Committee informed us that 5000 copies have been printed and are available.

- ad b) Pursuant to the decision of previous Synods the Committee has availed itself of the assistance of a Publication Committee of an Anglo-Genevan Psalter. After having requested from the Churches a last financial contribution for the remuneration of authors all obligations were met.

- ad c) Your Committee would strongly advise Synod to continue the Committee to remain diligent in the matters of the Church Book, to keep control over the contents of the Book of Praise and to execute decisions of General Synod in connection with the Church Book.

- ad d) After having received and discussed a communication from the Committee for
- and e) the second half of the Church Book (Form section) your committee was convinced that, since the proposed changes in the Forms of Confession were so extensive that they were more a revision than a correction, we should refrain from inserting these Forms in the new version without a previous decision of a General Synod.

The Church Order was not inserted on the basis of what is mentioned under Mandate, item e.

- ad f) As the Book of Praise shows Scripture references have been placed with several Hymns. We admit that this could have been done more extensively. One of our members has worked on this; part of the results have been published in "Clarion".

II. CONTACT WITH OTHER COMMITTEES

- a. The Committee for Correspondence with Churches Abroad requested to send them a number of copies of our report to Synod 1974. Since it is in the province of Synod to decide whether copies of reports shall be sent to Deputies for Correspondence before they are dealt with we did not feel free to grant this request.
- b. There has been some contact with the "Deputaten voor een Kerkboek in de Engelse Taal, benoemd door de Synode Launceston 1970 van de Free Reformed Church of Australia". We received their report to Synod Armadale 1972, dated August 29, 1972. From this report it appears that these Deputies do not know about a Committee of the Canadian Reformed Churches on the revision of the Church Order. They also state that their mandate differs from the one given to your Committee. This matter has been brought to our attention in the correspondence.

To their question whether a printing of copies of the Book of Praise without the Hymns would be possible we have replied a.o. "that the cost would be prohibitive and that the possibility for deleting or replacing will remain open on the basis of sound criticism, while the matter of deleting or replacing is a matter for Synod to decide upon".

Synod Armadale 1972 adopted the following recommendations:

1. to advise the Churches to use the Psalm section
2. to restrict the use of the Hymn Section to 12 of the 62 Hymns in the Book of Praise.

III. REMARKS AND CRITICISM

- a. The Australian Deputies list a series of remarks and criticisms in their report to Synod Armadale 1972. Your Committee received this communication (via the Committee for Correspondence with Churches Abroad) in March 1974 and was unable to evaluate these remarks and report on them.
- b. In spite of the fact that reactions were invited your Committee did not officially receive any remarks from any Church or from any individual Church-member.

IV. FINANCIAL STATEMENTS

Attached to this report please find a final Financial Statement which shows the total amount of moneys received from the Churches and a balance of \$87.63.

V. RECOMMENDATIONS

1. Synod receive the complete Book of Praise as part of this Report, advise the Churches to use it and to address remarks to the Committee for the Church Book.
2. Synod continue the Committee for the Church Book for the following purposes:
 - a. to take such measures that the Churches retain control over the contents of the Book of Praise
 - b. to be the address for remarks and criticisms
 - c. to execute all and any decisions General Synod may make with regard to and in connection with the Church Book.
3. Synod grant the privilege of the floor of Synod to one of the members of this Committee.

With the prayer that the use of the completed Book of Praise may be to the glory of God and to the upbuilding of the Body of Christ we respectfully submit to your Assembly this report of which copies have been sent to the Churches.

M.M. DEGROOT
W. HELDER
S.R. SMILDE
D. VANDERBOOM (secretary)
G. VANDOOREN (convenor)
W.W.J. VANOENE

APPENDIX III

FINAL FINANCIAL STATEMENT
re: BOOK OF PRAISE,
March 24, 1971 - September 30, 1972

RECEIPTS

Balance prev. Statement, Mar. 23, 1971		\$3,264.24
Financial assistance from Churches:		
Canadian Reformed Church,		
Houston	\$ 25.50	
Toronto	199.50	
Barrhead	19.50	
Cloverdale	136.50	
New Westminster	187.50	
Smithers	105.00	
Chilliwack	36.00	
Abbotsford	99.00	
Carman	60.00	
Burlington-East	163.00	
Watford	36.17	
Brampton	36.00	
Ottawa	15.00	
Calgary	22.50	
Neerlandia	27.00	
London	49.58	
Burlington-West	139.87	
Orangeville	127.23	
Fergus-Guelph	120.00	
Edmonton	175.00	
Hamilton	150.00	
American R. Church Grand Rapids	60.00	
		<u>1,989.85</u>
		<u>\$5,254.09</u>

DISBURSEMENTS

Authors and Proofreaders	\$ 4,721.00
Preparation Manuscript	245.00
Advertising	7.50
Administration costs	157.21
Shipping Charges	35.75
Bank charges	3.00
Balance as per September 30, 1972	<u>84.63</u>
	<u>\$5,254.09</u>

For the Committee,
D. VANDERBOOM
Secretary

APPENDIX IV

REPORT OF THE COMMITTEE
appointed by Synod New Westminster, 1971
for Contact with the Christian Reformed Church

To the GENERAL SYNOD of the
CANADIAN REFORMED CHURCHES CONVENED AT TORONTO
on November 5, 1974.

Esteemed Brethren:

A. MEMBERSHIP

Your predecessor appointed the brethren H. AASMAN, Prof. Dr. J. FABER, M. KAMPEN and Rev. D. VANDERBOOM, M. Th. (convenor).
(Acts Synod 1971, Art. 96 sub. 18)

B. MANDATE

Synod 1971 continued the Committee for Contact with the Christian Reformed Church with the mandate "to discuss the matter of Church Correspondence with the (Synodical) Gereformeerde Kerken in Nederland until the position of the Christian Reformed Church has become clear and the mandate as formulated and given by Synod Edmonton 1968, Acts Art. 134 sub VIII, has been completed" Acts Synod 1971 Art. 94.

(For mandate of Synod Edmonton 1968, Acts Art. 134 sub VIII see Appendix I)

C. MEETINGS

In February 1972 a meeting was held where the mandate was discussed.

To fulfill latter part of the mandate, namely the reference of Acts Synod 1968, Article 134, sub VIII and especially under VIII, 3 and 4 your committee contacted the committee of the Christian Reformed Church and requested them to provide us with the Acts of Synod 1971 of the Christian Reformed Church and their Committee Report to Synod 1972.

These materials were received.

Since this Report mentioned a recommendation to terminate the Committee for Contact with the Canadian Reformed Churches no meetings were held for the time being.

D. DECISIONS

Synod 1972 of the Christian Reformed Church adopted the recommendation of its Committee for Contact with the Canadian Reformed Churches and decided;

1. The main item remaining on the agenda is the correspondence with the Gereformeerde Kerken (Synodical). Of prime interest to the Canadian Reformed Churches is the question whether the Christian Reformed Church will break off that correspondence. Our denomination's present relationship with the Gereformeerde Kerken is the province of synod and its Inter-Church Relations Committee, and the special committee for contact with the Canadian Reformed Churches is not involved in determining that relationship.
2. Synod assure the Canadian Reformed Churches of its willingness to continue discussions with them in the future, whenever they feel conditions will be conducive for fruitful exchange.

From this decision it could be concluded that the Christian Reformed Church had expressed 'unwillingness to enter into related matters'. However, by terminating this committee the possibility was taken away to address ourselves in the regular way to the Christian Reformed Community. We refer to the following heading: Observations.

E. MATERIALS RECEIVED

- a. Acts of Synod 1971 of the Christian Reformed Church;
- b. Report of the Committee for Contact with the Canadian Reformed Churches as submitted to the Synod of the Christian Reformed Church 1972;
- c. Copies of correspondence between the Committee on Inter-Church Relations and the Deputaten voor Contact met buitenlandse Kerken appointed by our Sister-Churches in the Netherlands.
Parts of this correspondence, as it relates to the Canadian situation is added to the report as Appendix II.
- d. After having evaluated this correspondence, which the Committee for Contact with Churches Abroad forwarded to us, we have written a letter to the Committee for Inter-Church Relations of the Christian Reformed Church with the request to clarify the matter of their mandate.
A copy of this letter has been forwarded to the Committee for Contact with the Churches Abroad.

F. OBSERVATIONS

- a. Your committee was not officially informed of the decision made by the Synod 1972 of the Christian Reformed Church concerning the termination of its Committee for Contact with the Canadian Reformed Churches.
This may be due to the fact that there was no Committee anymore after Synod 1972.
- b. Your committee has been unable to discharge the mandate of Synod New Westminster 1971 because the Committee for Contact was terminated.
- c. There are indications that no "unwillingness" is involved.
The matter of correspondence and relationships to other communities is still in study. In the Acts of Synods of the Christian Reformed Church of 1972 and 1973 we found decisions concerning the relationship of the Christian Reformed Church toward the 'Gereformeerde Kerken in Nederland (Synodical)'. We quote from these Acts: Art. 59 Acts 1972:
"In 1970, the Inter-Church Committee was given a mandate with respect to matters bearing upon our Sister-Church relationship with the Gereformeerde Kerken. That mandate was fulfilled in part, but at the Synod of 1971, the mandate was increased asking for an "inquiry into and evaluation of recent theological trends in our Sister-Church in the Netherlands" and "to advise the next synod whether or not such trends warrant a change in our relationship to these churches".
The Synod of 1971 added to the mandate also the following: "That synod instruct the Committee of Inter-Church Relations to include in its inquiry the letter received from the Gereformeerde Kerken, and official pronouncements and decisions of the synods of the Gereformeerde Kerken".
We further quote: Art. 45 Acts 1973:
"Gereformeerde Kerken and the Problem of Sister-Church Relationship.
1. The Synod of 1970 mandated the Inter-Church Relations Committee to advise Synod whether our Sister-Church relationship with the Gereformeerde Kerken should be altered because of recent trends in that Church.
In considering this question over the past three years, the committee faced the more fundamental question of the definition of a Sister-Church relationship in general, and whether that relationship as defined by the Synod of 1944 can be applied to any church with which we are in correspondence. That relationship was defined as a unity which, if it were not for the barriers of geography or language, would result in union. The implications of this relationship have not been fully accepted by the Christian Reformed Church in the years since the adoption of this definition, as is apparent by our requiring a colloquium doctum for ministers coming from the Gereformeerde Kerken. For many years,

therefore, we have had an official position which we were not ready to apply fully or to reject.

The Inter-Church Relations Committee recognizes that, given our present definition, it is likely that the demands of integrity will compel us to discontinue our Sister-Church relationship with the Gereformeerde Kerken. Your advisory committee concurs in this. At the same time, however, we believe it is both important and necessary to maintain fruitful contact and correspondence with the Gereformeerde Kerken.

2. We, therefore, recommend

- a. That synod mandate the Inter-Church Relations Committee to study Articles 8 and 59 of the Church Order to determine the validity of the reference to "Sister-Churches" and "other denominations with which the Christian Reformed Church maintains full ecclesiastical fellowship".
- b. That synod mandate the Inter-Church Relations Committee to study our system of correspondence with other Churches (cf. Church Order Art. 49) with a view to such redefinition of the process of correspondence as will promote most fully the fellowship of the true church of Jesus Christ and will work most effectively to maintain and to restore the true unity of the churches.
- c. That the results of these studies be reported to synod in a definite report no later than 1975.
- d. That, until these studies are completed, we continue to exercise our Sister-Church relationship with the Gereformeerde Kerken by means of appropriate admonitions and other representations, including a reference to the above studies and the reasons for undertaking them." (end of quote)
- d. The decision of Synod 1972 of the Christian Reformed Church, as quoted from the Acts, (see under D) does not mention the committee on Inter-Church relations as suggested in the Netherlands (see under E, Appendix II).

G. CONSIDERATIONS

- a. the matter of contact with the Christian Reformed Church was originated by the Canadian Reformed Churches,
- b. the possibilities to continue contact are still present when the misunderstanding as to the mandate of the Inter-Church Relations Committee of the Christian Reformed Church is resolved,
- c. Synod 1973 has expressed itself that a redefinition of the process of correspondence must be reached before 1975.
- d. the fact that there is a time period of three years between Synods of our Churches and one year between Synods of the Christian Reformed Church, and the possibility of further developments within the Christian Reformed Church make the existence of a Contact Committee desirable.

H. RECOMMENDATION

On the basis of the foregoing observations and considerations our recommendation to Synod is:

That Synod Toronto 1974 continue the Committee on Contact with the Christian Reformed Church with the mandate:

- a. to be diligent in the matter of the position of the Christian Reformed Church toward the Gereformeerde Kerken in Nederland (Synodical).
- b. to be diligent in matters of new official developments within the Christian Reformed Church.
- c. to remain as address for contact with the Synods of the Christian Reformed Church.

This report is respectfully submitted and addressed to Synod Toronto, 1974 and forwarded to the Churches for their consideration.

With brotherly greetings,
H. AASMAN
J. FABER
M. KAMPEN, secretary
D. VANDERBOOM, convenor.

APPENDIX I

Synod adopt the following:

Mandate for Deputies to be appointed by Synod 1968 to continue the contact with the Christian Reformed Church.

1. Deputies shall re-open the contact with the Contact Committee of the Christian Reformed Church and inform them of the decisions of this Synod, submitting to them the advisory report that led to these decisions.
2. Deputies shall point out that the contact on the part of the Canadian Reformed Churches started with the "Appeal 1962", in which the reasons for our separate existence were given and the Christian Reformed Church was earnestly warned not to proceed with the course of recognizing the Synodical "Gereformeerde Kerken" as faithful Reformed Churches.
3. They shall then inform the Contact Committee that the Canadian Reformed Churches can continue the contact only when this matter of correspondence (with related matters) is put in the centre of the deliberations. They shall, therefore, insist that a clear answer be given by the Christian Reformed Church to the three questions formulated by the previous Deputies (see their report, p. 13); even more so because the Contact Committee has never brought these questions before their Synod nor answered them themselves.
4. Deputies shall then wait till the next Synod of the Christian Reformed Church has expressed its willingness to enter into the discussion on this main obstacle. If the contrary should happen, Deputies shall discontinue the contact with the Contact Committee.
Deputies shall then send an urgent, Christian appeal to the Christian Reformed community in the same vein as (the first part of) the "Appeal 1962".
5. If, however, our urgent request is heeded, Deputies shall be diligent in discussing all matters that are found to be related to this main obstacle to the establishment of unity between the two Churches. Due attention shall be given to "the principles of Church correspondence adopted in 1944" (Acts Christian Reformed Church, 1947, Art. 96, sub d), and their implementations, the Reformed Creeds being the Standards for such a discussion.
6. Deputies shall keep the Churches informed of the reactions received and the progress and results.
7. Deputies shall scan the Acts of Christian Reformed Synods on any official changes in the Christian Reformed Church.
8. Deputies shall prepare a report of all their actions, together with recommendations, for the next Synod. Copies of this report shall be forwarded to the Churches.

APPENDIX II

Part of a letter from:

COMMITTEE ON INTER-CHURCH RELATIONS of the Christian Reformed Church

To:

Deputies of the Reformed Churches in the Netherlands for Correspondence, Churches Abroad, c/o Rev. P. Van Gurp, Sec.

"Prior to June 1972, the Christian Reformed Church carried out its ecumenical task through its Committee on Inter-Church Relations and through special contact committees for specific churches. One of these committees was located in Canada for

contact with the Canadian Reformed Churches. These committees worked independently of each other. Our committee did not know what the Committee for Contact with the Canadian Reformed Churches would recommend to the June synod in 1972. The Synod did decide to terminate the special committee and I enclose a copy of the committee report and indicate the action synod took.

With this action synod placed the whole matter of our relationship to the Canadian Reformed Churches and to your churches into the hands of the Committee on Inter-Church Relations. The one unresolved problem for both your churches and the Canadian Reformed Churches is the sister church relationship between the Christian Reformed Church and the Gereformeerde Kerken (synodical).

It is known to you that the question of whether this sisterchurch relationship shall be maintained or not is presently being considered by our committee and by our synod. We have the matter under study for the past three years. At this writing our recommendation is not drawn up. That some changes will be recommended is likely; that the relationship will be fully severed is very unlikely. It is the concern of our committee to maintain every relationship with other churches that is legitimate and that we can hold with integrity over against our confessional standards. The "closeness" with which we relate to each church is the matter which is always under consideration. Therefore we have no problem with maintaining fraternal relationships with churches with which we are not able to have a full sister-church relationship."

APPENDIX III

Report to the Synod of 1972

Committee for Contact with the Canadian Reformed Churches

Esteemed Brothers,

The report of this committee will be brief. The reason is that we have little to report on. The last meeting with the deputies of the Canadian Reformed Churches took place on April 12, 1970. Thus we have had no meetings to report on for the synods of 1971 and 1972. The prime reason, as we see it, lies in the peculiar stage of our discussions.

The main item for discussion left on the agenda is the correspondence which the Christian Reformed Church carries on with the Gereformeerde Kerken (Synodical). The deputies for the Canadian Reformed Churches have in unambiguous terms expressed their deep concern about that sister-relationship. This correspondence however, is not in the province of our committee for recommendation or action.

As a result the Canadian Reformed Committee has felt that little can be achieved by further meetings until our Synod and its Inter-Church Relations Committee have come to a definite decision on whether or not to change the sister-relationship with the Gereformeerde Kerken (Synodical). To quote from one of their communications, "As far as we can see, it (another meeting) all depends on the progress which your Inter-Church Relations Committee has made and on the decision which your Synod 1971 will make on the matter of correspondence - However, if nothing can be reported about the results of the Inter-Church Relations Committee, we wonder whether a meeting of our two committees makes sense under the given circumstances" (Letter dated Dec. 1, 1970). And in reply to our request of March 20, 1971, for another meeting they state that, while they are not unwilling to meet, "there are - at least to our knowledge - no new points for discussion, and all we can do for the moment is, wait for our synods and their decisions" (Letter dated April 21, 1971, emphasis theirs).

We regret that, no doubt mainly for the above mentioned reason, we have not been able to meet with the Canadian Reformed Committee during the last two years, and that no further progress can be reported. Having analyzed the present stage of the discussion, we conclude that our committee should be discontinued. We feel, however, that it should be done in such a way that Synod thereby keeps the door open for further discussion.

RECOMMENDATIONS

Accordingly we recommend:

1. That Synod discontinue the Committee for Contact with the Canadian Reformed Churches.

Ground: The main item remaining on our agenda is the correspondence with the Gereformeerde Kerken (Synodical). Of prime interest to the Canadian Reformed Churches is the question whether the Christian Reformed Church will break off that correspondence. Our denomination's present relationship with the Gereformeerde Kerken is the province of Synod and its Sister-Church Relations Committee, and our committee is not involved in determining that relationship.

2. That, in the event that one of our future synods changes the present relationship with the Gereformeerde Kerken, Synod officially advise the Canadian Reformed Churches of such action and extend an invitation to them to initiate further discussion on this matter.

Respectfully submitted

P.M. JONKER, chairman
D. FARENHORST
G.J. HOYTEMA
J.B. VOS, reporter

APPENDIX IV

COMMITTEE FOR CONTACT WITH THE CHRISTIAN REFORMED CHURCH

To:

Delegates to Synod Toronto 1974 Consistories of the Canadian and American Reformed Churches

Esteemed Brothers:

After our Report to Synod was finalized and sent to the Churches we received the following communication from the Committee on Inter-Church Relations of the Christian Reformed Church. We enclose a copy of this letter with the report for your information.

On behalf of the Committee,
M. KAMPEN, secretary

COPY:

Dear Brother:

Your letter of May 10 was received too late for our May meeting so it was read in our meeting of July 2, 1974. We did not meet in June which was the month of our Synod.

We are happy to hear from you and somewhat embarrassed that our communications with you have not been better. We had assumed that when the decision of synod was made discharging the committee of the CRC for contact with your committee, the decision would have been communicated by the committee as its last item of business. This apparently was not the case. For this we are sorry.

In the meantime, we have been continuing our contact with your "mother" church in the Netherlands with the hope that there will be a conceptual breakthrough that will issue forth in some positive discussions. At the same time we have been formulating a new policy for inter-church relations which was adopted at our recent synod. As a result of this we no longer have any sister-churches, having created a new category of "Churches in Ecclesiastical Fellowship". This is not the occasion for us to explain the meaning of this new relationship; we are addressing ourselves to that matter early in the coming season of meetings and will inform you and all other concerned churches as to what is involved.

In the meantime you may rest assured that matters involving our relationship with the Canadian Reformed Churches is in the hands of this committee even though

that is not too clearly expressed in the Acts of 1972. All matters of inter-church relations are the responsibility of this committee.

I can also assure you that we will be discussing some positive action over against your churches in the near future. In the meantime we would be happy to receive a copy of the Acts of your synod.

With fraternal greetings,
w.s. TYMEN E. HOFMAN, Secretary

ADDITIONAL REPORT of the
COMMITTEE FOR CONTACT WITH THE CHRISTIAN REFORMED CHURCH
appointed by Synod New Westminster 1971.

Esteemed Brethren:

After the Report of your committee was forwarded to the Churches and to the delegates to General Synod Toronto some additional information was received and acquired in accordance with the mandate given by previous Synods. This information made it mandatory to prepare and submit an additional report. We request to receive it as such and to deal with it together with the original report.

Addition under E. MATERIALS RECEIVED (p. 2 report)

- e. via the Committee for Correspondence with Churches Abroad we received a copy of part of a letter sent by the Deputies for Correspondence with Foreign Churches of the Gereformeerde Kerken in Nederland,
- f. via the same committee: A Summary of the Discussion between the Rev. prof. J.H. STEK, representative of the Christian Reformed Church (CRC) and the Deputies of the Reformed Churches in the Netherlands, held at Amersfoort March 30, 1974,
- g. we availed ourselves of a copy of the Acts of the Synod of the CRC, 1974.

Addition under F. OBSERVATIONS (p. 2 and 3 report)

- e. the possibility to continue contact seems to be still present, since the Committee for Inter-Church Relations (CICR) has been assigned the task of other committees for specific contact,
- f. from the correspondence between the Deputies of the Reformed Churches in the Netherlands and the CICR it appears - see also Appendix II - that the "sister-church relationship" between the CRC and the GKN (syn.) was, up till Synod 1974 of the CRC, an unresolved problem,
- g. the discussion between prof. Stek and the brothers in the Netherlands shows that the "CRC meant to redefine the relationship between the Churches as mentioned in our original report". (see under F.c.), We quote: ". . . on the basis of the now existing rules the Synod of the CRC would have to cut off all relationship with the GKN completely. So in order to have a possibility to speak with the GKN this new proposal was born.",
- h. In June 1974 the Synod of the CRC decided on the matter of "redefinition of the process of correspondence" (Acts Synod 1974 CRC, Art. 62).

Addition under G. CONSIDERATIONS (pp. 3/4 report)

- b. the misunderstanding as to the mandate of the CICR is resolved; this committee seems to be the address by which the CRC can be approached,
- c. Synod 1974 of the CRC has expressed itself on the redefinition of the process of correspondence,
this means that this Church has established one relationship, to be designated: "ecclesiastical fellowship", in which fellowship six rules apply. We consider this to be a final decision, especially as far as the correspondence with the CRC and the GKN (syn.) is concerned. We refer to the adopted Recommendation C. 7 (Acts Synod CRC, Art. 62): "With regard to the GKN Synod encourages the ICRC to pursue appropriate avenues of increased contact".

Addition under H. RECOMMENDATIONS

We maintain the original recommendation on the basis of the grounds mentioned and request you to read it as Recommendation 1.

On the basis of additional information and the evaluation thereof we recommend:

2. That Synod Toronto 1974 decide that the Committee for Contact with the Christian Reformed Church shall execute the mandate as given by Synod Orangeville 1968, Acts Art. 134 sub VIII, sub 2, 3, and 4, mutatis mutandis, that means in the now changed situation:
2. Deputies shall point out that the contact on the part of the Canadian Reformed Churches started with the "Appeal 1962", in which the reasons for our separate existence were given and the Christian Reformed Church was earnestly warned not to proceed with the course of recognizing the Synodical Gereformeerde Kerken as faithful Reformed Churches;
3. They shall then inform the Contact Committee that the Canadian Reformed Churches can continue the contact only when this matter of correspondence (with related matters) is put in the centre of the deliberations. They shall therefore insist that a clear answer be given by the Christian Reformed Church to the three questions formulated by the previous Deputies; even more so because the Contact Committee has never brought these questions before their Synod nor answered them themselves.
4. Deputies shall then wait till the next Synod of the Christian Reformed Church has expressed its willingness to enter into the discussion on this main obstacle. If the contrary should happen, Deputies shall then send an urgent, Christian Appeal to the Christian Reformed community in the same vein as (the first part of) the "Appeal 1962".

N.B.

It may be stated here that the Committee could have decided to act in accordance with this mandate in the course of time, either before or after Synod Toronto 1974. The Acts of Synod 1974 of the Christian Reformed Church, however, have only recently been published and have not officially been received as yet by your Committee.

We therefore deem it proper that General Synod 1974 consider the matters as they are laid down in this Additional Report and decide as recommended above.

Respectfully submitted
on behalf of the Committee,
D. VANDERBOOM, convener

APPENDIX V

DEPUTIES FOR CONTACT WITH THE ORTHODOX PRESBYTERIAN CHURCH
c/o Mr. W. Wildeboer, 296 Gardenview Dr., BURLINGTON, Ontario

To:

The General Synod of the Canadian Reformed Churches, meeting in TORONTO, Ontario, November 4, 1974.

Hamilton June 25, 1974

Esteemed Brethren,

The General Synod of New Westminster, 1971, appointed new deputies for contact with the Orthodox Presbyterian Church with the mandate:

1. To prepare and forward a letter, as outlined in the Synod's decision, to the forthcoming General Assembly of the Orthodox Presbyterian Church;
2. To serve as contact - address and to remain diligent in the matter of contact with the Orthodox Presbyterian Church;

3. To report to the next General Synod and to keep the churches informed about the development of this contact.

Complying with the first part of mandate sub 3, deputies submit to you the following report:

Ad mandate sub 1: Deputies prepared a letter, dated March, 1972, in agreement with directives of Synod 1971 (Acts, page 44, sub I) and sent the letter to the 39th General Assembly of the Orthodox Presbyterian Church. (Appendix I)

Ad mandate sub 2: A: Deputies received a letter from the Committee on Ecumenicity and Interchurch Relations of the Orthodox Presbyterian Church, dated May 24, 1972. (Appendix II)

Summary:

The Committee asked our opinion in this letter on the matter of exchange of fraternal delegates, which was under consideration.

B: Deputies sent a reply to the letter mentioned sub A, dated Nov. 18, 1972. (Appendix III)

Summary:

Deputies answered that the decision of Synod 1971 gave reason to conclude that Synod did not favour and exchange of fraternal delegates but that only the following Synod, i.e. the Synod of Toronto could give a definite answer to the question.

C: Deputies received a letter of the 40th General Assembly of the Orthodox Presbyterian Church, dated August 10, 1973. (Appendix IV)

Summary:

This letter which contained the answer of the 40th Assembly to the communication of deputies, dated March 1972, to the 39th Assembly (See ad mandate sub 1) expressed the belief of the 40th Assembly "that there is sufficient evidence to warrant our recognizing each other as churches which are committed to the Scriptures . . .", "and that such a recognition calls for a fraternal relationship through which further progress may be made toward full acceptance of each other."

The letter states, without giving grounds for it, that the Assembly is not prepared to accept the rules of correspondence of the Canadian Reformed Churches and prefers at this time fraternal relationship.

Report Deputies to Synod of Toronto. 2.

D: Deputies sent a letter to the 41st Assembly of the Orthodox Presbyterian Church in reply to the letter received from the 40th Assembly, mentioned sub C. (Appendix V)

Summary:

- This letter put three requests before the 41st Assembly regarding
- a. the doctrinal and ecclesiastical differences;
 - b. the rules of correspondence;
 - c. fraternal relationship.

Copies of all these letters have been forwarded to the churches respectively in March 1972, on November 21, 1972 and on June 25, 1974.

Deputies had hoped to be able to supply you with the answer of the 41st Assembly, held in May 1974, and with a recommendation concerning this answer. When nothing was heard on June 12, 1974 deputies called the chairman of the Committee. He informed the secretary of deputies of the decision of the Assembly to refer the letter of deputies, mentioned sub D, to the Committee. Since for the time being matters regarding the proposed Union of the Orthodox Presbyterian Church with the Reformed Presbyterian Church (Evangelical Synod) demanded the full attention of the Committee, no immediate reply to the letter of deputies could be prepared. He promised however that the Committee would try to send an answer before the beginning of Synod in November. You may rest assured that deputies will pass on to you such an answer if it is received in time.

Ad mandate sub 3: The following developments may be reported:

- a. On recommendation of the Committee on Ecumenicity, supported by the Advisory Committee, the 40th Assembly of the Orthodox Presbyterian Church decided "to terminate our sister-relationship with the Gereformeerde Kerken in Nederland on the ground of serious doctrinal deviations that are tolerated in that church and on the ground that it is not possible to exercise the full ecclesiastical discipline that this relationship involves under the present circumstances." (Minutes 40th Ass. pp. 141/6 sub VIII)
- b. The Assembly adopted a recommendation to appoint the delegates to the 1972 Reformed Ecumenical Synod as a special committee "to prepare position-papers for our General Assembly to submit to the 1976 RES and the member-churches on the following theses:
 1. That membership in the World Council of Christian Churches is unbiblical and incompatible with membership in the RES, and
 2. That the failure of the Gereformeerde Kerken in Nederland to maintain the Reformed Confession disqualifies them from membership in the RES." (Minutes 40th Ass. p. 171.)
- c. On amended motion the 40th Assembly decided "to instruct the delegates to the RES 1972 to prepare, for presentation to the 41st General Assembly a recommendation with regard to whether the Orthodox Presbyterian Church should continue membership in the RES or should withdraw, and include specific grounds in support of the recommendations . . ." (Idem. p. 171)

No action was taken by the 41st Assembly concerning the motion mentioned under c. Deputies **recommend** that Synod takes a decision on the question whether or not Synod is prepared to exchange fraternal delegates. (See ad mandate 2, sub B) Deputies request that this report with Appendices be inserted in the Acts of Synod of Toronto.

With brotherly greetings,
MR. J. BOOT,
REV. P. KINGMA,
REV. W. LOOPSTRA,
REV. L. SELLES,
MR. W. WILDEBOER.

APPENDIX I
COMMITTEE FOR
CONTACT WITH THE ORTHODOX PRESBYTERIAN CHURCH
c/o Mr. W. Wildeboer, 296 Gardenvue Drive, BURLINGTON, Ontario
The Thirty-ninth General Assembly of the
Orthodox Presbyterian Church

c/o The Rev. Mr. Leroy B. Oliver
7401 Old York Road
Philadelphia, Pa. 19126

Hamilton, March 1972

Esteemed Brethren,

The General Synod of the Canadian Reformed Churches held in May 1971 at New Westminster, B.C. appointed the undersigned as members of a committee, which received the mandate:

1. to prepare and forward a letter as outlined in the Synod's decision to the forthcoming General Assembly of the Orthodox Presbyterian Church.
2. to serve as contact address and to remain diligent in the matter of contact with the Orthodox Presbyterian Church.
3. to report to the next General Synod and to keep the Churches informed about the developments of this contact.

We do not deem it possible to write on behalf of Synod without having

received synodical approval of the contents of our letter. We therefore decided to inform you on behalf of Synod of the decision regarding contact with the Orthodox Presbyterian Church. At the same time we add a letter written in agreement with the directives of Synod but forwarded on behalf of the Committee.

The observations, considerations, conclusions and decision adopted by Synod in response to the report and recommendations of deputies of the previous Synod, and in response to letters and overtures presented to Synod read as follows:

OBSERVATIONS:

1. Synod Edmonton 1965 decided:
 - a. to request the Orthodox Presbyterian Church to appoint Deputies to establish contact with Deputies of the Canadian Reformed Churches;
 - b. to inform the Orthodox Presbyterian Church about our Confession and Church government;
 - c. to discuss frankly with the Deputies the differences in Confession and Church-polity and to compare these differences with the Word of God.
2. Synod 1968 gratefully acknowledged the facts:
 - a. that the Orthodox Presbyterian Church can accept the Canadian Reformed Churches on the basis of the Creeds and Church Government;
 - b. that, in many respects, the good fight of the faith is being fought in the Orthodox Presbyterian Church.
3. Deputies, appointed by Synod 1968, have examined the differences in Confession, Church Polity and Church Correspondence. They have evaluated them to see whether these differences are of such a nature that they would prevent the Canadian Reformed Churches from recognizing the Orthodox Presbyterian Church as a true Church and from entering into correspondence with this Church. (Mandate General Synod 1968, Acts, Art. 154.)

CONSIDERATIONS

1. The Orthodox Presbyterian Church "is of the conviction" that the correspondence with the (Synodical) Gereformeerde Kerken in the Netherlands "requires termination". (Minutes of the 37th General Assembly, 1970, p. 105.)
2. The Orthodox Presbyterian Church still maintains "fraternal relationship" with Churches that have correspondence with the (Synodical) Gereformeerde Kerken in the Netherlands.
3. The Orthodox Presbyterian Church is still a member of the Reformed Ecumenical Synod.
4. The discussion and talks of the Deputies of both Churches, which have lasted almost six years, have not resulted in a recommendation to, gladly and without reservation, enter into correspondence with these Churches.
5. Deputies of the Orthodox Presbyterian Church have expressed the stand of the Orthodox Presbyterian Church, namely a preference for "fraternal relationship" instead of "rules for sister-church relationship".
6. The time has come that the Canadian Reformed Churches state clearly their position toward the Orthodox Presbyterian Church in the matter of entering into correspondence.

Synod CONCLUDES

To acknowledge gratefully,

1. that the Orthodox Presbyterian Church is a group of Churches that commit themselves to the Scriptures as the infallible Word of God, and that wish to maintain the Creeds, based on this Word of God;
2. that the Orthodox Presbyterian Church **desires** to regulate and order the government of the Church in accordance with the Scriptural confession, namely that "all its decisions should be founded upon the revealed will of God". (Form of Government, Chapter 1, 7);

3. that the Orthodox Presbyterian Church "is of the conviction" that the correspondence with the (Synodical) Gereformeerde Kerken in the Netherlands "requires termination". (Minutes of the 37th General Assembly, 1970, p. 105)
4. that the relation with Churches, that maintain a correspondence with these Churches is still existing;
5. that this fact and the membership in the Reformed Ecumenical Synod, are impediments to enter into correspondence;
6. that the preference for "fraternal relationship" prevents the use of the rules for correspondence as a condition for entering into correspondence;
7. that divergencies in confession and in Church polity are serious enough to remain the subject of further and frank discussions.

Synod DECIDES

to forward a letter directly to the General Assembly of the Orthodox Presbyterian Church.

- a. informing this Assembly of the foregoing observations, considerations and conclusions;
- b. requesting it brotherly and urgently;
 1. to regulate, order and maintain church government wholly in accordance with the Scriptures;
 2. to also terminate their relationship with Churches, that maintain correspondence with the (Synodical) Gereformeerde Kerken in the Netherlands, as well as membership in the Reformed Ecumenical Synod;
 3. to consider to adopt the rules for correspondence of the Canadian Reformed Churches."

Acts Gen. Synod N.W. 1971, Art. 92.

So far the Synod of New Westminster.

As a committee we are afraid that point 5 of the above-mentioned CONSIDERATIONS and point 6 of the CONCLUSIONS may puzzle you.

Apparently Synod received the impression from the report of the deputies of the previous Synod that the Orthodox Presbyterian Church prefers fraternal relationship between your Churches and our Churches in place of correspondence under a set of rules adopted for that purpose.

The point is that in the course of the discussions between members of the Committee on Ecumenicity and Inter-Church Relations and deputies of our Churches the difficulty of removing all obstacles in achieving full correspondence as Churches became evident. It made one of the members of the Committee wonder if the Churches should not restrict themselves for the time being to the establishment of fraternal relations. Contact could be maintained that way without the necessity of complete agreement in matters of doctrine and church-polity.

As to the point of rules for correspondence, the Committee did not state that the Orthodox Presbyterian Church prefers fraternal relations to correspondence governed by a number of rules, but that the Orthodox Presbyterian Churches never adopted rules for correspondence and that the Committee was not in favour of some of the rules of the Canadian Reformed Churches fearing that the implimentation of such might result in a domination of the one Church over the other.

We offer our apologies for the misunderstandings which arose.

Proceeding now to the heart of the matter, Synod stated in point 7 of its conclusions "that divergencies in confession and in Church-polity are serious enough to remain the subject of further and frank discussion".

The doctrinal divergencies are mainly based on the following passages of the Westminster Confession of Faith and of the Larger Catechism.

A.1. Westminster Confession Ch. 25, par. I, II IV; Larger Catechism Question and Answer 64 - 66, re: The Church.

Studying these paragraphs and answers we realize that we should not read them in the light of the downhill-trend which Reformed Theology showed in the

post-Reformation era. On the other hand we live in a time in which the visible Church, as manifested in its institutional form is set in sharp contrast to the invisible Church, as represented by all the elect of past, present and future, a Church which is not institutionalized, but which is gathered together out of all institutes.

The result of this polarization of the visible and invisible Church has been a low esteem for what is called the visible Church, a weakening of church-consciousness, a lack of understanding of the seriousness of the calling "to separate from the false Church and to join the true Church" (The Belgic Confession of Faith Art. 28) and the rise of the "theologoumenon" of the pluriformity of the Church which is neither taught by the Scriptures nor by the Reformed Confessions and which proved to be an undermining factor in the fight against the sins of the Church and for the reformation of the Church.

The question arose in Synod what, according to the Orthodox Presbyterian Church, the "particular Churches" are of which Ch. 25, IV of the Westminster Confession states that they are members of the catholic Church. The question was brought up because the Westminster Confession, although mentioning "the teaching and the embracing of the gospel, the administration of ordinances and the performance of public worship" in Ch. 25, IV does not clearly mention the marks of the true and of the false Church, as found in the Belgic Confession, Art. 29 and The Scottish Confession of Faith Ch. XVIII. The absence of a separate confession concerning the marks of the Church makes it hard to determine the borderline between the true and the false Church and can easily lead to the acceptance of the theory of the pluriformity of the Church.

- A.2. Westminster Conf. Ch. 18, III and Larger Cat. Question and Answer 81, re: the assurance of faith.

We understand that whereas Westminster Confession Ch. 14, II gives a description of faith, W.C. Ch. 18, III and L.C. Answ. 81 deal with the personal assurance of grace and salvation of the believers.

However the last two passages are worded in such a way that the conclusion may be drawn from them that assurance is not an essential part of faith, but a grace which is **added** to faith.

In the history of the Reformed Churches we have noticed that the separation of faith and assurance drew many children of God away from the solid ground of the promises of God and from the obedience of faith, Psalm 105; Psalm 111; Galatians 5, Romans 15, as revealed in His Word.

It made them fall into the pit of a bottomless subjectivism and mysticism which proved to be disastrous for spiritual health and growth, the peace with and the joy and hope in God.

- A.3. Larger Catechism Question and Answer 31, re: the covenant of grace.

This answer confesses that the covenant of grace was made with Christ and in Him with the elect. We realize that Answer 166 of the Larger Catechism states that children of parents who professed their faith "are in that respect within the covenant" and that therefore Answer 31 may be interpreted as speaking of them who become partakers of the blessings promised in the covenant, that is, if we are allowed to understand the word "within" in Answer 166 in the sense of "in" and do not in the sense of "within the covenant-sphere". However that does not alter the fact that Answer 31 of the Larger Catechism is worded in such a way that the conclusion may be drawn from it that the LORD made His covenant with the elect alone as represented by Christ.

When the Synod Sneek - Utrecht 1942 of the 'Gereformeerde Kerken' placed pastors and elders under the obligation to exclusively teach the related doctrine of a presumptive regeneration of the children of the covenant, we refused to do so because we believed that this doctrine was in conflict with the Scriptural teaching of the establishment of the covenant of grace by the LORD with the believers and with their seed, Gen. 17:7, Acts 2:39.

The whole struggle in the "Gereformeerde Kerken" in the forties has convinced us even more of the essential importance that this scriptural doctrine is maintained with a view to the administration of the keys of the kingdom entrusted to the Church and with a view to all pastoral care with its two sides of comforting and admonishing, encouraging and exhorting.

A.4. Larger Catechism Question and Answer 50 re: the descent into hell.

This answer interprets the article of the descent into hell as Jesus' stay "in the state of death and under the power of death".

The Heidelberg Catechism, Answer 44 explains the descent into hell as Jesus' suffering of the hellish agony and pain "during all His sufferings but especially on the cross".

We are aware that both interpretations have had a place in the teachings of the Churches of the Reformation.

A.5. Larger Catechism Question and Answer 99; 102 - 148 re: the law of God.

We are not too happy with the introduction to the explanation of the ten commandments as presented in Answer 99. We feel that such an introduction cannot be brought under the act of "believing with the heart and confessing with the mouth" (Belgic Confession Art. 1).

As to the explanation of the commandments themselves, as given in Answer 102 - 148 we place question marks behind words and expressions in this very detailed exposition and we wonder whether full justice is done to the progress in the history of salvation in the explanation of the fourth commandment.

In view of what was mentioned under A, 1, 2, 3, 4, 5, we would like to ask you to consider these points, which in our opinion imply the confessing of two Churches, a visible Church and an invisible Church, two covenants, one with the elect and one with the believers and their children; and two kinds of faith, one, including the assurance of faith and the other not including this assurance.

Further we would like to hear that the interpretation of the article of the descent into hell, as given in Answer 50 of the Larger Catechism, does not mark as unscriptural the explanation which is presented in Answer 44 of the Heidelberg Catechism.

Finally we would like to be informed about the binding character of the details of the interpretation of the commandments as presented in Answer 102 - 148 of the Larger Catechism.

B.1. As to the divergencies in Church-polity, referred to in point 7 of the conclusions of Synod, the differences in church-government as reflected in your Form of Government and our Church Order are ultimately based on a difference in understanding of the relation between the local Churches and the Church universal.

The Church Order proceeds from the principle of the completeness and "autonomy" of the local Churches, which in the unity of faith voluntarily enter into a federation of Churches.

The F.O.G. is based on the principle that the Church universal has precedence over the local Churches, which are actually parts of it. F.O.G. Ch. II 2, 3.

From the discussions which deputies had with your Committee we learned that you base this view on the passages in the New Testament where the singular noun 'ecclesia' is used for all the Churches of the Lord.

We are convinced with you that these passages, Matthew 16:18 and Acts 9:31 speak of the universal Church, or as in the case of Acts 9:31 of the Palestine church composed of the various local churches.

You in turn will agree with us that in addition to this use of the word ecclesia, it is used over and over for local Churches, Matthew 18:17 a.o. The use of exactly the same word for the Church universal and for the local church indicates that the local church is not just a part or a branch or a department of the church universal, but that both the local church and the church universal are in their own right: Church of God, body of Christ.

This is confirmed by the epistles which are addressed for the greater part to local Churches and speak of these congregations as "the Church of God which is at Corinth", 1 Cor. 1:2 a.o. Cp. also Galatians 1:22.

Another confirmation is found in Revelation 1 which pictures the Lord Jesus in the midst of the lampstands which are, according to vs. 20, the seven Churches addressed by the Lord in Revelation 2 and 3 by their particular names. The same book speaks however of "the holy city Jerusalem" as "the bride, the wife of the Lamb" 21:9, 10. So here we have both again: the local Churches and the Church universal standing not under or above but beside one another.

This implies that we cannot accept the view that the broader assemblies of the Churches are higher judicatories Ch. IX, 6, XI, 1 which as such have supervision over the lower judicatories Ch. X, 7, XI, 4.

We cannot find this principle either in Acts 15, since the meeting of which this chapter speaks is not a meeting of the 'presbytery' of Jerusalem with representatives of the 'session' of Antioch, but as it reads in vs. 4 a meeting of the apostles and of elders of the congregation of Jerusalem with delegates of the congregation of Antioch.

- B.2. The New Testament also teaches that whereas the apostles had authority over all the Churches, the authority of the elders was restricted to the flocks over which they were set as overseers, Acts. 20:28.

This principle does not allow us to see the broader assemblies as meetings of officebearers Ch. X, 2, who in this capacity rule the Church in these assemblies, Ch. VIII, 2.

We consider it further in conflict with the principle expressed in Acts 20:28 a.o. that ministers belong to the presbyteries instead of to the local Churches, Ch. X, 9, and that the presbytery instead of the session "ordains, installs, removes and judges ministers", Ch. X, 7.

This special treatment of ministers may have contributed to the consideration of the office of minister as "the first in the Church, both for dignity and usefulness", Ch. IV. The apostle Paul exhorts Timothy "to consider the elders who rule well worthy of double honour, especially those who labour in preaching and teaching". 1 Tim. 5:17, but he does not teach that the office of the preaching and teaching elder is in any respect superior to that of the fellow-officebearers. The fact that teaching-elders and ruling-elders are both called "elders" does not leave room for any priority of the teaching-elder over the ruling-elder.

One other chapter which troubles us in this context is Chapter XIX. The Lord Jesus gave His great commission and He granted in addition to apostles, prophets, pastors and teachers, also evangelists to His Church, Eph. 4:11. But we cannot find any indication that ministers of the Church should be allowed to labour in Churches which do not belong to the Church wherein the minister is an officebearer. We are afraid that this practice easily promotes the idea of the pluriformity of the Church.

- B.3. We are grateful to learn from Ch. I, 7, that "the church power is only ministerial and declarative, i.e. that the Holy Scriptures are the only rule of faith and manners".

However we read in Ch. XI, 6, that "deliverances, resolutions, overtures and other actions which are additional to the specific provisions of the constitution shall not be regarded binding unless they have been approved by the General Assembly and Presbyteries" . . .

This rule which makes the binding character of decisions depending on the approval of the majority is, in our opinion, not in agreement with the statement that the Holy Scriptures are the only rule of faith and manners. The history of the Church has shown that the broadest assembly and the majority of broader assemblies may give approval of resolutions etc. which are not in agreement with Holy Writ but are in conflict with it.

We prefer therefore art. 31 of the Church Order of Dort to the rule of Ch. XI, 6

of the Form of Government. This article 31 prescribes that "whatever may be agreed upon by a majority vote (in the broader assemblies) shall be considered settled and binding, unless it be proved to conflict with the Word of God or with the articles of this General Synod" i.e. with the Synod which adopted the Church Order, and thus with the articles of this Order.

In view of the objections mentioned under B 1, 2, 3 and of the fact that you are in the process of revising your Form of Government we request that you will be so kind as to give serious consideration to the arguments advanced against some provisions of the Form of Government and the underlying idea. If you deem it profitable, we are prepared to discuss them with you in order that mutual agreement may be reached and the Churches may regulate their government in full agreement with the instruction given by the Scriptures.

- C.1. Synod instructed us to also make the brotherly and urgent request to terminate your relationship with Churches that maintain correspondence with the (Synodical) 'Gereformeerde Kerken' in the Netherlands as well as your membership in the Reformed Ecumenical Synod. (Decision I, 2.) Synod did mention your sister-relationship to the (Synodical) 'Gereformeerde Kerken' since she was informed of your decision to break off this relationship.

As a committee we realize that the request which we make on behalf of Synod may strengthen your apprehension of a lording it over one another as Churches. We can assure you that not the least desire to do so lives in our Churches. To enter into a correspondence-relationship means however to accept each other as sister-churches. We are of the opinion that such a relationship cannot function properly if no agreement exists about the fellowship which the Churches entertain with other denominations. The apostle Paul instructs in Romans 16:17 "to take note of them who create dissension and difficulties in opposition to the doctrine which you have been taught" and he exhorts "to avoid them". The (synodical) 'Gereformeerde Kerken' show more and more the marks of the false church. Churches which nevertheless maintain a sister-relationship with these churches, act against the apostolic admonition and endanger their very existence as true Churches of the Lord.

- C.2. As to the Reformed Ecumenical Synod we are aware that the decisions taken by this Synod bear the character of recommendations for the member-churches and need the approval of these churches to make them settled and binding for the churches.

However we also know that membership of a body which calls itself Synod and presents itself as Reformed-Ecumenical implies an entering into fellowship with the other members, an acceptance of these members as of Reformed-Ecumenical tradition and a responsibility for the way this Synod conducts itself. As to this conduct one of the first decisions of the Reformed Ecumenical Synod 1946 was to attach its approval to the superscriptural decisions of the Synod Sneek-Utrecht 1942 - 1944 of the 'Gereformeerde Kerken'.

Churches which are members of the World Council of Christian Churches are up till now allowed fullledged members of the Reformed Ecumenical Synod. Despite all decisions taken by the (Synodical) 'Gereformeerde Kerken' the Reformed Ecumenical Synod did not yet exclude these churches from its membership. We are of the opinion that this conduct is neither reformed nor ecumenical but the very opposite.

So it is not for our sake but "for the sake of the house of the Lord, our God" Psalm 122:9, that the above mentioned request are made.

- D. Another request which we make on behalf of Synod is that you consider to adopt the rules of correspondence of the Canadian Reformed Churches as your rules for correspondence. (Decision I, 3.)

These rules, adopted by the General Synod of Hamilton 1962 are:

1. To take mutual heed that the corresponding Churches do not deviate from the Reformed confession in doctrine, liturgy, church-polity and discipline.

2. To forward to each other the agenda and decisions of the broadest assemblies and to admit each other's delegates to these assemblies.
3. To keep each other informed concerning changes in - or additions to the Confession, Church Order and Liturgical Forms.
The corresponding churches also pledge to express themselves on the question whether such changes or additions are considered acceptable.
4. To accept each other's attestations and to permit each other's ministers to preach the Word and to administer the sacraments.
5. To give account to each other regarding correspondence with third parties.
The Canadian Reformed Churches have correspondence with:
The Free Reformed Churches of Australia,
The Gereformeerde Kerken in Nederland,
Die Vrye Gereformeerde Kerke in Suid Afrika.

The request to adopt these rules is not made because we are of the opinion that they are beyond criticism. It is made because we feel that these rules are basically in agreement with the conditions which make for a beneficial relationship between sister-churches.

Such a relationship depends on a unity of the faith which now exists but which also should be maintained in the future by showing mutual care for one another. For this reason rule 1 was adopted.

Such a relationship makes itself felt in the acceptance of one another whenever and wherever fellowship may be enjoyed. For this reason the rules 2 - 4 were adopted.

Such a relationship remains good and sound, if there is full understanding concerning the reasons why each Church wants to include third parties into its fellowship. For this reason rule 5 was adopted.

We submit this letter to you in humility on account of the inadequacy of our faith and our obedience, but we do so too with boldness because of our desire to be wholly true to the LORD our God and to seek the good for the Jerusalem of God.

As we are convinced that this is also your desire we do not doubt that you are prepared to consider the requests which we hereby made on behalf of Synod 1971 and the points which this committee submitted to you.

We commend you to God and the Word of His grace and we pray that His Spirit may guide you in your deliberations and decisions.

With brotherly Greetings,
Yours in His service,

J. BOOT,
P. KINGMA,
W. LOOPSTRA,
L. SELLES,
W. WILDEBOER,
296 Gardenview Dr.,
BURLINGTON, Ont.

APPENDIX VI

REPORT OF THE COMMITTEE ON THE REVISED STANDARD VERSION, For General Synod - Toronto, 1974

MANDATE

Our committee received the following mandate:

- a. To invite the co-operation of all the church members to send in any criticism on the Revised Standard Version they may have.
- b. To receive, scan and judge the criticism thus received and to pass it on to the Standard Bible Committee and to do this before the deadline of September 1972.
- c. To continue with their work of checking the Revised Standard Version and to pass on also their own criticism of same.
- d. From time to time to inform the churches about the result of their investigations.

(Acts, Synod of New Westminster, 1971, Article 33)

Ad a - INVITING CO-OPERATION

We invited co-operation in the work by asking for submissions in the **Canadian Reformed Magazine** of May 13, 1972 and in the **Clarion** of June 16, 1973.

Ad b - RECEIVING CRITICISM AND MAKING RECOMMENDATIONS

1. A stenciled publication by C. Hoff **The R.S.V. and God's Revelation** was received. Unfortunately this booklet was of limited value especially because it chose to ignore and bypass the R.S.V. Committee report to our 1971 Synod which report had already dealt with many of the objections which were now simply raised again.
2. A study of A. Zuidhoff of Ottawa was received and many of his suggestions were used (the recommendations re Kings and Chronicles in Enclosure II).
3. Letter from G. den Bok informing us that the RSV N.T. revised edition (1971) was available.
4. On September 28, 1972 our first set of recommendations (enclosure I) was sent to the Standard Bible Committee and on January 10, 1974 a second set of recommendations (including the Hosea Study) (Enclosure II, III) was sent. Contrary to what was thought at first, there is no closing date of any kind for submissions to the Standard Bible Committee.

Ad c - CHECKING THE R.S.V. AND MAKING RECOMMENDATIONS

- I. a. The main body of our work can be seen in the enclosed recommendations and study sent to the Standard Bible Committee.
- b. In connection with our work, letters of inquiry were sent to (and answers received from) professors H.M. Ohmann (of the Theological College in Hamilton), J.P. Lettinga (of the Theologische Hoogeschool in Kampen) and T.A. Nicholas (of Westminster Theological Seminary in Philadelphia).

II - Recommendations to the Standard Bible Committee

It is obvious that it was impossible to evaluate the translation of every text in the R.S.V. Therefore, in addition to some specific recommendations, some more general recommendations were also sent. These more general recommendations (for these and the more specific ones see enclosures I and II for complete text with grounds) are:

1. Scripture portions considered insufficiently attested should be put in the text (rather than the footnotes) between brackets with an explanatory footnote.
2. Wherever the Holy Spirit, the third person of the Trinity is mentioned, the pronoun referring to Him should be personal and not neuter.
3. The accuracy and value of the Massoretic Text should be reconsidered so that it is held in much greater respect in the translating process.
4. Retain the distinctiveness of the "Tetragrammaton" by rendering it "Yahweh".

5. Some consistent effort at reflecting the unity of the Old and New Testament should be made in the translating process where this is possible.
6. The second personal pronoun where referring to the Lord Jesus should be rendered "thou" and "thee" wherever this pronoun occurs.

III - Dissertation Studied

The following was studied: Robert L. Goddard, **An Objective Evaluation of the Accuracy of the Revised Standard Version in the Translation of the New Testament**. A dissertation presented to the faculty of the Graduate School Dallas Theological Seminary in partial fulfillment of the requirements for the degree Doctor of Theology, 1955. This dissertation was found to be basically sound.

Goddard concludes that an objective study of the R.S.V. would lead to the formulation of an accurate doctrine of theology proper, anthropology, ecclesiology, angelology and eschatology.

Of **bibliology** he concludes: "This investigation, it is felt has revealed that an unbiased study of the RSV would lead to a comparatively accurate doctrine of Bibliology, equal if not superior to that which could be derived from the AV, RV, or ASV . . ." (A Biblical understanding of Scripture follows.) (p. 71)

Of **Christology** he concludes: ". . . The chief weakness of the version in this field (of Christology) lies in the translation of words and passages bearing on the person of Christ. The use of the word "origin" (Heb. 2:11) in connection with Him is unwarranted in view of the many passages clearly expressing His deity. If He is God, He could not have had an origin." (p. 128) Goddard goes on to mention the poor usage of you/thou and Rom. 9:5. He goes on and notes: "In favor of the version it should be pointed out that many passages dealing with the person of Christ are accurately translated. In such verses as John 1:1 and Heb. 1:8 He is called "God". In Titus 2:13 and 2 Peter 1:1 the RSV by virtue of accurate translation upholds the deity of Christ more than does the AV. In regard to the virgin birth of Christ is should be notes that the narratives in both Matthew and Luke are accurately translated." (p. 128) Of **Pneumatology** he notes that the translation of the AV has contributed to the lack of understanding that there is in the field. He concludes that "a purely objectively study of the N.T. as translated in the RSV would lead to the accurate doctrine of the Holy Spirit, both in regard to His person and His work. The only major defect in the version in this field of theology is the use of the neuter pronoun *it* to refer to the Holy Spirit in some instances." (p. 157) of **Soteriology** he notes that "Much criticism has been made against the manner in which words and passages pertaining to soteriology have been translated in the RSV of the N.T." (p. 189) and concludes "This investigation has revealed that the RSV of the NT is, for the most part, accurate in the translation of the words and passages in the field of soteriology. The lone weakness in the translation of words and passages bearing on the work of Christ is the substitution of the term "expiation" for "propitiation". The version is very accurate in those translations having to do with the appropriation of salvation. The tenses of the Greek verbs are translated in a very acceptable manner. Passages dealing with Christian life truth are, in general, well translated." (p. 224)

At the end of the study he notes that if reckoned with the percentage of correct renderings, the RSV fares much better than the AV. "On the other hand, when the RSV is in error, the error is usually of considerable importance. In fact most of the glaring errors of the version have to do with the person of Christ and are, therefore, by virtue of this fact alone, serious." (p. 311)

The author concludes: "Thus while the RSV of the New Testament is accurate in most places, its errors are of such nature as to forbid its unqualified endorsement." (p. 312)

IV - The 1971 Revision of the New Testament of the R.S.V.

An in-depth evaluation of the 1971 Revision of the N.T. was not made, but preliminary studies showed:

1. Major changes include the restoration into the text of Mark 16:9-20, John 7:53-8:11. Also brought back into the text are Luke 22:19b-20 and Luke 24:51b, while Luke 22:43-44 and part of Luke 12:39 is taken from the text and put in into footnotes.
 2. The Christian Reformed Church's study committee of the RSV submitted 31 recommendations for the N.T. The 1971 revision shows that 10 of these were accepted (namely Matt. 18:24, Luke 14:5, 22:19b, 20, John 5:18, 16:8, Acts 20:28, 1 Cor. 7:25, 28, etc., 1 Cor. 7:26, 1 Thes. 4:4 and James 2:7).
 3. There seems to be no change regarding inconsistencies and translation problems surrounding the Lord Jesus and the Holy Spirit. Romans 9:5 is still wrongly punctuated and Hebrews 2:11 still has "of one origin" instead of the preferable "of one" (cf. A.V. and enclosure II). There is also still the inconsistencies regarding the usage of thou/you when referring to the Lord Jesus. The Holy Spirit is still in some instances referred to in the neuter (cf. Romans 5:5, 8:11, Ephesians 1:14, 1 John 3:24). Correct translations also exist however (as in the old edition) e.g. John 16:7, Romans 8:16, 26.
- Our conclusion** from seeing the revision of the New Testament is:
1. The Standard Bible Committee is responsive to recommendations made to it, and improvements have been made.
 2. However, the rather important and crucial corrections concerning the Lord Jesus and the Holy Spirit are still not made.

V - The Hosea Study (cf. Enclosure III)

While we must refer you to the study itself (enclosure III) for full details, some summary remarks can be made here. The **purpose** of the study was to examine emendations in Hosea (RSV translation) with view to seeing whether these emendations were justified and with view to determining what principles govern the emendations made.

Of the 31 places marked "correction" by the RSV, 23 of these corrections or emendations were found to be unwarranted, 2 corrections were definitely warranted, and 5 were possibly warranted.

Conclusion: After careful study, and in view of the other factors mentioned in the report, the final conclusion had to be that the emendations betray a theological position critical of the authority and trustworthiness of Scripture.

Ad d - NOTIFICATION OF PROGRESS

The churches were informed that in the fall of 1972 recommendations were sent to the Standard Bible Committee and that another submission was planned for the fall of 1973 (CLARION, June 16, 1973).

Furthermore, unofficial informative articles for **Clarion** were projected for March 1974 to describe some of the work etc. in a popular way.

CONCLUSIONS AND RECOMMENDATIONS

Conclusions:

1. Goddard's dissertation shows clearly that there is much to commend about the RSV translation which in some cases is better than the King James and statistically is more accurate.
2. However, the committee must also conclude that our continued investigation over the past years since the 1971 synod has shown that there is also evidence of an unscriptural influence. As grounds for this we draw your attention to the following:
 - a. our recommendation that the unity of the Old and New Testament be recognized in translation. (cf. Recommendation 3, page 3 of enclosure 11. Also cf. relevant corrections in Enclosure 1)
 - b. the lack of consistency in the usage of "thou" and "thee" when addressing God, even when the Lord Jesus is explicitly recognized as divine. (cf. our recommendation on page 4, enclosure II)

- c. the lack of consistency regarding the usage of personal and impersonal pronouns regarding the Holy Spirit. (cf. page 4, 5 of enclosure 1 and Goddard's dissertation, cf. III above)
 - d. the absence of corrections in the 1971 revision of the R.S.V. New Testament in matters of the Son and the Spirit.
 - e. the Hosea study and our conclusion concerning the emendations. (Enclosure III)
3. We are confirmed by our studies that the previous synod did a good thing in not positively endorsing the R.S.V. but that it only recommended the R.S.V. in a negative way. It is the opinion of the committee that we do not tie ourselves down to the R.S.V.

RECOMMENDATIONS

1. Continue the committee for the R.S.V. grounds:
 - a. The Standard Bible Committee is receptive and while not necessarily implementing all recommendations does take them all seriously. (It meets every two years, including this year, in which suggestions for change are considered.)
 - b. Although the bulk of the work seems to be done and the major recommendations have now been made, yet, since there is no closing date and since it appears that the R.S.V. will be revised continually, we must not neglect opportunities to bring forward proposals to the Standard Bible committee as these come from our circles and committee.
 - c. Only the Christian Reformed Church and the Lutheran Church (Missouri Synod) have committees for this work. Our contribution will therefore not be lost in floods of other recommendations and our contribution could be substantial.
 2. As churches we should keep our options open as to an official and positive endorsement of a translation besides the King James Version. We therefore recommend that either the present R.S.V. committee, or another synodically appointed committee, be given the mandate by synod to study another (or other) modern translation(s), with view to possible usage in our churches.
- Grounds:
1. The weaknesses of the RSV as pointed out in our recommendation study and report.
 2. Our awareness of the existence of the New American Standard Bible and the New International Version (only the New Testament, 1973, available up to now). These translations appear to be worthwhile to be looked into.

Respectfully submitted by your committee

D. DE JONG, convener
 M. VAN BEVEREN
 C. VAN DAM, secretary

APPENDIX VII

BOARD OF GOVERNORS

To the General Synod 1974 - Toronto, Ontario

July 24, 1974

Dear Brethren,

The Board of Governors of the Theological College submit to you the following report.

MEETINGS

Since the General Synod 1971, the Board held three meetings: on October 22, 1971, September 14, 1972, and September 12, 13, and 14, 1973. Two times the Board of Governors and the Board of Trustees met in a combined meeting, namely on October 23, 1971, and on September 14, 1973. It is the Board's intention to have another meeting shortly before Synod 1974 begins.

At the first meeting after Synod 1971, the Rev. W. Loopstra resigned as President and the Rev. D. VanderBoom as Secretary. An election resulted in Rev. D. VanderBoom becoming President, Rev. W.W.J. VanOene becoming Secretary, and Rev. J. Mulder becoming Vice-President. Elections at subsequent meetings had the same outcome so that the same persons still serve in the same capacity.

The joint meetings with the Board of Trustees regarded mainly the financial aspects of the operation of the College and the revision of the Constitutive Documents; a draft of the Revised Constitutive Documents has already been sent to Synod.

MEMBERSHIP

The Board recall with gratitude the dedication of the late Rev. H.A. Stel. His failing health did not prevent him from showing a lively interest in the matters concerning our College to the very last. At his funeral, the Board were represented by the Vice-president and the Secretary. The President was scheduled to arrive in time for the funeral, but when, due to delays caused by the Christmas rush and the Montreal weather conditions, his plane was delayed for several hours, he had to cancel his reservation.

In harmony with the decision of Synod 1971, the Rev. M. VanderWel filled the vacancy.

The Rev. W. Loopstra left for an extended trip, and so did the Rev. A.B. Roukema, the first choice of alternate. Thus the Rev. P. Kingma took part in the deliberations and decisions from September 1973 till April 1974, when the Rev. W. Loopstra returned.

No further changes have occurred in the membership of the Board.

BOARD OF TRUSTEES

The Board expect Synod to be in the possession of the copies of documents which the Board of Trustees have sent in compliance with Article XII, sub 1, 1, of the Constitution, and therefore deem themselves free from the obligation to quote extensively from those documents.

Much to his regret - and no less to that of the Board of Trustees and of the Board of Governors - Mr. A.H. Oosterhoff was compelled, upon the advice of his physician, to relinquish his post as Secretary of the Board of Trustees. This function was taken over by Mr. J. Medemblik.

This is the proper place to express the gratitude of the Board of Governors for all Mr. Oosterhoff has done as Secretary of the Board of Trustees and for his work in drafting the revision of the Constitutive Documents, submitted to Synod for its approval.

In this report to Synod, the Board of Governors may draw the attention especially to the following particulars from the minutes and reports of the Board of Trustees.

The Board of Trustees met on a regular basis, and it is for a very large extent through the labours and activities of the Board of Trustees that the operation of the College was rather smooth. The Board of Trustees endeavoured to safeguard the interests of the Faculty, the Students, and the Churches all at the same time.

The accumulated surplus helped keep the contributions by the Churches down, at least during the years 1971 and 1972. For the year 1973 an increase could not be avoided. By some, the authority of the Board of Governors and of the Board of Trustees to increase the amount to be contributed, was challenged. In the Draft Constitutive Documents provision has been made for this, so that misunderstandings are avoided. Another difficulty was that the salaries of the Faculty were fixed by Synod and that no provision exists for an eventual increase to keep abreast of the cost of living. A solution was found in granting the Professors an extra allowance over 1974 of 15% of the basic salary; these 15% were deemed reasonable, seeing that the professors' salaries were still on the 1971 level. A proposal regarding these salaries will be found below.

The Board wish to underline the following reminder by the Board of Trustees:

We therefore again remind the Churches that the College cannot function without a regular source of funds and this requires at least a quarterly remittance to the Treasurer.

The Board of Trustees also had the driveway on the property widened and paved, by which widening additional parking space has been provided.

Student accommodation is still provided; a small fee is charged for this, which is applied against the cost of cleaning.

The library facilities in the basement have been expanded and the valuable assistance of Mrs. J. Faber should not be unmentioned.

The Savings Action of the sisters throughout the Churches has resulted in an increase of the funds available for the library and its future accommodation. Besides, the building itself has acquired a "homelier" character by additional carpeting and drapes. The sisters also presented the College with various teaching aids, and their whole endeavour also means a lightening of the burdens carried by the Board of Trustees.

With gratitude it may be mentioned that no difficulties whatsoever have arisen between the Board of Governors and the Board of Trustees. The Board of Governors wish to express their heartfelt appreciation of the work done by the Board of Trustees, without whose constant endeavours the daily operation of the College would have been impossible.

FACULTY

All that has been remarked above does not mean that the labours of the Faculty are minimized or slighted. On the contrary: the Board are very grateful to the Lord and King of the Church that they may report that the Board found the Faculty faithful in adhering to the Truth of God, revealed in His Word and summarized in the Confessions of the Church, in all their teaching. The lectures which some Board-members attended gave evidence of this. It is deplorable that the members of the Board who live in Western Canada are unable to visit the lectures, due to the costs involved.

The Rev. Professor Drs. H.M. Ohmann, Lic., was installed on October 22, 1971, on which occasion he delivered an inaugural address on "Blood Vengeance, City of Refuge, and Death of the High Priest". The Board **request** that Synod grant Professor Ohmann permanent tenure.

With gratitude the Board take note of it that all three Professors and the Lecturer the Rev. G. VanDooren were enabled by the Lord our God to fulfil the duties of their office at our College almost uninterruptedly. At the installation of Professor Ohmann, the second Lecturer, the Rev. H. Scholten, was prevented by illness from attending. It was not until the fall of 1972, that he could resume his teaching activities. Thus, through the grace of our God, the academic year 1972-1973

was the first year in the history of our College that all members of the Faculty could give all their lectures, and each one in his own department only.

Dr. J. Faber was invited by the Westminster Theological Seminary to deliver a series of lectures on the documents of the Second Vatican Council. He accepted this invitation, and lectured in Philadelphia, Pa., in January of this year. The Board mention this event since it shows that the academic level of the instruction at our College is recognized also by other (long established) institutions for higher learning.

This academic level is the object of constant vigilance, not only of the Faculty, but also of the Board of Governors. The Board deemed the three years of theological training to be rather short, and therefore asked the Faculty whether they would consider the question of extending the time of study from three to four years. At present, the Faculty did not deem it necessary to do so. This matter will remain a point of study, since the Board are not convinced by the arguments which the Faculty adduced, namely, that students have already studied for three or four years at a liberal arts College when they begin their theological study; that the problem is "rather one of not sufficient time for study for the students than it is one of lack of time of teaching for the Faculty"; and that the time set aside for attending lectures at the College at Kampen, is also limited to three years.

Under this heading the Board also mention the "extra-curricular activities" taking place in our College. Faculty members also conducted a "Teachers' Course" which was well-attended. Upon a request from one of our Schoolboards, members of the Faculty, in cooperation with others, organized a Summer Course for Teachers.

CONSTITUTIVE DOCUMENTS

The Draft Constitutive Documents were prepared by Mr. A.H. Oosterhoff, LL. M., member of the Board of Trustees. Already at the joint meeting of October 23, 1971, it was clear to both the Board of Governors and the Board of Trustees, that a revision of the above documents as they had been adopted by the General Synod of New Westminster 1971, was necessary. Registration as a Charitable Organization necessitated inclusion of the required provisions; experience in operating the College also revealed flaws in the 1971 documents or made it clear how improvement could be obtained. Synod itself can note the changes proposed. In some respects, they reflect the practical situation which has appeared to cause no undue difficulties.

MISCELLANEOUS

No Librarian has been found as yet. As mentioned above, Mrs. J. Faber provides most valuable assistance and dedicates many hours to this work. Both the Faculty and the Board of Governors remain diligent in this respect.

Upon the advice by the Faculty, the Board adopted the provision that persons over thirty years of age - who can be admitted to the Theological studies without being in possession of the degree of Bachelor of Arts or its equivalent - should at least have a diploma Highschool, academic course.

The General Membership Meeting of the Foundation for Superannuation approved the acceptance of the Board as a member of this Foundation. The effects of this membership are reflected in the financial statements.

As for the salaries of the Professors, the Board of Governors, in consultation with the Board of Trustees, did not dare to go any farther than granting the Professors a special allowance for the year 1974 of 15% of the basic salary. The Board, however, also decided to propose to Synod - as the Board hereby do **propose** - to increase the Professors' salaries by 25%, retroactive to January 1, 1974, and to declare the 15% special allowance granted by the Board of Governors in consultation with the Board of Trustees, to be part of this increase. The Board do not expect any future difficulties regarding these salaries if the Draft Constitutive Documents are adopted by Synod.

For their part, the Board participated in the Convocations and College Evenings which were held during the past three years. The attendance of Churchmembers at

such occasions attests to the large place our College occupies in the hearts of the membership.

CONCLUSION

While being grateful for the interest shown in our College and its affairs by the Churches in general, the Board wish to echo some remarks made by the Principal of the College in more than one Yearly Statement; namely, that the Churches shall exert themselves that there are students of theology; and that it is desirable that the Churches keep the vacancies open for young men from their own midst.

Respectfully submitted The Board of Governors

W. LOOPSTRA M. VANBEVEREN M. VANDERWEL
J. MULDER D. VANDERBOOM W.W.J. VANOENE

To the General Synod 1974.

November 9, 1974

Dear Brethren,

The Board of Governors have the honour of presenting an additional report. This has become necessary as a result of the meeting which the Board held prior to Synod and of the meetings which the Board held with the Board of Trustees and with the Faculty.

During the joint meeting with the Board of Trustees and the Faculty, the question of property and of continued suitability of the present College Building was discussed. As a result of this discussion, the following decision was made:

The Boards declare themselves in favour of using the moneys reserved from time to time for purchasing property with a view to possible future development of the College and to request Synod to authorize the two Boards to do so, if they deem this advisable.

Further, the Boards came to the conclusion that it is advisable to hire a full-time Administrator for the College. The workload of the Board of Trustees and especially of the Secretary and the Treasurer, of the Registrar of the College, of the Secretary of the Board of Governors, and the time and effort required for the general administration of the College prompted such conclusion. The Boards therefore decided to authorize the appointment of such an Administrator.

The Board also declared themselves in favour of the concept of rank and remuneration as set forth in enclosed document. Synod is requested to note that this will necessitate some changes in the submitted draft Constitutive Documents.

The yearly contribution by the Churches had to be fixed at \$22.00 per communicant member for the year 1975.

In this connection the Board also wish to inform Synod that the tardiness of Churches was discussed. Some Churches are habitually in arrears. The Boards, in their joint meeting, stressed that the College has to work on monthly commitments and that therefore the Churches should pay monthly, and **in advance**; and that there is an unfairness in it when some Churches pay regularly, and the others do not.

The Boards would appreciate it if Synod could, in one way or another, bring this to the attention of all Churches. Churches, which teach the members that the freewill offerings should come in regularly, and in advance, may be expected to practise this themselves with respect to the College.

Since the Board are still working under the old Constitution, the Board wish to inform Synod that, in consultation with the Faculty, the Board have decided to recommend extension of the Course of Study at the College from three to four years, this to be effective as of the beginning of the Academic Year 1975/1976.

The reason for this decision is the necessity to secure a thorough knowledge of the languages of Holy Writ as a necessary condition for further study, which cannot be provided under the present set-up. A course of four years will render it possible to weave this study into the pattern of lectures and exams and to teach during the first of the four years some other subjects which now are taught during the three years of the present set-up and are more of an introductory nature. Thereby the burden during the last three years would be lightened for the students.

It will be clear to Synod that, if the Synod adopts the new Constitutive Documents, this decision of the Board of Governors, in consultation with the Faculty, would not require an express approval by Synod, since Article XXII of the proposed Constitution provides under 1., that the Course of Study is fixed by the Senate with the approval of the Board of Governors. If Synod adopts the proposed Constitutive Documents, the Faculty will execute the above decision to extend the Course of Study to four years.

In the meeting with the Faculty the question was discussed whether we should not follow the apparent trend to confer the degree of Master of Divinity upon those who are in possession of the Bachelor of Arts degree and have attained an academic standing to be determined by the Faculty. No decision was made.

In view of the fact that the Rev. Mr. W. Loopstra has not been nominated by the Regional Synod East for appointment as a Governor (this in harmony with the proposed Constitutive Documents), the Board wish to express their gratitude for all the work which the Rev. W. Loopstra did, first as President, later as a member of the Board. The Board are assured that the Rev. W. Loopstra will also further remember the work of our College in his prayers and, according to the opportunities given to him, further its interests.

In concluding this additional report, the Board wish to express their gratitude for the living interest which is shown in the cause of our College as it became evident anew during the College Evening which was held on November 8, 1974.

Respectfully submitted,
For the Board of Governors

W.W.J. VANOENE, Secr

APPENDIX VIII

FINANCIAL STATEMENTS OF THE THEOLOGICAL COLLEGE of The Canadian Reformed Churches

The following is a consolidation of the financial statements for the years 1971, 1972, and 1973, for the purpose of inclusion in the Acts of the General Synod of Toronto, Ontario, 1974.

These statements are summarized from the individual financial statements as audited by Robinson, Lott and Brohman, Chartered Accountants, who reported that in their opinion the statements for each of the three years presented fairly the financial position of the college at the end of each year and the result of its operations for each of the three years.

For the purpose of proper comparison, the statements for 1971 were adapted to show the same method of presentation as in the subsequent years, but including the library and building funds in the General Fund Balance Sheet. Staff insurances were combined as social insurances consisting of C.P.P., U.I.C. and Workmen's Compensation and other personnel insurances, which consists of medical and hospital insurance and life and disablement insurance.

Pennies were omitted to improve clarity of the report.

The budget for 1974 is presented on Statement 5 in accordance with the synod's decision.

INDEX

Statement 1	General Fund Balance Sheet	1971	1972	1973	
Statement 2	Pension Fund Balance Sheet	1971	1971	1973	
Statement 3	Statement of Designated Equity	1971	1972	1973	
Statement 4	Statement of General Fund Equity	1971	1972	1973	
Statement 5	Operation Statements	1971	1972	1973	
	Budgets	1971	1972	1973	1974

Chilliwack, B.C.
January 20, 1975

Respectfully submitted,
John de Vos, C.G.A.

THEOLOGICAL COLLEGE OF THE CANADIAN REFORMED CHURCHES GENERAL FUND BALANCE SHEET DECEMBER 31, 1971 - 1972 - 1973

STATEMENT 1

	ASSETS		
Current Assets	1973	1972	1971
Petty Cash	\$ 27	\$ 100	\$ 1,000
Cash in Bank Current Account Oakville	15,864	4,463	9,680
Cash in Bank Current Account Hamilton	505	779	—
Cash in Bank Savings Account Oakville	5,670	31,660	29,786
Cash in Bank Rotterdam	475	475	475
Term Deposit	—	7,500	—
Allotments Receivable Current Year	2,447	5,711	6,365
Allotments Receivable Prior Years	1,280	1,472	3,839
Total Current Assets	\$ 26,268	\$ 52,160	\$ 51,145

Investments			
Term Deposit 8½% due November 1, 1978	\$ 25,000	—	—
Accrued Interest	355		
Total Investments	\$ 25,355	—	—
Fixed Assets - at cost			
Equipment, Furniture and Fixtures	\$10,205	\$10,205	\$ 10,016
Less Accumulated Depreciation	4,833	3,812	2,579
Net Depreciated Balance	\$ 5,372	\$ 6,393	\$ 7,437
Real Estate	65,000	65,000	65,000
Driveway Improvements	6,182	5,109	—
Library Books	16,768	14,262	10,166
Total Fixed Assets	\$ 93,322	\$ 90,764	\$ 82,603
Trust Funds			
Pension Fund - Statement 2	\$ 10,878	\$ 9,800	\$ 8,680
TOTAL ASSETS	\$155,823	\$152,724	\$142,428
LIABILITIES			
Current Liabilities			
Employee's payroll deductions payable	\$ 791	\$ 752	\$ 693
Allotments receivable in advance	17	186	123
Due to Pension Funds	—	9,800	1,180
Total Current Liabilities	\$ 808	\$ 10,738	\$ 1,996
Trust Funds - see contra	\$ 10,878	\$ 9,800	\$ 8,680
EQUITY			
Designated Equity - Library	\$ 29,230	\$ 27,136	\$ 26,232
Designated Equity - Future Building	13,822	8,822	3,822
General Equity	101,085	96,228	101,698
Total Equity	\$144,137	\$132,186	\$131,752
TOTAL LIABILITIES AND EQUITY	\$155,823	\$152,724	\$142,428

THEOLOGICAL COLLEGE OF THE CANADIAN REFORMED CHURCHES
PENSION FUND BALANCE SHEET
DECEMBER 31, 1971 - 1972 - 1973

	STATEMENT 2		
	ASSETS		
	1973	1972	1971
Current Assets			
Cash in Bank	\$ 939	\$	\$ 1,180
Due from General Fund		9,800	
Investment			
Term Deposit 7¾%			7,500
Term Deposit 8½% due November 8, 1978	9,800		
Accrued Interest	139		
	\$ 10,878	\$ 9,800	\$ 8,680

EQUITY

Balance Begin of the Year	\$ 9,800	\$ 8,680	\$ 7,599
Appropriation from current year budget	500	500	500
Interest Earned on Term Deposit	578	620	581
Balance at end of the Year	\$ 10,878	\$ 9,800	\$ 8,680

STATEMENT OF DESIGNATED EQUITY STATEMENT 3

LIBRARY	1973	1972	1971
Balance at the Beginning of the Year	\$ 27,136	\$ 26,232	\$ 22,759
Add: Gifts	2,100	2,500	973
Appropriation from current year budget	2,500	2,500	2,500
	\$ 31,736	\$ 31,232	\$ 26,232
Deduct: Transfer to General Fund for cost of books purchased during the year	2,506	4,096	—
Balance at the end of the Year	\$ 29,230	\$ 27,136	\$ 26,232

FUTURE BUILDING	1973	1972	1971
Balance at the Beginning of the Year	\$ 8,822	\$ 3,822	\$ 2,574
Appropriation from current year budget	5,000	5,000	1,248
Balance at the end of the year	\$ 13,822	\$ 8,822	\$ 3,822

STATEMENT OF GENERAL FUND EQUITY STATEMENT 4

	1973	1972	1971
Balance at beginning of the year	\$ 96,228	\$101,698	\$105,546
Add: Transfer from library fund for cost of books purchased during the year	2,506	4,096	
Excess of revenue over expenditure	2,351		
	\$101,085	\$105,794	\$105,546
Deduct: Excess of Expenditure over Revenue		9,546	3,787
Adjustment to allotments receivable			
Error Prior Years		20	61
Balance end of the year	\$101,085	\$ 96,228	\$101,698

THEOLOGICAL COLLEGE OF THE CANADIAN REFORMED CHURCHES
OPERATING STATEMENTS AND BUDGETS

STATEMENT 5

Revenue	Budget	Actual	Budget	Actual	Budget	Actual	Budget
Allotments from churches	\$ 61,250	\$ 59,815	\$ 59,350	\$ 50,070	\$ 50,100	\$ 49,245	\$ 50,700
Gifts and Collections	700	2,237	700	1,466	1,500	1,452	
Student Fees	400	175	400	535	250	300	
Student Accommodation	450	425	300				
Investment Income	2,500	1,752	1,550	1,309	2,150	1,368	
Superannuation Benefits	2,700	2,700	2,700				
Total Revenues	\$ 68,000	\$ 67,104	\$ 65,000	\$ 53,380	\$ 54,000	\$ 52,365	\$ 50,700
Expenditures							
Faculty							
Salaries Professors	\$ 38,040	\$ 35,400	\$ 35,400	\$ 35,700	\$ 35,700	\$ 28,793	\$ 25,257
Salaries Lecturers	3,000	3,000	3,000	2,550	3,000	4,010	2,400
Pension Mrs. Kouwenhoven	6,555	6,700	6,700	4,000	4,000	4,067	3,255
Superannuation	2,550	2,550	2,550	2,550	2,550	2,250	1,950
Social Insurances	597	555	524	544	311	289	219
Other Personnel Insurances	955	956	955	955	951	512	271
Total Faculty	\$ 51,697	\$ 49,161	\$ 49,129	\$ 46,299	\$ 46,512	\$ 39,921	\$ 33,352
Property							
Property improvements, maintenance	\$ 585	\$ 561	\$ 585	\$ 1,953	\$ 2,500	\$ 1,574	\$ 2,500
Caretaking	500	690	500	149	500	—	500
Hydro and Water	200	188	200	202	200	191	200
Fuel	450	637	450	746	350	580	350
Insurance	434	434	434	477	390	367	280
Depreciation Equipment	—	1,020		1,233		826	
Total Property	\$ 2,169	\$ 3,530	\$ 2,169	\$ 4,760	\$ 3,940	\$ 3,538	\$ 3,830

Administration

Travelling and Meetings Board of Governors	\$ 800
Travelling and Meetings Trustees	350
Travelling Lecturers	450
Administration and Office Supplies	1,500
Legal and Audit	500
Telephone	300
Total Administration	<u>\$ 3,900</u>

Library

Assistant Librarian	\$ 1,300
Supplies and Stationery	500
Total Library	<u>\$ 1,800</u>

Other Expenditures (unforeseen)\$ 434**Moving Cost**\$ —**Appropriations**

Pension Fund	\$ 500
Building Fund	5,000
Library Fund	2,500
Total Appropriations	<u>\$ 8,000</u>

Total All Expenditures\$ 68,000**Operating Surplus [Deficit]**\$ Nil

\$ 1,123	\$ 800	\$ 867	\$ 1,000	\$ 642	\$ 1,000
60	350	294			
310	450	245	800	467	800
401	500	681	1,000	770	1,700
550	500	200	500	200	1,000
293	300	274	300	272	300
<u>\$ 2,737</u>	<u>\$ 2,900</u>	<u>\$ 2,561</u>	<u>\$ 3,600</u>	<u>\$ 2,351</u>	<u>\$ 4,800</u>

\$ 901	\$ 1,000	\$ 937	\$ 1,000	\$ 1,330	\$ 1,000
424	500	370			
<u>\$ 1,325</u>	<u>\$ 1,500</u>	<u>\$ 1,307</u>	<u>\$ 1,000</u>	<u>\$ 1,330</u>	<u>\$ 1,000</u>

<u>\$</u>	<u>\$ 1,302</u>	<u>\$</u>	<u>\$ 948</u>	<u>\$ 2,179</u>	<u>\$ 2,718</u>
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<u>\$</u>	<u>\$</u>	<u>\$</u>	<u>\$</u>	<u>\$ 2,585</u>	<u>\$ 2,000</u>
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\$ 500	\$ 500	\$ 500	\$ 500	\$ 500	\$ 500
5,000	5,000	5,000	5,000	1,248	—
2,500	2,500	2,500	2,500	2,500	2,500
<u>\$ 8,000</u>	<u>\$ 8,000</u>	<u>\$ 8,000</u>	<u>\$ 8,000</u>	<u>\$ 4,248</u>	<u>\$ 3,000</u>

<u>\$ 64,753</u>	<u>\$ 65,000</u>	<u>\$ 62,927</u>	<u>\$ 64,000</u>	<u>\$ 56,152</u>	<u>\$ 50,700</u>
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<u>\$ 2,351</u>	<u>\$ Nil</u>	<u>\$ (9,547)</u>	<u>\$(10,000)</u>	<u>\$ (3,787)</u>	<u>\$ Nil</u>
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APPENDIX IX

Statement of Contributions and Arrears owing to the Theological College
for the period January 1, 1973 to December 31, 1973

NUMBER COMM. MEMBERS	CHURCH	QUOTA FOR 1973 BASED ON \$17.50	RECEIVED FOR THIS PERIOD	ARREARS FOR THIS PERIOD
142	Abbotsford	2,485.00	2,485.00	—
24	Barrhead	420.00	420.00	—
48	Brampton	840.00	840.00	—
287	Burlington - East	5,022.50	5,022.50	—
214	Burlington - West	4,217.50	4,217.50	—
29	Calgary	507.50	507.50	—
115	Carman	2,012.50	2,012.50	—
152	Chatham	2,660.00	2,010.00	650.00
39	Chilliwack	682.50	682.50	—
194	Cloverdale	3,395.00	3,395.00	—
114	Coaldale	1,995.00	1,938.00	57.00
244	Edmonton	4,270.00	4,270.00	—
180	Fergus - Guelph	3,150.00	3,150.00	—
80	Grand Rapids	1,400.00	1,400.00	—
172	Hamilton	3,010.00	3,010.00	—
27	Houston	472.50	472.50	—
102	Lincoln	1,785.00	—	1,785.00*
61	London	1,067.50	1,067.50	—
45	Neerlandia	787.50	787.50	—
242	New Westminster	4,235.00	3,630.00	605.00
166	Orangeville	2,905.00	2,905.00	—
21	Ottawa	367.50	367.50	—
106	Smithers	1,885.00	1,885.00	—
230	Smithville	4,025.00	4,025.00	—
248	Toronto	4,340.00	4,340.00	—
40	Watford	700.00	700.00	—
71	Winnipeg	1,242.50	1,242.50	—
3420		59,850.00	56,753.00	3,097.00

* \$360.00 received January 30, 1974

APPENDIX X
CONSTITUTION
OF THE
THEOLOGICAL COLLEGE OF THE CANADIAN REFORMED CHURCHES

Preamble

WHEREAS in accordance with Holy Scripture and the Confession and Church Order of The Canadian Reformed Churches the Churches shall see to it that there are ministers of the Gospel;

AND WHEREAS to that end The Canadian Reformed Churches have established and together maintain an institution of higher learning in Theology for the training for the ministry, known as the Theological College of The Canadian Reformed Churches; AND WHEREAS it is desirable to repeal the Constitution and Bylaws of the said Theological College, dated June 8, A.D. 1971, and to substitute therefore the following Constitution;

NOW THEREFORE The Canadian Reformed Churches in General Synod assembled at Toronto, Ontario, in the year of our Lord 1974, do hereby declare and enact as follows:

ARTICLE I

Definitions and Interpretation

In this Constitution, and in all Regulations, Instructions, Bylaws and Rules passed pursuant to it:

- a. "Board of Governors" means the Board of Governors of the College, and "Governor" means a member of the Board of Governors;
- b. "Board of Trustees" means the Board of Trustees of the College, and "Trustee" means a member of the Board of Trustees;
- c. "Churches" means the federation of The Canadian Reformed Churches in General Synod assembled, "Church" or "one of the Churches" means one of the Churches of the said federation, and "all of the Churches" means all the Churches which together comprise the said federation;
- d. "College" means the Theological College of The Canadian Reformed Churches;
- e. "Faculty" means the teaching staff of the College, and includes the Principal, professors and lecturers, but does not include temporary instructors appointed by the Board of Governors to fill a vacancy in the Faculty between Synods;
- f. "Principal" means the Principal of the College;
- g. "property" means all property both real and personal;
- h. "Senate" means the Senate of the College;
- i. "Synod" means a General Synod of The Canadian Reformed Churches;
- j. words importing the singular number include the plural and vice versa; words importing the masculine gender include the feminine and neuter genders; and words importing persons include individuals, bodies corporate, partnerships, trusts and unincorporated associations.

ARTICLE II

Establishment of the College

The Churches maintain the College for the academic training of ministers of the Gospel. The College is situated in Hamilton, Ontario, and its location can only be changed by decision of Synod.

ARTICLE III

Governing Bodies

1. Except for such matters as are assigned by this Constitution and the Regulations

- and Instructions passed pursuant to it to the Board of Trustees, the Senate and the Principal, the government, conduct, management and control of the College and of its affairs are vested in the Board of Governors.
2. Within the limits of their respective jurisdictions, the Board of Governors, the Board of Trustees, the Senate and the Principal shall, subject to the direction of Synod, do all things they consider necessary or advisable to advance the interests of the College.

ARTICLE IV

Constitution of the Board of Governors

1. The Board of Governors, composed of six persons, is hereby, continued.
2. Prior to each Synod, each regional synod is entitled to nominate three persons for membership on the Board of Governors and three alternates, all of whom are resident in the district of that regional synod, are not over seventy years of age and in the case of ministers, are still in active service at the time of their nomination. Synod may add to such nomination of its own motion and, if a regional synod fails to make such nomination, Synod shall nominate a sufficient number of persons. From the total number nominated Synod elect, appoints and instructs six persons as members of the Board of Governors and designates six alternates; provided however that an equal number of persons shall be appointed as Governors and alternates from each regional synod district. The alternates for each regional synod district shall be designated in the order in which they shall fill a vacancy in the Board of Governors.
3. Each member of the Board of Governors and each alternate must be a member in good standing of one of the Churches.
4. Members of the Board of Governors and alternates hold office until their successors are appointed by the next Synod, unless in the meantime they vacate or resign or are removed from their office or, in the case of ministers, retire from active service. Except in the last-mentioned case they are eligible for reappointment.
5. A vacancy occurs in the Board of Governors when a member thereof dies, resigns or is removed from his office or, in the case of a minister, retires from active service.
6. a. Alternates fill vacancies in the Board of Governors in the order designated by Synod.
b. If there is no designated alternate to fill a vacancy, the regional synod of the district in which the original member resided may appoint a new member who shall be deemed to have been appointed and instructed by Synod.
7. If a Governor is unable to attend a meeting of the Board of Governors, he shall notify the Secretary of the Board of Governors and the designated alternate and the latter has the right to attend such meeting.
8. Upon taking office, each Governor and each alternate shall subscribe his name to a statement in the following terms:

"DECLARATION OF GOVERNORS OF THE THEOLOGICAL COLLEGE OF THE CANADIAN REFORMED CHURCHES

We, the undersigned, Governors and alternates of the Theological College of The Canadian Reformed Churches do hereby jointly and severally

- a. acknowledge that we are officers of, and responsible to The Canadian Reformed Churches in General Synod assembled;
- b. further acknowledge the right of each Synod to terminate our appointment;
- c. promise faithfully to carry out the duties imposed upon us by this Constitution and the Regulations, Instructions, Bylaws and Rules passed pursuant to it; and
- d. declare that any property we or any of us may hold on behalf of the College shall be held by us in trust for The Canadian Reformed Churches in General Synod assembled."

ARTICLE V

Termination of Membership on Board of Governors

1. When a Governor ceases to be a member of one of the Churches (except where he forthwith becomes a member of another Church) he shall:
 - a. give notice thereof in writing to the Board of Governors;
 - b. consider his appointment as Governor terminated; and
 - c. deliver up all books, correspondence, moneys and assets which he has obtained in his capacity as a Governor to the Board of Governors.
2. When a Governor ceases to be a member in good standing of one of the Churches, he shall:
 - a. suspend his duties as Governor as long as he is under censure by such Church; and
 - b. take the actions prescribed in clauses a. and c. of paragraph 1.
3. Upon receipt of a notice in writing as contemplated by paragraphs 1a and 2b, the Board of Governors shall forthwith consider what actions shall be taken to ensure the proper continuance of their work.
4. When the Board of Governors is notified in writing by one of the Churches that one of the Governors has broken with that Church, or that that Church has placed one of the Governors under censure, they shall forthwith declare the Governor to be suspended from his office and thereupon they shall take the actions prescribed in paragraph 3.

ARTICLE VI

Officers, Meetings and Actions of the Board of Governors

1. The Board of Governors shall annually elect from among themselves a President, a Secretary and a Vice-President to hold office for the ensuing year, provided that in default of such election the then incumbents, being Governors, shall hold office until their successors are elected. They are eligible for re-election.
The Board of Governors may also from time to time elect or appoint such other officers as may be desirable who need not be Governors.
2. The Board of Governors shall hold an annual meeting, if possible and convenient at the College, and shall hold such other meetings as may be necessary or desirable. Meetings may be formally called by the Secretary with the concurrence of the President or of any other Governor. If two or more Governors so request in writing the Secretary shall call a meeting of the Board of Governors forthwith.
3. A majority of the Governors form a quorum for the transaction of business at all meetings.
4. The Board of Governors may exercise its duties and power at a meeting at which a quorum of Governors is present, or by Bylaw or resolution consented to by the signatures of at least three-quarters of the Governors then in office if constituting a quorum.
5. At the annual meeting, the Board of Governors shall deal with the following:
 - a. the election of officers;
 - b. the report of the Board of Trustees;
 - c. the report of the Senate;
 - d. the report of the visitors;
 - e. the report of the Librarian;
 - f. the report of the Registrar;
 - g. the visitors' schedule for the following year; and
 - h. such other matters as may be appropriate.

ARTICLE VII
Duties of the Board of Governors

The Board of Governors have the following, among other, duties:

1. to serve Synod with advice on all matters pertaining to the College and to carry out the decisions and instructions of Synod on such matters;
2. to exercise supervision over the confession, doctrine and life of the Faculty including temporary instructors and over the instruction they give at the College in order that everything may be barred from their teaching which is not in accordance with Holy Scripture and the Confession and Church Order of the Churches;
3. a. to bar forthwith from the execution of his office a Faculty member whom the Board of Governors has found to be delinquent either in doctrine or in life, and thereupon to request the designated convening Church to cause Synod to be convened as soon as may be to judge the matter, and
b. to discharge a temporary instructor in such a case;
4. to regulate in consultation with the Faculty the subjects in which each Faculty member is to give instruction within the general guidelines set by Synod;
5. to regulate in consultation with the Senate which subjects comprise the course of study;
6. to appoint visitors from among themselves from time to time to visit the lectures and examinations on a regular basis pursuant to an annual schedule drawn up by the Board of Governors, and to receive the written reports of the visitors.
7. to organize annually a College evening at the beginning of each academic year; and
8. to keep proper records of their meetings and to maintain all other records pertaining to their duties.

ARTICLE VIII
Powers of the Board of Governors

The Board of Governors further have power,

1. to appoint a Registrar and a Librarian and such other officers as may be necessary or desirable, and to fix their duties, responsibilities and powers;
2. after consultation with the Senate, to appoint temporary instructors in cases of prolonged illness of Faculty members or to fill vacancies in the Faculty between Synods, to fix the duties, responsibilities and powers of such temporary instructors and to discharge them;
3. for good and sufficient reasons to grant a professor or lecturer honourable discharge before his normal retirement;
4. for good and sufficient reasons to grant a professor or lecturer a leave of absence, for such period or periods and upon such terms or conditions as may seem meet; and
5. to make Bylaws for the conduct of their meetings and affairs.

ARTICLE IX
Reports of the Board of Governors

1. The Board of Governors shall prepare a report in writing addressed to the next Synod, summarizing their actions during the preceding years and shall send a sufficient number of copies thereof to each of the following:
 - a. the convening Church for the next Synod,
 - b. all of the Churches,
 - c. the Board of Trustees,
 - d. all of the Faculty, and
 - e. all professors and lecturers - emeriti in good standing, provided that the Board of Governors may delete from any such report any portion thereof which in their opinion ought not to be circulated before the next Synod has dealt with it.

2. The Board of Governors shall from time to time publish a brief resume of their meetings including resumes of the reports of the Senate and of the Librarian.

ARTICLE X

Constitution of the Board of Trustees

1. The Board of Trustees, composed of five persons, is hereby continued.
2. The Trustees are appointed and instructed by Synod.
3. Each Trustee must be a member in good standing of one of the Churches and not over seventy years of age at the time of his appointment.
4. The Trustees hold office until their successors are appointed by the next Synod, unless in the meantime they vacate or resign or are removed from their office. They are eligible for reappointment.
5. When a vacancy occurs in the Board of Trustees by reason of a Trustee having died, or having resigned or having been removed from his office,
 - a. the remaining Trustees shall appoint another person to fill the vacancy for the balance of the term of the Trustee whose office is vacated, but
 - b. if less than three Trustees remain in office, the remaining Trustees and the Board of Governors shall jointly appoint a sufficient number of persons to fill the vacancies, and
 - c. the new Trustees shall be deemed to have been appointed and instructed by Synod.
6. Upon taking office, each Trustee shall subscribe his name to a statement in the following terms:

"DECLARATION OF TRUSTEES OF THE THEOLOGICAL COLLEGE OF THE CANADIAN REFORMED CHURCHES

We, the undersigned, Trustees of the Theological College of The Canadian Reformed Churches do hereby jointly and severally

- a. acknowledge that we are officers of, and responsible to The Canadian Reformed Churches in General Synod assembled;
- b. further acknowledge the right of each Synod to terminate our appointment;
- c. promise faithfully to carry out the duties imposed upon us by this Constitution and the Regulations, Instructions, Bylaws and Rules passed pursuant to it; and
- d. declare that any property we or any of us may hold on behalf of the College shall be held by us in trust for The Canadian Reformed Churches in General Synod assembled."

ARTICLE XI

Termination of membership on Board of Trustees

1. When a Trustee ceases to be a member of one of the Churches (except where he forthwith becomes a member of another Church) he shall:
 - a. give notice thereof in writing to the Board of Trustees;
 - b. consider his appointment as Trustee terminated; and
 - c. deliver up all books, correspondence, moneys and assets which he has obtained in his capacity as Trustee to the Board of Trustees.
2. When a Trustee ceases to be a member in good standing of one of the Churches, he shall:
 - a. suspend his duties as Trustee as long as he is under censure by such Church; and
 - b. take the actions prescribed in clauses a. and c. of paragraph 1.
3. Upon receipt of a notice in writing as contemplated by paragraphs 1a. or 2b. the Board of Trustees shall forthwith consider what actions shall be taken to ensure the proper continuance of their work.
4. When the Board of Trustees is notified in writing by one of the Churches that one

of the Trustees has broken with that Church, or that that Church has placed one of the Trustees under censure, they shall forthwith declare the Trustee to be suspended from his office, take the actions prescribed in paragraph 3, and inform the Board of Governors of the matter.

ARTICLE XII

Officers, Meetings and Actions of the Board of Trustees

1. The Board of Trustees shall annually elect from among themselves a President, a Secretary, and a Treasurer to hold office for the ensuing year, provided that in default of such election the then incumbents, being Trustees, shall hold office until their successors are elected. They are eligible for re-election.
The Board of Trustees may also from time to time elect or appoint such other officers as may be desirable who need not be Trustees.
2. The Treasurer is the treasurer of the College.
3. The Board of Trustees shall hold an annual meeting, if possible at the College, following the end of each fiscal year, and shall hold such other meetings as may be necessary or desirable. Meetings may be formally called by the Secretary with the concurrence of the President or of any other Trustee. If two or more Trustees so request in writing, the Secretary shall call a meeting of the Trustees forthwith.
4. A majority of the Trustees form a quorum for the transaction of business at all meetings.
5. The Board of Trustees may exercise its duties and powers at a meeting at which a quorum of Trustees is present, or by Bylaw or resolution consented to by the signatures of at least three-quarters of the Trustees then in office, if constituting a quorum.
6. At the annual meeting the following shall be dealt with:
 - a. the draft annual report of the Board of Trustees;
 - b. the auditor's report;
 - c. the election of officers; and
 - d. such other matters as may be appropriate

ARTICLE XIII

Duties of the Board of Trustees

The Board of Trustees have the following, among other, duties:

1. to serve Synod and the Board of Governors with advice on matters of a financial or business nature and to carry out decisions of Synod, of the Board of Governors and of joint meetings of the Board of Governors and the Board of Trustees on such matters;
2. to receive all moneys for and on behalf of the College and to make all proper disbursements;
3. to invest all moneys not immediately required for College purposes in securities authorized by law as trust investments;
4. to inform all of the Churches from time to time of the financial needs of the College and to ensure as much as possible that all of the Churches carry out their financial obligations to the College in accordance with decisions of Synods, of the Board of Governors and of the Board of Trustees;
5. to properly administer the funds, moneys and other property and assets of the College entrusted to the Board of Trustees;
6. to keep proper records of their meetings and to maintain all other records pertaining to their duties;
7. to take out insurance and to take such other actions and precautions as may be necessary or desirable for the proper maintenance and increase of the assets of the College;

8. to prepare a budget for each fiscal year;
9. to maintain all necessary books of account;
10. to prepare financial statements at the end of each fiscal year, and to have the same audited by reputable auditors;
11. to appoint auditors; and
12. to secure title to all the property of the College in their names jointly as trustees for the Churches, and for that purpose to enter into an agreement or declaration of trust setting out the terms of the trust.

ARTICLE XIV

Powers of the Board of Trustees

The Board of Trustees further have power,

1. to appoint such employees, servants or agents as may be necessary or desirable and to fix their duties, responsibilities, salaries, pensions and other emoluments, and terms of employment;
2. to acquire personal property by purchase or lease to a maximum of \$10,000 per year;
3. pursuant to any direction of Synod
 - a. to purchase or lease real property for the College, and
 - b. to sell or lease all or part of the real property of the College;
4. to borrow money on the credit of the College to a maximum of \$10,000 per year.
5. to advance money on the security of mortgages or other good and sufficient security;
6. subject to paragraph 1i. of Article XVI, to accept legacies, bequests or devises;
7. to bring and defend actions;
8. to fix the residence fees and fees to be paid for all auxiliary activities at the College; and
9. to make Bylaws for the conduct of their meetings and affairs.

ARTICLE XV

Reports of the Board of Trustees

1. The Board of Trustees shall prepare an annual report in writing addressed to the next Synod and the Board of Governors, summarizing their activities during the preceding year and shall send a sufficient number of copies thereof to each of the following:
 - a. the convening Church for the next Synod,
 - b. all of the Churches,
 - c. all of the Faculty, and
 - d. all professors and lecturers-emeriti in good standing,
 provided that the Board of Trustees may delete from any such report any portion thereof which in their opinion ought not to be circulated before the next Synod has dealt with it.
2. The Board of Trustees shall also in each year send to the persons and institutions enumerated in paragraph 1 a sufficient number of copies of the following:
 - a. the annual budget,
 - b. the financial statements, and
 - c. the auditor's report

ARTICLE XVI

Joint Powers of the Board of Governors and the Board of Trustees

1. The Board of Governors and the Board of Trustees have joint powers:
 - a. to appoint an Administrator;
 - b. to fix the salaries, pensions and other emoluments of the persons referred to in paragraphs 1 and 2 of Article VIII and in paragraph 1a. of this Article;
 - c. to fix the fees to be paid for instruction given at the College and for examinations, degrees, diplomas and certificates;

- d. to approve the budget for each fiscal year;
 - e. to fix the annual contributions to be made by the Churches within the limits, if any, set by Synod;
 - f. to authorize the Board of Trustees to acquire personal property by purchase or lease in excess of \$10,000 per year;
 - g. to authorize the Board of Trustees to borrow money on the credit of the College in excess of \$10,000 per year and to give such security therefor as may be desirable;
 - h. in cases of emergency, or where as a practical matter it is not possible to reserve the matter for decision by the next Synod, to authorize the Board of Trustees
 - i. to sell or lease all or part of the property of the College, or
 - ii. to purchase or lease real property for the College;
 - i. to authorize the Board of Trustees to purchase insurance or otherwise to provide for pensions of professors or other employees of the College;
 - j. to pass Regulations respecting pensions and salaries of Faculty, provided that such Regulations shall not be effective until ratified by Synod;
 - k. to authorize the Board of Trustees to accept legacies, bequests or devises that are subject to any trusts or conditions;
 - l. to authorize the Board of Trustees to bring actions;
 - m. to make Bylaws for the conduct of their joint meetings; and
 - n. to make Bylaws for the conduct of joint meetings of the Board of Governors and the Board of Trustees, or either of them, with the Faculty.
2. The joint powers conferred by paragraph 1 may be exercised at a joint meeting of the Board of Governors and the Board of Trustees at which a quorum is present, or by Bylaw or resolution consented to be the signatures of at least three-quarters of the Governors and Trustees then in office if they would have constituted a quorum at a joint meeting.
 3. A majority of Governors and a majority of Trustees form a quorum for the transaction of business at all such joint meetings.

ARTICLE XVII

Faculty

1. Synod appoints all members of the Faculty, including the Principal, but ordinarily only after having sought the advice of the Board of Governors, provided that Synod shall not be bound by such advice.
2. Synod determines the number, ranks and tenure of professors and lecturers and fixes generally their powers, functions and duties.
3. Synod fixes the salaries and pensions of all the members of the Faculty, including the pensions of their widows and orphans, by Regulation.
4. Only Synod is empowered to terminate the appointment of a member of the Faculty, but ordinarily only after having sought the advice of the Board of Governors, provided that Synod shall not be bound by such advice.
5. The members of the Faculty must be members in good standing of one of the Churches. They shall sign upon their appointment the following "Form of Subscription for Docents at the Theological College of The Canadian Reformed Churches", formulated by the Synod of Edmonton 1965 (Acts, Art. 180):

"FORM OF SUBSCRIPTION FOR THE DOCENTS
AT THE THEOLOGICAL COLLEGE
OF THE CANADIAN REFORMED CHURCHES

We, the undersigned, docents at the Theological College of The Canadian Reformed Churches, 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 doctrinal standards of The Canadian Reformed Churches: the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort, 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 teaching or writing. We declare, moreover, that we not only reject all errors that militate against this doctrine, but that we are disposed to refute and contradict these and to exert ourselves in keeping the Church free 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 teaching or writing, until we have first revealed such sentiments to the Governors, that the same may be examined by them, being ready always cheerfully to submit to their judgment under the penalty in case of refusal to be by that very fact suspended from our office.

And further, if at any time the Governors, upon sufficient grounds of suspicion and to preserve the uniformity and purity of doctrine may deem it proper to require of us a further explanation of our sentiments respecting any particular article of the above mentioned doctrinal standards, we do hereby promise to be always willing and ready to comply with such requisition, under the penalty above mentioned, reserving for ourselves, however, the right of appeal in case we should believe ourselves aggrieved by the sentence of the Governors, and until a decision is made upon such an appeal, we will acquiesce in the determination and judgment already passed."

6. Members of the Faculty shall carry out decisions of the Board of Governors and of the Board of Trustees made pursuant to their respective powers.

ARTICLE XVIII

Principal

The Principal supervises the day to day operation of the College and the instruction given thereat.

ARTICLE XIX

Constitution of the Senate

1. The Senate is hereby continued.
2. The Senate is composed of the Faculty. Professors and lecturers-emeriti who have been honourably discharged as professors or lecturers, and who remain members in good standing of one of the Churches, are entitled to attend all meetings of the Senate in an advisory capacity.
3. The Principal is the chairman of the Senate and as such has power to call together meetings of the Senate. He shall do so whenever two or more members so request in writing.
4. The Senate may appoint such other officers, as may be desirable.
5. The Senate may make Bylaws for the conduct of its meetings and affairs. Such Bylaws shall be submitted to the Board of Governors for approval.

ARTICLE XX

Degree Granting Powers of the Senate

The Senate is authorized to conduct examinations in theology and to award the degrees of Bachelor of Divinity and Master of Divinity in Convocation.

ARTICLE XXI

Further Powers and Duties of the Senate

1. The Senate supervises the students and has power to take such disciplinary action against any student as may be warranted, including the dismissal of a student from the College; provided that a student has the right to appeal any disciplinary action taken by the Senate against him to the Board of Governors and the decision of the Board of Governors shall be final and binding on the Senate

and the student, subject always to a right of further appeal to the next Synod by an aggrieved party.

2. The Senate shall serve the Board of Governors with advice concerning all matters of an academic nature, particularly in regard to the filling of vacancies in the Faculty between Synods and concerning any appointment by Synod to the Faculty.
3. The Senate shall carry out decisions made by the Board of Governors pursuant to the powers granted to it.
4. The Senate shall fix the curriculum with the approval of the Board of Governors.
5. The Senate shall admit students who meet the stipulated requirements to the course of study.

ARTICLE XXII

Course of Study

1. The Course of Study leading to the degree of Bachelor of Divinity or Master of Divinity normally requires full-time attendance at the College for a period fixed by the Senate with the approval of the Board of Governors.
2. The curriculum encompasses those subjects which are fixed by the Senate with the approval of the Board of Governors.
3. Each academic year contains approximately thirty teaching weeks divided into such terms as may be fixed by the Senate with the approval of the Board of Governors. The academic year runs from September through May. The several vacations are fixed by the Senate with the approval of the Board of Governors.

ARTICLE XXIII

Standards of Admission

1. A person who is a member of one of the Churches, who presents a good attestation of confession and life, and who has a Bachelor of Arts or equivalent degree from a recognized University, qualifies for admission to the College, provided, however, that he has taken those courses in the programme leading to such a degree as are prescribed by the Senate with the approval of the Board of Governors, but the Senate with the approval of the Board of Governors may waive the latter requirement in special cases.
2. A person who is thirty years of age or over, who is a member of one of the Churches and who presents a good attestation of confession and life may be admitted to the Course of Study without being in possession of a Bachelor of Arts or equivalent degree if he possesses a High School diploma (Academic Course) or an equivalent level of education, and if he successfully passes an entrance examination, the requirements for which shall be set by the Senate and approved by the Board of Governors; provided that such requirements shall not exceed what is required of a candidate for the degree of Bachelor of Arts who takes the courses prescribed for that purpose by the Senate with the approval of the Board of Governors.
3. A person who is a member in good standing of one of the sister Churches may be admitted to the Course of Study, provided that he otherwise meets the requirements set out in either paragraph 1 or 2.
4. In exceptional cases, a person who meets the requirements of either paragraph 1 or 2, but who is not a member of one of the Churches or of one of the sister Churches may be admitted to the Course of Study and to the degree of Bachelor of Divinity or the degree of Master of Divinity if he declares that he agrees with the doctrine of Holy Scripture as it is confessed in the Three Forms of Unity. Such a person may only be admitted to the Course of Study and to the degree of Bachelor of Divinity or the degree of Master of Divinity with the approval of the Board of Governors.
5. The Senate with the approval of the Board of Governors may waive in whole or in

part any of the requirements of the Course of Study, of any course or subjects and of any examinations, for any person who has satisfactorily completed a course of study or courses or subjects and examinations, equal in quality and content, at another institution of higher learning.

6. A committee composed of members of the Board of Governors and the Faculty shall counsel each applicant for admission concerning the significance of his studies as preparatory to the office to which he aspires and shall examine him on his knowledge of Holy Scripture, of the Confession and government of the Churches and of the history of the Church. The committee shall report in writing to the Board of Governors and the Faculty, on each applicant counselled and examined.

ARTICLE XXIV

Joint Meetings with Faculty, Cooperation

1. The Board of Governors and the Board of Trustees shall meet together, and they or either of them shall meet together with the Faculty as often as may seem desirable for the advancement of the College and for the effective governance and administration of the College and its affairs.
2. The Board of Governors, Board of Trustees, Senate and Faculty shall as much as possible keep each other advised of their activities from time to time.

ARTICLE XXV

Binding Decisions; Appeals

The decisions of a majority of the Board of Governors, Board of Trustees and Senate, and decisions of the Principal, made within their respective jurisdictions or joint jurisdictions, are final and binding; provided that in the case of decisions of the Senate and the Principal an appeal lies to the Board of Governors; and provided further that a final appeal lies to Synod in all cases.

ARTICLE XXVI

Critical Situations

If a majority of the Board of Governors or of the Board of Trustees are of the opinion that a critical situation has developed with respect to the continued effective operation of the College, the two Boards shall attempt to resolve the matter in a joint meeting. If the matter cannot be resolved in such a meeting a majority of both Boards acting jointly, may request the designated convening Church to cause Synod to be convened as soon as may be.

ARTICLE XXVII

Non Profit Organization and Dissolution

1. The College shall be carried on without purpose of gain for its members and any profits or other accretions to the College shall be used in promoting its objects.
2. In the event of dissolution or winding up of the College, all its remaining assets, after payment of liabilities shall be distributed among the several Canadian Reformed Churches, which are registered charitable organizations in Canada.

ARTICLE XXVIII

Limitation of Liability and Indemnity; Conflict of Interest; Remuneration and Expenses

1. No Governor, Trustee, officer or employee of the College shall be liable for the acts, receipts, neglects or defaults of any other Governor, Trustee, officer or employee, or for joining in any receipt or other act for conformity, or for any loss, damage or expense happening to the College through the insufficiency or deficiency of title to any property acquired for or on behalf of the College, or for the insufficiency or deficiency of any security in or upon which any of the moneys

of the College shall be invested, or for any loss or damage arising from the bankruptcy, insolvency or tortious acts of any person with whom any of the moneys, securities or effects of the College shall be deposited, or for any loss occasioned by any error of judgment or oversight on his part, or for any other loss, damage or misfortune whatever which shall happen in the execution of the duties of his office or employment or in relation thereto, unless the same are occasioned by his own wilful neglect or default.

2. Every Governor, Trustee, officer and employee of the College and every other person who has undertaken or is about to undertake any liability on behalf of the College and his heirs, executors, administrators and other legal personal representatives shall, from time to time, be indemnified and saved harmless by the College from and against:
 - a. any liability and all costs, charges and expenses that he sustains or incurs in respect of any action, suit or proceeding that is proposed or commenced against him for or in respect of anything done or permitted by him in respect of the execution of the duties of his office; and
 - b. all other costs, charges and expenses that he sustains or incurs in respect of the affairs of the College.
3. A Governor or Trustee shall not be disqualified by reason of his office from contracting with the Board of Governors, the Board of Trustees, or the College, nor shall a Governor or Trustee by reason only of his office be accountable to the College for any profit or gain realized from a contract or transaction in which he has an interest, and such contract or transaction shall not be voidable by reason only of such interest, provided that he shall have made a declaration and disclosure of such interest to the Board of Governors, to the Board of Trustees, or to both, as the case may be, and shall have refrained from voting on the contract or transaction.
4. The Governors and Trustees shall receive no remuneration for acting as such, but they shall be entitled to be reimbursed for travelling and other expenses properly incurred by them in attending meetings of the Board of Governors and the Board of Trustees, or of any committee of either of the said Boards, or other meetings in connection with the College. Nothing herein contained shall preclude any Governor or Trustee from serving the College in any other capacity and receiving remuneration therefor.

ARTICLE XXIX

Further Powers and Duties

The further powers and duties of the Board of Governors and of the Board of Trustees, acting singly or jointly, and of the Senate shall be set out in the Regulations and in any Instructions which may from time to time be issued by Synod.

ARTICLE XXX

Matters not Provided for

Any matters not provided for in this Constitution or in the Regulations, Instructions, Bylaws and Rules passed pursuant to it shall be decided upon by the Board of Governors and by the Board of Trustees within their respective jurisdictions.

ARTICLE XXXI

Amendment

This Constitution may only be amended by Synod.

ARTICLE XXXII

Effective Date

This Constitution takes effect upon enactment by Synod and supercedes the

Constitution and Bylaws of the College dated June 8, A.D. 1971 which are thereupon repealed; provided that all acts legally done under the last-mentioned Constitution and Bylaws shall remain valid and in full force and effect.

DECLARED and enacted by the General Synod of The Canadian Reformed Churches held at Toronto, Ontario, this 28th day of November A.D. 1974.

REGULATION No. 1

A Regulation regarding SALARY, RETIREMENT, SALARY CONTINUATION AND PENSIONS of the Faculty of the THEOLOGICAL COLLEGE OF THE CANADIAN REFORMED CHURCHES

BE IT ENACTED as a Regulation of the Theological College of The Canadian Reformed Churches as follows:

Definitions

1. In this Regulation:
 - a. "Adjusted salary" of a professor since his retirement for any year means the "salary" earned in such year by all professors in active service of the same rank as the retired professor;
 - b. "dependant" means a professor's child who is under the age of 18 years, unmarried, not employed full-time, and who normally resides with the professor or is in full-time attendance at a school or university, or a professor's child over the age of 18 years who through illness or infirmity is unable to earn a livelihood, or any other person (other than a professor's wife) who is wholly dependant for support upon a professor, provided that a child shall be deemed to be under the age of 18 years for the balance of the calendar year in which he attains that age;
 - c. "deferred retirement" means retirement of a professor or lecturer at the end of any academic year after he reaches age 66 and before he reaches age 71;
 - d. "dependant's allowance" means an allowance in the nature of a pension calculated and payable in accordance with this Regulation to or for the benefit of a dependant of a professor;
 - e. "early retirement" means honourable discharge of a professor or lecturer due to his disability or illness before his normal retirement;
 - f. "salary" means the total salary earned by a professor in any one year without any deductions, but the term does not include
 - i. additional remuneration paid to the professor in respect of a special office or for additional services,
 - ii. moneys paid to him in cases of need or to provide for unforeseen events, or
 - iii. "other benefits" not actually payable to a professor;
 - g. "lecturer" means a part-time lecturer appointed by Synod;
 - h. "normal retirement" means retirement of a professor or lecturer at the end of the academic year in which he reaches age 65;
 - i. "other benefits" means benefits of a financial nature other than salary, which may from time to time be paid by the College for the benefit of a professor;
 - j. "professor" includes a professor, an associate professor, an assistant professor, and a full-time lecturer;
 - k. "professor's pension" means a pension calculated and payable in accordance with this Regulation to a professor;
 - l. "stipend" means the honorarium payable to a lecturer;
 - m. "widow's pension" means a pension calculated and payable in accordance with this Regulation to a professor's widow.

Retirement

2. Professors and lecturers shall normally retire at the end of the academic year in which they reach age 65, but they may at their option retire at the end of any academic year after they reach age 66 and before they reach age 71.

Salaries fixed by Synod

3. Synod fixes the salaries payable to all professors and the stipends payable to all lecturers for the period between Synods in accordance with this Regulation. Salaries and stipends shall be payable commencing from the date set by Synod. Unless otherwise provided by this Regulation, a professor's salary and a lecturer's stipend cease to be payable upon the death and upon the early, normal or deferred retirement, as the case may be, of the professor or lecturer.

Professors' Salaries, Additional Remuneration and other Benefits

4. a. A professor shall be paid a salary in the amount fixed by Synod.
b. Synod may direct the payment of additional remuneration to a professor in respect of any special office held by him.
c. In addition there may be paid for the benefit of a professor such other benefits as the Board of Governors and the Board of Trustees, acting jointly, may determine.

Lecturers' Stipends

5. A lecturer shall receive an annual stipend.
6. Provided that a professor, his widow or any of his dependants are living, the professor's salary and his other benefits will continue:
 - a. in the case of his early retirement, for the lesser of six months or until he would have reached normal retirement,
 - b. in the case of his death during the period stipulated in clause a. hereof, for the balance of such period, and
 - c. in the case of his death before his normal retirement, except as provided in clause b. hereof, for the lesser of six months or until he would have reached normal retirement.

Such salary shall be paid to the professor or, if he is dead, to his widow or, if she is dead, to or for the benefit of his dependants, if any, and to none other.

Professor's Pension

7. a. A professor's pension shall be paid to a professor,
 - i. in the case of his early retirement, commencing six months from the date thereof or when he would have reached normal retirement, whichever is the shorter period,
 - ii. in the case of his normal retirement, commencing upon the date thereof, or
 - iii. in the case of his deferred retirement, commencing upon the date thereof.
b. A professor's pension shall end when the professor dies.

Widow's Pension

8. A Widow's Pension shall be paid to a professor's widow commencing when the professor dies and ending when she ceases to be his widow.

Dependant's Allowance

9. A Dependant's Allowance shall be paid to or for the benefit of a professor's dependant, commencing when the survivor of the professor and his wife dies and ending when the recipient ceases to be a dependant.

Amounts of Professor's and Widow's Pensions

10. The amounts of the annual Professor's Pension, Widow's Pension and Dependant's Allowance shall be calculated as follows:
 - a. A Professor's Pension shall be:
 - i. 70 per cent of his adjusted salary, plus

- ii. a further 5 per cent of such adjusted salary in respect of each dependant to a maximum of two, less
 - iii. the amount of any pension or other allowance paid to the professor and to his wife and to or in respect of any dependants by the Government of Canada or by any province or municipality or any agency thereof.
- b. A Widow's Pension shall be:
- i. 60 per cent of her husband's adjusted salary, plus
 - ii. a further 5 per cent of such adjusted salary in respect of each dependant to a maximum of four, less
 - iii. the amount of any pension or other allowance paid to the widow and to or for the benefit of any dependants by the Government of Canada or by any province or municipality or any agency thereof.
- c. A Dependant's allowance shall be:
- i. 5 per cent of his father's adjusted salary, less
 - ii. the amount of any pension or other allowance paid to or for the benefit of the dependant by the Government of Canada or by any province or municipality or any agency thereof.

Discretionary Payments

11. The Board of Governors and the Board of Trustees acting jointly may, in cases of need or to provide for unforeseen events (including serious inflation),
- a. pay to a professor (whether before or after his retirement), to his widow, or to or in respect of or for the benefit of any of his dependants, such further moneys from time to time as the said Boards acting jointly may in their sole discretion deem necessary or appropriate, and
 - b. pay to or in respect of or for the benefit of any person who is partially dependant upon a professor for support such moneys from time to time as the said Boards acting jointly may in their sole discretion deem necessary or appropriate.

Periodic Payments, Deductions

12. All salaries, stipends, pensions and allowances payable under this Regulation shall be paid monthly in advance or by other convenient instalments, or, where that is more convenient in the opinion of the Board of Trustees, in a lump sum, to or for the benefit of the person or persons entitled thereto less any deductions required to be made by law, by this or other College Regulation, or for any other reason.

Suspension of Lecturer's Stipend

13. If a lecturer has been unable, due to his disability or illness, to fulfill his duties as a lecturer for a continuous period of six months, and the lecturer does not request early retirement, the Board of Governors and the Board of Trustees, acting jointly, may suspend his salary at the end of such six months if they are of the opinion that the disability or illness is likely to continue for some time or be of indefinite duration, but they shall not take such a decision without first hearing the lecturer concerned or his representative.

Repeal and Continuation

14. All previous Regulations regarding Salaries, Retirement, Salary Continuation, Pensions and Allowances are hereby repealed, provided however, that any person who is presently receiving any pension or allowance under any such previous Regulation shall continue to receive a pension or allowance calculated in accordance with this Regulation.

PASSED by the General Synod of The Canadian Reformed Churches held at Toronto, Ontario, this 28th day of November, A.D. 1974.

Canadian Reformed Churches

STATISTICS

ABBOTSFORD, B.C.

ADDRESS CHURCH BUILDING — Corner King and McKenzie Roads, Abbotsford, B.C.

TIMES OF THE WORSHIP SERVICES — 10:00 a.m. and 2:00 p.m.

MINISTER — M. VanderWel

ADDRESS — 33947 King Rd., R.R. No. 2, Abbotsford, B.C. V2S 4N2, phone (604) 853-0348.

ADDRESS FOR CORRESPONDENCE — Box 66, Abbotsford, B.C. V2S 4N7

MEMBERSHIP — Families 68. Total: 369. Confessing members: 167.

BARRHEAD, ALTA.

ADDRESS CHURCH BUILDING — Corner 48 Street and 50 Avenue, Barrhead, Alta.

TIMES OF THE WORSHIP SERVICES — 10:00 a.m. and 2:30 p.m.

MINISTER — Vacant

ADDRESS FOR CORRESPONDENCE — Box 677, Barrhead, Alta.

MEMBERSHIP — Total 44. Confessing members: 19.

BRAMPTON, ONT.

ADDRESS CHURCH BUILDING — Highway #7, 4 miles West of Brampton

TIMES OF THE WORSHIP SERVICES — 10:00 a.m. and 2:30 p.m.

MINISTER — C. VanDam

ADDRESS — 12 Stavely Crescent, Brampton, Ont., phone (416) 453-3284

ADDRESS FOR CORRESPONDENCE — B. Tenhage, 26 Flowertown Ave., Brampton, Ont. L6X 2K2

MEMBERSHIP — Families: 27. Total: 126. Confessing members: 55.

BURLINGTON-EAST, ONT.

ADDRESS CHURCH BUILDING — Ebenezer Church, 607 Dynes Rd., Burlington, Ont.

TIMES OF THE WORSHIP SERVICES — 10:00 a.m. and 4:30 p.m.

MINISTER — G. VanDooren

ADDRESS — 541 Emerald St., Burlington, Ont. L7R 2N7, phone (416) 632-2517

ADDRESS FOR CORRESPONDENCE — P.O. Box 124, Burlington, Ont. L7R 3X8

MEMBERSHIP — Families: 123. Total: 559. Confessing members: 285.

BURLINGTON-WEST, ONT.

ADDRESS CHURCH BUILDING — Rehoboth Church, Highway #5, Burlington, Ont.

TIMES OF THE WORSHIP SERVICES — 10:00 a.m. and 4:00 p.m., 7:00 p.m. Dutch services alternating with Ebenezer Church every two months.

MINISTER — Vacant

ADDRESS FOR CORRESPONDENCE — P.O. Box 511, Burlington, Ont.

MEMBERSHIP — Families: 113. Total 558. Confessing members: 267.

CALGARY, ALTA.

ADDRESS CHURCH BUILDING — Corner 8A Street and 2nd Avenue N.E.,
Calgary, Alta.

TIMES OF THE WORSHIP SERVICES — 10:00 a.m. and 2:30 p.m.

MINISTER — R.F. Boersema

ADDRESS — 130B - 21 Ave. N.E., Calgary, Alta. T2E 1S2, phone (403) 276-7075

ADDRESS FOR CORRESPONDENCE — P.O. Box 3518, Station B., Calgary, Alta.

MEMBERSHIP — Families: 13. Total: 68. Confessing members: 31.

CARMAN, MAN.

ADDRESS CHURCH BUILDING — 112 - 4th Ave. S.E., Carman, Man.

TIMES OF THE WORSHIP SERVICES — 10:00 a.m. and 3:00 p.m.

MINISTER — J. Geertsema

ADDRESS — 120 - 4th Ave. S.E., Box 164, Carman, Man. R0G 0J0, phone (204)
745-2774.

ADDRESS FOR CORRESPONDENCE — P.O. Box 164, Carman, Man. R0G 0J0

MEMBERSHIP — Families: 57. Total: 272. Confessing members: 143.

CHATHAM, ONT.

ADDRESS CHURCH BUILDING — Ebenezer Church, McNaughton Ave. East,
Chatham, Ont.

TIMES OF THE WORSHIP SERVICES — 10:00 a.m. and 1:30 p.m.

MINISTER — M.C. Werkman

ADDRESS — 103 Chippewa Drive, Chatham, Ont., phone (519) 354-8946.

ADDRESS FOR CORRESPONDENCE — 87 Canterbury St., Chatham, Ont.

MEMBERSHIP — Families: 71. Total: 372. Confessing members: 163.

CHILLIWACK, B.C.

ADDRESS CHURCH BUILDING — Seventh Day Adventist Church, 18 Riverside
Drive, Chilliwack, B.C.

TIMES OF THE WORSHIP SERVICES — Normally at 10:00 a.m. and 2:00 p.m.,
except afternoon services at 2:00 p.m. and 2:00 p.m. on alternate Sundays
depending on availability of a minister.

MINISTER — Vacant.

ADDRESS FOR CORRESPONDENCE — P.O. Box 238, Chilliwack, B.C. V2P 6J1,
phone (604) 795-9084.

MEMBERSHIP — Families: 25. Total: 162. Confessing members: 54.

CLOVERDALE, B.C.

ADDRESS CHURCH BUILDING — 17478 - 60 Ave., Cloverdale, B.C.

TIMES OF THE WORSHIP SERVICES — 10:00 a.m. and 2:00 p.m.

MINISTER — J. Mulder.

ADDRESS — 18080 - 57 A Ave., Surrey, B.C. V3S 1J6, phone (604) 576-2124.

ADDRESS FOR CORRESPONDENCE — Rev. J. Mulder

MEMBERSHIP — Families: 95. Total: 476. Confessing members: 220.

COALDALE, ALTA.

ADDRESS CHURCH BUILDING — 1220 - 23 Ave., Coaldale, Alta.

TIMES OF THE WORSHIP SERVICES — 10:00 a.m. and 4:30 p.m.

MINISTER — James Visscher.

ADDRESS — 2017 - 23 Ave. South, Lethbridge, Alta. T2K 1K5, phone (403)
327-0227.

ADDRESS FOR CORRESPONDENCE — P.O. Box 218, Coaldale, Alta. T0K 0L0.

MEMBERSHIP — Families: 56. Total: 268. Confessing members: 120.

EDMONTON, ALTA.

ADDRESS CHURCH BUILDING — 12905 - 122 Ave., Edmonton, Alta.
TIMES OF THE WORSHIP SERVICES — 10:00 a.m. and 4:00 p.m.
MINISTER — D. DeJong.
ADDRESS — 15228 - 81 Ave., Edmonton, Alta., phone (403) 489-3210.
ADDRESS FOR CORRESPONDENCE — 10819 - 149 St., Edmonton, Alta. T5P 1M4.
MEMBERSHIP — Families: 119. Total: 573. Confessing members: 252.

FERGUS, ONT.

ADDRESS CHURCH BUILDING — Maranatha Church, Belsyde East, Fergus, Ont.
TIMES OF THE WORSHIP SERVICES — 10:00 a.m. and 2:00 p.m.
MINISTER — W.W.J. VanOene.
ADDRESS — P.O. Box 54, Fergus, Ont. N1M 2W7, phone (519) 843-1693.
ADDRESS FOR CORRESPONDENCE — P.O. Box 54, Fergus, Ont. N1M 2W7.
MEMBERSHIP — Families 59. Total 339. Confessing members: 145.

GUELPH ONT.

ADDRESS CHURCH BUILDING — Short Street (Corner Toronto Street), phone
(519) 836-2270.
TIMES OF THE WORSHIP SERVICES — 10:00 a.m. and 4:00 p.m.
MINISTER — Vacant.
ADDRESS FOR CORRESPONDENCE — P.O. Box 1636, Guelph, Ont. N1H 6R7.
MEMBERSHIP — Families: 27. Total: 137. Confessing members: 63.

GRAND RAPIDS, MICH., U.S.A.

ADDRESS CHURCH BUILDING — 3169 - 68th Street S.E. (Corner Hanna Lake
Road), Dutton, Michigan, U.S.A.
TIMES OF THE WORSHIP SERVICES — 9:30 a.m. and 4:00 p.m.
MINISTER — G. Van Rongen.
ADDRESS — 3167 - 68th Street, S.E., Caledonia, Mich. 49316, U.S.A., phone (616)
698-6754.
ADDRESS FOR CORRESPONDENCE — Rev. G. Van Rongen.
MEMBERSHIP — Families: 42. Total: 157. Confessing members: 79.

HAMILTON, ONT.

ADDRESS CHURCH BUILDING — Cornerstone Church, 353 Stone Church Road
E., Hamilton, Ont.
TIMES OF THE WORSHIP SERVICES — 9:30 a.m., 3:00 p.m. and 7:00 p.m. (Dutch
service)
MINISTER — Vacant
ADDRESS FOR CORRESPONDENCE — G. Hart, R.R. No. 6, Galt, Ont.
MEMBERSHIP — Families: 90. Total: 450. Confessing members: 209.

HOUSTON, B.C.

ADDRESS CHURCH BUILDING — 6th Street, Houston, B.C.
TIMES OF THE WORSHIP SERVICES — 10:00 a.m. and 2:00 p.m.
MINISTER — Vacant.
ADDRESS FOR CORRESPONDENCE — Box 36, Houston, B.C. V0J 1Z0.
MEMBERSHIP — Families: 12. Total: 70. Confessing members: 29.

LINCOLN, ONT.

ADDRESS CHURCH BUILDING — John Street, Beamsville, Ont.
TIMES OF THE WORSHIP SERVICES — 10:00 a.m. and 2:30 p.m.
MINISTER — A.H. Dekker
ADDRESS — Box 831, Beamsville, Ont., phone (416) 563-4691.
ADDRESS FOR CORRESPONDENCE — Box 831, Beamsville, Ont.
MEMBERSHIP — Families: 52. Total: 294. Confessing members: 116.

LONDON, ONT.

ADDRESS CHURCH BUILDING — 457 - 465 Horton St., London, Ont.
TIMES OF THE WORSHIP SERVICES — 10:00 a.m. and 5:00 p.m.
MINISTER — W. Huizinga
ADDRESS — 281 Admiral Drive, London, Ont., phone (519) 455-0768.
ADDRESS FOR CORRESPONDENCE — 196 Merlin Crescent, London, Ont.
N5W 5A4.
MEMBERSHIP — Total: 133. Confessing members: 60.

NEERLANDIA, ALTA.

ADDRESS CHURCH BUILDING — Neerlandia, Alta.
TIMES OF THE WORSHIP SERVICES — 9:45 a.m. and 2:15 p.m.
MINISTER — Vacant.
ADDRESS FOR CORRESPONDENCE — Box 28, Neerlandia, Alta. T0G 1R0.
MEMBERSHIP — Families: 19. Total: 93. Confessing members: 46.

NEW WESTMINSTER, B.C.

ADDRESS CHURCH BUILDING — 726 - 12th Street, New Westminster, B.C.
TIMES OF THE WORSHIP SERVICES — 10:00 a.m. and 4:30 p.m.
MINISTER — M. VanBeveren
ADDRESS — 823 Cumberland St., New Westminster, B.C. V3L 3H2, phone (604) 521-8409.
ADDRESS FOR CORRESPONDENCE — Box 70, New Westminster, B.C. V3L 4X9.
MEMBERSHIP — Families: 105. Total 492. Confessing members: 245.

ORANGEVILLE, ONT.

ADDRESS CHURCH BUILDING — C-Line, Orangeville, Ont.
TIMES OF THE WORSHIP SERVICES — 10:00 a.m. and 2:30 p.m.
MINISTER — C. Oly
ADDRESS — 221 Elizabeth Street, Orangeville, Ont. L9W 1C9.
phone (519) 941-5772.
ADDRESS FOR CORRESPONDENCE — P.O. Box 7, Orangeville, Ont. L9W 2Z5.
MEMBERSHIP — Families: 78. Total: 351. Confessing members: 160.

OTTAWA, ONT.

ADDRESS CHURCH BUILDING — Christian School Building, 2191 Benjamin Ave.,
Ottawa, Ont.
TIMES OF THE WORSHIP SERVICES — 10:00 a.m. and 2:00 p.m.
MINISTER — Vacant.
ADDRESS FOR CORRESPONDENCE — C. Torenvliet, R.R. No. 2, Kinburn, Ont.
K0A 2H0, phone (613) 839-2004.
MEMBERSHIP — Families: 7. Total: 36. Confessing members: 16.

SMITHERS, B.C.

ADDRESS CHURCH BUILDING — Corner 15th Ave. and Dominion St., Smithers, B.C.

TIMES OF THE WORSHIP SERVICES — 10:00 a.m. and 3:30 p.m.

MINISTER — J. Van Rietschoten

ADDRESS — Box 2229, Smithers, B.C. V0J 2N0, phone (604) 847-3828.

ADDRESS FOR CORRESPONDENCE — Box 2229, Smithers, B.C. V0J 2N0.

MEMBERSHIP — Families: 46. Total: 295. Confessing members: 109.

SMITHVILLE, ONT.

ADDRESS CHURCH BUILDING — Station Street, Smithville, Ont.

TIMES OF THE WORSHIP SERVICES — 9:30 a.m. and 2:00 p.m.

MINISTER — P. Kingma.

ADDRESS — R.R. No. 2, St. Ann's, Ont., phone (416) 386-6777.

ADDRESS FOR CORRESPONDENCE — Box 268, Smithville, Ont.

MEMBERSHIP — Families: 120. Total: 600. Confessing members: 250.

TORONTO, ONT.

ADDRESS CHURCH BUILDING — Bethel Church, Thornridge Drive, Thornhill, Ont.

TIMES OF THE WORSHIP SERVICES — 10:30 a.m. and 5:00 p.m. Dutch services every other week at 9:00 a.m.

MINISTER — D. VanderBoom

ADDRESS — 3 Knotty Pine Trail, Thornhill, Ont. L3T 3W5.

phone (416) 889-5225.

ADDRESS FOR CORRESPONDENCE — A. Jansen, 12 Ladywood Drive, Rexdale, Ont. M9V 1K9.

MEMBERSHIP — Families: 146. Total: 545. Confessing members: 244.

WATFORD, ONT.

ADDRESS CHURCH BUILDING — Grace Church, R.R. No. 4, Watford, Ont.

TIMES OF THE WORSHIP SERVICES — 10:00 a.m. and 2:30 p.m.

MINISTER — W. Huizinga.

ADDRESS — 281 Admiral Drive, London, Ont., phone (519) 455-0768.

ADDRESS FOR CORRESPONDENCE — Mr. J. Janssens, R.R. No. 7, Watford, Ont.

MEMBERSHIP — Families: 23. Total: 98. Confessing members: 47.

WINNIPEG, MAN.

ADDRESS CHURCH BUILDING — 215 Rougeau Avenue, Winnipeg, Man.

TIMES OF THE WORSHIP SERVICES — 9:30 a.m. and 3:00 p.m.

MINISTER — Vacant.

ADDRESS FOR CORRESPONDENCE — P.O. Box 11, Winnipeg, Man. R2C 2Z5.

MEMBERSHIP — Families: 32 Total: 183. Confessing members: 67.

INDEX

Subject	Article
Acts, Publication of the -	185
Address Church	38
Advisory Committees	9
Agenda	8, 25
Appeals: Rev. A.H. Dekker	123
J. Huizinga	(39), 89
R. Jager, P. Ravensbergen	65
Church at Orangeville	(113), 115
K. Stam, G. Dam, a.o.	98
L. Van Zandwijk	(179), 181
K. Visscher, J. Merkus	(39), 89
J. Werkman	(39), 89
A.J. Ytsma	(97), 122
Appointments	183
Archives	99
Arrangements for the sessions	4, 6, 22
Book of Praise	(77, 101-104, 110-112, 150, 151, 158), 159 Appendices II & III
Christian Reformed Church	(142), 146 Appendix IV
Church Book	(77, 101-104, 110-112, 150, 151, 158), 159 Appendices II & III
Church Order: Article 70 of the -	(21), 49
Article 84 of the -	66
Revision of the -	66

Closed sessions	59, 179
Cnossen, the Rev. S.S.	28, 60
Contact with the Christian Reformed Church	(142), 146 Appendix IV
Contact with the Orthodox Presbyterian Church	149 Appendix V
Correspondence with the Sister-Churches	(134-137, 139), 140
abroad (see also "Sister-Churches", "South-Africa", and "Pretoria")	
Finances General Synod New Westminster, 1971	11 Appendix I
Foundation for Superannuation	7
"Edifying word", spoken by students of the	30
College	
Free (and Old) Reformed Churches in Canada and the U.S.A.	(14), 20
Free Reformed Church of North America	(14), 20
General Fund	12
Gereformeerde Kerken in Nederland	28, 29
Heidelberg Catechism, Translation of -	(73), 85
League of Canadian Reformed Men's Societies	83
Letter Dr. C. VanderWaal	166
National Presbyterian Church	(61), 64
Orthodox Presbyterian Church	149 Appendix V
Preliminary Reports	58

“Pretoria”, Die Vrye Gereformeerde Kerk te - (chairman Dr. C. VanderWaal)	(44, 46, 50, 52, 54), 57, (166)
Reformed Ecumenical Synod	(13), 37, 72
Revised Standard Version of the Bible	(115, 116, 130), 182 Appendix VI
Sessions of Synods, arrangements for -	4, 6, 22
Sister-Churches abroad (see also “Correspondence”, (“South-Africa”, and “Pretoria”)	5, 44, 60
“South-Africa”, Die Vrye Gereformeerde Kerke in -	(44, 46, 50, 52, 54), 57, (166)
Students, “Edifying word” spoken by - of the College	30
Superannuation, Foundation for -	7
Telegrams	80, 83
Textbook Catechetical Instruction	(92), 141
Theological College, Hamilton	(31, 154-155, 167, 170), 171 Appendices VII-X
Translation Heidelberg Catechism	(73), 85
VanderWaal, Dr. C. - (see also “Pretoria”, and “South-Africa”)	166
“Women’s Voting Rights”	(67), 84

LIST OF APPENDICES

I - Report of the Financial Committee re: General Fund	Pages 87-88
II - Report of the Committee on the Church Book	Pages 88-90
III - Financial Statement re: Church Book	Page 91
IV - Report of the Committee for Contact with the Christian Reformed Church	Pages 92-99
V - Report of the Committee for Contact with the Orthodox Presbyterian Church	Pages 99-108
VI - Report of the Committee for the Revised Standard Version	Pages 109-112
VII - Report of the Board of Governors, plus Additional Report	Pages 113-117
VIII - Financial Statements Theological College 1971-1973 plus Budget 1974	Pages 118-122
IX - List of Contributions of the Churches for the Theological College	Page 123
X - Revised Constitution and Bylaws plus Regulation No. 1, of the Theological College	Pages 124-138

