

ACTS

General Synod 1971

OF THE
CANADIAN REFORMED CHURCHES
NEW WESTMINSTER
B.C.



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GENERAL SYNOD 1971

SITTING (from left): R. Nieuwenhuis, Rev. H. A. Stel, Rev. J. Mulder, Rev. G. VanDooren, Rev. W. W. J. VanOene, Rev. D. VanderBoom, Rev. M. VanderWel. **STANDING (from left):** H. J. Kamstra, A. W. DeLeeuw, W. VanAssen, Rev. M. VanBeveren, Rev. P. Kingma, G. Veenendaal, M. VanGrootheest, G. Dam, C. Walinga.

ACTS

GENERAL SYNOD of the CANADIAN REFORMED CHURCHES,
held at NEW WESTMINSTER, British Columbia

FIRST SESSION — THURSDAY, MAY 27, 1971

ARTICLE 1

Opening

On behalf of the convening Church at New Westminster, the Rev. J. Mulder calls the assembly to order. He requests to sing from the Book of Praise Hymn 13: 1 and 2, reads Revelation 1: 4 - 20, and leads in prayer.

He addresses the delegates as follows:

"Esteemed brethren,

On behalf of the convening Church and its consistory, the Church at New Westminster, I welcome you most heartily as delegates to the General Synod 1971.

You have come from far and near and we are thankful to God for your safe arrival.

You have been given great responsibility. Your deliberations and decisions concern the work of the Church of the Lord Jesus Christ.

You must select a brother to fill the vacancy created by the passing away of Professor Kouwenhoven whose work we remember in thankfulness to the Lord. The brother to be appointed will fill a responsible position in the Church.

You will have to deal with other matters concerning the only Reformed Theological College in this country, which, by the grace of God, could hold its first Annual Convocation last week Friday, May 21st, on which occasion four students received their degree. Thankful to the Lord we remember that historic event.

Weighty decisions are also to be made with respect to the correspondence with Churches abroad, the contact with the Orthodox Presbyterian Church and the Christian Reformed Church.

What makes your task such a responsible one is that in all these and other matters you are engaged in the work of "the Church of the Lord, which He has purchased with His own blood." (Acts 20:28).

Is this not too great a responsibility bestowed upon fallible men?

Keep in mind, however, that reassuring and comforting promise of Revelation 1. He, Jesus Christ, who purchased His Church with His own blood, is the same one who triumphantly rose from the dead, who appeared in the midst of the golden candlesticks, who still holds the stars in His right hand. He Himself is present with His Churches and is actively involved in their work, guiding them in all the truth by His Holy Spirit.

If only you sincerely submit yourselves to Him with ardent love, He will enable you to fulfil your responsible task and will sanctify your work by His blood and Spirit, to the glory of the Father, to the edification of the Church.

'His everlasting care bends like a wall around her.'

Brethren, there is work to be done.

This confidence which we have upon our Lord and Saviour activates us and encourages us.

Let us proceed in humble dependence upon the Lord our God, performing our tasks in constant obedience to His infallible Word, submitting ourselves to the creeds of the Church, maintaining the articles relating to the lawful order of the Church.

May the Lord bless you as you now undertake the work which hereafter will be referred to as the Acts of the sixth General Synod of the Canadian Reformed Churches."

ARTICLE 2

Credentials

After the singing of Hymn 13: 3, the Chairman pro tempore calls upon the Elders G. Dam, A. W. DeLeeuw and the Rev. P. Kingma to examine the credentials.

The following delegates are present with proper credentials:
From the Regional Synod of Ontario, held March 3, 1971:

Ministers: D. VanderBoom, M. VanderWel, G. VanDooren, W. W. J. VanOene;

Elders: H. J. Kamstra, R. Nieuwenhuis, M. VanGrootheest, C. Walinga.
From the Regional Synod of Western Canada:

Ministers: P. Kingma, J. Mulder, H. A. Stel, M. VanBeveren;

Elders: G. Dam, A. W. DeLeeuw, W. VanAssen, G. Veenendaal.

The Rev. W. W. J. VanOene is alternate delegate for the Rev. W. Loopstra who is prevented from being present because of illness.

ARTICLE 3

Moderamen

The following officers are elected by ballot:

Chairman: Rev. G. VanDooren

1st Clerk: Rev. J. Mulder

2nd Clerk: Rev. W. W. J. VanOene

Assessor: Rev. H. A. Stel

Synod is declared constituted.

ARTICLE 4

Time-schedule; Procedure

After having addressed Synod, the Chairman adjourns the meeting to give the officers the opportunity to arrange a time-schedule and to set rules of procedure.

After re-opening, the following time-schedule and arrangements are proposed and adopted by Synod:

- a. Morning sessions 9:00 - 12:15;
Afternoon sessions 1:45 - 5:00;
Evening sessions 7:30 - 9:30.

This schedule also applies to meetings of Advisory Committees.

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

- b. Mail received after the first postal delivery on Tuesday, June 1, 1971, 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.

ARTICLE 5

Adoption Agenda

The following Agenda is adopted.

1. Opening on behalf of the convening Church.
2. Examination of the Credentials.
3. Election of officers.
4. Constitution of Synod.
5. Information from the convening Church.
6. Adoption of the Agenda.

7. Arrangement of procedure and time-schedule.
Request Foundation for Superannuation.
8. Incoming Mail.
 - A. 1. The appointment of a Professor in the Old Testament Department at our College from a nomination made up by the Board of Governors with the advice of the Faculty of the College.
 2. Report from the Board of Governors of the Theological College.
 - B. Translation of the Heidelberg Catechism.
 1. Report and recommendation of the Committee ad hoc appointed by Synod Orangeville, 1968.
 2. Overture Church at Barrhead, Alta.
 3. Overture Church at Burlington-East, Ont.
 4. Overture Church at Smithers, B.C.
 5. Overture Church at Burlington-West, Ont.
 6. Overture Church at Brampton, Ont.
 - C. Revised Standard Version.
 1. Report and recommendations of the Committee ad hoc appointed by Synod Orangeville, 1968.
 2. Overture Church at Burlington-East, Ont.
 3. Overture Church at Toronto, Ont.
 4. Overture Church at Smithers, B.C.
 5. Overture Church at Burlington-West, Ont.
 6. Overture Church at Brampton, Ont.
 7. Comments Church at Lincoln, Ont.
 8. Overture Church at London, Ont.
 - D. Contact with the Orthodox Presbyterian Church.
 1. Report and recommendations of the Committee ad hoc appointed by Synod Orangeville, 1968.
 2. Overture Church at Toronto, Ont.
 3. Comments from Church at Burlington-East, Ont.
 4. Overture Church at Burlington-West, Ont.
 5. Overture Church at London, Ont.
 6. Overture Classis Pacific April 1971
 7. Overture Church at Brampton, Ont.
 8. Overture Church at Carman, Man.
 9. Overture Church at Smithville, Ont.
 10. Comments Church at Lincoln, Ont.
 - E. Preaching Consent Theological Students
 1. Overture Church at Burlington-East, Ont.
 2. Overture Church at Toronto, Ont.
 3. Overture Church at Brampton, Ont.
 - F. Deputies ad Art. 19 Church Order
 1. Financial Statement of Deputies and Proposal
 2. Overture Church at Neerlandia, Alta.
 - G. Implementation of Art. 13 Church Order
 1. Overture of Rev. L. Selles
 2. Overture Church at Fergus-Guelph, Ont.
 - H. Acts of General Synod, Orangeville, 1968
 1. Overture Church at Toronto, Ont.
 2. Overture Church at Burlington-East, Ont.
 - I. An English Calvinistic Psalter
 1. Report of Committee ad hoc, appointed by Synod Orangeville 1968

- 2. Financial statements of Committee
 - 3. Audit by Church at Brampton, Ont.
 - 4. Overture Rev. D. DeJong, Edmonton, Alta.
- J. Overture Mr. W. Wildeboer re: reports of deputies for contact with the Orthodox Presbyterian Church.
- K. Acts of General Synod, Homewood, 1954
- 1. Overture Church at Smithers, B.C.
 - 2. Comments Church at Smithville, Ont.
 - 3. Overture Church at Edmonton, Alta.
 - 4. Communication Church at Burlington-East, Ont.
- L. Correspondence with Churches Abroad
- 1. Report of Committee ad hoc, appointed by Synod Orangeville, 1968
 - 2. Overture Church at Burlington-West, Ont.
 - 3. Overture Church at Brampton, Ont.
 - 4. Comments Church at Burlington-West, Ont.
 - 5. Comments Church at Lincoln, Ont.
 - 6. Report C. Ouwersloot
- M. Contact with the Christian Reformed Church
- 1. Report and recommendation of Committee ad hoc appointed by Synod Orangeville, 1968
 - 2. Overture Church at Brampton, Ont.
 - 3. Comments Church at Lincoln, Ont.
- N. Subscription Form for Elders and Deacons
- 1. Overture Church at Burlington-West, Ont.
- O. Appointment of more Elders in Synodical Committees
- 1. Overture Church at Burlington-West, Ont.
- P. Baptism of Adopted Children
- 1. Overture Church at Burlington-West, Ont.
- Q. Yearbook of the Canadian Reformed Churches
- 1. Overture Church at Edmonton, Alta.
 - 2. Overture Church at Brampton, Ont.
- R. Theological College — Finances
- 1. Financial Statements Theological College
 - 2. Audit report Church at Chatham, Ont.
- S. Protests and/or Appeals
- 1. J. DeKoning, Willowdale, Ont.
 - 2. D. VanLeeuwen, Fergus, Ont.
 - 3. Die Vrije Gereformeerde Kerk, Pretoria, South Africa
 - 4. R. F. Boersema, Toronto, Ont.
 - 5. P. VanderSchaaf, Willowdale, Ont.
- T. Miscellaneous
- 1. Communication Deputies Gereformeerde Kerken, The Netherlands
 - 2. Die Vrije Gereformeerde Kerk, South Africa
 - 3. Deputies Free Reformed Churches, Australia
 - 4. Telegram Rev. C. VanSpronsen, Brazil
 - 5. Letter Rev. H. Scholten, Smithville, Ont.
9. Nomination Governors Theological College
- 1. Nomination submitted by Regional Synod of Churches in Western Canada
 - 2. Nomination submitted by Regional Synod of Ontario
10. Appointments

11. Question Period ad art. 43 Church Order
12. Publication of the Acts of Synod
13. Financial Matters of General Synod
14. Preparation of the next General Synod
15. Adoption of the Acts
16. Approval of the Press Release
17. Closing

ARTICLE 6

Advisory Committees

The following Committees are proposed and approved of by Synod:

- COMMITTEE I — Mr. G. Dam; Mr. W. VanAssen; Rev. M. VanderWel; Rev. W. W. J. VanOene, convener.
Material: Translation Heidelberg Catechism, Revised Standard Version, and other matters. (Agenda 8 B, C, D, E, F, G, N, O, P, S.)
- COMMITTEE II — Mr. A. W. DeLeeuw; Rev. H. A. Stel, convener; Rev. D. VanderBoom; Mr. M. VanGrootheest.
Material: Contact Orthodox Presbyterian Church; Contact Christian Reformed Church. (Agenda 8 D, M, J, S.)
- COMMITTEE III — Mr. H. J. Kamstra; Rev. P. Kingma; Mr. R. Nieuwenhuis; Rev. M. VanBeveren, convener.
Material: Theological College, Publication Acts, Appeals. (Agenda 8 A 2, H, K, R, S.)
- COMMITTEE IV — Rev. J. Mulder; Rev. G. VanDooren, convener; Mr. G. Veenendaal; Mr. C. Walinga.
Material: English Calvinistic Psalter, Correspondence with Churches Abroad, etc. (Agenda 8 I, L, Q, S, T.)

ARTICLE 7

Convening Church

The chairman expresses the great appreciation of Synod for the preparatory work done by the convening Church at New Westminster.

ARTICLE 8

Foundation for Superannuation

The Foundation for Superannuation requests Synod to arrange its meeting schedule in such a way, that members of Synod can attend the Members meeting, June 4th, 1971 at 2:00 p.m. (Agenda 7.)

This request is granted.

ARTICLE 9

Appointment Professor of Old Testament — Theological College

Synod decides to meet in executive session in order to deal with a confidential report of the Board of Governors of the Theological College of the Canadian Reformed Churches concerning the nomination of a Professor in the Old Testament disciplines.

On behalf of the Board of Governors the Rev. D. VanderBoom, secretary, presents to Synod the confidential report concerning this nomination.

On the basis of the information received and the advice given to the Board in the reports of the Faculty of the College, the Board of Governors decided:

“to nominate for appointment as Professor in the Old Testament De-

partment of the Theological College of the Canadian Reformed Churches: The Reverend Mr. Heinrich M. Ohmann, Lic., Dokkum, The Netherlands."

The secretary of the Board gives additional informal information regarding the studies of Rev. Ohmann.

After discussion and after having received pertinent information as to the faithfulness of Rev. Ohmann to the Creeds of the Church, Synod unanimously decides upon the advice of the Board of Governors to appoint as Professor in the Old Testament Department of the Theological College: the Rev. Mr. H. M. Ohmann, Lic., Dokkum, The Netherlands.

ARTICLE 10

Arrangements appointment Prof. of O.T.

- a. Synod decides that, if Rev. Ohmann should deem it necessary to visit General Synod and/or the Theological College at Hamilton, Ont. to discuss his appointment and work, the Churches will pay his fare.
- b. Synod gratefully acknowledges Rev. Ohmann's desire to complete his studies for the doctoral examinations in The Netherlands, which are scheduled for September 1971. Synod will urge him to come over as soon as possible after this examination.
- c. Synod decides further to inform the Churches at once of this appointment.

ARTICLE 11

Adjournment

Br. G. Dam requests Synod to sing Psalm 43: 3, 4, and leads in thanksgiving. Synod adjourns.

SECOND SESSION — FRIDAY, MAY 28, 1971

ARTICLE 12

Re-opening

The chairman requests Synod to sing Psalm 135: 1, 2. From Holy Scripture he reads I Timothy 1: 1-11 and leads in prayer.

ARTICLE 13

Acts-Press Release

The Acts and Press Release of the first session of Synod are read and adopted.

ARTICLE 14

Greetings sister churches

The chairman reads communications received from sister churches abroad (Agenda 8, T 1, 2, 3):

- a. "Deputaatskap vir Korrespondensie met Buitenlandse Kerke van die Vrye Gereformeerde Kerke in Suid Afrika", secretary Rev. W. Boesenkool, wishes Synod the wisdom of the Lord in all its actions.
- b. Also "the Free Reformed Churches of Australia" extend, through deputies for Correspondence, — J. Zuidema, secretary —, their best wishes: "May the Holy Spirit guide you."
- c. Deputies for the Correspondence with Churches Abroad appointed by the General Synod of "De Gereformeerde Kerken in Nederland", — Rev. P. VanGurp, secretary —, wish Synod in all its work the blessing of the Lord: "dat U in al Uw arbeid rijk gezegend mag worden met de wijsheid, die van boven is."

The Rev. C. VanSpronsen, missionary of the Church at New West-

minster, in Brazil sent a telegram: "it is our sincere prayer that Synod in these turbulent times may cherish the words of Revelation 3: 10, 11."

The chairman expresses the great appreciation and gratitude of Synod for all the good wishes.

He reads a letter of the Rev. H. Scholten, Smithville, Ont. Some matters mentioned in this letter are referred to advisory committee II.

Br. C. Walinga extends to Synod the greetings of the Rev. W. Loopstra, Hamilton, Ont.

The 2nd clerk is charged to send a letter of reply to the Revs. Van-Spronsen, Scholten, and Loopstra.

ARTICLE 15

Adjournment

Synod adjourns. The Advisory committees meet.

THIRD SESSION — FRIDAY EVENING, MAY 28, 1971

ARTICLE 16

Re-opening, Rev. H. M. Ohmann

The chairman requests Synod to sing Psalm 147: 6.

He reports a telephone conversation he had on behalf of Synod with the Rev. Ohmann, Dokkum, The Netherlands, appointed professor in the O.T. department of the Theol. College.

The Rev. Ohmann expressed his sincere appreciation for the confidence placed in him by the Churches in Canada.

ARTICLE 17

Agenda additions

The following communications are added to the Agenda:

Agenda 8, H 3 — Report of the Financial Committee of General Synod Orangeville, 1968 and an auditors' report of the Church at Fergus-Guelph, Ont.

Agenda 8, H 4 — Communication of the Committee for a new English translation of the Heidelberg Catechism, appointed by Synod Orangeville, 1968.

Both are referred to advisory committee III.

ARTICLE 18

Publication of Acts Synod 1971

Committee III presents:

Material — Agenda 8 H, 1 — Overture of the Church at Toronto, Ont.

Information

The consistory of the Church at Toronto suggests that every effort be made to have the Acts of Synod in the possession of the consistories not later than three months after closing of Synod.

Consideration

It is advisable that the Acts of Synod be published as soon as possible.

Recommendations

Synod in order to further an early publication of the Acts decide:

1. to charge the 1st and 2nd clerk to check all material to be published as to the English language; **ADOPTED**
2. to avail itself of the help of a secretary. **ADOPTED**

ARTICLE 19

Contents of Acts

Committee III presents:

Material — Agenda 8 H, 1 — Overture of the Church at Toronto, Ont.

Information

The consistory of the Church at Toronto proposes that:

1. "only matters 'worthy to be recorded' be published" in the Acts. (Art. 34 C.O.)
2. that "equal justice be done to various reports presented by Deputies".

Considerations

1. The consistory did not present evidence that General Synod Orangeville, 1968 acted against Art. 34 C.O.
2. It is in the jurisdiction of Synod to determine in accordance with Art 34 C.O. what is worthy to be recorded, as well as to decide which of the Reports of Deputies and the Advisory Committees are to be published with the Acts.

Recommendation

Synod decide not to act upon the proposals.

ADOPTED

ARTICLE 20

Yearbook of the Churches

Committee IV presents:

Material — Agenda 8 Q, 1 — Overture Church at Edmonton, Alta.
Q, 2 — Agreement Church at Brampton with 1.

Information

1. Edmonton overtures Synod to have an official Yearbook published by deputies of Synod, because certain problems have arisen around the Yearbook as it is presently published privately. Edmonton formulates the problem: "that the churches are not granted the right to decide themselves which data will be inserted under the name of the Church."
2. Brampton supports this overture, but on the ground that "the responsibility is too great for one person."

Considerations

1. The overture fails to prove that publishing a Yearbook is in the province of a General Synod;
2. it also fails to prove that the fact, that there are certain problems around a privately-owned Yearbook, renders an official publication by General Synods necessary or even desirable;
3. it further fails to convince that turning a Yearbook into an official, synodical publication, would prevent any problems as described;
4. the ground which Brampton adduces is not convincing either, because the issue is not whether editing a Yearbook is "too great a responsibility for one person", but a matter of policy followed by publisher and editor.

Recommendation

Synod decide not to accede to the overture of the Church at Edmonton, supported by the Church at Brampton.

ADOPTED

ARTICLE 21

Adjournment

The Rev. J. Mulder requests Synod to sing Psalm 121: 1, 2 and 4, and closes the session with thanksgiving.

FOURTH SESSION — SATURDAY, MAY 29, 1971

ARTICLE 22

Re-opening

The chairman requests Synod to sing Hymn 4: 1, 2. The Scripture reading is taken from I Timothy 1: 12-20. The chairman leads in prayer.

ARTICLE 23

Acts-Press Release

The Acts and the Press-release of the 2nd and 3rd session are read and adopted. The committees meet.

ARTICLE 24

Adjournment

In plenary session the Rev. H. A. Stel reads from Holy Scripture Psalm 5, and requests Synod to sing Psalm 5: 1, 3, 9, 10. He leads in thanksgiving. Synod stands adjourned.

FIFTH SESSION — MONDAY, MAY 31, 1971

ARTICLE 25

Re-opening

The chairman requests to sing Hymn IV: 3, 4; he reads from Holy Scripture I Timothy 2: 1-7 and leads in prayer.

ARTICLE 26

Acts

The Acts of the 4th session are read and adopted. Synod adjourns, the Committees meet.

ARTICLE 27

Re-opening

In plenary session the chairman requests Synod to sing Hymn XV: 1, 2. He welcomes the visitors.

It is decided to add to the Agenda (T. 6) a report regarding the Revision of the Church Order, submitted by the Committee appointed by General Synod Orangeville, 1968. This report is referred to Committee IV.

ARTICLE 28

Book of Praise

Committee IV presents:

Materials — Agenda 8 I, 1 — Report of Committee for an English Calvinistic Psalter.

(See Supplement II, Page 55)

I, 2 — Financial statements of Committee.

(See Supplement III, Page 57)

I, 3 — Audit by the Church at Brampton, Ont.

S, 1 — Letter J. DeKoning, Toronto, Ont. (partly).

Hymn-section presented by Committee to Synod.

Considerations

- a. Committee IV has concluded, after discussion, that the Committee for the Psalmbook has endeavoured to stay as closely as possible to the mandate of Synod 1968, Acts Art. 87.
- b. We agree with the Committee that due attention must be given to the preparation of the publication of the Creeds, Forms, etc. in the Psalmbook, and that a special Committee should be appointed for that purpose.
- c. Synod should express itself on the question whether the present edition of the Church Order (added to the Acts of General Synod, 1968) is to be included in the first printing of the completed Book of Praise. With the Committee we are convinced that ultimately the Church Order should have its proper place in our Church Book.
- d. The necessity of sub b is underlined by the pertinent remarks made by Rev. D. DeJong as to the correctness of translation of the Creeds. The sub b suggested Committee should indeed "scrutinize the text of the Creeds".
Rev. DeJong's letter be passed on to such a Committee.
- e. Committee IV has convinced itself that the financial statements mentioned in the Acts of Synod 1968, sub art. 87, 3, re: the period 1962 - Feb. 1965, have been presented to, and audited by the Church at Brampton, Ont.
We are satisfied with the available information, and convinced that the Committee for the Psalmbook can be discharged of the responsibility for the finances of the Book of Praise during the years 1962-1965 and 1968-1971.
- f. Br. J. DeKoning is of the opinion that deputies should have received the mandate "to look for more contemporary church music", "stimulating 20th century's musicians."

Committee IV wishes to state:

- (1) that adopting this suggestion would mean a deviation from the line in which the Churches have gone until now;
- (2) it would also mean that a complete Psalmbook would be "out" for years to come, whereas br. DeKoning does not in any way provide indications that such "20th century music", which might be considered acceptable for use in the Churches, is available.

Therefore Committee IV is not at all in favour of acceding to the request of br. J. DeKoning.

- g. Concerning the Hymn-section of the Book of Praise presented to Synod, Committee IV wishes to stress that the purpose of this presentation is not that this Synod (or Committee IV) scrutinize this Hymn-section in detail.
This section is to be considered part of the complete Book of Praise which will be submitted to the Churches in the near future, the Lord willing.
If then legitimate criticism arises, the Committee for the Church Book will have to strive for further improvement.
We recommend that Scripture references be placed with the Hymns.
- h. Consequently we are of the opinion that the Committee is to be continued for several reasons:
 - (1) The Psalmbook is not yet completed.
 - (2) After the first printing has been made available, a "standing-committee" for the Church Book has to take care of distribution, has to be the address for remarks etc., has to prepare, when

necessary, the next printing and to include a finalized edition of the Church Order.

In addition to this it has to advise the next General Synod as to further procedures and arrangements, which will prove necessary after completion of the Church Book.

Recommendations

1. Synod approve of the action of the Committee for an English Calvinistic Psalter to supplement the membership of their Committee. **ADOPTED**
2. Synod take into account the result of this action when a new Committee is appointed. **ADOPTED**
3. Synod appoint a separate Committee for the second half of the Church Book (Creeds, Forms — including new Forms) with the mandate:
 - a. to remove all printing errors;
 - b. to scrutinize the text of the Creeds (and introductions) as to correctness of translation. **ADOPTED**
4. Synod decide that the Church Order shall not be included in the Church Book until its text shall have been finalized. **ADOPTED**
5. Synod discharge the Committee of their responsibility for the finances of the Book of Praise during the periods 1962 - Feb. 1965, Sept. 1, 1968 - March 22, 1971. **ADOPTED**
6. Synod decide to receive for information the Hymn-section as part of the report of deputies to the Churches. **ADOPTED**
7. Synod express its desire that Scripture references be placed with the hymns. **ADOPTED**
8. Synod continue the Committee on the Church Book, to be charged with this mandate:
 - a. to complete the Book of Praise;
 - b. to take care of the distribution etc.;
 - c. to advise the next Synod regarding procedures and arrangements which will become necessary after the first printing has been published and distributed. **ADOPTED**
9. Synod express its gratitude for all the work done by the Committee and their assistants. **ADOPTED**
10. Synod appoint a Church to audit the financial records of the Committee, and to report to the next General Synod. **ADOPTED**

ARTICLE 29

Adjournment

Br. M. VanGrootheest requests Synod to sing Psalm 138: 1, 4 and leads in thanksgiving. Synod stands adjourned.

SIXTH SESSION — TUESDAY, JUNE 1, 1971

ARTICLE 30

Re-opening

The chairman requests Synod to sing Hymn IV: 5, 6 and reads from Holy Scripture I Timothy 3. He leads in prayer.

ARTICLE 31

Acts-Press Release-Adjournment

The Acts and the Press Release of the fifth session are read and adopted. Synod adjourns. The Advisory Committees meet.

ARTICLE 32

Re-opening

In the evening Synod meets in plenary session. The chairman requests Synod to sing Psalm 146: 1, 3.

ARTICLE 33

Revised Standard Version

Committee I presents:

- Materials** — Agenda 8
- C, 1 — Report of the Committee, appointed by Synod Orangeville, 1968.
 - C, 2 — Letter from the Church at Burlington-East, Ont.
 - C, 3 — Letter from the Church at Toronto, Ont.
 - C, 4 — Letter from the Church at Smithers, B.C.
 - C, 5 — Letter from the Church at Burlington-West, Ont.
 - C, 6 — Letter from the Church at Brampton, Ont.
 - C, 7 — Letter from the Church at Lincoln, insofar it refers to the above matter.
 - C, 8 — Letter from the Church at London.
 - D, 9 — Letter from the Church at Smithville, insofar it refers to the above matter.
 - S, 1 — Letter from Mr. J. DeKoning, insofar it refers to the above matter.

Observations

1. Rev. M. VanBeveren, upon the request of the Committee, took the place of Rev. J. Mulder when the latter left Coaldale for Cloverdale.
2. The Committee recommends:
 - "a. That Synod appoint a Committee to investigate further the matter of textual criticism (e.g. footnotes), and to bring recommendations for alterations to the attention of the Standard Bible Committee;
 - b. That Synod decide that although certain renderings in the King James Version are to be preferred over those in the Revised Standard Version, and although recommendations for alteration in those cases should be brought to the attention of the Standard Bible Committee, there is no valid reason to state that the Revised Standard Version is unacceptable for use in the worship services."
3. The thoughts, expressed in the various letters, received in connection with this matter, vary from "Wait, see, and review after 1972" to "recommend use of the Revised Standard Version by **all** Churches."
4. Reference is made to the decision of Synod Homewood-Carman, 1954, art. 71, and Orangeville, 1968, art. 45.
5. It appears that the Committee did check available criticism.
6. The Committee could not find anything which would warrant a statement that the Revised Standard Version should be called unacceptable for use in the worship services.

Considerations

1. Synod 1954 decided to recommend the use of the King James Version, but only because its faithfulness to the Scriptures has never been in doubt.
2. The Committee came to the conclusion that no valid reasons have been adduced to state that the Revised Standard Version is unacceptable.
3. The Committee did not find any proof of an unscriptural character or influence.
4. It appears that different translations of a word or text in several instances are a matter of preference and exegesis rather than of principle.
5. The Committee did find some cases in which the translation of the Revised Standard Version can justly be criticized.
6. It appears that it is still possible to send in criticism until September 1972, which criticism may be included in and may influence the new edition of the Revised Standard Version to be expected after 1972.
7. It is warranted to continue the Committee, since so far they have not sent in any suggestions for change or improvement of the Revised Standard Version, and have made some valuable suggestions, e.g. the suggestion to have such passages of which it is not certain that they belong to the original text put between brackets rather than at the bottom of the page.

Recommendations

1. That Synod approve of the action of the Committee to invite the Rev. M. VanBeveren to take the place of the Rev. J. Mulder.
ADOPTED
2. That Synod declare, on the ground of the report of the Committee, that no valid reasons have been adduced why the Revised Standard Version should be declared unacceptable for use by the Churches.
ADOPTED
3. That Synod continue the Committee on the Revision of the Revised Standard Version, with the 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 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 results of their investigations.
ADOPTED

ARTICLE 34

Adjournment

The Rev. VanOene requests Synod to sing Psalm 135: 1, 2, and leads in thanksgiving.

SEVENTH SESSION — WEDNESDAY, JUNE 2, 1971

ARTICLE 35

Re-opening

The chairman requests Synod to sing Hymn IV: 7, 8, reads from Holy Scripture I Timothy 4, and leads in prayer.

ARTICLE 36

Acts-Press Release

The Acts and the Press Release of the sixth session are read and adopted.

ARTICLE 37

Adjournment-Agenda K, 1

Upon the request of Advisory-Committee III Agenda K, 1 (Declaration of agreement with the Three Forms of Unity) is transferred to Committee IV. Synod adjourns. The Committees meet.

ARTICLE 38

Re-opening-Finances Synod Orangeville, 1968

The chairman requests Synod to sing Psalm 96: 1.

Committee III presents:

Materials — Agenda H, 3 — Report financial Committee Synod 1968 plus attached Auditing Report of the Church at Fergus-Guelph, Ont.
(See Supplement I, Page 53)

Information

The receipts of Synod 1968 from the Churches were \$7,588.50; from reimbursements \$517.75; from Deputies for Contact with the Orthodox Presbyterian Church appointed by General Synod 1965 their balance \$257.33; from Financial Committee General Synod 1965 their balance \$32.00. The expenses of Synod were \$6,104.40; the expenses of Committees appointed by Synod \$1,194.23. Cash on hand on April 15, 1971, was \$1,094.95, which amount has been transferred to the Financial Committee for this General Synod appointed by the Church at New Westminster. However, this amount shows an unexplained deficit of \$2.00. Still to be paid are expenses made by some members of Committees appointed by General Synod 1968 and by the second clerk of Synod 1968.

Recommendations

1. To express its thanks for the work of the Financial Committee 1968. **ADOPTED**
2. To discharge the Financial Committee 1968 on the basis of the auditors' report of the Church at Fergus-Guelph, Ont. **ADOPTED**
3. To notify the Church at Orangeville, Ont. of the decision. **ADOPTED**
4. To request the Financial Committee appointed by the convening Church at New Westminster to reimburse the expenses of general-synodical Committees. **ADOPTED**

ARTICLE 39

Finances for Committees

Committee III presents:

Material — Agenda H, 2 sub III. Overture of the Church at Burlington-East, Ont.

Information

The Consistory overtures Synod "that one (central) address be established between General Synods", where Committees appointed by General Synods can declare their expenses, on the grounds that:

- (1) "the Consistory has been informed that such Committees have run into trouble in this respect in previous years", and
- (2) "all Committees must have the same rights and opportunity for the declaration of their expenses".

Recommendation

Synod decide:

- a. to appoint a Church 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 ask that Church to report to the General Synod.

ADOPTED

ARTICLE 40

Adjournment-Rev. H. M. Ohmann

The Rev. Ohmann sent word that he hopes to arrive in New Westminster, B.C. June 2, 1971, to meet Synod in order to discuss his appointment and related matters.

Synod decides to appoint the chairman, the second clerk and the Rev. D. VanderBoom, Secretary of the Board of Governors, to meet Rev. Ohmann at Vancouver airport at 4:30 p.m.

Synod adjourns. The Committees meet.

ARTICLE 41

Re-opening

The chairman requests Synod to sing Psalm 139: 1, 2 and 13. He informs Synod that the Rev. Ohmann has arrived safely, and that he expects to meet Synod during the next session.

ARTICLE 42

Correspondence Churches Abroad

Committee IV presents its advisory report on the Correspondence with Churches Abroad.

This report is discussed in several rounds. (See Acts, Art. 47.)

ARTICLE 43

Adjournment

Br. C. Walinga requests Synod to sing Psalm 101: 1, 3 and leads in thanksgiving. Synod stands adjourned.

EIGHTH SESSION — THURSDAY, JUNE 3, 1971

ARTICLE 44

Re-opening

The chairman requests Synod to sing Hymn 4: 9, 10, reads I Timothy 5: 1-8 and 17-24, and leads in prayer.

ARTICLE 45

Acts-Press Release

The Acts and the Press Release of the seventh session are read and adopted.

ARTICLE 46

Rev. H. M. Ohmann

The Rev. H. M. Ohmann appointed by Synod as Professor in the Old Testament department of the Theological College is present at Synod and is addressed by the chairman, who stresses the need of having a man, adorned with the gifts of the Spirit, working at the only Reformed

Theological College in this country to prepare young men for the ministry of the Word of God and to promote the cause of Reformed Theology.

He reads the letter of appointment.

Rev. Ohmann, addressing Synod, expresses his gratitude for the confidence placed in him. He promises that, if he can accept this appointment, he will do his work depending upon the enabling grace of the Lord and in faithfulness to His Word.

ARTICLE 47

Correspondence Churches Abroad

Committee IV presents:

- Materials** — Agenda 8
- L, 1 — Report of Committee on Correspondence with Churches Abroad.
 - L, 2 — Letter of Church at Burlington-West, Ont.
 - L, 3 — Letter of Church at Brampton, Ont.
 - L, 4 — Letter of Church at Burlington-West, Ont.
 - L, 5 — Comment of Church at Lincoln, Ont.
 - L, 6 — Report C. Ouwersloot.
 - S, 5 — Letter P. VanderSchaaf.
 - S, 1 — Letter J. DeKoning (partly).
 - T, 2 — Two letters of "Die Vrye Gereformeerde Kerk te Pretoria".
 - T, 5 — Letter Rev. H. Scholten (partly).

Considerations

1. From the outset your Committee was faced with the decisive question, "Is there a Report of the 'Committee on Correspondence with Churches Abroad'?" (This is the official name, see Acts 1968, art. 180, sub g).

Our answer is: "No".

We do not wish to be "formalistic" but we do have to be "formal". Synod 1968 appointed a "Committee" to maintain the correspondence according to the accepted rules; to keep the Churches posted, and to submit a report of this "maintaining the correspondence" to the General Synod on the basis of which this Synod would be able to make responsible decisions.

There is no such "Committee-report".

2. There are communications of individual members of this Committee. They are also conflicting.

- a. L, 1 was signed by C. Ouwersloot and P. VanderSchaaf. The first impression is that L, 1 is a Report of the Committee because "due to illness, Rev. H. Scholten could not participate in preparing this report." (p. 1.)

- b. This, however, is only the outward appearance.

By "preparing this report" we understand all the activities of this Committee since 1968. Only the last part of that period the Rev. Scholten was ill. Before that illness there were activities but not always of the Committee. (See L, 1, page 2: the convener writes letters without the knowledge of the secretary, although "no communications on behalf of deputies can be sent before all of them approved of them.")

From the above mentioned individual communications, we get the impression that there was a near-total lack of cooperation between the Committee members. One illustration is that letters seem to have disappeared and misunderstanding to have been

created between our Committee and the Committee on Correspondence with Churches Abroad in the Netherlands.

- c. Then comes L, 6, an "additional report" by C. Ouwersloot, co-signer (and partly-author) of L,1 (see footnote page 6 of L,1) informing Synod that part of the report L, 1 "did not have my approval". Although he honours P. VanderSchaaf for his "work with ambition" he submits his own "report V. DE GEREFORMEERDE KERKEN IN NEDERLAND." at the eleventh hour (May 17, 1971).
- d. Finally, May 24th, the convener of the Committee, Rev. H. Scholten, writes Synod "dat van een rapport from 'the Committee for Correspondence with Churches Abroad' (C.R.M. May 29) niet kan gesproken worden." Although Rev. Scholten indicates that he read both "Reports" (in any case L, 1) he states:
"Waar mijn naam onder geen der rapporten voorkomt
behoef ik er niet nadrukkelijk op te wijzen, that ik part noch
deel heb aan een der beide rapporten."

And as to L, 1 he adds:

"Wel wil ik met nadruk zeggen, dat ik me verre distancieer van het rapport dat u het eerst (in de kerken) hebt ontvangen."

Our conclusion must be that there was not only lack of communication between the committee-members, or lack of time and/or health, but also great disagreement.

3. We, Committee IV, do not consider it the task of an Advisory Committee to create, during Synod, a "Report" from the "fragments" received from individual committee-members.

This Synod would be unable to enter into the matter of the Book of Praise, of Contact with the Orthodox Presbyterian Church and with the Christian Reformed Church, if there were no reports from the Committees appointed for these matters by previous Synods, which Reports would contain information about the activities of those Committees and the conclusions and recommendations to which they, as Committees, have arrived.

The situation is worse now than in 1968. Then, at the last minute, a majority- and a minority-report were submitted to Synod, but there was evidence that differences between committee-members had been discussed in the Committee.

There is no evidence that the Committee appointed by Synod 1968 has discussed its differences. The one member rejects (part of) the work of the other and the convener (chairman) states:

"van een rapport van de commissie kan niet gesproken worden."

We have to go one step further in order to point out that your Advisory Committee (IV) faces an impossible task; or rather: there is no task! One could imagine that in the sub 2 and 3 described situation we could have done what the Committee for Correspondence was supposed to do, i.e. compose a report from the available material, this material being the result of two-and-a-half years of "maintaining the correspondence" or, in other words, if the problems in Churches abroad had been analyzed, presented and weighed in such a way that sufficient grounds had been presented to Synod for taking decisions.

This, however, is not the case. We give two illustrations.

- a. In L, 1 sub 1 (re: South Africa) we are told that much material came in. However, all this is "filtered" not "funneled" in one single statement which is presented as "the evangel of the new dispensation." Not a word about what the Sister Churches in the Netherlands have done in this matter. We agree with Burlington-

West (L, 4, sub 3) that the "scant data which go hidden in the commentary of deputies" do not warrant adoption of the conclusions in "Report" L, 1.

- b. C. Ouwersloot remarks (L 6, sub c) that "The Committee to be appointed by your meeting will undoubtedly check these matters, which are too extensive to report, even in its essentials." N.B.!

The Committee for Correspondence did not fulfil its task: the matters are "too extensive" even to report; even in its essentials. Now Synod must do it.

This is turning things upside down.

We received all the archives re South Africa. We are supposed to scrutinize all the Acts of Synod Hoogeveen (670 pages). But that is not the task of an Advisory Committee, working during Synod time. We agree with Burlington-West (L, 4)

"it is not their (Consistory and Synod) task to scrutinize this 'material on hand' again to see whether the conclusions of deputies are warranted."

We repeat the words of Rev. Scholten: there is no report of the Committee on Correspondence with Churches Abroad.

This being the case, incoming mail written in reaction to communications of members of the Committee on Correspondence cannot be dealt with either.

4. Our Committee discovered among the correspondence a letter from the General Assembly of the Presbyterian Church in Korea requesting to take steps for establishing correspondent relationship between this Church and our Churches.
It stands to reason that the new Committee will have to look into this matter at its earliest convenience.

Recommendations

1. Synod state the fact that there is no report of "the Committee on Correspondence with Churches Abroad" on its table.

Ground: There are (conflicting) communications from individual members of this Committee, but the Convener states that there is no Committee-report.

ADOPTED

2. Synod appoint a new Committee with the mandate to take up the Correspondence where the previous Committee left off, and to maintain this correspondence according to the accepted rules.

ADOPTED

3. 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.

Ground: There is no Committee report available in which the communications from these "two parties" have been properly analyzed and tested according to the Word of God, as confessed in our Creeds and Church Order.

In such a situation it is impossible for Synod to make a responsible decision and choice.

ADOPTED

4. Synod, having received a letter from Deputies for Correspondence, acting on behalf of the Gereformeerde Kerken in Nederland and informing Synod that these Churches "ingrijpende beslissingen hebben moeten nemen inzake de Belijdenis der waarheid, die dus rechtstreeks raken de Gereformeerde leer, dienst, kerkregering en tucht," on which basis they request our Churches to continue the correspondence with their Churches, decide to do so.

- Grounds: 1. This is the only request received from the Netherlands.
 2. No grounds have been submitted to Synod that not "correspondentie vrijmoedig en blijmoedig mag worden voortgezet" (Letter Deputies Netherlands) with these Churches. **ADOPTED**
5. Synod decide to charge the new Committee on Correspondence with Churches Abroad to continue and maintain the existing correspondence with other Churches abroad. **ADOPTED**
6. Synod decide to charge the Committee on Correspondence:
 a. to gratefully acknowledge the letter from the Presbyterian Church in Korea;
 b. to examine and evaluate whether there are any obstacles which would prevent the Churches from recognizing the Presbyterian Church in Korea as a true Church of the Lord Jesus Christ and from entering into correspondence with this Church.
 c. to inform the Presbyterian Church in Korea about this decision. **ADOPTED**
7. Synod repeat the mandate of previous Synods that the Committee on Correspondence with Churches Abroad inform the Churches from time to time about that which is of interest in their correspondence with Churches abroad. (See Acts General Synod 1958, 1968). **ADOPTED**

ARTICLE 48

Implementation art. 13 C.O. and other articles of the C.O.

Committee I presents:

Materials — Agenda 8 G, 1 Overture of Rev. L. Selles
 G, 2 Overture Church at Fergus-Guelph, Ont.

Observations

1. Rev. Selles overtures Synod to draw up regulations for the implementation of article 13 of the Church Order.
2. The Church at Fergus-Guelph overtures Synod to appoint a Committee to advise the next General Synod concerning general regulations which would be advisable in connection with various articles of the Church Order.

Considerations

1. Some synodical decisions have been taken with regard to the application of some articles of the Church Order.
2. The Canadian Reformed Churches have adopted the Church Order of the Gereformeerde Kerken in the Netherlands, but not the various synodical decisions taken with regard to the practical application of the various articles of the Church Order.
3. Experience has taught that certain general regulations are required to prevent difficulties in the future, f.i. when a minister, belonging to a Church with which we did not have correspondence, was called by two of our Churches (art. 5 C.O.) and we could learn from the experience of our Sister churches in the Netherlands through the decades, that also have several general regulations.
4. General regulations with the intent to achieve uniformity in action do not necessarily infringe upon the freedom of the local Church.

Recommendations

Synod appoint a Committee with the following mandate:

1. To search the Church Order for articles which require further provisions regarding their practical application, for instance article 13 of the Church Order;
2. To serve the next General Synod with proposals regarding the required provisions;
3. To send these proposals to the Churches well in advance of the next General Synod in order to enable them to study these proposals before General Synod convenes.

The following **motion** is made and seconded:

Synod do not appoint a Committee as recommended by Committee I, since

- a. neither the need for regulations for the implementation of article 13 of the Church Order,
- b. nor the need for regulations for the implementation of "various" articles of the Church Order is proved and specified. **ADOPTED**

ARTICLE 49

Adjournment

The chairman requests Synod to sing Psalm 86:4. Synod stands adjourned.

ARTICLE 50

Re-opening; Reports Deputies Contact Orthodox Presbyterian Church

The chairman requests Synod to sing Psalm 127:1.

Committee II presents

Material — Agenda 8 J — Letter W. Wildeboer, on behalf of the Committee for Contact with the Orthodox Presbyterian Church.

Observation

The Committee requests "to publish the report of Deputies of Synod Edmonton and the report of Synod Orangeville for contact with the Orthodox Presbyterian Church in the Supplement to the Acts of the Synod of New Westminster, 1971."

Considerations

1. Synod 1965 of Edmonton decided (Acts art. 141 D) "het historisch gedeelte van het 'Rapport inzake eventueel contact met de Orthodox Presbyterian Church' in de publicatie van de Acta van deze Synode op te nemen."

This implies that there was an additional part of this report which was not published.

2. As ground for their request the Committee states: "Since such reports can contribute to the knowledge of the history of the Churches."

Your Committee wishes to add that such a publication contributes to the possibility of reference.

Recommendation

Synod decide to grant the request of the Committee for contact with the Orthodox Presbyterian Church. (See Supplement IV and V.) **ADOPTED**

ARTICLE 51

Rev. H. M. Ohmann

Synod discusses with the Rev. Ohmann several aspects of his appointment as Professor in the Old Testament disciplines.

ARTICLE 52

Elders in Synodical Committees

Committee I presents:

Material — Agenda 8 O — Proposal Church at Burlington-West, Ont.

Observation

The Church at Burlington-West proposes to appoint more Elders as Synodical Deputies.

Considerations

1. Membership of synodically appointed Committees frequently brings special difficulties for Elders, due to their work and the time they have available for such Committees.
2. It is advisable to use as many possibilities and gifts as are found in the Churches.
3. It is advisable not even to confine this to Elders, since there may be many church members who are not an Elder, but whose gifts and abilities could be used.

Recommendation

Synod confine itself to express the desirability to engage non-ministers in the work of synodically appointed Committees. ADOPTED

ARTICLE 53

Baptism of Adopted Children

Committee I presents:

Material — Agenda 8 P, 1 — Letter Church at Burlington-West, Ont.

Observation

The Church at Burlington-West overtures Synod "to seek and maintain uniformity in the Churches with regard to the baptism of adopted children."

Considerations

1. Burlington-West does not adduce any reasons for its request.
2. Burlington-West does not prove that there is no uniformity.
3. Burlington-West does not prove that it is the task of a Synod to seek and maintain such uniformity.
4. Burlington-West does not give any indication as to how such uniformity is to be sought and maintained.

Recommendation

Synod decide not to accede to this request. ADOPTED

ARTICLE 54

Adjournment-Re-opening

Synod adjourns. In the evening session the chairman requests Synod to sing Psalm 116: 9, 10.

ARTICLE 55

Contact Orthodox Presbyterian Church

Committee II presents its report on the contact with the Orthodox Presbyterian Church. A beginning is made with the discussion of this report. (See Acts art. 66.)

ARTICLE 56

Adjournment

Br. H. J. Kamstra requests Synod to sing Psalm 98: 1 and leads in thanksgiving. Synod stands adjourned.

NINTH SESSION — FRIDAY, JUNE 4, 1971

ARTICLE 57

Re-opening

The chairman requests Synod to sing Hymn 9: 1, 2, 3, reads from Holy Scripture I Timothy 6: 1-16 and leads in prayer.

ARTICLE 58

Acts-Press Release

The Acts and the Press Release of the eighth session are read and adopted.

ARTICLE 59

Letter R. F. Boersema

Committee I presents:

Material — Agenda 8 S, 4 — Letter R. F. Boersema, Toronto, Ont.

Observations

1. Br. Boersema "would like to appeal the decision of Synod 1968 to make the ruling of art. 171."
2. For his statement that he does "not feel that it is correct to ask that students be able to present a certificate from our own College," he adduces the following reasons:
 - a. "From the Acts it is not evident that either the Church at Burlington or the one at London gave a reason for their overture and request. If they did the Synod did not include it in their 'considerations'."
 - b. "Synod 1968 only points out a continuity but does not give reasons. Synod 1958 did not give reasons for differentiation."
 - c. "A man should be admitted to the ministry on the basis of his abilities, his learning and his confession, regardless of how or in which way the Lord has provided him with these."
 - d. "It is the duty of the Classis to examine the candidate."
 - e. It is beyond the Doctors' and Professors of Theology's duties "to take care of ecclesiastical examinations if in their capacity as Doctors or Professors of Theology."
 - f. "This decision could lead to great difficulties in the future when possibly students may be expected to be accepted merely because they have a certificate from our own College."
 - g. "This decision tends to place the doctrinal direction of our Churches in the hands of a small group of men which is not healthy for the life of the Churches."

Considerations

1. It is irrelevant whether the Churches at Burlington and London gave any reason for their overture and request or whether Synod 1968 included such reasons, if given, in its considerations, since someone who feels himself to have been wronged by a decision of

- a general synod has to do only with that decision and the grounds given for it.
2. It is incorrect to state that Synod 1968 only pointed out a continuity, for
 - a. The proposals of the Churches mentioned were in the line of previous decisions;
 - b. Synod came to the conclusion that the wording of the decision of Synod 1958, Acts Art. 151, should be changed.
 3. The Churches have made provisions which acknowledge the different ways in which it may please the Lord to bestow the gifts, necessary for the ministry, as may appear from Orangeville, 1968, Acts art. 171, and from Article 8 of the Church Order.
 4. No Synod has ever changed Art. 4 of the Church Order in this sense that the examination which opens the way to the pulpit should be taken away from the Classes.
 5. Br. Boersema confuses the issue, since the certificate required does not open the way to the pulpit but only to the Classical examination.
 6. The decision of Orangeville, 1968, art. 171 does not grant the Faculty of our College the right to conduct an ecclesiastical examination, but asks of them that they make sure that someone who presents himself for an ecclesiastical examination has the qualifications which the Churches demand of every one who does present himself for such an examination.
 7. Br. Boersema again confuses the issue when he makes his statement quoted under Observation 2 f.
 8. Br. Boersema again confuses the issue when he makes his statement quoted under Observation 2 g.

Recommendation

Synod decide not to accede to the request to change the decision of Synod Orangeville 1968, as recorded in Article 171. **ADOPTED**

ARTICLE 60

Adjournment

Rev. J. Mulder requests Synod to sing Psalm 25: 6 and leads in thanksgiving. Synod stands adjourned.

TENTH SESSION — MONDAY, JUNE 7, 1971

ARTICLE 61

Re-opening

The chairman requests Synod to sing Psalm 95: 1, 3, reads II Timothy 1: 1-14 and leads in prayer.

ARTICLE 62

Acts-Press Release

The Acts and the Press Release of the ninth session are read and adopted.

ARTICLE 63

Theological College-Constitution and Bylaws

Committee III presents an Interim Report on the Constitution and the

Bylaws of the Theological College of the Canadian Reformed Churches. (Appendix F to the Report of Board of Governors.)

This Constitution has been drafted by the Committee of Administration, Mr. A. H. Oosterhoff, secretary.

Committee III recommends:

1. that during Synod the Board of Governors of the Theological College meet in order to prepare an advice regarding this matter to Synod;
ADOPTED
2. that Synod give Mr. A. H. Oosterhoff the privilege of the floor to explain the various aspects of this matter.
ADOPTED

ARTICLE 64

Theological College-Constitution-Mr. Oosterhoff

Mr. Oosterhoff receives the privilege of the floor to answer questions raised with regard to the draft Constitution and Bylaws of the Theological College and the possibility of incorporation of the College.

Synod decides to adjourn to give the Board of Governors the opportunity to meet in order to prepare an advice regarding these matters for Synod.

ARTICLE 65

Re-opening

The chairman requests Synod to sing Psalm 69: 13, 15.

ARTICLE 66

Contact Orthodox Presbyterian Church

The discussion on the report of Committee II on the contact with the Orthodox Presbyterian Church is continued. (See art. 78.)

ARTICLE 67

Adjournment

Rev. M. VanBeveren requests Synod to sing Psalm 138: 3 and leads in thanksgiving. Synod stands adjourned.

ELEVENTH SESSION — THURSDAY, JUNE 8, 1971

ARTICLE 68

Re-opening

The chairman requests Synod to sing Hymn 14: 3, reads from Holy Scripture II Timothy 2: 1-13 and leads in prayer.

ARTICLE 69

Acts

The Acts of the tenth session are read and adopted.

ARTICLE 70

Theological College-Constitution and Bylaws

In accordance with the decision of Synod (Art. 63, 64) the Board of Governors met with representatives of the Committee of Administration to discuss the matter of the Constitution and Bylaws of the Theological College.

After having read and discussed the submitted Constitution and By-laws Synod decides upon the recommendation of the Board of Governors to adopt this Constitution and Bylaws. (See Supplement VIII.)

ARTICLE 71

Publication Constitution Theological College

Upon a motion from the floor, which is duly seconded, Synod decides to request the Faculty of the Theological College to insert in the next edition of the Calendar of the College the Constitution and the Bylaws of the College.

ARTICLE 72

Theological College-Rev. H. M. Ohmann

During the discussion on the Constitution of the Theological College, the Rev. Ohmann, appointed Professor of Old Testament at the College, informs Synod in a telephone conversation with the chairman, that he has accepted this appointment and expects to come over to us, the Lord willing, in September 1971.

Rev. Ohmann stated that he accepted this appointment gladly and that he was eager to take up his duties at the College and that therefore preparations for his emigration to Canada are being made.

The chairman expresses the great gratitude of Synod to the Lord, who has given the Churches this brother, Rev. Ohmann, as Professor in the Old Testament department of the College.

He expresses the desire, that the Lord may guide Rev. Ohmann in his preparations to take up this responsible task of preparing young men for the ministry of the Word of God.

Synod decides to inform all the Churches and the Principal of the Theological College of Rev. Ohmann's acceptance of his appointment.

ARTICLE 73

Theological College-Incorporation

Concerning the incorporation of the Theological College the Board of Governors makes the following recommendations:

1. the Board of Governors and the Trustees jointly receive authority to investigate, eventually finalize and execute a decision on the matter of Incorporation of the College; **ADOPTED**
2. Synod give the consent to use the name of the Churches in the event of Incorporation, and authorize the Chairman and the First Clerk of Synod to execute such a consent; **ADOPTED**
3. Synod approve those persons who are appointed by Synod as members of the Board of Governors and as Alternates, and the Trustees to be members of the Corporation in the event of Incorporation; **ADOPTED**
4. Upon Incorporation, the present Trustees, the Revs. W. Loopstra and D. VanderBoom, be instructed to execute a deed of conveyance in favour of the Corporation, and that thereafter they will be discharged of their office. **ADOPTED**

ARTICLE 74

Adjournment-Re-opening

Synod adjourns for lunch. After re-opening, the chairman requests Synod to sing Psalm 71: 8, 12.

ARTICLE 75

Theological College-Report Board of Governors

Committee III presents:

- Materials** — Agenda 8 A, 2 — Report of the Board of Governors (plus appendices); (See Supplement VI).
A, 3 — Additional report of Board of Governors.
R, 1 — Financial Statements Theological College
(See Supplement VII).
R, 2 — Auditing report of the Church at Chatham, Ont.

Information

1. The Board of Governors informs Synod that Mr. C. Lindhout, appointed as Treasurer by General Synod Orangeville, 1968, was unable to accept his appointment; Mr. A. VanderHout, appointed member of the Committee of Administration, had to resign after some months. To fill the vacancies the Board appointed Mr. H. Dantuma, Burlington, Ont., Treasurer-member of the Committee. The Board requests Synod's approval of this appointment.
2. The Board requests Synod to reappoint the present members of the Committee of Administration in order to ensure a good continuation of the work.
3. The Board decided to receive the Rev. W. W. J. VanOene as a member of the Board after the Rev. L. Moes left for The Netherlands. The Board did not deem it necessary to make any changes in the membership of the Board when the Revs. M. van Beveren and W. W. J. VanOene moved to other parts of the country. The Board requests Synod's approval of these decisions.
4. In accordance with the decision of Synod Orangeville 1968, Art. 132, II (2, b), the Board of Governors purchased an estate for the College at 374 Queen Street South, Hamilton, Ontario, for the price of \$65,000 (See First Annual Report, p. 3).
5. At the recommendation of the Committee of Administration and pursuant to the decision of the Board in its meeting in February 1969, the dwelling allowance of the full-time Faculty was increased from \$1,500 to \$2,500 per annum.
6. The salaries of full-time Faculty members was increased by five per cent in 1970 to reflect the increase in the cost of living.
7. An increase in contributions from \$14.00 to \$15.00 per confessing member was requested from the Churches for 1970. The Board requests Synod's approval of this action.
8. Respecting insurance against accidents and sickness and income protection with respect to the full-time Faculty, the Committee of Administration, with a view to a particular case, proposed (1st Annual Report, p. 11) to establish a private Reserve Pension fund by setting aside the sum of \$7,000 and to add thereto the sum of \$500 per year. The Board decided accordingly.
9. Chartered Accountants have examined the general fund, pension fund, Canadian library fund and special library fund balance sheets as at December 31, 1970, and the statements of revenue and expenditure for the years ended December 31, 1969 and 1970.
10. The Consistory of the Church at Chatham, Ont., informs Synod that it has audited the books, ledgers, Bank reconciliation statements,

invoices, etc. of the Treasurer of the College over 1969 and 1970. The Consistory recommends that the books of the College be audited at the end of each fiscal year by a chartered accountant, which will render auditing by a Church unnecessary.

11. The Committee of Administration is of the opinion that it is important to have a professional person do the audit of the books of the College.
12. The Board of Governors recommends that the Board be authorized to empower the Committee of Administration to engage a professional auditor to audit the books on an annual basis.
13. The Committee of Administration is of the opinion that it is essential for the Committee and the Board to have the authority to prepare a Budget for each fiscal year.
14. The address of the Principal of the College at the First Annual Convocation on May 21, 1971, relating the activities at the College, is attached to the Report of the Board of Governors as "Principal's Statement 1971", and will be published by the Faculty.
15. The Board of Governors has amended the proposals of the Committee of Administration regarding salary increases for Faculty members, and recommends Synod to adopt the salary regulations as follows:
 - a. that the professor's basic salary be increased to \$8,500.00 plus a dwelling allowance of \$2,500.00.
 - b. that the professors be paid an additional amount of \$300 per annum for each child under the age of 21 (a child being considered 21 for the balance of the calendar year in which he reaches that age) unless before that age he becomes independent.
 - c. that the Board after obtaining the advice of the Committee, have the discretion to pay to a professor such additional amounts as may appear necessary. This discretion would seem appropriate in order to provide for unforeseen events.
 - d. that the above recommendations take effect as of January 1, 1971;
 - e. that the remuneration for lecturers be increased from \$1,200 to \$1,500 per year.
16. The Committee of Administration in its First Annual Report, p. 3, recommended "that for everyone's convenience and ease of reference a compilation be made of decisions of all General Synods respecting the Theological College, that Regulations be then drafted, based on those decisions, for each of the Board, Senate, Faculty and Committee, and that such Regulations be submitted to the next Synod for ratification, and be then published separately as a Constitution governing these several bodies."
This Synod has adopted above mentioned Regulations as "Constitution" and "Bylaws". (Art. 70, See Supplement VIII)
17. The adoption of the "Constitution" has changed the name "Committee of Administration" into "Trustees".
18. The Committee of Administration reported to be "of the opinion that it is highly desirable to organize the College on a corporate or quasi-corporate basis to the extent that this can be achieved within our church polity."
This Synod has made a decision concerning this matter (Art. 73)

Considerations

1. It is advisable that Synod express itself on the age for retirement

of professors of the College, as requested by the Board of Governors. Retirement at the age of 65 if so requested by a professor, does not seem too low. Retirement required by Synod could be set at the age of 70 years.

2. It seems warranted to give the Professors and Lecturers, who were appointed by Synod Orangeville, 1968, and who have now served for approximately three years, a permanent tenure, as recommended by the Board of Governors.

Recommendations

Synod decide

1. to gratefully acknowledge the work done by the Faculty, especially after the death of the Rev. Prof. F. Kouwenhoven. **ADOPTED**
2. to approve of the decision of the Board of Governors to appoint Mr. H. Dantuma as Treasurer-member of the Committee of Administration, and to receive the Rev. W. W. J. VanOene as a member of the Board. **ADOPTED**
3. to gratefully acknowledge the work done by the Board of Governors and the Committee of Administration. **ADOPTED**
4. to reappoint the present members of the Committee of Administration as Trustees of the College. **ADOPTED**
5. to express Synod's appreciation to the Church at Chatham, Ont., for auditing the books of the College and to discharge the Treasurer of the Theological College of his responsibility "for the two years ended December 31, 1970." **ADOPTED**
6. to approve the Board's decision to change the title "Candidate of Theology" into "Bachelor of Theology" (B.Th.), and to have the degree of "Bachelor of Divinity" (B.D.) conferred upon students who met the academic requirements and successfully completed their studies at the College. **ADOPTED**
7. to approve of the Board's decision in 1970 to request from the Churches \$15.00 per confessing member. **ADOPTED**
8. to give the professors Dr. J. Faber and Rev. L. Selles and the Lecturers, the Revs. H. Scholten, M.Th. and G. Van Dooren, M.Th., appointed by General Synod 1968, a permanent tenure. **ADOPTED**
9. to provide
 - a. that a professor shall have the right to retire at the age of 65; **ADOPTED**
 - b. that a professor will be required to retire at the of 70; **ADOPTED**
10. to adopt the salary increases of the Faculty as recommended by the Board of Governors. **ADOPTED**
11. to adopt the Pension Regulations as prepared by the Committee of Administration and amended by the Board of Governors. **ADOPTED**

ARTICLE 76

Preaching Consent Theological Students

Committee I presents:

Materials — Agenda 8 E, 1 — Letter from Church at Burlington-East, Ont.

- E, 2 — Letter from Church at Toronto, Ont.
- E, 3 — Letter from Church at Brampton, Ont.
- S, 4 — Letter from br. R. F. Boersema, Toronto, Ont. insofar it concerns this matter.

Observations

1. The Church at Burlington-East just passes on an overture of the Classis Ontario North to the Regional Synod of Ontario, but this Church obviously wishes Synod to regard this information as a proposal of the Church at Burlington-East.
2. The Churches at Toronto and Brampton do not give any arguments which might be helpful, but only inform Synod of their agreement with the overture mentioned above.
3. Br. Boersema requests that, if Synod should decide to grant permission to students to speak an "edifying word", this permission should not be restricted to the students at our own College.
4. Br. Boersema encloses part of a letter sent by him to his Consistory, in which he asks that the right — after classical examination — to speak an edifying word be not restricted to students at our own College.
5. For this request br. Boersema gives the following reasons:
 - a. "The lack of ministers in our churches at the present time."
 - b. "A recognition that the Lord has provided in these students certain gifts which he wishes to be used in our churches;"
 - c. To provide an opportunity for these students to develop their abilities through service in Christ's church;
 - d. The only restrictions that he would see the Bible place on this type of preaching would be:
 1. ability to preach
 2. sufficient knowledge
 3. True confession
 4. Godly life,
 and "these restrictions can all be fulfilled without going to our own College."
 - e. "If we keep in mind that according to Scripture it is the Holy Spirit who equips the Church with the various gifts of ministry, then I believe a restricting of preaching consent to only students at our own College would indicate a confining of the work of the Holy Spirit to a particular course of study, which I believe we would all recognize as being wrong.
6. Br. Boersema does mention the above qualifications which he has gathered as being necessary, but fails to make clear who, in his opinion, should judge whether they are found with a student, indeed.

Considerations

1. The Churches have the right to determine the conditions on which the way to the pulpit can be opened to someone.
2. The Churches have decided that for the Classical examinations a candidate should be able to show a certificate given by the Faculty of our College.

3. This does not mean that anyone presenting himself at a Classis must have studied at our own College, but that the Churches are satisfied only when the Faculty of our own College has issued a Certificate stating that the candidate for the examination has acquired the necessary Reformed instruction and has reached such a level as is deemed necessary by the Churches.
4. The safeguards demanded in the case of those who have not yet completed their theological studies should under no condition be less than those demanded in the case of candidates for the ministry.
5. The conditions on which the Church at Burlington-East wishes to see permission to speak and edifying word granted, are a further safeguard.

Recommendations

Synod decide that students of theology may receive the right to speak an edifying word in the Churches on the following conditions:

1. They shall submit the request for such permission to the Classis.
2. They shall not do so unless they have completed at least two years of theological studies.
3. They shall present a good attestation from the Church to which they belong.
4. They shall present a certificate from the Faculty of our Theological College that they have satisfactorily completed at least two years of studies at the College.
5. They shall deliver a sermon at the Classis and shall be interrogated on the Reformed doctrine.
6. If, as a result of this examination, the Classis decides to grant their request, permission shall be given for a period not exceeding twelve months, and that under the condition that the student shall submit his sermons to and discuss them with the Lecturer in the Diaconological department at our College.

ADOPTED

ARTICLE 77

Adjournment-Re-opening

Synod adjourns at 5:00 p.m. After re-opening the chairman requests Synod to sing Psalm 25:2.

ARTICLE 78

Contact Orthodox Presbyterian Church

The discussion on the report of Committee II on the contact with the Orthodox Presbyterian Church is continued. (See Art. 88)

ARTICLE 79

Adjournment

The Rev. M. VanderWel requests Synod to sing Psalm 25:6, 7 and closes this session with thanksgiving.

Synod stands adjourned.

TWELFTH SESSION — WEDNESDAY, JUNE 9, 1971

ARTICLE 80

Re-opening

The Chairman requests Synod to sing Psalm 21:1, 2, reads II Timothy 2:14-26 and leads in prayer.

ARTICLE 81

Acts-Press Release

The Acts and the Press Release of the 11th session are read and adopted.

ARTICLE 82

Revision Church Order

Committee IV present

Material — Agenda 8 T, 6 — Report of "Committee on the Revision of the Church Order", appointed by Synod 1968.

Information

The Committee on the Church Order informs Synod that there is a difference of opinion within the Committee, appointed by General Synod 1968 (Acts, art. 179), regarding the interpretation of the mandate given by Synod 1968:

- a. just a correction as to the wording and outdated expressions and institutions?
- b. or a general revision?

The Committee requests Synod to continue the Committee and to further define the mandate and the authority of this Committee.

Observations

1. The mandate of Synod Orangeville 1968 was:
 - "a. to improve the wording of the draft-translation wherever necessary;
 - b. to revise the Church Order where such revision would profit the Churches (Art. 86 C.O.)"
2. Revision of the Church Order has been on the table of the General Synods since 1954:
 - a. Synod 1954 stated the necessity of revision of the Church Order with regard to the "special Canadian situation" (Acts, art. 94) and took decisions.
 - b. Synod 1958 dealt with proposals of revision regarding nineteen articles of the Church Order. (See Acts, art. 60, 61, 72)
 - c. Synod 1968 discussed an overture of Regional Synod East, Sept. 1968, to appoint a Committee with the mandate: a general revision of the Church Order.
The grounds for this overture ("without pretending to be exhaustive") were:
 1. several articles (5 mentioned) need corrections;
 2. several (ten are mentioned) should be changed;
 3. some (four are mentioned) "could be dropped";
 4. additions might be advisable (seven were suggested)
3. Disagreement within the Committee may have been caused by the

- somewhat ambiguous character of the mandate, mentioned before:
- a. on the one hand: "improve the wording of the draft-translation"
 - b. on the other hand: "revise the Church Order".

We observed that the Committee in its report presents itself with a name different from the one given to this Committee by Synod 1968:

- not "Committee on Translation and Revision Church Order."
(Art. 180, e)
- but "Committee on the Revision of the Church Order"

Does this mean that "improving the draft-translation" has been completed? Committee IV is under the impression, that the Committee, appointed by Synod 1968 came to the conclusion:

if a (general) revision was meant, there is not much sense in spending energy on the present draft-translation.

Considerations

1. Art. 86 C.O. states — not only that "these articles may", but — that they "ought to be altered, augmented or diminished, if the profit of Churches demand it."
2. This "ought" needs to be stressed in order to prevent the danger that a partly out-dated Church Order might undermine its own authority in the Churches.
3. It will be "to the profit of the churches" (Art. 86 C.O.) to have a Church Order that is clear, straightforward, understandable for everyone and in all its parts applicable to the life of the Churches.
4. This "ought" thus understood, implies that a revision should not be limited to the correction of some out-dated expressions, but should be realized in a general revision as suggested to the General Synod 1968 by Regional Synod-East and decided upon by this Synod. (Art. 179 2,b)
5. Such a general revision has to fully preserve the Reformed character of the Church Order in its present form.
6. A Committee, preparing such a general revision, should have the authority to propose changes "even there where also in the past no proposals have been received." (Report Committee)
7. Because of the extent of such a mandate, a definite target-date should not be set.
However, the Churches should be kept informed about the progress of the work.
8. In the meantime the Churches maintain the Church Order as presently worded in the "draft-translation" provisionally adopted by General Synod 1968.

Recommendations

1. Synod continue the "Committee on the Revision of the Church Order", appointed by General Synod 1968.
Ground: The mandate given in 1968, has not been completed.

ADOPTED

Synod decide to give the following, more specific mandate to this Committee:

- a. to undertake a general revision of the presently adopted Church Order, as much as "the profit of the Churches demand it" (Art. 86 C.O.), with preservation of the Reformed character of this Church Order;

paying special attention to suggestions, submitted in the past by Churches and major assemblies concerning change, correction, updating and/or deletion of articles, as well as profitable additions.

Grounds:

- (a.) Art. 86 C.O. requires that the Churches consider whether "these articles . . . ought to be altered, augmented or diminished" for "the profit of the churches".
- (b.) several overtures presented to previous General Synods have not been dealt with, but were included in the mandate given by Synod 1968 (Acts, art. 179, sub 2 b and 3)
ADOPTED
- b. to keep the churches informed from time to time of provisional results, so that constructive criticism from the churches may be expected and digested.
ADOPTED
- c. to report to the next General Synod on the progress of the work.
ADOPTED

ARTICLE 83

Translation Heidelberg Catechism

Committee I presents:

- Materials** — Agenda 8 B, 1 — Report and recommendations of Committee appointed by Synod Orangeville 1968.
- B, 2 — Overture Church at Barrhead, Alta.
 - B, 3 — Overture Church at Burlington-East, Ont.
 - B, 4 — Overture Church at Smithers, B.C.
 - B, 5 — Overture Church at Burlington-West, Ont.
 - B, 6 — Overture Church at Brampton, Ont.
 - C, 7 — Remark Church at Lincoln, Ont.
 - D, 9 — Overture Church at Smithville, Ont.
 - S, 1 — Letter J. De Koning (partly)

The advisory report of Committee I on these materials is read and discussed.

The following motion, duly seconded and discussed is REJECTED:

Synod decide to maintain the mandate of Synod Orangeville 1968, Acts art. 157,

"to be diligent with respect to all aspects of a new translation and publication of the Heidelberg Catechism and to report to the Churches in due time."

Ground: From the report of the Committee appointed by Synod 1968 it becomes apparent that the Committee could not complete the task assigned to them.

After having read and discussed the overture and suggestion of the Church at Burlington-East, regarding:

Textbook for catechetical instruction — (Agenda 8 B, 3)

Synod observed

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;

and decide

to appoint a Committee with the following mandate:

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.

ADOPTED

The following advisory report of Committee I regarding a **New Translation of the Heidelberg Catechism** is further discussed.

Considerations

1. Your committee is not convinced of the necessity of an entirely new translation, but does feel that there is a strong desire to have a revision of the one, which is used among us.
2. Since the Report itself calls the draft translation, which has been presented to the Christian Reformed Synod 1970, very helpful for the purpose of a revision, continual attention to this draft translation should be given in the future.

Recommendations

Synod decide to appoint a Committee with the mandate:

1. to revise the text of the Heidelberg Catechism
 - a. by replacing difficult and anachronistic words and expressions, as far as proper equivalents can be derived from to-day's English,
 - b. by recasting sentences, which are too complicated, into positive and independent sentences, which form a direct answer to the question, in close adherence to the original German text.

ADOPTED

2. to report to the next Synod, and to send copies of a draft text of the Heidelberg Catechism to the Churches at such a time, that it can be examined and judged by the Churches before Synod convenes.

ADOPTED

ARTICLE 84

Appeal D. VanLeeuwen

Committee III presents:

Material — Agenda 8 S, 2 — Letter of appeal from Mr. D. Van Leeuwen, Fergus, Ont.

Information

1. The brother appeals a decision of the Regional Synod, March 3, 1971.
2. The decision of this Regional Synod reads:
"dat het eigenlijke punt voor u is dat (volgens u) Art. 34 K.O. ook bindend spreekt over verslagen van kerkeraden in z.g.n. bulletins, zodat zulke verslagen (volgens u) naar dit artikel door de scriba moeten worden geschreven en door de kerkeraad vastgesteld"..
"Door aan uw verzoek toe te geven zou de Synode in feite aan Art. 34 een uitbreiding geven, en daarmee de kerken binden boven hetgeen zij in de aangenomen Kerkenorde overeengekomen zijn.

De Synode is daarom van oordeel, dat de Classis Ontario North, September 1970 terecht weigerde zulk een uitspraak te doen."

3. The letter of appeal to the General Synod states:
 - a. that the ecclesiastical assemblies are responsible for their published reports;
 - b. that this responsibility is based upon agreements.
(he refers to his appeal to the consistory)

Observation

In his appeal against the decision of the Regional Synod, March 3, 1971, the brother complains that the answers of the ecclesiastical assemblies are always formal. The material thing with which he is concerned, is, in his opinion, evident from all his appeals.

The thing of which he states that he put it before all these ecclesiastical assemblies, is the question: "Staat de Kerkeraad voor zijn eigen besluiten en handelingen (gepubliceerd in een kort verslag) of draagt hij de verantwoordelijkheid over aan een persoon i.c. de predikant."

But the decision of the Regional Synod re: "het eigenlijke punt" of his appeal against the decision of classis is ignored by him.

Consideration

The complainant, in his appeal to the General Synod, does neither object the conclusion of the Regional Synod re: "het eigenlijke punt" of his appeal against the decision of Classis, nor criticize the judgment of the Regional Synod: "dat de Classis Ontario, North, September 1970 terecht weigerde zulk een uitspraak te doen.", nor does he adduce any ground against the decision of the Regional Synod as a whole.

Recommendation

1. Synod conclude that the Regional Synod has justly dealt with the appeal of the brother, and rightly judged the decision of Classis to be correct.
2. Synod inform br. D. Van Leeuwen of this decision.

ADOPTED

ARTICLE 85

Subscription Form for Elders and Deacons

Committee I presents:

Material — Agenda 8 N — Overture from the Church at Burlington-West, Ont.

Observations

1. The Church at Burlington-West states that it "has encountered some difficulty in the maintenance of Article 54 Church Order."
2. The Church at Burlington-West does not specify what the difficulty was that they encountered.
3. This difficulty apparently is caused by the absence of a generally adopted Subscription Form for Office-bearers.
4. The Church at Burlington-West is of the opinion that there is inequality between the offices since there is no generally adopted subscription form for Elders and Deacons, whereas there is one for ministers.
5. The Church at Burlington-West "is of the opinion that the inequality between the various offices should be abolished."
6. The Church at Burlington-West requests Synod to:

- a. either adopt a form to be used by Elders and Deacons,
 - b. or adapt the present form for Ministers so that it can also be used by Elders and Deacons.
7. The promised submission of a Form, presently in use in the Church at Burlington-West, has not materialized.
 8. The Synod 1905 of the Gereformeerde Kerken in Nederland replied to a similar request, that this was left to the minor assemblies.

Considerations

1. The office of a Minister, although "local" as is the office of Elders and Deacons, yet is such that a Minister can also, upon request, do the work of a Minister in other Churches, whereas an Elder and Deacon can not.
2. It is no proof of "inequality between the various offices" that there is a generally adopted Subscription Form for use by Ministers and not one for use by Elders and Deacons.
3. A Consistory itself could very well adapt the generally adopted Subscription Form so that it can be used by all office-bearers.
4. The matter can, therefore, well be finished in the minor assemblies.

Recommendation

Synod accede not to the request of the Church at Burlington-West.

ADOPTED

ARTICLE 86

Article 19 Church Order

Committee I presents:

- Materials** — Agenda 8
- F, 1 — Financial Statement of Deputies ad art. 19 C.O., and proposal of Deputies.
 - F, 2 — Overture from Church at Neerlandia, Alta.
 - S, 4 — Appeal against Art. 172 of Acts General Synod Orangeville 1968 by br. R. F. Boersema, Toronto, Ont.

Observation

Deputies ad art. 19 C.O. request Synod to decide what should be done with the balance of the Fund as of April 1, 1971.

Considerations

1. No rule about the remaining funds, in case of liquidation has been established by any Synod.
2. Funds should be used for some cause connected with the purpose for which these monies were given.

Recommendations

Synod decide

1. To accept the financial report as submitted, with thankfulness and to discharge Deputies of their duties. **ADOPTED**
2. To transfer the balance of the funds to the Canadian Reformed Theological College at Hamilton, Ont. **ADOPTED**

Observations

1. The consistory of the Church at Neerlandia overtures that a general regulation be made for the support of indigent students.
2. Br. R. F. Boersema does not believe that the fund of art. 19 should be restricted to specifically "needy" students but interprets art. 19

in such a way that all theological students should receive a certain amount of money regardless of need.

3. Br. R. F. Boersema believes that the overtures from Barrhead and Edmonton (Acts art. 172 B, Synod Orangeville 1968) should be reconsidered.

Considerations

1. Synod Homewood 1954 decided a.o. "dat de Synode niets aan de kerken heeft op te dragen naar art. 19 K.O.". (Acts, art. 87)
2. Synod Homewood-Carman 1958 decided "de uitspraak van de Synode van Homewood 1954 Acta art. 87, betreffende de uitvoering van art. 19 K.O. vervallen te verklaren, aangezien de wijze van uitvoering van art. 19 K.O. in dit artikel zelf, in de vrijheid der kerken gelaten is." (Acts, art. 94.)
3. Synod Edmonton 1965 gave specific reasons for establishing a general regulation for helping indigent students.
"De Synode is van oordeel dat het billijk is, dat tot de tijd dat de opleiding op een bepaalde plaats zal gevestigd zijn, de hulpverlening aan studenten generaal wordt geregeld" (Acts, art. 147).
4. Synod Orangeville decided: "to continue the operation of this fund in accordance with the mandate of Synod 1965 Acts art. 147 until the College becomes operational." (Acts, art. 172C, recommendations a). This decision shows that Synod 1968 agrees with Synod 1965 that this general fund should be a temporary one.
5. The Church at Neerlandia does not give valid reasons for changing previous Synodical decisions regarding this matter, because Neerlandia simply gives as its arguments for changing those decisions, the opposite of what previous Synods have decided, in the meantime failing to make clear that they have considered the decisions taken by the Synods mentioned under "Considerations, 1-4", in accordance with art. 46 Church Order.
6. Br. R. F. Boersema fails to prove that Synod 1968 has added anything to art. 19 C.O. He also fails to prove that art. 19 C.O. demands from the Churches that they financially support all theological students, regardless of their needs.
7. Br. Boersema incorrectly bases his reasoning on the presupposition that the study of a theological student "is to be considered an aspect of" "living off the Gospel". Therefore his grounds for appeal against art. 172 of Synod Orangeville 1968 are irrelevant.

Recommendations

Synod decide

1. Not to accede to the request of the Church at Neerlandia, Alta. **ADOPTED**
2. Not to accede to the request of br. R. F. Boersema. **ADOPTED**

ARTICLE 87

Adjournment-Re-opening

Synod adjourns at 5:15 p.m. for dinner. After re-opening the chairman requests Synod to sing Psalm 96:1, 6.

ARTICLE 88

Contact Orthodox Presbyterian Church

The discussion on a report of Committee II on the contact with the Orthodox Presbyterian Church is continued. (See art. 92)

ARTICLE 89

Adjournment

Br. G. Veenendaal requests Synod to sing Psalm 150:1 and leads in thanksgiving. Synod stands adjourned.

THIRTEENTH SESSION — THURSDAY, JUNE 10, 1971

ARTICLE 90

Re-opening

The chairman requests Synod to sing Psalm 139: 1, 2 and 13, reads from Holy Scripture II Timothy 3 and leads in prayer.

ARTICLE 91

Acts-Press Release

The Acts and the Press Release of the 12th session are read and adopted.

ARTICLE 92

Contact Orthodox Presbyterian Church

Committee II presents:

- Materials** — Agenda 8
- D, 1 — Report of the Committee on the contact with the Orthodox Presbyterian Church, appointed by General Synod 1968. (See Supplement V)
 - D, 2 — Overture Church at Toronto, Ont.
 - D, 3 — Letter Church at Burlington-East, Ont.
 - D, 4 — Overture Church at Burlington-West, Ont.
 - D, 5 — Letter Church at London, Ont.
 - D, 6 — Proposal Classis Pacific, April 1971.
 - D, 7 — Overture Church at Brampton, Ont.
 - D, 8 — Proposal Church at Carman, Man.
 - D, 9 — Letter Church at Smithville, Ont.
 - D, 10 — Letter Church at Lincoln, Ont.
 - S, 1 — Letter br. J. DeKoning, Toronto, Ont.

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 Cana-

dian Reformed Churches as true 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 conclude

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 I, 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.)

ADOPTED

Synod further conclude

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 discussion.

ADOPTED

Synod decide

- I 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.

ADOPTED

Synod further decide

- II a. to express the gratitude of Synod to the Committee on contact with the Orthodox Presbyterian Church for their work done in this matter;
- b. to appoint a Committee with the mandate:
 1. to prepare and forward a letter as outlined above 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.

ADOPTED

ARTICLE 93

Declaration of agreement with Creeds

Committee IV presents:

- Materials** — Agenda 8
- | |
|--|
| K, 1 — Overture Church at Smithers, B.C. |
| K, 2 — Letter Church at Smithville, Ont. |
| K, 3 — Letter Church at Edmonton, Alta. |
| K, 4 — Communication Church at Burlington-East, Ont. |

Observations

1. The Church at Smithers proposes "to rescind the decision of the General Synod 1954, Art. 5 ("Het is niet nodig dat de afgevaardigden ter vergadering instemming betuigen met De Drie Formulieren van Enigheid . . . etc.") — and requests Synod to decide that on the agenda of General Synods "is inserted as permanent point: that delegates declare their agreement with The Three Forms of Unity."

2. The Church at Smithers does not make any mention of the decision General Synod 1968, Acts Art. 58, "not to act upon" a similar proposal of Smithers.
3. New arguments, not mentioned by Smithers in 1968, are:
 - a. "it is not an unknown practice in our Reformed Churches that agreement with the Confessions is requested **more often**";
 - b. "in the history of our Reformed Churches this point of subscription (? Comm. IV) has always had a legal and first place on the Agenda of General Synods."
 - c. "we can see out of the recent history" . . . "that this statement (of Synod Homewood: 'Its delegates subscribe themselves to the Three Forms of Unity by being delegated by churches who live on the same basis') does not hold true".
4. The Church at Edmonton refutes the arguments sub 3 b. and c.
5. The Ebenezer Canadian Reformed Church at Burlington:
 - a. criticizes Smithers' silence about 1968;
 - b. questions the insistence of Smithers to "set apart" the General Synod from other broader assemblies in this respect;
 - c. stresses that delegates to major assemblies "come with their credentials, written by their "masters" and that it is not in the province of major assemblies, "being a meeting of such authorized delegates, to demand a declaration from the delegates that they are planning to obey their 'masters'";
 - d. questions Smithers' argument sub 3 a.

Considerations

1. Smithers did this time indeed "relate the ground of Homewood 1954 correctly" (e.g. Acts, 1968, Art. 58 Consideration A);
2. Smithers did not, in its letter, touch the refutation of its arguments by Synod 1968. It is the opinion of your Committee IV that Smithers should have done so. Art. 46 C.O. demands that "decisions of previous Synods touching these matters have been read, in order that what was once decided be not again proposed, unless a revision be deemed necessary.";
3. However, Smithers does not ask for a "revision" of 1968, art. 58, but "to rescind" 1954, art. 5. It goes around 1968 and back to 1954 with arguments different from those brought forward in 1968.

It is the opinion of your Committee that for that reason Art. 46 C.O. need not be applied by declaring Smithers' request inadmissible. The new arguments against 1954 have to be considered as to their value and applicability:

4. As to the **first** argument (Observation 3, a), that declarations of agreement are requested "**more often**", Smithers has overlooked the essential difference between:
 - a. such a demand by **consistories**, addressed to brethren who start a new term of office, and to parents who received a new child (the consistory having authority and supervision over them)

and

 - b. such a demand by **general synods**, "the servants of the servants of the servants" which are constituted by the delegates "with proper credentials" (C.O. art. 41).
The delegates to this Synod, now members of this Synod, have

been charged by their delegating authorities "to deal with all matters . . . in submission to the Word of God, in accordance with the Confession of the Church and in adherence to the accepted Church Order" (Credential East); they "are bound by the Word of God, the Three Forms of Unity and the adopted Church Order" (Credential West). Such credentials mean, in fact, that the delegates to this Synod have declared their agreement with their mandate to their senders. It is not in the province of a (General) Synod to turn around and try to investigate the reliability of credentials and their bearers.

The ground of Homewood 1954 still stands.

5. As to the second argument (Observation 3, b) that 'this point of subscription (? Committee does not understand this word in this context) has always had a legal and first place on the Agenda of General Synods', your Committee states:
 - a. that Smithers has failed to prove this "always" (according to Kampen's professor of Church History it started one century before Homewood 1954 — "De Reformatie", Jan. 15, 1967, p. 220)
 - b. that Smithers has failed to prove that the introduction of such a declaration was agreed upon for the same reason as Smithers wants it introduced, i.e. to investigate whether delegates are willing in their synodical work to bind themselves to God's Word, the Creeds and the Church Order.
A second possibility, that such a declaration of agreement is meant to demonstrate that the Churches agree with The Three Forms of Unity, has been refuted by Synod 1968, Art. 53 sub B, 4;
6. The third argument (Observation 3, c) that the statement of Homewood 1954 (Churches stand on the foundation of God's Word, according to the Creeds and the Church Order, accept each other as such in the federation and bind their delegates to major assemblies to the same) "does not hold true" in the light of "the recent history", has quite upset your Committee. We wish to express this in the following remarks:
 - a. a simple reference to what has happened "in recent history" is not sufficient to put two 'cases' properly on the table of this Synod;
 - b. if all that Homewood 1954 mentioned (see above) "does not hold true" in the light of "recent history" it goes beyond our understanding that a simple "formal" rising from their seats by the delegates to synod will put everything in order;
 - c. if it had been the custom since 1954 to have the item of "declaration of agreement" on the (provisional) agenda, we would not suggest to abolish it. Such an action might give occasion to distrust;
 - d. but to suggest to introduce it now with a reference to "recent history" is more like sowing distrust in the federation of the Churches which have in "recent history" shown to be able to withstand the evil of undermining the authority of Creeds and Church Order;
 - e. The Churches should stick to the soundly Reformed position of the first Synod of the Canadian Reformed Churches that the basis of the federation is the submission to the Word of God, in complete binding of all its members, specifically its office-

bearers and delegates to the Creeds and the Church Order.

Recommendation

Synod decide not to accede to this request of the Church at Smithers.
ADOPTED

The following motion, duly seconded and discussed was REJECTED:

Regarding the letter of the Church at Smithers, B.C. Synod decide that this letter be declared inadmissible since:

1. "In its letter, Smithers did not touch the refutation of its arguments by Synod 1968 (Art. 46 C.O.)"
2. Smithers does not ask a "revision" of the decision of Synod 1968, Art. 58, but asks "to rescind" the decision of Synod 1954, Art. 5.

ARTICLE 94

Contact with the Christian Reformed Church

Committee II presents:

- Materials** Agenda — 8 M, 1 — Report of Committee for Contact with the Christian Reformed Church, appointed by Synod 1968. (See Supplement X)
- M, 2 — Recommendation of the Church at Brampton, Ont.
- M, 3 — Comment of the Church at Lincoln, Ont., expressing agreement with the conclusion of the Church at Smithville, Ont.
- M, 4 — Conclusion of the Church at Smithville, Ont.
- S, 1 — Letter J. DeKoning (partly)

After having read and discussed a report of Committee II on these materials Synod **ADOPTS** the following motion:

Synod continue the Committee on 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 1968, Acts Art. 134, sub VIII, has been completed.

ARTICLE 95

Set-up of the Acts of Synod

Committee III presents:

- Materials** — Agenda 8 H, 1 — Overture of the Church at Toronto, Ont.
- H, 2 — Overture of Church at Burlington-East, Ont.

Information

1. The consistory of the Church at Toronto suggests that the Acts be presented with a much simpler reference system.
2. The consistory of the Church at Burlington-East suggests that there be more uniformity in the publication of the Acts of Synod, as to outward appearance, type, reference and cross-references, table of contents, etc.

Considerations

1. Sufficient grounds and examples have been adduced to act on this matter.
2. The difference in system in the Acts of Synod is partly due to the different set-up of the agenda by the convening Churches.

Recommendations

1. a. Synod take note of these suggestions.
b. Synod charge the first and second Clerk to consider them when publishing the Acts of Synod. ADOPTED
2. Synod request the convening Churches of General Synods:
 - a. to set a final date on which incoming mail for the provisional agenda of Synods will be accepted, preferably two weeks prior to the opening of Synod;
 - b. to urge the Churches to send their communications to Synods on letter-size paper, and to use separate sheets for each subject;
 - c. to draw the attention of the Churches to the necessity that of all communications one officially signed copy be sent to the convening Church. ADOPTED

ARTICLE 96

Appointments

1. Board of Governors Theological College

Revs. W. Loopstra, J. Mulder, H. A. Stel, M. VanBeveren, D. VanderBoom, W. W. J. VanOene.

Alternates: For the Governors from Eastern Canada: Revs. A. B. Roukema, P. Kingma, C. Oly, in that order;

For the Governors from Western Canada: Revs. M. VanderWel, D. DeJong, J. Geertsema, in that order.

2. Committee on Correspondence Churches Abroad

E. C. Baartman, A. C. Lengkeek, Rev. J. Mulder (Convener), Rev. M. VanBeveren.

3. Committee on Church Book

I. Psalm section: M. M. DeGroot, W. Helder, S. Smilde, Rev. D. VanderBoom, Rev. G. VanDooren, (Convener). Rev. W. W. J. VanOene.

II. Forms section: C. Bosch, D. DeRuiter, Rev. D. DeJong (Convener).

4. Committee on Translation Heidelberg Catechism

Prof. F. G. Oosterhoff, Rev. H. A. Stel (Convener).

5. Committee on Revised Standard Version

Revs. D. DeJong (Convener), M. VanBeveren, C. VanDam.

6. Trustees Theological College

H. Dantuma, A. J. Hordijk, J. Medemblik, A. H. Oosterhoff, M. VanGrootheest.

7. Committee on Printing of the Acts

First and Second Clerk.

8. Committee on Revision of the Church Order

Revs. P. Kingma, H. Scholten, W. W. J. VanOene (Convener).

9. **Committee on Contact with the Orthodox Presbyterian Church**
J. Boot, Revs. P. Kingma, W. Loopstra, Prof. L. Selles (Convener);
W. Wildeboer.
10. **Church for the Archives**
Church at Burlington-East, Ont.
11. **Church for Inspection of the Archives**
Church at Burlington-West, Ont.
12. **Church to audit finances Synod 1971**
Church at Cloverdale, B.C.
13. **Churches for Days of Fasting and Prayer**
Churches at Burlington-West and Edmonton.
14. **Committee on Textbook for Catechism Classes**
Revs. D. VanderBoom, G. VanDooren (Convener).
15. **Church to Audit the Books of the Committee on the Church Book**
Church at Burlington-West.
16. **Convening Church for the next General Synod**
Church at Toronto, Ont.
17. **Church for Administration of a General Fund**
Church at Carman, Man.
18. **Committee on Contact with the Christian Reformed Church**
H. Aasman, M. Kampen, Prof. Dr. J. Faber, Rev. D. VanderBoom
(Convener).

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

ARTICLE 97

Article 43 Church Order

The chairman reads article 43 of the Church Order. No one asks the floor. The chairman states that he may conclude with pleasure that no one has to be rebuked because of having done something worthy of punishment.

ARTICLE 98

Acts

The Acts of the 13th session are read and adopted.

ARTICLE 99

Press Release

The Press Release is read and approved.

ARTICLE 100

Closing

The chairman speaks the following words:

Men and brethren,

Custom demands that, as your Chairman whose office is about to cease, together with yours when this Assembly has been ended (Church Order, Art. 35), I speak a word of closing and farewell.

I deem it fitting to do so very briefly.

In the first place it is my pleasure and privilege to speak words of thanks.

Thanks to the Convening Church at New Westminster which not only has prepared the (provisional) agenda for this Synod, but in addition has taken us, sixteen delegates, under her wings. I am convinced that I speak on behalf of the sixteen of us, when I thank you from the heart for the motherly care you have given us.

Motherly, I said, not only because Church (in Greek) is feminine, but also because several ladies have taken care of our needs, spoiled us and stuffed us, nearly overstuffed us, with many good things.

This word of thanks includes our hosts and hostesses who provided us with lodging and transportation.

It was really good to be here.

Thanks in the second place (and now I speak as your Chairman) to you, fellow-members of Synod who chose me to be your chairman. I considered this a great honour and a proof of trust. After having chosen me, you have graciously submitted to the Chair, eagerly fulfilled my wishes when I asked your co-operation, when I requested you to respect the order of synodical business, also every time I asked you to speed up your Committee-work, in order that the business of Synod might proceed smoothly.

You have borne with my weaknesses, corrected me whenever necessary — so to speak . . . and when sometimes my temper showed, you accosted me kindly. I ask forgiveness for all the times I may have cut you short, or done injustice to you.

Thanks to you that you rendered it possible, under my Chairmanship, to conclude and complete our mandate in two weeks.

In the second place I will try to describe the character of this sixth Synod of our beloved Churches.

I will not try to evaluate our decisions. That would be outside my, and our province. It is up to the Churches, once the Acts have been published, to scan and scrutinize our acts and decisions.

I may, however, add that one thing must be said about our decisions, and that is that they will appear to be far from perfect. Already at this very moment I am conscious of certain shortcomings.

As is the case with all our doings, so these decisions need the cleansing and sanctifying power of our glorious Head in order to become subservient to the welfare of the Churches and the coming of Christ's kingdom.

Another aspect of our synodical work — which will not be appreciated by every one — is that we have tried hard to limit ourselves as much as possible. I am convinced that this was a good, Reformed attempt. A major Assembly should always try to do as little as possible so that even the beginnings of hierarchy and synodocracy be smothered. I hope and pray that no one can ever rightly accuse this Synod of having trespassed its narrow boundaries.

As I have already stated, I will not attempt to give an evaluation of our work.

I will even refrain from calling to your mind all the items with which we have dealt. I will not even mention the so-called "highlights" because that would already imply my evaluation of them.

I will only, and finally, try to describe the character of this Synod.

I tell you nothing new when I say that this Synod has been looked forward to with a measure of tension. Predictions were heard that during this Synod lack of unity in faith would come into the open, which could even endanger the peace of Jerusalem. The fear has proved to be unfounded.

Certainly, we did not agree in all things. We should not even deny that sometimes, especially during the first sessions there seemed to be a measure of friction. Sometimes it seemed as if a lack of mutual trust was peeping around the corner.

But, working together in the Committee rooms and in plenary sessions proved to be the blessed healing of friction, fear and lack of trust. Notwithstanding our differences of opinion in certain matters, we strongly experienced the unity of faith and confession. We became a closely-knit team that, shoulder to shoulder, could deal with serious matters, and at the same time enjoy brotherly love. A love that many a time sought and found manifestation in hearty laughter.

This, to me, was the most important aspect of this Synod.

It is the deepfelt wish of my heart that this experience of this Synod may continue its blessed work among the Churches, as communion of saints. That it may expel, cut off by the root any suspicion and sowing of distrust.

It has been said that a Church plagued by distrust will never attract others, yea even is doomed to die.

Brethren, let us hold together in the line of Philippians 2. Let us so build and preserve the heritage bestowed upon us.

May the Lord graciously cleanse and bless our words. He guide us all on our way back to the local Churches where the real life of the Church throbs.

Rev. VanDooren then read the first eleven verses of Philippians 2.

Rev. H. A. Stel, Assessor, spoke a word of thanks to the Chairman.

Elder A. W. DeLeeuw requested to sing Hymn 15, after which he led in prayer and thanksgiving.

The Chairman adjourned Synod.

On behalf of Synod:

Rev. G. VanDooren, Chairman

Rev. J. Mulder, First clerk

Rev. H. A. Stel, Assessor

Rev. W. W. J. VanOene, Second Clerk

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SUPPLEMENT I — (Acts, Art. 38)

**Report of the
FINANCIAL COMMITTEE
GENERAL SYNOD 1968**

Summary of Receipts and Disbursements

Receipts:

Assessments No. 1 and 2	\$7588.50
Received from Deputies for contact	
Orthodox Presbyterian Church	\$ 257.33
Reimbursed for trip Prof. Faber	\$ 505.30
General Reimbursements	\$ 12.45
Received from Finance Committee	
General Synod 1965	\$ 32.00

Disbursements:

Travelling	\$2683.90
Administrative	\$3420.50
Expenses of Deputies	\$1194.23
Cash on Hand, April 15th, 1971	\$1094.95

Books audited by Church at Fergus-Guelph on May 19, 1971.

H. Moesker

K. Sikkema

Assessments: Assessment No. 1 was \$2.00 per confessed member.
 Assessment No. 2 was \$.50 per confessed member.

	Assessment No. 1	Assessment No. 2
Classis Ontario North		
(paid through Classis quaestor)	\$2118.00	\$ 529.50
Classis Ontario South		
(paid through Classis quaestor)	\$1496.00	\$ 384.50
Classis Alberta and Manitoba:		
Barrhead	\$ 48.00	\$ 11.50
Calgary	\$ 38.00	\$ 8.00
Carman	\$ 206.00	\$ 51.50
Coaldale	\$ 204.00	\$ 48.50
Edmonton	\$ 494.00	\$ 131.00
Neerlandia	\$ 100.00	\$ 25.00
Winnipeg	\$ 106.00	\$ 32.50
Classis Pacific:		
Abbotsford	\$ 230.00	\$ 67.00
Cloverdale	\$ 216.00	\$ 57.00
Houston	\$ 96.00	\$ 24.00
New Westminster	\$ 496.00	\$ 120.50
Smithers	\$ 200.00	\$ 50.00
	\$6048.00	\$1540.50

Total Assessment No. 1 and No. 2 **\$7588.50**

General Expenses:

Travelling **\$2683.90**

\$2683.90

Administrative

Meeting expense \$ 549.81
 Telephone \$ 135.79
 Food \$ 999.16
 Finance Committee \$ 46.59
 Printing of Acts \$1689.15

\$3420.50

Expense of Deputies:

Deputies for Contact
 Christian Reformed Church \$ 393.26
 Deputies for Psalter \$ 416.60
 Deputies for Contact
 Orthodox Presbyterian Church \$ 257.33
 Deputies for Catechism \$ 24.00
 Deputies for Correspondence
 with Foreign Churches \$ 103.04

\$1194.23

Total expenses **\$7298.63**

SUPPLEMENT II — (Acts, Art. 28)

REPORT to General Synod, New Westminster 1971
of the Canadian Reformed Churches, submitted by
DEPUTIES FOR AN ENGLISH CALVINISTIC PSALTER,
appointed by General Synod, Orangeville, 1968

I APPOINTMENTS

Deputies wish, at the beginning of this report, to express their deep gratitude for the contributions to the work of preparing a Book of Praise by the late professor F. Kouwenhoven, M.Th. He has served the Churches in this committee for several years and his interest for this work and his advices are highly appreciated.

When the LORD in His wisdom took him away the need was felt to invite others to assist Deputies in their work. In the course of time they invited the Reverend Mr. Wm. W. J. VanOene and Mr. W. Helder to do so. Deputies request Synod to approve of this action.

II MANDATE

Synod Orangeville 1968 gave Deputies the following mandate:

- 1) "To consider the reports mentioned and the criticisms brought forward in overtures and requests" (Acts Art. 87, sub 7a)

Deputies have dealt with the recommendations laid down in the Synodical Committee IV, and have considered everything which has come to their attention in the preparation and finalizing of the Book of Praise.

- 2) "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, 87, 7 sub b, 1)

Deputies wish to repeat here what was written in the report of Deputies to Synod Orangeville 1968 (Acts, Supplement 7, sub II, p. 103): "Since Deputies feel that not all versifications of the Psalms contained in the original Book of Praise may meet all the requirements of complete conformity to Scripture and linguistic correctness, it is their intention to submit these versifications to a close scrutiny before presenting the Churches with a complete Psalter". To accomplish this the entire Book of Praise and Supplement were scrutinized and considerable changes have been made.

- 3) "To delete from a new edition those hymns which are not thoroughly scriptural in contents; and those tunes which are not considered conducive to the purpose of the singing of covenant people, namely the "praise of the Lord". (Acts Art. 87, 7 sub b, 2 and 3)

Several hymns have been deleted, as the new hymn-section, presented to Synod will show.

- 4) "To continue the work in such a way that the completion of the Psalm-section of the Book of Praise have first attention of Deputies". "To remember the decision of Synod Edmonton 1965 concerning the inclusion of Hymns that are scriptural, preferably rhymings of parts of Scripture" (Acts, Art. 87, 7 sub c, 1 and 2)

In spite of the fact that the Psalm-section had the first and foremost attention of Deputies they have to report that the Hymn-section was finalized before the Psalm-section for the following reasons:

- a) the revision of a considerable number of Psalms and the addition of new rhymings to the existing Psalter has been a time-consuming work.

b) for new Psalms Deputies were dependent on people who prepared rhymings, and correspondence with technical advisers has slowed the process. On the other hand, some of the Hymns could be taken directly from existing Psalters.

- 5) "To give preference to the Genevan tunes as melodies for the rhymed Psalms with the understanding: 1. that identical tunes be avoided as much as possible, and 2. that those tunes which are hard to sing be replaced by other melodies of "priceless value". (Acts, Art. 87, sub d, 1 and 2).

Deputies refer to the report to Synod Orangeville 1968 in which the unanimous conclusion was laid down: 'to suggest that the Churches forsake this concept—of replacing "difficult" Genevan tunes by well-known tunes of "priceless value"—and proceed to the completion of a Genevan Psalter.

The Synodical Committee IV "would regret a removal from the Book of Praise of the beautiful non-Genevan tunes which are used in the Psalm-section". Deputies wish to inform Synod that some of the non-Genevan tunes in the present Book of Praise have found a place in the enlarged Hymn-section.

The matter of identical tunes had the full attention of Deputies. All Genevan tunes will be found in the completed Psalter.

- 6) "To continue the contact with 'Deputies for a Church Book in the English language' of the Free Reformed Churches of Australia".

This contact was again scarce. Deputies of the Churches in Australia expressed their concern about the enlargement of the Hymn-section, and provided Deputies with some suggestions and technical remarks.

- 7) "To set as a target date for the presentation of a complete Book of Praise the year in which the next General Synod will be convened". To make sure that the Creeds, the Liturgical Forms, and the Church Order are included (Acts, Art. 87, sub 7, k and l)

a) Deputies regret that, mainly due to the convening of General Synod at an earlier date, they have not been able to present a complete Psalter. The work is in progress toward finalizing the Psalm section. It can be expected that the work will be completed at the end of 1971 or in the beginning of 1972.

The last part of this mandate should be repeated in the mandate to the Deputies to be appointed.

b) Deputies recommend that Synod appoint Deputies to prepare the Creeds, Forms and Church Order for inclusion in the Book of Praise since they have come to the conclusion that, among others, there is no uniformity in spelling, punctuation, etcetera. With a view to revision of the Church Order and the provisional character of the present translation of the Church Order. Synod express itself as to the necessity of having the Church Order included in the first printing of the complete Book of Praise.

c) Synod take measures for the time when the Book of Praise will have been completed and the present Committee will have fulfilled its mandate.

It gives us much pleasure to present to Synod a complete Hymn-section.

III FINANCIAL STATEMENTS

Attached to this report please find a Report and Financial Statement over the period, November 1960 — March 1966, and a Statement over the years, 1970/1971.

Respectfully submitted,

G. VanDooren

M. M. DeGroot

W. Helder

Wm. W. J. VanOene

S. R. Smilde

D. VanderBoom, secretary

SUPPLEMENT III — (Acts, Art. 28)

**COMMITTEE FOR THE PUBLICATION
OF AN ANGLO GENEVAN PSALTER**

Appointed by Deputies of the Canadian Reformed Churches

P.O. Box 661 - Hamilton, Ontario, Canada

FINANCIAL STATEMENT RE: "BOOK OF PRAISE" 2nd Edition
"BOOK OF PRAISE" 3rd Edition
"Supplement 1967"

September 1, 1968 — March 22, 1971

"SUPPLEMENT 1967"

RECEIPTS

Balance prev. Statement Oct. 31, 1968		\$3,727.52
Sold: 370 copies 2nd Edition		
10 " free		
1839 " Supplement		
90 " unsold	\$3,694.32	
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(partly recovered)		\$287.56
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		\$7,229.33

Burlington, March 23, 1971

For the Committee,

M. M. DeGroot

SUPPLEMENT IV — (Acts, Art. 50)

**REPORT OF THE DEPUTIES APPOINTED BY SYNOD EDMONTON 1965
FOR CONTACT WITH REPRESENTATIVES OF
THE ORTHODOX PRESBYTERIAN CHURCH**

**To the General Synod of the Canadian Reformed
Churches, convened at Orangeville on November 7, 1968.**

Esteemed Brethren,

After due preparation deputies met with The Committee on Ecumenicity and Inter-Church relations of the Orthodox Presbyterian Church (O.P.C.) on Oct. 4 and 5, 1966 in the building of the O.P.C. at Rochester, N.Y. and again on Oct. 4 and 5, '67 in the Bethel Canadian Reformed Church at Thornhill, Ont.

At the first meeting the Rev. Messrs. L. de Roy Oliver, Dr. F. Kingsley Elder, Rev. G. Knight, Rev. J. Peterson and Prof. P. Woolley were present from the O.P.C. General Assembly in 1966, and the Rev. D. DeJong, H. Scholten, L. Selles and Mr. W. Wildeboer from the Canadian Reformed Churches.

On request of deputies Rev. Scholten had been appointed by the Regional Synod 1966 of the Can. Ref. Churches in Ontario as a substitute for Rev. A. B. Roukema, who was not able to attend the meetings because of ill health.

At the second series of meetings the same persons were present with the exception of Prof. Woolley who was replaced by Prof. N. Shepherd, and Rev. D. DeJong, whose request to be excused from the meetings because of his departure to Edmonton had been granted. Rev. Scholten acted now as substitute for Rev. DeJong. Recovered, Rev. Roukema was able to attend the meetings.

In the first meeting the reasons why the Can. Ref. Churches had sought contact with the O.P.C. were outlined and the mandate given by the Synod of Edmonton was read. The committee informed deputies that the 33rd General Assembly of the O.P.C. had authorized them to "discuss matters of mutual concern with deputies of the Can. Ref. Churches", which mandate was renewed by the 34th General Assembly. It was decided to use the instruction of the deputies as an agenda for the first series of meetings. For the second series it was decided to take as agenda the points which deputies liked to see discussed from their side. They concerned: "the function of the confessional standards in the O.P.C. and the extent of the binding to the text of these standards;" "the membership of the O.P.C. in the Reformed Ecumenical Synod". "correspondence with other churches and rules for correspondence." "the changes in the revision of the Form of Government of the O.P.C. which is in preparation."

A. The first point of the instruction which deputies received from the Synod of Edmonton reads: "to advise the O.P.C. via her deputies concerning our Confession and Churchgovernment and to inquire whether the O.P.C. can accept the Can. Ref. Churches on the basis of this Confession and Churchgovernment as true churches of our Lord and Saviour Jesus Christ."

The information meant in this point was provided to the committee by means of an historical survey of the establishment of our churches in Canada and the U.S.A., the introduction of the standards of faith of the Can. Ref. Churches and the Churchorder accepted by them.

A number of questions were raised by the committee.

1. Did the teaching of Rev. B. Telder in the Netherlands concerning

the intermediate state cause a controversy in the Can. Ref. Churches?

Our reply was that, though everyone does not think alike on the matter no controversy arose. At the second series of meetings a survey of the present troubles and divisions in the Dutch sister-churches was given by deputies on request of the committee.

2. Do the Can. Ref. Churches have any troubles in their midst with respect to the infallibility of the Scriptures and the historicity of the facts related in them?

Our reply could be that no difficulties of this nature exist in our churches.

3. Do the Can. Ref. Churches demand a verbal binding to the Confessions in their Form or Subscription?

In answer to this question the subscription form was read and the stipulations on it discussed.

4. Are the major assemblies in the Can. Ref. Churches exclusively broader or also higher assemblies.

Our reply was: exclusively broader assemblies.

5. Are the Can. Ref. Churches with the O.P.C. of the opinion that in the major assemblies the church is gathered together?

Our reply is that while the church is the congregation of true Christian believers according to our Confession, the church-assemblies are meetings of the duly represented delegates of the churches.

6. The O.P.C. acknowledges only as binding such decisions as are in complete agreement with the word of the Scriptures or with the constitution of the church based on the Word of God. Does this also hold for the Can. Ref. Churches or are "the lower and higher courts" (classis, synods) entitled according to Can. Ref. Church polity to lay down binding rules for the churches?

Our reply is that the churches in their federative structure committed themselves to abide by decisions taken in good order (Art. 30 C.O.) and in harmony with the Scriptures and the Church order (Art. 31 C.O.).

The committee informs us that in matters which do not directly concern the contents of Scripture and Confession the General Assembly appoints study committees and submits a report to the churches which is generally deemed acceptable, while the churches are free to implement the recommendations of such a report. Think e.g. of the report on membership of the Lodges. The result can be that different practises on a certain point are found in the local churches.

The question whether the O.P.C. can accept our churches as true churches on the basis of her standards and church-government was not discussed as it was no question for the committee but its point of departure.

B. The points 3 and 4 of the instruction which deputies received from the Synod of Edmonton read: "to indicate to the O.P.C. via her deputies our concept of church correspondence and to familiarize ourselves with the viewpoint of the O.P.C. in this matter." "To discuss the correspondence with other denominations at present maintained by the O.P.C. and by our Churches."

1. The rules of correspondence with foreign churches as adopted by the Synod of Hamilton 1962 are read by deputies. The committee takes exception to the first rule: "to see to it that there are no deviations from the Reformed confessions in doctrine, liturgy, churchgovernment and discipline." This rule implies according to the committee that the corresponding churches accept and exercise

a kind of supervision over one another.

As to the rule that "the corresponding churches admit each other's ministers to conduct the church services, preach the Word and administer the sacraments," O.P.C. ministers will preach the Word wherever and whenever a pulpit is opened for them. The custom dates back to the time that the Word of God was scarce in the country and ministers faithful to the Word of God were invited to lead the services in denominations which hungered for the bread of life.

The rule: "to render account to each other in case of correspondence with a third party" is not too favourably received either since it tends to restrict the freedom of the church.

The O.P.C. did never adopt certain rules for correspondence. This does not mean that the O.P.C. is opposed to all rules for this purpose.

The suggestion was however made in the first series of meetings from the side of the committee that, if sufficient agreement existed between the Can. Ref. Churches and the O.P.C., the two churches should enter into complete church-union. The location of the churches, with exception of the Am. Ref. Church of Grand Rapids on different sides of the border between the U.S.A. and Canada is not considered a hindrance for such a union by the committee. In the second series of meetings the committee agreed with deputies that it would be better, if sufficient agreement between the churches existed, to establish church-correspondence.

2. The committee informed deputies that a distinction is made in the O.P.C. between "fraternal relations" and "full correspondence". The O.P.C. maintains fraternal relations with several Reformed and Presbyterian Churches a.o. the Ref. Presb. Church of North America (Covenanter), several Free Scottish Churches in Canada, the Ref. Presb. Church of Ireland, the Free Church of Scotland. The O.P.C. entered into a relation of full correspondence as sister-churches with the (synodical) Reformed Churches in the Netherlands, the Reformed Churches of Australia and the Reformed Churches of New Zealand. The rules of the Synodical churches were submitted to and accepted by the O.P.C. as the rules for this particular correspondence.
3. The committee can understand the objections which deputies have against the correspondence which the O.P.C. maintains with the Synodical churches in Holland. The committee pointed out however that asked for advice by these churches the O.P.C. protested strongly against the intended joining of the World Council of Christian Churches and against the decision to admit women to all the offices in the church.
If the (synodical) Reformed Churches act against this advice the O.P.C. could very well decide to discontinue the correspondence.
4. Objections are also brought forward by deputies against the membership of the O.P.C. in the Reformed Ecumenical Synod. The R.E.S. backed up the doctrinal decisions which led to a split in the Netherlands. It took not always a firm stand against the W.C.C.C. and accepted two churches as members which belonged to the W.C.C.C. The (Synodical) Reformed Churches play a leading role in the R.E.S.
Though the committee can understand our objections it is pointed out that the O.P.C. had nothing to do with the decisions of the R.E.S. concerning the doctrinal issues of '44 as the O.P.C. was not a member of the R.E.S. when it took its stand in '46. It is furthermore stated that the R.E.S., though taking not too firm a stand over against the W.C.C.C. in its first meetings, has seriously warned

against membership of the W.C.C.C. in later years. The development in the R.E.S. will be closely watched by the O.P.C.

C. Point 2 of the mandate of the Synod of Edmonton instructed deputies "to discuss with the deputies of the O.P.C. the differences in Confession and Church-government between the O.P.C. and our churches and to examine these divergences in the light of the Word of God."

The following points were brought up by deputies:

1. The confession of an invisible church, consisting of the whole number of the elect, beside the confession of the visible church consisting of all those throughout the world that profess the true religion and of their children, found in Chapter 25:1, 2 of the Westminster Confession (W.C.). Compare questions 62 and 64 of the Larger Catechism (L.C.).
According to the committee not two separate churches are meant but two aspects of the one holy catholic church. The O.P.C. stress the necessity to join the visible church in its teaching and preaching.
2. The attention of the committee is drawn to it that our Confession of Faith does not speak of "more or less pure churches" as Ch. 25:4 of the W.C. does, but uses the distinction: "true and false church". Is, thus ask deputies, the latter distinction not more scriptural and does the distinction between more and less pure not easily lead to the unscriptural teaching of the pluriformity of the church?
The committee wonders if a basic difference exists between the two distinctions. The Can. Ref. Churches accept that there is a graduation in the degree wherein a church is true or false. And that indeed no basic difference exists appears from paragraph 5 of Ch. 25 of the W.C. which reads: "The purest churches under heaven are subject both to mixture and error and some have so degenerated, as to become no Churches of Christ, but synagogues of Satan."
3. Chapter 18 of the W.C. speaking of the assurance of grace and salvation reads in paragraph 3: "This infallible assurance doth not so belong to the essence of faith but that a true believer may wait long, and conflict with many difficulties before he be partaker of it." Comp. L.C. Q 81.
The W.C. according to the committee, does not deny in these words that faith is "a sure knowledge" and "a firm confidence" as confessed in Lord's Day 7 of the Heid. Cat., but speaks of the subjective assurance of faith which is to be distinguished from the commitment to Christ. Reference is made to Ch. 1:16 of the Canons of Dort which may be compared with the confession of the W.C. on this point.
4. Answer 31 of the L.C. reads: "The covenant of grace was made with Christ as the second Adam and in him with all the elect as his seed". Deputies point out that the Can. Ref. Churches cannot accept this confession as scriptural truth. They do agree however with the confession of Answ. 166 of the L.C. which reads: "but infants descending from parents, either both or but one of them professing faith in Christ, and obedience to Him are, in that respect, within the covenant and are to be baptized."
The committee assures that the teaching in the O.P.C. is in agreement with Answ. 166. The Kuyperian thesis of a presumptive regeneration as ground for the baptism of infants has never been accepted in the O.P.C.
5. In connection with a number of rules in Answ. 99 of the L.C. for

the understanding of the 10 commandments, the extensive treatment of these commandments in the L.C., whereby in particular several expressions used in the presentation of the 4th commandment in Answ. 116-121 are questionable and in connection with other objections against answers of the L.C. the question is raised by deputies in how far in particular the L.C. is binding in the O.P.C. The committee answers that though all the standards of the O.P.C. are binding, the L.C. does not have the place in the O.P.C. which the Heid. Cat. has in our churches. The L.C. is not used anymore for preaching purposes. It is also hardly used for catechism instruction. The result is that the L.C. is not too well known among the church members. This is in particular the case in those churches which consist for the greater part of members which came to the church through home-mission work done in their communities. The committee replies in the second place that in the O.P.C. a distinction is made between officebearers who should know and be able to teach and defend the confessions and common believers who want to join the church. Though the latter must be prepared to submit themselves to the instruction of the church, they are admitted to the church on their profession of faith in the Lord Jesus as their Saviour and no complete knowledge of the entire confession nor agreement with each section of it is demanded.

6. The differences in church-government between the O.P.C. and the Canadian Reformed Churches were extensively discussed. The O.P.C. in its Form of Government takes its point of departure in the church universal. The local churches are branches of this universal church. The implication of this view is that the General Assembly is the chief governing body in the church and the authority of the presbytery (classis) is superior to the authority of the session (consistory). As however the O.P.C. accept only those decisions as binding which are directly based on the Word of God or on the Constitution of the church it is not possible that the churches are brought under the power of the major assemblies. The same rule checks also the danger of dominocracy which is present since according to Ch. 4 of the Form of Government (F.O.G.) "the office of the minister is the first in the church both for dignity and usefulness," and since all the ministers are delegated to the major assemblies.

As elders are considered to be "the particular representatives of the people" according to Ch. 5 of the F.O.G. the danger exists that they become the executors of the will of the people. Traces of it are found in Ch. 13: 1, Ch. 15: 1 and Ch. 17 of the F.O.G. A distinction between "judicial" and "administrative" discipline, which is made in Ch. 1 of the Book of Discipline may lead to it that church discipline is not only used to "punish sin" but also as a measure of order.

These and other points showed that considerable differences exist between the two churches in the implementation of the kingship of the Lord Jesus over His church. But as to the great principle of scriptural church-polity: the complete sovereignty of the Lord Jesus, as the Head over His body: the Church, and consequently of the Word of Christ as sole rule for doctrine and life, no difference existed. The committee was well aware that the matter of church-government should remain open for further discussions and the readiness to go farther into it is present.

7. A revision of the Form of Government is in process in the O.P.C.

D. The discussions were held in a brotherly spirit and a basic unity of faith was experienced at the meetings.

This unity which in spite of differences in doctrinal issues, in matters of church-polity and in the historical background and development of the respective churches prevailed, made it a great joy to meet together.

E. The mandate which the Synod of Edmonton gave deputies does not contain the instruction to make recommendations to the churches or to the coming Synod.

This report which in agreement with standard procedure is addressed to the Synod of Orangeville, is respectfully submitted to the churches in the expectation and hope that the churches will overture the major assemblies on this particular matter.

February, 1968.

With brotherly greetings,

A. B. Roukema, Clerk.

H. Scholten

L. Selles, Convener.

W. Wildeboer.

APPENDIX

(To Report of Deputies 1965 — for Contact with the O.P.C.)

SUMMARY OF MEMBERSHIP of the Orthodox Presbyterian Church, 12-31-1966

Number of Churches:	106		
Number of Chapels (Home Mission)	10		
Number of Ministers	154		
Number of Members	13,579	— Communicant Members:	8,789
		Baptized Children	4,790

Presbyteries (Classes) in:

Dakotas	17 churches
New Jersey	16 churches
New York and New England	14 churches
Ohio	5 churches
Philadelphia	16 churches
South	6 churches
Southern California	12 churches
West Coast	13 churches
Wisconsin	7 churches

Average Contribution per communicant member: \$199.00

SUPPLEMENT V — (Acts, Art. 92)

**REPORT OF DEPUTIES OF THE
GENERAL SYNOD OF ORANGEVILLE, 1968
FOR CONTACT WITH DEPUTIES OF THE
ORTHODOX PRESBYTERIAN CHURCH**

General Synod Orangeville, 1968 instructed deputies:

1. to examine the divergencies in confession, church polity and principles of church correspondence which exist between the Canadian Reformed Churches (C.R.C.) and the Orthodox Presbyterian Church (O.P.C.).
2. to compare these divergencies with the Word of God and to evaluate them as to the question whether they are of such a nature that they would prevent the C.R.C. from recognizing the O.P.C. as a true church of the Lord Jesus Christ and from entering into correspondence with this church.

**I. THE EXAMINATION AND EVALUATION OF THE DIVERGENCIES IN
CONFESSION BETWEEN THE C.R.C. AND THE O.P.C. LED TO THE
FOLLOWING CONSIDERATIONS AND CONCLUSIONS.**

a. Ad Westminster Confession (W.C.) Ch. 25, par. 1, 2 and Larger Catechism (L.C.) Q. and A. 64-66.

W.C. 25, 1: "The catholic or universal Church which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the Head thereof; and is the spouse, the body, and fulness of Him that filleth all in all."

W.C. 25, 2: "The visible Church, which is also catholic or universal under the Gospel (not confined to one nation, as before under the law), consists of all those throughout the world that profess the true religion; and of their children; and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation."

L.C. Q. 64: "What is the invisible church?"

A. The invisible church is the whole number of the elect, that have been, are, or shall be gathered into one under Christ the Head.

Q. 65: What special benefits do the members of the invisible church enjoy by Christ?

A. The members of the invisible church, by Christ, enjoy union and communion with Him in grace and glory.

Q. 66: What is that union which the elect have with Christ?

A. The union which the elect have with Christ is the work of God's grace, whereby they are spiritually and mystically, yet really and inseparably, joined to Christ as their Head and Husband; which is done in their effectual calling."

The terms: visible and invisible church, used in these articles, are not derived from the Scriptures.

The distinction however between the whole number of the elect and all those who profess the true religion with their children on which the

terminology of visible and invisible church is based and of which it gives expression is rooted in the Scriptures, Eph. 1: 4; Acts 13: 48; John 15: 2, 1 Cor. 1: 2, and is in agreement with the contents of Heid. Cat. A. 54 and Belgic Confession Art. 29, the former of which confesses that the Son of God gathers a church chosen to everlasting life of which I am a living member, and the latter of which distinguishes the true believers from the hypocrites who are mixed in the church with the good, yet are not of the church.

b. Ad W.C. Ch. 25, 4: "This catholic Church has been sometimes more, sometimes less visible. And particular Churches, which are members thereof, are more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them."

This article makes a distinction between more and less pure churches. It does so with respect to the particular churches which are members of the catholic Church, i.e. the true Church of Christ.

The seven letters found in Revelation 2 and 3 testify to it that no valid objection can be brought against this distinction of more or less pure churches within the true Church.

The W.C. confesses in Ch. 25, 5: "The purest Churches under heaven are subject both to mixture and error and some have so degenerated, as to become no churches of Christ, but synagogues of Satan. Nevertheless there shall be always a Church on earth, to worship God according to His will". The W.C., as appears from this paragraph, does not deny the existence of the false church — the synagogue of Satan — beside the true church and does for that reason not teach the pluriformity of the church, but a pluriformity in the church.

It is regrettable that although the W.C. mentions the teaching and embracing of the gospel, the administration of ordinances and the performance of public worship in its confession concerning the church, W.C. XXV, IV, it does not clearly state the marks of the true and false church. The absence of a separate confession concerning the marks of the church makes it hard to determine where the borderline lies between the true and the false church and may in practice lead to the acceptance of the pluriformity of the church.

c. Ad W.C. Ch. 18, 3. This article confesses in its first alinea: "This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties before he be partaker of it;"

Compare A. 81 L.C. which states among other things, "Assurance of grace and salvation both being of the essence of faith, true believers may wait long before they obtain it".

In Ch. 14: 2 the W.C. gives a description of faith. It reads, "By this faith, a Christian believeth to be true whatsoever is revealed in the Word, for the authority of God Himself speaking therein, and acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life, and that which is to come. But the principal acts of saving faith are accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace."

Compare Shorter Catechism Q. and A. 86; "What is faith in Jesus Christ? Faith in Jesus Christ is a saving grace, whereby we receive and rest upon Him alone for salvation, as He is offered to us in the gospel".

However, Ch. 18: 3 of the W.C., different from Ch. 14: 2, the W.C. and from A. 86 of the Shorter Catechism does not give a **description** of faith, but speaks of the **personal** assurance of grace and salvation of the believers. This appears from Ch. 18: 4, which begins: "True believers may have the assurance of their salvation divers ways shaken.

diminished, and intermitted"; And from Ch. 14: 3 which confesses: "This faith is different in degrees, weak or strong;"

This confession regarding the lack of full assurance in the believer agrees with article 16 of Ch. 1 of the Canons of Dort which speaks of "those in whom a living faith in Christ, an assured confidence of soul, peace of conscience, an earnest endeavor after filial obedience, a glorying in God through Christ, is not as yet strongly felt,"

d. Ad L.C. Q. and A. 31: "With whom was the covenant of grace made?"

A. "The covenant of grace was made with Christ as the second Adam, and in Him with all the elect as His seed".

This Catechism confesses in A. 166 that "infants descending from parents either both or but one of them professing faith in Christ and obedience to Him, are in that respect within the covenant, and are to be baptized". The texts to which A. 31 refers -- 1 Cor. 15: 22, 45; Eph. 1: 4; 2 Tim. 1: 9 -- do not speak of the people with whom the covenant was made, but of them who become partakers of the covenant-goods. Deputies are therefore of the opinion that, in distinction from A. 31, A. 166 agrees with the Scriptures which teach that the covenant was made with the believers and their seed, Gen. 17: 7; Acts 2: 39; 1 Cor. 7: 14; Compare: The Directory for Worship on the Administration of Baptism: "For the promise of the covenant is made to believers and to their seed".

e. Ad L.C. A. 50. This answer interprets the confession of Jesus' descent into hell as His stay "in the state of death and under the power of death". This interpretation, though different from the one given in A. 44 of the Heid. Cat. cannot be considered to be contrary with the Word of God, and is therefore not rejectable.

f. Ad L.C. A. 99. This answer contains a number of eight rules to be heeded in order to receive a right understanding of the ten commandments. Although it is questionable whether such a set of rules should be inserted into a Catechism, it may be said that the rules themselves do not contain anything which is in conflict with the teaching of the Scriptures. The Catechism is therefore not unacceptable on account of these rules of interpretation.

g. Ad L.C. A. 102-148. These answers spell out the meaning of the ten commandments. This is done in such a detailed fashion that for the trees the wood is hardly visible. The great detail to which the Catechism goes raises also questions as to the correctness of some words and expressions. Although deputies prefer the interpretation of the commandments as given in the Heid. Cat. they do not feel free to state that the explanation presented by the L.C. deviates from the contents of Scripture and Confession.

DEPUTIES CONCLUDE ON THE GROUND OF THESE CONSIDERATIONS THAT THE DIVERGENCIES IN CONFESION BETWEEN THE C.R.C. AND THE O.P.C. ARE NOT OF SUCH A NATURE THAT THEY SHOULD PREVENT THE C.R.C. FROM RECOGNIZING THE O.P.C. AS A TRUE CHURCH OF THE LORD JESUS CHRIST AND FROM ENTERING INTO CORRESPONDENCE WITH THIS CHURCH.

II. THE EXAMINATION AND EVALUATION OF THE DIVERGENCIES IN CHURCH POLITY BETWEEN THE C.R.C. AND THE O.P.C. LED TO THE FOLLOWING CONSIDERATIONS AND CONCLUSIONS.

A considerable difference exists between the Form of Government (F.O.G.) of the O.P.C. and the Church Order (C.O.) of the C.R.C.

The F.O.G. is based on the principle that the local churches are branches of the Church universal.

Ch. 2, 3: "As this immense multitude cannot meet together in one place to hold communion or to worship God, it is reasonable, and warranted by Scripture example, that they should be divided into many particular churches".

Ch. 10, 1: "The church consisting, as it does, of many separate congregations . . .". Compare W.C. Ch. 25, 4. The C.O. however proceeds from the principle of the completeness and the 'independence' of the local churches, which on account of the confession that each of them is Church of Christ, enter nationally into a confederation of churches.

This difference in principle of church polity makes itself felt in divergencies in the authority of major assemblies, which in the O.P.C. become higher assemblies. F.O.G. Ch. 9, 6 which says among other things that the church session is charged "to appoint delegates to the higher judicatories of the church".

It shows up in the consideration of the major assemblies as meetings of church officers and thus as meetings of the Church itself, instead of as meetings of delegates of the churches, classis and synods and thus as ecclesiastical assemblies. F.O.G. Ch. 11, 7: "The general assembly shall meet at least once in every year. On the day appointed for that purpose the moderator of the last assembly, if present, shall open the meeting with a sermon . . ." 8: ". . . and pronounce on those present the apostolic benediction."

It is evident in the distinction between lower and higher judicatories. F.O.G. Ch. 11, 1: "The general assembly is the highest judicatory of the Orthodox Presbyterian Church".

It manifests itself in the special place of the presbytery among the Church assemblies and in the special place of the ministers among the office bearers of the church.

F.O.G. Ch. 10, 2: "A presbytery consists of all the ministers, in number not less than four, and one ruling elder from each congregation . . .".

7: "The presbytery has power . . . to ordain, install, remove and judge ministers; to examine and approve or censure the records of church sessions; . . . and in general to order whatever pertains to the spiritual welfare of the churches under its care, always respecting the liberties guaranteed to the individual congregations under the constitution".

F.O.G. Ch. 4: "The office of the minister is the first in the church, both for dignity and usefulness." . . .

The F.O.G. states however in Ch. 1, 7 "that all church power, whether exercised by the body in general, or in the way of representation by delegated authority, is only ministerial and declarative, that is to say that the Holy Scriptures are the only rule of faith and manners; that no church judicatory ought to pretend to make laws to bind the conscience in virtue of its own authority; and that all its decisions should be founded upon the revealed will of God".

The F.O.G. states accordingly in Ch. 11, 6: "Although the deliverances, resolutions, overtures and other actions of the general assembly are to be accorded the weight which is proper in view of the character of the body as representing all of the particular churches, yet, whenever such deliverances, resolutions, overtures and other actions are additional to the specific provisions of the constitution, they shall not be regarded as binding unless they have been approved by the general assembly and presbyteries in the manner provided in this Form of Government for the amendment of the constitution".

The O.P.C., as appears from these statements, acknowledges the Lord

Jesus as the only Head of the Church and accepts His Word as the only rule for faith and order.

DEPUTIES CONCLUDE ON THE GROUND OF THIS CONSIDERATION THAT, ALTHOUGH CONSIDERABLE DIVERGENCIES EXIST IN CHURCH POLITY AND IN THE FORM OF GOVERNMENT, THERE IS NO DIFFERENCE IN THE ESSENTIAL TRUTH OF CHRIST'S HEADSHIP OVER HIS CHURCH AND OF THE ABSOLUTE AUTHORITY WHICH HIS WORD SHOULD HAVE IN THE GOVERNMENT OF THE CHURCH. ALTHOUGH THE DIFFERENCES SHOULD REMAIN A POINT OF SERIOUS DISCUSSIONS, THEY NEED NOT PREVENT THE C.R.C. FROM RECOGNIZING THE O.P.C. AS A TRUE CHURCH OF THE LORD JESUS CHRIST AND FROM ENTERING INTO CORRESPONDENCE WITH THIS CHURCH.

III. THE EXAMINATION AND EVALUATION OF THE ISSUE OF CHURCH CORRESPONDENCE LED TO THE FOLLOWING CONSIDERATION AND CONCLUSIONS.

The O.P.C. does not have specific rules for correspondence with churches abroad. The correspondence with the Gereformeerde Kerken in Nederland (synodical) — which the O.P.C. intends to terminate, in agreement with the decision of the 36th Assembly of the O.P.C. (Minutes 36th Ass. page 112) — the correspondence with the Reformed Churches of Australia and with the Reformed Churches of New Zealand was entered upon by the O.P.C. under the rules which were in force in these Reformed Churches.

The reason why the O.P.C. does not have rules for correspondence and why actually the whole idea of correspondence as we know it is foreign to the O.P.C., originates, according to deputies of the O.P.C., in the different historical background between the O.P.C. and the Reformed Churches. The ban on the convening of a general synod issued by the Staten of Holland in the last part of the 16th and the beginning of the 17th century led at first to correspondence between various provincial synods in the country and when churches were established abroad, to correspondence with churches abroad.

The situation on the American continent was that the churches, established in North America, first remained part of the mother church in Europe. At the time when these churches became independent, they entered into fraternal relations with such churches on the American continent with which a unity of faith was experienced but with which no unity of organization could be realized on account of language barriers or of differences in customs. The Committee of the O.P.C. feels that if these differences do not present an insurmountable obstacle any longer, union should be sought between two denominations.

The first one of the Rules for Correspondence with foreign Churches of the C.R.C. reads: "To see to it that there are no deviations from the Reformed Confession in doctrine, liturgy, church government and discipline".

The last one reads: "To render account to each other in case of correspondence with a third party".

The Committee of the O.P.C. considers this first and last rule an infringement on the freedom of the church and senses a danger in these rules that the one church will lord it over the other church. The Committee has for that reason objection to enter into correspondence with the C.R.C. according to the rules of correspondence adopted by the C.R.C.

The suggestion was made on the part of the Committee that it might be more feasible to establish a fraternal relationship which would render it possible for the respective churches to benefit each other and which would not make it imperative that complete agreement in all matters was found.

Deputies are convinced that the disadvantages of a fraternal relationship outweigh the advantages and that the churches should not adopt the figure of such a relationship which the C.O. does not know.

The exercise of fraternal relationship is usually restricted to representation at mutual synods and to the deliverances of fraternal speeches which tend to confuse the issues between the churches more than they solve them.

DEPUTIES CONCLUDE THAT ALTHOUGH THE ISSUE OF CHURCH CORRESPONDENCE NEED NOT PREVENT THE C.R.C. FROM RECOGNIZING THE O.P.C. AS A TRUE CHURCH OF THE LORD JESUS CHRIST, IT DOES CONSTITUTE AN OBSTACLE ON THE WAY TO UNITY WITH THE O.P.C.

IV. Point 3 of the mandate given to deputies reads: "to investigate how the Creeds, the Form of Government and the Book of Discipline function in the O.P.C. and whether they are actually maintained".

THE FOLLOWING MAY BE OBSERVED

The contact with the Committee of the O.P.C. over a number of years has convinced deputies that the O.P.C. is wholeheartedly committed to the Scriptures as the infallible Word of God and that the O.P.C. wants to maintain the Creeds based on this Word.

The thoroughness which characterized the examination of candidates for the ministry, as witnessed by one of the deputies; the seriousness with which the matter of a union with the Reformed Presbyterian Church (Evangelical Synod) is treated according to the reports of the discussions; the testimonies of the O.P.C. against the acceptance of membership in the World Council of Christian Churches (W.C.C.C.) by the Gereformeerde Kerken in Nederland (synodical) and against the admission of women to the special offices by these churches and the intention to terminate the correspondence with the Gereformeerde Kerken (synodical) after the latter did away with the decisions of Assen '26, are many evidences of this commitment.

Divergencies between the O.P.C. and the C.R.C. may originate in a different understanding of Scripture passages, as e.g. Acts 15, which is basic for the church polity of the O.P.C., these divergencies never concern the submission to the Scriptures themselves.

Deputies know from the discussions with the Committee that the O.P.C. has the sincere desire that the Creeds, the Form of Government and the Book of Discipline function in the internal life of the churches and are maintained. From what they learned from the Acts and official publications of the General Assembly deputies are aware that Creeds and Forms do function and are maintained in the church assemblies. Deputies are however not sufficiently acquainted with the local churches to be able to report on the life within them. It is known that several of the local churches are planted as a result of home mission work. This implies that these congregations are given milk to drink and not solid food yet. It causes the O.P.C., according to the testimony of the Committee, to see the sharper to it that faithful men are called to the ministry who are able to teach others also.

Deputies learned on inquiry that the Communion Table in the O.P.C. is neither "open" in the sense that everyone who presents himself as a believer is admitted to the Lord's Table, nor "closed" in the sense that exclusively communicant members of the O.P.C. are allowed to partake

in the Lord's Supper. The officers of each local church decide whether or not one who is not a member of the O.P.C. on his request is to be admitted to the Table of the Lord. In many O.P. Churches admission is granted on the basis of a public statement by the minister or by the session without an appearance of the person concerned before the session.

The O.P.C. appointed a committee to study the issue of membership of secret orders. The report of the committee was received by an Assembly of the O.P.C. and commended to the sessions and pastors for study. The General Assembly left it, as it does in all cases which do not directly concern the Scriptures or the Constitution, to the sessions to act on the report and to adopt its recommendation as a binding decision. The one session is sooner inclined to do so than the other one so that, even though church discipline is maintained in the O.P.C. the exercise of it in cases not directly in conflict with the Scriptures and the Constitution is more readily discharged in the one church than in the other.

DEPUTIES CONCLUDE THAT ALTHOUGH THEY ARE NOT SUFFICIENTLY ACQUAINTED WITH THE LIFE OF THE LOCAL CHURCHES TO BE ABLE TO SPEAK OF THEM, THE ACTS AND THE DECISIONS IN ITS RELATIONS TO OTHER DENOMINATIONS TESTIFY TO IT THAT THE CREEDS, THE FORM OF GOVERNMENT AND THE BOOK OF DISCIPLINE DO FUNCTION IN THE O.P.C. AND FOR THAT REASON CORRESPONDENCE NEED NOT BE AVOIDED.

V. As to point 4 of the mandate of deputies, the sister relationship of the O.P.C. with the Gereformeerde Kerken (synodical), it was already mentioned under IV that correspondence with these churches will be terminated. The serious difference between the two churches and the impossibility to deal with these differences in a reasonable way led to this decision.

The O.P.C. is still a member, although not without concern, of the Reformed Ecumenical Synod (R.E.S.). The Committee defended this membership with the arguments that the R.E.S. is not an ecclesiastical assembly, that the O.P.C. is not to the slightest degree bound by its decisions and that its membership gives the O.P.C. the opportunity to give a reformed testimony in the many points which come up for discussion within the R.E.S.

The Committee suggested that an emotional element might be involved in our objections against the R.E.S. because of the struggle of our dutch sister churches in the past. Deputies made it clear that fear for a false ecumenicity was our main concern. The O.P.C., the Committee assured, does not want to have anything to do with that kind of ecumenicity either.

DEPUTIES CONCLUDE THAT THE DECISION TO TERMINATE THE SISTER RELATIONSHIP WITH THE GEREFORMEERDE KERKEN (SYNODICAL) WILL REMOVE AN OBSTACLE ON THE ROAD TO CORRESPONDENCE BUT THAT THE MEMBERSHIP OF THE O.P.C. IN THE R.E.S., WHICH LEAVES ROOM IN ITS MIDST FOR CHURCHES WHO BELONG TO THE W.C.C.C. IS STILL AN IMPEDIMENT TO ENTER INTO A CORRESPONDENCE WHICH IS TRULY ECUMENICAL IN NATURE.

VI. RECOMMENDATIONS.

DEPUTIES RECOMMEND ON THE GROUND OF THE PRECEDING CONSIDERATIONS AND CONCLUSIONS TO OFFER THE O.P.C. CORRESPONDENCE WITH THE UNDERSTANDING THAT

1. this correspondence is established and conducted according to the rules adopted by the C.R.C.

2. the O.P.C. terminates correspondence with churches that maintain a sister relationship with the Gereformeerde Kerken (synodical). These dutch churches do not show the marks of the true but of the false church. No fellowship should consequently be entertained with them.

3. the O.P.C. withdraws from the R.E.S. The name "synod" gives the impression that it wants to be an ecclesiastical assembly; its toleration of churches which joined the W.C.C.C., and its decisions in connection with the conflict in the Reformed Churches in the Netherlands show that the R.E.S. is neither reformed nor ecumenical.

4. the divergencies in church polity remain the object of continual study and discussion which under the blessing of the Lord may lead to a form of government which both in essence and in governing principles agrees.

Rev. W. Loopstra,

Rev. H. Scholten,

Rev. L. Selles,

Elder W. Wildeboer, Secretary

296 Gardenview Dr.,

Burlington, Ont.

Rev. M. VanDerWel, Alternate.

SUPPLEMENT VI — (Acts, Art. 75)

REPORT OF THE BOARD OF GOVERNORS OF THE THEOLOGICAL COLLEGE

To The General Synod of the Canadian Reformed Churches

May 1971

Esteemed Brethren:

The Board of Governors, appointed by General Synod Orangeville 1968, are pleased to submit to your Assembly a Report on their activities.

ACTIVITIES GENERALLY

The Board have held four meetings during the past years: on February 18-20, 1969; September 9, 1969 and June 22 and 23, 1970, while a last meeting before General Synod was held on May 25 and 26, 1971.

At all these meetings the members of the Board were present and in some cases the meeting was attended by members of the Faculty.

A report on matters decided at the meetings and by the "Rules for Communication between the Governors", and of the actions taken will be found under separate headings of this report. Relations between the Board of Governors and the Committee of Administration have been excellent. Synod Orangeville appointed Mr. A. VANDERHOUT as member of the Committee of Administration and Mr. C. LINDHOUT as Treasurer. Neither of these two brothers could accept this appointment. At one of the meetings of the Board Mr. H. DANTUMA from Burlington was nominated, elected and appointed as Treasurer-member of the Committee.

The Board REQUEST Synod to approve of this action.

The Board RECOMMEND Synod to re-appoint the members of the present Committee of Administration on the following ground: The membership of this Committee should not fluctuate unnecessarily to ensure a good continuation of the work.

From the Second Annual Report of the Committee of Administration it appears that the Committee wants a more liberal mandate. The Board passes this information on to Synod because Synod has to decide on the relation between Board and Committee.

At the first meeting after the appointment by Synod Orangeville officers were elected: Rev. W. LOOPSTRA, President; Rev. D. VANDERBOOM, secretary; Rev. H. A. STEL, Assessor. After the Rev. L. MOES left for the Netherlands the Board decided to "Receive Rev. W. W. J. VANOENE as a replacement for Rev. L. MOES." The Board did not deem it necessary to make any changes when the Revs. VANBEVEREN and VANOENE moved to other parts of the country. The Board REQUEST Synod to approve of these actions.

MANDATE

Synod Orangeville, 1968 did not adopt a specific mandate. We understand that the mandate given to Deputies for the Training toward the Ministry by General Synod Edmonton, 1965 still stands as far as it is applicable in the present situation, (Acts Synod Edmonton 1965, Art. 199) and we consider the "Rules and Regulations" adopted by Synod to be our specific charge

SUPERVISION OF THE INSTRUCTION

Rule III reads: "The Governors shall exercise supervision over the instruction given in order that may be barred whatever is not in accordance with the Scriptures and the Creeds of the Church." The Board decided that during the period from Synod Orangeville till the next General Synod the Governors from Eastern-Canada would visit the Lectures at the College. With gratitude the Board report that the instruction being given shows that professors and lecturers do their work with love and zeal and that there was nothing in their teaching which was not in accordance with the Scriptures and the Creeds of the Church.

Counselling of Students before admission to the College took place in accordance with the relevant decision. (Acts Synod Hamilton 1962, Art. 170.)

APPOINTMENTS AND NOMINATION

Rule IV reads: "The Governors shall submit to General Synod a nomination to appoint docents for existing vacancies. The Synod shall not be bound by this nomination. The Governors shall draw up special regulations covering leave of absence and the termination of the service of docents."

The Board wishes to report that the Reverend Mr. FRANCOIS KOUWENHOVEN, M.Th. appointed by Synod Orangeville, 1968 has served as professor in the Old Testament Department till his death.

The matter of nomination of a successor has been considered by the Board with the advice of the Faculty. The Faculty prepared two Confidential Reports to serve the Board; they also submitted their advice in the matter. The decision of the Board is laid down in a "Confidential Report to Synod New Westminster 1971", which will be submitted to Synod under separate cover. On the basis of received information and the decision of the Board concerning nomination the Church at New Westminster was requested to convene Synod at an earlier date than originally planned.

Regulations covering leave of absence and termination of service have not been drafted. For this matter we refer to the next item of this report.

RECOMMENDATIONS:

- a) Synod express itself as to the retirement age of professors;
- b) Synod re-appoint the professors and lecturers who form the present Staff, and give them a permanent tenure.

CONSTITUTION AND BYLAWS

After an advice was received, submitted to the Board by the Committee of Administration, it was decided to have a "Constitution and Bylaws" prepared for the Board, the Senate and the Committee of Administration. Due to lack of time this "Constitution and Bylaws" has not been finalized. A Draft has been prepared and the Board RECOMMEND: that Synod deal with this matter.

OPENING OF THE COLLEGE

The Theological College of the Canadian Reformed Churches was officially opened on Wednesday, September 10, 1969 in a Solemn Convocation where professors and lecturers were installed. A copy of the program of this Convocation is attached as Appendix A.

The Board informs Synod that no names for the College have been proposed which were acceptable to the Board.

The Board also gratefully acknowledges the work of the 'Savings Action

Committee', as a result of which it was not necessary to budget for many items necessary for the furnishing of the College.

INCORPORATION

This matter had the attention of the Board. At one of the meetings it was decided "to request the Committee of Administration to enquire after the possibilities and implications of incorporation of the Theological College and to forward a report of their findings to the Board of Governors". In the Minutes of a meeting of the Committee of Administration they report on this matter. Part of these minutes are attached to this report as Appendix B. The Board RECOMMEND:

- a) that Synod deal with and express itself on the matter;
- b) that, since much legal terminology is involved, prof. A. H. OOSTERHOFF be added to the work-committee that has to deal with the matter, and that he will receive the privilege of the floor in these matters.

FACULTY MATTERS

The Faculty kept the Board informed about the course of the first study-year with a report concerning the work and about the daily life at the College. A Handbook was compiled and published, a copy of which is attached as Appendix C.

As a temporary arrangement to enable the continuation of the work the Faculty requested and the Board advised that the Faculty avail themselves of the help of Rev. D. VANDERBOOM, M.Th., for the academic year 1970/1971. On the basis of information received the Board decided:

- a) to change the title "candidate of Theology" into "Bachelor of Theology" (B.Th.) for those who did not receive a "full-fledged" training at the College;
- b) to have the degree of "Bachelor of Divinity" (B.D.) conferred upon students who have received a 'full-fledged' College training, and who have successfully completed their studies at the College.

The Board RECOMMEND: that Synod decide accordingly.

It gives the Board much pleasure to inform Synod that Mr. M. C. WERKMAN had the degree of B.Th. conferred upon him in February 1971, while he and Messrs. J. GODSCHALK, W. HUIZINGA and C. VANDAM graduated on May 21, 1971 where the latter three received their B.D. degree. This graduation took place in the building of Central Presbyterian Church, Hamilton.

Although this is a Faculty matter the Board judged this to be a matter of such historic importance that it is reported here in this report to Synod. At the beginning of the Academic year the Board organized the "First Annual Meeting" which was held on September 16, 1970. One of the Governors Rev. W. W. J. VANOENE addressed the meeting with a speech about "The Sound Doctrine", while professor SELLES spoke about "Goal and Nature of the New Testament Studies". A copy of the program of this meeting is attached as Appendix D.

Matters of the Library were referred to the Faculty. The Board has requested the Faculty to be diligent with regard to the establishing of the Library, and has relieved Rev. J. MULDER of his duties as Librarian of the Board.

Matters of Tuition Fees and Conditions for Registration were decided upon with the advice of the Faculty. It was also decided to open the possibility for 'Special Courses' which are given at the College for the benefit of our teachers at the Elementary Schools and other interested people.

The Board submit the following RECOMMENDATIONS and REQUEST:

Recommendations:

1. To adopt the recommendation of the Committee of Administration as found in their second annual report Appendix B, p. 16. (This report is attached as Appendix E to this report of the Board.)
2. A Draft Pension Regulations has been prepared by the Committee of Administration and adopted by the Board. Synod adopt these Regulations.
3. An increase in contributions by the Churches was recommended and adopted during the past years.

The Board REQUEST to approve of this action.

4. To decide that the Board is authorized to empower the Committee of Administration to engage a professional Auditor to audit the books on an annual basis.

Request:

That the Advisory Committee, which is to prepare proposals to Synod re matters concerning the College avail themselves of the assistance of the Secretary of the Board of Governors.

Respectfully submitted,

W. Loopstra, President

J. Mulder

H. A. Stel

M. VanBeveren

D. VanderBoom, Secretary

W. W. J. VanOene

SUPPLEMENT VII — Acts, Art. 75)

**THEOLOGICAL COLLEGE
of the CANADIAN REFORMED CHURCHES**

**FINANCIAL STATEMENTS
FOR THE TWO YEARS ENDED DECEMBER 31, 1970**

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AUDITORS' REPORT

- EXHIBIT "A" — General Fund Balance Sheet as at December 31, 1970
- EXHIBIT "B" — Pension Fund Balance Sheet as at December 31, 1970
- EXHIBIT "C" — Canadian Library Fund Balance Sheet as at December 31, 1970
- EXHIBIT "D" — Special Library Fund Balance Sheet as at December 31, 1970
- EXHIBIT "E" — General Fund Equity
- EXHIBIT "F" — Statement of Revenue and Expenditure for the year ended December 31, 1969
- EXHIBIT "G" — Statement of Revenue and Expenditure for the year ended December 31, 1970

April 12, 1971

AUDITORS' REPORT

The Board of Governors,
Theological College of the Canadian Reformed Churches,
Hamilton, Ontario.

We have examined the general fund, pension fund, Canadian library fund and special library fund balance sheets of Theological College of the Canadian Reformed Churches as at December 31, 1970 and the statements of revenue and expenditure for the years ended December 31, 1969 and 1970. Our examination included a general review of the accounting procedures and such tests of the accounting records and other supporting evidence as we considered necessary in the circumstances.

In our opinion the attached general fund, pension fund, Canadian library fund and special library fund balance sheets and statements of revenue and expenditure present fairly the financial position of the College as at December 31, 1970 and the results of its operations for the two years then ended in accordance with generally accepted accounting principles.

ROBINSON, LOTT & BROHMAN,
Chartered Accountants.

EXHIBIT "A"

THEOLOGICAL COLLEGE OF THE CANADIAN REFORMED CHURCHES GENERAL FUND BALANCE SHEET AS AT DECEMBER 31, 1970

ASSETS

Current Assets

Petty Cash	\$ 100.00	
Cash in Bank — Current Account — Oakville ...	5,723.01	
Cash in Bank — Savings Account — Oakville ...	8,806.43	
Cash in Bank — N.V. Slavenburgs Bank — Rotterdam	312.00	
Allotments Receivable — 1970	1,821.53	
Allotments Receivable — 1969 and Prior Years	5,447.48	
Due from Library Fund	5,185.64	\$ 27,396.09

Investments

Term Deposits — 5½% Bank of Montreal	19,410.06
--	-----------

Fixed Assets (at cost)

Real Estate	65,000.00	
Equipment, Furniture and Fixtures	9,252.17	
	74,252.17	
Less — Accumulated Depreciation	4,326.17	69,926.00

Trust Funds

Pension Fund — see Exhibit "B"	7,598.73	
Canadian Library Fund — see Exhibit "C"	11,932.03	
Special Library Fund — see Exhibit "D"	10,826.80	30,357.56
		147,089.71

LIABILITIES

Current Liabilities

Employees' Payroll Deductions Payable	260.10	
Due to Pension Fund	98.73	
Due to Special Library Fund	10,826.80	\$ 11,185.63

Trust Funds

Pension Fund	7,598.73	
Canadian Library Fund	11,932.03	
Special Library Fund	10,826.80	30,357.56

Equity

See Exhibit "E"	105,546.52
	147,089.71

EXHIBIT "B"

**THEOLOGICAL COLLEGE OF THE CANADIAN REFORMED CHURCHES
PENSION FUND BALANCE SHEET
AS AT DECEMBER 31, 1970**

ASSETS

Current Assets

Due from General Funds \$ 98.73

Investment

Term Deposit with Bank of Montreal — 7¾% 7,500.00
\$7,598.73

LIABILITIES

Equity

Transfer from General Equity to establish fund ... \$7,000.00
Appropriation from 1970 Budget 500.00
Interest Earned on Term Deposit 98.73 **\$7,598.73**

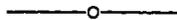


EXHIBIT "C"

**THEOLOGICAL COLLEGE OF THE CANADIAN REFORMED CHURCHES
CANADIAN LIBRARY FUND BALANCE SHEET
AS AT DECEMBER 31, 1970**

ASSETS

Current Assets

Cash in Savings Bank Account
— available for purchase of books \$ 4,891.97
— to be returned to general fund 5,185.64 **\$10,077.61**

Investment in Library Books 7,040.06
\$17,117.67

LIABILITIES

Current Liabilities

Due to General Fund \$ 5,185.64

Equity

Transfer from General Equity to establish fund \$ 6,000.00
Appropriation from 1969 Budget 2,500.00
Donations received in 1969 737.10
Appropriation from 1970 Budget 2,500.00
Donations received in 1970 113.65
Interest received in 1970 81.28 11,932.03
\$17,117.67

EXHIBIT "D"

**THEOLOGICAL COLLEGE OF THE CANADIAN REFORMED CHURCHES
SPECIAL LIBRARY FUND BALANCE SHEET
AS AT DECEMBER 31, 1970**

ASSETS

Current Assets

Due from General Fund **\$10,826.80**

LIABILITIES

Equity

Monies received from financial drive
in The Netherlands **\$10,826.80**



EXHIBIT "E"

**THEOLOGICAL COLLEGE OF THE CANADIAN REFORMED CHURCHES
GENERAL FUND EQUITY
FOR THE TWO YEARS ENDED DECEMBER 31, 1970**

Balance as at December 31, 1968		\$ 81,900.73
Add — Arrears in Allotments to Churches prior to December 31, 1968	\$16,507.50	
— Value of Books transferred to Library Fund by Synod 1968	493.85	
— Excess of Revenue over Expenditure for the year ended December 31, 1969 — see Exhibit "F"	6,946.01	
— Excess of Revenue over Expenditure for the year ended December 31, 1970 — see Exhibit "G"	12,698.43	36,645.79
		118,546.52
Deduct — Amount transferred to set up Library Fund as per decision of Synod 1965 Article 99	6,000.00	
— Amount transferred to set up Pension Fund	7,000.00	13,000.00
Balance as at December 31, 1970		\$105,546.52

EXHIBIT "F"

THEOLOGICAL COLLEGE OF THE CANADIAN REFORMED CHURCHES STATEMENT OF REVENUE AND EXPENDITURE FOR THE YEAR ENDED DECEMBER 31, 1969

Revenue	Budget	Actual
Allotments from Churches	\$43,568.00	\$43,990.69
Donations		1,234.00
Other Collections		1,138.04
Student Fees		150.00
Investment Income		4,426.13
	\$43,568.00	\$50,938.86
Expenditure		
Salaries — Professors	\$28,500.00	\$22,216.56
Salaries — Lecturers	2,400.00	1,800.00
Superannuation	1,950.00	1,191.67
Caretaking	2,000.00	797.50
Appropriation to Library Fund	2,500.00	2,500.00
Building Alterations	4,000.00	854.36
Travel Expenditures — Lecturers	800.00	302.30
Meetings of Governors	1,000.00	2,174.38
Administration	1,000.00	541.90
Unforeseen	850.00	95.65
Insurance for Professors		301.28
Bank Charges		94.25
Library Expense		533.01
Insurance on Building		304.04
Water and Hydro		52.27
Telephone		139.02
Heat		243.41
Realty Taxes		42.72
Legal Fees		587.50
Canada Pension Plan		154.20
Advertising		12.50
Expenses — Staff Meetings		108.15
Moving Expenses — Selles and Kouwenhoven		1,948.23
Moving Costs and Automobile — Faber		3,863.77
Opening Expense for College		429.43
Freight		159.45
Land Surveying and Transfer Tax		360.40
Foreign Exchange		38.11
Depreciation — Building		1,300.00
Depreciation — Furniture and Fixtures		846.79
	\$45,000.00	\$43,992.85
EXCESS OF REVENUE OVER EXPENDITURE		
for the Year	(\$ 1,432.00)	\$ 6,946.01

EXHIBIT "G"

THEOLOGICAL COLLEGE OF THE CANADIAN REFORMED CHURCHES
STATEMENT OF REVENUE AND EXPENDITURE
FOR THE YEAR ENDED DECEMBER 31, 1970

Revenue	Budget	Actual
Allotments from Churches	\$49,050.00	\$48,648.75
Donations		266.53
Other Collections		1,435.22
Student Fees		550.00
Investment Income		3,755.10
Superannuation Fund Benefits	2,760.00	2,990.00
	\$51,810.00	\$57,645.60
 Expenditure		
Salaries — Professors	\$21,950.00	\$20,104.56
Salaries — Lecturers	2,400.00	2,400.00
Pension — Kouwenhoven	8,000.00	7,449.96
Superannuation	1,950.00	1,950.00
Canada Pension	200.00	267.58
Insurance re Dr. J. Faber	265.00	279.30
Appropriation to Pension Fund	500.00	500.00
Caretaking	2,000.00	870.80
Appropriation to Library Fund	2,500.00	2,500.00
Building Alterations	2,000.00	2,196.13
Travel Expenditures — Lecturers	800.00	365.00
Meetings of Governors	1,000.00	707.67
Administration	2,500.00	999.21
Fire Insurance	280.00	257.00
Telephone	275.00	268.21
Hydro	200.00	135.89
Heat	350.00	385.28
Assistant Librarian	1,000.00	947.00
Unforeseen	1,830.00	184.20
Depreciation — Building		1,274.00
Depreciation — Furniture and Fixtures		905.38
	\$50,000.00	\$44,947.17
 EXCESS OF REVENUE OVER EXPENDITURE		
for the Year	\$ 1,810.00	\$12,698.43

SUPPLEMENT VIII — (Acts, Art. 63, 70)

CONSTITUTION of the THEOLOGICAL COLLEGE OF THE CANADIAN REFORMED CHURCHES

Preamble WHEREAS in accordance with Holy Scripture and the Church Order of the Canadian Reformed Churches the Churches shall see to it that there are ministers of the gospel;
AND WHEREAS it is in the interest of the Canadian Reformed Churches that they together maintain an institution of higher learning in theology for the training for the ministry;
AND WHEREAS to that end it is desirable to establish a theological college of and for the Churches and to declare, pass, ratify, sanction and confirm a constitution thereof, to pass by-laws concerning the same and to instruct deputies to govern such college;

NOW THEREFORE the Canadian Reformed Churches in General Synod assembled at New Westminster, British Columbia, in the year of our Lord 1971, do hereby establish, declare, pass, ratify, sanction and confirm as follows:

ARTICLE I — Definitions

In this Constitution, bylaws and instructions passed pursuant to it,

- (a) "Board" means Board of Governors of the College;
- (b) "Churches" means the federation of the Canadian Reformed Churches;
- (c) "College" means Theological College of the Canadian Reformed Churches;
- (d) "Faculty" means the teaching staff of the college, including the Principal, professors and lecturers, but not including temporary instructors appointed by the Board to fill a vacancy in the Faculty between Synods;
- (e) "Principal" means Principal of the College;
- (f) "Property" means all property both real and personal;
- (g) "Senate" means the Senate of the College;
- (h) "Synod" means a General Synod of the Canadian Reformed Churches;
- (i) "Trustees" means the Trustees of the College.

ARTICLE II — Establishment of the College

The Churches maintain the College for the academic training of ministers of the gospel. The College is situated at 374 Queen Street South, Hamilton, Ontario, and its location can only be changed by decision of Synod.

ARTICLE III — Constitution of the Board

1. The College is governed on behalf of the Churches by the Board which is composed of six persons.

2. Each regional synod is entitled to nominate three persons for membership on the Board and one alternate for each person nominated, all of whom are resident in the district of that regional synod. Synod may add to such nominations of its own motion, and, if a regional synod fails to

make such nominations, Synod shall nominate a sufficient number of persons. From the total number nominated Synod elects, appoints and instructs six persons as members of the Board and designates no more than one alternate for each member so elected, appointed and instructed; provided however that three persons shall be appointed as members of the Board and a maximum of three designated as alternate members from each regional synod district.

3. Each member of the Board and each alternate must be a member in good standing of one of the Churches.

4. Members of the Board 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. They are eligible for reappointment.

5. (a) A vacancy occurs in the Board when a member of the Board dies, is unable or unwilling to act, resigns or is removed from his office.

(b) When a vacancy occurs in the Board, the designated alternate member takes the place of the member whose position is vacant.

(c) If there is no designated alternate member to fill a vacancy, the regional synod of the district in which the original member or the designated alternate member resided may appoint a new member who shall be deemed to have been appointed and instructed by Synod.

6. If a member is unable to attend a meeting of the Board, he shall notify the Board and the designated alternate member and the latter has the right to attend such meeting.

ARTICLE IV — Officers and Meetings of the Board

1. The Board shall elect from among themselves a President, a Secretary and a Vice-President to hold office for a term of one year. They are eligible for re-election.

2. The Board shall hold an annual meeting, if possible and convenient usually at the College following the completion of each academic year, and shall hold such other meetings as may be necessary or desirable. If two or more Board members so request in writing, the Secretary shall call a meeting of the Board forthwith.

3. At the annual meeting, the Board shall deal with the following:

- (a) the report of the Senate;
- (b) the report of the visitors;
- (c) the report of librarian;
- (d) the report of the Trustees;
- (e) the reports of the Registrar and the Administrator;
- (f) the series lectionum for the following year; and
- (g) the visitors' schedule for the following year.

4. The Faculty shall be given notice of all meetings of the Board.

ARTICLE V — Duties of the Board

1. The Board exercises 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 of the Churches.

2. If a Faculty member becomes delinquent either in doctrine or in life, the Board shall, if they deem it necessary, forthwith suspend him from his office, and thereupon they shall cause Synod to be convened as soon as may be to judge the matter.

3. The Board shall regulate in consultation with the Faculty the subjects in which each Faculty member is to give instruction within the general guidelines set by Synod.

4. The Board shall regulate in consultation with the Faculty which subjects and which examinations comprise the course of study.

5. The Board supervises the instruction given at the College and members of the Board shall visit the lectures and examinations on a regular basis pursuant to an annual schedule drawn up by them. The visitors shall submit a report in writing to the Board of their visits.

ARTICLE VI — Powers of the Board

Except in such matters as are assigned by this Constitution to the Senate or the Trustees, the government, conduct and management and the control of the College and of its affairs are vested in the Board, and the Board may, subject to the direction of Synod do such things as it considers necessary or convenient to advance the interests of the College.

Without limiting the generality of the foregoing, the Board, subject to the direction of Synod, has power,

- (a) to appoint a Registrar, Administrator and Librarian and to fix their duties, responsibilities and powers;
- (b) after consultation with the Faculty, to appoint temporary instructors to fill vacancies in the Faculty between Synods and to fix their duties, responsibilities and powers;
- (c) after consultation with the Trustees, to fix and provide for the salaries, pensions and other emoluments of the persons mentioned in clauses (a) and (b) and to expend such sums as may be required for the purposes of funds that are established for the payment of gratuities, retirement allowances, pensions, life insurance or other insurance, for the benefit of such persons;
- (d) after consultation with the Trustees, to fix the annual contributions to be made by the Churches within the limits set by Synod;
- (e) jointly with the Trustees to fill any vacancy in the Trustees which occurs between Synods;
- (f) to fix the fees to be paid for instruction at the College, for all auxiliary activities and for examinations, degrees, diplomas and certificates;
- (g) to make bylaws and regulations for the conduct of its meetings and affairs.

ARTICLE VII — Further Powers of the Board

The Board further has power,

- (a) for good and sufficient reasons to grant a professor honourable discharge before his normal retirement;
- (b) to discharge a lecturer from his office upon his request;
- (c) for good and sufficient reasons to grant a professor or lecturer a leave of absence.

ARTICLE VIII — Annual Commencement

The Board shall organize annually a Commencement.

ARTICLE IX — Reports of the Board

1. The Board shall submit to each Synod a report in writing concerning its activities. A copy of such report shall be sent to all the Churches at least three months prior to the next Synod, provided that the Board 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 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 Trustees

1. The Trustees supervise and generally manage the property, assets and investments, and the financial and business affairs of the College.

2. The Trustees form a committee composed of five persons who are appointed and instructed by Synod.

3. Each Trustee must be a member in good standing of one of the Churches.

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 Trustees by reason of a Trustee having died, being unable or unwilling to act, having resigned or having been removed from his office, the Board shall, jointly with the remaining Trustees, appoint another person to fill the vacancy for the balance of the term of the Trustee whose office is vacated, and the new Trustee shall be deemed to have been appointed and instructed by Synod.

ARTICLE XI — Officers and Meetings of the Trustees

1. The Trustees shall elect from among themselves a President, a Secretary and a Treasurer to hold office for a term of one year. They are eligible for re-election.

2. The Trustees shall hold an annual meeting at the College, following the end of each fiscal year, and shall hold such other meetings as may be necessary or desirable. If two or more Trustees so request in writing, the Secretary shall call a meeting of the Trustees forthwith.

3. The members of the Board shall have the right to receive notice of the annual meeting of the Trustees, to be present at the meeting and to vote in all matters properly before the meeting. Members of the Board or of the Trustees who are absent may vote by proxy.

4. At the annual meeting the following shall be dealt with:

- a) the annual report of the Trustees;
- b) the auditor's report;
- c) such other matters as may be appropriate.

5. The Treasurer is the Treasurer of the College.

ARTICLE XII — Powers and Duties of Trustees

1. The Trustees have the following powers and duties:

- a) to carry out decisions of Synods of a financial or business nature;
- b) to carry out similar decisions made by the Board pursuant to

the powers granted to it, and to serve the Board with advice in matters of a business or financial nature concerning the College;

- c) to receive all moneys for and on behalf of the College;
 - d) to inform the Churches from time to time of the financial needs of the College and to ensure that all Churches carry out their financial obligations toward the College in accordance with decisions of Synod;
 - e) to properly administer the funds, moneys and other property and assets of the College entrusted to the Trustees;
 - f) to maintain the assets of the College, take out insurance, invest moneys and take such other precautions as may be necessary or desirable for the proper maintenance and increase of the assets of the College;
 - g) to maintain all necessary books of account;
 - h) to prepare a budget prior to each fiscal year and jointly with the Board to approve the same;
 - i) jointly with the Board to appoint auditors;
 - j) to prepare financial statements at the end of each fiscal year, and to submit the same to the Board together with the auditors' report;
 - k) to submit to the Board an annual report in writing of their actions during the preceding year;
 - l) to send a sufficient number of copies of the annual budgets, financial statements, auditors' reports, and annual reports to each of the following;
 - i) the next Synod,
 - ii) all of the Churches,
 - iii) all of the professors, and
 - iv) all professors — emeriti in good standing; provided that the Trustees may delete from any such documents any portion thereof which in their opinion ought not to be circulated before the next Synod has dealt with them;
 - m) to invest and deal with the moneys of the College not immediately required for its objects in such manner as may be in the best interests of the College and permitted by law;
 - n) 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;
 - o) to make bylaws and regulations for the conduct of its meetings and affairs.
2. The Trustees, jointly with the Board, have power to,
- a) acquire by purchase, sell or mortgage the real property of the College;
 - b) advance moneys on the security of mortgages;
 - c) accept legacies, bequests or devises which are subject to any trusts or conditions;
 - d) bring actions;
 - e) purchase insurance to provide for pensions for professors, or other employees of the Board, the Trustees or the College;
 - g) incur liabilities or obligations involving more than ten thousand dollars.

ARTICLE XIII — Joint Meetings of the Board and Trustees

The Board and the Trustees shall meet together as often as may seem

desirable, either to the Board or to the Trustees, for the advancement of the College and for the effective governance and administration of the College and its affairs. At all joint meetings of the Board and the Trustees absent members of the Board or of the Trustees may vote by proxy. The secretary of the Trustees shall call a joint meeting of the Board and the Trustees if three or more Board members and/or Trustees so request in writing.

ARTICLE XIV — Faculty

1. Synod appoints all members of the Faculty, including the Principal, but only after having sought the advice of the Board; provided that Synod shall not be bound by such advice.

2. Synod determines the number of professors and lecturers and fixes generally their powers, functions and duties.

3. Synod fixes the salaries and pensions of all members of the Faculty, including the pensions of their widows and orphans.

4. Only Synod is empowered to terminate the appointment of a member of the Faculty, but only after having sought the advice of the Board.

5. The members of the Faculty must be members in good standing of one of the Churches; they shall sign upon their appointment the "Form of Subscription for Docents at the Theological College of the Canadian Reformed Churches" as formulated by the Synod of Edmonton 1965 (Acts, Art. 180).

ARTICLE XV — Principal

The Principal supervises the day to day operation of the College and the instruction given thereat.

ARTICLE XVI — Constitution of the Senate

1. The Senate is composed of the Faculty. Professors emeritus who have been honourably discharged as professors, 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.

2. 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 Faculty members so request in writing.

3. The Senate may appoint such other officers, either of the Senate or the Faculty, or both, as may be desirable.

4. The Senate may make bylaws and regulations for the conduct of its meetings and affairs. Such bylaws and regulations shall be submitted to the Board for approval.

ARTICLE XVII — Degree Granting Powers of the Senate

The Senate is authorized to conduct examinations in theology and to award the degree of Bachelor of Divinity.

ARTICLE XVIII — 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, and the decision of the Board shall be final and binding on the Senate and the student, subject always to a right to further appeal to the next Synod by an aggrieved party.

2. The Senate shall serve the Board with advice concerning all matters of an academic nature, particularly in regard to the filling of vacancies in the Faculty between Synods or concerning the appointment by Synod of any Faculty member.

3. The Senate shall carry out decisions made by the Board pursuant to the powers granted to it.

4. The Senate shall fix the curriculum with the approval of the Board.

5. The Senate shall admit students who meet the stipulated requirements to the course of study.

ARTICLE XIX Course of Study

1. The Course of Study leading to the degree of Bachelor of Divinity requires full-time attendance at the College for a period of three years.

2. The curriculum encompasses those subjects which are fixed by the Senate with the approval of the Board.

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. The academic year runs from September through May. The several vacations are fixed by the Senate with the approval of the Board.

ARTICLE XX — Standards of Admission

1. Persons who are members of one of the Churches and who present a good attestation of confession and life and who have a Bachelor of Arts or equivalent degree from a recognized University qualify for admission to the Course of Study.

2. Persons who are 30 years of age or over may be admitted to the course of study without being in possession of a Bachelor of Arts or equivalent degree, if they successfully pass an entrance examination, the requirements for which shall be set by the Senate and approved by the Board; provided that such requirements shall not exceed what is required of a candidate for the degree of Bachelor of Arts.

3. Persons who are members in good standing of one of the sister churches of the Churches may be admitted to the course of study, provided they meet the requirements set forth in either clause — 1 or 2.

4. In exceptional cases, persons who meet the requirements of either clause 1 or 2, but who are not members of one of the Churches or of one of the sister churches of the Churches may be admitted to the course of study and to the degree of Bachelor of Divinity if they declare that they agree with the doctrine of Holy Scripture as it is confessed by the Churches in the Three Forms of Unity. Such persons may only be admitted to the course of study and to the degree of Bachelor of Divinity with the approval of the Board.

5. The Senate with the approval of the Board may waive in whole or in part any of the requirements of the course of study, of any courses or subjects and of any examinations, for any persons who have 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 and of the Faculty shall counsel each applicant for admission separately with regard to the

significance of his studies as preparatory to the office to which he aspires and shall question his knowledge of Holy Scripture, of the confession of the Churches and of the history of the Church.

ARTICLE XXI — Decisions of the Board and Trustees Binding; Appeals

1. If any member of the Board, Senate, Faculty or Trustees is unable on principle to abide by a decision of the Board, Senate, Trustees, or of the Principal, the matter shall, if it concerns an academic matter, be laid before the Board, and if it concerns a financial matter, be laid before a joint meeting of the Board and the Trustees, and the decision of the majority of the respective bodies shall be final and binding, subject always to an appeal to the next Synod.

2. If a majority of the Board, or a majority of a joint meeting of the Board and the Trustees where it concerns a financial matter, are of the opinion that a critical situation has developed, they may cause Synod to be convened as soon as may be by submitting a request to that effect to the designated convening church.

3. At all joint meetings of the Board and of the Trustees, absent members of those bodies may vote by proxy.

ARTICLE XXII — Bylaws

The further duties and responsibilities of the Board and the Trustees are covered in the Bylaws.

ARTICLE XXIII — Matters not provided for

Any matters not provided for in this Constitution or in the Bylaws shall be decided upon by the Board or, if it concerns a financial matter, jointly by the Board and the Trustees.

ESTABLISHED, Declared, Passed, Ratified, Sanctioned and Confirmed by the General Synod of the Canadian Reformed Churches at New Westminster, British Columbia, this 8th day of June, A.D. 1971.

BYLAWS

Governing the Board of Governors of the Theological College of the Canadian Reformed Churches, passed by the General Synod of the Canadian Reformed Churches held at New Westminster, British Columbia, in the year of our Lord, 1971, pursuant to the Constitution of the said College.

ARTICLE I

The members of the Board having been appointed by Synod and having accepted their appointment, jointly and severally

- a) acknowledge that they are officers of, and responsible to the Canadian Reformed Churches in General Synod assembled;
- b) further acknowledge the right of each Synod to terminate their appointment; and
- c) promise faithfully to carry out the duties imposed upon them by the Constitution of the College and by these Bylaws.

ARTICLE II

1. When a member of the Board ceases to be a member of one of the Churches he shall:

- a) give notice thereof in writing to the Secretary of the Board;
 - b) consider his appointment as member of the Board terminated; and
 - c) deliver up all books, correspondence, moneys and assets which he has obtained in his capacity as member of the Board to the Board.
2. When a member of the Board ceases to be a member in good standing of one of the Churches, he shall:
- a) suspend his duties as Board member as long as he is under censure by such Church;
 - b) take the actions prescribed in subclauses a) and c) of clause 1.
3. Upon receipt of a notice in writing as contemplated by clauses 1 a) or 2 b) the Secretary of the Board shall forthwith call together a meeting of the Board and the Board shall take such actions as may be necessary to ensure the proper continuance of their work.
4. a) If a majority of the Board is of the opinion that a Board member conducts himself in a manner which does not become a member of a Canadian Reformed Church, and as a result, or for any other reason, hinders or injures the functions of the Board or the functions and duties entrusted to that member, the other members shall suspend him from his office, whether or not he remains a member of one of the Churches;
- b) The Board shall then forthwith call a meeting of the Board with reasonable notice to the suspended member, at which he shall be given an opportunity to be heard, and the meeting has power either to terminate the suspension, to continue it, or discharge the suspended member from his office.
Such a decision is binding on all parties, provided that any aggrieved party has the right of appeal to the next Synod.

ARTICLE III

When the Secretary of the Board is notified in writing by any of the Churches that one of the Board members has ceased to be a member of one of the Churches or that that Church has placed one of the Board members under censure, the Secretary shall take the actions prescribed in Art. II, clauses 3 and 4 b).

BYLAWS

Governing the Trustees of the Theological College of the Canadian Reformed Churches, passed by the General Synod of the Canadian Reformed Churches held at New Westminster, British Columbia, in the year of our Lord, 1971, pursuant to the Constitution of the said College.

ARTICLE I

The Trustees having been appointed by Synod and having accepted their appointment, jointly and severally

- a) acknowledge that they are officers of, and responsible to the Canadian Reformed Churches in General Synod assembled;
- b) further acknowledge the right of each Synod to terminate their appointment; and
- c) promise faithfully to carry out the duties imposed upon them by the Constitution of the College and by these Bylaws.

ARTICLE II

1. When a Trustee ceases to be a member of one of the Churches he shall:

- a) give notice thereof in writing to the Secretary of the 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 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;
- b) take the actions prescribed in subclauses a) and c) of clause 1.

3. Upon receipt of a notice in writing as contemplated by clauses 1 a) or 2 b) the Secretary of the Trustees shall forthwith call together a meeting of the Trustees and the Trustees shall take such actions as may be necessary to ensure the proper continuance of their work.

4. a) If a majority of the Trustees is of the opinion that a Trustee conducts himself in a manner which does not become a member of a Canadian Reformed Church, and as a result, or for any other reason, hinders or injures the functions of the Trustees or the functions and duties entrusted to that Trustee, the other Trustees shall suspend him from his office, whether or not he remains a member of one of the Churches;

- b) The Trustees shall then forthwith call a joint meeting of the Board with the Trustees, with reasonable notice to the suspended Trustee, at which he shall be given an opportunity to be heard, and the meeting has power either to terminate the suspension, to continue it, or discharge the suspended Trustee from his office. Such a decision is binding on all parties, provided that any aggrieved party has the right of appeal to the next Synod.

ARTICLE III

When the Secretary of the Trustees is notified in writing by any of the Churches that one of the Trustees has ceased to be a member of one of the Churches or that that Church has placed one of the Trustees under censure, the Secretary shall take the actions prescribed in Art. II, clauses 3 and 4 b).

SUPPLEMENT IX

THEOLOGICAL COLLEGE — CHURCH CONTRIBUTIONS RECEIVED DURING 1970 AND ARREARS FOR 1970 AS AT DEC. 31st, 1970

Number Communicant Members	Church	Quota For 1970 Based On \$15.00 Per Comm. Mem.	Rec'd For Current Period	Arrears For 1970
116	ABBOTSFORD	\$ 1,740.00	\$ 1,579.30	\$ 160.70
28	BARRHEAD	420.00	420.00	
49	BRAMPTON	735.00	735.00	
506	BURLINGTON	7,590.00	7,590.00	
16	CALGARY	240.00	240.00	
109	CARMAN	1,635.00	1,635.00	
156	CHATHAM	2,340.00	2,340.00	
33	CHILLIWACK	453.75	423.50	30.25
132	CLOVERDALE	1,980.00	1,980.00	
103	COALDALE	1,545.00	1,500.00	45.00
242	EDMONTON	3,630.00	3,630.00	
150	FERGUS-GUELPH	2,250.00	2,250.00	
83	GRAND RAPIDS	1,245.00	1,142.87	102.13
158	HAMILTON	2,370.00	2,370.00	
48	HOUSTON	720.00	720.00	
36	LONDON	540.00	540.00	
	MATHESON	—	—	
50	NEERLANDIA	750.00	750.00	
245	NEW WESTMINSTER	3,675.00	3,551.28	123.72
156	ORANGEVILLE	2,340.00	2,340.00	
16	OTTAWA	240.00	240.00	
104	SMITHERS	1,560.00	700.00	860.00
339	SMITHVILLE	5,085.00	4,746.00	339.00
265	TORONTO	3,975.00	3,975.00	
41	WATFORD	615.00	615.00	
65	WINNIPEG	975.00	814.27	160.73
3,246	TOTALS	\$48,648.75	\$46,827.22	\$1,821.53

- Notes: 1. The outstanding monies for Abbotsford may find its reason due to Chilliwack's instituting during 1970. Or covering monies owing re increase from 14.00 to 15.00.
2. Chilliwack instituted as of February 1st, 1970. Their quota totaling \$453.75 is based on 11 months. Per year a total of \$495.00. The difference being \$41.25 and which is reflected on the grand total quota.
\$48,648.75 plus \$41.25 equals \$48,690.00 and
3,246 times \$15.00 equals \$48,690.00
3. Grand Rapids outstanding balance of \$102.03 accounts for U.S. Exchange. \$1,142.87 is the exact amount received in Canadian Funds.
4. Smithers forwarded cheque for \$750.00, dated December 31st, 1970. Received and deposited to the College account in January, 1971.

5. Smithville's arrears of \$339.00 cover the increase of \$1.00 per comm. member for 1970. Whereas the Church of Lincoln became independant as of Sept. 1st, 1970, the contributions for both Churches are paid up by Smithville. As of January 1st, 1971 the Church of Lincoln will be assessed separately.
6. Received from Winnipeg cheque for \$165.73, dated December 31st, 1970 and deposited in January, 1971.



SUPPLEMENT X — (Acts, Art. 94)

March 18, 1971

To the General Synod 1971.
Dear Brethren,

The **COMMITTEE FOR CONTACT WITH THE CHRISTIAN REFORMED CHURCH** submits the following report on their activities.

A. MEMBERSHIP COMMITTEE

Your predecessor, the Synod of Orangeville 1968 appointed the brethren M. Kampen, F. Kouwenhoven, M. Van Beveren, D. VanderBoom, and G. VanDooren.

It pleased the Lord to take away the Reverend F. Kouwenhoven.

The Reverend M. Van Beveren accepted a call to the Church at Coaldale, Alberta, and as a result, was no longer able to take part in the activities of the Committee.

The Committee decided to invite the Reverend VanOene to assist the Committee, which he has done, and we request your Assembly to approve this action of the Committee.

B. MEETINGS

Due to the demise of the Reverend Kouwenhoven, the departure of the Reverend Van Beveren, and illness of the Reverend Van Dooren the work of the Committee has been greatly hampered, so that there was a larger gap than we desired.

The Committee met on January 23, 1969, at which meeting the mandate, given by the Synod Orangeville, 1968 was discussed.

On January 24, 1969 a meeting was held with the Contact Committee of the Christian Reformed Church and on that occasion our mandate was explained to them.

On February 11, 1969 a Communication was sent to the Christian Reformed Committee, of which Communication we enclose a copy. In this Communication our mandate was explained further and reference was made to the Appeal of 1963.

No more meetings were held till April 2, 1970.

In a letter, dated March 25, 1970 your Committee explained to the Christian Reformed Committee why we were not able to meet at an earlier date: the reasons are given in the first paragraph of this section.

A meeting was held on April 2, 1970. This was a meeting with the Christian Reformed Committee. Orally the reasons for the postponement of a meeting were given, and it appeared that the Christian Reformed Committee fully understood our handicap in this respect.

On May 12, 1970 your Committee held another meeting, where we discussed the matters dealt with at the combined meeting of April 2. At

this meeting it was decided to send another Communication to the Christian Reformed Committee, containing our reaction to statements made by them at the above mentioned meeting. Copy of this Communication is enclosed.

On November 18, 1970 your Committee met again. Oral information from the Christian Reformed Committee revealed that they wished to speak about the above mentioned Communication, sent by us; but we came to the conclusion that it would make little sense, unless something new could be discussed, e.g. if something could be reported from the findings of their Standing Committee on Inter-Church Relations. It was decided to inform the Christian Reformed Committee accordingly.

On March 9, 1971 your Committee met again. No word had been received from the Christian Reformed Committee since our meeting of April 2, 1970, nor have we received any copy of the Acts of the Christian Reformed Synod of 1970.

C. DIFFICULTIES

We deem it necessary to point out some of the difficulties which we encounter in this respect.

The Christian Reformed Committee was unable to speak about the matters pertaining to the correspondence with the Synodical Churches in the Netherlands, since that matter had been entrusted to their Standing Committee on Inter-Church Relations. We have repeatedly offered to assist in clarifying the situation in the Netherlands, but all the Contact Committee could do, was to pass on this offer to the Inter-Church Relations Committee. However, we have not heard from the latter Committee and the Contact Committee has no authority in this respect.

Since we have not received the Acts of the Christian Reformed Synod 1970, we are unable to speak about the findings of the Inter-Church Relations Committee.

Another difficulty is that the Christian Reformed Committee has to have its report ready by the middle of March of each year. Thus a meeting e.g. in April, can influence only a report to a Synod of the next year, but it will have been overtaken already by the decision of the previous Synod. Since we did not learn of any decision by the Christian Reformed Synod of 1970, we could not bring to the fore any new material which might have served in the report of the Christian Reformed Committee to their Synod 1971.

We deemed it necessary to inform you of the above difficulties, lest the Canadian Reformed Churches be accused of more or less obstructing any progress in the discussions.

D. MANDATE

The Acts of the Synod of Orangeville 1968, Art. 134, contain the mandate which was given to this Committee. Re this Mandate we report the following:

- ad. 1. This Committee has informed the Christian Reformed Committee of the decisions of Synod 1968 and has submitted the advisory report to them.
- ad. 2. This Committee has complied with point 2, as may be learned from the Communication dated February 11, 1969.
- ad. 3. The substance, alluded to in the "three questions" was dealt with by the Christian Reformed Synod 1969, which Synod acknowledged that the Synods of 1946, 1949, and 1950 did make "judgment-by-implication."
- ad. 4. Apart from the difficulty that the matter of correspondence has been given to the Inter-Church Relations Committee, there is the difficulty mentioned under C, third paragraph. Yet, discussions with

the Contact Committee did take place, as may be learned from our Communication, further to the meeting of April 2, 1970.

- ad. 5. Your Committee has been diligent in discussing these matters, but has not received any further information from the Christian Reformed Committee. Apparently, that Committee has to wait for further Synodical decisions upon report by the Inter-Church Relations Committee.
- ad. 6. Since little progress was made and few reactions were received, this Committee did not have much to report to the Churches. Once a Press Release was published.
- ad. 7. This Committee has received the Acts of Synod 1969, and could not find any evidence of "official changes in the Christian Reformed Church" apart from the admission that "judgment-by-implication" was made by the Synods 1946, 1949, 1950, of which change this Committee took grateful note.
- ad. 8. The report is herewith respectfully submitted to Synod.

E. OBSERVATIONS

The following observations are made.

1. The Christian Reformed Church has not refused to discuss the matter of correspondence.
2. This was the main thrust of the mandate received by the Committee.
3. Due to various circumstances, mentioned above, the discussion of correspondence and the rules for same has not been concluded so that a clear picture could be obtained.

F. CONSIDERATIONS

1. The whole matter of discussions with the Christian Reformed Church was originated by the Canadian Reformed Churches.
2. The desire to bring the Christian Reformed Church back, so that eventually unity might be achieved was the driving force behind our Appeal 1963 and subsequent actions.
3. There is still the possibility to drive the point home, for the sake of the Christian Reformed Church, with which we did have correspondence in so far as we were members of the Gereformeerde Kerken in Nederland, until the Christian Reformed Church decided that no correspondence should be continued with the liberated Gereformeerde Kerken in Nederland.
4. We should, therefore, not leave off right now, even though it seems that little has been achieved during the last year, and we shall have to continue until the Christian Reformed Church listens or — which we hope not — until it becomes evident that the Christian Reformed Church refuses to listen.

G. RECOMMENDATION

Our recommendation is:

That Synod continue the Committee on 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.

Respectfully submitted, The Committee

M. Kampen
D. VanderBoom
G. VanDooren
W. W. J. VanOene

COMMITTEE FOR CONTACT WITH THE
CHRISTIAN REFORMED CHURCH

(appointed by General Synod
Orangeville 1968)

Secretary: M. Van Beveren
350 St. David St. South
Fergus, Ont.

February 11th, 1969.

The Contact Committee with the
Canadian Reformed Churches,
c/o The Rev. Mr. P. M. Jonker,
Brampton, Ont.

Esteemed Brethren:

In fulfilling the promise of our previous meeting and acting in accordance with points 2 and 3 of our mandate given by Synod 1968, we respectfully submit to you the following materials for discussion.

1. In their Appeal to the Christian Reformed Church (1963) our Churches stated, in its first part, the reasons for the separate existence of the Canadian Reformed Churches (page 1). In other words: if these reasons had not existed, the Canadian Reformed Churches would not have been instituted.

The brethren are kindly requested to keep this in mind when they hear us refer to "the main obstacle" or a *conditio sine qua non*.

The 'reasons' mentioned in the Appeal 1963 are:

- a. a deviation "from the truly Reformed character of the church both in doctrine and in church government" in the (syn.) Gereformeerde Kerken.
- b. as a result of what we mentioned sub a.: an unscriptural, hierachical 'removal' of office bearers and members from the church, even of whole churches.
- c. the "duty" of the Christian Reformed Church "to examine" the issues "and to investigate". This duty was an "obligation which the Christian Reformed Church had taken upon herself of her own free will" (see page 1; also our Report to Synod 1968, page 27 sub 1, and your answer, page 29 bottom; these rules for correspondence were reaffirmed in 1944, see Acts Synod Christian Reformed Church, Suppl. 21, page 361, sub 1, and passim).
- d. "the Christian Reformed Church has not kept her promise and has not been faithful to the agreement made." (page 2), which is "evident from her subsequent official actions and decisions" (cf Appeal 1963, pages 2-4; also our Report, page 13, 3 questions (!), and page 27/8 sub 2, with conclusions (1) - (4)).
- e. Appeal 1963, page 5, said, "We ask you most urgently, and hope and pray that you as yet will reconsider your stand in the matter of Church correspondence, according to the promise given when you adopted the above mentioned rules for the said correspondence". This urgent appeal has not been heeded by the Christian Reformed Church up till the present day (cf the answer of your Synod 1968 to a similar request and appeal from the Vrijgemaakte Gereformeerde Kerken).

2. Ever since the 'conflict' in the Netherlands in 1944 the Christian Reformed Church took an ambiguous attitude to this conflict and its result (two opposing Church groups).

On the one hand she repeatedly refused to act upon the request mentioned sub 1, as it came to her from the Vrijgemaakte Kerken and also from her own membership (of our Report, page 27 sub 2), saying that "it is not in our province to sit in judgment over these churches" (Synod 1950) — although it was 'in her province' on the strength of the rules for correspondence; on the other hand she continued to maintain the correspondence with the majority that had deposed the minority as though nothing had happened. At the same time the minority was looked upon as a new Church ("still in its infancy", Synod 1949).

Furthermore, by her refusal 'to sit in judgment', the Christian Reformed Church did sit in judgment indeed by declaring in 1949 that the changes in the Synodical Churches "do not warrant a change in our relation". The honest meaning of these words can only be:

- a. we have stated certain changes;
- b. we have examined them;
- c. we came to the conclusion that they do not constitute an essential change in ecclesiastical conduct.
Appeal 1963 rightly stated that the Christian Reformed Church "approved of the decisions and actions of the Netherlands churches", page 4.

3. Our mandate now is to urgently ask that the Christian Reformed Church finally remove this ambiguity and fulfil her own promise, on which she insisted when the rules for correspondence were formulated.

We suggest that the Christian Reformed Church give attention to the following issues:

- a. Was it not an essential change when what was intended as (part of) a formula of compromise in 1905 was turned into a weapon of discipline and even 'removal'?
- b. Were the hierarchical actions in 1944 etc., as later legalized in a new 'Kerkorde', not an essential change in Reformed Church Government? The Christian Reformed Church herself has realized this when declining to follow the Dutch example in her own new Church Order (cf Report, page 28, question 3).

4. We expect the remark, "But all this has happened so long ago! Does not Scripture say, 'The son shall not suffer for the iniquity of the father', Ezek. 18:20?". Indeed, personal responsibility is stressed here. But Scripture also says, "I will visit the iniquity of the fathers upon the children" in case these children walk in the footsteps of their parents. (N.B. Please understand these references as an **illustration**, and do not take offence at the word 'iniquity').

Up till the present day the 'children' of 1968 took a similar decision as their 'parents' in 1946 ff. The Christian Reformed Synod 1968 refused to deal with the matters urgently submitted by the Vrijgemaakte Kerken in their letter of May 7th, 1968. The answer was almost literally a repetition of the synodical decision of 1946, which stated that "it is not in our province to sit in judgment . . .". In reality, however, a verdict was pronounced by entertaining correspondence with the synodical Gereformeerde Kerken.

5. In addition, we must point out that the synodical Churches since 1944 pursued their unreformed course previously taken, as our 'colleagues' in the Netherlands indicated in their letter of May 7, 1968 to the Christian Reformed Church; in this letter Deputies urge the Christian Reformed Church "to reject what is against the Word of God" and point to a growing Bible criticism in said Churches. The Christian Reformed Church can no longer stay aloof of the changes in her Dutch sister-churches. We mention here only a few instances:

- the decision of Assen 1926 in defence of Scripture is removed.
- decision in principle: no objections against joining W.C.C.C.
- women admitted to special offices in Church.
- the New Church Order, giving hierarchical power to synods.
- professors in official, ecclesiastical positions who openly attack the doctrine of infallibility of the Bible, are not disciplined.
- the Reformed foundation under the Free University removed.

The Christian Reformed Church, which we assume wants to honour her obligations (rules for correspondence), cannot act as though these things do not exist and happen. In 1944 the Christian Reformed Church still agreed with the 'fathers' of 1898, who considered as one of the main aims of church correspondence the necessity "om alle vreemde bestanddelen in de onderscheiden Gereformeerde Kerken onzer dagen uit te zuiveren en om de gezonde richting allerwege te bevorderen" (cf our Report, page 27).

6. We are convinced that we must also repeat our question, Report, page 29 sub 8: Do the brethren not agree that it is quite impossible for the Christian Reformed Church, with such strict rules for sister-relationship, to establish 'full correspondence as sister churches' with two churches in a foreign country which are not only separated from one another but contest each other as to being the faithful continuance of the previously undivided churches?

7. When we, according to our mandate, urge you, brethren, to urge your next Synod to honour its commitments as described above, we want to stress that this be done, not in the first place or exclusively for the sake of the Canadian Reformed Churches, which came into being because of the attitude of the Christian Reformed Church, but for the sake of the Christian Reformed Church herself first and foremost (cf Report, page 29 sub 9). We gratefully took note of your information that many among your membership are concerned about the development of one of their sister churches. We do not conceive our mandate in such a way that we have to 'rush' either you as Committee or your Synod. On the contrary, we are willing to take our time to discuss all these important aspects in a brotherly way and under the direction, not of any ecclesiastical decision on our part but of the Word of God, as we together confess it in the Creeds and heed it in reformed Church governments.

8. We have good reason to be optimistic. Your Committee has already assured us (cf Report, page 31): "If we e.g. would ENTER into relationship with a Church, we would certainly discuss these matters FIRST". Is it not true that the contact between our committees which has resulted in the removal of the obstacles a, b and d mentioned in the mandate of the Edmonton Synod 1965, leaves but one remaining point of discussion, viz. that of church correspondence, which is directly related to what your Committee called "entering into relationship"? It is our strong desire and hope that you will be able to convince your Synod that she should express the same willingness. This would give us hope that, under the blessing of the LORD, the (re)main(ing) obstacle may also be removed.

With brotherly greetings,
on behalf of the Committee,
(M. Van Beveren)

**COMMITTEE FOR CONTACT WITH
THE CHRISTIAN REFORMED CHURCH**
c/o 350 St. David St. South,
FERGUS, Ontario.

**The Contact Committee with the
Canadian Reformed Churches**
c/o The Rev. Mr. P. M. Jonker,
Brampton, Ontario.

Esteemed Brethren,

Further to our combined meeting, held on April 2, 1970, we held a meeting of our own Committee, in which we discussed the various points which were part of the dealings in our combined meeting. We also considered what we were to do further. We have come to the following conclusions.

1. With all due respect for the interpretation which Rev. Vos gave of the decision of Synod 1969, Acts Art. 76, IV, B 4 (namely "to urge the Canadian Reformed Churches to consider establishing correspondence with the 'Gereformeerde Kerken' (Synodical)"), we must inform you that we have not been convinced by his initially so gladly listened to explanation. On the contrary, from the official documents we have not been able to draw the conclusion to which he came.

Even if the intention of Synod's decision were to urge us to start writing letters to the (Synodical) Churches in order to obtain evidence with which we might help the Christian Reformed Church to arrive at the conclusion which we see as being its duty, we must repeat what was already said at our combined meeting, that in our opinion that would be a wrong motive to start a "correspondence". The purpose of such "correspondence" would be: to obtain evidence which would be used against the person or body providing it through the correspondence. We cannot believe that such was, indeed, the intention of Synod 1969.

Besides, correspondence means to us much more than an exchange of letters. Later on in this letter we shall elaborate on this further.

Scrutiny and perusal of the relevant decisions of Synod 1969 led us to believe that this Synod meant, indeed, that the Canadian Reformed Churches should establish a correspondence in the "normal" sense with the (Synodical) Churches in the Netherlands.

In Acts 1969, Art. 76, IV, B sub 3, Synod states,

"Synod takes grateful note of the changed attitude of the Gereformeerde Kerken (Synodical) toward the 'Gereformeerde Kerken' (Liberated) by repealing their decision against them and offering their sincere apologies to them."

We draw your attention also to the fact that "Gereformeerde Kerken" when used of the Liberated Churches is provided with quotation marks.

After having thus stated that there is a remarkable change, after having characterized what was done as "offering their sincere apologies" Synod 1969 continues sub 4,

"Synod instructs its Contact Committee with the Canadian Reformed Churches to urge the Canadian Reformed Churches to consider establishing correspondence with the Gereformeerde Kerken (Synodical) IN THE LIGHT OF THE CHANGED ATTITUDE OF THE LATTER (emphasis ours) and to verify whether the changes in the Gereformeerde Kerken (Synodical) (Agenda, page 219) represent a deviation from true Reformed faith and polity."

We cannot but see the words which we emphasized as a repetition of And we can draw no other conclusion than that Synod 1969 did

the "changed attitude" of which Synod took grateful note sub 3. exactly the opposite of what we see as the only safe course for the Christian Reformed Church. We are convinced that **FOR HER OWN SAKE** the Christian Reformed Church should discontinue the correspondence with the Gereformeerde Kerken (Synodical). But Synod 1969 refused even to discuss that, although as a Committee you recommended that the Inter-Church Relations Committee investigate the changes in official decisions (Your report, Acts 1969, page 353), and, to put it bluntly, gave us a slap in the face and said, in fact, "You suggest that we **break off** the correspondence, but due to the changes we have noted with gratitude, **you had better establish** correspondence!"

2. The under 1 mentioned conclusion to which we were compelled to come, is supported by the experience of the Inter-Church Relations Committee. This Committee reported to Synod 1969, Acts 1969, page 458,

"Gereformeerde Kerken (Art. 31) addressed correspondence to our committee last year, making charges against the Gereformeerde Kerken (Synodale). Our Committee recommended that these charges be brought to the attention of the Gereformeerde Kerken (Synodale). However, synod decided that we should not follow that course of action. Synod's decision was communicated to the Deputies for Correspondence of the Gereformeerde Kerken (Art. 31)."

Although we take grateful note of the decision of Synod 1969 to instruct the Inter-Church Relations Committee "to consider whether any of the changes which have occurred in the Gereformeerde Kerken (Synodical) would warrant a change in our relationship to these Churches," we note that Synod 1969 refrained from mentioning the correspondence with the Liberated Churches as one of the sources from which the Inter-Church Relations Committee might receive some help in the fulfilment of its task.

We also note that there is a strong indication that Synod 1969 did not refer to the changes during the years 1942 and following, but only to more recent changes, which are a fruit of the deviation during these years, namely those mentioned under V, B, 3: Extent of Biblical Authority, Women in Office, Attitude toward World Council of Churches, "Revised Church Order and its alleged hierarchical character," Acts 1969, page 53.

That is not what you recommended by implication in your report to Synod 1969, and it also darkens our joy about the admission of Synod 1969 that previous synods did make a judgment-by-implication, for now we must come to the conclusion that that judgment-by-implication still stands, that it is not even subject to discussion. What is going to be investigated is whether **subsequent** changes warrant a change in relationship.

Thus we come to the conclusion that Synod 1969 continued in the line of Synod 1968, Acts, page 95,

"That Synod do not authorize our Inter-Church Relations Committee to convey the criticism of the Gereformeerde Kerken, Art. 31, to the Gereformeerde Kerken (Synodaal) as set forth in the official letter from the Deputies for Correspondence with Foreign Churches appointed by the General Synod of these Churches held at Amersfoort, 1967:

Grounds:

- a. This request of our committee is not consistent with the intention of the Gereformeerde Kerken, Art. 31, which is an exhortation that the Christian Reformed Church 'still is being called to judge both the Liberation and the development since then' and 'we believe that you have to take these matters seriously and that you have to take a firm stand.'

- b. It is not fitting nor right that we should convey judgments held by one Christian church against another Christian church. Our committee might be better advised to kindly counsel the Gereformeerde Kerken, Art. 31."

However, brethren, if it appears constantly that the synods decide contrary to the recommendations of the committees, and more especially your Committee, and when the gain which we together have made in our combined meetings is thus ignored and set aside, then we start asking ourselves how we can proceed with contact and discussions in keeping with our mandate received in 1968.

This, as you are well aware, is no threat, no blackmail, or any of that sort. We are bound by our mandate as you are by yours.

If we misunderstood the various decisions of your synods, please convince us of it. And kindly request your forthcoming synod to speak more clearly, so that it can not be misunderstood, at least not by someone who is willing to understand. We are.

3. We also request you to convey to the Inter-Church Relations Committee the information that we are willing to provide material which may help that Committee fulfil its mandate, although we do not consider ourselves to belong to the number of "other competent men who address themselves to other changes in the Gereformeerde Kerken (Synodical)." If the Inter-Church Relations Committee deems it advisable to avail itself of our help, we are most willing to give it, upon their request.

4. We have been discussing the question what we could do further to fulfil our mandate. But we have come to the conclusion that, for the time being, we can do little else than wait for the decisions of your forthcoming synod. We have complied with points 1, 2 and 3 of our mandate, Synod Orangeville 1968, Art. 134, VIII, and cannot do more than that which we have already mentioned above.

5. We wish to make it clear that, for us Church correspondence is more than just an exchange of letters. For us it is not just a formal relationship but it is the relationship as sister-Churches. We know only one form of correspondence and have nothing in between correspondence and no-correspondence. For us correspondence is: being one in faith; if we should be in the same country, we would not exist separately as two groups but would form one Confederation. To us it would be unthinkable to have correspondence with another group in the same country without being one with them.

That's why we bring the matter of correspondence to the fore. That was also the relationship which the Christian Reformed Church had with the Gereformeerde Kerken in Nederland before the Second World War.

What we are concerned about is not what happens in the Synodical Gereformeerde Kerken in Nederland.

What we are concerned about is not correspondence which the Christian Reformed Church has with "a Church" somewhere in the world.

But what we are concerned about is: the influences which, via the correspondence with those particular Netherlands Churches, have entered and are entering the Christian Reformed Church.

If we had nothing to do with the Christian Reformed Church, and if we did not care what happens with her and within her, we might have never bothered you.

But the contact which we have sought and the Appeal which we sent you in 1963 and our subsequent actions were the fulfilment of a promise made when the Canadian Reformed Churches were instituted and when their first major assembly was held.

Humanly speaking, if the Christian Reformed Church had judged correctly and openly, and not wrongly and by implication, there would have been no Canadian Reformed Churches.

Fulfilling a promise made many years ago we have contacted you and we ask, "Is there a possibility that the Christian Reformed Church changes its attitude? Is there a possibility that the injustice is undone and that at least those obstacles are taken away? Are you willing to reconsider that?"

If the answer should be negative — and the above quoted synodical decisions are not very suited to give us much hope of a positive answer — then we have no other course of action left to us but to conclude that the judgment-by-implication has become an express judgment and that we still stand condemned.

We hope that we have succeeded in making clear to you once more why we have to speak about that correspondence: it has occasioned the institution of the Canadian Reformed Churches and it still is the gate through which many impurities enter the Christian Reformed Church. We wish to see that gate closed for your sakes, and also in order that our contact can be continued and — we hope — bear rich fruit.

6. There is a growing uneasiness among our membership about the influences of which we spoke above. Although we understand that an applause, given to a speaker, may be no more than an act of politeness and does not necessarily imply approval of what he said, we also wish to state that the reaction to the address by Dr. D. Van Swigchem to Synod 1969 was not very helpful in allaying that uneasiness. In his address Dr. Van Swigchem promoted the modernistic view of the Holy Scriptures, the Inspired Word of God, and undermined their very authority, Acts 1969, page 478 ff.

The fears of our membership can be taken away only by a firm "NO" to present-day ecumenism, to the new theology, to the false pluri-formity, and whatever else there may be.

Brethren, do whatever you can to open the eyes of the Christian Reformed Church for those dangers. It IS not just the point of a "formal correspondence" which we bring to the fore time and again; the future of the Christian Reformed Church is at stake.

And we are not ALLOWED to advise our synods into the direction of a union unless we have guarantees that the dangers are seen, are fought, and that the sources from which they might enter, are stopped.

With brotherly greetings,
The Committee for Contact with the
Christian Reformed Church,

M. Kampen
D. VanderBoom
G. VanDooren
W. W. J. VanOene

Canadian Reformed Churches

STATISTICS

ABBOTSFORD, B.C.

ADDRESS CHURCH BUILDING — Corner King and McKenzie Rd., Sumas, B.C.

TIMES OF THE WORSHIP SERVICES — 10:00 a.m. and 2:00 p.m.

MINISTER — M. VanderWel.

ADDRESS — King Rd.

ADDRESS FOR CORRESPONDENCE — Box 66, Abbotsford, B.C.

MEMBERSHIP — Families: 60. Total: 288. Confessing Members: 117.

BARRHEAD, ALTA.

ADDRESS CHURCH BUILDING — Corner 48 Street - 50th Ave., Barrhead, Alta.

TIMES OF THE WORSHIP SERVICES — 10:00 a.m. and 2:30 p.m.

MINISTER — Vacant.

ADDRESS FOR CORRESPONDENCE — Box 874, Barrhead, Alta.

MEMBERSHIP — Families: 11. Total 55. Confessing Members: 25.

BRAMPTON, ONT.

ADDRESS CHURCH BUILDING — Highway No. 7, 4 miles west of Brampton.

TIMES OF WORSHIP SERVICES — 10:00 a.m. and 2:30 p.m.

MINISTER — Vacant.

ADDRESS FOR CORRESPONDENCE — C. J. Nobels, 4 Elvina Gate, Bramalea, Ont.

MEMBERSHIP — Families: 22. Total: 99. Confessing Members: 47.

BURLINGTON-EAST, ONT.

ADDRESS CHURCH BUILDING — 607 Dynes Road, Burlington, Ont.

TIMES OF THE WORSHIP SERVICES — 9:00 a.m. and 3:00 p.m., alternating every two months to 11:00 a.m. and 5:00 p.m.

MINISTER — Rev. G. VanDooren, M.Th.

ADDRESS — 541 Emerald Street, Burlington, Ont.

TELEPHONE — 632-2517.

ADDRESS FOR CORRESPONDENCE — A. L. Hartman, 5387 Murray Crescent, Burlington, Ont.

MEMBERSHIP — Families: 131. Total: 613. Confessing Members: 292.

BURLINGTON-WEST, ONT.

ADDRESS CHURCH BUILDING — 607 Dynes Road, Burlington, Ont.
TIMES OF THE WORSHIP SERVICES — 9:00 a.m. and 3:00 p.m., alternating to 11:00 a.m. and 5:00 p.m. 7:00 p.m. Dutch service.
MINISTER — Vacant.
ADDRESS FOR CORRESPONDENCE — L. Geusebroek, 933 Orpha Street, Burlington, Ont.
MEMBERSHIP — Families: 90. Total: 487. Confessing Members: 232.

CALGARY, ALTA.

ADDRESS CHURCH BUILDING — S.E. corner 8A Street and 2nd Ave. N.E., Calgary.
TIMES OF THE WORSHIP SERVICES — 10:00 a.m. and 4:30 p.m.
MINISTER — Vacant.
ADDRESS FOR CORRESPONDENCE — C. A. VanEllenberg, 41 Waskatenau Cresc. S.W., Calgary, Alta.
MEMBERSHIP — Families: 7. Total: 39. Confessing Members: 19.

CARMAN, MAN.

ADDRESS CHURCH BUILDING — 118 - 4th Ave., S.E.
TIMES OF THE WORSHIP SERVICES — 10:00 a.m. and 3:00 p.m.
MINISTER — Rev. J. Geertsema.
ADDRESS — 120 - 4th Ave. S.E., P.O. Box 164, Carman, Man.
TELEPHONE — 745-2774.
ADDRESS FOR CORRESPONDENCE — Box 164, Carman, Man.
MEMBERSHIP — Families: 43. Total: 219. Confessing Members: 106.

CHATHAM, ONT.

ADDRESS CHURCH BUILDING — 219 St. Clair Street, Chatham, Ont.
TIMES OF THE WORSHIP SERVICES — 10:00 a.m. and 1:30 p.m.
MINISTER — Rev. M. C. Werkman.
ADDRESS — 103 Chippewa Dr., Chatham, Ont.
TELEPHONE — 354-8946.
ADDRESS FOR CORRESPONDENCE — J. Oosterhof, 78 La Croix, Chatham, Ont.
MEMBERSHIP — Families: 71. Total: 354. Confessing Members: 153.

CHILLIWACK, B.C.

ADDRESS CHURCH BUILDING — Seventh Day Adventist Church, 18 Riverside Drive, Chilliwack, B.C.
TIMES OF THE WORSHIP SERVICES — 10:00 a.m. and 2:00 p.m.
MINISTER — Vacant.
ADDRESS FOR CORRESPONDENCE — Box 238, Chilliwack, B.C.
MEMBERSHIP — Families: 19. Total: 107. Confessing Members: 35.

CLOVERDALE, B.C.

ADDRESS CHURCH BUILDING — 17478 - 60th Ave., Cloverdale, B.C.
TIMES OF THE WORSHIP SERVICES — 10:00 a.m. and 2:00 p.m.

MINISTER — Rev. J. Mulder.

ADDRESS — 18080 - 57A Ave., Surrey, B.C.

TELEPHONE — 576-2124.

ADDRESS FOR CORRESPONDENCE — Rev. J. Mulder, 18080 - 57A Ave.,
Surrey, B.C.

MEMBERSHIP — Families: 70. Total: 370. Confessing Members: 162.

COALDALE, ALTA.

ADDRESS CHURCH BUILDING — 1310 - 23 Ave., Coaldale, Alta.
TIMES OF THE WORSHIP SERVICES — 10:00 a.m. and 4:30 p.m.

MINISTER — M. VanBeveren.

ADDRESS — 2017 - 23rd Ave. South, Lethbridge, Alta.

TELEPHONE — 327-0227.

ADDRESS FOR CORRESPONDENCE — Box 218, Coaldale, Alta.

MEMBERSHIP — Families: 55. Total: 252. Confessing Members: 125.

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 — Rev. D. DeJong.

ADDRESS — 15228 - 81 Ave.

TELEPHONE — 489-3210.

ADDRESS FOR CORRESPONDENCE — Rev. D. DeJong, 15228 - 81 Ave.,
Edmonton, Alta.

MEMBERSHIP — Families: 121. Total: 584. Confessing Members: 255.

FERGUS - GUELPH, ONT.

ADDRESS CHURCH BUILDING — Belsyde Road, Fergus, Ont.
TIMES OF THE WORSHIP SERVICES — 10:00 a.m. and 2:30 p.m.

MINISTER — Rev. W. W. J. VanOene.

ADDRESS — Belsyde Road, Fergus, Ont.

TELEPHONE — 843-1693.

ADDRESS FOR CORRESPONDENCE — Box 54, Fergus, Ont.

MEMBERSHIP — Families: 69. Total: 400. Confessing Members: 163.

HOUSTON, B.C.

ADDRESS CHURCH BUILDING — 6th Street, Houston, B.C.
TIMES OF THE WORSHIP SERVICES — 10:00 a.m. and 1:30 p.m.

MINISTER — Vacant.

ADDRESS FOR CORRESPONDENCE — Box 36, Houston, B.C.

MEMBERSHIP — Families: 17. Total: 101. Confessing Members: 39.

GRAND RAPIDS, MICH., U.S.A.
American Reformed Church

ADDRESS CHURCH BUILDING — 3179 - 68th Street S.E., Dutton, Michigan
TIMES OF THE WORSHIP SERVICES — 10:45 a.m. (temporarily) and 4:00
p.m.

MINISTER — Rev. A. B. Roukema.

ADDRESS — 3167 - 68th Street S.E., Caledonia, Michigan, 49511.

ADDRESS FOR CORRESPONDENCE — Dr. W. D. Meester, 2638 Alger S.E.,
Grand Rapids, Michigan 49506, U.S.A. Tel.: 949-7423.

MEMBERSHIP — Families: 36. Total: 169. Confessing Members: 86.

HAMILTON, ONT.

ADDRESS CHURCH BUILDING — 166 - 168 West Ave. North, Hamilton, Ont.
TIMES OF THE WORSHIP SERVICES — 9:00 a.m. and 2:30 p.m. in the
South Gate Presbyterian Church, Claredon Ave., Hamilton.

MINISTER — Vacant.

ADDRESS FOR CORRESPONDENCE — A. DeJong, 25 St. Clair Ave., Hamil-
ton, Ont.

MEMBERSHIP — Families: 93. Total: 394. Confessing Members: 175.

LINCOLN, ONT.

ADDRESS CHURCH BUILDING — John Street, Beamsville, Ont.
TIMES OF THE WORSHIP SERVICES — 10:00 a.m. and 2:30 p.m.

MINISTER — Vacant.

ADDRESS FOR CORRESPONDENCE — D. VanAmerongen, 13 Fairview Ave.,
Grimsby, Ont.

MEMBERSHIP — Families: 44. Total: 248. Confessing Members: 106.

LONDON, ONT.

ADDRESS CHURCH BUILDING — 457 Horton Street, London, Ont.
TIMES OF THE WORSHIP SERVICES — 10:00 a.m. and 5:00 p.m.

MINISTER — Cand. W. Huizinga accepted call.

ADDRESS FOR CORRESPONDENCE — D. Bergsma, 634 Viscount Rd.,
London 64, Ont.

MEMBERSHIP — Families: 25. Total: 98. Confessing Members: 43.

NEERLANDIA, ALTA.

ADDRESS CHURCH BUILDING — Neerlandia, Alta.
TIMES OF THE WORSHIP SERVICES — 9:45 a.m. and 2:00 p.m.

MINISTER — Cand. C. VanDam accepted call.

ADDRESS FOR CORRESPONDENCE — E. Wierenga, Box 21, Neerlandia,
Alta.

MEMBERSHIP — Families: 22. Total: 97. Confessing Members: 51.

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 — Vacant.

ADDRESS FOR CORRESPONDENCE — P.O. Box 70, New Westminster, B.C.

MEMBERSHIP — Families: 105. Total: 498. Confessing Members: 248.

ORANGEVILLE, ONT.

ADDRESS CHURCH BUILDING — C-Line, Orangeville, Ont.
TIMES OF THE WORSHIP SERVICES — 10:00 a.m. and 2:30 p.m.

MINISTER — Rev. C. Olij.

ADDRESS — 221 Elizabeth Street, Orangeville, Ont.

TELEPHONE — 941-5772.

ADDRESS FOR CORRESPONDENCE — Rev. C. Olij, 221 Elizabeth Street,
Orangeville, Ont.

MEMBERSHIP — Families: 62. Total: 310. Confessing Members: 149.

OTTAWA, Ont.

ADDRESS CHURCH BUILDING — Seventh Day Adventist Church, 289
Spencer, Ottawa, Ont.

TIMES OF THE WORSHIP SERVICES — 10:30 a.m. and 2:00 p.m.

MINISTER — Vacant.

ADDRESS FOR CORRESPONDENCE — H. Holtvluwer, Box 28, R.R. No. 2,
Ottawa, Ont.

MEMBERSHIP — Families: 9. Total: 42. Confessing Members: 20.

SMITHERS, B.C.

ADDRESS CHURCH BUILDING — 760 Dominion Street, Smithers, B.C.
TIMES OF THE WORSHIP SERVICES — 10:00 a.m. and 4:00 p.m.

MINISTER — Vacant.

ADDRESS FOR CORRESPONDENCE — Box 2229, Smithers, B.C.

MEMBERSHIP — Families: 46. Total: 270. Confessing Members: 103.

SMITHVILLE, ONT.

ADDRESS CHURCH BUILDING — Station Street, Smithville, Ont.
TIMES OF THE WORSHIP SERVICES — 9:30 a.m. and 2:00 p.m.

MINISTERS — Rev. H. Scholten, M.Th., Rev. P. Kingma.

ADDRESS — Rev. H. Scholten, Box 76, Smithville, Ont.; Rev. P. Kingma,
R.R. No. 2, St. Ann's, Ont.

TELEPHONE — 957-7496.

ADDRESS FOR CORRESPONDENCE — N. VanderHeiden, R.R. No. 1,
Smithville, Ont.

MEMBERSHIP — Families: 107. Total: 571. Confessing Members: 221.

TORONTO, ONT.

ADDRESS CHURCH BUILDING — 555 Finch Ave. West, Downsview, Ont.
Seventh Day Adventist Church, East of Bransonn Hospital.

TIMES OF THE WORSHIP SERVICES — 10:30 a.m. and 5:00 p.m.

MINISTER — Rev. D. VanderBoom, M.Th.

ADDRESS — 3 Knotty Pine Trail, Thornhill, Ont.

TELEPHONE — 889-5225.

ADDRESS FOR CORRESPONDENCE — Mr. P. VanderSchaaf, 107 Highland
Park Blvd., Willowdale, Ont.

MEMBERSHIP — Families: 119. Total: 552. Confessing Members: 264.

WATFORD, ONT.

ADDRESS CHURCH BUILDING — Old No. 22 Highway, 4 miles East of
Watford.

TIMES OF THE WORSHIP SERVICES — 10:00 a.m. and 2:30 p.m.

MINISTER — Cand. W. Huizinga accepted call.

ADDRESS FOR CORRESPONDENCE — J. Janssens, R.R. No. 7, Watford,
Ont.

MEMBERSHIP — Families: 20. Total: 105. Confessing Members: 48.

WINNIPEG, MAN.

ADDRESS CHURCH BUILDING — 501 Newton Ave., Winnipeg, Man.

TIMES OF WORSHIP SERVICES — 9:30 a.m. and 3:00 p.m.

MINISTER — Rev. H. A. Stel.

ADDRESS — 38 St. Claire Blvd., Winnipeg 25, Man.

TELEPHONE — 222-9519.

ADDRESS FOR CORRESPONDENCE — Box 11, Winnipeg 25, Man.

MEMBERSHIP — Families: 29. Total: 177. Confessing Members: 63.



CONVENING CHURCH FOR THE NEXT GENERAL SYNOD

The Church at Toronto, Ont.

Address: Mr. P. VanderSchaaf, 107 Highland Park Blvd., Willowdale, Ont.

COMMITTEES APPOINTED BY GENERAL SYNOD

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Address: Rev. D. VanderBoom, 3 Knotty Pine Trail, Thornhill, Ont.

Trustees of the Theological College

Address: Mr. A. H. Oosterhoff, 3311 Morris Dr., Windsor 21, Ont.

Committee on Correspondence Churches Abroad

Address: Rev. J. Mulder, 18080 - 57A Ave., Surrey, B.C.

Committee on Churchbook (Book of Praise)

I Psalm section — Address: Rev. G. VanDooren, 541 Emerald Street, Burlington, Ont.

II Forms section — Address: Rev. D. DeJong, 15228 - 81 Ave., Edmonton 51, Alta.

Committee on Translation Heidelberg Catechism

Address: Rev. H. A. Stel, 38 St. Claire Blvd., Winnipeg 25, Man.

Committee on Revised Standard Version

Address: Rev. D. DeJong, 15228 - 81 Ave., Edmonton 51, Alta.

Committee on Revision of the Church Order

Address: Rev. W. W. J. VanOene, Belsyde Rd., Box 54, Fergus, Ont.

Committee on Contact with the Orthodox Presbyterian Church

Address: Prof. L. Selles, 40 Buckingham Dr., Hamilton 43, Ont.

Committee on Contact with Christian Reformed Church

Address: Rev. D. VanderBoom, 3 Knotty Pine Trail, Thornhill, Ont.

Church for the Archives

Church at Burlington-East; address: A. L. Hartman, 5387 Murray Crescent, Burlington, Ont.

Church for Days of Fasting and Prayer

Churches at Burlington-West and Edmonton, Alta.

Committee on Textbook for Catechism Instruction

Address: Rev. G. VanDooren, 541 Emerald Street, Burlington, Ont.

Church for Administration of a General Fund

Church at Carman, Man., address: Rev. J. Geertsema, Box 164, Carman, Man.

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