

COMMITTEE ON CORRESPONDENCE
WITH CHURCHES ABROAD.

REPORT TO GENERAL SYNOD, TORONTO, 1974

Esteemed Brethren,

We hereby submit to you a report on the activities of your Committee on Correspondence with Churches Abroad, appointed by General Synod, New Westminster, 1971.

I MANDATE

General Synod, New Westminster 1971, gave our Committee the following mandate:

1. To take up the correspondence where the previous Committee left off, and to maintain this correspondence according to the accepted rules.
2. To advise the Churches as soon as possible concerning the request from "two parties" in South Africa asking for continuance of the correspondence with our Churches.
3. To continue and maintain the existing correspondence with other Churches abroad.
4. 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.
5. To inform the Churches from time to time about that which is of interest in their correspondence with Churches abroad.

(Acts General Synod 1971 Article 47)

II RULES FOR CORRESPONDENCE

The rules for correspondence, mentioned in our mandate, are:

1. To take mutual heed that the corresponding Churches do not deviate from the Reformed Confession in doctrine, liturgy, church government and discipline.
2. To forward to each other the agenda and decisions of the broader assemblies and to admit each other's delegates to these assemblies as advisors.

3. To inform each other concerning changes of/or additions to the Confession, Church Order and Liturgical Forms, while the corresponding Churches pledge to express themselves on the question whether such changes or additions are considered acceptable.
4. To accept each other's attestations and to permit each other's ministers to preach the Word and to administer the Sacraments.
5. To give account to each other regarding correspondence with third parties.

(Acts General Synod Hamilton 1962, Article 139)

III CORRESPONDING CHURCHES

The Canadian Reformed Churches have correspondence with:

- The Free Reformed Churches of Australia .
- De Gereformeerde Kerken in Nederland .
- Die Vrye Gereformeerde Kerke in Suid-Afrika .
- De Gereformeerde Kerk te Monte Allegre, Brazil .

IV DE GEREFORMEERDE KERK TE MONTE ALLEGRE, BRAZIL

Since 1968 nothing had been heard of this Church. The consistory of the Church at Monte Allegre published the following information in "Nederlands Dagblad", August 6, 1971:

"Doordat de firma op wiens grondgebied de kolonie te Monte Allegre gevestigd was het pachtcontract niet op de oude voorwaarden wilde verlengen, zijn er sinds die tijd zoveel gezinnen naar Nederland, Canada, Zuid-Afrika of naar elders in Brazilië vertrokken, dat het besluit genomen moest worden om de Gereformeerde Kerk te Monte Allegre op te heffen met ingang van 20 Juni 1971.

Slechts enkele gezinnen zullen in Brazilië blijven. Zij hebben hun bedrijven alreeds elders in Brazilië gevestigd. Tevens hopen ze vurig, dat het door uitbreiding vanuit Nederland of elders ooit nog eens mogelijk zal zijn opnieuw een Gereformeerde Kerk in Brazilië te institueren.

Op Zondag 13 Juni 1971 is de laatste eredienst in Monte Allegre gehouden, welke uitging van de Raad der Gereformeerde Kerk aldaar."

Since the Church at Monte Allegre, Brazil, ceased to exist, it follows that also the correspondence with this Church has ended.

V GENERAL ACTIVITIES

1. MANDATE

General Synod New Westminster 1971 gave the following mandate: "to take up the correspondence where the previous Committee left off". Since General Synod stated that "there is no re-

port of the Committee on Correspondence on its table", it is also the task of our Committee to report on decisions of sister churches abroad during the period 1968-1971, as far as they are found in the Acts of these Churches, in order to honour the rules for correspondence (Especially the one mentioned sub II, 1).

2. DECLARATIONS

Some Churches requested us to forward declarations in accordance with the decision of General Synod 1968, Acts Art. 110.

"Before guest ministers from Sister Churches are invited to preach, the Committee on Correspondence be asked to provide information whether they are ministers in good standing".

These declarations concerned the following ministers of the Sister Churches in the Netherlands:

The Revs. S. de Waard; H.M. Ohmann; J.H. van der Hoeven; L. Moes; J. Slotman; D. Vreugdenhil; P.K. Keizer; H.J. Schilder; C. Stam.

The following ministers of Canadian Reformed Churches asked for a similar declaration,

The Revs. J. Faber; J. Mulder; C. Oly; D. DeJong; W. Loopstra; G. VanRongen; L. Selles; J. VanRietschoten.

With regard to this matter we wish to submit the following to your attention.

- a) According to your Committee there is some inconsistency as to this matter. A consistory of a Canadian Reformed Church may extend a call to a minister of a Sister Church abroad without asking your Committee whether such minister is a minister in good standing, but when for instance he comes over to visit the Church which called him, the consistory must first acquire this information before this guest minister can be invited to preach.
- b) It also happens quite frequently that ministers of Sister Churches abroad ask for a declaration in stead of the consistory of a Canadian Reformed Church which invited him to preach. According to us this is not in harmony with the decision of Synod 1968, Article 110.

Therefore we recommend Synod to decide:

that before a consistory extends a call to a minister from a Sister Church, or invites a guest minister from a Sister Church to preach, the consistory should ask the Committee of Correspondence to provide information whether he is a minister in good standing.

3. LETTERS CHURCHES

- a) The Churches at Chilliwack, B.C., and Lincoln, Ontario, sent us communications regarding the decisions mentioned in Article 47 of the Acts of Synod New Westminster 1971, sub 4, re correspondence with De Gereformeerde Kerken in

Nederland. Both Churches sent us a copy of a letter to be sent to General Synod. In this letter the request was made to our Committee to examine the Acts of the General Synod Hooegeveen 1969-1970 in the light of the rules for correspondence and to serve the Churches with a report. These communications were received for information.

With respect to this matter see the mandate of our Committee under V, sub 1.

- b) The Churches at Barrhead, Alberta, and Toronto, Ontario, approached us with regard to a letter received by them from "Die Vrye Gereformeerde Kerk te Pretoria (clerk G. van Renssen)", dated June 1, 1973, a reaction to the advice of your Committee re: the "two parties" in South Africa. (see enclosure 1) They both asked for an addition to our report. They were informed that a reaction to this communication of Pretoria could be expected in this report (see enclosure 2).
- c) The Church at Edmonton requested your Committee to examine "A Message to All Churches" sent by the General Assembly of the National Presbyterian Church in the U.S.A. and to investigate the possibility of officially recognizing the National Presbyterian Church as a true Church of the Lord Jesus Christ, and of entering into an official form of relationship with this Church; and report to Synod." We answered that such an investigation does not belong to our mandate and suggested that the consistory investigates this matter further and approach General Synod if the consistory deems this desirable.

4. ACTS, BOOK OF PRAISE, YEARBOOK

When the Acts of General Synod New Westminster 1971 had been published a sufficient number of copies was sent to the Deputies for Correspondence of the Sister Churches in Australia, the Netherlands and South Africa.

Also two copies of "Book of Praise" have been forwarded to them, and a copy of our report re: the "two parties" in South Africa.

The Yearbook 1973 and 1974 of the Canadian Reformed Churches, although not an official publication of our Churches, has also been sent to the Deputies of Sister Churches, because it informed them about the general activities and statistics of the Churches.

5. INTERIM REPORT

Synod charged our Committee to inform the Churches from time to time about that which is of interest in their correspondence with Churches abroad.

Except for a message received from the Australian Sister Churches (see sub VI, 1a) there was no need for such an information.

VI THE FREE REFORMED CHURCHES OF AUSTRALIA

1. CORRESPONDENCE

From the correspondence received and sent we report the following:

- a. The first letter which reached your Committee from our Sister Churches in Australia written by the Rev. G. Van-Rongen (dated 8-9-1971) read as follows:

"Namens een daartoe belegde speciale vergadering van onze Free Reformed Churches of Australia deel ik U mede, dat onze Kerken, in die vergadering, hebben geexamineerd (preparatoir) en beroepbaar gesteld br. A.H. Dekker, theol. Grad. Armadale, Australia. Deze beroepbaarstelling geldt uiteraard voor onze kerken. Het is aan Uw Kerken te beslissen of ze ook in Uw Kerken kracht van gelding zal hebben. Het dacht ons goed U dit in elk geval te berichten."

To inform the Churches, this letter was published in the Canadian Reformed Magazine of October 16, 1971, Vol. 20 No. 21.

- b. We notified the Deputies of the Australian Sister Churches (February 21, 1972) that we had sent them copies of the Acts of General Synod New Westminster 1971 and we introduced our new Committee. Appreciation was expressed for the good wishes the Australian Churches via their Deputies had extended to General Synod 1971 and we expressed the hope that the correspondence may be fruitful for the unity between and the upbuilding of the Churches.
- c. We received a note from the Australian Deputies (dated 3-8-72) informing us that the Synod of the Free Reformed Churches was scheduled for October 23, 1972. Later on a provisional agenda followed. A letter dated October 6, 1972, was sent to this Synod by our Committee with greetings and best wishes on behalf of the Canadian Reformed Churches.
- d. December 8, 1972, we received the report of the Deputies for Correspondence with Foreign Sister Churches, appointed by the Synod of Launceston 1970. This report was dealt with by Synod Armadale 1972 and published in "Una Sancta", a family journal published by-weekly for The Free Reformed Churches.

In this report we read the following statements:

- "Deputies draw your meeting's attention to the fact that contact with the Canadian Reformed Deputies is very poor and contains very little."
- "We must not forget that in some cases (we think of the Canadian Sister Churches) the significance of the correspondence is not valued correctly."

In a letter (January 5, 1973) we voiced our serious objections because we found these statements unwarranted and uncalled for, being an offense to the Canadian Re-

formed Churches and we asked our Australian Deputies to withdraw these statements. Since this report was sent also to the Deputies of the Sister Churches in the Netherlands and South Africa, we also sent a copy of our letter of protest to them.

We asked the editors of "Una Sancta" also to publish our letter, which they could not do because, as they wrote, (April 30, 1973) the editors were not responsible for the contents of this report.

June 13, 1973, the Australian Deputies for Correspondence answered that they indeed were of the opinion that in the past the correspondence was "poor", although they were willing to inform the Churches that as to the present "een nieuw verstedigd contact is gelegd."

We have answered that the statements at issue were not referring to the past, but to the present. We expressed the expectation that the Australian Deputies would report (perhaps ad-interim) to the Churches that the statements concerning the Canadian Reformed Churches made in their last report were unjustified. At this moment of reporting we did not receive a reaction.

- e. The Australian Deputies informed us (June 13, 1973) that Synod Armadale of the Free Reformed Churches 1972 had charged Deputies to continue the correspondence with the Canadian Reformed Churches.
Synod also charged Deputies to remind all the Sister Churches of the decision of Synod Launceston 1970 (Acts, Art.35)
"that it is desirable that foreign Sister Churches, when they enter into correspondence with other Churches, urge the latter to try - as a consequence of this new correspondence - to contact those Sister Churches in the world that are living in a relation of correspondence with the first mentioned Churches."
- f. August 7, 1973, the Australian Deputies informed us that the way in which "the Vrye Gereformeerde Kerk te Pretoria" (president Dr. C. van der Waal) in a letter of June 1, 1973, used an Australian report to defend their stand with regard to the conflict in Pretoria, was completely unjustified. (See enclosure 2, Evaluation, sub 2)
- g. A report of the Australian Deputies for a Church Book in the English language, dealt with by Synod Armadale 1972, has been passed on by us to the Committee on a Church Book (Rev. G. VanDooren, convener).

2. ACTS

From the Acts of Synods we report the following:

a. ACTS SYNOD LAUNCESTON. MAY 1970

Re: Canada

Synod decided to adopt the "Forms for Public Announcement regarding members who, not yet having made profession of faith, are living in disobedience" and recommended them for use in the Churches.

Synod instructed Deputies for a Church Book in the English language to request their Canadian colleagues to send them the English version of the Church Order before this will be inserted in "Book of Praise".

Re: The Netherlands

"The Synod gratefully ascertains the fact that the correspondence with "De Gereformeerde Kerken in Nederland" can be continued because it has been proved -among other things from the course of things around the "Open Brief"- that the said Churches desire to remain faithful to the Reformed Confession and Church Order; and judges that, according to the ecclesiastical rule, no attestations can be accepted as legal but those that were issued by the Churches with which The Free Reformed Churches of Australia are officially corresponding; and further judges that, as long as the ecclesiastical proceedings cannot be considered as definitely completed, members of Churches from outside the Confederation who arrive here, having been supplied with an attestation from these Churches, cannot be accepted but after a conversation on the Reformed doctrine and Church government and their ecclesiastical position; on the ground that Synod ascertains that from the quarters of the Churches outside the Confederation sounds are heard that clearly deviate from the Reformed doctrine and Church government." (Acts Art. 26)

Re: South Africa

"Synod is of the opinion that -during its sessions- it will be impossible to arrive at a right and definite judgment of the schism that has taken place in the Church of Pretoria, because some official documents, which are to be considered, were not received in time or are lacking; and consequently decides to appoint a committee which has to report to the Churches and advise them regarding the conflict at Pretoria within six months." (Acts Art. 24)

Re: Korea

"Synod decides to instruct the Deputies to be appointed to continue the efforts to enter into a relation of correspondence with "The Presbyterian Church in Korea". (Acts Art. 35)

Re: Bachelors of Divinity

Synod adopted rules for the Eligibility for call of Bachelors of Divinity.

With regard to those who have not studied at the theological colleges of Sister Churches, Synod decides that

- The value of their theological education and scientific ability will be examined by the Senate of one of the Sister Churches.
- The Deputies-examiners make the necessary arrangements with the said Senate in Canada or the Netherlands. After the examiners have favourably reported the candidate is made eligible for call in the Churches in accordance with the rules made for preparatory exams.

Bachelors of Divinity who have been made eligible for call by the foreign Sister Churches, if called by one of the Australian Churches, will be peremptorily examined by these Churches in an ecclesiastical meeting.

b. ACTS SYNOD ARMADALE, OCTOBER 1972

Re: Canada

The training for the ministry

Synod decided not to make a choice, at this time, between the theological training in Canada or the Netherlands, but to leave this choice up to the person who is going to study theology.

Church Book in the English language

From the Acts of Synod Armadale 1972 it appears that the main point of discussion has been the Hymn-section of the "Book of Praise". Objections are raised against the large number of hymns, and the fact that this "proof-book" is published as "a definite book for Canada; and the Australian Churches are being forced into a situation". It was decided

- to advise the Churches to accept the complete Book of Praise as proof collection.

As to the use of the Hymn-section the Churches were advised to limit themselves to the Hymns No. 6, 10, 11, 12, 13, 15, 17, 43, 44, 46, 47, 51, and regard those also as a proof-collection.

New Deputies were appointed with the mandate "to come to a responsible church book in the English language, especially to change the hymn section as it is now set up in the proof collection in the manner indicated by previous Synods." (Acts, Art. 46)

Correspondence with foreign Sister Churches

Regarding the correspondence with Canada the wish is expressed that the Deputies will succeed in getting better contact with the Sister Churches there.

See above under "Correspondence", sub d.

Re: The Netherlands

Synod decided that

- Correspondence with the Gereformeerde Kerken in Nederland could be continued.
- Regarding the Churches "outside the Confederation" Synod was of the opinion that there is no longer an interim-situation and that these Churches have not yet found one another in a regular confederation of Churches in accordance with the rules of the Church Order, while in the midst of these Churches serious objections are raised against re-establishing a confederation of Churches in accordance with the rules of the Church Order; further that still teachings in conflict with the Reformed Confession are found and

tolerated in these Churches, - Synod decided that attestations issued by these Churches cannot be accepted.

Re: South Africa

With regard to the difficulties in the Church at Pretoria, South Africa, Synod was of the opinion that the Council (chairman Dr. C. VanderWaal) has officially accepted and never yet officially reputed theories which are contrary to the Scriptures, confession and the Form for Marriage, insofar the mentioned theories recommend divorce as a positive commandment to both partners in a marriage where a deadlock has been reached, to find back the way to the glory of the beginning in rebus sexualibus and to the fulfillment of their cultural mandate.

It was decided that the Vrye Gereformeerde Kerk of Pretoria (chairman Dr. C. VanderWaal) cannot be recognized as Sister Church

- a. as long as named divorce theories are not rejected as unscriptural by the Church Council, and
- b. as long as the Church Council does not declare that also due to their teaching and admonition everything is done by the marriage partners concerned to prevent a legal divorce and accomplish a reconciliation.

Re: Korea

Deputies for Correspondence had apparently difficulties to establish contact with "The Presbyterian Church in Korea". They received the mandate "to continue the attempts to come to correspondence with "The Presbyterian Church in Korea". (Acts Art. 53)

Re: Sumba

The Synod decided to contact the Sister Churches in Sumba (Indonesia).

Re: Reformed Presbyterian Churches

From the Acts of the previous Synod and from the Acts of Synod Launceston 1972 it appears that the Church at Armadale has had contact with the Reformed Presbyterian Church of Australia. Synod decided "to ask the Council to take up correspondence with this Church again." (Acts Art. 26)

Re: Bachelors of Divinity

Synod decided to ask the Deputies for the training for the ministry to revise the rules for the examination of Bachelors of Divinity within six months and to make a proposal to the Churches.

Explanation:

"at the examination of Candidate A.H.D. it was evident that there are some practical problems with the present ruling, e.g. the deputation and the cooperation of the faculty of the training in theology in Hamilton, Canada." (Acts Art. 19)

With respect to this explanation we asked (May 29, 1974) Deputies of the Australian Churches what these practical problems were and whether they only existed with respect

to the faculty in Hamilton or also with the one in Kampen.
(See page 7 Re: Bachelors of Divinity)

No answer is yet received.

Re: Delegation to Synods of Sister Churches Abroad

Synod instructed the Deputies for Correspondence "as soon as they receive an invitation or announcement of a coming Synod in a foreign Sister Church, to inform the Churches so that they can determine whether one of the office bearers can represent our Churches." (Acts Art. 18)

Re: Australian Council of Reformed Churches

Our Australian Sister Churches had been invited to become a member of this Council. Synod decided to point out the objections against joining this Council. Main objection was that the Reformed Churches of Australia maintain a sister relationship with the Gereformeerde Kerken of the Netherlands and her membership of the Reformed Eucumenical Synod.

Re: English Bible translation

Synod decided to appoint Deputies with the mandate to serve next Synod "with a report concerning a good English translation of the Bible; and including in their examination Bible translations such as "the New American Standard Bible" and the "King James II Version" of Mr. Jay Green." (Acts Art. 47)

Re: Mission Work

From the Acts it appears that our Sister Churches are making progress as to the missionary task of the Church. This Synod decided to build a hall with room for appr. 60 visitors for the mission work in Pinjarra. The mission work concerns the natives and the Churches expect support from the Sister Churches in the Netherlands. The Synod also decided to appoint a brother of Armadale as full time mission worker and his appointment will take effect when the financial arrangements with the Dutch Sister Churches have been made. (Acts Art. 34, 38, 45)

c. CONCLUSION

From these Acts of Synod Launceston 1970 and of Synod Armadale 1972 we may conclude that The Free Reformed Churches of Australia desire to be faithful to God's Word and to abide by the Reformed Creeds and Church Order.

On the basis of the above your Committee recommends with thankfulness to continue the correspondence with The Free Reformed Churches of Australia in accordance with the adopted rules.

VII DE GEREFORMEERDE KERKEN IN NEDERLAND

1. CORRESPONDENCE

From the correspondence sent to and received from the Dutch Sister Churches we report the following:

- a. Soon after Synod New Westminster 1971 we notified (June 25, 1971) Deputies of the Dutch Sister Churches that a new Committee for Correspondence had been appointed. We expressed appreciation for the letter with good wishes sent to Synod New Westminster and informed them about some decisions taken.
- b. We were notified that General Synod 1972 would be convened at Hattem. We sent a letter (April 3, 1972) wishing Synod the Lord's blessing on its work. A few copies of the Acts of this General Synod were received February 1974.
- c. Upon our request the Dutch Deputies sent us a report of the visit of Professor Dr. L. Doekes and Rev. P. van Gorp to the Presbyterian Churches in Korea. ("Herkenning in Blijdschap") This report has served us well in the execution of our mandate re: The Presbyterian Church in Korea. (See sub IX, 3)
- d. On behalf of the Canadian Reformed Churches we wished the Dutch Sister Churches (Sept. 18, 1973) a joyful Colledge-day (Schooldag).
- e. We received copies of letters exchanged with the Committee on Inter-Church Relations, appointed by the General Synod of the Christian Reformed Church. These communications we passed on to the Committee on Contact with the Christian Reformed Church, appointed by General Synod New Westminster 1971.
- f. The Dutch Deputies wrote that Synod Hattem charged them to inform us about the fraternal relations the Orthodox Presbyterian Church maintains with the Presbyterian Church -Hapdong- in Korea, while our Sister Churches in the Netherlands have official correspondence with the Presbyterian Church -Koryu-Pa- in Korea. Synod Hattem directed our attention to this because of the contact of the Canadian Reformed Churches with the Orthodox Presbyterian Church. Your Committee has forwarded this information to our Committee for Contact with the Orthodox Presbyterian Church (Febr. 6, 1974).
- g. In accordance with a decision of Synod Hattem 1972 Deputies invited (Febr. 12, 1974) the Canadian Reformed Churches to send one or more delegates to the forthcoming General Synod of the Dutch Sister Churches, to be held in Kampen, April 15, 1975. They sent this invitation at this time in order that General Synod Toronto can decide upon this matter.

We recommend that General Synod appoint one (or more) dele-

gate(s) to attend (part of) General Synod Kampen 1975 in an advisory capacity.

- h. We notified (May 29, 1974) the Consistory of the Canadian Reformed Church at Toronto, Ont., convening Church for this Synod, of the invitation mentioned under g. We informed them of the decision of Synod Hattem 1972 to as much as is possible and desirable represent the Dutch Sister Churches at the General Synods of the Sister Churches abroad. Also that the Dutch Churches decided that no delegates will be sent unless they were invited.

We suggested to the convening Church of Toronto to invite the Sister Churches in the Netherlands to send one or more delegates to the Synod to be held at Toronto, November 1974.

2. ACTS

From the Acts of Synods we report the following:

a. ACTS GENERAL SYNOD HOOGEVEEN 1969 - 1970

Re: Gereformeerde Kerken Nederland

General Synod Hoogeveen had to take many decisions on matters concerning the maintenance of the Reformed Creeds and the adopted Church Order. Most of these matters were placed on Synod's agenda as appeals against decisions of minor assemblies and closely related to decisions of General Synod Amersfoort-West 1967 regarding the so-called "Open Brief".

We mention an important issue with which Synod was confronted at its very first sessions.

From the Regional Resort "Noord-Holland" two groups had submitted their Credentials to Synod, namely of "Particuliere Synode IJmuiden" and of "Particuliere Synode Wormer". Synod decided to accept the Credentials of "Particuliere Synode IJmuiden". The representation of the Churches of "Particuliere Synode Wormer" was not accepted, since Synod judged that these Churches did no longer uphold the Church Order nor the binding to the Confession of the Netherlands Sister Churches.

This decision set the direction of Synod Hoogeveen in its following sessions.

Re: Theologische Hoogeschool

Other important decisions as related in the Acts are the appointment of Dr. C. Trimp as Professor of Pastoral Theology (vacancy Professor C. Veenhof), Dr. J. Douma as Professor of Ethics and Philosophy and J.P. Lettinga as "Buitengewoon" Professor on disciplines related to the Old Testament studies. These appointments greatly consolidated the position of the "Theologische Hoogeschool" at Kampen.

Re: Baptism of adopted children

Although, due to circumstances, a report on baptism of adopted children could not be submitted by Deputies as re-

quested by the previous General Synod, it was decided to deal with the matter.

Synod rejected the statement of one of the Regional Synods (1964) that children legally adopted by believers ought to be baptized as members of the congregation.

See, however, the decision of General Synod Hattem.

Re: Christelijke Gereformeerde Kerken

Upon a lengthy report of Deputies ad hoc Synod decided to discontinue Deputies for contact with the "Christelijke Gereformeerde Kerk", because the discussions held since 1946 did not result in the desired closer relationship.

Re: Canada

Synod Hoogeveen dealt with some decisions of General Synod Orangeville 1968.

1. With regard to Orangeville's decision (Acts Art. 79, 6) not to replace the existing rule for correspondence with Churches abroad ("to inform each other...") by "het plegen van voorafgaand overleg" as requested by the Netherlands Sister Churches, Synod Hoogeveen judged that the promise of Synod Orangeville "to bind themselves by the promise contained in this "voorafgaand overleg" whenever a change in the Three Forms of Unity is deemed necessary", is a sufficient guarantee for maintaining the unity of the faith.
2. Concerning objections against the decision of General Synod Edmonton 1965 re: "colloquium doctum", Synod Hoogeveen declared that the objections have been taken away since Synod Orangeville deleted the word "doctum" (Acts Art. 109).
3. Synod Hoogeveen apologized for the fact that General Synod Amersfoort-West 1967 had not instructed their Deputies to render account to the Canadian Reformed Churches of the establishing of correspondence with "The Presbyterian Church in Korea" in accordance with rule 5 of the rules for correspondence, and decided to have the necessary information forwarded to the Canadian Reformed Churches.
4. Synod Hoogeveen also instructed their Deputies to inform the Canadian Reformed Churches that the change in Art. 70 C.O. of the Free Reformed Churches of Australia is not a reason why correspondence with these Churches should be discontinued, since this change does not cause these Churches to deviate from the Reformed Confession in doctrine and church government.

This decision is conform the decision of Orangeville Acts 1968, Art. 79, 2.

Re: South Africa

Synod Hoogeveen decided that no correspondence be maintained with "Die Vrye Gereformeerde Kerk in Pretoria (Pr. Dr. C. van der Waal)", but to establish correspondence with

"Die Vrye Gereformeerde Kerk in Pretoria (clerk H.J.Nauta)"
(See your Committee's Advice Febr. 26, 1973, Enclosure 1).

Re: Korea

Synod decided to establish correspondence with "The Presbyterian Church in Korea" and to instruct Deputies to arrange for financial assistance to these Churches.

Re: Japan

Synod decided to investigate the possibility of correspondence with "The Reformed Church in Japan" since Deputies had reported on some contact with this Church.

b. ACTS GENERAL SYNOD HATTEM 1972-1973

Re: Gereformeerde Kerken Nederland

The Gereformeerde Kerken in Nederland maintain correspondence with The Canadian Reformed Churches, The Free Reformed Churches of Australia, Die Vrye Gereformeerde Kerke in Suid-Afrika and the Presbyterian Church in Korea.

The Deputies for Correspondence with Churches Abroad received the mandate to represent the Gereformeerde Kerken in Nederland, or have them represented, if desirable and possible, at the major assemblies of the Sister Churches abroad. Representation will take place only if Deputies receive an invitation from those Sister Churches.

Of interest may be that Synod instructed their Deputies to publish a booklet in the English language containing information on the Gereformeerde Kerken in Nederland with emphasis on the history of their correspondence with Churches abroad.

Re: Baptism Adopted Children

With regard to the baptism of adopted children Synod judged that the decision of Synod Hoogeveen was made contrary to Art. 30 C.O. (first part) and could not be considered to have binding force for the Churches.

Synod annulled the decision of Hoogeveen and pronounced that in the light of the Scriptures young children who were not in God's covenant before but are adopted by believers should receive baptism as a sign and seal of God's covenant promise.

Re: Theologische Hoogeschool

With a view to the present development in theology Synod decided to expand the services of the Theologische Hoogeschool by creating the possibility that persons be appointed to assist the professors.

Re: Liturgical Forms

Several liturgical forms translated into modern Dutch were adopted for use in the worship services, namely the two Forms for Baptism, the Form for Public Profession of Faith, for the Celebration of the Lord's Supper, a Brief Form for the Celebration of the Lord's Supper and a Form for the Ordination of Missionaries.

The use of the Heidelberg Catechism in modern language was adopted for catechism instruction only. It was furthermore decided that the language of the other creeds is to be modernized and to revise, if it appears necessary, the contents of the liturgical forms. Synod judged that revision of the present Church Order is necessary and appointed a committee to study this matter and to report to the next Synod.

Re: Voting privileges for Women

Synod appointed deputies to study the matter of "voting privileges for women".

Re: Canada

Synod expressed its thankfulness for the testimonies of General Synod New Westminster 1971 with respect to the Orthodox Presbyterian Church and the Christian Reformed Church and for the progress at the Theological College at Hamilton, and decided to continue the correspondence with the Canadian Reformed Churches.

Synod regretted that the decision of Synod New Westminster 1971 to continue the correspondence with the Gereformeerde Kerken in Nederland was made on grounds other than the Acts of General Synod Hoogeveen 1969/1970, and instructed their Deputies to urge your Committee to test the said Acts and to report to the next Synod.

Your Committee, however, may refer to the mandate received from Synod New Westminster (see above V, sub 1).

Synod having received the information that the Christian Reformed Synod 1972 had decided to discontinue the contact with the Canadian Reformed Churches, and in order to prevent that a wedge would be driven between the Gereformeerde Kerken and the Canadian Reformed Churches, decided to inform the Committee on Inter-Church Relations of the Christian Reformed Church that contact with De Gereformeerde Kerken in Nederland is acceptable only if the correspondence with the synodical-reformed churches in Nederland is terminated.

Re: Korea

Synod decided that the Presbyterian Church in Korea will receive regular financial assistance especially for the Theological Seminaries at Pusan and Seoul. To provide assistance for a new building for the Seminary at Pusan, Synod appointed Deputies, who during Synod could already report that an amount of fl. 400,000 was available.

c. CONCLUSION

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

church government and discipline.

On the basis of the above we recommend Synod to continue the correspondence with De Gereformeerde Kerken in Nederland in accordance with the adopted rules.

VIII DIE VRYE GEREFORMEERDE KERKE IN SUID-AFRIKA

1. CORRESPONDENCE

- a. The first communications to Die Vrye Gereformeerde Kerke in Suid-Afrika and Die Vrye Gereformeerde Kerk at Pretoria (Dr. C. van der Waal) concerned mainly our mandate to advise the Churches as soon as possible about the request from "two parties" in South Africa asking for continuance of the correspondence.
We notified (Febr. 17, 1972) both parties of the material we had, requested to send us any additional documents if deemed necessary. From both sides we received some more material.
Our advice sent (Febr. 26, 1973) to the Churches is attached as Enclosure 1. A copy of this Advice has been sent to both parties in South Africa.
- b. We sent a letter with best wishes to the Synod of Die Vrye Gereformeerde Kerke in Suid Afrika, which, as we were informed, would meet at Johannesburg, December 1972.
We were unable to forward a similar letter to the Synod held in Kaapstad Febr. 1972, since we were informed too late about the convention of this Synod.
- c. March 1973 we were informed that Synod 1972 had appointed new Deputies (secr. Rev. D. Los, Capetown); also that this Synod had to conclude that the Church at Johannesburg (Pr.: Rev. W. Boessenkool) had broken the bond with the Sister Churches in South Africa.
- d. Die Vrye Gereformeerde Kerk at Pretoria (Pr.: Dr. C. van der Waal) sent us (June 6, 1973) their reaction to our Advice re: "both parties". All the Churches received these documents (June 1, 1973).
Our evaluation of this letter is attached to this report as Enclosure 2.
- e. Die Vrye Gereformeerde Kerk at Pretoria (Pr.: B.J. Grootenhuis) notified us (Jan. 11, 1974) that the Consistory had to suspend its minister Rev. J.G. Meijer, according to Art. 78, 79 C.O., because of a life contrary to the seventh commandment.
In another letter (Jan. 23, 1974) the Consistory wrote that it took this action "in eigen verantwoordelijkheid", because the Consistory of the Church at Capetown refused two times to give a preceding sentence according to Art. 79 C.O. We contacted (Febr. 6, 1974) the Deputies for Correspondence (Secr. Rev. D. Los) and requested confirmation of this tidings, since the correspondence between Churches is maintained via Deputies.

March 1, 1974 the Consistory of Die Vrye Gereformeerde Kerk at Pretoria (Pr.: B.J. Grootenhuis) notified us that on Febr. 28 it had deposed the Rev. J.G. Meijer from office. Also this action was taken "in eigen verantwoordelijkheid". May 27, 1974 we repeated our request to Deputies for Correspondence for confirmation.

At this moment we did not yet receive an answer.

- f. In "Nederlands Dagblad" of June 6, 1974 the following news item appeared under Church News:

"Uit Die Vrye Gereformeerde Kerk te Kaapstad.

De kerkeraad van Die Vrye Gereformeerde Kerk te Kaapstad heeft regelingen getroffen voor de eerstvolgende Generale Synode. De datum werd vastgesteld op 1 Juli 1974.

Ook werd op de kerkeraad rapport uitgebracht namens de Commissie van Afgevaardigden voor Pretoria en Johannesburg over de samenspreking te Johannesburg.

Het is de hartelijke wens van de kerkeraad dat 't geschonden kerkverband weer op grond van Schrift, belijdenis en K.O. kan worden hersteld. Door middel van een onderhoud met de kerkeraad van Pretoria is een bevredigend resultaat bereikt met betrekking tot de droeve zaak - Ds. Meijer."

- g. A letter has been sent (June 18, 1974) asking for more information in view of this publication.

No answer could yet be received.

2. ACTS

From the Acts received we report the following:

a. ACTS SYNOD PRETORIA FEBRUARY 1971

As the Confederation of Die Vrye Gereformeerde Kerke in Suid-Afrika consists of only three Churches, namely of Cape-town, Johannesburg (formerly Kempton Park) and Pretoria, it is understandable that many of the difficulties and problems of the local congregations are reflected in their Synod as the only major assembly.

In December 1968 the Churches were unable to constitute a Synod, but on February 5, 6, 7, 1971 a Synod could be held at Pretoria.

This Synod dealing with the split in the Church at Pretoria, rejected the teachings of the Consistory of Die Vrye Gereformeerde Kerk (Pr.: Dr. C. van der Waal) re: marriage and divorce, and stated that this Church has severed all ties with the confederation of Die Vrye Gereformeerde Kerke (see Advice of your Committee, Enclosure 1).

Synod also dealt with a split in the Church at Kempton Park. On January 27, 1969 the Consistory of the Church at Kempton Park had decided to dissolve the congregation and discharge the minister of his office. The minister, the Rev. W. Boesenkool, however, convened a congregational meeting on Janu-

ary 30, 1969, which meeting elected new office bearers and decided to (re)institute the congregation.

Synod accepted this congregation as a lawful Church of the Lord.

A request of one of the Churches that ministers be authorized to solemnize marriages, was not granted.

b. ACTS SYNOD CAPETOWN. FEBRUARY 1972

From the Acts it appears that this Synod mainly dealt with the status of the minister of the Church at Johannesburg and the mission work of this Church.

Synod judged that the status of the minister has not been regulated in accordance with Art. 11 and 13 of the Church Order and may not be regulated according to those articles since the amount of work required in the congregation is not sufficient for a minister of the Word.

Synod declared that the Church at Johannesburg has the duty, in consultation with the minister, to declare him eligible for call in the Churches which have correspondence with Die Vrye Gereformeerde Kerke.

With regard to the mission work of the Church at Johannesburg done by the Rev. W. Boessenkool, Synod declared that since the minister was not called to do this work in accordance with Art. 5 and 7 of the C.O. and the Church at Johannesburg itself has not made stipulations for this work in accordance with Art. 11 and 13 C.O., Synod cannot give guarantees as mentioned in Art. 11 and 13 C.O. for this work either.

c. ACTS SYNOD PRETORIA DECEMBER 1972

This Synod was to be convened by the Church Johannesburg. Due to difficulties in connection with the Rev. W. Boessenkool's taking part in the solemnization of a marriage in the Anglican Church, the Church at Johannesburg proposed (Nov. 18, 1972) to postpone Synod until a letter of Advice had been received from the Deputies for Correspondence of the Dutch Sister Churches.

This proposal was rejected by the Churches at Capetown and Pretoria.

The Church at Pretoria then convened a Synod which was held December 18, 19, 20, 1972 and to which the Church at Johannesburg refused to send delegates.

This Synod, constituted by delegates of two Churches, declared that the Church at Johannesburg does no longer belong to the federation of Die Vrye Gereformeerde Kerke in Suid-Afrika.

d. CONCLUSION

Your Committee is of the opinion that at this moment no evaluation of the decisions of Synod Capetown February 1972 and Pretoria December 1972 can be given, since

1. there is doubt about the validity of the decisions of

Synod Pretoria 1972 because this Synod

- (i) is convened by another Church then the one which had been appointed and that within the period of one month, and
 - (ii) was constituted by delegates of two Churches only, while on certain issues one delegation could not take part in the voting on account of art. 33 C.O.;
2. No answer has been received from Deputies for Correspondence of Die Vrye Gereformeerde Kerke in Suid-Afrika regarding the matters mentioned under Correspondence e, (page 16);
 3. The information in "Nederlands Dagblad" as mentioned under Correspondence f suggests that there has been renewed contact between the Churches at Johannesburg and Pretoria in order to restore "'t geschonden kerkverband".
 4. No answer could yet be received at this time to our letter regarding this information (June 18, 1974).

We hope to be able to send more information to the Churches and to make a recommendation regarding Die Vrye Gereformeerde Kerke in Suid-Afrika well before Synod Toronto.

IX THE PRESBYTERIAN CHURCH IN KOREA

1. In accordance with our mandate (see sub I, 4) we sent a letter (Sept. 23, 1971) to acknowledge the receipt of the letter from the Presbyterian Church in Korea (Febr. 5, 1971), in which the Canadian Reformed Churches were requested to enter into correspondence with the Presbyterian Church in Korea, as our Dutch Sister Churches had done. We informed them about the decision taken by General Synod 1971, and requested the Korean Committee to make available any material that could help us in our examination.
2. An answer was received December 10, 1971, expressing gratitude for the letter received and informing us that
 - "1. our doctrinal standards are: the Westminster Confession of Faith and its Larger and Shorter Catechism.
 2. our Form of Government is based on the contents of the books, What is Presbyterian Law as defined by the Church Court? by J.A. Hodge, Philadelphia 1882; The Constitution of the Christian Church in the U.S.A., by Presbyterian Board of Publication, Philadelphia 1916. However, it has been amended or revised as to fit the situation of Korea since its first adoption some 80 years ago."
3. From Deputies of our Dutch Sister Churches we received the report of Prof. Doekes' and Rev. van Gulp's visit to the Presbyterian Churches in Korea: "Herkenning in Blijdschap". From this report we learned the following:

"The General Assembly 1970 of the Presbyterian Church in Korea heard a report regarding changes in Confession and Church Order. Only a few minor changes were suggested in

the Church Government, the Book of Discipline and the Directory of Worship. The General Assembly did not accept this report but appointed a new Committee of 15 members to study especially the latter changes further and to report to the General Assembly 1971."

4. Our next step was to ask (Jan. 29, 1973) the "Fraternal Relations Committee" of the Korean Presbyterian Church to inform us about the changes and amendments proposed and/or made in the Westminster Confession, Form of Government, etc.
5. Since we did not receive any reaction we wrote (Jan. 15, 1974) Dr. Sun Gil Huh (who has studied at Kampen, the Netherlands, and received his doctor's degree from the Theological College of our Sister Churches) and asked him to send us the documents needed.
At this moment we did not yet receive an answer.
6. We wrote the Dutch Deputies (Febr. 18, 1974) and they answered (May 8, 1974) that they indeed had received the report about amendments and revisions in Confession and Form of Government, but it was in the Korean language! They will have it translated and will send us a copy in due time.
7. The Deputies of the Dutch Sister Churches (Febr. 12, 1974) referred to a decision of General Synod Hattem 1972
"de mogelijkheden te overwegen in hoeverre de met de Gereformeerde Kerken in Nederland corresponderende zusterkerken in het buitenland bij de financiële hulpverlening kunnen worden betrokken." (Art. 66 sub E 7)
They asked your Committee to consider how the Canadian Reformed Churches could get involved in the financial assistance of the Korean Presbyterian Churches. This assistance concerns mainly the College and Seminary.

We pass this hereby on to General Synod and recommend that no financial assistance will be considered before a decision is made on the request of the Korean Presbyterian Church to enter into correspondence with them.
8. Also from other side we were approached about financial assistance of the Presbyterian Churches in Korea (Seminary and College). A committee of some brethren in Ontario requested (Febr. 20, 1973) our advice re possible financial assistance of the Churches in Korea. An advice was given. (Mar. 27, 1973)
9. In order to fulfil our mandate re the Korean Presbyterian Church (especially point d) one of the members of your Committee made a study of the history of the Presbyterian Church in Korea. The result of it is attached as Enclosure 3. This report shows that the history of this Church in Korea was a continuous struggle to remain faithful to the Holy Scripture.

10. CONCLUSION

Considering that

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

we recommend Synod

- a. to refrain at the present time from entering into correspondence with the Presbyterian Church in Korea;
- b. to charge the new Committee on Correspondence with Churches Abroad to continue the contact with this Church and submit a report to the next General Synod.

X CLOSING DATE

This report is closed off as per June 24, 1974.
If we in the course of time receive more information which makes it possible and desirable to submit an additional report to General Synod, your Committee will do so.

XI SUMMARY RECOMMENDATIONS

In this report we recommended Synod to decide:

1. Before a consistory extends a call to a minister from a Sister Church, or invites a guest minister from a Sister Church to preach, the consistory should ask the Committee on Correspondence to provide information whether he is a minister in good standing;
2. to continue the correspondence with the Free Reformed Churches of Australia in accordance with the adopted rules;
3. to continue the correspondence with De Gereformeerde Kerken in Nederland in accordance with the adopted rules;
4. to appoint one (or more) delegates to attend (part of) General Synod of De Gereformeerde Kerkem in Nederland which will be held at Kampen, the Netherlands, April 15, 1975;
5. a. to refrain at the present time from entering into correspondence with the Presbyterian Church (Koryu-Pah) in Korea;
- b. to charge the new Committee on Correspondence with Churches Abroad to continue the contact with this Church and submit a report to the next General Synod;
- c. no financial assistance will be considered before a decision is made on the request of the Korean Presbyteri-

an Church to enter into correspondence with them.

June 24, 1974

Respectfully submitted by your Committee,

E.C. Baartman
A.C. Lengkeek
J. Mulder
M. van Beveren

LIST OF ENCLOSURES:

1. ADVICE re: "Two parties" in South Africa, Febr. 26, 1974
2. EVALUATION of the letter of Die Vrye Geref. Kerk, Pretoria
(Pr.: Dr. C. van der Waal) dated June 1, 1973
re: Advice sub 1
3. HISTORICAL REVIEW of the Presbyterian Church in Korea

Note: Since the Churches have already received enclosure No. 1,
we did not attach it to the copy of this report sent to
the Churches.

CANADIAN REFORMED CHURCHES
COMMITTEE FOR CORRESPONDENCE
WITH CHURCHES ABROAD
Secr. Rev. J. Mulder
18080-57 A Ave.
Surrey, B.C.

February 26, 1973

The Consistory of the
Canadian Reformed Church at

Esteemed Brethren,

The Committee for Correspondence with Churches Abroad hereby submit their report and advice in accordance with Art. 47, Recommendation 3 of the Acts of General Synod New Westminster 1971 regarding the correspondence with the Vrye Gereformeerde Kerke in Suid-Afrika.

The Mandate of the Committee reads:

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

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."

Obtaining the documents necessary for our advice took considerable time. The 'two parties' were informed of the list of materials in our possession. Upon the request of the Committee they forwarded additional documents which they considered relevant.

The list of materials used by the Committee is attached to this report as Appendix A.

I. ESTABLISHING THE 'TWO PARTIES'

1. The Canadian Reformed Churches have maintained correspondence with the Churches which live in confederation as the "Vrye Gereformeerde Kerke in Suid-Afrika".
2. Although the confederation of the Vrye Gereformeerde Kerke in Suid-Afrika did not function for a certain period since these churches were unable to bring about the constitution of their Synod at Kaapstad December 1968, correspondence with these churches was not terminated.

3. On February 14, 1969, the Vrye Gereformeerde Kerk at Pretoria split into two congregations, namely the Vrye Gereformeerde Kerk (pr. Dr. C. VanderWaal) and the Vrye Gereformeerde Kerk (clerk H.J. Nauta), each claiming to be the lawful continuation of the Vrye Gereformeerde Kerk at Pretoria.
4. On February 4, 5 and 6, 1971 (i.e. four months before General Synod New Westminster 1971) Synod of the Vrye Gereformeerde Kerke in Suid-Afrika was held in Pretoria, which Synod judged (Art. 5 and 11) "dat die Sinode geroep is om op grond van artikel 30 k.o. oor genoemde breuke te oordeel en hierdie oordele so te formuleer dat dit bekend gestel kan word aan al die met die Vrye Gereformeerde Kerke in Suid-Afrika korresponderende susterkerke in die wereld".

This Synod Pretoria 1971 judged that the Vrye Gereformeerde Kerk (pr. Dr. C. VanderWaal) had deviated from the Scriptures as confessed in the Creeds and had acted contrary to the adopted Church Order. At this Synod the Vrye Gereformeerde Kerk (clerk H.J. Nauta) was represented. The Vrye Gereformeerde Kerk (pr. Dr. C. VanderWaal) was not represented.

5. May 16, 1971, the Vrye Gereformeerde Kerk (pr. Dr. C. VanderWaal) sent a letter to General Synod New Westminster 1971 purporting the request to continue the correspondence with them.

Conclusion: The Committee concludes that the 'two parties' requesting continuation of the correspondence with the Canadian Reformed Churches are

- (a) the confederation of the Vrye Gereformeerde Kerke in Suid-Afrika,
- (b) the Vrye Gereformeerde Kerk at Pretoria (pr. Dr. C. VanderWaal).

II. CAUSE OF THE SCHISM IN PRETORIA

1. The reasons why six office bearers seceded from the Vrye Gereformeerde Kerk (pr. Dr. C. VanderWaal) and declared themselves the lawful continuation of the Vrye Gereformeerde Kerk at Pretoria are their objections to the teachings of the consistory regarding the grounds for the dissolution of marriage, and to the suspension of two elders from their office (See "Akte van Voortsetting" dated February 15, 1969, attached to this report as Appendix B).
2. The Consistory of the Vrye Gereformeerde Kerk (pr. Dr. C. VanderWaal) in a letter dated 26 February 1969 confirms that the above mentioned reasons were the underlying motives for the schism.

III. EVALUATION OF THE ISSUES

a. Re: Marriage and Divorce

1. In a letter to the two suspended elders dated February 26, 1969, and a communication to br. H.J. Nauta dated April 1, 1969, the Consistory (pr. Dr. C. VanderWaal) gives an exposition of the teachings of the Consistory, which teachings are summarized and partly quoted in translation as follows:

The Scriptures teach us that a marriage may be dissolved on grounds other than unchastity or adultery:

- a. God sometimes requires or allows divorce, Gen. 21:8-21, Ezra 10, 1 Cor. 7.
 - b. The meaning of the word unchastity or fornication in Matt. 5:32 may be such that it implies various grounds for divorce.
 - c. The certificate of divorce of Deut. 24 is not rejected by Jesus Christ in Matt. 19, but given by the Lord as a possibility of deliverance and is in a sense also a preaching of the acceptable year to brokenhearted.
 - d. A marriage may be dissolved if it would obstruct in the discharge of the primary calling of Gen. 1:28, and should and may not be continued at the expense of the observance of God's commandments.
2. The Committee considers
 - a. that Gen. 21:8-21 and Ezra 10 deal with special cases in the old dispensation which can not justify divorce of members of the New Testament congregation;
 - b. that the departure of the unbelieving, 1 Cor. 7:15, does not weaken the commandment of 1 Cor. 7:10;
 - c. that there is no proof that in Matt. 5:32 fornication as sole ground for divorce means more or something else than sexual intercourse outside wedlock (compare also 1 Cor. 6:18, 19);
 - d. that the view that a certificate of divorce as mentioned in Deut. 24 can be used under the new covenant, contradicts Matt. 19 : 6, 8;
 - e. that the mandate of Gen. 1:28 can not be considered to annul or diminish the calling as found in Matt. 19 : 6-9; Eph. 5 : 22-33; Col. 3 : 18, 19; 1 Thess. 4 : 4.
 3. It is noted that in a communication to br. H.J. N. dated Oct. 21, 1969, the Consistory (pr. Dr. C. VanderWaal) did retract the above mentioned letter of April 1, 1969. There is no evidence, however, that the Consistory also revoked the contents of the letter and no longer holds the teachings concerning marriage and divorce. On the contrary. The Committee quotes from a recent letter (dated June 19, 1972) received from the Consistory (pr. Dr. C. VanderWaal) as follows:

"Uit ons brief van 26 Febr. 1969 asook uit verskillende publikasies van ons predikant (sien bv. 'Cultuurmandaat in discussie') kan blyk dat nogal nadruk gelê word op ons skeppingsopdrag volgens Gen. 1 vs. 27 en 28. In so'n mate dat dit bepalend is vir 'n Christen se lewensuitkyk en lewenswandel. Ook vir ons huwelikslewe, waarvoor die basis in Gen. 1 en 2 gelê word en waarna Jesus in Matt. 19 en Mark 10 verwys. God plaas die mens dus vanaf die begin in 'n diensverband. En dit is opmerklik dat op baie plekke in die Skrif waar oor die huwelik gepraat word, tewens die diensverband genoem word soos bv. Mal. 2 vs. 15 en 1 Kor. 7. Die huwelik staan dus nie op homself nie... As ons die Skrif verder lees, dan vind ons dat die sondeval baie dinge in die Skepping bederf het, ook die verhouding man-vrou (Gen. 3 ev.). Daar vind ons reeds afwyking van die diensverband. Maar dit is tog ook so, dat in gevalle waar daar 'n teenstrydigheid kom tussen die vervulling van ons roeping (ons diensverband) en ons familie, dan gaan die verbondenheid aan Jesus vóór, Matt. 19 vs. 29, 10 vs. 39, 10 vs. 34 e.v. Lucas 18 vs. 29 en 30."

Conclusion: The Committee judges

- a. that the above teachings of the Consistory of the Vrye Gereformeerde Kerk at Pretoria (pr. Dr. C. VanderWaal) are contrary to the Scriptures and undermine the call to repentance and reconciliation in marriage;
- b. that Synod Pretoria 1971 rightly rejected these teachings.

b. Re: Church Government

1. The Committee observes that during the critical period in January-February 1969 the Consistory (pr. Dr. C. VanderWaal) suspended two elders without preceding advice of the neighbouring church, rejected requests to call for a church visitation and refused to receive the Rev. H.H. VanderLinden as appointed church visitor.
2. From the "Handelinge" of Synod Pretoria 1971 and Synod Kaapstad 1972 as well as from communications received, it appears that the Vrye Gereformeerde Kerk at Pretoria (pr. Dr. C. VanderWaal) was not represented at these Synods and did not send any appeal or communication to these Synods.
3. In the letter dated May 16, 1971, to General Synod New Westminster 1971 the Consistory (pr. Dr. C. VanderWaal) does not mention Synod Pretoria which had been held in February of that year nor its decisions regarding the matters at issue.

Conclusion: The Committee judges

- a. that the Consistory (pr. Dr. C. VanderWaal) denied brethren who objected to the actions of the

- Consistory, the right to use the in South Afrika limited possibilities for appeal, Art. 31 C.O.;
- b. that there is no reason to doubt the judgment of Synod Pretoria 1971 that "de kerkeraad van Pretoria zich independentistiesch (heeft) opgesteld en met de daad alle banden aan de zusterkerken doorsneden."

IV. REGARDING THE "VRYE GEREFORMEERDE KERKE IN SUID-AFRIKA" IN CONFEDERATION

The Committee judges that from "Handelinge" Pretoria 1971 and from the documents received it does not appear that the Vrye Gereformeerde Kerke in Suid-Afrika deviate from Scripture as confessed in our Creeds and Church Order.

V. ADVICE

The Committee on the basis of the foregoing ADVISE THE CHURCHES

- (I) that no attestations should be addressed to nor received from the Vrye Gereformeerde Kerk at Pretoria (pr. Dr. C. VanderWaal).
- (II) that the Committee will recommend to the forthcoming General Synod to be held at Toronto
 - a. not to establish correspondence with the Vrye Gereformeerde Kerk at Pretoria (pr. Dr. C. VanderWaal);
 - b. to continue the correspondence with the Vrye Gereformeerde Kerke in Suid-Afrika;
 - c. to appeal to the Vrye Gereformeerde Kerk at Pretoria (pr. Dr. C. VanderWaal) to rescind their teachings concerning marriage and divorce and to earnestly seek the unity and fellowship of the faith with the Vrye Gereformeerde Kerke in Suid-Afrika.

With brotherly greetings,
Yours in the Lord,

E.C. Baartman
A.C. Lengkeek
Rev. J. Mulder
Rev. M. van Beveren

APPENDIX A

to report Committee for Correspondence with Churches
Abroad February 1973

LIST OF MATERIALS

Note: As the Vrye Gereformeerde Kerk (VGK) of which Rev. C. Vander Waal is the minister, since the beginning of the difficulties in that congregation has been served by three clerks, to wit G. Van Renssen, M.J. Boersema, Y.H. Schuring, this church will be mentioned in this report the VGK Pretoria-VanderWaal. The Vrye Gereformeerde Kerk (VGK) at Pretoria of which Rev. J.G. Meijer is the minister at the moment, and of which H.J. Nauta served as clerk, is indicated as VGK Pretoria-Nauta.

1. December 1968 "Acta Kaapstad"
2. 2 Febr. 1969 H.J. Nauta to VGK Pretoria-VanderWaal
3. 5 Febr. 1969 VGK Pretoria-VanderWaal to K. Miske
4. 7 Febr. 1969 K. Miske and M. DeJong to VGK Pretoria-VanderWaal
5. 9 Febr. 1969 "Kanselafkondiging" VGK Pretoria-VanderWaal
6. 15 Febr. 1969 H.J. Nauta to VGK Pretoria-VanderWaal (plus declaration of deacons made in consistory meeting Febr. 14, 1969)
7. 15 Febr. 1969 VGK Pretoria-VanderWaal to 4 Deacons
8. 15 Febr. 1969 "Akte van Voortsetting" of VGK Pretoria-Nauta
9. 26 Febr. 1969 VGK Pretoria-VanderWaal to M. DeJong and K. Miske
10. 1 March 1969 H.J. Nauta to VGK Pretoria-VanderWaal
11. 1 April 1969 VGK Pretoria-VanderWaal to H.J. Nauta
12. 23 April 1969 VGK Pretoria-VanderWaal to VGK Cape Town
13. May 1969 "Verantwoording Akte van Voortsetting"
VGK Pretoria-Nauta
14. 17 May 1969 J. le Grand to the writers of the "Verantwoording van die Akte van Voortsetting"
15. 2 June 1969 VGK Cape Town to VGK Pretoria-VanderWaal
16. 25 June 1969 VGK Pretoria-VanderWaal to VGK Cape Town
17. 14 Aug. 1969 VGK Cape Town to VGK Pretoria-VanderWaal
18. 21 Oct. 1969 VGK Pretoria-VanderWaal to H.J. Nauta
19. 13 Jan. 1970 VGK Pretoria-VanderWaal to Board of "Geref. laerskool 'Johannes Calvin'"

APPENDIX A. (cont.)

20. 15 Jan. 1970 Board of "Geref. laerskool" at Pretoria to VGK Pretoria-VanderWaal
21. 20 Jan. 1970 VGK Pretoria-VanderWaal to General Synod Hoogeveen, the Netherlands
22. 22 Jan. 1970 VGK Pretoria-VanderWaal to General Synod Hoogeveen, the Netherlands
23. 25 Jan. 1970 VGK Pretoria-VanderWaal to General Synod Hoogeveen, the Netherlands
24. Acts General Synod Hoogeveen 1969 - 1970
25. 24 April 1970 VGK Pretoria-VanderWaal "Geen plaats voor apologie in het Pretorium"
26. 5 Dec. 1970 VGK Pretoria-Nauta to Deputies for Correspondence with Churches Abroad, c.o. Rev. H. Scholten (with 12 enclosures)
27. 4, 5, 6
Febr. 1971 "Handelinge van die Sinode van Die Vrye Geref. Kerke in Suid-Afrika te Pretoria"
28. 16 May 1971 VGK Pretoria-VanderWaal to General Synod New Westminster, B.C. (with enclosed letter dated 27 Jan. 1971 to Deputies for Correspondence Churches Abroad, c.o. Rev. H. Scholten)
29. Febr. 1972 VGK Pretoria-VanderWaal to General Synod Hattem 1972
30. 1, 2, 3
Febr. 1972 "Handelinge van die Sinode van Die Vrye Geref. Kerke in Suid-Afrika te Kaapstad"
31. 19 June 1972 VGK Pretoria-VanderWaal to Committee for Correspondence with Churches Abroad, c.o. Rev. J. Mulder
32. 18 Nov. 1972 VGK Pretoria-VanderWaal to Committee for Correspondence with Churches Abroad, c.o. Rev. J. Mulder

APPENDIX B

to report Committee for Correspondence with Churches
Abroad February 1973

DIE VRYE GEREFORMEERDE KERK

Tyd. skribaats: PRETORIA
H.J. Nauta,
26e Laan 645, Villieria,
PRETORIA.

A K T E V A N V O O R T S E T T I N G

Oproep om te bly in die ou spoor ooreenkomstig die
Heilige Skrif, Belydenis en Dordtse Kerkorde.
- - - - -

Aan al die brs. en srs. van die V.G.K. te Pretoria.

Ondergetekendes, in die wettige weg beroepe ampsdraers van Die Vrye
Gereformeerde Kerk te Pretoria,

het gekonstateer:

- a) dat in die gemeente by 'n groot deel van die lidmate hewige verontrusting ontstaan het vanweë die geheimsinnige vertrek van 'n suster van die gemeente, Mevrou van der Waal, eggenote van die predikant, na Nederland op 3 Desember 1968.
- b) dat hierdie saak op die kerkraad gedien het en ampsdraers sowel as lidmate die predikant hieroor genader en vermaan het; dat bezwaarskrifte ingedien is, maar dat die kerkraad, sonder om hulle te behandel, uitgespreek het:
"Op 27 Nov. 1968 is door twee ambtsdragers huisbezoek gebragt bij Ds. en Mevr. van der Waal, waarover - zoals gebruikelijk is - op de smalle kerkeraad rapport is uitgebragt. Gehoord dit rapport, en kennis genomen hebbend van de verklaring van twee getuigen, dat aan de feiten die aan het rapport ten grondslag liggen niet getwijfeld kan worden, heeft de kerkeraad besloten, dat in dit stadium - ondanks bewering van het tegen-deel - geen reden tot opschorting van de ambtsdienst van de predikant bestaat." (Kanselafkondiging namens die smalle kerkeraad op 9 Febr. 1969)
- c) dat hierdie saak daarom des te ernstiger is vanweë teorieë wat ampsdraers op huisbesoeke verkondig oor huwelik en skeiding wat in lynregte stryd is met wat na die Skrif hieroor geopenbaar en in die huweliksformulier vasgelê is (bev. skeiding geoorloof volgens 'n bepaalde interpretasie van Deut. 24). Sien oor die huwelik: Gen. 2:18,24; Mal. 2:15; Matth. 5:27,28,32; 19:4-12; Marc. 10:4-12; Lucas 16:18; Ef. 5:22-33; 1 Kor. 7:10,11; Hebr. 13:4a; 1 Petrus 3:1-7.
- d) dat insake die skorsing van 2 ampsdraers, op die vergadering van 14 Febr. 1969 deur 4 diakens en 1 ouderling die volgende verklaar is, dat:
"De geschorste broeders tegen hun schorsing in appèl wilden gaan door kerkvisitatie te vragen (mondeling op de smalle kerkeraad-

vergadering van 4 Febr. en schriftelijk op de brede kerkeraad-
vergadering van 7 Febr.) wat afgewezen is. Daar de kerkeraad
door de weigering van kerkvisitatie uitgesproken heeft dat het
kerkverband niet meer functioneert, zodat de bezwaarden zich tot
geen enkele beroepsinstantie meer kunnen wenden, zien zij zich
gesteld voor het feit dat ze rechteloos gemaakt zijn, terwijl
geen van hun argumenten zelfs maar in behandeling is genomen".

Die voorstel om die kerkverband te laat funksioneer soos vóór
die konstituerende vergadering te Kaapstad van 18-19 Des. 1968
is deur die kerkraad verwerp met 7-7 stemme. Vanweë hierdie be-
sluit bestaan daar geen beskerming teen misstande nie en is art.
31 K.O. op 'non-actief' gestel.

e) Die kanselafkondiging het soos volg gelui: (9 Febr. 1969)

"De smalle kerkeraad heeft tot zijn diep leedwezen moeten consta-
teren, dat de broeders M. de Jong en K. Miske hun ambtsdienst
verlaten hebben. Overeenkomstig het gestelde in het onderteken-
ningsformulier voor ambtsdragers constateert de kerkeraad dat
zij hierdoor "van hun diensten geschorst zijn".

Die 2 ouderlinge het egter die volgende brief ontvang: 4 Febr.
1969:

"De kerkeraad van Die V.G.K. te Pta, in vergadering bijeen op 4
Febr. 1969, constaterende dat de brs. Miske en de Jong hun
ambtsdienst verlaten hebben en drie achtereenvolgende zondagen
niet in de kerk zijn verschenen, dat zij ondanks nadrukkelijk
vermaan vanwege de kerkeraad hierbij volharden met de verklaring
dat zij de komende zondag weer niet in de kerk zullen komen,
stelt vast dat de brs. Miske en de Jong hiermede "van hun diens-
ten geschorst zijn", zoals genoemd in het mede door hen onder-
tekende formulier voor ambtsdragers (Acte van Verbintenis),
en hen daarom bij voortgaande volharding niet meer als ambts-
dragers te ontvangen op de kerkeraad en in hun overige diensten.
Het bovenstaande zend ik U hierbij ter kennisname.

Namens de kerkeraad, w.g. G. van Rensen".

van oordeel:

- a) dat die smalle kerkraad die hele saak tot 'n ordesaak herlei het;
- b) dat die smalle kerkraad in gebreke gebly het om aan te toon waar-
in die verlating van die diens bestaan;
- c) dat op die brede kerkeraadsv~~er~~gadering van 14 Februarie 1969 deur
4 diakens en 1 ouderling tereg gestel is dat:
 1. De gronden voor de schorsing een verlegging betekent van het
feit van de gewraakte huwelijksbeskouwing naar het feit van
kerkdienstverzaking.
 2. Aan de gemeente door middel van slechts een gedeeltelijke af-
kondiging een verdraaid beeld van de feitelijke schorsing ge-
geven is.
 3. Niets gebleken is van trouweloze ambtsverlating, daar br.
Miske geen huisbezoeken verzaakt heeft en br. de Jong dit
niet geweigerd heeft, maar de aanvragers aangeraden heeft
dat zijn ambtsbroeder een andere ouderling zou meenemen, om-
dat hij het kerkeraadstandpunt niet kan voorstaan.
 4. Niet door voorgaand oordeel van de kerkeraad derzelve en der
naastgelegen gemeente geschorst is zoals vereist in art. 79
K.O., maar summier in het tijdsbestek van één avond geschorst
is, waarmee niet het nodige geduld betracht is.

5. hierin de smalle kerkeraad over de brede kerkeraad ge-
heerst heeft.
6. Aan het ondertekeningsformulier autoriteit boven de K.O.
toegekend is.

verklaar:

- a) dat die kerkraad sonder om die naburige kerk daarin te ken
oorgegaan het tot die skorsing van ampsdraers, wat indruis
teen art. 79 K.O.
- b) dat die geskorste ouderlinge hul ampswerk trou verrig het en
hul diens na behore vervul het.
- c) deur die kerkraad deur die woordjie "en" die versuim van die
kerkdienste as 'n afsonderlike saak beskou word, terwyl dit
plaas gevind het omdat hulle nie kon duld dat daar skeiding
gemaak en gehandhaaf is tussen leer en lewe by'n ampsdraer nie.
- d) dat art. 31 K.O. vanweë die nie-funksionerende kerkverband
nie nageleef kan word nie.

spreek uit:

- a) dat hulle nog steeds die wettige ampsdraers is van Christus se
Kerk alhier en daarom verantwoordelikheid dra vir die handha-
wing deur die kerk van Skrif, Belydenis en K.O.
- b) dat die gemeente deur die meerderheid van die kerkraad mislei
word en voorgedrae teorieë ook vir ons kinders verwoestende in-
vloed sal hê.
- c) dat hulle die wettige voortsetting is van Die Vrye Gereformeer-
de Kerk te Pretoria.

besluit:

- a) om die kerklike lewe van ons gemeente te Pretoria voort te sit.
- b) om die kerkverband te herstel.
- c) Die gemeente op te roep die hierargie te verwerp en terug te
keer tot die waaragtige diens van die HERE in gebondenheid aan
die Heilige Skrif, Belydenis en Dordtse Kerkorde.

- - - - -

U word in die Naam van die HERE opgeroep om in ge-
hoorsaamheid aan Sy Woord a.s. Sondag 16 Febr. 1969
te vergader op 19e Laan 424, (hoek van Michael
Brinkstraat) op die gebruikelike tye.

Opgestel te Pretoria, dd 15 Februarie 1969.

Die ouderlinge:

M. de Jong
K. Miske

Die diakens:

J.H. Bouwman
P. Bruintjes
W. Hofsink
H.J. Nauta

T.O.S. Toronto 1974

ENCLOSURE 2 = EVALUATION letter Vrye Gereformeerde Kerk
(Pr. Dr. C. van der Waal) Pretoria,
June 1, 1973

=====

EVALUATION of the letter of the Vrye Gereformeerde Kerk at Pretoria
(Pr. Dr. C. VanderWaal) to the Canadian Reformed Churches
dated June 1, 1973 with "Bylae".

The Consistory of the Vrye Gereformeerde Kerk at Pretoria (pr. Dr. C. VanderWaal) (VGK Pretoria - VanderWaal) in their letter of June 1, 1973 request the Churches to propose to General Synod Toronto 1974 to reject the Advice of the Committee dated February 26, 1973.

Since a few Churches, namely the Churches at Barrhead and Toronto, have requested the Committee to give guidance concerning this letter, we decided to give some evaluation of the contents of the letter as follows:

1. The Consistory of the VGK, Pretoria - VanderWaal, while criticising the Committee's Advice refers for the greater part to an advisory report for Synod 1972 of the Australian sister-churches.
2. Deputies for Correspondence with Churches Abroad of the Free Reformed Churches in Australia in a letter received August 7, 1973, forwarded to the Committee the following information on that advisory report:
"Het rapport is niet eens geheel in behandeling geweest, zodat een oordeel van de Kerken of van de Synode niet uit het rapport als zodanig kan worden opgediept. Wel is gebleken by de discussie over het rapport, dat er over bepaalde punten daarin nog vragen en onzekerheden bestonden bij de diverse afgevaardigden. Het is dus onjuist het rapport te gebruiken om de mening der Australische Kerken aan te voeren... Daar komt bij dat de commissie heeft verklaard dat het rapport aan hen (Consistory Pretoria - VanderWaal) werd toegezonden alleen om hun duidelijk te maken welke overwegingen in het rapport en in de discussie hebben geleid tot de afwijzing van de huwelijksleer die in het conflict in Pretoria zo'n grote rol heeft gespeeld. Daarmede vervalt de rest van het rapport als bruikbaar, om enige conclusie op naam van onze Kerken te trekken."
3. The above information is one of the reasons why the Committee does not feel obliged to deal with the quotations in the Pretoria letter taken from the Australian advisory report or with the criticism based on those quotations.
4. The Committee also wish to state that the letter does not contain facts relevant to the issues at stake which have not yet been brought to our attention before. The Committee has no reason to change the Advice to the Churches.
5. Since the Consistory of the VGK Pretoria - VanderWaal suggests, however, that the Committee has dealt inaccurately with the matters at stake, the Committee adds the following information:
 - a. The Consistory, page 1, makes this statement: "U rapport

stel op bl. 1 ad I,2 dat die Vrye Geref. Kerke "unable" was om die sinode te Kaapstad te konstitueer. Soos dit hier sonder meer staan is dit 'n onwaarheid en misleidend".

The Committee, however, draws the attention to two letters from the Consistory V GK Pretoria - VanderWaal:

- (1) February 26, 1969 to the brn. M. de Jong and K. Miske:
"Het resultaat was, dat na een urenlange discussie (op twee opeenvolgende dagen) slechts de onmogelijkheid van het houden van een synode moest geconstateerd worden."
- (2) January 22, 1970 to General Synod Hoogeveen, page 15:
"... werd zo een synodaal vergaderen tot een onmogelijkheid."

- b. The Consistory, page 5, states: "Nou is dit onmoontlik dat 'n skrywe van 26 Febr. 1969 en 1 April 1969 aanleiding kan wees vir 'n breuk op 15 Febr. 1969."

The Committee, however, did not report that the letter of February 26, 1969 was an "aanleiding" for the schism in Pretoria, but stated:

"The Consistory of the Vrye Gereformeerde Kerk (pr. Dr. C. VanderWaal) in a letter dated 26 February 1969 confirms that the above mentioned reasons were the underlying motives for the schism." (II, 2)

- c. The Consistory, page 5, further states, "Daar word ook gespreek van 'suspension of the elders'. Ook hierdie voorstelling is minstens onvolledig. Dit was nie 'n 'gewone' skorsing nie".

The Committee, however, stated: (II, 1):

"The reasons why six office bearers seceded ... are their objections to ... the suspension of two elders from their office".

The fact that this suspension was not a "gewone" suspension does not change the fact that the six office bearers had their objections to the suspension as shown in "Akte van Voortsetting".

- d. It is not clear what the purpose is of the enclosure (Blae) which contains a copy of the opening speech of Dr. C. VanderWaal for the intended "Synod 1968" at Cape Town. It should be noted, however, that this speech did not go unchallenged. Art. 3 of the "Acta Kaapstad 1968" reads, "Ds. vanderLinden van Kaapstad vraagt het woord en begint bezwaren in te brengen tegen het openingswoord van de praeses waarin vooruitgegrepen wordt op de behandeling van het agendum. Dit behoort niet in het openingswoord thuis. De praeses hamert de spreker zo lang af dat deze de moed opgeeft om verder te spreken."

6. The Committee wishes to remark that even if the Consistory of the Vrye Gereformeerde Kerk at Pretoria (pr. Dr. C. VanderWaal) would rescind their teachings as mentioned in the Advice (which would be a reason for thankfulness but for which the Committee has no evidence), this would not affect the Committee's Advice since it deals with the questions:

which is the lawful continuation of the Vrye Gereformeerde Kerk at Pretoria, and; what is its relation to the Confederation of the Vrye Gereformeerde Kerke in Suid-Afrika (Synod Pretoria 1971).

Conclusion: The Committee concludes that the letter of the Consistory of the Vrye Gereformeerde Kerk at Pretoria (pr. Dr. C. VanderWaal) dated June 1, 1973 to the Churches has no bearing on their Advice dated February 26, 1973.

The Committee,
E.C. Baartman
A.C. Lengkeek
J. Mulder
M. van Beveren

HISTORICAL REVIEW OF THE PRESBYTERIAN CHURCH IN KOREA

I. BRIEF HISTORY OF THE COUNTRY

The history of Korea goes back to the many hundreds of years before the birth of Christ and it is a long history of continuing wars. Out of the original population of the country three kingdoms develop: Koguryo in the north, on the border of what is now Manchuria, Paikje in the centre and Silla in the south.

The kingdom of Silla becomes the strongest of the three and soon it covers the whole area. The country remains divided internally and soon breaks up again until one province rebels and dominates the others. This is the origin of the kingdom of Koryo. The name Korea is derived from this word.

During the approximately three hundred years of its existence this kingdom is continually attacked by the hordes from the north, the Tartars and the Mongols. Finally the country is forced to become a satellite of Mongolia and the king is forced to marry a Mongolian princess.

Later an anti-mongolian general called Yi Sunggae stages a revolution and takes over the power. As king Taejo he ascends the throne and with him, in 1392, the government commences of the Yi dynasty. This is the beginning of a sort of golden age which the country comes to great development.

However, through internal dissension and attacks from Japan and Manchuria the country becomes impoverished and embittered and enters a period of isolationism.

It is not until the end of the nineteenth century that Japan and also the Western countries force Korea to open up its borders for trade with other countries.

After a period of political rivalry between Russia, China and Japan, the latter comes out on top and in 1905 the country becomes a protectorate of Japan. In 1910 it is completely annexed by Japan. The Japanese occupation lasts for 35 years and during this period the Japanese try to assimilate the Korean people by forcing their religion and culture upon them. It is a difficult time for the churches as the emperor-cult is forced upon them.

The Japanese occupation is a terrible time and it is not until 1945 at the end of World War 2, that the country is liberated by the Russians and the Americans.

North Korea comes under communist rule brought about by the Russians and the south comes under the influence of the West, the 38th parallel becomes the border between the two countries.

II. HISTORICAL REVIEW OF THE PRESBYTERIAN CHURCH

The Korean Presbyterian Churches had their origin in the missionary enterprise of the Presbyterian Church, U.S.A. The first missionaries came to Korea in 1883. In theology they were strongly conservative. In the early years of the Korean Presbyterian Church they were practically the only theological guides of the church and as the few men who did hold the "modern" view had very little influence, the result was that "liberal theology" was deemed a dangerous heresy.

In 1890, the so-called Nevius plan was adopted as strategy for the evangelization of Korea. The centre of the system was emphasis on the Bible as the basis of all christian work, rather than self-support and self-government for the Korean Church. Instruction in the Scriptures as the very Word of God has been the outstanding factor in the evangelization of Korea.

The first Presbytery meeting of the Korean Church was organized and held in 1907. At that time the Confession of Faith of the Presbyterian Church of India was adopted as the Creed of the church. This Creed, characterized as a clear expression of Reformed doctrine, consisted of twelve articles of Calvinistic trend.

Pyongyang Seminary was formally established as the Presbyterian Theological Seminary in 1907. The seminary was administered by a committee of the Presbyterian Church Council, which included representatives of the four missions then working among Presbyterians in Korea. At that time they were the Presbyterian Church, U.S.A.; the Presbyterian Church, U.S.; the Presbyterian Church of Victoria (Australia); and the Presbyterian Church of Canada. Faculty members, in the early years, were for the most part, missionaries released from their regular evangelistic duties, to teach for a brief time. The first Korean professor was not added to the faculty until 1927. Dr. Samuel A. Moffett, who was associated with theological education from its very beginnings in Korea, was elected president of the seminary in 1907 and served in that capacity until 1924. Dr. Moffett, Dr. Charles Allen Clark and Dr. William D. Reynolds should be mentioned as the three men who did much to shape the thinking of the Pyongyang Seminary. This thinking was strongly conservative and fundamentalist.

However, not all Presbyterian missionaries in Korea emphasized a Calvinism that made distinctions and drew lines. In 1905 at a joint meeting of Presbyterian and Methodist missionaries, it was moved and unanimously carried by rising vote that "it be the sense of this informal gathering of missionaries that the time is ripe for the establishment of one Korean National Church, to be called the Church of Christ in Korea". Organic union never did become a reality due to the home boards unfavorable reaction and the lack of desire for union among the Koreans themselves. As some of the weaknesses that marred Korea's Presbyterianism must be mentioned; Dispensationalism (whereby strong emphasis is placed upon a merely future aspect of the kingdom) and Eastern Syncretism (influences of Buddhism and Confucianism).

As early as 1898, traces of liberalism are found within the Korean Presbyterian Church. We are not particularly proud of the fact that liberal theology was introduced in Korea especially by missionaries from Canada. They were sent out by the Presbyterian Church of Canada, which opened its mission to Korea in 1898.

The missionaries from the Presbyterian Church, U.S.A. were more conservative and also less inclined to compromise, so their arguments usually carried the floor in the council meetings.

In the period before 1925, the Canadian mission functions largely under conservative leadership yet. Then, however, the situation changes. At home in Canada, the Presbyterian Church merges with the Canadian Congregational and Methodist Churches to form the United Church of Canada and takes over the mission field in Korea. From that time on there is a clear conservative-liberal split as quite a few pastors follow the theological position of the United Church. This merger in Canada brings the Korean Presbyterian Church problems, for until then missionaries from any of the four Presbyterian bodies on the mission fields had been recognized officially by the Church constitution. What should be the position now that the Canadian mission was not under the wholly Presbyterian Church anymore? The result was that the relations with the United Church of Canada were not completely severed, but for protection a phrase was added to the constitution, to the effect that in the future individual missionaries should be examined as to their theological leanings, before they were asked to perform certain ecclesiastical duties in the Korean Church.

The Canadian Mission was not the only source of liberal teachings in Korea though. There was also a liberal minority in the mission of the Presbyterian Church, U.S.A., with some very vocal spokesmen.

Liberalism is also entering Korea from Japan during the time of the Japanese annexation. The Japanese church had, for a long time already, been dominated by modernism. Karl Barth was regarded as a kind of theological pope there. Many students from Korea studied at liberal Japanese institutions and returned to influence the Korean churches, especially so in the cities.

Co-operation with the Methodist Church in Korea also did not help matters very much. Liberalism was quite strong in the Methodist church. The Presbyterians and the Methodists made "comity agreements" on the mission field, whereby the field was divided between the two churches and all "unnecessary competition" was eliminated.

Also on the part of some otherwise evangelical thinkers there was far more tolerance than was good for the church.

The conflict between the two streams of theology comes to the surface in the early years of the 1930s, at that time each stream of thought had a Korean representative. Representing conservative thought was Dr. Pak Hyung Nong and Kim Chai Choon became the leading representative of the Korean liberals.

Another centre of conflict between liberalism and the historic faith of the Korean Presbyterians revealed itself in the Shrine Controversy. During the years of the Japanese annexation from 1910 on, there was constant pressure from the Japanese rulers to bow to the emperor's picture, to attend special ceremonies at Shrines, to offer prayers to the dead and to bow to the Imperial palace in Japan.

The government pressure concentrated especially on the schools in this period. This created grave problems for the missions who were largely in control of the Christian schools.

The question was now: was state Shinto merely a political act, a token demonstration of loyalty to the Japanese empire, or was it really a religious exercise, an act of religious worship? Not all the missions answered these questions the same way. The Korea mission of the Presbyterian Church of Australia spoke out very strongly against the shrine worship. The United Church of Canada, however, did not give any instruction to the Korea Mission and its mission was preponderantly in favor of conformity. The Japanese authorities insisted that the Shrine ceremonies did not have anything to do with religion. It was among the missions that were very conservative in theology that Shinto was most vigorously opposed.

In 1938, the Japanese satisfied with the progress of the Shinto ideology in the school systems, turned to the Presbyterian General Assembly and the churches it represented. Under tremendous pressure from the state, whereby more than 100 policemen attended the meetings of the Assembly, the church capitulated and the following motion was passed: "Resolved that obeisance at shrines is not a religious act and is not in conflict with Christian teaching. It should be performed as a matter of first importance, thus maintaining the patriotic zeal of the Imperial subjects". Following this another motion was passed that the Moderator and the Vice-moderator should go to the shrines at once, representing the assembly. Three months later, the Moderator of the Assembly sent a letter to all the churches calling for obedience to the decision of the Assembly and urging the churches to use discipline for those that still would not obey.

In April 1939, the Japanese government passed a religious bodies law. Under this law, religious bodies were supervised by the state in matters of religious doctrine as well as material concerns. Eventually it was used by the government to amalgamate all the different denominations into a government controlled, government serving church.

Non-cooperating ministers were imprisoned. In 1940, some 300 Korean ministers and "lay leaders" were rounded up and imprisoned. Dr. Han Sang Dong was one of them. (See Note 1) The majority of the foreign missionaries were evacuated from the mission fields by the winter of 1940. The effect of all this was that the control of the church went from the conservatives to the Japanese-educated Koreans who brought in liberal theology.

The change from conservative to liberal theological thinking also

made itself felt in the seminaries. In the fall of 1938, dr. S.L. Roberts, president of Pyongyang Presbyterian Theological Seminary, realizing the pressure that was soon to reach the presbyteries because of the impending decision of the Assembly, notified the students that the opening of the fall term would be postponed. The faculty was left intact, ready for opening, but the seminary was never to open again.

In September 1939, the Presbyterian Council, composed of the four Missions, then supporting the school with teachers, confirmed the action of the President, since they could not operate the Seminary under government requirements.

Already before the closing of the Pyongyang Seminary, there was a movement afoot in the church for the organization of a new seminary to be located in Seoul. The reasons given were: we must get rid of missionary control in the church, and also there was the stress on the geographic need for a more centrally located seminary. This new seminary, called Chosun Seminary, however, was organized by those who wanted to break away from the strongly conservative theology of the Pyongyang Seminary. All leading faculty members advocated unscriptural ideas. They declared that they were opposed to the doctrine of the verbal inspiration of Holy Scripture.

The liberal tendencies of the school did not go unrecognized by the remaining conservative elements in the church. They went to work to get another Pyongyang Seminary, this one under the direct guidance of the General Assembly.

However, the school ran into strong pressure from the Japanese government. In order to obtain registration, the seminary asked Chai-Pil Keun, the founder of liberal Chosun Seminary to serve as president.

The conservatives who had supported the founding of the institution were imprisoned over the Shrine issue and replaced by Japanese-trained liberals. The school had to provide military training for all students, study of the old testament was forbidden and students had to attend the Shrines. Now also this seminary had become a liberal institution almost from the very start.

When liberation finally came to Korea in August 1945, the church was shattered in many ways. Only half of the pre-war christian church were still active. More than two thousand Christians were in Japanese jails, where over fifty ministers and other church leaders had died.

Theologically also the church was shattered. When the Christians that opposed the shrine worship returned from their imprisonment, they found that the pro-shrine liberals had taken over in the church, they found a union church where liberalism and Barthianism were dominant. Dr. Han Sang Dong writes that when he came out of Japanese prison August 1945 he found the Seminaries dominated by professors who did not believe that the Holy Scripture is the Word of God.

Almost immediately after the war, steps were being taken for re-

vation for that decision on both sides. Rev. Han appears at the December 1947 meeting and resumes his relations with the presbytery. The presbytery also voted to officially recognize the Koryu seminary again.

A great boost for Koryu Seminary at the time was the decision of Dr. Pak Hyung Nong to join the seminary. Dr. Pak had been associated with theological training in Manchuria for years and was also one of the leaders in the church's early struggle against liberalizing influences. Thirty students from Chosun Seminary transfer to Koryu Seminary.

Dr. Pak's presence at Koryu Seminary lasted only one year. In May 1948 he submitted his resignation. With him about fifty students leave the seminary. Plans are being made for a conservative seminary controlled by the General Assembly.

There are three differences mentioned as the cause of Dr. Pak's resignation:

1. The relationship of Koryu Seminary to the General Assembly. Dr. Pak was very regretful that the affiliation of Koryu Seminary with the General Assembly, that he had so desperately hoped for, was not forthcoming and he disagreed with the Koryu Seminary people who were reluctant to place the seminary under the direction of the General Assembly.
2. The relationship of the missionaries to the Koryu Seminary. Many conservatives in the church felt that the "Machen group" would refuse to cooperate with the other missions. As far as theology was concerned, Dr. Pak agreed with the "Machen group" but he still wanted cooperation with the four large missions which had always been associated with the General Assembly. The founders and the supporters of Koryu Seminary felt very close to the Mission of the Orthodox Presbyterian Church and certainly would have sided with them if a choice had to be made.
3. Different approaches to the question of reform methodology. Dr. Pak and many other conservatives with him felt that the Koryu Seminary supporters were too rash and precipitate in their actions and he complained that the seminary was fighting from outside the church to try and form a new denomination. This, however, is denied by Koryu seminary supporters who in turn accused the others of desiring to keep the peace at any cost. The Koryu Seminary group insisted on the use of church discipline as the proper method of reform in the church, while the other group wanted moderation and pleaded extenuating circumstances.

The tension between the liberals, moderates and conservatives (these in fact incorrect terms are used only for brevity's sake.) in the church grew steadily.

The 34th General Assembly of 1948 had to deal with complaints about the teachings of Kim Chai Choon at the Chosun Seminary. The 1947 General Assembly had appointed a committee to look into the

complaints of a large group of students at Chosun Seminary. The committee reported that Prof. Kim's teaching was not acceptable because he denied the infallibility of Scripture, and recommended that the report be sent to the trustees of the school. No mention is made, however, of disciplinary action. The end result is that the 1948 Assembly sends Prof. Kim to the United States for a year for study.

This compromise solution to a difficult problem did not please too many. Prof. Kim's friends thought this was an indirect way of dropping him, while the supporters of the Koryu seminary looked on it as a promotion.

At the same time the General Assembly appointed a new temporary faculty for the Chosun Seminary. However, this again was a compromise solution, because besides some conservative theologians it also appointed Dr. William Scott, one of the most liberal of the missionaries. The program failed because it did not provide any reassurance for the Koryu Seminary Group and the Chosun Seminary refused to accept the recommendations and just continued the old faculty.

The moderates like Dr. Pak Hyung Nong saw that moderation was not going to change the Chosun Seminary and with Dr. Pak as the first president, another conservative seminary was opened.

In South Kyungsang Province, the presbytery met again in Sept. 1948 to discuss the recognition of Koryu Seminary. The final decision was that once again recognition of the school was cancelled. A meeting of the presbytery held in December reiterated this decision.

Now there are three groups seeking control of the Presbytery and they are basically the same groups that are seeking control of the General Assembly. In the spring of 1949 there are three presbyteries instead of one. First the liberals formed themselves into another presbytery. Then the conservatives sympathising with Dr. Pak Hyung Nong pulled away from the presbytery. The group that was left was by and large sympathetic to Koryu Seminary and promptly acted to again express their support of the school.

The 35th General Assembly met in April 1949 and it had to deal with grave problems threatening the unity of the church. The South Kyungsang Presbytery was divided in three parts and there were also three groups within the church, each being represented by its own seminary. The General Assembly deals with the Koryu Seminary by declaring that the Koryu Seminary has absolutely no connection with the General Assembly and warning the presbyteries that it was against the action of the General Assembly to have any connection with this seminary.

The Assembly also took action against the missionaries of the Orthodox Presbyterian Church and the Independent Board of Presbyterian Foreign Mission. The South Kyungsang Province Presbytery should break its relations with Missionary Bruce Hunt's group and take every action against Koryu Seminary.

Still the General Assembly shrugs away from taking direct disci-

plinary action against Chosun Seminary and the liberal theologians. Rather than attacking the liberalism at Chosun Seminary directly, the Assembly first gives recognition to the seminary started by Pak Hyung Nong, then pleading financial inability of the church to operate two seminaries it proposed a merger of the two. A committee to execute this plan was appointed. The committee comes to both seminaries with a seven point program of principles for merger. Neither of the two groups accepted these principles.

The committee appointed by the Assembly to examine the situation in South Kyungsang Presbytery then undertook action. Without even calling together the presbytery, they met with Lee Yak Sin, its moderator and up till then a conservative not associated with the Koryu Seminary and told him his presbytery was to be divided into three new presbyteries. The committee also appointed three conveners for the new presbyteries and a time and place for convening. The three conveners were all liberals that had withdrawn before. The committee also gave orders that Rev. Bruce Hunt was not to be allowed in the pulpits and that the ministers associated with the Koryu Seminary had to be tried.

In April 1950 the 36th General Assembly convened. Now there are five groups representing the South Kyungsang Province Presbytery each demanding recognition. The first three days of debate concerned mostly the seating of the delegates. The committees appointed by the 35th Assembly is rebuked by the assembly and told that they had no power to set up presbyteries but only to investigate the problems in the area. The conclusion of the Assembly was not to seat the four illegally formed presbyteries, however when the legal presbytery wanted to take their seat, fistfights and rowdyism erupt, apparently led by Chosun Seminary supporters.

Another committee is appointed to investigate the South Kyungsang Presbytery matter. This special committee of seven goes to work in a high handed manner, calling only the ruling elders as representatives of the presbyteries and ignoring the teaching elders. They declared the original presbytery and the new ones all dissolved and set up a new presbytery, which they declared the legal one.

The 36th Assembly had recessed to meet again in September 1950, but could not meet at that time because of the Korean war. In May 1951 it was reconvened in Pusan. The newly organized South Kyungsang Presbytery was recognized by the Assembly and the delegates from the traditional Presbytery were not even allowed to speak a word. Matters were pushed to the point of cutting off the Koryu Seminary group from the Assembly, this was the so-called Koryu-pa church, officially still called the Presbyterian Church in Korea.

At the 1951 Assembly the committee to study the seminary question came with the recommendation to recognize neither the Chosun Seminary nor the conservative one started by Dr. Pak, but to set up a new seminary in Taegu. Dr. Pak's seminary closed its doors, but the Chosun people refused to close, moved to Pusan because of the war and reorganized under the name Hankuk Theological Seminary.

The Koryu Seminary Group also sent its delegates to the 37th General Assembly in 1952, but again they were refused admission to the meeting. After that they started to carry their testimony beyond the limits of their original boundary. In September 1952 the Koryu-pa has a "General Presbytery". Still claiming to be the legal succession of the Korean Presbyterian Church, the Koryu group attempts to be seated at each General Assembly until 1954 when the General Assembly again reiterated that there was no connection between the General Assembly and the Koryu Seminary. Then the Koryu group, after a final speech by elder Um Choo Sin, formally withdrew from the General Assembly.

Meanwhile the supporters of Hankuk (formerly Chosun) Seminary, angered by the actions against their seminary by the previous assembly attempt to reverse these at the 37th General Assembly in April 1952. Instead the Assembly orders Kyunggi Province Presbytery to suspend Dr. Kim Chai Choon from the ministry and Dr. William Scott was asked to be recalled to his homeland. Dr. Kim's Presbytery protects him and the liberal group walks out on the Assembly and proceeds to set up their own church life.

The 1953 General Assembly reconfirms the decisions of its predecessor and the liberal group have their own "legal 38th General Assembly" in the auditorium of Hankuk Seminary. During the following year the split takes place throughout the church, some congregations choosing one side and some the other. In 1954 they showed that they were a new denomination by also choosing a new name, commonly westernized as: "The Presbyterian Church of the Republic of Korea", the group is also popularly called the Kichang group. This group was supported by the United Church of Canada already in 1954, is very modernistic today and is a member of the World Council Of Churches.

So, in 1954 there are: the Presbyterian Church, known as Hap Dong, the Presbyterian Church in Korea, the so-called Koryu-pa church (seceded in 1951) and the Presbyterian Church of the Republic of Korea, the Kichang group organized in 1954. (see the 'outline' attached to this historical review, page 12)

In 1959 churches split with the Presbyterian Church Hap Dong. These are the churches referred to by Prof Doekes in his articles in the "Reformatie" (see note 2) as the Tonghap group.

All this means, that around 1960 there are two churches that are more or less faithful regarding the truth of the Scriptures as the Word of God, the Koryu-pa church and the group that had its seminary in Taegu, later Seoul, known as the Hap Dong church.

In 1960 a merger took place between the Koryu-pa and the Hap Dong, however, this lasted only till 1962, when both go their separate ways again. As main reason for the separation is given that the Hap Dong group broke its promise that each side could keep its seminary. The Hap Dong were more numerous and tried to obtain the disappearance of Koryu Seminary by way of ecclesiastical politics. Many believe the merger was too hasty; the Koryu-pa church lost over 100 ministers.

Modernism is gaining ground in the Hap Dong church, especially among the clergy. At the division in 1962, the Orthodox Presbyterian Church chose for the Hap Dong and against the Koryu-pa. The Hap Dong and the Tong Hap are now trying to negotiate a possible merger. The fact that the Orthodox Presbyterian Church chose for the Hap Dong is very sad for the Presbyterian Church Koryu-pa in Korea. The churches in Korea originated from the mission work of the Presbyterian Churches, also from that of the O.P.C. From the very beginnings of Koryu Seminary, the O.P.C. missionaries have been its strongest supporters.

Some of the Orthodox Presbyterian missionaries (Rev. Bruce Hunt) are still rendering services at the Koryu Seminary today and some also preach in the churches of the Koryu-pa when invited to do so.

Our Dutch Sister Churches entered into correspondence with the Presbyterian Church - Koryu-pa in 1969. When as a result Prof. Doekes and Rev. van Gulp visited these Churches, the Rev. Bruce Hunt gave valuable assistance.

ACL.

NOTES

1. It may appear that this review of the history of the Presbyterian Church in Korea is rather lengthy, considering that the history of these churches totals less than 100 years. However, it is impossible to do justice to all main aspects of this history of struggle and strife to remain faithful to God's Word, and still be brief. To illustrate this point I may invite the reader to compare this report with the article written by Dr. Sang Dong Han (or Han Sang Don as it is written in Korean, the family name first) in "Nederlands Dagblad" of April 8, 1972.

2. Bibliography of materials used for this report:

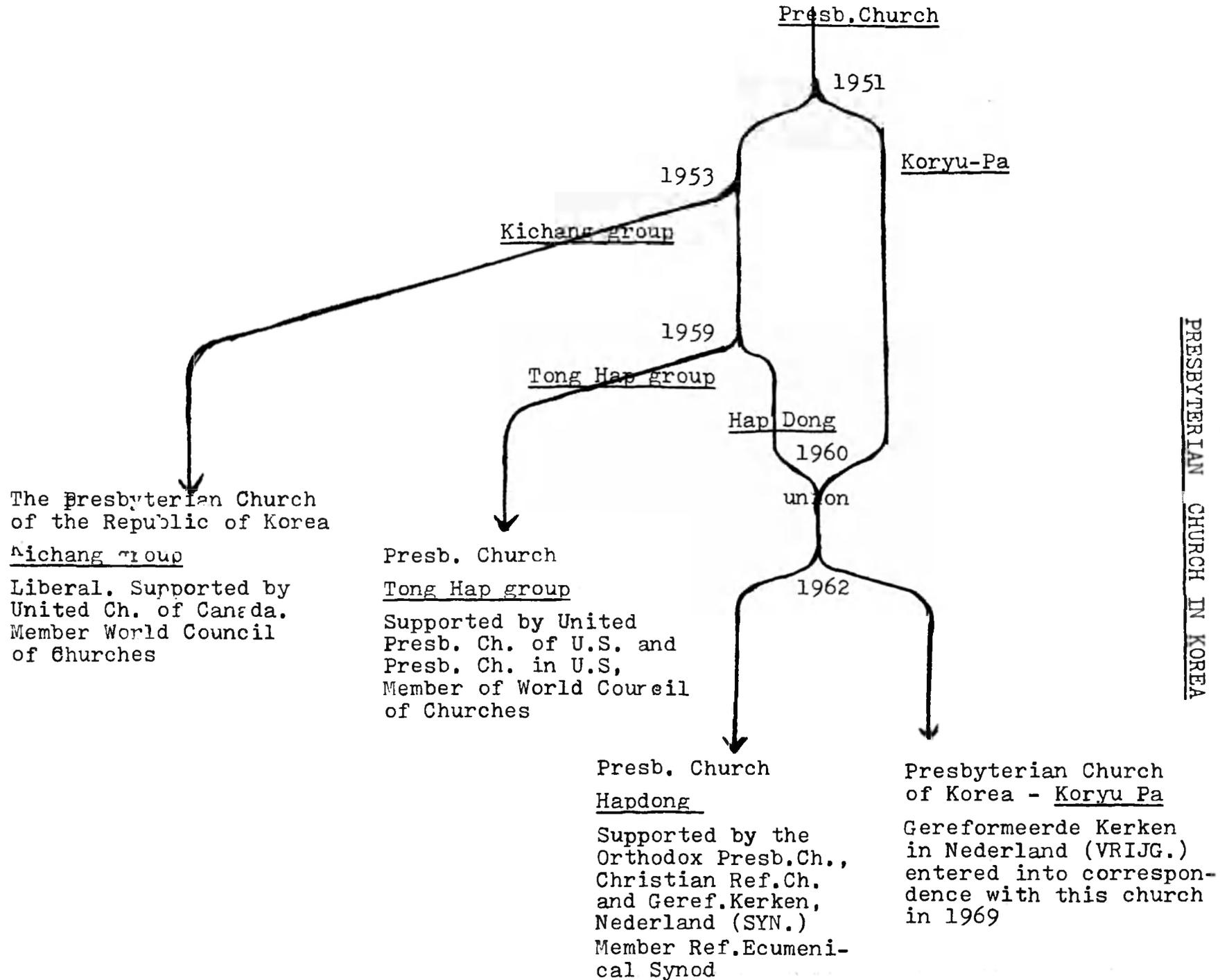
A series of three articles out of four written by Rev. Harvey M. Conn on this subject, entitled: "Studies in the Theology of the Korean Presbyterian Church", published in the Westminster Theological Journal, Vol. XXIX, number 1 and 2 and Vol. XXX, number 1 and 2.

I was unable to obtain Vol. 30, number 1, but found the others very instructive and helpful. In total the 3 articles contain 123 pages.

Articles and reports in "De Reformatie", by Prof. L. Doekes in Vol. 46, numbers 35, 39, 40, 41, 42, 43, 45. Also short "Three star articles" by Rev. E. Teunis in Vol. 47, number 34 and Prof. J. Douma in Vol. 47 no. 35.

The article mentioned above by Dr. Han in "Nederlands Dagblad" April 8, 1972 and an article entitled: "Geschiedenis van Korea en de Koreaanse Kerken" in "Nederlands Dagblad" of Sept. 29, 1972.

The report: "Herkenning in Blijdschap", report of a visit by Prof. L. Doekes and Rev. P. van Gulp to the Korean Churches, April 27 - June 16, 1971. -



PRESBYTERIAN CHURCH IN KOREA

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