

AGENDA

Synod Christian Reformed Church

*To convene June 13, 1934
at Grand Rapids, Mich.*

[PART 1: REPORTS]

Office of the Stated Clerk
737 Madison Avenue, S. E.
Grand Rapids, Mich., U.S.A.

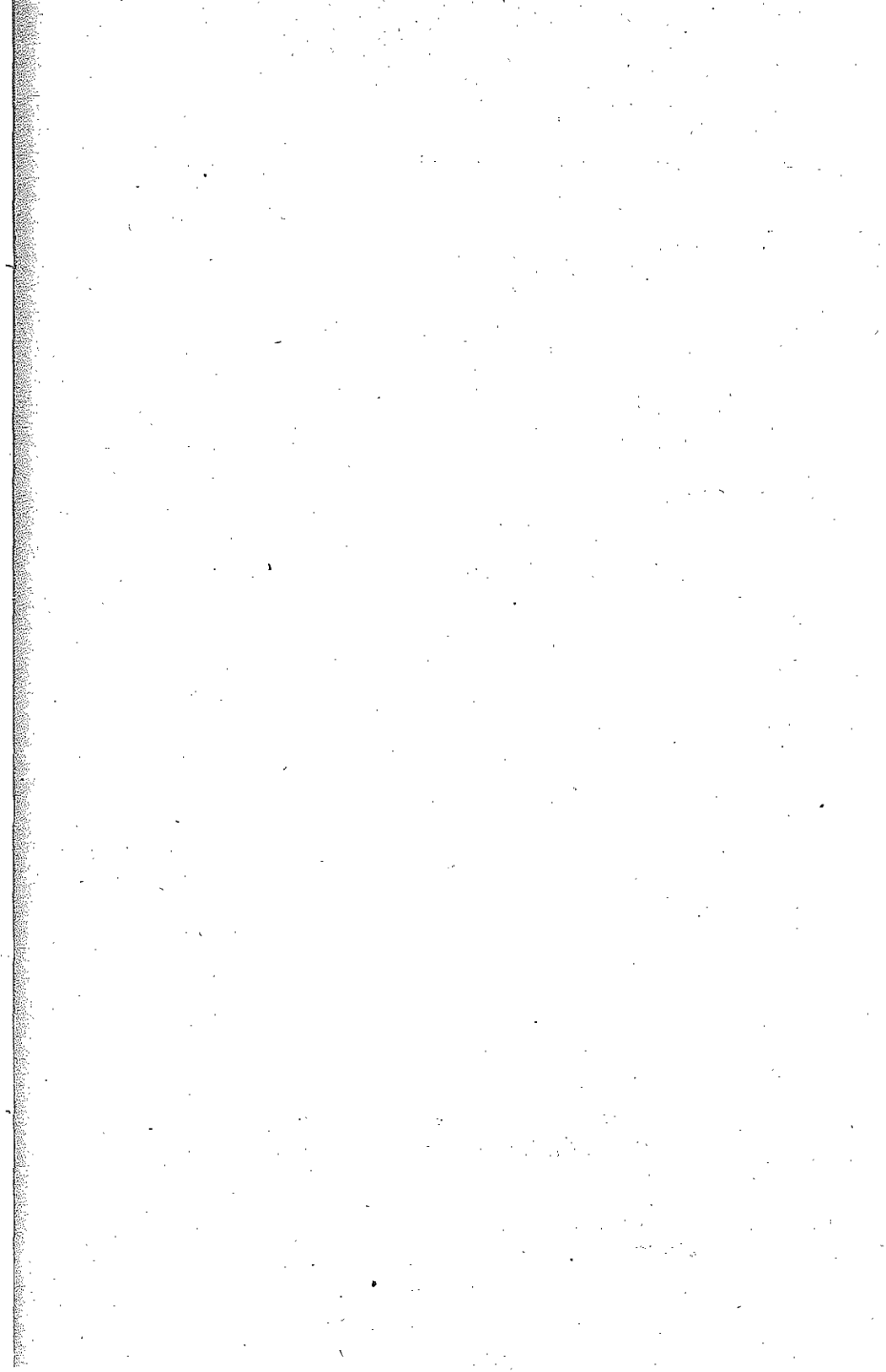
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PREFACE

THE Synod of 1926, p. 174 of its "Acta," decided that hereafter its Agenda should be published in two parts, the first, to contain the Reports, to appear as soon as possible after January 1st of the synodical year; the second part, to contain the Overtures to be laid before Synod, to be published on or before May 1st of that same year. The present volume is PART I. The second part is to appear on or before May 1, 1934. Classical stated clerks, please send us the overtures, the names of all the delegates, and the ADDRESSES of the elders as soon as possible.

VOORWOORD

DIT boek is het eerste stuk der Agenda, voor de e. k. Synode. Het bevat de rapporten die volgens opdracht der vorige synodale vergadering werden samengesteld. Het tweede stuk, met voorstellen voor de Synode, verschijnt D. V. op of vóór 1 Mei, 1934, zie "Acta" der Synode van 1926, bl. 174. De classicale stated clerks worden bij dezen vriendelijk uitgenoodigd om ons die voorstellen, alsmede de namen der gekozen deputaten, en de ADDRESSEN der ouderlingen, zoo spoedig mogelijk te doen toekomen.

Henry Beets, S. C.

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AGENDA

PART I

REPORTS

REPORT I.

REPORT OF THE COMMITTEE FOR THE STUDY OF REFORMED AND EFFECTIVE EVANGELIZATION WORK

ESTEEMED BRETHREN IN CHRIST:

THE charge with which the Synod of 1932 charged the present Committee may be found on page 21 of the Acts of that Synod. It reads as follows:

"Synod resolves to appoint a Committee to make a careful study of the methods which should be used by our churches in evangelistic work, in order that this may proceed along sound Reformed lines, and that it, under the blessing of God, may be effective to the desired end."

The Committee had no difficulty in agreeing on the meaning of this instruction. Synod of 1932 at more than one occasion dealt with the ruinous results of the onslaughts of the kingdom of darkness upon the Church of God.

Synod deeply regretted the dishonor and damage which the blessed cause of our God thus experienced, and it felt much for the sad plight of many of our fellow-citizens, children in many cases of God-fearing forebears.

And Synod specifically urged our churches to engage in evangelistic work when it adopted the following resolution:

"Synod resolves that the rampant neo-paganism of our day and land requires that every one of our churches, whether alone or in collaboration with a neighboring church or churches, enter upon evangelistic activities. It also requires that, if possible, in addition to the regular pastor, the church or churches engage an ordained minister especially for this evangelistic work."

But the assembly also realized that the work of Evangelization as conducted by various denominations and individuals throughout our land, rests on Arminian basis, and is governed by Arminian principles, expressed or unexpressed. That is to say, the sponsors of Evangelization work all around us, almost invariably deny the biblical doctrines of Total Depravity, Unconditional Election, Limited Atonement, Irresistible Grace, and the Perseverance of Saints.

Now, to be sure, even so there is much in these brethren which we highly appreciate and for which we thank our God. But this should not keep us from depreciating that in them, which is not according to God, but according to man.

It is to be expected that our workers will make contacts with these Arminian brethren. Through their meetings, literature and tracts, and also through personal associations. And these contacts and personal associations are very apt to have a very detrimental effect on our work and workers.

In their contacts with these brethren many of our people might be influenced to adopt their views and methods. And this, according to the undoubted conviction of Synod, would yield an inferior type of Evangelization, for the simple reason that our work of Evangelization would in so far deviate from the one Scriptural foundation.

And so Synod of 1932 charged us to deliver to the present Synod "a careful study of the methods which should be used by our churches in evangelistic work, in order that this may proceed along sound Reformed lines, and that it, under the blessing of God, may be effective to the desired end."

This, however, was not the first time that one of our Synods took this important matter under advisement. The Synod of 1924 also appointed a Committee for the work of Evangelization. In its report to the next Synod the Committee of 1924 thus interpreted its charge:

"Your Committee finds its instructions in Article 68 of the Acts of the Synod of 1924. As we understand the instruction, it is incumbent upon the Committee to determine

upon and to formulate some definite principles which will be basic in the work of Evangelization, and will indicate the Reformed standpoint of our Church in this phase of Mission work. In other words, a declaration of principles must be made. Furthermore, practical advice must be given to the churches in harmony with these principles, so that the work of Evangelization may receive an impetus and come to efficient organization. Finally, the advisability of a general fund for Evangelization is to be considered and determined" (cf. Agendum, Synod 1926, p. 51).

At the conclusion of its study the Committee of 1924 proposes for adoption the following principles:

- 1) "Evangelization is a phase of Home Mission work that aims to call unto God's service and to the membership of His Church the unchurched in Christian communities;
- 2) "This work among the unchurched or lost is, according to God's Word, the duty of the Church of Christ;
- 3) "The means employed is the Word of God, and this means must be used according to the formulated truth in the Forms of Unity;
- 4) "Though it is the duty of every Christian to evangelize, yet, the formal work of Evangelization ought to be carried on under the direction of the Consistory, which can utilize the gifts and talents with which God has adorned and equipped the membership;
- 5) "It may be profitable in some localities to confederate in this work. This coöperative endeavor must then be sought through the Consistories;
- 6) "The particular manner in which the churches desire to regulate the work of Evangelization is left to their free choice as long as the above declared principles are adhered to" (cf. Agendum, Synod 1926, p. 56).

These proposed principles the Committee states "are mainly a restatement of those adopted by the Synod in the Netherlands at Utrecht, in 1923."

The Committee of 1924 furthermore recommended to the Synod of 1926 a suggestive plan "in regard to the details of organization in the local congregations" (cf. Agendum, 1926, pp. 56-59).

Regarding the report of the Committee of 1924 and its recommendations, Synod of 1926 decided:

"To urge all our churches which are engaged in Evangelization work carefully to study this report, and to be guided by the principles set forth and the methods described therein" (cf. Acts of Synod 1926, Art. 74, p. 88).

Now, at first blush it might seem that Synod of 1932 made a mistake when it appointed the present Committee, inasmuch as the Synods of 1924 and 1926 had already taken this matter to hand. The charge which the Synod of 1924 gave to its Committee, is virtually the same which Synod of 1932 gave to the Committee now reporting to you. Yet we feel assured that Synod of 1932 did not make the blunder of merely duplicating the work of the former Synod. In the first place, Synod of 1924 decided to appoint its Committee upon an overture from Classis Illinois. And so did the Synod of 1932. Obviously the churches of Classis Illinois felt the need of something more than Synod of 1926 gave us, although Classis Illinois does not say this. In the second place, in the discussion upon the floor of the Synod of 1932, when the new overture of Classis Illinois was being considered, more than one speaker stressed the need of a study as Classis Illinois suggested, because of the fact that there is a tendency on the part of some of our people to follow principles and methods which are not Reformed, and which are bound to be detrimental to the soundness of our churches. In the third place, we should remember that we are living in a changing world, also ecclesiastically. Every year finds it further away from the position of isolation which was ours due to the predominant use of the Holland language in our churches. Which simply means that every year finds us in greater contact with other church groups and church workers. And from this it follows that for the maintenance of our distinctive, biblical position, all along the line, we shall have to be well-informed and definite. And that which served its purpose well ten years ago, may stand in need of augmentation and elaboration today.

Bearing all this in mind brethren, the present Committee drafted the outline-study which constitutes the main body of this report. We do not aim to set aside the work of

former Synods. We appreciate the good report and advice of the Committee of 1924. The set of principles proposed by this Committee and adopted by Synod of 1926 should stand unchanged. We have simply tried to build upon the foundation laid in former years, and that according to present needs as we saw them.

As to our plan of procedure we have found it advisable and convenient to discuss the subject-matter under nine separate headings, to-wit: REFORMED EVANGELIZATION WORK: 1. *Its Canonical Setting*; 2. *Its Practical Organization*; 3. *Its Valuation of Holy Writ*; 4. *Its Gospel Presentation*; 5. *Its Covenant Approach*; 6. *Its Gospel Meeting Methods*; 7. *Its Relation to Others*; 8. *Its Legitimate Auxiliaries*; 9. *Its Specific Difficulties*.

Follows our Study:

STUDY OF METHODS FOR REFORMED EVANGELIZATION WORK

Designed to promote evangelistic activity, which will be true to the Word of God as interpreted in the Reformed Confessions, and under the blessing of God, may be effective to the desired end.

I. *Reformed Evangelistic Work: Its Canonical Setting.*

1. Evangelization, whether urban or rural, is, like all other missionary activity, the work of the institutional Church, and is under the general care of the Synod and is regulated by said Synod in the respective department of the Mission Order, in virtue of the constitutional authority of Synod as set forth in Art. 30 of the Church Order, and in pursuance of Art. 51 of said Church Order.

2. In pursuance of Artt. 41 and 44 of the Church Order, the several Classes are charged, agreeably to their constitutional episcopal functions, with the regulation and supervision, within the terms of the synodically ordained Mission Order, of the work of Evangelization carried on within their respective bounds.

3. In virtue of the circumstance that, broadly speaking Evangelization territories are co-extensive with the

fields of the respective local churches or more or less close to the latter, this department of mission work is, in point of actual labor, in charge of the consistories of said local churches for obvious reasons. Said consistories shall carry on this work either through the pastoral minister or through another ordained minister specially called by the local congregation for this work, with the help in either or both cases of such lay members as qualify.

4. The work of Evangelization, as being in actual fact performed by several consistories, shall be subject to their control, within the terms of the synodically ordained Mission Order, and of the regulations enacted by the respective Classes in pursuance of their episcopal powers as governed by said Mission Order. It is understood that, in accordance with the spirit of Presbyterianism, Synod shall grant as wide a range of discretionary power to the respective Classes and the several Classes to the respective consistories, as is consistent with the constitutional duties and responsibilities pertaining to them in the government of the Church at large and the classical units thereof severally.

5. In the event the local church calls a special Evangelistic minister in due order, the latter shall be a member ex officio, in pursuance of Art. 17 of the Church Order.

II. *Reformed Evangelization Work: Its Practical Organization.*

It stands to reason that as far as the practical organization and the actual prosecution of evangelistic work is concerned, various ways and means may be employed, which are all in keeping with the principles adopted in 1926. Each church must use its own discretion, for circumstances alter cases, though no church would sponsor a program of work, or organize its forces, or conduct its evangelistic work out of keeping with our declaration of principles.

(It may be well for some of our churches to take note of the fact that Evangelization work, sponsored and carried on by a Mission Society, independently of the Consistory, which represents all the members of the church, is decidedly out of keeping with the principles approved in 1926. Wherever a Society still has charge of the work, the Society

should ask the Consistory concerned to take over the work. Christ, to be sure, committed the missionary task to the whole Church, and not to a few believers in the Church, much though we laud the brothers and sisters who took to hand this phase of Kingdom work, when the churches as such were all too tardy in doing this.

The present Committee also believes that Consistories should sponsor and govern the work of Evangelization directly, rather than through independent Mission Boards, though appointed by the Consistory. There is no work of greater import than that which pertains to the preaching of the Gospel. Then why should a Consistory delegate the management of this work out of its own hands and occupy itself meanwhile with secondary affairs, such as pertains to the business administration of the Church?

Of course, we would want the Consistory to appoint large numbers of workers out of the membership and to keep in close touch with the church body.)

The plan of organization recommended by the Committee of 1924, and by the Synod of 1926, was meant to be no more than a good suggestion. Synod clearly did not mean to say that the plan submitted by the Committee of 1924 was the only possible plan. Compare the sixth and last principle which that very Synod approved of: "The particular manner in which the churches desire to regulate the work of Evangelization is left to their free choice, as long as the above declared principles are adhered to" (Acts, Synod of 1926, p. 56).

With this principle and stand the present Committee is in hearty accord. We would also recommend the serious consideration of the salient points of the plan of 1926 to all churches which are organizing or reorganizing their evangelistic work. At the same time we feel that a restatement, together with some additional suggestions may be of help. *First* some suggestions which pertain to some *Church-Neighborhood Districts*.

We enumerate some evangelistic endeavors, many of which may be sponsored by almost all of our churches in their immediate vicinities:

1. Conducting a series of Week-day Evangelistic meet-

ings annually, by those of our churches which have a large number of unchurched and non-christians living in the communities of their churches.

2. Maintaining special Adult Bible Doctrine Classes for all Mission subjects willing to attend.

3. Promoting Catechism and Sunday School attendance by neighborhood children.

4. Conducting an annual canvass. Purpose of canvass:

- To bring the gospel through personal conversation and tract distribution.
- To invite mission subjects to attend Sunday services; to urge attendance of mission subjects to Evangelistic meetings;
- To promote Catechism and Sunday School attendance by neighborhood children;
- To locate those who are willing to listen to the gospel message or to be instructed in Bible doctrine in their own homes, through frequent, periodic visits;
- To gain members for a special Adult Class in Bible Doctrine.

To these suggestions we add the following remarks: This type of evangelistic work should carry a strong appeal, inasmuch as we have a special obligation toward those who in the providence of God come to dwell, as it were, under the wings of our churches. Furthermore, this plan requires practically no extra financial outlay, as far as rental, fuel, light, etc., are concerned.

The feature of Evangelistic Services for a period of one or two weeks, would, it is true, be a new venture. We are, needless to say, not suggesting Revival Meetings. By Evangelistic Meetings we mean meetings organized and sponsored by the Consistories, from which all the objectionable features of the Revival Meetings are absent, and conducted by our own Ministers, or by men concerning whose loyalty to the Reformed faith there can be no question. The purpose of these meetings would be to bring messages of special interest to the unconverted living in the neighborhood of our churches.

We suggest *Week-Day Evangelistic Meetings* inasmuch as these gatherings should not interfere with or usurp the place of the regular congregational services held each Lord's Day.

Evangelistic meetings could be held where special needs and opportunities are evident, but are not intended for our own people. They would be extra gatherings for a special purpose, and for a special non-christian audience, and with a special message for such as stand outside of the Church of God.

We hasten to add, however, that the value of these Evangelistic meetings would lie largely in their stimulation of interest. Through these meetings, by God's grace, churches might gain a welcome in homes previously closed to them, and attendance at Bible Doctrine Classes might be promoted. In other words, the real work of Evangelization ("teaching them to observe all things whatsoever I command you," Matt. 28:20) could not possibly be done at these Evangelistic Meetings, but would have to be done in the homes and through Bible Doctrine Classes.

Secondly, some suggestions which pertain to *Outlying Districts*.

For churches which are able and desirous of carrying on Evangelization work in communities not in their immediate vicinities, we mention the following:

A. Pointers relative to the opening of a new field:

1. Select, if possible, what appears to be a fallow and promising field;
2. Conduct an Investigating-Canvass;
3. If results of Investigating-Canvass warrant such, secure a suitable center for Sunday School and Gospel Meeting work.

B. Pointers relative to the work as such:

1. Organize a Sunday School, preferably using lesson material which teaches Bible History in systematic order;
2. As soon as feasible begin holding Gospel Services;
3. Canvass the whole neighborhood at least once a year. Keep an accurate card system record.

4. Make it a point that every non-believing home at which audience can be gained is visited repeatedly, at definite intervals.

5. Instruct systematically by conversation method in their homes, all that are willing to be instructed;

6. As soon as possible organize Bible Doctrine Classes for youths and young people, as well as an Adult Bible Class as soon as a group can be interested;

7. Conduct summer Open-Air Meetings, if location is suitable;

8. Distribute attractive tracts, which are doctrinally sound;

9. Those that are desirous of confessing Christ and of joining His Church, and appear to be in agreement with our churches and their distinctiveness, refer to one of our nearest Christian Reformed churches. In isolated districts, when a number of converts is sufficient, work for a separate congregation, with a group of our own people as a nucleus, if at all possible. When the number of converts is too small to organize them into a separate church, altho good hopes are entertained that at some future time a church will be organized in the locality of the Mission, these first converts should be urged to affiliate with one of our nearest churches, even though these converts may wish to attend the meetings of the Mission. When a sufficient number of converts has been gained, these first converts can help to form the new church. Gratitude to God and good order in things spiritual require that converts join a church as soon as possible.

In this connection we would caution against the danger of bringing people to confession of faith before our Consistories in too much haste. Converts should join one of our churches as soon as possible, to be sure. This, however, does not mean that they must be rushed into the Church. We deem thorough instruction in the Word of God and thorough indoctrination to be of the utmost import, both for the welfare of the converts and for the welfare of our churches. Give the convert ample time for "seasoning,"

so that he may take the all-important step of joining the Church with clarity and calmness.

To this we would add that *the Committee considers without hesitation the personal work, conducted at the homes of missionary subjects, to be the most essential part of any evangelistic program.*

In the *third place* and for completeness' sake, we mention the various types of *Institutional Work*, for which there is opportunity in many communities.

We refer to such institutions as: *Hospitals, Poor Farms, Jails, and Prisons.* Through personal work and Gospel Meetings we can be witnesses for God and his Christ in these places where the havoc sin has wrought is so very much in evidence.

III. *Reformed Evangelization Work: Its Valuation of Holy Writ.*

There can be no doubt about the fact that it will be very necessary for our Gospel workers to establish the divine character and authority of Holy Writ repeatedly.

Because the average mission subject does not look upon the Bible as God's inspired and infallible testimony to man. Some scoff at the Bible and hate it in complete unbelief. Some look upon it as a historic relic of former ages, containing both wisdom and folly. Others merely entertain a certain vague traditional respect for the Bible. Some may even attribute a mysterious supernatural power to the Book as such. To them it is in one class with charms and amulets. It brings good luck or safeguards against accidents, etc. Whereas still others vaguely confess it to be God's special revelation to man, but actually believe only that which looks good to them, and obey it according to whim and fancy.

Now it stands to reason that none of these do justice to Holy Writ. And not even upon the very best of these can Christian faith and life be built. Our workers must therefore continually make it plain to mission subjects that the whole Bible is God's special message to man. Its contents are not merely the opinions of men, but the revelation of God. Inasmuch as God, the sovereign Creator and Sustainer

of all, speaks to us through its sacred pages, therefore it comes to us with divine authority. Man must believe its contents and man must obey its injunctions. Man may not follow his own notions and likes, but he must subject and adjust his thinking, feeling and acting to God's infallible Word.

Unless the divine character and authority of the Bible becomes an established fact in the minds and hearts of those with whom we labor, they will continually disbelieve and disobey their God speaking to them through his Word, and they will ever be weaklings in the ranks of Christians, swayed to and fro by every wind of doctrine and man-born conceptions, not being rooted firmly in the solid ground of God's infallible and unchangeable and authoritative Word.

And though these may give mental assent to the system of Reformed Theology, yet they will not accept its doctrines because these are biblical. And yet the latter is highly necessary. We are Reformed or Calvinistic because the Bible is. If our doctrine were but a logical, man-conceived system of thought, it would rest on uncertain ground and could never compel loyalty. But our position is not the product of human reason but of divine revelation. Therefore it stands, though its position is impossible according to natural man. This our converts must fully realize. And for this they must believe the Bible to be the Word of God.

It cannot be expected of us that we should set forth our reasons for holding the Bible to be God's Book in this altogether unique sense of the word. Neither is this necessary. We merely call attention to the import of establishing the divine character and the divine authority of the Word of God in the minds of our mission subjects. It may be supposed that every one of our gospel workers has one or more works on Reformed Doctrine amongst his books. He will have occasion to consult these again and again. And in these he will find a reasoned account for our rating of the Bible, God's Word from cover to cover, and amongst all other books, in a class all by itself.

In this outline-study we merely mention a few of the passages from Holy Writ upon which we base the doctrine concerning the Bible: Isaiah 1:2a; 8:1; 56:1, e. a.; Jer. 30:2;

Matt. 4:4, 6, 7; 5:18; Luke 10:16; 24:27; John 10:35; 14:26; II Tim. 3:16; Heb. 1:1, 2a; II Peter 1:21; II Peter 3:15, 16; Rev. 22:18, 19.

IV. *Reformed Evangelization Work: Its Gospel Presentation.*

In all our Evangelistic work great care should be exercised that our point of departure is correct, that is, Scriptural. If our starting point is wrong, our message will, in so far, also be wrong. No builder can build a house according to the specifications of his blue prints if he has blundered in the measurements and laying out of the foundations. Neither can we bring a gospel message true to Holy Writ if our conceptions of man's fall into sin, the nature of Christ's redemptive work, etc., are out of keeping with the Bible.

We deem it well under this heading to call attention first of all to the "Five Points of Calvinism." We have already mentioned them in the opening paragraphs of this report. These points of doctrine are undoubtedly Scriptural and clearly taught in the Five Canons of Dort, one of our confessional writings.

We cannot and may not ignore them in the work of Evangelization. To do so would be disloyalty to God and to his blessed Word, as well as to our churches and the Kingdom of God in general.

Now it stands to reason that we cannot give anything like a full consideration of these all-important fundamentals in this study. We can do no more than to call attention to these doctrines and attempt to indicate their significance for the work of Evangelization. (A full and official discussion each one of us has in the Five Canons of Dort. Any fair-sized work on Reformed Doctrine discusses these significant teachings of Holy Writ at length. A recent and very able vindication of these points is found in the book, "The Reformed Doctrine of Predestination," by Professor Loraine Boettner; Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich.)

Consider first of all then the Doctrine of *Total Depravity* or *Total Inability*.

What does this Doctrine teach us? That natural man is altogether corrupt and hopelessly lost in himself. He can do nothing upon which God can put the stamp of his full approval; and unless God saves him, he will forever continue in unbelief and disobedience.

This is clearly the teaching of God's Word.

John 3:3, "Jesus answered and said unto him, Verily, verily, I say unto thee, Except one is born anew, he cannot see the kingdom of God."

John 3:19, "And this is the judgment, that light is come into the world, and men loved the darkness rather than the light; for their works were evil."

John 5:21, "For as the Father raiseth the dead and giveth life unto them, even so the Son also giveth life to whom he will."

John 6:65, "And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father."

Romans 3:10-12, "As it is written, There is none righteous, no not one; There is none that understandeth, There is none that seeketh after God; They have all turned aside, they are together become unprofitable; There is none that doeth good, no, not so much as one."

I Cor. 2:14, "Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged."

II Cor. 1:9, "Yea, we ourselves had the sentence of death within ourselves, that we should not trust in ourselves, but in God who raiseth the dead."

II Cor. 5:17, "If any man is in Christ, he is a new creature."

Eph. 2:1-3, "And you did he make alive, when ye were dead through your trespasses and sins, wherein ye once walked according to the course of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience; among whom ye also all once lived in the lusts of your flesh, doing the desires of the flesh and of the mind and were by nature children of wrath even as the rest."

Eph. 2:8, "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God."

Eph. 2:12, "Ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world."

In harmony with these and other passages of Holy Writ, we confess in the Canons of Dort, III and IV, Article 3, "Therefore all men are conceived in sin, and by nature children of wrath, incapable of saving good, prone to evil, dead in sin, and in bondage thereto, and without the regenerating grace of the Holy Spirit, they are neither able nor will-

ing to return to God, to reform the depravity of their nature, nor to dispose themselves to reformation."

Now, in view of this doctrine of Total Depravity, we rightly reject the doctrine which teaches that natural man, man as sin has made him, still has the free exercise of his will left to him, respecting the good as well as the bad; that man is weak or sick in sin, but not dead in sin; that man is able to accept Christ Jesus in faith, apart from God's regenerating grace, just as he is, down in sin.

And has this doctrine of natural man's total inability any significance for Evangelization work? Indeed it has. This truth of God is very meaningful for the gospel of salvation. Consider only the following: If, as the Bible clearly teaches, our redemption is due to nothing less than a gracious miracle of God, to which he is moved by nothing but his own sovereign good pleasure, and by which miracle of grace he raises us from spiritual death to spiritual life, then, to be sure, we are robbing God of gratitude and glory due unto his name, if we fail to teach and preach this glorious truth. And we give sinful man credit for what is not his, but only God's.

Furthermore, it is a dangerous thing for the physician to tell a man who has a badly infected appendix and who should be operated forthwith, that his condition is not so serious, and that there is no call for radical action. So it is a dangerous thing to tell a man, dead in trespasses and sin, that his condition is anything less than that; that he must (and some gospel workers actually go so far) just say "Yes" to the offer of Jesus and all is well. Under the superficial and erroneous gospel presentation so common today, many give a mere external mental assent to the offer of salvation and will ultimately be lost, though they expect to enter in.

Arminianism without a doubt tends to produce many well-meaning but external and self-deceived believers, whose disillusionment at the hour of death will be fearful. And whose will be the responsibility?

And so, for God's sake and for man's sake, let us by all means teach and preach the gospel of Total Depravity and its related truths.

The doctrine of *Unconditional Election* is one of these related truths. It is next in order. Briefly stated, what does this expression stand for? That in the last analysis we are saved in Christ, because God elected us unto life eternal, apart from any merit of ours. Our election unto life was unconditional.

Also this doctrine is thoroughly biblical. The following passages are some of the many which teach it:

Matt. 22:14, "For many are called, but few are chosen."

John 15:16, "Ye did not choose me, but I chose you."

Acts 13:48, "And as the Gentiles heard this, they were glad, and glorified the Word of God; and as many as were ordained to eternal life believed."

Romans 9:11-12, "For the children being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, The elder shall serve the younger."

Eph. 1:4, "Even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love."

Titus 1:1, "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect."

II Thess. 2:13, "God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth."

I Peter 2:9, "But ye are an elect race."

This doctrine of sovereign and unconditional election is also clearly taught in the Canons of Dort, I, Article 7, "Election is the unchangeable purpose of God, whereby, before the foundation of the world, he hath out of mere grace, according to the sovereign good pleasure of his own will, chosen, from the whole human race, which had fallen through their own fault, from their primitive state of rectitude, into sin and destruction, a certain number of persons to redemption in Christ, whom he from eternity appointed the Mediator and Head of the elect, and the foundation of salvation.

"This elect number, though by nature neither better nor more deserving than others, but with them involved in one common misery, God hath decreed to give to Christ, to be saved by him, . . . "

In harmony with the foregoing we reject the teachings of

such as say that God chose the elect because he foresaw that they would believe; or of such as say that God chose the elect unto life upon the condition that they would believe, as well as all other corruptions and perversions of the true teachings of Holy Writ on this score.

Now it must be clear that in the work of Evangelization no one should ever make an outright denial of this fundamental doctrine of salvation. Neither should we ever deny it by implication. Nor should we just ignore it. All this does not mean that we should not exercise great care in expressing ourselves. This we should always do when dealing with this sublime and solemn truth. And especially so when we talk to mission subjects.

We should also remember that the doctrine of election is not milk for babes, but rather solid food for grown-ups (cf. I Cor. 3:1-2).

Furthermore, we shall do well to follow the examples of the apostles, guided as they were in a special way by the Holy Spirit. What do we find? In their messages they stress sin and redemption through Christ for all that repent and believe. But in their letters to the established churches they repeatedly teach the doctrine of election and kindred doctrines. In order, no doubt, that God should receive all the glory due unto his name, and in order that the believers should see the absolute security of their salvation and thus be comforted when doubt assailed them in the stress of life. But the apostles, Paul, for example, said nothing contrary to the truth of unconditional election when preaching to enquirers and babes in faith, even if they did not preach it forthwith.

The third specific doctrine of Holy Writ which is of special import here is of *Limited Atonement*.

This doctrine teaches that although the death of Christ was the death of a divine Mediator and of infinite value, and therefore fully able to save all men, yet according to God's intent and decree, Christ died only for and in the place of the believers or the elect.

The Doctrine of Limited Atonement logically and necessarily flows from the doctrine of Unconditional Election,

and is taught amongst others in the following passages of Scripture:

Matt. 20:28, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many"

John 10:15, 26, "And I lay down my life for the sheep." "But ye believe not, because ye are not of my sheep."

Acts 20:28, "Take heed unto yourselves, and to all the flock, in which the Holy Spirit has made you bishops, to feed the Church of the Lord which he purchased with his own blood."

Eph. 5:25, "Husbands, love your wives, even as Christ also loved the church, and gave himself up for it."

This doctrine is also clearly taught in the Canons of Dort, II, Articles 3 and 8. "The death of the Son of God is the only and most perfect sacrifice and satisfaction for sin; and is of infinite worth and value, abundantly sufficient to expiate the sins of the whole world."

" . . . It was the will of God, that Christ by the blood of the cross, whereby he confirmed the new covenant, should effectually redeem out of every people, tribe, nation, and language, all those, and those only, who were from eternity chosen to salvation, and given to Him by the Father!"

We therefore reject the doctrine of General Atonement, which teaches that Christ died for all men, actually purchasing the redemption of the whole human race, non-elect as well as elect. General Atonement denies that the death of Christ renders certain the salvation of those who had been given him of the Father and holds that the death of Christ merely makes salvation possible for all men.

How very evident it must be that in the work of Evangelization no other view of the atoning work of Christ may control us, but the view of Limited Atonement.

To be sure, Christ, our divine Mediator, died the death of our second Adam and legal representative. The value of this atonement is therefore such that all men might be saved by it. But God's decree included only the elect. Consequently we cannot say that Christ's atonement was general in actual fact, although the merit of his vicarious suffering was fully able to redeem all men. In considering the matter of Limited Atonement or General Atonement it is not a question of value, but of intent. Consequently we may

preach the infinite value of the sacrifice and obedience of Christ, but me may *not* preach the actual atonement of all men through the death of Christ. Neither should we ever talk as if the death of Christ Jesus merely makes salvation a possibility for all, and that this possibility does not become a reality until man, by the exercise of his own free will, accepts the atoning work of Christ. In our teaching and preaching we should always maintain that Christ actually saves his people. Their regeneration, conviction of sin, faith in Christ Jesus, conversion, sanctification and glorification, all became unchangeable certainties, for each of them individually, through the obedience and death of Christ. Salvation is of the Lord. He is the author and finisher of our faith.

We have a right and a duty to preach a Savior who actually saved, for time and for eternity, body and soul, every man and woman that comes to him in penitence and faith. And that such are unalterably and most certainly God's very own, no matter what the devil and his hosts may say or do. What more do we want? Could a richer and more comforting truth be preached? How much better this than the uncertain possibilities of Arminianism, the realization of which depend in the final analysis on sinful, weak, and changeable man.

Next in order is the doctrine of *Irresistible Grace*. This doctrine teaches that the elect are effectually called unto salvation by the Holy Spirit. When the Holy Spirit, at his own good time, wishes to regenerate a man, so that his will may be renewed, and his mind enlightened, so that he may see his sin and misery and may be able to believe on Christ, when the Holy Spirit so wishes to change a man, none can resist him. The sinner is not put before the choice of regeneration or continuance in the state of spiritual death, but he is raised from the dead by the irresistible power of God.

This specifically Reformed doctrine follows from what precedes, and is abundantly found in Holy Writ.

Ezek. 11:19, "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh." (cf. also *Ezek. 36:26*.)

John 5:21, 24, "For as the Father raiseth the dead and giveth them life, even so the Son also giveth life to whom he will."

"Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life."

Acts 16:14, "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: Whose heart the Lord opened to give heed unto the things which were spoken by Paul."

II Cor. 5:17, "Wherefore if any man is in Christ, he is a new creature; the old things are passed away, behold, they are become new."

Eph. 1:19, 20, "And what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead."

This truth we also confess in the afore mentioned Canons, III and IV, Articles 11 and 12. "But when God accomplishes his good pleasure in the elect, or works in them true conversion, he not only causes the gospel to be externally preached to them, and powerfully illuminates their minds by his Holy Spirit, that they may rightly understand and discern the things of the Spirit of God; but by the efficacy of the same regenerating Spirit, pervades the inmost recesses of the man; he opens the closed, and softens the hardened heart, and circumcises that which was uncircumcised, infuses new qualities into the will, which though heretofore dead, he quickens; from being evil, disobedient, and refractory, he renders it good, obedient, pliable; actuates and strengthens it, that like a good tree, it may bring forth the fruits of good actions.

"And this is the regeneration so highly celebrated in Scripture, and denominated a new creation: a resurrection from the dead, a making alive, which God works in us without our aid."

From all this it should be abundantly clear that in our work of Evangelization we must not teach or preach that the grace of regeneration is resistible. Men may and do resist the external call of the gospel repeatedly, but none can resist the effectual call of God. He who preaches and teaches the inefficacy of grace is simply not bringing the full truth of God, but a corruption of it. He consequently also belittles the almighty power of God and thus dishonors

him. And he furthermore gives those whom he seeks to instruct an erroneous view of their own desperate state of sin.

The last of the five heads of doctrine to which we subscribe is the *Perseverance of Saints*. It follows logically upon what goes before. And although not of such direct significance for Evangelization work as the foregoing, yet a brief consideration is not out of place.

To use the words of the Westminster Confession, by the doctrine of the Perseverance of Saints, we understand: "They whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved."

Also this doctrine is biblical beyond a doubt.

Jer. 31:3, "Jehovah appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee."

Matt. 24:24, "For there shall arise false Christs, and false prophets, and shall show great signs and wonders: so as to lead astray, if possible, even the elect."

John 10:28, "And I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand."

Romans 8:29, 30, "For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the first-born among many brethren: and whom he foreordained, them he also called: and whom he called them he also justified: and whom he justified, them he also glorified."

Romans 8:35-39, "Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Romans 11:29, "For the gifts and calling of God are not repented of."

Phil. 1:6, "Being confident of this very thing, that he who began a good work in you will perfect it until the day of Jesus Christ."

In conformity with these comforting and meaningful teachings of the Word of God we confess in the fifth head of doctrine of the Canons of Dort, Article 3: "By reason of these remains of indwelling of sin, and the temptations of

sin and of the world, those who are converted could not persevere in a state of grace, if left to their own strength. But God is faithful, who having conferred grace, mercifully confirms, and powerfully preserves them therein, even to the end."

And has this particular doctrine any significance for our Evangelization work? Without a doubt. Let us preach the glory of the Christian position and the certainty of a believer's state. Let us in no way join in with those who preach a salvation which one may have today, but lose tomorrow. Salvation, for every true believer, is steadfast and sure, resting as it does upon the unchangeable purposes and love of our unchangeable God. Salvation does not depend on us, changeable, unfaithful creatures. Let us preach salvation in all its fulness, not depleted of its infinite glory and robbed of the only foundation for its certainty.

Furthermore, let us teach every wandering child of God, returning to him, that it was solely God's eternal compassion and his unfailing purposes which brought him back to the fold, in order that such a one may understand the situation aright and give God all the glory.

If now a question were asked: Just what should the sum of the gospel message be which we should bring in our Evangelistic endeavors?, we would answer as follows:

Preach sin in all its fearful reality, and redemption in Christ Jesus in all the fulness of its glory for such as sincerely repent, believe, and surrender.

And if it be further asked: What significance should we of the Reformed faith attach to the gospel call?, then we would answer in the words of Dr. Charles Hodge: "This external call includes, (1) a declaration of the plan of salvation; (2) the promise of God to save all who accede to the terms of the plan; (3) command, exhortation, and invitation to all to accept of the mercy offered; (4) an exhibition of the reasons which should constrain men to repent and believe, and thus escape from the wrath to come" (cf. Charles Hodge, "Systematic Theology, Vol. 2, pp. 641, 642).

And if it be further asked: But can one who fully sub-

scribes to the Reformed interpretation of the doctrine of salvation in sincerity thus command and exhort and invite all men to whom he is sent to bring the gospel?, then our response is, "yes, indeed!"

The Scriptures are replete with passages which demand a very positive, "Yes, indeed!"

We quote just three:

Acts 17:30, "The time of ignorance therefore God overlooked; but now he commanded men that they should all everywhere repent."

Ezek. 33:11, "Say unto them, As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will you die, O house of Israel?"

Isaiah 45:22, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else."

This, to be sure, is also the official position of all churches for which the Canons of Dort are a confessional writing.

Canons of Dort, II, 5: "Moreover, the promise of the gospel is, that whosoever believeth in Christ crucified, shall not perish, but have everlasting life. This promise, together with the command to repent and believe, ought to be declared and published to all nations, and to all persons promiscuously and without distinction, to whom God out of his good pleasure sends the gospel."

Canons of Dort, III and IV, Article 8: "As many as are called by the gospel, are unfeignedly called. For God hath most earnestly and truly declared in his Word, what will be acceptable to him; namely, that all who are called should comply with the invitation. He, moreover, seriously promises eternal life, and rest, to as many as shall come to him, and believe on him."

If some one would remark that he cannot fully square the doctrinal position of the Reformed Churches pertaining to election and related tenets, with the position that the external call is sincere on God's part, then we would observe that even this material realm presents us with mystery upon mystery, and that we must therefore not stand surprised if, pertaining to the "things of the Spirit of God" some matters are hard to understand and even mysteries, perfectly clear to God, but not to finite man.

But we would also submit the following considerations:

- 1) When we say that God calls unto repentance, faith, and salvation, even reprobates, then we do not say that God planned to save them or that God tries to save them.
- 2) It is true that inasmuch as the condemnation of the wicked vindicates the justice and holiness of God, in so far God wills their condemnation, but inasmuch as the reprobate are his creatures he takes no delight in their death but as a God of mercy he desires their life. Or, in slightly other words: From the aspect of God's justice and holiness, the Bible teaches us that God desires and wills the condemnation of the reprobate. But from the aspect of God's love for his creatures the Bible teaches us that he does not desire, and that he takes no delight in their death, and "would have all men to be saved, and come to the knowledge of the truth" (I Tim. 2:4).
- 3) The inability of fallen humanity is self-imposed, not God-imposed. Consequently God can in sincerity make the gospel call to all men. The gospel call is based on God's right and the sinner's obligation. Not on what God has determined to do according to his aggrieved justice and holiness.
- 4) As rational, moral creatures God created us, and as such he deals with us. He who hears the gospel and persists in sin chooses to persist, and that without any exterior compelling force, but only motivated by inherent desires and aptitudes. He who believes chooses to believe, though that desire and ability is wrought in him by the Spirit of God.

Right here it may be well that we call attention to some phrases often used in evangelistic work, but in the light of Holy Writ and our Reformed interpretations objectionable, inasmuch as they are either misrepresentations or very much liable to misunderstanding. We cannot be exhaustive. Each worker must use his own judgment. But we quote a few which occurred to us:

"God has done his part, now you do yours."

"Just accept Jesus tonight."

“He died for you,” or: “He atoned for all your sins.”

“He paid your debt and saved you, but you won’t get to heaven unless you accept his gift of salvation.”

“If you refuse to believe, God Almighty can’t save you.”

“If you refuse to accept the finished work of Christ, you’re beyond the reach of God.”

“Jesus is standing and knocking at your heart’s door, begging to come in.”

“Jesus is standing at your heart’s door, but he can’t come in unless you let him.”

“The Holy Spirit is just anxious to change that heart of yours; won’t you let him?”

“The minute you say ‘Yes’ to God’s plan he’ll make a new man out of you.”

Let us be sure that our messages in the work of Evangelization, public and private, are Scriptural, both as to content and as to form. “Ye are my witnesses,” Christ said. Let us then merely witness for him. Let us bring the message which he gave us in all its beauty and simplicity. Let us also avoid empty sensationalism and shallow emotionalism. Likewise vain speculations and philosophical argumentations. Let us witness for Christ, “not in words which man’s wisdom teacheth; but which the Spirit teacheth; combining spiritual things with spiritual words” (I Cor. 2:13).

And also in our Evangelistic work our messages should be expository, though simple, direct, illustrated and applied.

And let it be well understood that there is no conflict between gospel and doctrine. No one can bring the gospel without bringing doctrine. The word doctrine is but another word for teachings. A message which does not teach is sadly lacking, if not empty. Without indoctrination we will accomplish little or nothing for those to whom we are sent, and we will certainly undermine our own foundations.

V. Reformed Evangelization Work: Its Covenant Approach.

Next, we would urge all of our workers, as they go forth to the noble work of Evangelization, that they bear in mind God’s Covenant of Grace in Christ Jesus.

For note: Adam in paradise was our first representative

before God. In him we fell. Christ is our second representative before God. In Him the elect are saved. (cf. Hos. 6:7, A. R. V.; Rom. 5:12; I Cor. 15:22, 45; and the numerous "in Christ" passages in the epistles.)

Legally they are included in him before God. In him they suffer the curse of sin and in him they rendered complete obedience unto God. Consequently, God graciously grants them redemption and glorification.

All grace which we receive is therefore given to us in and through *Christ as our covenant head*, as our legal representative before the Father. And all grace is therefore covenant grace.

Consequently it is self-evident to the Christian that knows his Bible that the doctrine of the Covenant of Grace is of great import. And it is also very clear to him that he cannot and may not ignore the Covenant of Grace in the work of Evangelization, inasmuch as the grace which he preaches and teaches is covenant grace, only obtainable in covenant relationship to Christ, the Head and Mediator of the Covenant.

But this Covenant conception also has its practical significance for the work of Evangelization. In the first place *it should cause us to stress family work*. God has not merely included a disconnected multitude of individual believers in the Covenant, but as a rule he has included the parents and their children's children, as he already spoke to Abraham: "I am thy God and the God of thy seed after thee." According to this plan God adds unto the Church those that should be saved. Consequently, when we read of specific conversions to Christianity in the New Testament, we often read that the family of the convert shared his blessing (cf. Acts 10 and 16). Let us not overlook and ignore this divine arrangement, and let us stress home and family work.

In the second place, with Dr. G. Vos, Professor Emeritus of Princeton Seminary, we believe that Scripture often presents the Covenant of Grace from a two-fold aspect; namely, from a judicial aspect and from a life-relationship aspect (*rechtsverbindenis* and *levensgemeenschap*). The Covenant of Grace, viewed from its life-relationship aspect, is the

Covenant of Grace fully realized in the believer (not yet perfectly so, which will only take place in heaven). He in whom the Covenant of Grace from its life-relationship aspect has been fully realized has acknowledged God's claim and has answered his love. Clear to all, only the regenerate, true Christian can be said to be in the Covenant of Grace in this full and rich sense of the word. He is in Christ as a branch in the vine. There is an inseparable lifegiving bond between Christ and him through the Holy Spirit.

But the Covenant of Grace may also be viewed from a judicial aspect. God has a special claim on all that are born in the Covenant relationship. And all that are born in the realm of the Covenant have special obligations toward God. Judicially they are in the Covenant of Grace. This Covenant claim and obligation God maintained in the Old Testament times for generations, though his people had long since forsaken him. It is no different today. He still says that he visits "the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing lovingkindness unto thousands of them that love me and keep my commandments" (Exodus 20:5, 6).

Now our mission subjects are nearly all of Christian, believing or covenant origin. Most of them come from parents or grandparents or great-grandparents who feared God and kept his commandments; from a covenant people, therefore. Consequently God still has a special claim on these wayward, unbelieving, and disobedient children of pious forebears. God is longsuffering toward them still.

Let our workers preach and teach this solemn truth! Let them proclaim God's claim on them as their Creator, but also as the Covenant God of their fathers who bids them return unto him as he bade wayward Israel of old through the prophets.

VI. *Reformed Evangelization Work: Its Gospel Meeting Methods.*

Not all gospel meeting methods are deserving of our approval. Some of these methods are based upon the Arminian conception of the work of salvation and are out of

harmony with our conception of the gospel. Others of these methods are, to our mind, out of place everywhere and always. Because they are wholly out of keeping with the solemnity and sacred dignity of the gospel of salvation.

Positively, we would urge that all our churches which engage themselves in this work of Evangelization, make it a point to provide a good gospel meeting leader. The best they can get. One who is able to bring a worth-while message interestingly. As soon as the church is able, it should call a Minister for this work, either independently or in coöperation with one or more of our churches.

In the second place, provide for good singing and playing. And let us beware in this connection of what we sing and play. Let it be sacred and true! Scores of hymns inculcate false conceptions as to the way and work of salvation. It will be a wise policy, no doubt, if our churches would limit themselves to our Psalter-Hymnal or to The New Christian Hymnal.

In the third place we would suggest that at the close of every service the leader invite all in the audience who may feel the need of Christian counsel or who would appreciate a visit at their homes, to stay for a few minutes. Not for a so-called after-meeting, the holding of which we would discourage, but simply for reasons indicated.

In the fourth place, workers should make it a point to secure the addresses of such as come to the meetings repeatedly, in order that a personal visit may be given them.

It stands to reason, we would much discourage the so-called altar-call. It is too spectacular. And it is clearly based on the theory that natural man's will is free to accept Christ, and that almost anything that can be used successfully to make a man say, "Yes, I accept Christ," is permissible. The altar-call doubtless fosters mere emotionalism and shallow externalism. The undue application of pressure which the altar-call so easily produces, is certainly far below the dignity of the sacred gospel.

Neither would we encourage the feature of public testimony giving before our meetings. It is far better to arrange with certain individuals, known and trusted, to speak a few words, than to ask for testimonies. For not all that

may be inclined to speak may be entrusted to speak. And from the nature of the case it is impossible to control the utterances of voluntary and spontaneous speakers.

Nor should we imitate other groups in pressing for "a decision." Conversion is far more than a decision. It is fundamentally a change of heart which God alone can give and does give to his people at his own time. We may urge prayerful consideration, we may warn most earnestly, and we may recommend most cordially, but we should not merely press for a decision.

And neither should we disgrace our gospel meetings by money-raising pleas. Let an offering be taken, but let it be absolutely a free-will offering. Do not disgrace the meeting in the eyes of the worldly man present, and do not embarrass the poor man in your midst.

Let us seek and employ the best of gospel meeting methods, methods that are strictly in keeping with the gospel message. Let us by all means avoid the use of cheap psychological traps. And above all, let us rely on the irresistible power of the Holy Spirit.

VII. *Reformed Evangelization Work: Its Relation to Others.*

The work of Evangelization brings us in constant touch with other churches, groups or individuals which are also engaged in this work. It is also to be expected that our churches will repeatedly face the question of recognition or non-recognition of "prior rights." As a general policy no Church or group begins to work in a neighborhood already occupied by some other group. This is not so much a rule agreed upon as a general policy adopted. Yet some groups and churches refuse to honor claims to prior rights. Their distinctive tenets permit and compel them to ignore the fact that another Church was in the field first. What, now, should our attitude be?

As was said under a previous heading, if at all possible we should occupy open fields. But in case a certain field is neglected by those who are supposed to work it, let us not hesitate to enter it. And if a Church or a group occupying

a certain district is modernistic and stresses social welfare, let us not hesitate to enter that district.

But if the field in question, or if a section of the field, is under the faithful care of a group loyal to the broad fundamentals of our common faith, then by all means let us not interfere with their work, inasmuch as there are large numbers of fields which are not so occupied, fields which lie fallow, and which are sorely in need of thorough work.

On the other hand, if it appears that in a certain locality a Gospel Mission or church of ours is needed, then to be sure our Reformed position is distinctive enough to warrant the opening of a Gospel Mission, or the organization of a Christian Reformed church, over the protest of other churches or groups.

Another question which may be considered under this heading pertains to the admission of Arminian or modernistic men or women as guest speakers at our gospel meetings. It stands to reason, it is impossible to lay down a general and absolute rule. Every case will have to be judged on its own merits. To be sure, a Modernist is no Christian, but an anti-christian, and he should never be allowed to take part in our mission programs. As far as the Arminians are concerned, the purpose and the occasion of his speaking are of import. For example, at a dedication service an Arminian co-worker from a neighboring field could well be invited to speak a few words. But we should not ask an Arminian evangelist to bring the gospel message at our Mission. Our consistories are not permitted to open our pulpits to non-Reformed ministers. Neither should they permit non-Reformed men and women as workers in our evangelistic fields. We insist on pure food for ourselves and our charges physically. Let us do no less spiritually!

VIII. *Reformed Evangelization Work: Its Auxiliaries.*

Many Missions all around us sponsor a great deal of social work. They organize sewing classes, Ladies' Aids, Boys' Clubs, etc. They distribute food and clothing to the needy. They provide night lodgings for the homeless and destitute. They sponsor an Industrial Department. What should our appraisal of and attitude toward this be?

Favorable, to be sure. Jesus ministered to the needs of man's body as well as to the soul. He is still our Merciful High Priest who would dispense his mercy to and through the Church by means of the office of the deacons. And there is no reason why the Church should not seek to relieve suffering outside of its own circle. In fact, we should be anxious to do this. Then certainly the Church may organize itself in a definite way for social and relief work amongst those to whom she would bring the gospel. Only, and this we would stress, social work should never occupy a primary place at our Missions, far less should it become the one and all, as it has in some instances in modernistic circles.

This does not mean that we would advise the opening of Industrial Departments and Relief Centers at all our gospel missions. Not at all. We believe that the big majority of our Missions should not do so. The majority of our churches will do far better to concentrate on personal evangelism and gospel work in the strict sense of the word, and do relief work only as occasion arises in specific instances. Of course, Sewing Classes and kindred organizations can be organized by almost any Mission, with but little time and money involved. And these auxiliaries no doubt offer a splendid opportunity for gospel work.

Pertaining to all these aids to evangelization it must, of course, be said that they should never cause the churches to forget or neglect their great task of preaching the gospel of Christ Jesus, unto the ingathering of his elect and the coming of his all-glorious Kingdom.

IX. *Reformed Evangelization Work: Its Specific Difficulties.*

Evangelization work naturally has its obstacles for any group or any Church. But there are special difficulties in the way of our Christian Reformed churches, as they take to hand this highly necessary work.

Now, the present Committee felt that a brief discussion of these special difficulties might be of some value.

Our workers, to begin with this, find that *our separation from the world of sin* has a repelling affect with many

who seem to take some interest in our churches and their work. The fact that we have made it our policy to refrain from mingling with the world of unbelief and its amusements, and continue to urge this as a Christian duty, causes some people, who profess to be Christians, and who are favorably impressed by our churches, to turn their backs upon us. This is, of course, somewhat discouraging.

In view of these experiences our gospel workers should do their utmost to point out to those with whom they labor, that it is grossly inconsistent to be a follower of Christ and to profess redemption from sin through him, and at the same time to follow the empty and sinful pleasures of the unbelievers and the children of the devil; that the Bible demands full surrender unto the Lord and separation from sin and sinful pleasures; that a thorough-going Christian is happy in the service of his God and does not care for the vain pleasures of the sinful world; that worldly-mindedness has been the downfall of the Church over and over again, and has been the ruination of Christian family life and a destruction of individuals times without number.

The gospel worker should himself be an example of joyful Christian living. There is also more than one good booklet on worldly amusements on the market which can be used to good advantage.

If all this is of no avail, then let no one regret that the person in question does not care for our churches. He is either no Christian at all, or he is the kind of a Christian that we can well afford to be without.

Others have difficulty in understanding and appreciating *our strict Sabbath observance*. Other Churches do not object to some Sunday work, or to picnics and parties for Sunday afternoons, or to needless Sunday travel, or to Sunday joy-riding, or to some buying and selling on Sunday, etc., etc. Why should you? so they object.

Here again our workers will, of course, do their utmost to show the parties concerned that we are doing no more than the Bible demands of us.

We should endeavor to make it plain, that the institution of the Sabbath dates back to creation; that it has universal and abiding significance; that it was far more than an insti-

tution for the Jews; that the passing of whatever ceremonial significance the day had for Israel, did not destroy the abiding character of the day; that the Decalogue is God's Law for human conduct for all men and all times, including the Fourth Commandment; that the Lord's Day, by divine providence is the New Testament "Seventh Day"; that New Testament Christians do not keep the Lord's Day as a matter of good policy, as some contend, for the institution of the Sabbath has never been cancelled; that Christ did obey the law for us as far as God's demand of perfect obedience is concerned, but that the law continues to be a binding rule of life for us.

Our *Anti-Lodgism* is another matter which will require explanation and defense. A man may have joined a lodge long before his conversion. The lodge may not mean so much to him, i. e., he may not understand all its doctrines and ceremonies and mysteries, but why should he have to give it up before he can become a member of one of our churches? Many of his brother lodge members are professing Christians and belong to some Church. Are you not too narrow and unreasonable? he may ask.

Aside from a number of minor objections, our workers should, of course, make it perfectly clear for the enquirer that the main reason for our stand on the lodge question is the anti-christian character of the lodge. The lodge teaches the way of salvation other than the one and only way taught in Holy Writ. The lodge teaches salvation through good works and righteousness. The Bible teaches salvation upon the merits of Christ's suffering, and of free grace. Both cannot be true. Both cannot be confessed with sincerity. Therefore he who would be a member of the Church of Christ, should first break with the lodge.

No doubt some converts will find it difficult to appreciate our *doctrinal position*. Inasmuch as we discussed this matter more at length under another heading, we shall be brief here.

Of great import it will, of course, be to show questioners that these doctrines are biblical, and that that should settle the issue. At the same time we should aim to give all our prospective church-members a clear and correct under-

standing of our doctrine, so that gross misconceptions and unwarranted inferences may be ruled out.

And let us make sure to indicate that these truths are the very foundation stones upon which not only the Christian Reformed churches, but upon which Christianity itself rests. And that they are a source of wonderful comfort, joy, and zeal to the Christian who understands and appreciates them.

To the Christian who is willing to be thorough and consistent, the very point because of which objections are raised against our churches should, when rightly understood, prove to be points in our favor, and inducements for the seeking of membership with us.

Respectfully submitted,

REV. D. D. BONNEMA, *Pres.*

REV. H. J. KUIPER

REV. J. DOLFIN

DR. S. VOLBEDA

MR. J. VANDEWATER

REV. M. MONSMA, *Sec.*

P. S. As a member of the Committee reporting above we feel constrained to inform Synod that we cannot agree with all the material presented under the first heading of our study, e. g., Reformed Evangelization Work: Its Canonical Setting.

The material offered under this head favors the principle that the work of Evangelization is inherently the task of Synod and not that of the local churches. For which reason the Committee would attribute not only supervisory authority to Synod regarding this phase of Kingdom work, but also *inherent* regulatory authority.

With all due respect for those that judge otherwise, personally we would contend that Articles 30 and 51 of our Church Order do not give Synod "constitutional authority" pertaining to the work of Evangelization. Article 30 merely specifies that: "In major assemblies only such matters shall be dealt with as could not be finished in minor assemblies, or such as pertain to the churches of the major assembly in common." Now, the internal organization of an

Evangelistic program can be finished in minor assemblies, in this case the Consistory. And the work of Evangelization pertains first of all and essentially to the local congregations, not to the churches in common.

Article 51 reads as follows: "The Missionary work of the Church is regulated by the General Synod in a Mission Order." Here we would contend that this Article clearly refers to mission work in the historic sense of that expression, namely, bringing the gospel to heathen peoples who live in pagan lands, or to Jews and Mohammedans. (In Dutch Article 51 reads: "De arbeid der kerkelijke Zending onder de heidenen en Joden wordt door de Generale Synode in eene Zendingsorde geregeld.") These mission fields are in the nature of the case as a rule far removed from the congregations sponsoring the work, and the work is of such a nature that close coöperation and unification of efforts is absolutely necessary. Therefore the churches very naturally decided that Synod should regulate this work for all the churches.

Article 51 does not say that the missionary task of the instituted Church is essentially the task of Synod, and not that of the congregations as such. Our Mission Order also takes the very opposite position when it provides that Missionaries must be called and charged by the local churches.

Furthermore, when Article 51 was formulated, the work of Evangelization, which is strictly local, was not at all in the mind of Synod.

Furthermore, we fail to see how Articles 41 and 44 of the Church Order in any way charge our Classes with the *regulation* of Evangelization work, performed by the local churches. These Articles, we would contend, merely provide for proper supervision, and that in keeping with the spirit of the whole Church Order and Reformed Church government, within certain well-defined limits. Classical supervision, broadly speaking, pertains to soundness in doctrine and life and to the government of the churches.

We would maintain that the work of Evangelization is inherently the task of every local church, though the churches in this work, as in all other matters, stand under

the supervisory and corrective authority of its sister churches, through Classis and Synod.

The position of our report conflicts, it seems to us, with the sixth principle approved by the Synod of 1926: "The particular manner in which the churches desire to regulate the work of Evangelization is left to their free choice as long as the above declared principles are adhered to," and with the general tenor of these principles as a whole.

We gladly grant that the churches may undertake the work of Evangelization through their Major Assemblies. But we fail to see upon which principle a Major Assembly, in this case Synod, may begin to regulate the work of Evangelization which a local church may have undertaken. Major Assemblies may and must supervise, but the Church Order does not provide for the regulation by major assemblies of work which is congregational. To do so would be unwarranted interference and might eventually lead to abuse. The regulatory jurisdiction of major assemblies extends only to those matters for which the churches have provided in their Church Order, and such matters as are decided upon from time to time by the churches in their major assemblies as circumstances may dictate. But we fail to see that the work of Evangelization is inherently the task of Synod and not of the individual churches, and that consequently it is the inherent duty of Synod to regulate this phase of church work.

Consequently we suggest that Synod substitute the following formulation of the section in question, for that now appearing in our study: "The work of Evangelization in its technical sense, as a department of the general missionary commission of the Church of Christ, is the task of the instituted Church and not of individuals or groups of individuals, such as Mission Societies. Christ charged his disciples to preach the gospel to every nation, not as mere individual believers but as *representatives* of the Church. And Paul and Barnabas were set aside as missionaries by the *Church at Antioch* at the special order of the Holy Spirit (cf. Matt. 28:19, 20; Acts 13:1-3).

The work of Evangelization that any local church may take to hand must ever be conducted in conformity with

the Word of God according to the interpretation of the doctrinal standards and our Church Order, and consistories should at all times perform that task in keeping with the principles approved of in 1926.

Like all other Church activities so also this branch of Kingdom work is under the supervision of our major assemblies, whose duty it is to give special vigilance to this important work of the gospel, especially through the Classical Church Visistors, and furthermore through any other agency which time and circumstances may require.

In the event a local church calls a Minister for the work of Evangelization of its congregation, said Minister should be a member of consistory like all other regularly charged Ministers, and with full ministerial rights and obligations, even as Article 17 of our Church Order stipulates. However, in view of the specialized charge which an evangelistic Minister would bear, consistories may, needless to say, excuse said Ministers of regular congregational duties."

We realize that the difference between myself and the Committee as a whole is negligible as to its immediate effect on our work of Evangelization. But we felt that we should say what we have said, because an important principle is involved: That pertaining to the rights of our individual churches and the authority of our major assemblies.

Respectfully submitted,

MARTIN MONSMA.

REPORT II.

REPORT OF COMMITTEE IN RE MISSIONARY TRAINING AND BIBLE SCHOOL

*To the Synod of the Christian Reformed Church,
Assembled in Calvin College, 1934.*

ESTEEMED BRETHREN:

YOUR Committee was appointed to consider the advisability and feasibility of establishing a training school for lay, evangelistic workers, (Acts of Synod 1932, Art. 25, D, page 21, and Art. 166, III, 11, page 188).

The *advisability* depends among other things upon the urgency of the need. This need has been voiced by various individuals, congregations, and classes during the past decade. In 1922 Classis Illinois requested Synod to acknowledge the existing mission training school in Chicago. In the same year Classis Muskegon petitioned Synod to introduce mission training courses at Calvin College, in order that the young people in our Church desiring missionary preparation need not attend other than Reformed schools. In 1926 the First Church of Fremont requested Synod to give its moral support to the missionary training school in Chicago. In 1928 Classis Illinois again requested Synod to assume responsibility for the Chicago Mission Training School. In 1930 Classis Grand Rapids East asked Synod that steps be taken to organize in Grand Rapids a day school for the training of missionary workers; in the same year Classis Illinois overtured Synod to make provision for the training of missionary helpers at our Theological School and Calvin College.

The need for a mission training and Bible school for lay, evangelistic workers is urgent if we want our lay-workers to be trained according to our Reformed persuasion. In the past our lay members, if they desired special training, had to seek such training at Moody Bible Institute,

the Brooklyn Mission Training School, and other similar institutions whose teachings are not in all respects in harmony with the doctrines of our Church.

An important factor in deciding as to whether to establish a mission training school for lay-workers is the need of lay-workers in the evangelistic program of our Church.

The history of the evangelistic efforts of our Church reveals that for City mission work, at least our people have generally selected lay-workers. In the Paterson Jewish Mission there is one ordained missionary, but the others are lay-workers. In the Nathanael Institute, the Helping Hand Mission, The Grand Rapids City Mission, The Hammond City Mission, The Roseland Community Gospel Mission, The Muskegon Mission, and The Holland Seamen's Home and Immigration Bureau, we find only lay-workers devoting their full time to evangelism. Apart from this number of full-time workers, our churches have employed large numbers of part-time and volunteer workers for its evangelistic program. In fact we may say without fear of contradiction, that the bulk of missionary work among the unevangelized in our communities has been carried on by lay-workers. Indeed, even in our mission work among the Chinese and Indians it has been found advantageous to use the services of lay-workers.

We are aware of the fact that our Synod of 1932 has advised the churches to secure, if possible, an ordained minister in addition to its regular pastor for the purpose of evangelism in its communities. It is not to be supposed, however, that such a measure would make the need of lay-workers superfluous. A large part of the time of such an evangelistic pastor will be used for administrative duties, consisting in organizing and directing the missionary activities of the lay-workers. For our house-to-house visitation, tract distribution, teaching of Sunday Schools and Bible classes we shall have to depend in large part on lay-workers.

No one will probably gainsay that these lay-workers ought to be trained, irrespective of whether they are to serve as volunteer, part-time, or full-time workers. Nor will any one deny that their work would be more effective if they were trained in Reformed doctrine, content of Scrip-

ture, personal evangelism, and were given a certain amount of information regarding the various isms and sects which are inimical to true Christianity. There may be difference of opinion as to whether this training of lay-workers should be centralized or decentralized. If it be said that the local evangelistic pastor should train them, then we would virtually be establishing as many training schools as there are evangelistic pastors. It stands to reason, however, that such training would be far inferior to the training which one would receive in a well-organized school. We need only to place ourselves in the position of a young man or woman desiring to spend a few months or even one or two years in missionary preparation and it will be evident that only such a place will be selected where the training is in the hands of experts, and where a sufficiently great variety of subjects is offered. On this account we think that centralization in our missionary training is imperative.

The *feasibility* of establishing a mission training school depends upon the ability of our churches to provide for this need. On first thought it might appear that our churches are too widely scattered to permit of the establishment of a centralized training school. This obstacle is not as serious as one might imagine. Fortunately we already have a center for the training of our college and seminary students, and this center is at the very heart of our denominational population. About 21,000 individuals, or approximately 20% of the people of our Christian Reformed Church live within 15 miles of Calvin College. A much larger percentage than that live within 50 miles of the College. A denominational mission training school could be located at this center. Such a school would be a power house for missionary enthusiasm in our Church. It would be a place where mission principles are formulated and missionary methods devised. It would influence every mission field in our Church, no matter how distantly located. Our whole Church would be benefited by it. Not only could it minister directly to the large mass of people living in its immediate vicinity, but it could reach the outlying churches through very important means, namely, by extension courses given

by its teachers in nearby cities and villages and by correspondence courses.

A second obstacle that might present itself to the minds of many is the expense involved in establishing such a school. This expense, however, would not be very great. Our denomination already has splendid buildings and equipment, all of which are not in use all of the time. No doubt a part of the building could be set aside for the use of this mission training school. Nor is the matter of the salary of the teachers an item that is insurmountable. During the past year, the mission training schools of Chicago and Grand Rapids have been able to secure ministers and professors who gave of their time and efforts freely to this great cause. If a moderate tuition is charged for all courses, and this money is applied to running expenses and salaries, we do not doubt but that several of the ministers, missionaries, professors, and laymen would be willing to devote a few hours of their time every week to this worthy cause. In this connection it might not be amiss to call the attention of the Synod to the fact that several of our missionaries might be induced to spend a part of their time in teaching in this school when they are at home on a furlough, particularly those who come from distant lands and spend a year in the homeland. If the school should prove a success and the financial situation in our country improves, our Synod could consider the appointment of full-time instructors, but for the present probably a minister, missionary, professor, or layman could be found who would be willing to assume leadership in such a school without relinquishing his present position.

The fear that the scholastic standing of Calvin College would be impaired need not deter any one, for this missionary training school could be organized as a separate institution on the campus. In the beginning its courses would probably be unaccredited. Should it later seek to give accredited courses it could apply for them as a separate organization. On the other hand, by having the missionary training school on the campus, certain definite advantages would accrue to the school and to the students attending it. Those eligible and desirous to pursue part-time work in

the college might do so while enrolled in certain courses in the mission training school. On the other hand, it is conceivable that some college and seminary students might enroll as part-time students in the mission training school, if sufficiently attractive courses were offered, even though such work would be unaccredited.

Such a training school would not detract from the value and worth of the Seminary course for the training of evangelistic pastors. The graduates from the training school would render service which would be auxiliary to that of the evangelistic pastor. The school should advertise that its main function is to train lay-workers for volunteer missionary work. Naturally, a few of the more talented students would qualify as part-time workers, and a still smaller number would eventually be placed in position of full-time missionary work, performing such duties as that of colporteurs, teachers, camp-workers, and Bible women. The proposed mission training and Bible school might well begin by placing emphasis on those courses designed to train one for missionary work among the unchurched. Eventually, however, courses should be developed for the training of those intending to labor among the Indians, the Chinese, the Jews, and every other race among which our denomination has placed its messengers. We might add, that this school could very well combine with its missionary forces certain courses in Bible study and Sunday School methods for the benefit of those intending to devote their activity to work in the Sunday Schools and societies within the established congregation.

Being, therefore, convinced of both the advisability and feasibility of establishing a denominational mission training and Bible school, your Committee would respectfully submit to you the following *proposal* for your careful consideration and acceptance:

- (1) The Synod decide to establish a mission training and Bible school which shall be known as the Christian Reformed Mission Training and Bible School.
- (2) Synod appoint a committee of directors of this school. This committee is to function for two years,

and is to organize the school and appoint teachers, supervise courses of study, fix tuitions, and direct all other things necessary for the proper functioning of the school. It should also submit to the Synod of 1936 a proposed constitution for the school and full report of its work.

- (3) Synod decide that at least for the beginning the training school have the free use of such rooms and equipment of Calvin College and Seminary as the directors of the two schools can agree upon, and that the running expenses and salaries be paid with the income from tuitions.

Respectfully submitted,

Your Committee,
DR. WM. YONKER,
REV. H. J. MULDER,
REV. H. BOUMA,
REV. J. R. BRINK,
DR. E. MASSELINK,
REV. E. PEKELDER.

REPORT III.

REPORT OF COMMITTEE FOR SOUTH AMERICA TO THE SYNOD

FATHERS AND BRETHREN:

WITH gratitude to God the Committee for South America can submit a very encouraging report. The Lord's blessing clearly rests upon the gospel work of our brethren in the ministry, and upon the faithful coöperation of consistories and congregations. The churches are growing, both spiritually and in membership, and have the respect of the outsiders. The colonies are longing for classical assistance and pastoral visits. The mission work among other nationals is also gratifying. The churches make good use of the "exceptionally favorable opportunity for mission work before our Church there, due to the presence of groups of Hollanders who can form the nucleus for the eventual organization of native churches" (De Korne). Buenos Aires has a Spanish mission every week in the suburbs, being led either by the pastor or by consistory members. Tres Arroyos has a Spanish service every Sunday, and the audience is much larger than that of the Holland service. Chubut has several mission stations, and Carembehy, near Ponta Grossa, four German services a year. Solomon says: "Two are better than one," and we are glad to state that the two pastors over there make an excellent team. All glory to God, and may He give us many more of the kind.

The last General Synod in Holland expressed the wish to transfer Classis Buenos Aires and the whole South American field to our Church, with definite financial regulations. This is not a new idea over there. Even from the very start the mother Church has advised her people in South America to seek assistance from North America, and only when our Synod insisted on coöperation did she consent.

This coöperation through committees worked very well. All correspondence was cordial and helpful. The Holland brethren always showed much interest in the spiritual welfare of their scattered people, and it would indeed be a real loss to the great and ever-growing field, if their coöperation were now to cease almost completely. Even if the official connection must be transferred from Europe to America, the two Churches should continue the faithful coöperation, at least during the coming years of Holland immigration. For 25 years the daughter Church assisted the mother Church to raise her child; and would that mother now in this important period of life turn her child over in care of the daughter alone? For mutual benefit the three groups of churches should rather maintain as long and much as possible their intimate family-unity and stand together in all economic and ecumenic counseling and coöperation. "A threefold cord is not quickly broken." Even all South Africa should join our ranks, too, and help to consolidate the noble cause and our mutual interests.

But is the official transfer indeed desirable for the field and for the coöperating Churches? Would the transfer make the field more safe? And is our sister Continent really more a North American field than a European?

Considering the present gap and contrasts between the Old and the New World, and also our Monroe Doctrine against alien aggression, our Pan-Americanism for mutual coöperation, our Intra-Nationalism, and the important fact that the South increasingly follows the lead of the North, in religion as well as otherwise, then indeed much can be said in favor of the transfer. Moreover, the two Americas are united continents, and so much alike in history, form of government, living conditions, classes of people and problems of church-life, that Americans can sooner feel at home there, and adjust themselves to the field than most Europeans can. Speaking generally, South America is a new American field of labor, and a world of opportunities, and only exceptional European churchmen feel perfectly at home there. Hence, in the light of these considerations, we must admit that extension of the work under a foreign church-connection might cause grave problems and losses;

while on the other hand the desired transfer would seem to open better prospects:

- (1) Many Holland immigrants would feel at ease, knowing that their mother Church is still communicating, counseling and coöperating for their spiritual welfare.
- (2) The churches, incorporated as American institutions, and registered in line with the Monroe Doctrine and the Pan-American Union, would stand more secure under government protection.
- (3) Our Church here would realize more that Classis Buenos Aires and all our Reformed people in South America are our field of labor, for which we must pray, and train laborers. And as Brazil allows Bible classes in the public schools, when twenty pupils desire it, this is a splendid opportunity for Christian teachers to spread their wings over a field as large as the United States.
- (4) The sending of a third minister will, with the Lord's blessing, extend the work and open more locations for pastors, and so enable Classis Buenos Aires to take care of our people in the southern part of the field; and this will give the Committee a free hand to look after the spiritual interests of our people in the northern parts.

But as the General Synod's official document is not yet here, and the reply of Classis Buenos Aires cannot be here before the middle of March, all advice regarding transfer and regulations must be postponed until April.

Our only advice is to grant Classis Buenos Aires' most urgent request for a third minister. The former Synod was forced to table this request; but shall the Classis of B. A. be able to do Home Mission work in the colonies, and in that way also prepare more calling churches, then a third minister is very necessary. The two ministers have so much work on their hands in their own fields, that they cannot give the colonies more assistance than some correspondence, translations and two monthlies, "Het Kerkblad" and "La Palabra Fiel."

In view of this pressing need our June meeting rejoiced, when Candidate William V. Muller and wife informed the Committee that their heart's desires are to do Gospel-work in South America. Praying and hoping that the Lord will open the way, they had already studied some Spanish and Portuguese. After a brotherly consideration, the following was recorded:

- "a. The Committee promises with joy, that we will cordially recommend them to the Synod for service in South America, if the occasion to do so may come.
- b. In regard to the year that must pass before Synod meets, the Committee advises brother Muller to follow the idea already mentioned, namely, to take a course in a good Seminary, which includes training in Spanish and Portuguese."

The brother, nobly supported by Classes Hudson and Hackensack, is this year studying at Harford, Conn., while Mrs. Muller is in Passaic with her parents. He writes gratefully about the Lord opening the way so far through the Eastern Classes, and about the fine spirit and course at the School of Missions, and then closes his letter thus: "Since I have closed the door to other fields of labor and have fixed my mind steadfastly on South America, that field has grown nearer and dearer to me, and my utmost desire is to serve the Lord there."

The occasion to recommend Candidate and Mrs. Muller for service in South America fills us with joy and gratitude, and we hereby do so with all the cordiality and strength at our command. We advise that Synod call and examine our brother, and then give consent that the Committee ask Classes Hudson and Hackensack to ordain him for Classis Buenos Aires until the churches can incorporate properly and call their pastors. And as he is our first candidate with a specialized course of training for this field, we suggest that Synod set an hour some evening for an address or lecture on *Gospel Work and Its Problems in South America*, trusting he will comply.

If Synod can decide as advised, then their starting-point may be the promising church at Ponta Grossa, Brazil. There

is the best prepared location, and the least expensive charge. The church has 131 souls, some associates, and more families are expected soon from Holland. The colony started almost 25 years ago, built a church and a little Christian school, and hopes to build a parsonage also before a minister arrives.

Trusting that Synod will gladly grant Classis Buenos Aires' urgent request, and hoping that in due time the Fund will be able to pay the small expense for this very important extension of the work, we crave God's blessings upon all the synodical deliberations and acts.

Our dear and highly esteemed adviser, Prof. W. Heyns, went to his eternal home and reward. His gain is our loss. But it is encouraging to remember, that the Lord's Word and Spirit remain present with us.

Respectfully submitted,

Committee for South America,

HENRY BEETS, *Pres.*

J. WYNGAARDEN, *Treas.*

M. J. WYNGAARDEN, *Sec.*

H. BLYSTRA.

REPORT IV.

REPORT OF THE COMMITTEE IN RE STATUS OF THE REV. F. H. WEZEMAN

ESTEEMED BRETHREN OF SYNOD:

YOUR comm. would like to present its material under four heads:

- I. A brief history of the case up to the time of this writing;
- II. An elucidation of our charge as we conceive of it;
- III. A statement of our conclusions in the matter;
- IV. Formal advice for your consideration.

I. A BRIEF HISTORY OF THE CASE UP TO THE TIME OF THIS WRITING.

In March, 1925, the Rev. F. H. Wezeman was ordained as pastor of the College Church at Grundy Center, Iowa. At the same time he served on the faculty of Grundy College. Since 1918 he was also carrying on studies at the University of Chicago, only during summer sessions. Wishing to be in residence at the university for a longer period of time so as to work more effectively and expeditiously, he asked the consistory of the College Church in the spring of 1927 for an indefinite leave of absence.

The leave was granted and at the meeting of Classis Ostfriesland held on March 22, 1927, the consistory of College Church asked Classis to approve this. Classis was of the opinion that it need not give its approval and merely accepted the instruction as information, without assuming responsibility. It did, however, advise the consistory "not to give a leave of absence unless it had been sufficiently persuaded that the leave of absence is beneficial for better work in the Ministry of the Word." (Quotation from minutes of Classis, furnished by its Stated Clerk.)

Soon after this the Rev. Wezeman accepted an appointment as principal and teacher of Bible of the Chicago Christian High School. Consequently a number of instructions were sent to Classis Ostfriesland, regarding the procedure of the Rev. Wezeman, and classis instructed the College Church to obtain a definite understanding with the brother. However, since Synod had appointed a comm. to study leave of absence, and also at the request of the Rev. Wezeman, no definite action was taken.

Classis Ostfriesland felt that the matter was not as it should be. A transfer to Classis Illinois did not seem possible. So Classis Ostfriesland sent to the Synod of 1932 two overtures in regard to this matter. Only the second one, found in the Acts of 1932, pp. 59-61, dealt directly with the case in hand. In it the Classis informed Synod that for different reasons, stated in the overture, it felt constrained to discontinue the ministerial status of the Rev. Wezeman. "However, to gain the advice of Synod on this matter, before taking decisive action," it informed synod of its intention.

The Synod referred this matter to its advisory comm. on matters of Church Order. This comm. presented its advice as given on pp. 61, 62, Acts 1932. Two points were accepted by Synod namely that Classis Ostfriesland had power to act in the matter, and that it could not shift its responsibility to classis Illinois, Acts 1932, pp. 61, 62. That put the matter squarely before classis Ostfriesland. Now the next question was, since this classis in its overture sought "to gain the advice of Synod on this matter, before taking decisive action," whether Synod should give such advice. This point was referred back to the advisory comm. to report at a later session. Acts, p. 62.

Pursuant to this order the adv. comm. at "a later session" offered a threefold advice, Acts 1932, p. 143. This was not accepted. Instead of it "Synod decides to appoint a committee to study this specific case and to report to the next Synod," p. 143.

The comm. appointed is the comm. now presenting this report.

II. AN ELUCIDATION OF OUR CHARGE AS WE CONCEIVE OF IT.

When we as a comm. began our study of this matter we found it somewhat difficult to come to a clear understanding of just what was the charge given us by Synod. There was a difference of interpretation within the comm. Others, too, seemed to feel that the matter was not very clear, at least one former professor whose advice was sought was of that opinion. And classis Ostfriesland, after the decision of the Synod of 1932, appointed a comm. whose charge was among other things to determine what was the work of the synodical comm. They did not seem to be clear on it. And since this question may be raised at the next Synod, we wish to give an account of our united view after we carefully went over the matter.

We refer you to Acts 1932, p. 61. After Classis Ostfriesland in points A and B had given its views of the Wezeman case, it stated in point C the following: "However, to gain the advice of Synod on this matter before taking decisive action, we inform Synod of this our intention. Or would it be possible and advisable to transfer such ministerial status to the Classis under which the person involved resorts?"

This overture contained two sentences, each dealing with a different matter. Concerning the second sentence Synod decided that Classis Ostfriesland cannot shift its responsibility in the matter to Classis Illinois, pp. 61-62. Concerning the first sentence, in which Classis Ostfriesland asked for the advice of Synod before taking definite action, Synod decided to refer this back to the advisory comm. to report at a later session of Synod, p. 62. This comm. later did bring such a report which essentially was an advice that Synod should not give advice to Classis Ostfriesland. But, "instead of this advice, Synod decides to appoint a committee to study this specific case, and to report at the next Synod," Acts 1932, p. 143. This evidently meant that Synod deemed it better to give advice. And to be able to give such advice Synod appointed a comm. to prepare an advice. And that on "this specific case," brought up in point C of the overture of Classis Ostfriesland. Hence it is not correct to say, as some have contended, that our charge is merely to

study the question whether Synod should give advice. Our charge must be to offer advice to Synod on the question whether Classis Ostfriesland should continue or discontinue the ministerial status of the Rev. F. H. Wezeman.

III. A STATEMENT OF OUR CONCLUSIONS IN THE MATTER.

A. Our frank opinion is that as matters now stand, the status of the Rev. F. Wezeman should not be continued. For this we offer the following considerations.

1. As we look over the brother's ministerial record, we cannot escape the impression that he has never really made the ministry his life's task. According to our Yearbook he taught history and literature in Grundy College since his graduation from our Seminary, before entering the ministry. His brief actual ministry of a little over two years was only on a part-time basis, while he at the same time taught at Grundy College. Since leaving the College church the brother has been engaged in teaching, and executive and administrative work for another six years. With such a record before him one does not get the impression that the brother really made the ministry his life's task. It seems difficult to see how one who really wanted to be a minister could be satisfied with such a career.

2. The history of his leave of absence speaks for a discontinuance. He obtained an indefinite leave of absence for the purpose of continued study. When he became principal and teacher in the C. C. H. S., and some time after finished his studies, the reason for this indefinite leave no more existed. Besides, the Synod of 1928 ruled an indefinite leave out of order, Acts 1928, p. 141, point d. Hence the only basis on which the brother's ministerial status rested, lapsed. A different arrangement should have been made, but that was not done. We believe that one could make out a very good argument to prove that the Rev. F. Wezeman, when he finished his studies and made no other arrangement, while the indefinite leave was illegal, really, by just staying with the C. C. H. S. as he did, left the ministry. We do not care to press this point, since, as we hope to show later, there is also another side to this. Nevertheless

it ought to be plain that here is a situation that may not be and that there is gross neglect in the matter. Again we cannot escape the impression that the brother did not take his ministerial status very seriously.

3. For a number of years the brother has been engaged largely, if not predominantly, in work not directly relating to the ministry. Were he engaged exclusively as a teacher of Bible, we could make no such statement. Though a chair in Bible does not necessarily require an ordained man, still an ordained man with a theological training is no doubt desirable. And a minister is essentially a teacher of the Bible because he is a Minister of the Word. Besides, a teacher of Bible would naturally also be the spiritual guide of the students. Thus the work would be wholly spiritual and would not necessitate the discontinuance of the ministerial status.

But brother Wezeman, besides being teacher of Bible, also occupies the executive and administrative position of being principal of the school. This no doubt requires much if not most of his time. Being at the head of such an institution cannot leave much time for other work. Already a good deal of the teaching of Bible is not done by himself but by others under his supervision. The brother has told us that he teaches 12 to 15 hours a week. It is to be expected that as time goes on less and less time will be given to the teaching of Bible and more and more to the principalship. That is unavoidable.

Now this work of being a principal is no doubt a case of what Art. 12 of our Church Order calls a "secular vocation." That is, however noble and necessary the work may be, it does not belong to the Ministry of the Gospel. A study of the historical meaning of the term "secular vocation" (*andere staat des levens*), as given in Jansen's "*Korte Verklaring van de K. O.*" will bear this out.

Hence we hold that the brother is really largely, if not predominantly, engaged in a secular vocation. He teaches two or three hours of Bible a day, and supervises Bible study in other classes, but for the rest he is the principal. He is not directly engaged in work pertaining to the ministry.

The brother himself tacitly admits this contention. In a letter in which he answers some questions sent him by the secretary of your comm. for information, he tells us that when he accepted his present position, he "still felt strongly that it would be merely a matter of a few years before I would again have active charge of a church." Again, "I still feel that the work of Christian Education, wherein I am now engaged, is an interlude. . . ." He himself feels, therefore, that at present he is not in the direct line of the ministry.

It may be objected that other ministers have held similar positions, for instance, in Calvin College. But aside from the fact that Calvin College is an ecclesiastical institution, maintained primarily for training Ministers of the Gospel, it is a significant fact that both the brethren who were thus engaged have, after some years, returned to the active ministry. The call of the active ministry evidently caused them to relinquish their executive positions. A Minister is called to be an ambassador, to bring a message from the Lord, not to be running some school, which one without that call can do just as well. Especially the letter of the Rev. R. B. Kuiper in which he gave his reasons for resigning from the presidency of Calvin College is impressive in this connection. In it he tells how he feels that this work is leading him away from the active ministry to which he was called and how he feels constrained to resign in order that he may be true to his calling.

This is also the contention of the comm. of five which reported to the Synod of 1930 on work done by ministers in such schools as C. C. H. S. is one, Agenda 1930, Part I, p. 37, point 1.

And this accords with a decision made by the Synod of Leeuwarden (Netherlands) in 1920. See Agenda 1930, Part 1, p. 34.

Hence our position that the Rev. F. Wezeman, if he desires to teach, should be a teacher of Bible only, or else should not be permitted to retain his ministerial status.

B. However, in order that Synod may have a balanced view of the matter, we hasten to add the following:

1. There is another side to this matter. There are especially two facts to be borne in mind in this connection.
 - a. The brother still more or less clings to the ministry. In his letter to your comm. he writes that he still feels called to the ministry, that he looks upon his connection with the C. C. H. S. as an interlude, and hopes at some time to return to the active ministry. Though his career does not strongly confirm this profession, we have no desire to question the brother's sincerity. And this professed desire to return to the active ministry should be taken into consideration.
 - b. In the matter of the leave of absence he was not the only one at fault. As long as Synod had not expressed itself on the matter of indefinite leave of absence, such leave was not illegal. But when the decision of Synod of 1928 automatically ruled it out of order, the consistory of the College Church and Classis Ostfriesland should have acted. Nothing was done. In 1930 Synod said that such matters were up to each Classis, still no action was taken. Thus that matter was permitted to slide. This neglect is at least partly the cause of the present situation.
2. Such being the case we deem it hardly just to the brother abruptly to terminate his status under the present circumstances. We feel that he should have an opportunity to show that he desires to be directly engaged as a minister, by putting forth efforts to bring this about. Either he should seek to return to the active ministry in a congregation, or, if he prefers to remain with the C. C. H. S., he should seek to be relieved of the principalship and become a teacher only of Bible. This naturally would require some time. And a time sufficiently long so that there can be no complaint of undue haste. The Classis could easily fix this period. If the outcome shows that the brother has not returned to the active ministry, the Classis can declare that his ministry has come to an end and his status has lapsed.

C. The foregoing suggested arrangement brings to the fore still a further question. It is not directly included in our charge, but since we feel sure that both the Rev. Wezeman and Classis Ostfriesland are interested in it, and it may be raised at the next Synod, we take the liberty of making a few suggestions on it.

The question is, in case the Rev. Wezeman remains as a teacher of Bible only, what will be the proper procedure? In case he receives a call to a congregation the regular course will naturally be followed. But in case he remains as teacher of Bible, then what? According to the method thus far generally followed among us, he should be connected with a congregation. Which one?

As we see it, there are two alternatives.

One possible way would be that some congregation near the C. C. H. S. (say Cicero I, with which we are told the brother is affiliated for all practical purposes), call him as its minister for the purpose of loaning him to the school for teaching Bible, with such stipulations as would be made in such a case. On the same order as our Synod called the Rev. B. Bruxvoort and loaned him to a church in South America. This to us seems preferable: it places him under direct supervision of the consistory under which he resorts and which may be expected to have a lively and sympathetic interest in his work.

The other possible method would be that he remain connected with the College Church and from that consistory obtain a definite leave of absence for a certain time for the purpose of teaching Bible in the C. C. H. S., this to be renewed from time to time as desired. This to us looks less desirable because it would place him under a consistory far removed from the scene of his activities, a consistory that could exercise very little supervision at all.

IV. PROPOSED ADVICE FOR YOUR CONSIDERATION.

In accordance with the opinions expressed above we would offer the following for your consideration as a possible advice to Classis Ostfriesland:

1. If the Rev. F. Wezeman were engaged only as a teacher of Bible, his ministerial status could be continued

though he were not actively engaged as a minister in a congregation.

2. Since, however, the principalship of a high school does not pertain to the Ministry of the Gospel, and this constitutes a very large share of his activities, his ministerial status should not be continued if he desires to retain that position.
3. Since the brother professes a desire to return to the active ministry, and since he is not solely responsible for the present situation in regard to his ministerial status, the Classis should fix a reasonable period of time to give him an opportunity either to return to work in a congregation or to arrange to become a teacher of Bible only.
4. If he remains as a teacher of Bible only, he should preferably be called by some congregation near the school and loaned to the school for the purpose of teaching Bible, and thus become officially connected with that congregation; or else he should petition the consistory of the College Church for a definite leave of absence for the purpose of teaching Bible at said school.
5. If he decides to retain his principalship, his ministerial status terminates at the expiration of the term fixed by the Classis, and the Classis should make this known to him and the churches, and thereby the matter is ended.

Respectfully submitted,

R. L. HAAN

JOHN GRITTER

ABRAHAM BLIEK.

REPORT V.

REPORT FROM COMMITTEE ON EMERITUS FUND

*To the Synod of the Christian Reformed Church
convening in Grand Rapids, Michigan, June, 1934.*

DEAR BRETHREN:

YOUR Committee in re **Emeritus Fund**, see Synodical Acts 1932, Art. 9, a, b, c, p. 53, hereby submits its report as follows:

The Committee is thankful that Synod in 1932 adopted much of its reports, especially the fundamental principle involved, namely, "The support of the Emeriti Ministers, their widows and orphans, founded upon the Word of God and prescribed in Art. 13 C. O., is not a matter of Charity, but it is the right of the parties named and the duty of the Church concerned" (Acts 1932, Art 3, Par. 4, p. 49).

With this principle established and adopted, any Committee working on this problem in the future has a definite foundation to build upon. Also the fact that Synod adopted in principle the differentiation within the Emeritus Fund of a sustentation and a Relief Fund (Acts 1932, Art. 73, Par. 4, p. 51) will be quite a help.

The Committee recognized the honor bestowed upon it by its re-appointment in 1932. We also take note of the Synod's decision that until a new set of rules are adopted, the policy and practice now in vogue will be continued, and in case the funds do not permit payment of full allowance, the needs of the recipient shall be taken into consideration and distribution made accordingly, because the needs of one may be greater than those of others (Acts 1932, last par., p. 52, and first par. p. 53).

Our first Committee meeting was held in turbulent times and in an atmosphere of uncertainty and distress. We were further greatly shocked by the news that one of our Committee-members had died suddenly, and that another member was operated upon and would be unable to meet with us for some time to come.

The mandate to the Committee found in Acts 1932, p. 53, Art. 9, a, b. c, was carefully studied. Said mandate is as follows:

- “a. To enlighten our people in reference to the principles upon which the support of the Emeriti, with their widows and orphans, is based, and in reference to the application of these principles (cf. Point 2 above);
- “b. To recognize the possibility suggested by the Minority Report, cf. Agenda, Part I, top of p. 65; namely, that churches may care for their Emeriti partly by the amplitude of the salary paid them during active service, and hence also the possibility that a certain percentage of the Minister's salary be devoted from year to year to this Fund;
- “c. To make further study of the method by which the money for this Fund can be raised, realizing that there are many objections for the proposed sliding scale, and yet realizing also that there might be a better method of raising the necessary funds than the one we have at present.”

After due thought and consideration, it was the unanimous opinion of the Committee that under the general conditions which prevail at the present time, it would not be the part of wisdom to carry out the instructions during this period of upheaval and depression. Likewise, we feel it impossible to form definite plans for the future when it is unknown what the general conditions will be after stabilization has been accomplished.

We therefore advise Synod to discharge the Committee from further consideration of the matter, and to appoint another Committee when times have improved, preferably other persons who may have ideas not previously presented. This Committee can then work upon the basis which has been established.

Humbly submitted,

JOHN DE HAAN, JR., *President*

GEORGE OTTENHOFF, *Secretary*

JOHN DOLFIN

CLARENCE DE VRIES

H. R. GEZON

JOHN HEKMAN

A. H. RINGELBERG

REPORT VI

REPRESENTATIVE, NATIONAL CHRISTIAN ASSOCIATION

ESTEEMED BRETHREN OF SYNOD:

THE National Christian Association has continued its anti-lodge work the past two years in spite of the financial difficulties. The undersigned, your representative, has had the privilege of being a member of the Association's Board for the past four years, and is, therefore, somewhat acquainted with the splendid work done by this organization in opposing secret societies.

The National Christian Association has carried on its anti-lodge propaganda by means of lectures, the distribution of tracts, and its publication, "The Christian Cynosure." Due to the lack of finances expenses have been curtailed everywhere. The Secretary, Miss O. Johnson, has been put on a half-time half-pay basis, but she puts in her full time just the same for half-pay. Reverend W. B. Stoddard, the able lecturer, has received all cash collected by him on the field as salary, which for 1932 was to be \$1,200 and traveling expenses, and the same for 1933. However, his collections in the field have not amounted to the above figures.

"The Christian Cynosure," the Association's publication, has been made smaller in order to curtail expenses, and the Editor's small remuneration has been cut in half. Though the Association has been greatly handicapped in its operations, it has nevertheless managed to continue its great work against the awful evil of lodgeism.

The total disbursements for the year 1931 were \$6,436.56; for the year 1932, \$3,208.69; and for the first eleven months of 1933, \$2,079.40. The receipts have equalled approximately to the disbursements.

Our Christian Reformed Church has not done so well in her financial support as the following figures show: In

the year 1932 our Church contributed \$505.21, and in the first eleven months of 1933, \$282.76, whereas in the year 1931 our Church contributed \$1,259.91. This is not due to our waning interest, I know, but to the financial difficulties in which also our Church finds herself. The Association is very thankful for the support of the Christian Reformed Church.

At the last annual meeting of the Association held in June, the Reverend B. Essenburg, of our First Chicago church, was elected President for the second year.

Your representative recommends that you continue to give this Christian organization your moral and financial support for the next two years.

Respectfully submitted,

JAMES PUTT.

REPORT VII

REPORT OF THE COMMITTEE ON MINISTERIAL EXCHANGES

ESTEEMED FATHERS AND BRETHREN:

THE committee appointed by the Synod of 1932 to study the possibility and advisability of ministerial exchanges, has the honor to present the following report:

Permit us to call your attention to the facts which led the Synod of 1932 to appoint your present committee.

Classis California overtured the Synod of 1932 as follows (Agenda 1932, Part II, p. xiv): "That the Synod provide ways and means whereby, in harmony with the letter and the spirit of the Church Order, an exchange is necessary or desirable. *Reasons:*

- (1) Unless a constant interchange of ministers or charges is again made possible, a period of harmful stagnation will result.
- (2) The extension of our denomination will be greatly furthered by the acceptance of this overture."

(Your committee considers the other grounds mentioned in the original overture, to treat another subject which has not been given us for consideration.)

The preadvisory committee in whose hands this overture was placed, reported as follows (Acts 1932, p. 174, Art. 164, b): "As to the matter of the exchanging of ministers for whose churches an exchange would appear desirable, as proposed in the overture of Classis California, your committee advises Synod to appoint a committee for the purpose of giving due consideration to the overture and the many issues involved.

Ground: The problem raised in this overture is real, but the issues involved are too complicated for Synod to take action at this time."

This report of the preadvisory committee was adopted and your present committee was appointed (Acts 1932; p. 189, 25).

THE PROBLEM

In studying the problem your committee experienced that the subject in hand is not an easy one to treat. There are very few incidents in the history of the Reformed Church life that could afford any assistance in our study of this proposal. We have sought the advice of others in and outside our circle, but with few exceptions this was difficult to obtain. A few suggestions have been offered voluntarily in public and in private. On the whole your comm. has therefore been left to weigh the matter according to its own judgment.

That this problem is real, however, will quite generally be conceded. Undoubtedly there are congregations and ministers for whom an exchange would be a welcome move. There may even be cases where possibly the very welfare of either congregation or pastor, or both, is endangered by their continued connection the one with the other. However, under the present arrangement it is very evident that the two will have to remain together for years to come.

Conditions are far different in our Church, as well as in other denominations, from what they were in the past. In our church circle there are practically no calling churches today. Of the 244 congregations we had in 1920, there were more than 50 without a minister. At that time practically all of the 183 ministers serving these churches received an occasional call. Today there are no vacancies to speak of, and consequently the minister very seldom receives an invitation to come to another church.

What has brought about this situation? There are undoubtedly a number of factors that enter in. The Church has seemingly been checked in its numerical growth due in part to the cessation of migration, in part to the automobile that has encouraged the closing of some church doors to have its members unite with a larger city church; in part also to the fact that members have moved to cities and rural communities where there was no organized

church of our denomination. In this way the Church lost contact with its members, who might have been saved for the Church had every classis of our denomination pressed forward in its Home Mission work. In contrast with this cessation in the increase of our number of churches, the number of candidates for the Ministry of the Word has steadily increased.

This situation has its favorable as well as its unfavorable effect. On the whole a comparatively long pastorate is conducive to the welfare of the individual congregations and consequently to the church at large, as well as to the minister. It has happened only too frequently in the past that the smaller congregations in particular, would extend a call to a minister or a candidate at a considerable expense only to see him leave after two or three years of service. Nor would that experience limit itself to one instance, but would occur repeatedly. This has not worked in the interest of the churches involved. The minister could do but little constructive work in that short period of time, and did not benefit himself by a short pastorate.

This condition does not prevail at present. The smaller churches, which for a number of years were not permitted the service of their own, duly ordained minister, are now supplied and after obtaining the service of their own minister, they no longer need labor under the dread of having him removed after two or three years. Moreover, to do justice to the work in the smaller field, but especially so in a larger congregation, it is quite essential that a minister remain in his charge for some number of years. This has now been taken care of as the urge of the calling church is seldom brought to bear upon him.

Moreover, there are men, also in our circle, who have been serving their churches for a number of years, and seemingly in the interest of these churches. According to computations made in 1932 there were 183 of our ministers who had served their present charges less than six years, while there were 63 who had served their present charges more than six years, or to be more specific, 18 had served in their present charges seven years, 12—eight years, 5—nine years, 7—ten years, 2—eleven years, 3 twelve years,

4—thirteen years, 4—fourteen years, 1—fifteen years, 2—sixteen years, 1—nineteen years, 2—twenty years, 1—twenty-four years, 1—twenty-six years.

There is, however, also an **unfavorable side** to this situation. This Classis California had in mind in presenting its overture to Synod. This, the preadvisory committee also admitted in its report, which report was accepted and acted on by Synod.

Your committee feels that the reason for this unfavorable situation may be due to minister or congregation, or both. There may be too little of the spirit of true coöperation revealed on the part of the one, and a very evident lack of particular interest in this church on the part of the other. There may be the spirit of incompatibility. The two, may not take proper interest in each other, they may not be seeking one another's good. They may not even be endeavoring to bring the teachings of the Golden Rule into practice in their church life. This would naturally tend to bring on a strained relationship between minister and congregation.

While there are men in the ministry who can continue to give satisfaction to their congregations and work to advantage for twenty, thirty, forty years, it must be admitted that the average minister, who is endowed with but a limited number of talents, should be given the opportunity to effect a change after a certain number of years, in order that he may work to the best advantage to himself and to the church he serves. If he continue for a longer period of time, he may have to suffer much heartache and the congregation may no longer be edified.

Moreover, it may happen that a man of exceptional ability reaches the point where he becomes a "persona non grata," because of circumstances that are altogether beyond his control, such as a division in the congregation because of a language question, or resentment on the part of certain influential families because of disciplinary action. His physical condition may compel him to lay down his staff in this particular field while he might have continued in another one. Then, too, a minister may serve a congregation very acceptably until he reaches the age of 60 or 65,

only to find continued service in the large field in which he has been laboring to be exceedingly difficult. At that age he could serve a smaller congregation very acceptably for some additional years, but since he receives no call he finds himself compelled to receive his emeritation. These and other existing conditions lead us to conclude that there may be some good grounds for venturing to introduce a change in our present system.

The question has arisen with your committee, however, whether the existing conditions warrant or demand a radical change at present with great sweeping possibilities for our Church. Your committee does not believe that it will work either in the interest of the ministers or of the congregations that the Church should take a definite stand in making a general exchange of ministers and churches possible.

It will not work in the interest of the ministers. We cannot over-emphasize the duty of any Christian man who aspires to the ministry of the Gospel to make sure that he not only possesses the required qualifications for this office, but is also firmly resolved to exercise his capacities to the utmost at all times, God helping him, in the discharge of his responsible position; to practice incessant caution and to walk circumspectly as he goes about his work. He must always bear in mind the requirements which the Apostle Paul has so fittingly expressed in II Cor. 5:18-20, "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us (namely, the Apostles and Pastors) the ministry of reconciliation to-wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now, then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead be ye reconciled to God." And again in Titus 1:7-9, "For a bishop must be blameless, as steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word, as he hath been

taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.”

Having been ordained to this office he can hardly expect that all things will favor him in the work in which he engages — it did not the Master, nor will it the servant. Now when troubles arise, is it the proper procedure to simply have the minister extricate himself from the troublous position in which he finds himself? That has probably been the course taken frequently in the past when calls were still the rule rather than the exception. He should not be made to feel that when things go wrong he can simply withdraw from the difficulties, and be enabled to forget the troubles by trying another field of labor where he might fall into the same faults and continue in a spirit of relaxed watchfulness rather than to learn valuable lessons from experience. Far better to follow the example of Paul also here when he says in Acts 24:16, “Herein do I exercise myself to have always a conscience void of offence toward God and toward men,” and also in II Cor. 6:3, “Giving no offence in anything, that the ministry be not blamed.” A general exchange of ministers or charges would in the end prove detrimental to the spiritual and professional phase of the ministry.

Moreover, it impresses your committee that any special legislation effecting the removal of ministers by exchanges will have a demoralizing effect upon certain members of the congregations. There have always been members in the Church who would gladly see their minister leave after he has served their congregation for a few years, and drastic steps along this line might tend to encourage such.

Then, too, we feel that there would be a demoralizing effect upon such churches and ministers who may now be laboring under difficulties, but are nobly and charitably carrying on toward a solution of their problem, realizing that they will have to work under one roof for some time to come.

It might even have a tendency to make some in the ministry more careless in their work, realizing that, if difficulties should arise, they would have but to seek an exchange.

RECOMMENDATIONS

Before making our specific recommendations, your committee ventures to warn against two possible courses that Synod might possibly pursue—on the one hand, against a course that would eventually open the way for another form of church government than we have at present; and on the other hand, against a “laissez faire” policy in the treatment of real difficulties which may exist.

This warning is not out of place. The history of the Church shows what may happen if we follow the course originally pursued in the Roman Catholic, the Episcopal, and the Methodist churches. There we find that the priests, rectors, or the ministers are exchanged by the direction of the Bishop as he deems most convenient and best for the congregations and ministers involved. Neither the congregation nor the minister has much to say in the matter. And the tendency on the part of other churches to move in that direction is present. The merger of the Presbyterian and Methodist Episcopal churches in Canada, whereby the United Church of Canada came into existence, has also created a system of exchanging of ministers which smacks strongly of the hierarchical form of church government. Although it is not in accord with the principles of Reformed Church polity, this system to some extent has been copied by the Presbyterian Synod of Michigan, and the entire Southern Presbyterian Church in the United States. A conference settlement committee has been called into being which is empowered to fill all vacancies then existing and to effect any changes of pastorates which it may deem desirable . . . “for the purpose of helping solve any difficulties arising between a minister and his congregation” (Synod of Michigan, minutes 1932, page 41). The committee presenting this matter to the Michigan Synod, however, advised the body, “If there should yet prove to be constitutional obstacles to this plan, we should favor an overture aiming to secure their removal, rather than risk weakening the plan to keep it within the bounds of our form of government.” Dr. J. E. Flow, of Davidson, N. C., who is probably most responsible for the introduction of a similar plan into the Southern Presbyterian Church, admits, “Of course,

it is a new departure from the old way which is congregational and not presbyterian."

Your committee calls attention to the fact that this would lead to a conflict with the autonomy of the local church, and a clash with the conception always held by the Reformed churches that "no minister has the authority over another." The danger exists even in the appointing of a large committee that this would in time dwindle down to but a few members who would assume the power of a bishop, and although in theory we would not be accepting the Episcopal form of church government on this point, in practice the authority of a bishop would be given to the members of the committee. We believe that a proper solution of the problem is not to be found in that direction.

Your committee, however, realizes that there may be cases with which something must be done. To adopt a "laissez faire" policy would not be in the interest of our Church under such circumstances.

Having, therefore carefully considered the problem from various angles, and having also considered some methods used to effect exchanges of ministers and congregations as found in certain church groups, your committee would offer the following recommendations for your consideration:

1. In view of the impracticableness of such a procedure and in view of the dangerous trend evidenced in other church groups in the attempt to solve this problem, which, according to their admission and our conviction are not Reformed, we would recommend that Synod refrain from appointing a committee for the exchange of ministers and charges.

2. Considering that for many years to come the vast majority of our ministers can hardly expect to receive a call to another field of labor, your committee feels constrained to recommend that Synod exhort the churches and particularly the ministers and consistories, to do all within their power to prevent the arising of such situations whereby an exchange would become imperative. Always remembering that God's blessing abides there where peace is sought and found. A reminder of the power of prayer might not be out of place.

3. Your committee also recommends that Synod call the attention of the various Classes to Article 44 of the Church Order which calls for regular church visitation, to be performed particularly by the **oldest, most experienced,** and competent ministers. Further, such visitors and the congregations, too, should be urged to take this work so seriously that, if matters exist between pastor and congregation, such matters may be revealed and openly discussed, and if possible be brought to a satisfactory solution by such visitors.

Should it become evident that it is impossible for them to settle the existing difficulties, and the conditions prove to be intolerable, the Classis shall, in harmony with Article 30 of the Church Order, be advised to take the necessary steps to effect an exchange of ministers within its own circles or with those in other Classes who may find themselves in similar circumstances.

Such action would not be in conflict with former practices in the Reformed churches. In the 16th and the 17th centuries Classes transferred ministers repeatedly where conditions warranted such steps. This is evident from the Acts of the Old Provincial and Particular Synods compiled by Reitsema and Van Veen. In Part II, p. 152, we read that "the Provincial Synod of Dordrecht and Gouda should transfer Theodorus of Lekkerkerk to Oudewater and the minister of Oudewater to Lekkerkerk, if they deemed it advisable. Also that the two ministers of Oudewater, as to whose ability to edify the congregation the Synod has doubts, be examined by the Classes Dordrecht and Gouda, and if they be found incapable, one of the two be placed elsewhere."

The Particular Synod of Enkhuizen, 1575, decided that Peter Henricxz, who had served the congregation of Graft and Rijk with difficulty and trouble, shall be transferred to Coedyck because many and weighty complaints have been lodged against him, even by people of very good and reputable standing; that the pastors Joannes and Nicolaus shall be transferred and Joannes be sent to Oudcarspel for certain serious reasons and to avoid more trouble in order that such action might serve to better edification of the congregation at Texel (R. and V. V., I, 35-37).

The Particular Synod of Hoorn, 1576, decided that Henricus, Minister at Wierengen, shall be transferred to an-

other place where he might be able to serve with edification (R. en V. V., I, 41).

In 1578 the Synod of Dordrecht stated in reply to a question regarding this point that the Classis might transfer a minister in case of necessity ("Bij aldien de ghemeynte der plaetse daer de Dienaer staet haer beklaegt dat sijn maniere van leeren niet veel vruchts doet, soo Sal de Classis neerstelick hier na vernemen ende soo sijt alsoo bevindt soo salse hem in sulcken plaetse **transfereren** daer sijnen dienst nutter sal moghen sijn" (cf. Kerkelijk Handboek, pp. 129, 130).

Voetius, the outstanding authority on Reformed Church Polity, makes mention of such transferring as one of the practices of the Church of his day, and he does so without a single intimation of disapproval (cf. Voetius, Pol. Eccles., IV, 868).

In Article XI of the Church Order formulated by the Synod of Dordrecht (1618-'19) there was a clause that also conceded to the Classis the authority of transferring a minister from one church to another, ("De classis sal oordeelen of de voorschreven Dienaers te versetten sijn, of niet.") This clause was retained until the beginning of the present century, when it was omitted since it was believed to appear in conflict with the autonomy of the local church, to have a minister forced upon it. So far as your committee could ascertain there was no question whatever about the Classis' power of transferring a minister. Nor was there any question whether the Classis was limited to its own boundaries. When it became necessary it worked in conjunction with other Classes toward the solution of a common problem.

Your committee is of the opinion that this work should not be carried out directly by Synod, or through a synodically appointed committee, but that Synod should instruct the Classes to engage in the work along these historical lines.

The only question in the estimation of your committee is how such a transfer can be effected without infringing upon the rights of the local consistory. It appears to your committee that the Classis under such given conditions should confer first of all with the consistories and ministers who desire to have such an exchange effected. If these consistories can agree about the making of a certain exchange, and the ministers involved also agree, they may

proceed along these lines. The consistory of the church at X (even though it has a minister) shall proceed to call this other minister of the church at Y (for no one will question the right of a consistory to call a minister alongside the minister already serving this particular church). The consistory of the church at Y in turn extends a call to the minister who has been and is still serving the church at X. It need hardly be said that the consistory under such conditions need not present a trio or even call a congregational meeting. Objectors, however, must be given the opportunity to voice their objections at a specially called consistory meeting. According to Article V of the Church Order the consistory "has the right to call, subject to the approval of the congregation." It is also understood that the call tendered the first minister is not absolutely binding except the second consistory or congregation involved has expressed its approval by extending a call to second minister involved and he in turn accepts the call that is tendered him. The Classis or the Classical Committee must give its approval even as it is required in the ordinary routine of calling a minister today to the pulpit of a vacant congregation, and they shall provide him with the proper credentials. The Classical Committee will appoint one of its members or a neighboring minister to serve in the capacity of Counselor of the churches involved. This, your committee considers for the present the simplest and the most satisfactory solution to the problem in hand.

Your committee ventures to suggest one or two more recommendations. Since the churches in most of our Classes are today in possession of their own ministers, it naturally follows that ministers will no longer be called to fill classical supplies. This will oblige the various congregations to hear their own ministers week after week, and year after year. It also calls upon the minister to face the same audience with the same regularity. Much as the minister may be attached to the congregation and vice versa, it will undoubtedly serve to the interest of both parties involved to effect an occasional exchange. As such Synod might advise the ministers to effect such exchanges at stated times, for instance, once in two months. Rather than serving to strain the relationship between the minister and his congregation, we believe that this will be to the best interests of both parties concerned.

Your Committee further suggests that Synod revise the ruling made in 1916 (Art. 30, 3) so it will read: "Synod advises that Consistories of vacant churches in making a nomination, shall not nominate ministers that have not served their present church for **four years**—unless special preponderant reasons exist—and that a counselor who deems that he must approve a nomination containing the name of such a minister, must give an account of his reasons to Classis." This will limit the extended calls to ministers who have been in their fields of labor for at least a longer period than has been the custom in the past. Your committee believes that this will have its beneficial effect both upon the ministers and the congregations.

And finally your committee suggests that the course followed by Synod in the past in setting an age limit for active service in our College and Seminary might be instituted at this time to pertain to the ministers. This your committee feels will relieve somewhat the tenseness of the situation, will provide ministers with an opportunity to consider an occasional call, and at the same time will provide the number of waiting candidates with fields of labor.

Respectfully submitted,

Your Committee,

JOHN BREUKER

L. J. LAMBERTS

RICHARD J. KARSEN

REPORT VIII

REPORT OF COMMITTEE IN RE REVISION OF OUR LITURGICAL FORMULARIES

ESTEEMED BRETHREN :

THE Committee on the Revision of the Liturgical Formularies (cf. Acts of Synod 1932, p. 189) begs leave to report as follows:

The Rev. E. J. Tanis, fourth member of the Committee, resigned as a member of our Committee in the fall of 1932 and therefore has not participated in its labors.

Agreeably to its mandate (cf. Acts of Synod 1932, p. 72 f.), the Committee has prepared revisions of the Formulary for the Solemnization of Marriage, the English translations of the Official Prayers of the Liturgy, and the Formulary for the Ordination of Elders and Deacons, besides Dutch translations of the aforementioned revised Formularies.

At the request of the Committee for Psalter-Hymnal our Committee has turned over the materials specified above, barring the Dutch translations of the Formularies for the Solemnization of Marriage and the Ordination of Elders and Deacons, respectively, to them for inclusion in their draft of a complete Psalter-Hymnal-Liturgy of the Christian Reformed Church. But it expressly disowns any and all responsibility for such use as said Psalter-Hymnal Committee may make of it. Our Committee may therefore be permitted to refer to the report of the Psalter-Hymnal Committee for the aforesaid revisions therein submitted to the Synod. The Dutch translations mentioned above are hereby presented to Synod.

B. DUTCH VERSION, FORMULIER VOOR DE BEVESTIGING VAN HET HUWELIJK IN HET MIDDEN DER GEMEENTE

Zoo de huwelijksbevestiging plaats heeft in het midden der gemeente, zal de volgende aankondiging geschieden den Zondag daaraan voorafgaande:

“N. N. en N. N. hebben hunne begeerte te kennen gegeven om in de kerk alhier in het huwelijk bevestigd te worden [wanneer]. Indien geen wettige bezwaren daartegen worden ingebracht, zal hun huwelijk alsdan bevestigd worden.”

Geliefden in den Heere, wij zijn thans alhier vergaderd voor het aangezicht des Heeren met het doel om publiekelijk het huwelijk van N. N. en N. N. te bevestigen. Hiertegen zijn geen wettige bezwaren ingebracht. Laat ons daarom voortvaren tot de voltrekking van dit huwelijk en diensvolgens met gepasten eerbied stilstaan bij den aard, het doel en de wederzijdsche verplichtingen van den echtelijken staat.

De heilige band des huwelijks is door niemand minder dan God zelf gelegd in den morgenstond der geschiedenis. God schiep den mensch naar Zijn beeld, verrijkte hem met vele zegeningen, en bekleedde hem met macht over alle dingen. Daarna sprak God: “Het is niet goed dat de mensch alleen zij. Ik zal hem eene hulpe maken die tegenover hem zij.” Dienovereenkomstig schiep God eene vrouw uit het eigen vleesch en bloed van den man, en zeide: “Daarom zal een man zijnen vader en zijne moeder verlaten en zijne vrouw aanhangen, en die loste bruid samenbindt, en zijn waardigheid handhaaft.

Onze Heere Jezus Christus heeft het huwelijk erkend als eene goddelijke ordinantie, als een eerbare staat, en als een blijvenden band toen Hij zeide: “Wat God samengevoegd heeft, scheidt de mensch niet.” De Apostel Paulus doet het huwelijk eere aan als hij het een beeld acht van de mystieke unie die Christus en Zijne verlostte bruid samenbindt en zijn waardigheid handhaaft.

Het doel des huwelijks is gelegen in de voortplanting van het menschelijk geslacht, de bevordering van de belangen van het Koninkrijk Gods, en de onderlinge verrijking der echtgenooten met de gaven en talenten hun onderscheidenlijk door den Heere verleend. Ten einde dit driedubbel doel te bereiken dienen de echtelieden in den geest van hartelijke toewijding elkander behulpzaam te zijn en te samen zich te kwijten van de verantwoordelijkheid, op hen gelijkelijk rustend, om hunne kinderen op te voeden in de leering en vermaning des Heeren, uit de overweging dat hun kroost 's Heeren erfdeel is en met hen begrepen is in Gods verbond.

De Heere heeft verordend dat de man het hoofd der vrouw zal zijn in het gezin dat door het huwelijk tot stand komt, evenals Christus het hoofd der gemeente is. Het is diensvolgens de roeping des mans om zijne vrouw te beschermen en haar te verzorgen, gedrongen door de warme liefde zijns harten voor haar die God aan zijne zijde stelde. Indien hij deze liefde laat gelden in den geest van Christus en naar Zijn voorbeeld, zal zij rijkelijk bijdragen tot beider innig geluk. Voorts verordende de Heere, wat de vrouw betreft, dat zij haren man onderdanig zal zijn in alle dingen die naar den Woorde Gods zijn. God wil dat zij haren man in waarde zal houden zooals de gemeente Christus eerbied toedraagt. Langs dezen weg wordt beider vrijheid tegenover elkaar geheiligd door eerbied voor Gods wet. Een gezin welks begin is in den Naam des Heeren en dat zich inricht naar de geboden des Heeren legt het fundament eener christelijke maatschappij en biedt een voorsmaak van de zaligheid van het vaderhuis hierboven.

Het huwelijk, dan, is eene goddelijke ordinantie die bevorderlijk is aan waarachtig levensgeluk. Het is eene inrichting die van de grootste betekenis moet geacht voor het menschelijk geslacht. Het is een beeld van de innige eenheid van Christus en de gemeente. Met volle recht mogen echtelieden daarom Gods genade inroepen ten einde in hare kracht hunne wederzijdsche verplichtingen na te komen, en in de stellige verwachting leven dat God hun Zijne hulpe en leiding zal schenken te midden van 's levens lasten en moeilijkheden.

En nu, N. N. en N. N., gij hebt uit het Woord Gods vernomen de ware leer van het heilig huwelijk. Aanvaardt gij die leer en begeert gij in zoodanigen echt verbonden te worden als God, naar Zijn Woord, heeft ingesteld?

Ja, ik! (door bruidegom en bruid na elkaar uit te spreken).

(Desverkiezend vraagt nu de Dienaar des Woords: Wie schenkt den bruidegom zijn bruid? Waarop de vader der bruid of haar voorgd antwoordt: ik.)

De Dienaar des Woords geeft thans den bruidegom den wenk de rechterhand der bruid in zijn rechterhand te nemen, en zegt daarna: De Heere onze God bevestigte het voornemen uwer harten, en vervulde uwe begeerte. En Hij geve U genade om op de volgende vragen te antwoorden in alle oprechtheid en met blijden ernst.

(Tot den bruidegom): N. N., betuigt gij plechtiglijk dat gij aanvaardt en erkent als uwe vrouw N. N., hier tegenwoordig, en belooft gij met de genadige hulpe des Heeren haar lief te hebben, haar te eeren, haar te onderhouden, haar nimmer te verlaten zoolang God U beiden het leven spaart?

(De bruidegom antwoordt hierop): Ja ik!

(Tot de bruid): N. N., betuigt gij plechtiglijk dat gij aanvaardt en erkent als uwen man N. N., hier tegenwoordig, en belooft gij met de genadige hulpe des Heeren hem lief te hebben, hem te eeren, hem gehoorzaam te zijn in alle dingen die oorbaar zijn, met hem te leven in den heiligen band van den echt naar Gods ordinantie, en hem nimmer te verlaten zoolang God U beiden het leven spaart?

(De bruid antwoordt hierop): Ja ik!

(Desverkiezend heeft de beschenking met den bruiloftsring thans plaats. Men geve den ring aan den Dienaar des Woord die hem den man ter hand stelt. Deze hecht nu den ring aan den vierden vinger van de linkerheid der vrouw, en zegt daarop den Dienaar des Woords na: Dezen ring schenk ik U als een teeken van mijn onkrenkbare trouw en onvergankelijke liefde.)

(Thans spreekt de Dienaar des Woords als volgt): Overeenkomstig de wetten des lands en de ordinantie Gods heet ik U, N. N. en N. N., echtelieden in den Naam des Vaders en des Zoons en des Heiligen Geestes. Wat God samengevoegd heeft scheidt de mensch dan ook niet. Voortaan zult gij uwen levensweg te samen betreden. Moge de zegen des Almachtigen uwe echtvereniging immer bekronen met toenemende vreugde en duurzaam geluk.

De Vader van alle genade, die U door Zijne genade tot dezen heiligen staat des huwelijks geroepen heeft, verbindt uwe harten in waarachtige liefde en trouw en verleent U Zijnen zegen.

(De bruidegom en bruid knielen nu, terwijl de Dienaar des Woords aldus in den gebede voortgaat):

Barmhartige en genadige God, uit welken al het geslacht in de hemelen en op de aarde genoemd wordt, wij smeeken U, zet het zegel Uwer hooge goedkeuring op het huwelijk dat onze

broeder en zuster dezen dag hebben aangegaan. Schenk hun Uwen vaderlijken zegen en verleen hun Uwe genade en Uwen Heiligen Geest opdat zij getrouw mogen zijn door reine en trouwe liefde aan de gelofte heden door hen afgelegd. Richt hunne voeten op het pad der gerechtigheid en des vredes, ten einde zij, één van hart en zin, U in liefde mogen dienen en te samen verrijkt mogen worden met de blijken Uwer onveranderlijke gunst in Jezus Christus, onzen Heere. Wil onder alle omstandigheden Uw vriendelijk aangezicht over hen doen lichten, opdat zij den voorspoed dien het U belijft hun te schenken mogen ontvangen in den geest der dankbaarheid en te midden van den tegenspoed dien Gij goedvindt hun te zenden geduldig mogen zijn en op het heil des Heeren mogen hopen. Moge hun huwelijk vrucht dragen voor tijd en eeuwigheid beide. Verleen hun de wijsheid en kracht die zij noodig hebben om hun gezinsleven in te richten tot de eere van Uwen Naam en de komst Uws Koninkrijks. Geef hun het voorrecht tot in lengte van dagen het leven samen door te gaan, en doe hen aan het einde van den aard-schen weg scheiden in de zalige hoop voor eeuwig met al de heiligen aan te zitten aan de bruiloft van Christus en de bruid Zijner liefde.

Hoor onze bede om den wille van Hem die ons leerde bidden: Onze Vader, enz. AMEN.

(Het is alleszins gepast dat de plichtigheid besloten worde met een lied van blijden dank.)

FORMULIER VOOR DE ORDENING VAN OUDERLINGEN EN DIAKENEN

Geliefde Christenen, voor dezen reeds maakten wij U bekend de namen onzer broederen die tot het ambt van ouderling en diaken, onderscheidenlijk, geroepen werden. Aangezien niemand iets wettigs tegen hen heeft ingebracht, zullen wij thans in den Naam des Heeren voortvaren tot hunne ordening.

Wij doen wel, allereerst in herinnering te brengen wat Gods Woord omtrent genoemde ambten te zeggen heeft.

Het ambt van ouderling, dan, is gegrond op het Koningschap van onzen Heere Jezus Christus, die, toen Hij bij Zijne hemelvaart Zijne Kerk in deze wereld achterliet, haar voorzag van ambtsdragers die haar hadden te regeeren in Zijn Naam. In de Handelingen der Apostelen dringt Paulus aan op de aanstelling van ouderlingen in iedere kerk, terwijl dezelfde Apostel in zijn brief aan Timotheus bevel geeft dat degenen die wel regeeren dubbele eer waardig geacht worden, voornamelijk die arbeiden in het Woord en in de leer. In deze Schriftuurplaats, alsook in andere, onderscheidt Paulus tusschen de ouderlingen die met name het Woord en de Sacramenten bedienen en de ouderlingen die met de Dienaren des Woords opzicht hebben over de gemeente. Dienovereenkomstig heeft de Kerk van den beginne benevens Dienaren des Woords die beide leerden en regeerden, ouderlingen in haar dienst gehad die niet leerden maar enkel regeerden.

Het werk der ouderlingen bestaat in het regeeren van 's Heeren Kerk in den naam van den verhoogden Heiland, en in het verzorgen

van 's Heeren kudde, als dienstknechten van den grooten Herder der schapen. Het ligt daarom op den weg der ouderlingen goede orde te onderhouden in de Kerk van Christus, en bijzonderlijk om te waken over de heiligheid der ambten en in alle getrouwheid tucht te oefenen onder 's Heeren volk. Het is hun opgedragen de getrouwe ambtsvervulling in de gemeente te bevorderen in den geest der liefde en der ootmoedigheid. Het is hun roeping met name opzicht te houden over de leer en den wandel van de Dienaren des Woords, opdat de gemeente opgebouwd worde en hare leden niet door valsche leer worden vervoerd.

De ouderlingen zullen dit hun heilig ambt alleen dan waardiglijk kunnen bedienen, zoo zij in hun persoonlijk leven voorbeelden van godzaligheid zijn, in hun huiselijk leven navolgenswaardig zijn, en onberispelijk zijn in hun verkeer met hunne medemenschen zoo buiten als binnen de gemeente. Zoo zij, dan, in godsvrucht wandelen en in alle getrouwheid hun ambt waarnemen, zullen zij de onverwelkelijke kroon der heerlijkheid ontvangen wanneer de overste Herder verschenen zal zijn.

Het ambt van diaken heeft zijn wortel in de liefde die Christus koestert voor de Zijnen en in het belang dat Hij stelt in hun welzijn. Zoo groot zijn deze dat Hij, wat één der minste Zijner broederen gedaan wordt, rekent als Hemzelven gedaan. In onze arme broeders en zusters staat Christus Zelf voor ons, en door hen geeft Hij ons allen de gelegenheid Hem onze dankbare en warme liefde te bewijzen. "Want Ik ben hongerig geweest en gij hebt Mij te eten gegeven; Ik ben dorstig geweest en gij hebt Mij te drinken gegeven; Ik was een vreemdeling en gij hebt Mij geherbergd; Ik was naakt en gij hebt Mij gekleed; Ik ben krank geweest en gij hebt Mij bezocht; Ik was in de gevangenis en gij zijt tot Mij gekomen."

Volgens Handelingen, hoofdstuk zes, namen de Apostelen zelf eerst de verzorging der armen waar. Maar toen de arbeid te veel werd en eene murmureering der Grieken tegen de Hebreëen ontstond omdat hunne weduwen in de dagelijksche bediening verzuimd werden, zijn op bevel der Apostelen eenige mannen tot armenverzoorgers verkozen. Van dezen arbeid ontslagen konden de Apostelen voortaan, naar hun eigen woord, volharden in het gebed en in de bediening des Woords. Sedert dien tijd heeft de Kerk des Heeren in de verzorging der armen een ambtelijken dienst gezien.

Het werk der diakenen bestaat in de getrouwe en naarstige inzameling der gaven die Gods volk uit dankbaarheid op Zijn altaar legt; vervolgens in de blijmoedige verdeling daarvan onder degenen die waarlijk arm zijn naar ieders behoefte; en eindelijk in de bemoeiding dergenen die in moeilijke omstandigheden verkeerden, door vriendelijke hulp en troostrijke woorden uit de Heilige Schrift.

De diakenen zullen dit hun heilig ambt alleen dan waardiglijk kunnen bedienen, zoo zij in hun persoonlijk leven voorbeelden van godzaligheid zijn, in hun huiselijk leven navolgenswaardig zijn, en onberispelijk zijn in hun verkeer met hunne medemenschen zoo buiten als binnen de gemeente. Indien zij zich gedragen als waardige vertegenwoordigers van den liefdevollen en zorgdragenden Heiland en diensvolgens trouwelijk zorgen voor de behoeftige leden van Christus' gemeente, zullen zij zichzelf verkrijgen eenen goeden opgang en vele vrijmoedigheid in het geloof hetwelk is in Christus Jezus.

Daarom, geliefde broeders N. N., geroepen ouderlingen, en N. N., geroepen diakenen, verzoek ik U te antwoorden op de volgende vragen, opdat de gemeente moge hooren dat gij bereid zijt uwe diensten onderscheidenlijk te aanvaarden.

Ten *eerste*, houdt gij U overtuigd, zoo ouderlingen als diakenen, dat God zelf U geroepen heeft tot uw ambt, een ieder in het zijne?

Ten *tweede*, gelooft gij dat het Oude en Nieuwe Testament het eenige Woord van God zijn en dat de belijdenisschriften dezer Kerk daarmede in volle overeenstemming zijn?

Ten *derde*, belooft gij, na eene uiteenzetting van de vereischten tot uwe onderscheiden ambten en van het gewicht dier ambten aangehoord te hebben, een ieder zijn ambt in alle getrouwheid waar te nemen door de genade Gods; meer bepaaldelijk, gij ouderlingen, in de regeering der Kerk te samen met den Dienaar des Woords. en gij diakenen, in de verzorging der armen?

Ten *vierde*, belooft gij allen U godzaliglijk te gedragen en U te onderwerpen aan de regeering der Kerk in alle dingen die op uwe ambtvervulling betrekking hebben?

(Achtereenvolgens antwoorden allen met): Ja ik!

(Hierop spreekt de Dienaar des Woords aldus):

De Almachtige God en Vader vervulle U allen met Zijne genade ten einde gij uwe onderscheiden ambtsplichten in alle trouw en op vruchtbare wijze vervullen moogt. AMEN.

(En verder):

Ik vermaan U, ouderlingen, in den naam van onzen Heere Jezus Christus, dat gij naarstig zijt in de regeering der kerk die aan uwe zorg is toevertrouwd en aan die van den Dienaar des Woords. Weest getrouwe wachters over het Huis Gods, opdat de zuiverheid der leer geen schade lijde en de godzaligheid des levens bevorderd worde in het midden der gemeente.

Ik vermaan U, diakenen, in den naam van den Heere Jezus Christus, dat gij naarstig zijt in de ontvangst van de liefdegaven van Gods volk; verstandig en blijmoedig in de verdeeling daarvan; en teeder van gemoed en zelfverloochenend van geest in de leniging van den nood der armen. Doet wel aan alle menschen, maar meest aan de huisgenooten des geloofs.

Ik vermaan U, geliefde Christenen, dat gij deze broeders ontvangt als dienaren des Heeren, en dat gij hen dagelijks ondersteunt met uwe gebeden. Bewijs den ouderlingen alle eer, bemoediging en gehoorzaamheid in den Heere. Voorzie de diakenen met ruime middelen tot verzorging der armen, gedachtig zijnde dat voor zoo veel gij dit één van Christus' minste broeders gedaan hebt, gij Hem dit hebt gedaan. De Heer doe ons in den arbeid der ouderlingen opmerken de opperhoogheid van Christus, onzen Koning, en in dien der diakenen de liefdevolle zorg van onzen barmhartigen Hoogepriester. Dit doende, elk in het zijne, zult gij van den Heere ontvangen het loon der gerechtigheid.

(Daarna gaat de Dienaar des Woords voor in gebed als volgt):

Heere, onze God en hemelsche Vader, wij loven en danken U dat het U behaagd heeft tot de stichting Uwer Kerk den dienst te verordenen, niet alleen van dienaren des Woords, maar ook van opzieners en armverzorgers, en daardoor den vrede en welvaart Uwer Kerk te bevorderen. Wij danken U

dat Gij ook ons hier ter plaatse gegeven hebt mannen broeders die met den Heiligen Geest zijn toegerust en den naam van Christus met eere dragen. Wij smeeken U dat Gij hun rijkelijk wilt verleen de gaven die zij tot hunne onderscheiden bedieningen noodig hebben. Geef hun genadiglijk wijsheid, moed, verstandigheid, welwillendheid, teergevoeligheid en zelfverloochening. Alleen dan toch zullen zij bekwaam zijn om hun ambt, een ieder het zijne, met eere en vrucht te bekleeden: de ouderlingen om toezicht te houden op de leer en den wandel der leden, de wolven te weren uit de schaapskooi van Christus, de ongeregelden te vermanen; de diakenen om de gaven der gemeente voor de armen bestemd in ontvangst te nemen, en deze beide wijselijk en in voldoende mate aan de armen uit te deelen te samen met troostelijke redenen uit het Woord van God. Verleen uwe genade zoo aan de ouderlingen als aan de diakenen, ten einde zij mogen volharden in alle getrouwen arbeid en nimmer den moed verliezen vanwege moeite en strijd, en, mogelijk, vervolging, aan hunnen arbeid verbonden. Schenk ook aan dit Uw volk Uwe goddelijke genade opdat het zich gewilliglijk onderwerpe aan degenen die Gij over hen gesteld hebt en hen dubbele eer waardig achte om huns werks wil. Geef den meergegoeden milddadige harten en den behoeftigen een dankbaar gemoed, opdat elk door de getrouwe vervulling zijner plichten Uw heilige Naam moge eeren en mede uitbreiden moge het Rijk Uws Zoons, Jezus Christus, die ons heeft leeren bidden: Onze Vader, enz. AMEN.

Respectfully submitted,

H. SCHULTZE

S. VOLBEDA

J. G. VANDEN BOSCH

G. GORIS

J. M. GHYSELS

Report IX

REPORT OF THE COMMITTEE FOR THE PUBLICATION OF THE PSALTER HYMNAL

To the Synod of 1934.

ESTEEMED BRETHREN:

YOUR COMMITTEE has the honor to present the following report:

A. In Regard to its Personnel:

Three new members have served on this committee since the Synod of 1932: The Rev. D. Zwier, who was appointed to take the place of the Rev. J. M. Vande Kieft, who left Michigan shortly before Synod, and the elders, Mr. J. B. Hulst and Mr. H. Denkema, representing the Publication Committee, and appointed by the latter in pursuance of a decision of Synod that this Committee should be represented by two members in connection with the publication of our praise book (Acta 1932, p. 140).

The Rev. R. B. Kuiper, our chairman, has not been able to meet with us since his departure for Philadelphia. Happily, before we were deprived of his valuable services, the major part of our work was finished.

Our beloved secretary, Professor W. Heyns, was called home last November. We wish to remember with gratitude the multitudinous labors which the brother performed as secretary of this committee. He served with us till July 27 of this year when sickness compelled him to cease attending our meetings. His demise greatly increased the labors of the remaining members of the committee. Since we found it impossible to find time for all the work which the preparation of our manuscript required, we requested the consistories of Maple Ave., Holland, and Neland Ave., Grand Rapids, to give their respective pastors a leave of absence for one week during the month of November, promising to pay the cost of pulpit supply for one Sunday

from the synodical treasury. To this arrangement these consistories consented. Even so, however, the time was much too short for the completion of the work during that week.

B. In Regard to its Mandate:

It appears from the Acts of the Synod of 1932 that your committee was charged with the following tasks:

- (1) The preparation of a correct and complete manuscript of the Psalter Hymnal, in accordance with the prescriptions and specifications adopted by the Synod. The committee was also authorized to make minor changes in the text of the Psalm versifications and hymns approved by synod, wherever it might deem it necessary to make such changes.
- (2) To provide for proper rhythmic settings of the Dutch chorales to be used in the Psalter section of the praise book. This work was assigned to Professor H. Van Andel and Professor S. Swets, in accordance with the decision on page 131 of the Acta, 1932.
- (3) To make such arrangements for the publication of the praise book as will enable the Church to have and retain control over the contents of the book.

C. In Regard to the Work it has Performed:

Many committee meetings have been held. At this present writing our work is not yet finished, so that the labors which will be performed, the Lord willing, from now till the appearance of the second part of the Agendum will have to be reported there.

A vast amount of detail work had to be done. The committee has carefully reviewed its labors of the four years preceding the Synod of 1932 and made a number of minor changes which it does not feel the need of reporting. They would require many pages in this Agendum and would make dry reading. We are convinced, however, that as a result of all this detail work, the new praise book will be a finished product—more valuable and satisfactory than it would have been if great haste had been made in the publication of the Psalter Hymnal.

We had intended to have the book appear not later than

September, 1933. Circumstances made this impossible. First, the amount of work to be done was so vast that the members of the committee were physically unable to reach the goal they had set themselves within the specified time. Second, your committee was exceedingly loathe to publish the Psalter Hymnal until our creeds and liturgical forms had been revised, at least as far as the translations were concerned.

For some years a synodical committee has been laboring for the revision of some of our liturgical forms and the translation of the liturgical prayers. By the former we have in mind the Form for Marriage and the Form for the Ordination of Elders and Deacons. But these revisions in their final form have not been approved by Synod, and cannot be included in our praise book until that approval has been given. Moreover, the translations of the other liturgical forms also need revision. This is also the case with the translations of our doctrinal standards, particularly the Heidelberg Catechism. We felt it would be keenly regretted afterwards if we published the Psalter Hymnal with the creed and the liturgy in their present form. It would be out of date almost immediately after its appearance inasmuch as the Synod of 1934 will very likely accept a revision of the two Forms and the Prayers mentioned above.

Accordingly, it was decided to postpone the publication of the Psalter Hymnal till after Synod. Meanwhile the committee was confronted with the question what to do about the remaining liturgical forms and our creeds. We had no mandate from Synod to revise their translations. Yet we were convinced that revisions should be made. After considerable hesitation your committee decided to undertake this task, though it entailed much more work than Synod had imposed upon us. We realize full well that Synod is not bound to take cognizance of this part of our report. If it wishes to ignore it, we have nothing to complain. Nevertheless, we feel assured that after our recommendations in the matter have been read, the need of these revisions will be seen so clearly that Synod will commend rather than reprove us for preparing them.

First, in regard to our revision of the Heidelberg Catechism the following may be stated:

- (1) We consulted the original German text as found in Philip Schaff's "Creeds of Christendom" and also the English translation as prepared by Dr. Schaff and as found in this same volume. Careful attention was given to the Dutch text of Dr. Rutgers. In cases of conflict between the German and the Dutch texts, preference was given in nearly all cases to the latter, in view of its vogue in our circles.
- (2) We have found the English translation of the Catechism, now in use among us, to be unsatisfactory because of its many inaccuracies, its occasional mutilation of the text, and the uncalled for avoidance throughout of simple English words. The version which your committee offers Synod is not only a more faithful translation of the original but also more simple in its diction and consequently more easily understood.

Second, your committee has also revised the translations of the Confession of Faith and the Canons of Dort, though the changes we have made in them are fewer in number than in the Heidelberg Catechism and with a few exceptions of a minor nature. These changes will be given in the appendix to this report. The revised translation of the Heidelberg Catechism, however, is presented in full in this same appendix.

Third, your committee has taken the liberty to insert the Ecumenical Creeds, in this matter following the example of the Dutch edition of Dr. Rutgers. We have also provided brief historical introductions to each of these creeds and of our Reformed standards.

Fourth, your committee is at present engaged in revising the translations of our liturgical forms, except the Form for Marriage and the Form for the Ordination of Elders and Deacons, revisions of which will be presented by the committee ad hoc. Though a revision of the text of these forms would be advisable, we had to content ourselves with making such minor changes in the translations which were needed to make them correspond with the Dutch version

of Dr. Rutgers. In a few instances we felt justified in departing widely from the translations now in use; as for example in the familiar statement in the Prayer of Thanksgiving for the administration of Holy Baptism to the infants of believers: "that they may be piously and religiously educated." This is not only an awkward but an incorrect translation of the words: "opdat ze Christelijk en godzaliglijk mogen opgevoed worden." According to our proposal the translation would read: "that they may be nurtured in the Christian faith and in godliness."

We trust Synod will see its way clear to accept the changes we propose. This matter cannot be postponed to a following Synod. Your committee received the mandate to publish the Psalter Hymnal. Though we were unable to execute this decision in its entirety, it was incumbent upon us to carry out our work as far as possible. If we do no more than prepare the manuscript of our praise book before Synod convenes, its appearance will be postponed till the greater part of a year after Synod's adjournment, since all the music must be set up by hand and every psalm and hymn requires the manufacture of a metal plate.

We have therefore decided to seek bids on the work in the very near future in order that the preparation of the plates may begin soon after January 1. We expect practically the entire book to be ready for printing by the time Synod meets, except of course the supplement containing the creed and the liturgy. By that time a considerable sum of money will already be spent, and our contract will require the completion of the work as soon as possible after Synod meets. For this reason Synod will have to take final action on all matters pertaining to the supplement of the Psalter Hymnal.

Let us add that more than one advantage was attached to the postponement of the publication of our praise book. Not only has it enabled us to review in a leisurely manner the changes in the psalms and in the text of the hymns recommended by us to Synod, and to discover certain weaknesses not observed before. It has also enabled some of our churches to use the hymns which Synod approved and to apply to them the test of experience. Upon this as

well as upon our own review of our work, and also upon certain criticisms which have reached us, we base the following conclusions:

First, that we could easily spare about twelve of the hymns already approved: some because the music is too difficult for congregational use, or not sufficiently attractive, and others because of the restricted use they will have among us on account of their occasional character. Since the number of hymns our churches will be permitted to sing is small compared with that of the psalms, all of them should be as usable and singable as possible.

Second, that other hymns should be substituted for the ones just mentioned, and that these should be of the kind which is popular without being vulgar or trashy. Further, that the majority of these should be usable on such special occasions as Christmas, Easter, and Pentecost, since the psalms which are appropriate for these occasions are exceedingly scarce.

Your committee has taken the trouble to prepare a list of the hymns whose elimination it would recommend, and also of those which it would propose as substitutes. There is only one more number in the second group than in the first, so that the size of our hymn collection will remain practically the same.

The hymns whose elimination we recommend are as follows. In each case we state the ground for our recommendation:

1. *Awake, my Soul, in Joyful Lays* (2)—

The music is too difficult for congregational use; no better tune is available.

2. *Behold, I Stand at the Door and Knock* (page one)—

The words are taken verbatim from Rev. 3:20. But this hymn may easily come into use as a general invitation hymn to sinners, contrary to its meaning and purpose. In such a case it would encourage Arminian tendencies. The text is an exhortation to the church of Laodicea, not to the unsaved.

3. *I will Sing of my Redeemer* (28)—

The words, though evangelical, are very inferior poetically. The melody is justly criticized as loud and blatant.

4. *In Death's Strong Grasp the Savior Lay* (30)—

The melody, a German Chorale, will probably never appeal to our people.

5. *Welcome, Happy Morning, Age to Age shall Say* (34)—
The melody is not popular and will probably seldom be sung successfully since the tempo of the initial notes in several measures is twice as fast as of the hymn as a whole.
6. *Lord of our Life and God of our Salvation* (61)—
The tune does not seem to be attractive to many. We have been unable to find a good substitute (the meter being rare) except one; and this tune is already in the Psalter.
7. *Though your Sins be as Scarlet* (70)—
The tempo is difficult in places. Since the hymn contains parts for duet and quartet, it is not very appropriate for congregational use.
8. *The Sands of Time are Sinking* (121)—
The tune, Rutherford, also used for Psalm 32 in the Psalter, is a beautiful one; but the last line of each verse or stanza necessitates a change in the music as sung in the Psalter which will confuse our people. Besides, there is some objection to the statement that "It were a well-spent journey, Though seven deaths lay between."
9. *Softly now the Light of Day* (129)—
An evening hymn; hence restricted in its use. Since Synod has adopted two others, we can dispense with this one.
10. *At thy Feet, O God and Savior* (131)—
One of the three hymns for Old and New Year. Two are sufficient in view of the Psalter material on this theme.
11. *Praise, O Praise our God and King* (134)—
One of the two hymns for Thanksgiving Day. One is sufficient in view of the material on this subject offered in the Psalter.
12. *Thou by Heavenly Hosts Adored* (137)—
One of our three national hymns. Contains excellent sentiments but two are sufficient in so small a collection of hymns and in view of other, appropriate material in the Psalter.

We now offer a list of the hymns which your committee would recommend as substitutes. This list contains one more number than the one above. There is not one, however, whose omission we would not loathe to recommend. The text of all these numbers is given in the appendix.

1. *Now Thank we All our God* (Report, 1932, No. 4)—
A thanksgiving hymn of world-wide fame, with the entire third stanza based on the Trinity.
2. *The Day of Resurrection* (N. C. H., No. 83)—
A stately yet lively Easter hymn of the eighth century, with music by Haydn.
3. *Christ is Risen! Hallelujah!* (N. C. H., No. 85)—
A powerful Easter hymn which will find favor with our people.

4. *Angels, Roll the Rock Away* (N. C. H., No. 86)—

One of the standard Easter hymns with a melody that is both dignified and lively. We need more Easter hymns than the ones approved.

5. *Silent Night, Holy Night* (N. C. H., No. 381)—

A Christmas hymn with universal appeal. The most popular of all of this class. The best stanzas have been selected.

6. *While Shepherds Watched their Flocks by Night* (N. C. H., 62)—

A standard Christmas hymn—one of the best. The words are a versification of the story of the shepherds and the angels in Luke 2. The melody is familiar to all our people.

7. *Come, for the Feast is Spread* (N. C. H., No. 202)—

A gospel invitation hymn, stressing the free offer of salvation. The number of such hymns in the list approved by Synod is none too large.

8. *Come, Ye Sinners, Poor and Needy* (N. C. H., No. 195)—

Also a gospel invitation hymn, simple, but appealing, and sound in its sentiments; for example: "All the fitness He requireth Is to feel your need of Him; This He gives you, This He gives you; 'Tis the Spirit's glimmering beam"—meaning: if we have any sense of our spiritual need, God alone has given it to us.

9. *Dwell in me, O Blessed Spirit* (N. C. H., No. 124)—

One of the few hymns which can be used on Pentecost or in connection with the Catechism Lord's Day on the Holy Spirit.

10. *What a Friend we Have in Jesus* (N. C. H., No. 107)—

A simple hymn of the older type with precious associations.

11. *Out of my Bondage, Sorrow, and Night* (N. C. H., No. 210)—

One of the best of the newer hymns. Recommended to Synod of 1930 and 1932. Contains a strong spiritual appeal and is loved by our people. The objection against the words: "Out of my sickness into Thy health," as if this implies a denial of total depravity, is trivial. In Scripture sin is often compared to sickness, leprosy, blindness, etc. One cannot expect a figurative statement about sin and salvation to express more than one phase of the truth regarding them. Jesus spoke of the sick who were in need of Him, the Physician. He said this with reference to spiritual disease (Matt. 9:12).

12. *I Love to Tell the Story* (N. C. H., No. 390)—

A very simple hymn but replete with gospel truth. The music is appealing but not thin. The tune has strength and dignity as well as emotion. Old and young love this hymn.

13. *I am a Stranger Here* (The King's Business)—Tabernacle Hymns, No. II, 59—

One of the best of the newer hymns. It represents the Church as having been sent into the world as the ambassador of Christ to summon men to repentance.

Your committee, mindful of the expressed desire of Synod that no hymns of Unitarian authorship should be used, has also taken the liberty to remove from the approved list the familiar hymn: "In the Cross of Christ I Glory." The theology of the writer no doubt explains the fact that though this is a hymn on the cross, nothing in all its stanzas suggests the atonement. Since the committee felt that the number of approved hymns should not be reduced, it has substituted the hymn: "He Leadeth Me, O Blessed Thought" (Report 1932, No. 113). This is a deeply spiritual hymn, loved by all our people, and should never have been dropped. Since its omission was recommended to Synod merely because it was felt that a reduction in the total number was desired, not because of any objection to the hymn as such, we felt that no objection would be made to its substitution for one which had to be eliminated on doctrinal grounds.

In still one other case your committee would recommend the substitution of a hymn recommended to the Synod of 1932 for another, which was not only recommended but adopted. Synod approved No. 7 of the Report of 1932: "Father in Heaven, Whose Love Profound." The words and the tune are unknown to our people. The tune is an unfamiliar German chorale which will probably never gain favor in our churches. We propose the elimination of this selection and the substitution of No. 3 of this same report: "O Worship the King." This hymn was omitted from last Synod's selection merely because it does not have a specific New Testament stamp; it is theocentric rather than Christocentric. Now, it is very true that since we sing the Psalms, most of the hymns we add to our praise book should bear the stamp of the New Testament. But this should not be a hard and fast rule, admitting of no exceptions. An exception should be made in the case of "O Worship the King," since this is one of the greatest hymns in the English language. It is genuine poetry, majestic, thoroughly Calvinistic in sentiment, and sung to one of our finest tunes, "Lyons." No collection of hymns, however small, is complete without this grand song. We strongly recommend its substitution for the hymn mentioned in the beginning of this paragraph.

The text of the hymns we recommend is as follows:

"NOW THANK WE ALL OUR GOD"

NUN DANKET 6 7 6 7 6 6 6 6

Rev. Martin Rinkart, about 1636
Translated by Catherine Wink-
worth, 1858

Johann Crüger, 1647

1.
Now thank we all our God
With heart and hands and voices,
Who wondrous things hath done,
In whom His world rejoices;
Who, from our mothers' arms,
Hath blessed us on our way
With countless gifts of love,
And still is ours today.

2.
O may this bounteous God
Through all our life be near us,
With ever joyful hearts
And blessed peace to cheer us;
And keep us in His grace,
And guide us when perplexed,
And free us from all ills
In this world and the next.

3.
All praise and thanks to God
The Father now be given,
The Son, and Him who reigns—
With them in highest heaven—
The One Eternal God
Whom earth and heav'n adore;
For thus it was, is now,
And shall be evermore.

SILENT NIGHT! HOLY NIGHT!

STILLE NACHT, Irregular

Rev. Joseph Mohr, 1818

Franz Grüber, 1818

1.
Silent night! Holy night!
All is dark, save a light,
Yonder, where they sweet vigils keep
O'er the Babe, who in silent sleep
Rests in heavenly peace,
Rests in heavenly peace.

2.
Silent night! Holy night!
Darkness flies, all is light;
Shepherds hear the angels sing,
"Alleluia! Hail the King!
Christ the Savior is born,
Jesus the Savior is born."

3.
Silent night! Holy night!
Shepherds quake at the sight;
Glories stream from heaven afar;
Heavenly hosts sing, "Alleluia!
Christ the Savior is born,
Jesus the Savior is born."

**WHILE SHEPHERDS WATCHED THEIR
FLOCKS BY NIGHT**

CAROL C M D

Nahum Tate, 1702

Arranged from R. S. Willis, 1850
by Uzziah C. Burnap

1.
While shepherds watched their flocks by
All seated on the ground, [night,
The angel of the Lord came down,
And glory shone around.
"Fear not," said he—for mighty dread
Had seized their troubled mind—
"Glad tidings of great joy I bring
To you and all mankind.

2.
"To you, in David's town, this day
Is born, of David's line,
The Savior, who is Christ the Lord;
And this shall be the sign:
The heav'nly Babe you there shall find
To human view displayed,
All meanly wrapt in swaddling bands,
And in a manger laid."

3.

Thus spake the seraph; and forthwith "All glory be to God most high,
 Appeared a shining throng And to the earth be peace;
 Of angels, praising God, who thus Good-will henceforth from heaven to men
 Addressed their joyful song: Begin, and never cease."

THE DAY OF RESURRECTION!

SALVATORI, 7 6 7 6 D

From the Greek of John of Damascus (8th century)

Arranged from Haydn

Translated by Rev. J. M. Neale,
 1862

1.

The day of resurrection!
 Earth, tell it out abroad;
 The Passover of gladness,
 The Passover of God!
 From death to life eternal,
 From earth unto the sky,
 Our Christ hath brought us over
 With praise to God on high.

3.

Now let the heavens be joyful;
 Let earth her song begin;
 Let all the world keep triumph,
 And all that is therein.

2.

Our hearts be pure from evil,
 That we may see aright
 The Lord in rays eternal
 Of resurrection-light;
 And, listening to His accents,
 May hear, so calm and plain,
 H's own "All hail!" and hearing,
 May raise the victor-strain.
 In grateful exultation
 Their notes let all things blend,
 For Christ the Lord hath risen,
 Our Joy that hath no end.

CHRIST IS RISEN! HALLELUJAH!

LUCAS, 8 7 8 7 D. *With Refrain*

Rev. John S. B. Monsell, 1863

Hugh Wilson, 1766-1824

1.

Christ is risen! Hallelujah!
 Risen our victorious Head!
 Sing his praises! Hallelujah!
 Christ is risen from the dead!
 Gratefully our hearts adore Him,
 As His light once more appears,
 Bowing down in joy before Him,
 Rising up from grief and tears.

2.

Christ is risen! All the sadness
 Of His earthly life is o'er;
 Through the open gates of gladness
 He returns to life once more.
 Death and hell before Him bending,
 He doth rise, the Victor now.
 Angels on His steps attending,
 Glory round His wounded brow.

3.

Christ is risen! Henceforth never
 Death or hell shall us enthrall;
 We are Christ's; in Him forever
 We have triumphed over all.
 All the doubting and dejection
 Of our trembling hearts have ceased.
 'Tis His day of resurrection;
 Let us rise and keep the feast.

Refrain:

Christ is risen! Hallelujah!
 Risen our victorious Head!
 Sing his praises! Hallelujah!
 Christ is risen from the dead!

ANGELS, ROLL THE ROCK AWAY!

HENDON, 7 7 7 7

Rev. Thomas Scott, 1769

Rev. H. A. Césaire Malan, 1787-1864

1.

Angels, roll the rock away!
 Death, yield up thy mighty prey!
 See! the Savior leaves the tomb,
 Glowing with immortal bloom,
 Glowing with immortal bloom.

2.

Saints on earth, lift up your eyes!
 Now to glory see Him rise,
 In long triumph through the sky,
 Up to waiting worlds on high,
 Up to waiting worlds on high.

3.

Heaven unfolds its portals wide;
 Mighty Conqueror, through them ride!
 King of glory, mount Thy throne!
 Boundless empire is Thine own,
 Boundless empire is Thine own.

4.

Powers of heaven, seraphic choirs,
 Sing, and sweep your golden lyres!
 Sons of men, in humbler strain
 Sing your mighty Savior's reign!
 Sing your mighty Savior's reign!

DWELL IN ME, O BLESSED SPIRIT!*

DWELL IN ME, 8 7 8 7, *With Refrain*

Martha J. Lankton

George Guiney Berky

1.
Dwell in me, O blessed Spirit!
How I need Thy help divine!
In the way of life eternal,
Keep, O keep this heart of mine!

2.
Round the cross where Thou hast led me,
Let my purest feelings twine.
With the blood from sin that cleansed me,
Seal anew this heart of mine.

3.
Let me feel Thy sacred presence;
Then my faith will ne'er decline.
Comfort Thou and help me onward;
Fill with love this heart of mine.

Refrain:
Dwell in me, O blessed Spirit!
Gracious Teacher, Friend divine!
For the home of bliss that waits me
O prepare this heart of mine!

I AM A STRANGER HERE, WITHIN A FOREIGN LAND

THE KING'S BUSINESS, 12 12 12 8, *With Refrain*

E. T. Cassell

Flora H. Cassell

1.
I am a stranger here, within a foreign land.
My home is far away, upon a golden strand;
Ambassador to be of realms beyond the
sea—
I'm here on business for my King.

2.
This is the King's command: that all
men, everywhere,
Repent, and turn away from sin's seduc-
tive share;
That all who will obey, with Him shall
reign for aye—
And that's my business for my King.

3.
My home is brighter far than Sharon's
rosy plain;
Eternal life and joy throughout its vast
domain.
My Sovereign bids me tell how mortals
there may dwell—
And that's my business for my King.

Refrain:
This is the message that I bring,
A message angels fain would sing:
"O be ye reconciled!—thus saith my
Lord and King—
O be ye reconciled to God!"

I LOVE TO TELL THE STORY

HANKEY 7 6 7 6 D, *With Refrain*

*Catherine Hankey, 1866
Refrain added by composer

William G. Fischer, 1869
Harmonized by Hubert P. Main,
1870

1.
I love to tell the story
Of unseen things above,
Of Jesus and His glory,
Of Jesus and His love.
I love to tell the story,
Because I know 'tis true;
It satisfies my longings
As nothing else could do.

Chorus:
I love to tell the story;
'Twill be my theme in glory.
To tell the old, old story
Of Jesus and His love.

2.
I love to tell the story;
More wonderful it seems
Than all the golden fancies
Of all our golden dreams.
I love to tell the story;
It did so much for me;
And that is just the reason
I tell it now to thee.

3.
I love to tell the story:
'Tis pleasant to repeat
What seems, each time I tell it,
More wonderfully sweet.
I love to tell the story;
For some have never heard
The message of salvation
From God's own holy Word.

4.
I love to tell the story;
For those who know it best
Seem hungering and thirsting
To hear it like the rest.
And when, in scenes of glory,
I sing the new, new song,
'Twill be the old, old story
That I have loved so long.

(Used by permission of W. G. Fischer)

* Rearranged.

OUT OF MY BONDAGE, SORROW, AND NIGHT

JESUS, I COME 9 8 9 6 9 9 9 6

Rev. W. Sleeper

George C. Stebbins, born 1846

1.
Out of my bondage, sorrow, and night,
Jesus, I come, Jesus, I come;
Into Thy freedom, gladness, and light,
Jesus, I come to Thee.
Out of my sickness into Thy health,
Out of my want and into Thy wealth,
Out of my sin and into Thyself,
Jesus, I come to Thee.

3.
Out of unrest and arrogant pride,
Jesus, I come, Jesus, I come;
Into Thy blessed will to abide,
Jesus, I come to Thee.
Out of myself to dwell in Thy love,
Out of despair into raptures above,
Upward for aye on wings like a dove,
Jesus, I come to Thee.

2.
Out of my shameful failure and loss,
Jesus, I come, Jesus, I come;
Into the glorious gain of Thy cross,
Jesus, I come to Thee.
Out of earth's sorrows into Thy balm,
Out of life's storms and into Thy calm,
Out of distress to jubilant psalm,
Jesus, I come to Thee.

4.
Out of the fear and dread of the tomb,
Jesus, I come, Jesus, I come;
Into the joy and light of Thy home,
Jesus, I come to Thee.
Out of the depths of ruin untold,
Into the peace of Thy sheltering fold,
Ever Thy glorious face to behold,
Jesus, I come to Thee.

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WHAT A FRIEND WE HAVE IN JESUS

CONVERSE (Erie) 8 7 8 7 D

Rev. Joseph Scriven, 1857

Charles C. Converse, 1868

1.
What a Friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Everything to God in prayer!
O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Ev'rything to God in prayer!

2.
Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged;
Take it to the Lord in prayer!
Can we find a friend so faithful,
Who will all our sorrows share?
Jesus knows our every weakness;
Take it to the Lord in prayer!

3.
Are we weak and heavy laden,
Cumbered with a load of care?
—Precious Savior, still our refuge!—
Take it to the Lord in prayer!
Do thy friends despise, forsake thee?
Take it to the Lord in prayer!
In His arms He'll take and shield thee;
Thou wilt find a solace there.

COME, FOR THE FEAST IS SPREAD

SOMETHING FOR THEE 6 4 6 4 6 6 6 4

Rev. Henry Burton

Robert Lowry, 1826-1899

1.
Come, for the feast is spread;
Hark to the call!
Come to the Living Bread,
Offered to all.
Come to His house of wine,
Low on His breast recline;
All that He hath is thine—
Come, sinner, come.

2.
Come where the fountain flows,
River of life;
Healing for all thy woes,
Doubting, and strife.
Millions have been supplied;
No one was e'er denied.
Come to the crimson tide;
Come, sinner, come.

3.
Come to the throne of grace,
Boldly draw near;
He who would win the race
Must tarry here.
Whate'er thy want may be,
Here is the grace for thee;
Jesus thy only plea—
Come, Christian, come.

4.
Come to the Better Land;
Pilgrim, make haste!
Earth is a foreign strand,
Wilderness waste.
Here are the harps of gold;
Here are the joys untold,
Crowns for the young and old;
Come, pilgrim, come.

5.
Jesus, we come to Thee;
O take us in!
Set Thou our spirits free;
Cleanse us from sin.
Then, in yon land of light,
Clothed in our robes of white,
Resting not day nor night,
Thee will we sing.

(Stanza 1, line 4, altered.)

COME, YE SINNERS, POOR AND NEEDY

GREENVILLE 8 7 8 7 4 7

(Sing slowly)

Rev. Joseph Hart, 1712-1768

Jean Jacques Rousseau, 1712-1778

1.
Come, ye sinners, poor and needy,
Weak and wounded, sick and sore;
Jesus ready stands to save you,
Full of pity, love, and pow'r.
He is able,
He is able;
He is willing; doubt no more.

3.
Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness He requireth
Is to feel your need of Him.
This He gives you,
This He gives you;
'Tis the Spirit's glimmering beam.

2.
Now, ye needy, come and welcome;
God's free bounty glorify:
True belief and true repentance,
Ev'ry grace that brings you nigh.
Without money,
Without money,
Come to Jesus Christ and buy.

4.
Come, ye weary, heavy-laden,
Bruised and mangled by the fall;
If you tarry till you're better,
You will never come at all.
Not the righteous,
Not the righteous,
Sinners Jesus came to call.

This concludes our recommendations on the Psalter Hymnal part of our praise book. The recommendations that remain concern the supplement and are made in that part of our report which now follows and in which we submit our revisions of the translations of our creed and our liturgy, and also the revisions offered by the committee on Liturgy Revision.

Committee: R. B. KUIPER
H. J. KUIPER
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REPORT X

DOCTRINAL STANDARDS AND LITURGY

THE ECUMENICAL CREEDS

In Article IX of our Confession of Faith three writings, dating from the first centuries of the Christian Church, are named as Creeds, which "we do willingly receive." They are: the Apostles' Creed, the Nicene Creed, and the Athanasian Creed. The adoption of this Confession of Faith by the Synods of the Reformed Churches in the Netherlands, held in the last part of the sixteenth century and the beginning of the seventeenth, constituted therefore at the same time an implicit approval of the three Creeds mentioned above. We may say that they thereby became part of our official doctrinal standards. They are called *ecumenical* (general, universal) because they have been approved and accepted by nearly all the churches of Christendom.

The Apostles' Creed

This Creed is called the *Apostles' Creed*, not because it is a production of the apostles themselves, but because it contains a brief summary of their teachings. It sets forth their doctrine, as has been well said, "in sublime simplicity, in unsurpassable brevity, in beautiful order, and with liturgical solemnity." In its present form it is of no later date than the fourth century. More than any other Creed of Christendom, it may justly be called an ecumenical symbol of faith.

- I. I believe in God the Father, Almighty, Maker of heaven and earth.
- II. And in Jesus Christ, His only begotten Son, our Lord;
- III. Who was conceived by the Holy Spirit, born of the virgin Mary;
- IV. Suffered under Pontius Pilate; was crucified, dead, and buried; He descended into hell;
- V. The third day He rose again from the dead;
- VI. He ascended into heaven, and sitteth at the right hand of God the Father Almighty;
- VII. From thence He shall come to judge the living and the dead.
- VIII. I believe in the Holy Spirit.
- IX. I believe a holy catholic Church, the communion of saints;

- X. The forgiveness of sins;
- XI. The resurrection of the body;
- XII. And the life everlasting.

The Nicene Creed

The Nicene Creed, more precisely called the *Nicaeno-Constantinopolitan Creed*, is a statement of the orthodox faith of the early Christian Church, in opposition to certain heresies, especially Arianism. These heresies disturbed the Church during the fourth century, and concerned the doctrine of the Trinity and of the person of Christ. The origin of this Creed is lost in obscurity. Formerly it was believed to have been adopted by the Council of Nicea (325 A. D.) and enlarged by the Council of Constantinople (381 A. D.), but as more recent investigations have shown, this assumption cannot be correct. The question how it originated has not yet been satisfactorily answered.

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, light of light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made.

Who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father; and He shall come again, with glory, to judge the living and the dead; whose kingdom shall have no end.

And I believe in the Holy Spirit, the Lord and Giver of life; who proceedeth from the Father and the Son; who together with the Father and the Son is worshipped and glorified; who spake by the prophets.

And I believe one holy catholic and apostolic church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

The Athanasian Creed

Like the Nicene Creed, so also the Athanasian Creed is a statement of the faith of the early Church in opposition to the heresies of the fourth century touching the doctrine of the Trinity and that of the person of Christ. It originated shortly after the Council of Nicea

(325 A. D.), but nothing is known about the author and the place of composition. Since the eighth century it was ascribed to Athanasius, called the "father of orthodoxy," the great champion of Scriptural truth during the controversies of that time. Investigations, however, have shown that Athanasius was not the author. This Creed has found less general acceptance than the other two Ecumenical Creeds, mainly on account of the "damnatory clauses" it contains. The objection has been raised that these clauses represent eternal salvation as being dependent upon the acceptance of human formulations of Scriptural truths.

(1) Whosoever will be saved, before all things it is necessary that he hold the catholic faith; (2) Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

(3) And the catholic faith is this: That we worship one God in Trinity, and Trinity in Unity; (4) Neither confounding the persons, nor dividing the substance. (5) For there is one person of the Father, another of the Son, and another of the Holy Spirit. (6) But the Godhead of the Father, of the Son, and of the Holy Spirit is all one, the glory equal, the majesty co-eternal. (7) Such as the Father is, such is the Son, and such is the Holy Spirit. (8) The Father uncreate, the Son uncreate, and the Holy Spirit uncreate. (9) The Father incomprehensible, the Son incomprehensible, and the Holy Spirit incomprehensible. (10) The Father eternal, the Son eternal, and the Holy Spirit eternal. (11) And yet they are not three eternals, but one eternal. (12) As also there are not three uncreated nor three incomprehensibles, but one uncreated and one incomprehensible. (13) So likewise the Father is almighty, the Son almighty, and the Holy Spirit almighty; (14) And yet they are not three almighties, but one almighty. (15) So the Father is God, and the Son is God, and the Holy Spirit is God; (16) And yet they are not three God, but one God. (17) So likewise the Father is Lord, the Son Lord, and the Holy Spirit Lord; (18) And yet they are not three Lords, but one Lord. (19) For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord; (20) So are we forbidden by the catholic religion to say there are three Gods and three Lords. (21) The Father is made of none, neither created nor begotten. (22) The Son is of the Father alone; not made nor created, but begotten. (23) The Holy Spirit is of the Father and of the Son; neither made nor created nor begotten, but proceeding. (24) So there is one Father,

not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits. (25) And in this Trinity none is afore, or after another; none is greater, or less than another. (26) But the whole three Persons are co-eternal together, and co-equal. (27) So that in all things, as afore-said, the Unity in Trinity and the Trinity in Unity is to be worshipped. (28) He therefore that will be saved must thus think of the Trinity.

(29) Furthermore it is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ. (30) For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man. (31) God of the substance of the Father, begotten before the worlds; and man of the substance of His mother, born in the world. (32) Perfect God and perfect man, of a reasonable soul and human flesh subsisting. (33) Equal to the Father as touching His Godhead, and inferior to the Father as touching His manhood. (34) Who, although He is God and man, yet He is not two, but one Christ. (35) One, not by conversion of the Godhead into flesh, but by taking of the manhood into God. (36) One altogether, not by confusion of substance, but by unity of person. (37) For as the reasonable soul and flesh is one man, so God and man is one Christ; (38) Who suffered for our salvation, descended into hell, rose again the third day from the dead; (39) He ascended into heaven, He sitteth on the right hand of the Father, God Almighty; (40) From thence He shall come to judge the living and the dead. (41) At whose coming all men shall rise again with their bodies; (42) And shall give account of their own works. (43) And they that have done good shall go into life everlasting, and they that have done evil into everlasting fire.

(44) This is the catholic faith, which except a man believe faithfully, he cannot be saved.

THE CONFESSION OF FAITH

Your Committee has compared the text in our present Psalter with the official Dutch version (Rutgers' edition). This translation is on the whole a faithful reproduction of the original, and was officially adopted by our Synod of 1912. We discovered, however, a few inaccuracies, which we have tried to correct. Besides, we would like to suggest

a few changes in the nature of improvements as to diction and style.

To save space, we do not print the entire document, but in editing it for the new Psalter-Hymnal we gave careful attention to such matters as capitalization, punctuation, and correction of typographical errors.

We now submit the following proposals:

1. That the Confession be preceded by a short introduction, to be printed either in small type or in italics. We have prepared the following:

The first of the Doctrinal Standards of the Christian Reformed Church is the Confession of Faith. It is usually called the *Belgic Confession* because it originated in the Southern Netherlands, now known as Belgium. Its chief author was Guido De Brès, a preacher of the Reformed Churches of the Netherlands, who died a martyr to the faith in the year 1567. During the sixteenth century the churches in this country were exposed to the most terrible persecution by the Roman Catholic government. To protest against this cruel oppression, and to prove to the persecutors that the adherents of the Reformed faith were not rebels, as was laid to their charge, but law-abiding citizens who professed the true Christian doctrine according to the Holy Scriptures, De Brès prepared this Confession in the year 1561. In the following year a copy was sent to King Philip II, together with an address in which the petitioners declared that they were ready to obey the government in all lawful things, but that they would "offer their backs to stripes, their tongues to knives, their mouths to gags, and their whole bodies to the fire," rather than deny the truth expressed in this Confession.

Although the immediate purpose of securing freedom from persecution was not attained, and De Brès himself fell as one of the many thousands who sealed their faith with their death, his work has endured and will continue to endure the ages. In its composition the author availed himself to some extent of a Confession of the Reformed Churches in France, chiefly written by John Calvin and published two years earlier. The work of De Brès, however, is not a mere revision of Calvin's work, but an independent composition. In the Netherlands it was at once gladly received by the churches, and adopted by the National Synods held during the last three decades of the sixteenth century. After a careful revision, not of the contents but of the text, the great Synod of Dort in 1618-19 adopted this Confession, together with the Heidelberg Catechism and the Canons of Dort, as one of the Doctrinal Standards of the Reformed Churches, to which all office-bearers of the churches were required to subscribe. Its excellence as one of the best symbolical statements of Reformed doctrine has been generally recognized.

2. That all quotations from Scripture, direct or indirect, be made to conform to the American Revised Version, and printed in italics. This proposal, of course, includes that this be done not only in the Confession, but throughout our Doctrinal Standards and Liturgy.

3. That *Holy Spirit* be substituted throughout for *Holy Ghost*.

4. That the clause in Art. V: *Whereof they carry the evidence in themselves*, which is an incorrect translation of the original, be made to read: *And because they carry the evidence thereof in themselves*.

5. That the last clause of Art. VI: *Much less detract from the authority of the other sacred books*, which is of dubious construction and open to serious misinterpretation, be changed to read: *Much less do they detract from the authority of the canonical books*.

6. That the word *defended* in Art. IX: *This doctrine of the Holy Trinity has always been defended and maintained*, be changed to *affirmed*. (The Dutch has: *beweerd*).

7. That the word *as* in Art. XII: *As it seemed good unto Him*, be changed to *when*. (The Dutch has: *wanneer*.)

8. That the word *good* be inserted before *God* in the first line of Art. XIII. (The Dutch has: *die goede God*.)

9. That the word *pupils* be substituted for *disciples* in Art. XIII. (The Dutch has: *leerjongeren*.)

10. That the clause in Art. XIV: *And only retained a few remains thereof*, be changed to read: *And only retained small remains thereof*. (The Dutch has: *kleine overblijfselen*.)

11. That the clause in Art. XV: *Wherewith infants themselves are infected even in their mother's womb*, be made to read: *Wherewith even infants in their mother's womb are infected*. This is a more accurate translation.

12. That the clause in Art. XV: *Nor is it by any means abolished or done away by baptism*, which is an incorrect translation of the Dutch: *Zij is ook zelfs door den doop niet ganschelijk te niete gedaan noch geheel uitgeroeid*, be changed to read: *Nor is it altogether abolished or wholly eradicated even by baptism*.

13. That the word *impure* be inserted before *fountain* in Art. XV. (The Dutch has: *onzalige fontein*.)

14. That the words in Art. XVII: *temporal and eternal death*, be changed to: *physical and spiritual death*. (The Dutch has: *lichamelijken en geestelijken dood*.)

15. That the word *blessed* be substituted for *happy* in Art. XVII. (The Dutch has: *gelukzalig*.)

16. That the word *blessedness* be substituted for *happiness* in Art. XXIII. (The Dutch has: *gelukzaligheid*.)

17. That the obsolete word *beholden* in Art. XXIV be changed to *indebted*.

18. That the word *figures* in the first line of Art. XXV be changed to *symbols*. (Dr. Rutgers tells us that the Dutch word *figuren* here has the sense of *zinnebeelden*.)

19. That the word *honesty* in the last line of Art. XXV be changed to *integrity*. (The Dutch has: *eerbaarheid*.)

20. That the phrase *on account of*, which occurs twice in the middle of Art. XXVI, be changed to *on the ground of*.)

21. That the clause: *Which is an holy congregation of true Christian believers*, in Art. XXVII, be changed to read: *Which is a holy congregation of true believers in Christ*. (The Dutch has: *Christ-geloovigen*.)

22. That the word *supported* in the middle of Art. XXVII be changed to *sustained*. (The Dutch has: *staande gehouden*.)

23. That the word *outside* be substituted for *out* in the clause: *That out of it there is no salvation*, Art. XXVIII.

24. That in the same sentence of Art. XXVIII the clause: *Ought to withdraw himself, to live in a separate state from it*, be made to read: *Ought to hold himself aloof in order to live apart from it*. (The Dutch has: *Zich behoort op zichzelf te houden, om op zijn eigen persoon te staan*.)

25. That in Art. XXXIII the phrase: *On account of our weakness*, be changed to read: *Taking account of our weakness*.

26. That the word *signifies* in the same sentence of Art. XXXIII be changed to *declares*. (The Dutch has: *te verstaan geeft*.)

27. That in the same sentence of Art. XXXIII the words: *Thereby assuring and confirming in us the salvation*, be changed to read: *Establishing and confirming in us the salvation*. (The Dutch has: *Bondig en vast makende in ons de zaligheid*.)

28. That in the same Article the word *empty* be substituted for *in vain*.

29. That the clause: *Whose ensign and banner we bear*, in Art. XXXIV, be made to read: *Whose mark and ensign we bear*. (The Dutch has: *merk en veldteeken*.)

30. That the clause: *When they apply and receive him by faith*, in Art. XXXV, be changed to read: *When they appropriate and receive Him by faith*. (The Dutch has: *toegeëigend*.)

31. That the following corrected translation of the footnote accompanying Art. XXXVI be approved:

This phrase, touching the office of the magistracy in its relation to the Church, proceeds from the principle of the Established Church, which was first applied by Constantine and afterwards also in many Protestant countries. History, however, does not justify the principle of State domination over the Church, but rather a certain separation of Church and State. Moreover, it is also contrary to the New Dispensation that authority be vested in the State arbitrarily to reform the Church, and to deny the Church the right of independently conducting its own affairs as a distinct province alongside the State. The New Testament does not subject the Christian Church to the authority of the State that it should be controlled and extended by political measures, but only to our Lord and King as an independent domain alongside and altogether independent of the State, that it may be governed and built up only by its office-bearers and with spiritual means. Practically all Reformed Churches have relinquished the idea of the Established Church, as not in accordance with the New Testament, and advocate the autonomy of the Churches and personal liberty of conscience in the service of God.

The Christian Reformed Church in America, being in full accord with this view, feels constrained to declare that it does not conceive of the office of the magistracy in this sense that it is, in duty bound to exercise political authority also in the sphere of religion by establishing a State Church, maintaining and advancing the same as the only true Church, and to withstand, destroy, and exterminate by means of the sword all other Churches as embodying false religions; and also to declare that it does positively hold that, within its own secular sphere, the magistracy has a divine duty with reference to the first table of the Law as well as the second; and furthermore that both State and Church as institutions of God and Christ have mutual rights and duties appointed them from on high, and therefore have a very sacred reciprocal obligation to meet. They should not, however, encroach upon each other's domain. The Church as well as the State has the right of sovereignty in its own sphere.

THE CATECHISM

The second of our Doctrinal Standards is the Catechism. It is called the *Heidelberg Catechism* because it originated in Heidelberg, the capital of the German Electorate of the Palatinate, at the behest of the Elector, Frederick III. In order that the Calvinistic Reformation might gain the ascendancy in his dominion, this pious ruler charged *Zacharias Ursinus*, professor at the Heidelberg University, and *Caspar Olevianus*, the court preacher, with the preparation of a manual for catechetical instruction. The result was a new Catechism, which, after having been approved by the Elector himself and by a gathering of prominent Calvinists, was published in the beginning of the year 1563. Its immediate popularity was indicated by the fact that in the same year three more editions had to be printed. Moreover, the book was made to serve a new purpose, namely, to be used as a manual for doctrinal preaching on the Lord's Day. In the third edition the questions and answers were grouped into 52 sections, called *Lord's Days*, that the entire Catechism might be explained to the churches once a year.

In the Netherlands this Heidelberg Catechism became generally and favorably known almost as soon as it came from the press, mainly through the efforts of *Petrus Dathenus*, who translated it into the Dutch language and added this translation to his Dutch rendering of the Genevan Psalter, which was published in 1566. In the same year *Peter Gabriel* set the example of explaining this Catechism to his congregation at Amsterdam in his Sunday afternoon sermons. The National Synods of the 16th century adopted it as one of the Forms of Unity, the office-bearers being required to subscribe to it and the ministers to explain it to the churches. These requirements were strongly emphasized by the great Synod of Dort in 1618-'19, and are still in force in the Christian Reformed Church and some other Reformed communions. At the present day the Heidelberg Catechism still has the distinction of being the most influential and the most generally accepted of the several Catechisms of Reformation times.

LORD'S DAY I

1. QUESTION. What is your only comfort in life and death?

ANSWER. That I, with body and soul, both in life and death, am not my own, but belong unto my faithful Savior Jesus Christ; who with His precious blood has fully satisfied for all my sins, and delivered me from all the power of the devil; and so preserves me that without the will of my heavenly Father not a hair can fall from my head; yea, that all things must be subservient to my salvation, wherefore by His Holy Spirit He also assures me of eternal life, and makes me heartily willing and ready, henceforth, to live unto Him.

2. Q. How many things are necessary for you to know, that you in this comfort may live and die happily?

A. Three; the first, how great my sins and misery are; the second, how I am delivered from all my sins and misery; the third, how I am to be thankful to God for such deliverance.

The First Part SIN AND MISERY

LORD'S DAY II

3. Q. Whence do you know your misery?

A. Out of the law of God.

4. Q. What does the law of God require of us?

A. Christ teaches that in a summary, Matt. 22:37-40, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets.*

5. Q. Can you keep all this perfectly?

A. In no wise; for I am prone by nature to hate God and my neighbor.

LORD'S DAY III

6. Q. Did God, then, create man so wicked and perverse?

A. By no means; but God created man good, and after His own image; that is, in true righteousness and holiness, that he might rightly know God his Creator, heartily love Him, and live with Him in eternal blessedness to praise and glorify Him.

7. Q. Whence, then, comes this depraved nature of man?

A. From the fall and disobedience of our first parents, Adam and Eve, in Paradise, whereby our nature became so corrupt that we all are conceived and born in sin.

8. Q. But are we so corrupt that we are wholly incapable of doing any good, and inclined to all evil?

A. Yes, indeed; unless we are regenerated by the Spirit of God.

LORD'S DAY IV

9. Q. Does not God, then, wrong man by requiring of him in His law that which he cannot perform?

A. Not at all; for God made man capable of performing it; but man, through the instigation of the devil, by his own wilful disobedience, deprived himself and all his posterity of these gifts.

10. Q. Will God suffer such disobedience and apostasy to go unpunished?

A. By no means; but He is terribly displeased with our original as well as actual sins; and will punish them by a just judgment temporally and eternally, as He has declared, *Cursed is every one who continueth not in all things that are written in the book of the law, to do them.*

11. Q. Is, then, God not also merciful?

A. God is indeed merciful, but He is also just; therefore His justice requires that sin which is committed against the most high majesty of God, be also punished with extreme, that is, with everlasting punishment of body and soul.

The Second Part.

DELIVERANCE

LORD'S DAY V

12. Q. Since, then, by the righteous judgment of God we deserve temporal and eternal punishment, is there no way by which we may escape that punishment and be again received into favor?

A. God will have His justice satisfied; therefore we must make full satisfaction to the same, either by ourselves, or by another.

13. Q. Can we ourselves make this satisfaction?

A. By no means; on the contrary, we daily increase our debt.

14. Q. Can there be found anywhere a mere creature able to satisfy for us?

A. None; for, first, God will not punish any other creature for the sin which man has committed; and, further, no mere creature can sustain the burden of God's eternal wrath against sin, and deliver others from it.

15. Q. What manner of mediator and deliverer, then, must we seek?

A. One who is a true and righteous man, and yet more powerful than all creatures; that is, one who is withal true God.

LORD'S DAY VI

16. Q. Why must He be a true and righteous man?

A. Because the justice of God requires that the same human nature which has sinned should make satisfaction for sin, and because one who is himself a sinner cannot satisfy for others.

17. Q. Why must He withal be true God?

A. That by the power of His Godhead He might bear in his human nature the burden of God's wrath; and that He might obtain for us, and restore to us, righteousness and life.

18. Q. But who is that Mediator who is at once true God and a true, righteous man?

A. Our Lord Jesus Christ, *who was made unto us wisdom from God, and righteousness and sanctification, and redemption.*

19. Q. Whence do you know this?

A. From the holy gospel, which God Himself first revealed in Paradise; afterwards published by the holy patriarchs and prophets, and foreshadowed by the sacrifices and other ceremonies of the law; and lastly fulfilled by His only begotten Son.

LORD'S DAY VII

20. Q. Are all men, then, saved by Christ as they perished through Adam?

A. No; only those who by a true faith are ingrafted into Him and receive all His benefits.

21. Q. What is true faith?

A. True faith is not only a sure knowledge, whereby I hold for truth all that God has revealed to us in His Word, but also a firm confidence which the Holy Spirit works in my heart by the gospel, that not only to others, but to me also, remission of sins, everlasting righteousness and salvation are freely given by God, merely of grace, only for the sake of Christ's merits.

22. Q. What, then, is necessary for a Christian to believe?

A. All that is promised us in the gospel, which the articles of our catholic and undoubted Christian faith teach us in a summary.

23. Q. What are these articles?

A. I. *I believe in God the Father, Almighty, Maker of heaven and earth.*

II. *And in Jesus Christ, His only begotten Son, our Lord;*

III. *Who was conceived by the Holy Spirit, born of the virgin Mary;*

IV. *Suffered under Pontius Pilate; was crucified, dead, and buried; He descended into hell;*

V. *The third day He rose again from the dead;*

VI. *He ascended into heaven, and sitteth at the right hand of God the Father Almighty;*

VII. *From thence He shall come to judge the living and the dead.*

VIII. *I believe in the Holy Spirit.*

IX. *I believe a holy catholic Church, the communion of saints;*

X. *The forgiveness of sins;*

XI. *The resurrection of the body;*

XII. *And the life everlasting.*

LORD'S DAY VIII

24. Q. How are these articles divided?

A. Into three parts: the first is of God the Father and our creation; the second of God the Son and our redemption; the third of God the Holy Spirit and our sanctification.

25. Q. Since there is but one divine Being, why do you speak of three, Father, Son, and Holy Spirit?

A. Because God has so revealed Himself in His Word that these three distinct Persons are the one, true, eternal God.

LORD'S DAY IX

26. Q. What do you believe when you say: *I believe in God the Father, Almighty, Maker of heaven and earth?*

A. That the eternal Father of our Lord Jesus Christ, who of nothing made heaven and earth with all that is in them, who likewise upholds and governs the same by His eternal counsel and providence, is for the sake of Christ His Son my God and my Father; in whom I so trust

as to have no doubt that He will provide me with all things necessary for body and soul; and further, that whatever evil He sends upon me in this vale of tears, He will turn to my good; for He is able to do it, being almighty God, and willing also, being a faithful Father.

LORD'S DAY X

27. Q. What do you mean by the providence of God?

A. The almighty and everywhere present power of God, whereby, as it were by His hand, He still upholds heaven, earth, and all creatures, and so governs them that herbs and grass, rain and drought, fruitful and barren years, food and drink, health and sickness, riches and poverty, yea, all things, come not by chance but by His fatherly hand.

28. Q. What does it profit us to know that God has created, and by His providence still upholds all things?

A. That we may be patient in adversity, thankful in prosperity, and with a view to the future may have good confidence in our faithful God and Father that no creature shall separate us from His love, since all creatures are so in His hand that without His will they cannot so much as move.

LORD'S DAY XI

29. Q. Why is the Son of God called *Jesus*, that is, *Savior*?

A. Because He delivers us from all our sins and saves us; and because no salvation is to be sought or found in any other.

30. Q. Do such, then, believe in the only Savior Jesus who seek their salvation and welfare of saints, of themselves, or anywhere else?

A. They do not; for though they boast of Him in words, yet in deeds they deny the only Savior Jesus; for one of two things must be true: either Jesus is not a complete Savior, or they who by a true faith receive this Savior must find in Him all things necessary to their salvation.

LORD'S DAY XII

31. Q. Why is He called *Christ*, that is, *Anointed*?

A. Because He is ordained of God the Father, and anointed with the Holy Spirit, to be our chief Prophet and

Teacher, who has fully revealed to us the secret counsel and will of God concerning our redemption; and our only High Priest, who by the one sacrifice of His body has redeemed us, and makes continual intercession for us with the Father; and our eternal King, who governs us by His Word and Spirit, and defends and preserves us in the salvation obtained for us.

32. Q. But why are you called a Christian?

A. Because I am a member of Christ by faith, and thus a partaker of His anointing, that I may confess His Name, present myself a living sacrifice of thankfulness to Him, and with a free and good conscience fight against sin and the devil in this life, and hereafter reign with Him eternally over all creatures.

LORD'S DAY XIII

33. Q. Why is He called God's *only begotten Son*, since we also are children of God?

A. Because Christ alone is the eternal, natural Son of God; but we are children of God by adoption, through grace, for Christ's sake.

34. Q. Why do you call Him *our Lord*?

A. Because He has redeemed us, body and soul, from all our sins, not with gold or silver, but with His precious blood, and has delivered us from all the power of the devil, and has made us His own possession.

LORD'S DAY XIV

35. Q. What does it mean that He was *conceived by the Holy Spirit, born of the virgin Mary*?

A. That God's eternal Son, who is and continues true and eternal God, took upon Himself the very nature of man of the flesh and blood of the virgin Mary, by the operation of the Holy Spirit, that He might also be the true seed of David, like unto His brethren in all things, sin excepted.

36. Q. What benefit do you receive from the holy conception and birth of Christ?

A. That He is our Mediator, and with His innocence and perfect holiness covers, in the sight of God, my sin wherein I was conceived and brought forth.

LORD'S DAY XV

37. Q. What does it mean that He *suffered*?

A. That all the time He lived on earth, but especially at the end of His life, He bore, in body and soul, the wrath of God against the sin of the whole human race, in order that by His passion, as the only atoning sacrifice, He might redeem our body and soul from everlasting damnation and obtain for us the grace of God, righteousness, and eternal life.

38. Q. Why did He suffer *under Pontius Pilate* as judge?

A. That He, though innocent, might be condemned by a temporal judge, and thereby free us from the severe judgment of God to which we were subject.

39. Q. Is there anything more in His having been *crucified* than if He had died some other death?

A. Yes, since thereby I am assured that He took on Himself the curse which lay upon me; for the death of the cross was accursed of God.

LORD'S DAY XVI

40. Q. Why was it necessary for Christ to humble Himself even unto *death*?

A. Because, by reason of the justice and truth of God, satisfaction for our sins could be made no otherwise than by the death of the Son of God.

41. Q. Why was He *buried*?

A. To prove thereby that He was really dead.

42. Q. Since, then, Christ died for us, why must we also die?

A. Our death is not a satisfaction for our sins, but only a dying to sins and entering into eternal life.

43. Q. What further benefit do we receive from the sacrifice and death of Christ on the cross?

A. That by His power our old man is crucified, slain, and buried with Him, that so the evil lusts of the flesh may no more reign in us, but that we may offer ourselves unto Him a sacrifice of thanksgiving.

44. Q. Why is there added, *He descended into hell*?

A. That in my greatest temptations I may be assured, and wholly comfort myself with this, that my Lord

Jesus Christ, by His inexpressible anguish, pains, terrors, and hellish agony in which He was plunged during all His sufferings, but especially on the cross, has delivered me from the anguish and torment of hell.

LORD'S DAY XVII

45. Q. What does the *resurrection* of Christ profit us?

A. First, by His resurrection He has overcome death, that He might make us partakers of the righteousness which He has obtained for us by His death; second, we also are raised up by His power to a new life; and third, the resurrection of Christ is to us a sure pledge of our blessed resurrection.

LORD'S DAY XVIII

46. Q. How do you understand the words, *He ascended into heaven*?

A. That Christ, in the sight of His disciples, was taken up from earth into heaven, and there continues for our interest, until He comes again to judge the living and the dead.

47. Q. Is Christ, then, not with us even to the end of the world, as He has promised?

A. Christ is true man and true God: with respect to His human nature, He is no more on earth; but with respect to His Godhead, majesty, grace, and Spirit, He is at no time absent from us.

48. Q. But if His human nature is not present wherever His Godhead is, are not then these two natures in Christ separated from one another?

A. Not at all; for since the Godhead is illimitable and omnipresent, it must follow that it is beyond the bounds of the human nature it has assumed, and yet, none the less, is in this human nature and remains personally united to it.

49. Q. Of what advantage to us is Christ's ascension into heaven?

A. First, that He is our Advocate in the presence of His Father in heaven; second, that we have our flesh in heaven as a sure pledge that He, as the Head, will also take us, His members, up to Himself; third, that He sends us His Spirit as an earnest, by whose power we *seek the things that are above where Christ is, seated on the right hand of God, and not the things that are upon the earth.*

LORD'S DAY XIX

50. Q. Why is it added, *And sitteth at the right hand of God?*

A. Because Christ ascended into heaven for this end, that He might there appear as Head of His Church, by whom the Father governs all things.

51. Q. What profit unto us is this glory of Christ, our Head?

A. First, that by His Holy Spirit He sheds forth heavenly gifts in us, His members; then, that by His power He defends and preserves us against all enemies.

52. Q. What comfort is it to you that Christ *shall come to judge the living and the dead?*

A. That in all my sorrows and persecutions, with uplifted head I look for the very same Person who before has offered Himself for my sake to the tribunal of God, and has removed all curse from me, to come as Judge from heaven; who shall cast all His and my enemies into everlasting condemnation, but shall take me with all His chosen ones to Himself into heavenly joy and glory.

LORD'S DAY XX

53. Q. What do you believe concerning *the Holy Spirit?*

A. First, that He is true and co-eternal God with the Father and the Son; second, that He is also given me, to make me by a true faith partaker of Christ and all His benefits, to comfort me, and to abide with me forever.

LORD'S DAY XXI

54. Q. What do you believe concerning the *holy catholic Church?*

A. That the Son of God, out of the whole human race, from the beginning to the end of the world, gathers, defends, and preserves for Himself, by His Spirit and Word, in the unity of the true faith, a Church chosen to everlasting life; and that I am, and forever shall remain, a living member thereof.

55. Q. What do you understand by *the communion of saints?*

A. First, that believers, all and every one, as members of Christ, are partakers of Him and of all His treasures and gifts; second, that every one must know himself bound

to employ his gifts readily and cheerfully for the advantage and salvation of other members.

56. Q. What do you believe concerning *the forgiveness of sins*?

A. That God, for the sake of Christ's satisfaction, will no more remember my sins, neither my sinful nature, against which I have to struggle all my life long; but will graciously grant unto me the righteousness of Christ, that I may never come into the judgment of God.

LORD'S DAY XXII

57. Q. What comfort does *the resurrection of the body* afford you?

A. That not only my soul, after this life, shall immediately be taken up to Christ, its Head; but also that this my body, raised by the power of Christ, shall again be united with my soul, and made like unto the glorious body of Christ.

58. Q. What comfort do you derive from the article of *the life everlasting*?

A. That, since I now feel in my heart the beginning of eternal joy, after this life I shall possess perfect bliss, such as eye has not seen nor ear heard, neither has entered into the heart of man — therein to praise God forever.

LORD'S DAY XXIII

59. Q. But what does it profit you now that you believe all this?

A. That I am righteous in Christ before God, and am heir to eternal life.

60. Q. How are you righteous before God?

A. Only by a true faith in Jesus Christ; that is, though my conscience accuse me that I have grievously sinned against all the commandments of God and kept none of them, and am still inclined to all evil, yet God, without any merit of mine, of mere grace, grants and imputes to me the perfect satisfaction, righteousness, and holiness of Christ, as if I had never had nor committed any sin, and myself had accomplished all the obedience which Christ has rendered for me; if only I accept such benefit with a believing heart.

61. Q. Why do you say that you are righteous only by faith?

A. Not that I am acceptable to God on account of the worthiness of my faith, but because only the satisfaction, righteousness, and holiness of Christ is my righteousness before God, and I can receive the same and make it my own in no other way than by faith only.

LORD'S DAY XXIV

62. Q. But why cannot our good works be the whole or part of our righteousness before God?

A. Because the righteousness which can stand before the tribunal of God must be absolutely perfect and wholly conformable to the divine law, while even our best works in this life are all imperfect and defiled with sin.

63. Q. What? do our good works then merit nothing, while God will yet reward them in this and in the future life?

A. This reward is not of merit but of grace.

64. Q. But does not this doctrine make men careless and profane?

A. By no means; for it is impossible that those who are implanted into Christ by a true faith should not bring forth fruits of thankfulness.

LORD'S DAY XXV

65. Q. Since, then, we are made partakers of Christ and all His benefits by faith only, whence comes this faith?

A. From the Holy Spirit, who works it in our hearts by the preaching of the holy gospel, and confirms it by the use of the holy sacraments.

66. Q. What are the sacraments?

A. The sacraments are holy, visible signs and seals, appointed of God for this end, that by the use thereof He may the more fully declare and seal to us the promise of the gospel; namely, that He of grace grants us the remission of sins and life eternal, for the sake of the one sacrifice of Christ accomplished on the cross.

67. Q. Are, then, both the Word and the sacraments designed to direct our faith to the sacrifice of Jesus Christ on the cross as the only ground of our salvation?

A. Yes, indeed; for the Holy Spirit teaches us in the gospel and assures us by the sacraments that the whole of our salvation stands in the one sacrifice of Christ made for us on the cross.

68. Q. How many sacraments has Christ instituted in the new covenant or testament?

A. Two: holy baptism and the holy supper.

LORD'S DAY XXVI

69. Q. How is it signified and sealed unto you in holy baptism that you have part in the one sacrifice of Christ on the cross?

A. Thus, that Christ has appointed this outward washing with water and added the promise that I am washed with His blood and Spirit from the pollution of my soul, that is, from all my sins, as certainly as I am washed outwardly with water, by which the filthiness of the body is commonly washed away.

70. Q. What is it to be washed with the blood and Spirit of Christ?

A. It is to have the forgiveness of sins from God, through grace, for the sake of Christ's blood, which He shed for us in His sacrifice on the cross; and also to be renewed by the Holy Spirit, and sanctified to be members of Christ, that so we may more and more die unto sin and lead holy and unblamable lives.

71. Q. Where has Christ assured us that we are washed with His blood and Spirit as certainly as we are washed with the water of baptism?

A. In the institution of baptism, which reads thus: *Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit*, Matt. 28:19. And: *He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned*, Mark 16:16. This promise is also repeated where the Scripture calls baptism *the washing of regeneration* and *the washing away of sins*, Tit. 3:5; Acts 22:16.

LORD'S DAY XXVII

72. Q. Is, then, the outward washing with water itself the washing away of sin?

A. No, for only the blood of Jesus Christ and the Holy Spirit cleanse us from all sin.

73. Q. Why, then, does the Holy Spirit call baptism *the washing of regeneration and the washing away of sins?*

A. God speaks thus not without great cause: to wit, not only to teach us thereby that as the filthiness of the body is taken away by water, so our sins are removed by the blood and Spirit of Jesus Christ; but especially to assure us by this divine pledge and sign that we are spiritually cleansed from our sins as really as we are outwardly washed with water.

74. Q. Are infants also to be baptized?

A. Yes; for since they, as well as adults, are included in the covenant and Church of God, and since both redemption from sin and the Holy Spirit, the Author of faith, are through the blood of Christ promised to them no less than to adults, they must also by baptism, as a sign of the covenant, be ingrafted into the Christian Church, and distinguished from the children of unbelievers, as was done in the old covenant or testament by circumcision, instead of which baptism was instituted in the new covenant.

LORD'S DAY XXVIII

75. Q. How is it signified and sealed unto you in the holy supper that you partake of the one sacrifice of Christ, accomplished on the cross, and of all His benefits?

A. Thus, that Christ has commanded me and all believers to eat of this broken bread and to drink of this cup in remembrance of Him, and has added these promises: first, that His body was offered and broken on the cross for me, and His blood shed for me, as certainly as I see with my eyes the bread of the Lord broken for me, and the cup communicated to me; and further, that with His crucified body and shed blood He Himself feeds and nourishes my soul to everlasting life as assuredly as I receive from the hand of the minister, and taste with my mouth, the bread and cup of the Lord as sure signs of the body and blood of Christ.

76. Q. What is it to eat the crucified body and drink the shed blood of Christ?

A. It is not only to embrace with a believing heart all the sufferings and the death of Christ, and thereby to obtain the forgiveness of sins and life eternal, but, further, also to become more and more united to His sacred body,

by the Holy Spirit, who dwells both in Christ and in us, so that, though Christ is in heaven and we are on earth, we are nevertheless flesh of His flesh and bone of His bones, and live and are governed by one Spirit, as members of the same body are by one soul.

77. Q. Where has Christ promised that He will as certainly feed and nourish believers with His body and blood as they eat of this broken bread and drink of this cup?

A. In the institution of the supper, which reads thus: *The Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood; this do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come, I Cor. 11:23-26.* This promise is repeated by St. Paul, where he says: *The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? seeing that we, who are many, are one bread, one body; for we all partake of the one bread, I Cor. 10:16, 17,*

LORD'S DAY XXIX

78. Q. Do, then, the bread and wine become the real body and blood of Christ?

A. No; but as the water in baptism neither is changed into the blood of Christ, nor is the washing away of sins itself, being only the divine token and confirmation thereof, so likewise the bread in the Lord's supper does not become the real body of Christ, though agreeably to the nature and property of sacraments it is called the body of Christ Jesus.

79. Q. Why, then, does Christ call the bread *His body*, and the cup *His blood* or *the new covenant in His blood*, and Paul, *a communion of the body and blood of Christ*?

A. Christ speaks thus not without great cause; namely, not only to teach us thereby that, as bread and wine sustain this temporal life, so also His crucified body and shed blood are the true food and drink of our souls unto eternal life; but much more, by these visible signs and pledges to assure us that we are as really partakers of His

true body and blood, through the working of the Holy Spirit, as we receive by the mouth of the body these holy tokens in remembrance of Him; and that all His sufferings and obedience are as certainly ours as if we ourselves had in our own persons suffered and made satisfaction to God for our sins.

LORD'S DAY XXX

80. Q. What difference is there between the Lord's supper and the popish mass?

A. The Lord's supper testifies to us that we have full pardon of all our sins by the only sacrifice of Jesus Christ, which He Himself has once accomplished on the cross; and that by the Holy Spirit we are ingrafted into Christ, who according to His human nature is now not on earth but in heaven, at the right hand of God His Father, and wills there to be worshipped by us; but the mass teaches that the living and the dead have not the forgiveness of sins through the sufferings of Christ unless Christ is still daily offered for them by the priests; and that Christ is bodily present under the form of bread and wine and is therefore to be worshipped in them. And thus the mass, at bottom, is nothing else than a denial of the one sacrifice and passion of Jesus Christ, and an accursed idolatry.

81. Q. For whom is the Lord's supper instituted?

A. For those who are truly displeased with themselves for their sins and yet trust that these are forgiven them for the sake of Christ, and that their remaining infirmity is covered by His passion and death; who also desire more and more to strengthen their faith and amend their life. But hypocrites and such as turn not to God with sincere hearts eat and drink judgment to themselves.

82. Q. Are they also to be admitted to this supper who, by their confession and life, show themselves to be unbelieving and ungodly?

A. No; for in this way the covenant of God would be profaned and His wrath kindled against the whole congregation; wherefore the Christian Church is in duty bound, according to the ordinance of Christ and His apostles, to exclude such persons by the keys of the kingdom of heaven, until they show amendment of life.

LORD'S DAY XXXI

83. Q. What are the keys of the kingdom of heaven?

A. The preaching of the holy gospel, and church discipline or excommunication out of the Christian Church. By these two the kingdom of heaven is opened to believers and shut against unbelievers.

84. Q. How is the kingdom of heaven opened and shut by the preaching of the gospel?

A. By proclaiming and openly witnessing, according to the command of Christ, to believers, one and all, that, whenever they receive the promise of the gospel by a true faith, all their sins are really forgiven them of God for the sake of Christ's merits; and on the contrary, by proclaiming and witnessing to all unbelievers and such as do not sincerely repent that the wrath of God and eternal condemnation abide on them so long as they are not converted. According to this witness of the gospel God will judge, both in this life and in that which is to come.

85. Q. How is the kingdom of heaven shut and opened by church discipline?

A. By forbidding, according to the command of Christ, the use of the sacraments by those who under the Christian name maintain unchristian doctrines or practices; who will not, after repeated brotherly admonitions, renounce their errors and wicked course of life; and who, having been complained of to the Church, or to those who thereunto appointed by the Church, despise their admonitions — by which censure they are excluded from the Christian Church, and by God Himself from the kingdom of Christ; and by again receiving such as members of Christ and His Church when they promise and show real amendment.

The Third Part

GRATITUDE

LORD'S DAY XXXII

86. Q. Since, then, we are delivered from our misery by grace alone, through Christ, without any merit of ours, why must we yet do good works?

A. Because Christ, having redeemed us by His blood, also renews us by His Holy Spirit after His own

image, that with our whole life we may show ourselves thankful to God for His benefits, and that He may be praised by us; then, also, that each of us may be assured in himself of his faith by the fruits thereof, and that by our godly walk our neighbors also may be won for Christ.

87. Q. Can they, then, not be saved who, continuing in their wicked and ungrateful lives, do not turn to God?

A. By no means; for the Scripture declares that no unchaste person, idolater, adulterer, thief, covetous man, drunkard, slanderer, robber, or any such like, shall inherit the kingdom of God.

LORD'S DAY XXXIII

88. Q. Of how many parts does true conversion, or the turning of man to God, consist?

A. Two: the mortification of the old man, and the quickening of the new.

89. Q. What is the mortification of the old man?

A. It is heartfelt sorrow that we have provoked God by our sins, causing us more and more to hate them and flee from them.

90. Q. What is the quickening of the new man?

A. It is heartfelt joy in God through Christ, causing us with love and delight to live according to the will of God in all good works.

91. Q. But what are good works?

A. Only those which are done from true faith, according to the law of God, and to His glory; and not such as are based on our own opinions or the precepts of men.

LORD'S DAY XXXIV

92. Q. What is the law of God?

A. God spake all these words saying: *I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage.*

I. *Thou shalt have no other gods before me.*

II. *Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them; for I Jehovah*

thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing lovingkindness unto thousands of them that love me and keep my commandments.

- III. *Thou shalt not take the name of Jehovah thy God in vain: for Jehovah will not hold him guiltless that taketh His name in vain.*
- IV. *Remember the sabbath day, to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is a sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.*
- V. *Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.*
- VI. *Thou shalt not kill.*
- VII. *Thou shalt not commit adultery.*
- VIII. *Thou shalt not steal.*
- IX. *Thou shalt not bear false witness against thy neighbor.*
- X. *Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.*

93. Q. How are these commandments divided?

A. Into two tables; the first of which teaches what must be our attitude toward God; the second, what duties we owe to our neighbor.

94. Q. What does God require in the first commandment?

A. That, as much as I love my soul's salvation, I avoid and flee all idolatry, sorcery, soothsaying, superstition, invocation of saints or other creatures; and that I rightly acknowledge the only true God, trust in Him alone, submit to Him with all humility and patience, expect all good from Him only, and love, fear, and honor Him with

my whole heart; so that I leave and forsake all creatures rather than do even the least thing against His will.

95. What is idolatry?

A. It is, instead of the one true God who has revealed Himself in His Word, or besides Him, to devise or have something else on which to place our trust.

LORD'S DAY XXXV

96. Q. What does God require in the second commandment?

A. That we in no wise make any image of God, nor worship Him in any other way than He has commanded in His Word.

97. Q. May we, then, not make any image at all?

A. God neither can nor may be visibly represented in any way. As for creatures, though they may be visibly represented, yet God forbids us to make or have any likeness of them in order to worship them or serve God by them.

98. Q. But may not images be tolerated in the churches as books for the laity?

A. No; for we must not be wiser than God, who will not have His people taught by dumb images, but by the living preaching of His Word.

LORD'S DAY XXXVI

99. Q. What is required in the third commandment?

A. That we must not by cursing or perjury nor by unnecessary swearing, profane or abuse the Name of God, nor by our silence or connivance become partakers of these horrible sins in others; and briefly, that we use the holy Name of God no otherwise than with fear and reverence, to the end that He may be rightly confessed and worshipped by us, and be glorified in all our words and works.

100. Q. Is, then, the profaning of God's Name by swearing and cursing so heinous a sin that His wrath is kindled even against those who do not, as much as in them lies, help to prevent and to forbid such cursing and swearing?

A. Certainly; for no sin is greater or more provoking to God than the profaning of His Name; wherefore, also, He has commanded this sin to be punished with death.

LORD'S DAY XXXVII

101. Q. But may we not swear by the Name of God in a godly manner?

A. Yes; when the magistrate demands it of his subjects, or when otherwise necessity requires us thus to confirm fidelity and truth, for the glory of God and the welfare of our neighbor; for such swearing is grounded in God's Word, and therefore was rightly used by the saints in the Old and the New Testament.

102. Q. May we also swear by saints or any other creatures?

A. No; for a lawful oath is a calling upon God, as the only Searcher of hearts, to bear witness to the truth, and to punish me if I swear falsely; which honor is due to no creature.

LORD'S DAY XXXVIII

103. Q. What does God require in the fourth commandment?

A. First, that the ministry of the gospel and the schools be maintained; and that I, especially on the Sabbath, that is, the day of rest, diligently attend the church of God, to learn God's Word, to use the sacraments, to call publicly upon the Lord, and to give Christian alms. Second, that all the days of my life I rest from my evil works, let the Lord work in me by His Holy Spirit, and thus begin in this life the eternal Sabbath.

LORD'S DAY XXXIX

104. Q. What does God require in the fifth commandment?

A. That I show all honor, love, and fidelity to my father and mother, and to all in authority over me; submit myself with due obedience to their good instruction and correction; and also bear patiently with their weaknesses and shortcomings, since it pleases God to govern us by their hand.

LORD'S DAY XL

105. Q. What does God require in the sixth commandment?

A. That I, neither in thought, nor in word or gesture, much less in deed, dishonor, hate, wound, or kill my neighbor, whether by myself or by another, but lay aside

all desire of revenge; moreover, that I harm not myself nor wilfully expose myself to any danger. Therefore, also, the magistrate is armed with the sword to prevent murder.

106. Q. But this commandment seems to speak only of murder?

A. In forbidding murder, God teaches us that He abhors the root of murder, as envy, hatred, anger, and desire of revenge; and that He accounts all these as murder.

107. Q. But is it enough that we do not kill our neighbor in any such way?

A. No; for when God forbids envy, hatred, and anger, He commands us to love our neighbor as ourselves: to show patience, peace, meekness, mercy, and all kindness towards him, prevent his hurt as much as in us lies, and do good even to our enemies.

LORD'S DAY XLI

108. Q. What does the seventh commandment teach us?

A. That all unchastity is accursed of God; and that we must, therefore, detest it from the heart, and live chastely and modestly, whether in holy wedlock or single life.

109. Q. Does God in this commandment forbid nothing more than adultery and such like gross sins?

A. Since our body and soul are both temples of the Holy Spirit, it is His will that we keep both pure and holy; wherefore He forbids all unchaste actions, gestures, words, thoughts, desires, and whatever may entice one thereto.

LORD'S DAY XLII

110. Q. What does God forbid in the eighth commandment?

A. God forbids not only such theft and robbery as are punished by the magistrate, but He also brands as theft all wicked tricks and devices whereby we aim to appropriate our neighbor's goods, whether by force or with show of right, as unjust weights, ells, measures, and wares, false coins, usury, or any other means forbidden by God; likewise all covetousness and all abuse and waste of His gifts.

111. Q. But what does God require of you in this commandment?

A. That I further my neighbor's profit wherever I can or may, deal with him as I would have others deal with me, and labor faithfully that I may be able to relieve the needy.

LORD'S DAY XLIII

112. Q. What is required in the ninth commandment?

A. That I bear false witness against no man; wrest no one's words; be no backbiter or slanderer; do not judge, or join in condemning, any man rashly or unheard; but that I avoid all sorts of lies and deceit as the proper works of the devil, unless I would bring down upon myself the heavy wrath of God; likewise, that in judicial and all other dealings I love the truth, speak it uprightly, and confess it; and that, as much as I am able, I defend and promote the honor and reputation of my neighbor.

LORD'S DAY XLIV

113. Q. What does the tenth commandment require of us?

A. That not even the slightest inclination or thought contrary to any of God's commandments shall ever rise in our heart; but that at all times we shall hate all sin with our whole heart and delight in all righteousness.

114. Q. But can those who are converted to God keep these commandments perfectly?

A. No; but even the holiest men, while in this life, have only a small beginning of this obedience; yet so that with earnest purpose they begin to live, not only according to some but according to all the commandments of God.

115. Q. Why, then, will God have the ten commandments preached so strictly, since in this life no one can keep them?

A. First, that all our life long we may learn more and more to know our sinful nature, and so become the more earnest in seeking remission of sins and righteousness in Christ; second, that we may constantly endeavor, and pray to God for the grace of the Holy Spirit, to be renewed more and more after the image of God, till after this life we arrive at the goal of perfection.

LORD'S DAY XLV

116. Q. Why is prayer necessary for Christians?

A. Because it is the chief part of the thankfulness which God requires of us, and because God will give His grace and Holy Spirit to those only who with hearty sighing unceasingly beg them of Him and thank Him for them.

117. Q. What belongs to such prayer as God is pleased with and will hear?

A. First, that from the heart we call upon the one true God only, who has revealed Himself in His Word, for all He has commanded us to ask of Him; second, that we right thoroughly know our need and misery, in order to humble ourselves before the face of His majesty; third, that we be firmly assured that, notwithstanding we are unworthy of it, He will, for the sake of Christ our Lord, certainly hear our prayer, as He has promised us in His Word.

118. Q. What has God commanded us to ask of Him?

A. All things necessary for soul and body, which Christ our Lord has comprised in the prayer He Himself has taught us.

119. Q. What is the Lord's Prayer?

A. *Our Father who art in heaven,
Hallowed be Thy Name;
Thy kingdom come;
Thy will be done, as in heaven, so on earth.
Give us this day our daily bread;
And forgive us our debts, as we also have
forgiven our debtors;
And bring us not into temptation, but deliver
us from the evil one.
For Thine is the kingdom, and the power,
and the glory, for ever. Amen.*

LORD'S DAY XLVI

120. Q. Why has Christ commanded us to address God thus, *Our Father*..

A. To awaken in us, at the very beginning of our prayer, that childlike reverence and trust toward God which should be the ground of our prayer; namely, that God has become our Father through Christ, and will much less deny us what we ask of Him in true faith than our parents will refuse us earthly things.

121. Q. Why is there added, *Who art in heaven?*

A. That we may have no earthly thought of the heavenly majesty of God, and may expect from His almighty power all things necessary for body and soul.

LORD'S DAY XLVII

122. Q. What is the first petition?

A. *Hallowed be Thy Name.* That is: grant us, first, rightly to know Thee, and to sanctify, glorify, and praise Thee in all Thy works, in which Thy power, wisdom, goodness, justice, mercy, and truth shine forth; further also, that we may so order and direct our whole life, thoughts, words, and actions, that Thy Name may not be blasphemed but honored and praised on our account.

LORD'S DAY XLVIII

123. Q. What is the second petition?

A. *Thy kingdom come.* That is: so rule us by Thy Word and Spirit that we may submit ourselves more and more to Thee; preserve and increase Thy Church; destroy the works of the devil, every power that exalts itself against Thee, and all wicked counsels conceived against Thy holy Word, until the perfection of Thy kingdom arrive wherein Thou shalt be all in all.

LORD'S DAY XLIX

124. Q. What is the third petition?

A. *Thy will be done, as in heaven, so on earth.* That is: grant that we and all men may renounce our own will, and without any gainsaying obey Thy will, which alone is good; that so every one may discharge the duties of his office and calling as willingly and faithfully as the angels in heaven.

LORD'S DAY L

125. Q. What is the fourth petition?

A. *Give us this day our daily bread.* That is: be pleased to provide for all our bodily need, that we may thereby acknowledge Thee to be the only fountain of all good, and that without Thy blessing neither our care and labor nor Thy gifts can profit us; and, therefore, that we may withdraw our trust from all creatures and place it alone in Thee.

LORD'S DAY LI

126. Q. What is the fifth petition?

A. *And forgive us our debts, as we also have forgiven our debtors.* That is: be pleased, for the sake of Christ's blood, not to impute to us, miserable sinners, any of our transgressions, nor the evil which always cleaves to us; as we also find this witness of Thy grace in us that it is our full purpose heartily to forgive our neighbor.

LORD'S DAY LII

127. Q. What is the sixth petition?

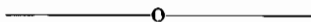
A. *And bring us not into temptation, but deliver us from the evil one.* That is: since we are so weak in ourselves that we cannot stand a moment, and besides, since our sworn enemies, the devil, the world, and our own flesh, cease not to assault us, be pleased to preserve and strengthen us by the power of Thy Holy Spirit, that we may not succumb in this spiritual warfare, but always offer strong resistance, till at last we obtain a complete victory.

128. Q. How do you conclude your prayer?

A. *For Thine is the kingdom, and the power, and the glory, for ever.* That is: all this we ask of Thee because Thou, as our King, who hast power over all things, art both willing and able to give us all good, and that therefore not we but Thy Holy Name may be glorified for ever.

129. Q. What does the word *Amen* signify?

A. *Amen* signifies: it shall truly and surely be; for my prayer is more certainly heard of God than I feel in my heart that I desire these things of Him.



THE CANONS OF DORDT

Your Committee has compared also this document with the official Dutch version (Rutgers' edition), and found the translation in our present Psalter on the whole very good. This translation was approved by the Synod of 1912.

As in the Confession and the Catechism, all quotations from Scripture have been altered to correspond with the American Revised Version, and will be printed in italics.

In editing the text of the Canons, your Committee gave careful attention to typographical matters, and corrected a

number of minor errors in diction and style. We do not wish to burden Synod by reporting all these little changes which do not at all affect the meaning of the sentences. But there are a few corrections and improvements of the translation which do somewhat affect the sense, and these are therefore hereby submitted to Synod's approval:

1. We propose the following historical and explanatory introduction, to be printed in small type above the Canons:

The third of our Doctrinal Standards is the *Canons of Dort*, also called the *Five Articles Against the Remonstrants*. These are rules or statements of doctrine adopted by the great Reformed Synod of Dordrecht in 1618-'19. This Synod had a truly international character, since it was composed not only of the delegates of the Reformed Church of the Netherlands but also of twenty-seven delegates from foreign countries mentioned in the last paragraph of the Conclusion (see p.).

The Synod of Dordrecht was held in view of the serious disturbance in the Reformed Church by the rise and spread of Arminianism. Arminius, a theological professor at the University of Leyden, departed from the Reformed faith in his teaching concerning five important points. He taught conditional election on the ground of foreseen faith, universal atonement, partial depravity, resistible grace, and the possibility of a lapse from grace. These views were rejected by the Synod, and the opposite views were embodied in what is now called the Canons of Dort or the Five Articles Against the Remonstrants. In these Canons the Synod set forth the Reformed doctrine on these points, namely, unconditional election, limited atonement, total depravity, irresistible grace, and the perseverance of the saints.

Each of the Canons consists of two parts, the first of which is an exposition of the Reformed doctrine and the second a rejection of the Arminian view. All office-bearers are required to subscribe to these Canons as well as to the Confession and the Catechism.

2. In Chap. I, Art. 3, occurs the clause: *by whose ministry men are called*. The Committee appointed by the Synod of 1910 proposed to change this to: *and by the ministry of these messengers men are called*. Although not adopted by Synod at that time, this reading, in the opinion of your Committee, is preferable. Hence we take the liberty to propose its adoption at this time.

3. In Chap. I, Art. 6, the proof-text Acts 15:18 should be eliminated. According to the reading of the American Revised Version, this text cannot very well be used as a proof for the doctrine of God's eternal decree. It reads as follows: *Saith the Lord, who maketh these things known from of old*. We propose its elimination. The following proof-text (Eph. 1:11) is clear, cogent, and sufficient.

4. In Chap. I, Art. 16, the first four lines are an inaccurate translation of the original. We propose the following correction: *Those who do not yet powerfully feel within themselves a living faith in*

Christ or an assured confidence of soul, peace of conscience, an earnest endeavor after filial obedience, and glorying in God through Christ, and do nevertheless persist in the use of the means . . .

5. In Chap. I, Art. 17, the clause: *godly parents have no reason to doubt of the election*, is an inaccurate translation of the original. The Latin has: *dubitore non debent*. We propose the following: *godly parents ought not to doubt the election . . .*

6. In Chap. III, IV, Art. 15, another inaccurate translation is found. We refer to the sentence beginning: *With respect to those who make an external profession of faith and live regular lives*, etc. We propose to correct this as follows: *Further, with respect to those who externally profess their faith and amend their lives*, etc.

7. In Chap. III, IV, Art. 17, first line, the word *prolongs* is an inaccurate translation of the Dutch: *voortbrengt*. We propose to make this: *brings forth*.

8. In Chap. III, IV, Art. 2 of the Rejection of Errors, the clause: *could not have been separated therefrom in the fall*, should be changed to: *cannot have been separated therefrom in the fall*. This correction was already adopted by the Synod of 1912, but failed to find its way into the text.

FORM OF SUBSCRIPTION

In this Form, which should be inserted at this place, your Committee discovered one error which should be corrected.

In the third line from the bottom the words *or the Synod* should be eliminated. These do not occur in the original Dutch, and it speaks for itself that no appeal from Synod's decision is possible.

We propose the elimination of these words.

CHRISTIAN PRAYERS

Prayer at the Beginning of Public Worship

Our help is in the name of Jehovah who made heaven and earth.

A General Confession of Sins and Prayer before the Sermon and on Days of Fasting and Prayer

O eternal God and merciful Father, we humble ourselves before Thy great majesty, against which we have frequently and grievously sinned, and we acknowledge that if Thou shouldst enter into judgment with us, we would deserve nothing less than eternal death. We are deeply conscious of the fact that on account of our original sin, we are unclean before Thee and children of wrath. Having been conceived and born in sin, all manner of evil desires against Thee and our neighbor fill our soul. We continually transgress Thy command-

ments, failing to do what Thou hast commanded us, and doing that which Thou hast expressly forbidden. We all like sheep have gone astray; we have turned everyone to his own way. We acknowledge our waywardness, and are heartily sorry for all our sins. We confess to our humiliation and to the praise of Thy mercy that our transgressions are innumerable, and that our debt is so great that we cannot even begin to repay. We are not worthy to be called Thy children, nor to lift up our eyes heavenward to Thee in prayer. Nevertheless, O Lord God and gracious Father, we know that Thou dost not desire the death of the sinner, but rather that he should turn to Thee and live; we know that Thy mercy toward those who turn to Thee is infinite; and so we take courage to call upon Thee from the depth of our hearts, trusting in our mediator Jesus Christ, the Lamb of God that taketh away the sin of the world. We pray that Thou, forgiving all our sins for Christ's sake, wilt have compassion upon us in our infirmities. Wash us in the pure fountain of His blood, so that we may become clean and white as snow. Cover our nakedness with His innocence and righteousness, for the glory of Thy name. Deliver our understanding from all blindness, and our hearts from all wilfulness and rebellion. Open now the mouth of Thy servant, and fill it with Thy wisdom and knowledge, that he may bodily proclaim Thy word in all its purity. Prepare our hearts to receive it, to understand it and to preserve it. Inscribe Thy law, as Thou hast promised, upon the tables of our heart, and give us the desire and the strength to walk in the ways of Thy precepts, to the praise and glory of Thy name, and to the edification of the Church. All this, gracious Father, we implore in the name of Jesus Christ, who taught us to pray, saying: Our Father who art in heaven, etc. AMEN.

A Prayer for all the Needs of Christendom to be Used upon the Sabbath after the first Sermon

Almighty and merciful God, we realize and confess before Thee that if Thou shouldst regard our merits we would indeed be unworthy to lift up our eyes towards heaven and present our prayers before Thee. Our consciences accuse us, and our sins testify against us. We also know that Thou art a righteous Judge, punishing the sins of those who transgress Thy commandments. But Thou, O Lord, hast commanded us to call upon Thee in all our needs, and hast in mercy promised to hearken to our petitions. This is not because of our merits, for we have none, but because of the merits of our Lord Jesus Christ, whom Thou hast appointed as our Mediator and Advocate. Therefore we spurn all other help and take our refuge in Thy mercy alone.

We acknowledge that Thou hast showered upon us so many blessings that we are not able to comprehend them, much less to enumerate them. It behooves us especially to acknowledge that Thou hast led us to the light of Thy truth and to the knowledge of Thy holy gospel. Yet we, being ungrateful, have forgotten Thy benefits. We have departed from Thee and have followed the desires of our own heart. We have not honored Thee as we ought. We have grievously sinned against Thee. If Thou shouldst bring us into judgment, we could expect nothing but eternal death and condemnation. But, O Lord, behold the face of Thy anointed and hide Thine eyes from our sins, that Thy wrath thru His intercession may be removed. Work mightily within us by Thy Spirit, in order that we may daily mortify our sinful flesh more and more. And do Thou renew us to a better life.

And since it pleases Thee that we should pray for all mankind, we beseech Thee that Thou wilt cause Thy benediction to rest upon Thy holy gospel, so that it may be proclaimed everywhere and universally received. May the world be filled with Thy knowledge, may the ignorant be converted, and the weak strengthened; may everyone by word and deed magnify Thy holy name. To this end send forth faithful servants into Thy harvest, and qualify them in such a manner that they may faithfully perform their duties. But destroy, we pray Thee, all false teachers, ravenous wolves, and hirelings who seek their own honor and profit rather than the honor of Thy holy name or the salvation and welfare of souls.

Wilt Thou also graciously govern Thy Church and preserve it in the unity of true faith and in godliness of life. May Thy kingdom increase day by day; may the kingdom of Satan be destroyed, until the kingdom of God be perfected and Thou shalt be all in all.

We also pray for all civil magistrates. Particularly would we remember those whom Thou hast set in authority over us. Grant that they may fulfill their task in such a manner that the King of kings may reign over them and us, and that the kingdom of Satan, which is a kingdom of shame and iniquity, may through them as Thy servants be more and more opposed and destroyed, and that we may live a peaceful life in all godliness and honor.

Furthermore we pray for all our brethren who are suffering affliction because of civil or ecclesiastical persecution. Comfort them with Thy Holy Spirit, and grant them deliverance. Permit not the memory of Thy name to be removed from the earth, and give the enemies no occasion to dishonor or blaspheme Thy name. But should it be Thy will that persecuted Christians must by their death witness to Thy truth, grant them comfort in their sufferings; may they accept their trial as from Thy hand, and doing Thy will may they remain firm in life and death to Thy honor, to the edification of the Church and to their salvation.

We remember before Thee also all those whom Thou art chastening with poverty, imprisonment, physical illness or spiritual distress. Comfort them all, O Lord, according to their several needs. Grant that their chastening may lead them to acknowledge their sins and to amend their lives. Give them unwavering patience, alleviate their sufferings, and deliver them that they may rejoice because of Thy goodness, and may eternally praise Thy name. Comfort all widows and orphans, and be to them a Father. Strengthen those who are weak and heal those who are ill in body. Remember also those who are mentally ill, and strengthen within them the gift of understanding, so that they may use it to the magnifying of Thy name and the edifying of their neighbors.

Finally, O Lord, wilt Thou take us and our dear ones and all that concern us into Thy care and keeping. Remember particularly those who are journeying afar over land and sea, along dangerous trails for the promotion of Thy kingdom, for the benefit of our country, or for the promotion of honorable personal interests. Bless also the products of the soil. Grant favorable weather and fruitful increase. Grant that in our several callings we may live according to Thy will. May we so use the talents which we have received from Thy hand that they may not hinder but rather promote the interests of our spiritual life. In all temptations strengthen us, so that we may be victorious in the battle, and thereafter may with Christ possess eternal life.

We pray Thee for all these things, even as our faithful Lord and Saviour, Jesus Christ, Himself has taught us, saying:

Our Father who art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one. For Thine is the kingdom, and the power, and the glory forever. AMEN.

Strengthen us in the true Christian faith so that we may increase daily therein. Of this faith we make confession with mouth and heart, saying:

I believe in God the Father, Almighty, Maker of heaven and earth.
And in Jesus Christ, His only begotten Son, our Lord;
Who was conceived by the Holy Spirit, born of the virgin Mary;
Suffered under Pontius Pilate; was crucified, dead, and buried; He descended into hell;

The third day He rose again from the dead;
He ascended into heaven, and sitteth at the right hand of God the Father Almighty:

From thence He shall come to judge the living and the dead.

I believe in the Holy Spirit.

I believe an holy catholic Church, the communion of saints;

The forgiveness of sins;

The resurrection of the body;

And the life everlasting. AMEN.

Afterward the congregation is dismissed with the usual blessing:
Lift up your hearts unto God and receive the blessing of the Lord:
Jehovah bless thee, and keep thee,
Jehovah make His face to shine upon thee, and be gracious unto thee;
Jehovah lift up His countenance upon thee, and give thee peace.

Prayer before the Explanation of the Catechism

O heavenly Father, Thy Word is perfect, restoring the soul, making wise the simple, and enlightening the eyes of the blind, and a power of God unto salvation for everyone that believes. We, however, are by nature blind and incapable of doing anything good, and Thou wilt succor only those who have a broken and contrite heart and who revere Thy Word; therefore, we beseech Thee that Thou wilt illumine our darkened minds with Thy Holy Spirit and give us a humble heart, free from all haughtiness and carnal wisdom, in order that we, hearing Thy Word, may rightly understand it and may regulate our lives accordingly. Wilt Thou also graciously convert those who are straying from the truth, so that we all in unity may serve Thee in true holiness and righteousness all the days of our lives. These things we crave of Thee only for the sake of Christ who promised to hear us and also taught us to pray in His name, saying: Our Father, etc. (for complete Lord's prayer see the second prayer above).

Prayer after the Explanation of the Catechism

O gracious and merciful God and Father, we thank Thee that Thou hast established Thy covenant with believers and their seed. This Thou has not only sealed by holy baptism, but Thou daily showest it by perfecting Thy praise out of the mouths of babes and sucklings, thus

putting to shame the wise and prudent of this world. We beseech Thee that Thou wilt increase Thy grace in them, in order that they may unceasingly grow in Christ, Thy Son, until they have reached complete maturity in all wisdom and righteousness. Give us grace to instruct them in Thy knowledge and fear, according to Thy commandment, that by their godliness the kingdom of Satan may be destroyed and the kingdom of Jesus Christ in this and other congregations may be strengthened unto the glory of Thy holy Name and unto their eternal salvation, through Jesus Christ, Thy Son, and our Lord, who taught us to pray, saying: Our Father, etc. (for complete Lord's prayer see the second prayer above).

A Public Confession of Sins and Prayer before the Sermon

Heavenly Father, eternal and merciful God, we acknowledge and confess before Thy divine majesty that we are poor miserable sinners. We were conceived and born in utter wickedness and corruption and are prone to all manner of evil and incapable by nature of doing any good. By our sinful life we transgress Thy holy commandments without ceasing and thereby incur Thy wrath and bring down upon ourselves eternal damnation according to Thy righteous judgment.

But we are penitent, Lord, and do grieve because of our sins whereby we provoked Thy wrath. We bring accusation against ourselves and lay transgression to our own charge. Yet we make bold to desire that Thou mayest in mercy regard our miseries. Have compassion on us, most merciful God and Father, and be pleased to forgive all our sins for the sake of the passion of Thy dear Son, Jesus Christ.

Grant us also the grace of Thy Holy Spirit, in order that He may teach us to confess our sins in sincerity of heart, to abhor ourselves indeed, and may lead us to the mortification of sin in our lives. For we earnestly desire to return to a life that is truly holy and righteous and that is acceptable to Thee through Jesus Christ.

May it also please Thee to lead us into the comprehension of Thy holy Word according to Thy divine will, in order that we may be taught to put our trust wholly in Thee and not to repose confidence in any creature. May our old nature with all its lusts be increasingly mortified day by day, and may we offer ourselves as a living sacrifice to Thee, to the honor of Thy name and the edification of our neighbor.

We also beseech Thee, gracious God, to turn unto Thyself in true penitence all that depart from Thy truth, for we eagerly desire that we may all of one accord serve Thee in holiness and righteousness all the days of our life.

This we ask of Thee through Jesus Christ our Lord, who taught and commanded us to pray, saying: Our Father, etc. (for complete Lord's prayer see second prayer above).

A Brief Form for Prayer after the Sermon

O Lord, Almighty God, we pray that Thy holy name may not be blasphemed on account of our sins. For we have sinned against Thee in many ways. We do not obey Thy holy Word as it behooves us. Through ignorance, unthankfulness, and discontent, we daily provoke Thee to wrath. We confess, Lord, that Thou art just in inflicting punishment upon us.

But we beseech Thee, O Lord, remember Thy great mercy and have compassion upon us. Teach us truly to know our sins and sincerely to mourn for them and to amend our life. Strengthen the ministers

of Thy Church in order that they may faithfully and stedfastly preach Thy holy Word. Likewise, Lord, give strength to our rulers that they may wield the sword of civil authority in justice and equity.

We pray thee particularly for N. N.

Keep us, we beseech Thee, from all hypocrisy and unfaithfulness and frustrate all evil and subtle designs against Thy Word and Thy Church. O Lord, do not withhold from us Thy Word and Thy Spirit, but grant us increase in faith, and patience and stedfastness in all suffering and adversity. Succor Thy Church, and deliver Thy people from opposition, ridicule, and tyranny which it suffers at the hands of wicked men. Impart from on high strength to those that are sorely burdened with sorrow. And visit upon us Thy peace through Jesus Christ, our Lord, who gave us this sure promise: *Verily, verily, I say unto you, whatsoever you shall ask of the Father in My name, He will give it you*, and would have us pray, saying: Our Father, etc. (for complete Lord's prayer see second prayer above).

Prayer before Meals

Ps. 145:15, 16, *The eyes of all wait for Thee; and Thou givest them their food in due season. Thou openest Thy hand and satisfiest the desire of every living thing.*

Lord God Almighty, Thou hast made the worlds; Thou dost uphold all things by the word of Thy power. Thou didst sustain the children of Israel in the wilderness with food from on high. Wilt Thou also bless us, Thy humble servants, and sanctify to us these gifts which we have received from Thy generous hand. May we use them temperately; help us to devote them to their proper purpose. May we thus acknowledge that Thou art our Father and the source of all good things. Grant also that we may at all times and above all things yearn for the spiritual bread of Thy Word. May our souls thus be nourished unto eternal life, which Thou hast prepared for us through the precious blood of Thy beloved Son, our Lord Jesus Christ. Our Father, etc. (for complete Lord's prayer see second prayer above).

Even so we are admonished by our Lord Jesus Christ, according to Luke 21:34, 35: "But take heed to yourselves, lest haply your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and that day come on you suddenly as a snare: for so shall it come upon all them that dwell on the face of all the earth."

Thanksgiving after Meals

Thus speaketh the Lord in the fifth book of Moses, Deut. 8:10, 11: *And thou shalt eat and be full, and thou shalt bless Jehovah thy God for the good land which he hath given thee. Beware lest thou forget Jehovah thy God, in not keeping his commandments, and his ordinances, and his statutes, which I command thee this day.*

Lord God, our heavenly Father, we thank Thee for all Thy benefits, which we so unceasingly receive from Thy bountiful hand. We thank Thee that it pleases Thee to sustain us in this temporal life and to supply all our needs. We are especially grateful that Thou hast regenerated us unto the hope of a better life, which Thou hast revealed unto us in Thy holy gospel. We pray Thee, merciful God and Father, that our hearts may not become too deeply attached to these earthly and perishable things, but that we may always look heavenward, expecting our Savior Jesus Christ until He shall appear upon the clouds unto our deliverance. Our Father, etc. (for complete Lord's prayer see second prayer above).

Prayer for the Sick and the Spiritually Distressed

O Almighty, eternal, and righteous God, our merciful Father: Thou art the Lord of life and death; without Thy will nothing occurs in heaven or upon earth. We are not worthy to call upon Thy name, nor to hope that Thou wilt hearken unto us, when we consider how we have hitherto spent our time. Yet we pray Thee that Thou wilt, according to Thy mercy, look upon us in Him who has taken upon Himself all our infirmities. We acknowledge that we have within ourselves nothing but evil inclinations and inability to do any good. On this account also we have merited this affliction, yea, have deserved far more. But Lord, Thou knowest that we are Thy people and that Thou art our God. Thy mercy, which Thou hast never withheld from those who turn to Thee, is our only refuge. Therefore we pray, count not our sins against us, but impute to us the wisdom, righteousness, and holiness of our Savior. For His sake deliver us from this suffering in order that the evil one may not regard us as forsaken of God. And if it please Thee to prolong our trial, give us patience and strength to bear it all according to Thy will; and may it thus in Thy wisdom redound to our edification. Rather chastise us here, Lord, than that we should have to perish with the world hereafter. Grant that we may die to this world and to all earthly things, that we may be renewed daily after the image of Jesus Christ. Suffer us never to be separated from Thy love, but draw us daily closer and closer to Thee, that at last we may enter with joy upon the end of our divine calling, which is to die with Christ, rise with Him triumphantly, and live with Him eternally. We also believe that Thou wilt hear us through Jesus Christ, who has taught us to pray, saying: Our Father, etc. (for complete Lord's prayer see second prayer above).

Strengthen us also in the true faith which we confess with heart and mouth, saying: I believe, etc. (for complete creed see second prayer above). AMEN.

Or as follows:

Eternal and merciful God and Father, the eternal salvation of the living and the eternal life of the dying, Thou alone hast life and death in Thy hands; Thou dost continually care for us in such a way that neither health nor sickness, neither good nor evil can befall us, yea, not even a hair can fall from our heads without Thy will; Thou dost order all things for the good of believers. We beseech Thee that Thou wilt grant us the grace of the Holy Spirit, that He may teach us to know truly our miseries, and to bear patiently Thy chastisements, which as far as our merits are concerned might have been ten thousand times more severe. We know that they are not tokens of Thy wrath, but of Thy fatherly love towards us, that we might not be condemned with the world. Increase, O Lord, our faith, by Thy Holy Spirit, that we may become more and more united with Christ our spiritual Head, to whom Thou dost desire to conform us both in suffering and glory. Lighten our cross so that we may be able in our weakness to bear it. We submit ourselves without reserve to Thy holy will, regardless whether Thou wouldst leave our souls here in these earthly tabernacles or whether Thou wouldst take them home unto Thyself. We have no fear because we belong to Christ, and therefore shall not perish. We even desire to depart from this weak body in the hope of a blessed resurrection, knowing that then it will be restored to us in a much more glorious form. Grant that we experience the blessed comfort of the remission of sins and justification

in Christ. May we with that defence overcome all the assaults of Satan. May Jesus' innocent blood wash away our stain and may His righteousness cover our unrighteousness in Thy judgment at last. Arm us with faith and hope, that we may not be put to shame by any fear of death. May the eyes of our soul be fastened upon Thee when the eyes of our body become dim. When Thou shalt have taken from us the power of speech, may our hearts never cease to call upon Thee. O Lord, we commit our souls into Thy hands; do not forsake us in the hour of death. This we pray only for the sake of Christ, who taught us to say: Our Father, etc. (for the complete Lord's prayer see second prayer above). I believe, etc. (for the complete creed see second prayer above). AMEN.

Morning Prayer

O merciful Father, we thank Thee that Thou didst keep watch over us this past night, in Thy great faithfulness. We pray that Thou mayest strengthen and guide us henceforth by Thy Holy Spirit, that we may put this day as well as all the days of our life to the service of holiness and righteousness. Grant, we pray Thee, that in all our undertakings, we may always have an eye single to Thy glory; may we ever labor in the consciousness of our dependence upon Thy beneficence for the success of our work. We beseech Thee to forgive all our sins according to Thy promise, for the sake of the passion and blood of our Lord Jesus Christ, for we are truly sorry for all our transgressions. Illumine our hearts, we pray Thee, that we may lay aside all works of darkness and may as children of light lead new lives in all godliness. May it please Thee to bless us also as we engage in the proclamation of the divine Word. Frustrate all the works of the devil. Endue all the ministers of the Church who are faithful to Thee with strength and make the magistrates of Thy people strong. Instil comfort in the hearts of all that are distressed, through Jesus Christ, Thy beloved Son, for He has assured us that Thou wilt surely grant us all that we ask of Thee in His name, and has enjoined us to pray after this fashion, saying: Our Father, etc. (for complete Lord's prayer see second prayer above).

May grace also be given us, we pray Thee, to order our lives according to Thy will which thou didst reveal in Thy law as contained in the Ten Commandments: I am Jehovah, etc. (Ex. 20:2-17). AMEN.

Evening Prayer

O merciful God, light eternal shining in the darkness, Thou dispellest the night of our sins and the blindness of our hearts. Since Thou didst ordain that man should rest in the night and labor during the day, we pray Thee that our bodies may rest in peace and quiet, in order that they may be enabled to sustain the labors to which we shall again be called. Control our sleep and rule our hearts while we slumber, in order that we may not be defiled in either body and soul, but may glorify Thee even in our nightly rest. Enlighten once more, we beseech Thee, the eyes of our mind, lest we enter upon the sleep of death. Grant that we may ever cherish the expectation of our redemption from the misery of the life that now is. Defend us against all assaults of the devil and take us in Thy holy protection. We confess that we have not spent this day without grievously sinning against Thee. We pray Thee to cover our sins in Thy mercy, even as Thou dost shroud all the things of earth in the darkness of the night, lest

we be cast away from Thy face. Be pleased to bestow comfort and rest upon all that are sick, bowed down with grief, or afflicted with distress of soul, through our Lord Jesus Christ, who would have us pray, saying: Our Father, etc. (for complete Lord's prayer see second prayer above). AMEN.

Opening Prayer for Ecclesiastical Assemblies (cf. Art. 32 of the Church Order)

Heavenly Father, eternal and merciful God, it has pleased Thee according to Thy infinite wisdom and lovingkindness to gather a Church unto Thyself out of the peoples of all the earth, and to govern Thy Church through the service of men. Thou hast graciously called us to this office of government and hast enjoined us to watch over ourselves and to bestow due care upon the flock which Christ purchased with His precious blood.

We are now assembled in this place in Thy holy Name, in order to deal, after the fashion of the apostolic churches, with such matters as shall come before us and concern the edification and welfare of Thy churches, agreeably to our office. We confess that we are unworthy and unable of ourselves to accomplish any good thing. We beseech Thee, therefore, faithful God and Father, that, in accordance with Thy promise, Thou wilt abide in the midst of the present assembly through Thy Holy Spirit, and that He may lead us into all the truth.

Remove all misunderstandings and guard us against the influence of our sinful hearts. Grant that Thy Word may be our only rule and standard, in order that our deliberations may redound to the glory of Thy Name, the edification of Thy churches and the peace of our own consciences.

This we ask in the name of Christ Jesus, Thy Son, who with Thee and the Holy Spirit, the only and true God, is deserving of eternal praise and glory. AMEN.

Prayer at Close of Ecclesiastical Assemblies (cf. Art. 32 of the Church Order)

Lord God, heavenly Father, we thank Thee from our hearts, that it pleases Thee to gather a Church in our land and to employ our services to that end. Thou dost graciously so order all things that we can preach the gospel without any hindrance and may engage in public worship. Thou hast also been present with Thy Holy Spirit in our assembly, guiding our deliberations according to Thy will, and binding our hearts together in mutual peace and unity.

Wilt Thou, O faithful God and Father, graciously bless the efforts that we purpose to put forth, and wilt Thou finish in power the work which Thou hast begun. Continue to gather unto Thyself a true Church, and cause it to preserve the purity of doctrine; guide it in the proper use of the holy sacraments; and inspire it with zeal for the maintenance of church purity.

Bring to nought all wicked and subtle counsels that are devised against Thy Word and Church. Give strength to all whom Thou hast placed in authority over Thy Church, to the end that they may preach Thy Word in faithfulness and steadfastness. Strengthen the civil magistrates of Thy people, in order that they may wield the sword of worldly power in justice and with wise restraint. In particular do

we pray for the civil rulers, both higher and lower officers of government, whom Thou hast been pleased to appoint over us. We commend unto Thee especially the esteemed council of this city. Grant that their rule may be entirely directed toward the supremacy of the King of kings over rulers and ruled alike. May through their labors the shameful and wicked dominion of Satan be increasingly disturbed and broken down. May it be given unto us to lead a quiet and peaceable life in all godliness and gravity.

Hear us, O God and Father, through Thy dear Son, Jesus Christ, who with Thee and the Holy Spirit, the only and true God, is worthy of eternal praise and glory. AMEN.

Opening Prayer for the Meetings of the Deacons (cf. Art. 40 of the Church Order)

Merciful God and Father, Thou hast not only declared that we shall always have the poor with us, but hast also commanded us to succor them in their need. Thou hast ordained the service of the deacons for Thy Church, in order that its needy members may receive the aid they require. Since we whom Thou hast called to the deaconal office in this church are now met in Thy name to discuss matters pertaining to our office, we humbly beseech Thee that Thou mayest for the sake of Jesus Christ, dwell among us with the spirit of discrimination. May Thy Spirit help us to distinguish between those really poor and those who feign destitution, and to distribute the alms that have been collected as each one's need may render necessary, in the spirit of joy and fidelity. May we neither fail to comfort the needy members of Thy dear Son, nor dispense gifts to those who are not in want.

Kindle fervent love to the poor in men's hearts, in order that they may contribute generously of their temporal possessions over which Thou didst appoint them stewards, and we may have command of sufficient means to bring relief to those that are indigent and may faithfully perform our task with true liberality of heart and without difficulty.

Bestow upon us also the grace we need not only to relieve want by means of external gifts, but also to instil the comfort of Thy holy Word in hearts afflicted with misery. Truly, man liveth not by bread alone, but by every word that proceedeth out of Thy mouth. We pray, therefore, that Thou wilt bless our ministrations and wilt multiply the bread of the poor, to the end that both they and we may have reasons to praise and thank Thee; meanwhile awaiting the blessed appearance of Thy dear Son, Jesus Christ, who for our sakes became poor that He might enrich us with eternal treasures. AMEN.

LITURGICAL FORMS

FORM FOR THE BAPTISM OF INFANTS

Beloved congregation in the Lord Jesus Christ:

The principal parts of the doctrine of holy baptism are these three:

First. That we with our children are conceived and born in sin, and therefore are children of wrath, so that we cannot enter into the kingdom of God, except we are born again. This, the dipping in or sprinkling with water teaches us, whereby the impurity of our souls

is signified, that we may be admonished to loathe ourselves, humble ourselves before God, and seek for our purification and salvation apart from ourselves.

Second. Holy baptism witnesses and seals unto us the washing away of our sins through Jesus Christ. Therefore we are baptized into the Name of God, the Father, and the Son, and the Holy Spirit. For when we are baptized into the Name of the Father, God the Father witnesses and seals unto us that He makes an eternal covenant of grace with us and adopts us for His children and heirs, and therefore will provide us with every good thing and avert all evil or turn it to our profit. And when we are baptized into the Name of the Son, the Son seals unto us that He washes us in His blood from all our sins, incorporating us into the fellowship of His death and resurrection, so that we are freed from our sins and accounted righteous before God. Likewise, when we are baptized into the Name of the Holy Spirit, the Holy Spirit assures us by this holy sacrament that He will dwell in us, and sanctify us to be members of Christ, imparting to us that which we have in Christ, namely, the washing away of our sins and the daily renewing of our lives, till we shall finally be presented without spot among the assembly of the elect in life eternal.

Third. Whereas in all covenants there are contained two parts, therefore are we by God, through baptism, admonished of and obliged unto new obedience, namely, that we cleave to this one God, Father, Son, and Holy Spirit; that we trust in Him, and love Him with all our hearts, with all our souls, with all our mind, and with all our strength; that we forsake the world, crucify our old nature, and walk in a godly life. And if we sometimes through weakness fall into sins, we must not therefore despair of God's mercy, nor continue in sin, since baptism is a seal and indubitable testimony that we have an eternal covenant with God.

And although our children do not understand these things, we may not therefore exclude them from baptism, since they are without their knowledge partakers of the condemnation in Adam, and so again are received unto grace in Christ; as God speaks unto Abraham, the father of all believers, and therefore also to us and our children, saying: *I will establish my covenant between me and thee and thy seed after thee throughout their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee* (Gen. 17:7). This also Peter testifies with these words: *For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him* (Acts 2:39). Therefore God formerly commanded to circumcise them, which was a seal of the covenant and of the righteousness of faith; as also Christ embraced them, laid His hands upon them, and blessed them (Mark 10:16). Since, then, baptism has come in the place of circumcision, the children should be baptized as heirs of the kingdom of God and of His covenant. And parents shall be bound to give further instruction herein to their children as they grow up.

That we therefore may administer this holy ordinance of God to His glory, to our comfort, and to the edification of the Church, let us call upon His holy Name:

O almighty, eternal God, Thou who hast according to Thy severe judgment punished the unbelieving and unrepentant world with the flood, and hast according to Thy great mercy saved and protected believing Noah and his family; Thou who hast drowned the obstinate Pharaoh and all his host in the

Red Sea and led Thy people Israel through the midst of the sea upon dry ground — by which baptism was signified — we beseech Thee that Thou wilt be pleased of Thine infinite mercy, graciously to look upon these Thy children and incorporate them by Thy Holy Spirit into Thy Son Jesus Christ, that they may be buried with Him into His death and be raised with Him in newness of life; that they, daily following Him, may joyfully bear their cross, cleaving unto Him in true faith, firm hope, and ardent love; that they, being comforted in Thee, may leave this life, which is nothing but a constant death, and at the last day may appear without terror before the judgment seat of Christ Thy Son, through Him, our Lord Jesus Christ, who with Thee and the Holy Spirit, one only God, lives and reigns forever. AMEN.

ADDRESS TO THE PARENTS

Beloved in Christ the Lord, you have heard that baptism is an ordinance of God to seal unto us and our seed His covenant; therefore it must be used for that end, and not out of custom or superstition. That it may then be manifest that you are thus minded, you are to answer sincerely to these questions:

First: Do you acknowledge, although our children are conceived and born in sin and therefore subject to all manner of misery, yea, to condemnation itself, that they are sanctified in Christ, and therefore as members of His Church ought to be baptized?

Second: Do you acknowledge the doctrine which is contained in the Old and New Testament, and in the articles of the Christian faith, and which is taught here in this Christian Church, to be the true and complete doctrine of salvation?

Third: Do you promise and intend to instruct these children, when come to the years of discretion, in the aforesaid doctrine, and cause them to be instructed therein, to the utmost of your power?

Answer: I do.

Then the minister of God's Word, in baptizing, shall say:

N——, I baptize you into the Name of the Father and of the Son and of the Holy Spirit.

THANKSGIVING

Almighty God and merciful Father, we thank and praise Thee, that Thou hast forgiven us and our children all our sins, through the blood of Thy beloved Son Jesus Christ, and received us through Thy Holy Spirit as members of Thine only begotten Son, and so adopted us to be Thy children, and sealed and confirmed the same unto us by holy baptism. We beseech Thee also, through Him, Thy beloved Son, that Thou wilt always govern these children by Thy Holy Spirit, that they may be nurtured in the Christian faith and in godliness, and grow and increase in the Lord Jesus Christ, in order that they may acknowledge Thy fatherly goodness and mercy, which Thou hast shown to them and to us all, and live in all righteousness under our only Teacher, King, and

High Priest, Jesus Christ; and manfully fight against and overcome sin, the devil, and his whole dominion, to the end that they may eternally praise and magnify Thee, and Thy Son Jesus Christ, together with the Holy Spirit, the one only true God. AMEN.

FORM FOR THE PUBLIC CONFESSION OF FAITH

Here will be inserted the Form for the Public Confession of faith, as adopted by the Synod of 1932, Acta, pp. 79, 80.

Your Committee considers this to be the logical place for this Form. It should follow the Form for the Baptism of Infants, and precede the Forms for the Baptism of Adults and the Administration of the Lord's Supper.

FORM FOR THE BAPTISM OF ADULTS

The first three paragraphs of this Form are exactly the same as in the Form for the Baptism of Infants. They are omitted here in our Report, but will be printed in full in our Psalter-Hymnal.

Then this Form proceeds as follows:

And although the children of Christians, notwithstanding their inability to understand these things, must be baptized by virtue of the covenant, yet it is not lawful to baptize adults, unless they first feel their sins and make confession of their repentance and of their faith in Christ. For this cause did not only John the Baptist, according to the command of God, preach *the baptism of repentance unto the remission of sins*, and baptize those who confessed their sins (Mark 1:4, 5 and Luke 3:3), but also our Lord Jesus Christ commanded His apostles to *make disciples of all the nations, and to baptize them into the Name of the Father and of the Son and of the Holy Spirit* (Matt. 28:19), adding thereunto this promise: *He that believeth and is baptized shall be saved* (Mark 16:16). According to this rule the apostles (as appears from Acts 2:38, and 8:36, 37, and 10:47, 48, and 16:14, 15, 31, 32, 33) baptized no other adults but such as made confession of their repentance and faith. Therefore it is not lawful now to baptize any other adults than those who have learned, and understand, from the preaching of the holy gospel, the mysteries of holy baptism, and are able to give an account thereof and of their faith by the confession of their mouths.

That we therefore may administer this holy ordinance of God to His glory, to our comfort, and to the edification of the Church, let us call upon His holy Name:

O ,almighty, eternal God, Thou who hast according to Thy severe judgment punished the unbelieving and unrepentant world with the flood, and hast according to Thy great mercy saved and protected believing Noah and his family; Thou who hast drowned the obstinate Pharaoh and all his host in the Red Sea and led Thy people Israel through the midst of

the sea upon dry ground — by which baptism was signified — we beseech Thee that Thou wilt be pleased of Thine infinite mercy, graciously to look upon this brother (*sister*) and incorporate him (*her*) by Thy Holy Spirit into Thy Son Jesus Christ, that he (*she*) may be buried with Him into His death and be raised with Him in newness of life; that he (*she*), daily following Him, may joyfully bear his (*her*) cross, cleaving unto Him in true faith, firm hope, and ardent love; that he (*she*), being comforted in Thee, may leave this life, which is nothing but a constant death, and at the last day may appear without terror before the judgment seat of Christ Thy Son, through Him, our Lord Jesus Christ, who with Thee and the Holy Spirit, one only God, lives and reigns forever. AMEN.

ADDRESS TO THE PERSON TO BE BAPTIZED

N——, since, then, you desire to receive holy baptism that it may be to you a seal of your incorporation in the Church of God — that it may now appear that you not only accept the Christian religion, in which you have been privately instructed by us, and of which you have made confession before us, but also that you intend to direct your life in accordance therewith, you are to answer these questions sincerely before God and His Church:

First: Do you believe in the only true God, distinct in three Persons, Father, Son, and Holy Spirit, who of nothing has made heaven and earth and all that is in them, and still upholds and governs them, so that nothing comes to pass, either in heaven or on earth, without His divine will?

Answer: I do.

Second: Do you believe that you are conceived and born in sin and therefore a child of wrath, by nature wholly incapable of doing any good and prone to all evil; and that you, in thought, word, and deed, have frequently transgressed the commandments of the Lord; and do you sincerely repent of these your sins?

Answer: I do.

Third: Do you believe that Jesus Christ, who is both true and eternal God and very man, who assumed His human nature from the flesh and blood of the virgin Mary, is given you of God as a Savior; and that you by this faith receive remission of sins in His blood, and that you by the power of the Holy Spirit became a member of Jesus Christ and of His Church?

Answer: I do.

Fourth: Do you assent to all the articles of the Christian religion, as they are taught here in this Christian Church from the Word of God, and do you purpose to continue steadfastly in the same doctrine to the end of your life; and do you also reject all heresies and errors conflicting with this doctrine, and promise that you will persevere in the fellowship of this Christian Church, not only in the hearing of the divine Word, but also in the use of the Holy Supper?

Answer: I do.

Fifth: Do your firmly resolve always to lead a Christian life, to forsake the world and its evil lusts, as is becoming to the members of Christ and of His Church, and to submit cheerfully to all Christian admonitions?

Answer: I do.

The good and great God mercifully grant you His grace and blessing in this your holy purpose, through our Lord Jesus Christ. AMEN.

¶ Then the minister of God's Word, in baptizing, shall say:

N——, I baptize you into the Name of the Father and of the Son and of the Holy Spirit.

THANKSGIVING

Almighty God and merciful Father, we thank and praise Thee, that hast forgiven us and our children all our sins, through the blood of Thy beloved Son Jesus Christ, and received us through Thy Holy Spirit as members of Thine only begotten Son, and so adopted us to be Thy children, and sealed and confirmed the same unto us by holy baptism. We beseech Thee also, through Him, Thy beloved Son, that Thou wilt always govern this brother (*sister*) by Thy Holy Spirit, that he (*she*) may lead a Christian and godly life, and grow and increase in the Lord Jesus Christ, in order that he (*she*) may acknowledge Thy fatherly goodness and mercy, which Thou hast shown to him (*her*) and to us all, and live in all righteousness under our only Teacher, King, and High Priest, Jesus Christ; and manfully fight against and overcome sin, the devil, and his whole dominion, to the end that he (*she*) may eternally praise and magnify Thee, and Thy Son Jesus Christ, together with the Holy Spirit, the one only true God. AMEN.

FORM FOR THE LORD'S SUPPER

Beloved in the Lord Jesus Christ, attend to the words of the institution of the holy Supper of our Lord Jesus Christ, as they are delivered by the holy apostle Paul (I Cor. 11:23-29):

For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and blood of the Lord. But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body.

That we may now celebrate the Supper of the Lord to our comfort, it is necessary, before all things, rightly to examine ourselves; and further, to direct it to that end for which Christ has ordained and instituted the same — namely, to His remembrance.

The true examination of ourselves consists of these three parts:

First: Let every one consider by himself his sins and accursedness, that he may abhor himself and humble himself before God, considering that the wrath of God against sin is so great that He, rather than leave it unpunished, has punished it in His beloved Son, Jesus Christ, with the bitter and shameful death of the cross.

Second: Let every one examine his heart whether he also believes this sure promise of God that all his sins are forgiven him only for the sake of the passion and death of Jesus Christ, and that the complete righteousness of Christ is imputed and freely given him as his own—yea, so completely as if he himself, in his own person, had satisfied for all his sins and fulfilled all righteousness.

Third: Let every one examine his conscience whether he is minded henceforth to show true thankfulness to God in his whole life, and to walk sincerely before His face; likewise, whether he, without any hypocrisy, heartily laying aside all enmity, hatred, and envy, earnestly resolves henceforward to live in true love and unity with his neighbor.

All those, then, who are thus minded, God will certainly receive in grace and count them worthy partakers of the table of His Son Jesus Christ. On the contrary, those who do not feel this testimony in their hearts eat and drink judgment to themselves. Wherefore we also, according to the command of Christ and of the apostle Paul, admonish all who know themselves to be defiled with the following gross sins to abstain from the table of the Lord, and declare to them that they have no part in the kingdom of Christ; such as, all idolaters; all who invoke deceased saints, angels, or other creatures; all who show honor to images; all who resort to or confide in sorcery, fortune-telling, charms, or other forms of superstition; all despisers of God, of His Word, and of the holy sacraments; all blasphemers; all who seek to raise discord, sects, and mutiny in Church or State; all perjurers; all who are disobedient to their parents and superiors; all murderers, quarrelsome persons, and those who live in hatred and envy against their neighbors; all adulterers, fornicators, drunkards, thieves, usurers, robbers, gamblers, covetous persons, and all who lead offensive lives. All these, while they continue in such sins, shall abstain from this food, which Christ has appointed only for His believers, lest their judgment and condemnation be made the heavier.

But this is not designed, dearly beloved brethren and sisters in the Lord, to discourage the contrite hearts of the believers, as if none might come to the Supper of the Lord but he that is without sin. For we do not come to this Supper to testify thereby that we are perfect and righteous in ourselves, but on the contrary, considering that we seek our life apart from ourselves in Jesus Christ, we acknowledge thereby that we lie in the midst of death. Therefore, although we find many shortcomings and miseries in ourselves, as namely, that we have not perfect faith, and that we do not give ourselves to serve God with that zeal as we are bound, but have to strive daily with the weakness of our faith and the evil lusts of our flesh, yet, since we are, by the grace of the Holy Spirit, heartily sorry for these shortcomings and desirous to fight against our unbelief and to live according to all the commandments of God, therefore we rest assured that no sin or infirmity which still remains in us against our will can hinder us from being received of God in grace and from being made worthy partakers of this heavenly food and drink.

Let us now also consider to what end the Lord has instituted His Supper; namely, that we should do it in remembrance of Him. Now after this manner are we to remember Him by it:

First of all, let us be fully persuaded in our hearts that our Lord Jesus Christ, according to the promises made to the forefathers in the Old Testament, was sent of the Father into this world; that He assumed our flesh and blood; that He has borne for us the wrath of God, under which we should have perished everlastingly, from the beginning of His incarnation to the end of His life upon earth, and has fulfilled for us all obedience and righteousness of the divine law, especially when the weight of our sins and of the wrath of God pressed out of Him the bloody sweat in the garden, where He was bound that we might be loosed from our sins; that afterwards He suffered innumerable reproaches that we might never be confounded; that He was innocently condemned to death that we might be acquitted at the judgment seat of God; yea, that He suffered His blessed body to be nailed to the cross that He might fasten to it the bond that was against us; and so has taken the curse from us upon Himself that He might fill us with His blessing; and has humbled Himself unto the very deepest reproach and anguish of hell, in body and soul, on the tree of the cross, when He cried out with a loud voice: *My God, my God, why hast Thou forsaken me?* that we might be accepted of God, and nevermore be forsaken of Him; and finally has confirmed with His death and shedding of His blood the new and eternal testament, the covenant of grace and of reconciliation, when he said: *It is finished.*

And that we might firmly believe that we belong to this covenant of grace, the Lord Jesus Christ, in His last Supper, took bread, and when He had given thanks, He brake it, and gave to the disciples and said, *Take, eat, this is my body which is given for you; this do in remembrance of me.* In like manner after supper, He took the cup, and gave thanks, and gave to them, saying, *Drink ye all of it; this cup is the new covenant in my blood, which is poured out for you and for many, unto remission of sins; this do, as often as ye drink it, in remembrance of me; that is, as often as ye eat of this bread and drink of this cup, you shall thereby, as by a sure remembrance and pledge, be admonished and assured of this My hearty love and faithfulness towards you; that, whereas otherwise you should have suffered eternal death, I give My body in death on the tree of the cross and shed My blood for you, and nourish and refresh your hungry and thirsty souls with My crucified body and shed blood to everlasting life, as certainly as this bread is broken before your eyes and this cup is given to you, and you eat and drink them with your mouth in remembrance of Me.*

From this institution of the Holy Supper of our Lord Jesus Christ we see that He directs our faith and trust to His perfect sacrifice, once offered on the cross, as to the only ground and foundation of our salvation, whereby He is become to our hungry and thirsty souls the true food and drink of life eternal. For by His death He has taken away the cause of our eternal death and misery, namely sin, and obtained for us the life-giving Spirit, that we by that Spirit, who dwells in Christ as in the Head and in us as His members, should have true communion with Him and be made partakers of all His riches, of life eternal, righteousness, and glory.

Besides, let us by this same Spirit also be united as members of one body in true brotherly love, as the holy apostle says: *Seeing that we, who are many, are one bread, one body: for we all partake of the one bread.* For as out of many grains one meal is ground and one bread

baked, and out of many berries, pressed together, one wine flows and is mixed together, so shall we all who by true faith are incorporated in Christ be all together one body, through brotherly love, for Christ our dear Savior's sake, who before has so exceedingly loved us, and show this towards one another not only in words but also in deeds.

May the almighty, merciful God and Father of our Lord Jesus Christ help us in this, through His Holy Spirit. AMEN.

That we may obtain all this, let us humble ourselves before God and with true faith implore Him for His grace:

Merciful God and Father, we beseech Thee that in this Supper, in which we practise the glorious remembrance of the bitter death of Thy dear Son Jesus Christ, Thou wilt so work in our hearts through the Holy Spirit that we with true confidence give ourselves up, more and more, unto Thy Son Jesus Christ, in order that our burdened and contrite hearts, through the power of the Holy Spirit, may be nourished and refreshed with His true body and blood, yea with Him, true God and man, the only heavenly bread; and that we may no longer live in our sins, but He in us, and we in Him, and so truly be part-takers of the new and everlasting testament, the covenant of grace, that we do not doubt that Thou wilt forever be our gracious Father, nevermore imputing our sins unto us, and providing us with all things for body and soul, as Thy dear children and heirs.

Grant us also Thy grace that we may take up our cross cheerfully, deny ourselves, confess our Savior, and in all tribulation, with uplifted head, expect our Lord Jesus Christ from heaven, where He will make our mortal bodies like unto His glorified body, and take us unto Him in eternity.

Answer us, O God and merciful Father, through Jesus Christ, who taught us to pray:

Our Father who art in heaven,

Hallowed be Thy Name;

Thy kingdom come;

Thy will be done, as in heaven, so on earth.

Give us this day our daily bread;

And forgive us our debts, as we also have forgiven our debtors;

And bring us not into temptation, but deliver us from the evil one.

For Thine is the kingdom, and the power, and the glory, for ever.

AMEN.

May we by this Holy Supper also be strengthened in the catholic, undoubted, Christian faith, of which we make confession with heart and mouth, saying:

I believe in God the Father, Almighty, Maker of heaven and earth.

And in Jesus Christ, His only begotten Son, our Lord;

Who was conceived by the Holy Spirit, born of the virgin Mary;

Suffered under Pontius Pilate; was crucified, dead, and buried; He descended into hell;

The third day He rose again from the dead;

He ascended into heaven, and sitteth at the right hand of God the Father Almighty;

From thence He shall come to judge the living and the dead.

I believe in the Holy Spirit.

I believe a holy catholic Church, the communion of saints;

The forgiveness of sins;

The resurrection of the body;

And the life everlasting. AMEN.

That we may then be nourished with Christ, the true heavenly bread, let us not cling with our hearts unto the external bread and wine but lift them up on high in heaven, where Christ Jesus is, our Advocate, at the right hand of His heavenly Father, whither also the articles of our Christian faith direct us; not doubting that we shall be nourished and refreshed in our souls, with His body and blood, through the working of the Holy Spirit, as truly as we receive the holy bread and drink in remembrance of Him.

¶ *In breaking and distributing the bread, the minister shall say:*

The bread which we break is a communion of the body of Christ. Take, eat, remember, and believe that the body of our Lord Jesus Christ was broken unto a complete remission of all our sins.

¶ *And when he gives the cup:*

The cup of blessing which we bless is a communion of the blood of Christ. Take, drink ye all of it, remember, and believe that the precious blood of our Lord Jesus Christ was shed unto a complete remission of all our sins.

(During the communion a psalm shall be devoutly sung, or some chapter shall be read, in remembrance of the passion of Christ; as Isaiah 53, John 6, 13, 14, 15, 16, 17, 18, or the like).

¶ *After the communion the minister shall say:*

Beloved in the Lord, since the Lord has now nourished our souls at His table, let us jointly praise His holy Name with thanksgiving; and let every one say in his heart:

Bless Jehovah, O my soul; and all that is within me, bless his holy name.

Bless Jehovah, O my soul, and forget not all his benefits:

Who forgiveth all thine iniquities; who healeth all thy diseases;

Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies.

Jehovah is merciful and gracious, slow to anger, and abundant in lovingkindness.

He will not always chide; neither will he keep his anger for ever.

He hath not dealt with us after our sins, nor rewarded us after our iniquities.

For as the heavens are high above the earth, so great is his lovingkindness toward them that fear him.

As far as the east is from the west, so far hath he removed our transgressions from us.

Like as a father pitieth his children, so Jehovah pitieth them that fear him (Psalm 103:1-4, 8-13).

He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? (Romans 8:32).

But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, shall we be saved from the wrath of God through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life (Romans 5:8-10).

Therefore shall my mouth and heart show forth the praise of the Lord from this time forth for evermore. AMEN.

THANKSGIVING

O merciful God and Father, we thank Thee with all our heart that of Thy boundless mercy Thou hast given us Thine only begotten Son for a Mediator and sacrifice for our sins, and as our food and drink unto life eternal; and that Thou givest us a true faith, whereby we become partakers of these Thy benefits. Thou hast also through Thy dear Son Jesus Christ instituted and ordained the Holy Supper for the strengthening of that faith. We beseech Thee, O faithful God and Father, that through the operation of Thy Holy Spirit the remembrance of our Lord Jesus Christ and the proclamation of His death may tend to our daily increase in true faith and in blessed fellowship with Christ; through Him, Thy dear Son, in whose name we conclude our prayers, saying:

Our Father who art in heaven, etc. AMEN.

FORM FOR EXCOMMUNICATION

Beloved in the Lord Jesus Christ:—

It is known to you that we have from time to time made announcement to you concerning the great sin committed and the grievous offense given by our fellow-member, N——, to the end that, by your Christian admonitions and prayers, he might turn to God and recover himself out of the snare of the devil, who has taken him captive unto his will. But to our great sorrow we cannot conceal from you that no one has yet appeared before us who in the least has given us to understand that, by the frequent admonitions given him (as well in private as before witnesses and in the presence of many), he has come to any sorrow for his sin or has shown the least token of true repentance. Since, then, by his stubbornness he daily aggravates his transgression, which in itself is not small, and since we have made known to you the last time that in case he did not repent, after such patience shown him by the Church, we should be constrained further to grieve for him and to come to the extreme remedy, we are therefore at the present time compelled to proceed to his excommunication according to the command and charge given us in God's holy Word; to the end that, if possible, he may hereby be made ashamed of his sins; and likewise, that by this corrupt and yet incurable member we may not put the whole body of the Church in danger, and that God's Name may not be blasphemed.

Therefore, we ministers and rulers of the Church of God at this place, being assembled in the name and the authority of our Lord Jesus Christ, declare before you all that for the aforesaid reasons we have excommunicated and hereby do excommunicate N—— from the Church of the Lord; and that, so long as he persists obstinately and impenitently in his sins, he is excluded from the fellowship of Christ, of the holy sacraments, and of all the spiritual blessings and benefits which God promises to and bestows upon His Church; and that he is therefore to be accounted by you as a Gentile and a publican, according to the command of Christ, who says that what things soever His ministers shall bind on earth shall be bound in heaven.

Further we exhort you, beloved Christians, to keep no company with

him, to the end that he may be ashamed; yet count him not as an enemy, but at times admonish him as you would a brother.

In the meantime let every one take warning by this and similar examples to fear the Lord and diligently to take heed unto himself, if he thinks he stands, lest he fall; but having true fellowship with the Father and His Son Christ, together with all believing Christians, to remain steadfast therein to the end, and so obtain eternal salvation. You have seen, dear brethren and sisters, in what manner this our excommunicated brother has begun to fall and gradually has come to ruin. Learn, then, from him how subtle Satan is to bring man to destruction and to draw him away from all salutary means of salvation. Guard yourselves, then, against the least beginnings of evil, and according to the admonition of the apostle, lay aside every weight and the sin which so easily besets us, and run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith. Be sober, watch and pray, lest you enter into temptation. Today, if you will hear the voice of the Lord, harden not your hearts, but work out your own salvation with fear and trembling; and let every one repent of his sin, lest our God humble us again and we be obliged to mourn for some one of you; but may you, with one accord living in godliness, be our crown and joy in the Lord.

But since it is God who works in us both to will and to work, for His good pleasure, let us call upon His holy Name with confession of our sins:

O righteous God, merciful Father, before Thy high majesty we blame ourselves for our sins and acknowledge that we have justly deserved the sorrow and pain caused us by the excommunication of this our late fellow-member; yea, if Thou shouldst enter into judgment with us, we all deserve to be excluded and banished from Thy presence on account of our great transgression. But O Lord, be gracious unto us for Christ's sake; forgive us our trespasses, for we heartily repent of them; and work in our hearts an ever increasing measure of sorrow for them, that we, fearing Thy judgments which Thou bringest upon the stiff-necked, may endeavor to please Thee. Grant that we may avoid all pollution of the world and of those who are excluded from the communion of the Church, in order that we may not make ourselves partakers of their sins, and that he who is excommunicated may become ashamed of his sins. And since Thou desirest not the death of the sinner, but that he may repent and live, and since the bosom of Thy Church is always open for those who return, kindle Thou therefore in our hearts a godly zeal, that we, with good Christian admonitions and example, may seek to bring back this excommunicated person, together with all those who through unbelief and recklessness of life go astray. Add Thy blessing to our admonitions, that we thereby may have reason to rejoice again in them for whom we must now mourn, and that thus Thy holy Name may be praised, through our Lord Jesus Christ, who has taught us to pray:

Our Father who art in heaven, etc.

FORM FOR READMISSION

Beloved in the Lord:

It is known to you that some time ago our fellow-member N—— was excommunicated from the Church of Christ. We cannot now conceal from you that he, by this remedy and also by means of good admonitions and your Christian prayers, has come to be ashamed of his sin, and now requests us to be readmitted to the communion of the Church. Since we, then, according to the command of God are in duty bound to receive such persons with joy, and since it is also necessary that good order be used therein, we therefore hereby make known to you that the next time when by the grace of God we celebrate the Supper of the Lord, we shall loose again the aforementioned excommunicated person from the bond of excommunication and receive him again into the communion of the Church, unless any one of you in the meantime should have valid reason why this ought not to be done, of which you must give us notice in due time. Meanwhile let every one thank the Lord for the favor shown this poor sinner, beseeching Him to perfect His work in him to his eternal salvation. AMEN.

¶ Afterwards, if no hindrance occur, the minister shall proceed to the readmission of the excommunicated sinner according to the following form:

Beloved Christians:

We have lately informed you of the conversion of our fellow-member N——, to the end that with your approbation he might be received again into the Church of Christ. Whereas no one has alleged anything why this readmission ought not to take place, we shall at the present time proceed to the same.

The Lord Christ, having confirmed in Matthew 18 the sentence of His Church in the excommunication of impenitent sinners, declares immediately thereupon that what things soever His ministers shall loose on earth shall be loosed in heaven; whereby He gives us to understand that when any person is excluded from His Church he is thereby not deprived of all hope of salvation, but can again be loosed from the bonds of condemnation. Therefore, since God declares in His Word that He takes no pleasure in the death of the wicked, but rather that he should return from his way and live, the Church always hopes for the conversion of the backslidden sinner and keeps her bosom open to receive the penitent. Accordingly the apostle Paul commanded that the Corinthian person (of whom he had declared that he ought to be excluded from the Church), after he, having been reprov'd of many, had come to repentance, should be received again and comforted, lest he should be swallowed up with his overmuch sorrow. Christ also teaches us in the aforementioned passage that the sentence of absolution, which is passed upon such a penitent sinner according to the Word of God, is counted binding and firm by the Lord; wherefore no one who truly repents ought to doubt in the least that he is certainly received by God in grace, as Christ says elsewhere: *Whose soever sins ye forgive, they are forgiven unto them.*

But to proceed now to the matter in hand, I ask you:

N——, do you declare with all your heart, here before God and His Church, that you are sincerely sorry for the sin and stubbornness on account of which you have been justly excluded from the Church?

Do you also truly believe that the Lord has forgiven you and does forgive your sins for Christ's sake?

And do you therefore desire to be readmitted to the Church of Christ, promising to live henceforth in all godliness according to the command of the Lord?

Answer: I do.

¶ Then the minister shall further say:

We then, being here assembled in the name and the authority of the Lord Christ, declare you, N——, to be absolved from the bonds of excommunication. We receive you again into the Church of the Lord, and declare unto you that you stand in the communion of Christ, of the holy sacraments, and of all the spiritual blessings and benefits of God which He promises to and bestows upon His Church. May the eternal God preserve you therein to the end, through His only begotten Son, Jesus Christ. AMEN.

Be therefore assured in your heart, my beloved brother, that the Lord has received you in grace. Be diligent henceforward to guard yourself against the subtlety of Satan and the wickedness of the world, to the end that you may not fall again into sin. Love Christ, for many sins are forgiven you.

And you, beloved Christians, receive this your brother with hearty affection; be glad, for he was dead and is alive again; he was lost and is found; rejoice with the angels of heaven over this sinner who repents; count him no longer as a stranger, but as a fellow-citizen with the saints and of the household of God.

But whereas we can have no good of ourselves, let us, praising and thanking the Lord Almighty, implore His mercy:

Gracious God and Father, we thank Thee through Jesus Christ that Thou hast given this our fellow-brother repentance unto life, and causest us to rejoice in his conversion. We beseech Thee, show him Thy grace, that he may become more and more assured in his mind of the remission of his sins, and may derive therefrom joy unspeakable and delight to serve Thee. And whereas heretofore he has offended many by his sin, grant that he may now edify many by his conversion. Grant also that he may stedfastly walk in Thy ways to the end. May we learn from this example that with Thee is grace that Thou mayest be feared. May we, counting him our brother and co-heir of life eternal, jointly serve Thee with filial fear and obedience all the days of our life, through Jesus Christ, our Lord, in whose name we conclude our prayer:

Our Father who art in heaven, etc.

FORM FOR THE ORDINATION (or: INSTALLATION) OF MINISTERS OF GOD'S WORD

Beloved brethren, it is known unto you that, at three different times, we have published the name of our brother N., here present, to learn whether any person had aught to allege concerning his doctrine or life, on account of which he should not be ordained to the ministry of the Word. And whereas no one has appeared before us who has brought forward anything lawful against his person, we shall therefore, in the name of the Lord, now proceed to his ordination.

To this end you, N., and all those who are here present, shall first attend to a short exposition from the Word of God of the institution and the office of pastors and ministers of the Word.

It should be observed, in the first place, that God our heavenly Father, having purposed to call and gather a Church out of the corrupt race of men unto life eternal, as a particular favor uses the ministry of men for this work.

Therefore Paul declares in Ephesians 4 that the Lord Jesus Christ has given *some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers: for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ.* Here we see that the holy apostle says, among other things, that the pastoral office is an institution of Christ.

Now, what this holy office requires we can easily deduce from the very name itself. For as the work of a common shepherd is to feed, guide, protect, and rule the flock entrusted to him, the same applies to the spiritual shepherds, who are placed over the Church, which God calls unto salvation, and counts as the flock of His pasture. The pasture with which His sheep are fed is nothing else but the proclamation of the gospel, accompanied with prayer and the administration of the holy sacraments. The same Word of God is also the staff with which the flock is guided and governed. Consequently, it is evident that the office of pastors or ministers of God's Word is:

First: that they thoroughly and sincerely present to their people the Word of the Lord, revealed by the writings of the prophets and the apostles, and apply the same, as well in general as in particular, for the benefit of the hearers; instructing, admonishing, comforting, and approving, according to every one's need; proclaiming repentance toward God, and reconciliation with Him through faith in Jesus Christ; and refuting with the Holy Scriptures all errors and heresies which conflict with this pure doctrine. All this is clearly signified to us in Holy Writ; for the apostle Paul says that these *labor in the Word*; and elsewhere he teaches that this must be done according to the measure or rule of faith. He writes also that a pastor must hold fast and rightly divide the faithful and sincere Word which is according to the teaching; likewise: *but he that prophesieth speaketh unto men edification, and exhortation, and consolation.* In another place he presents himself as an example to pastors, declaring that he, *publicly and from house to house, has taught and testified repentance toward God and faith toward our Lord Jesus Christ.* But we have a clear description of the office of a minister of the gospel especially in II Cor. 5:18-20, where the apostle speaks as follows: *But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation. We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God.* Concerning the refutation of false doctrine, the same apostle says in Titus 1:9 that a minister must hold to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayers.

Second: It is the office of the ministers publicly to call upon the name of God in behalf of the whole congregation; for what the apostles say in Acts 6:4, *We will continue stedfastly in prayer, and in the ministry of the word,* these pastors have in common with the

apostles; to which St. Paul alludes when he speaks thus to Timothy: *I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity.* (I Tim. 2:1, 2.)

Third: Their office is to administer the sacraments, which the Lord has instituted as seals of His grace; as appears from the command which Christ gave to the apostles, and which also concerns pastors: *Baptizing them into the name of the Father, and of the Son, and of the Holy Spirit.* Likewise: *For I have received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread, etc.* (Matt. 28:19 and I Cor. 11:23.)

Fourth: The task of the ministers of the Word is to keep the Church of God in good discipline, and to govern it in such a manner as the Lord has ordained; for Christ, having spoken of the Christian discipline, says to His apostles: *Whatsoever thou shalt bind on earth shall be bound in heaven.* (Matt. 16:19.) And Paul would have the ministers know how to rule their own house, since otherwise they can neither provide for nor rule the Church of God. This is the reason why in Scripture the pastors are also called stewards of God and bishops, that is, overseers and watchmen; for they have the oversight of the house of God, wherein they abide, to the end that there everything may be transacted with good order and decency; and that they may open and shut, with the keys of the kingdom of heaven committed to them, according to the charge given them by God.

From these things one can see what a glorious work the pastoral office is, because of the great things accomplished by it; yea, how indispensable it is for leading men to salvation; which is also the reason why the Lord would have such an office always remain. For Christ, when he sent forth His apostles to fulfil their holy ministry, spoke as follows: *Lo, I am with you always, even unto the end of the world;* where we see that it is His will that this holy office — for the persons whom He addresses here could not live to the end of the world — should always be maintained on earth. And therefore Paul admonishes Timothy to commit that which he had heard from him among many witnesses to faithful men, who should be able to teach others also; as he also, accordingly, having ordained Titus as a pastor, further commands him to *appoint elders or bishops in every city.* (Titus 1:5.)

Forasmuch, therefore, as we also, in order to maintain this office in the Church of God, are now to ordain a new minister of the Word (or: to install a new minister of the Word in this church), having spoken sufficiently of the office of such persons, therefore you, N., shall answer the questions which shall be proposed to you, to the end that every one may hear that you are minded to accept said office, as previously described.

First: Do you feel in your heart that you are lawfully called of God's Church, and therefore of God Himself, to this holy office?

Second: Do you believe the writings of the Old and the New Testament to be the only Word of God and the complete doctrine of salvation, and do you reject all doctrines conflicting therewith?

Third: Do you promise faithfully to discharge your office, as previously described, according to the same doctrine, and to adorn it with a godly life; also, to submit yourself in case you should become delinquent either in doctrine or in life, to ecclesiastical discipline, according to the public ordinance of the churches?

Answer: I do, with all my heart.

¶ Thereupon the minister who asked these questions of him, or another minister, if there are other ministers present, shall lay his hand upon his head*, and shall say:

God, our heavenly Father, who has called you to this holy office, enlighten you with His Spirit, strengthen you with His hand, and so govern you in your ministry, that you may be engaged therein properly and fruitfully, to the magnification of His Name, and the extension of the kingdom of His Son Jesus Christ. AMEN.

¶ Then the officiating minister shall exhort the ordained minister and the congregation in the following manner:

Now, therefore, beloved brother and fellow-servant in Christ, take heed unto thyself and to all the flock, in which the Holy Spirit hath made you bishop, to feed the church of the Lord which he purchased with his own blood. Love Christ and feed His sheep, exercising the oversight not of constraint, but willingly; nor yet for filthy lucre, but of a ready mind: neither as lording it over the charge allotted to you, but making yourself an ensample to the flock. Be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity. Give heed to reading, to exhortation, to teaching. Neglect not the gift that is in thee; be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all. Take heed to thy teaching, and continue in these things. Bear patiently all suffering and oppression, as a good soldier of Jesus Christ, for in doing this thou shalt both save thyself and them that hear thee. And when the chief Shepherd shall be manifested, thou shalt receive the crown of glory that fadeth not away.

And you likewise, beloved Christians, receive this your minister in the Lord with all joy; and hold such in honor. Remember that God himself through him speaks unto you and entreats you. Receive the Word, which he, according to the Scripture, shall preach unto you, not as the word of men, but, as it is in truth, the word of God. Let the feet of them that preach the gospel of peace, and bring good tidings of good, be beautiful and pleasant unto you. Obey them that have the rule over you, and submit to them; for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for that were unprofitable for you. If you do these things, it shall come to pass that the peace of God shall enter your houses, and that you who receive this man in the name of a prophet, shall receive a prophet's reward, and through his preaching believing in Christ, shall through Christ inherit eternal life.

Since no man is of himself sufficient for any of these things, let us call upon God with thanksgiving:

Merciful Father, we thank Thee that it pleaseth Thee by the ministry of men to gather a Church to Thyself unto life eternal, out of the lost human race; and that Thou hast so graciously provided the church in this place with a faithful minister. We beseech Thee to qualify him more and more by the Spirit for the office for which Thou hast prepared and called him, enlightening his mind that he may understand Thy holy Scripture, and giving him utterance in opening his mouth to make known with boldness the mystery of the gospel. Endow him with wisdom and valor to rule aright the people over which he is placed, and to preserve them in Christian

* The laying on of hands shall not take place in the case of those who are already in the ministry

peace, to the end that Thy church, under his ministry and by his good leadership, may increase in number and in virtues. Grant him courage to bear all troubles and difficulties which will confront him in his ministry, that he being strengthened by the comfort of Thy Spirit, and remaining steadfast to the end, may be received with all faithful servants into the joy of his Lord. Grant also to this people, Thy church, that they may properly deport themselves toward their pastor, acknowledging him as having been sent by Thee, receiving his doctrine with all reverence, and submitting themselves to his exhortation, to the end that they, believing in Christ through his word, may become partakers of eternal life. Hear us, O Father, through Thy beloved Son, who has taught us to pray:

Our Father who are in heaven, etc.

FORMULARY FOR THE ORDINATION OF ELDERS AND DEACONS

Beloved Christians, having previously made known unto you the names of our brethren, who were chosen to the office of elders and deacons in this church, and no one having appeared to allege anything lawful against them, we shall therefore in the name of the Lord, proceed to their ordination.

It is well, first, to remind ourselves of what the Word of God teaches regarding these offices.

The office of elder is based on the kingship of our Lord Jesus Christ who, when He ascended, left His Church in the world and provided it with officers who should rule in His name. Paul, in Acts, insists upon the ordination of elders in every church, and in his letter to Timothy, commands those who "rule well to be counted worthy of double honor, especially those who labor in the Word and in teaching." In this and other passages Paul distinguishes between the elders who labor particularly in the ministry of the Word and the Sacraments, and those who have the supervision of the church together with the ministers of the Word. Therefore the Church has, from the beginning, had elders in addition to ministers and pastors.

The work of the elders is that of ruling in the name of the ascended King, and as servants of the Great Shepherd, caring for His flock. It is therefore also the duty of the elders to uphold the good order of the church, carefully guarding the sacredness of the offices and faithfully exercising discipline. They should, moreover, with love and humility, promote the faithful discharge of the office by their fellow-office-bearers, having particular regard to the doctrine and conduct of the minister of the Word, that the church may be edified and its members not be led astray by false teachings.

To fill worthily so sacred an office, the elders should set an example of godliness in their personal life; they should likewise be exemplary in their home life; and finally, they should be models in their relations with their fellow-men. Walking thus in all godliness, and faithfully discharging their office, "when the Chief Shepherd shall be manifest ye shall receive the crown of glory that fadeth not away."

The office of deacon is based upon the interest and love of Christ in behalf of His own, an interest so great, that He deems what is done

unto one of the least of His brethren, as done unto Him, thus appointing the poor to represent Himself in our office of sympathy and benevolent service on earth. "For I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."

According to Acts 6, the apostles themselves in the beginning ministered unto the poor; but afterwards, being overburdened with this service to the extent that some were neglected, certain men were chosen to whom they committed the special responsibility of exercising this ministry, leaving the apostles greater opportunity to continue stedfastly in prayer and in the ministry of the Word. Since that time the Church has recognized this service as a distinct office.

The work of deacons consists in the faithful and diligent ingathering of the offerings which God's people in gratitude make to their Lord; in the humble and cheerful distribution of these gifts according to the need; and in the relief of the distressed both with kindly deeds and words of consolation and cheer from Scripture.

To fill worthily so sacred an office the deacons, as the elders, should set an example of godliness in their personal life; they should likewise be exemplary in their home life; and finally, they should be models in their relations with their fellow-men. Thus conducting themselves as worthy representatives of Christ's loving care, and faithfully ministering in His name to those who are the beloved of God, they "gain to themselves a good standing and great boldness in the faith which is in Christ Jesus."

To the end, therefore, beloved brethren, N. N., that the church may hear that you are willing to take your respective offices upon you, you are requested to answer the following questions:

In the first place are you, both elders and deacons, confident that God has called you to your respective holy offices?

Secondly: Do you believe the Old and New Testament to be the only Word of God, and the Doctrinal Standards of this church to be in harmony therewith?

Thirdly: Do you, having heard the exposition of the meaning and requirements of these offices, promise to discharge them faithfully by the grace of God: you elders, in the government of the church, together with the ministers of the Word; and you deacons, in the administration to the poor?

Fourthly: Do you promise to walk in all godliness and submit to the government of the Church in all things pertaining to your office?

Upon which they shall answer (each individually): Yes.

Then the minister shall say: The Almighty God and Father replenish you all with His grace, that you may faithfully and fruitfully discharge your respective offices. AMEN.

I charge you, elders, in the name of the Lord Jesus Christ, to be diligent in the government of the Church which is committed to you jointly with the minister of the Word. Be faithful watchmen over the house of God, taking heed that purity of doctrine and godliness of life be maintained.

I charge you, deacons, in the name of the Lord Jesus Christ, to be diligent in receiving the gifts of God's people, prudent and cheerful

in the distribution of the same, sympathetic and self-denying in the ministry of relieving human distress and sorrow. Minister faithfully to all men, "especially toward them that are of the household of faith."

I charge you, beloved Christians, to receive these brethren as the servants of God, sustaining them with your daily prayers. Render to the elders all honor, encouragement, and obedience in the Lord. Provide the deacons generously with the necessary gifts for the needy, remembering that in so much as you do it unto the least one of these His children, you do it unto Him. May God give us to see in the ministry of the elders the supremacy of Christ and in the ministry of the deacons the care and love of the Savior. Each one of you doing this in your respective callings, shall receive of the Lord the reward of righteousness.

PRAYER

O Lord God and heavenly Father, we thank Thee that it hath pleased Thee, for the better edification of Thy Church, to ordain in it, besides the ministers of the Word, rulers and assistants, by whom Thy Church may be preserved in peace and prosperity, and the indigent assisted; and that Thou hast at present granted us in this place, men who are of good testimony, and we trust endowed with Thy Spirit. We beseech Thee, replenish them more and more with such gifts as are necessary for them in their ministration; with the gifts of wisdom, courage, discretion, benevolence, sympathy, and self-denial, to the end that every one may, in his respective office, acquit himself as is becoming; the elders in taking diligent heed unto the doctrine and conversation, in keeping out the wolves from the sheepfold of Thy beloved Son; and in admonishing and reproving disorderly persons. In like manner, the deacons in carefully receiving, and liberally and prudently distributing of the alms to the poor, and in comforting them with Thy holy Word. Give grace both to the elders and deacons, that they may persevere in their faithful labor, and never become weary by reason of any trouble, pain, or persecution of the world. Grant especially Thy divine grace to this people, over whom they are placed, that they may willingly submit themselves to the good exhortations of the elders, counting them worthy of honor for their work's sake; give also unto the rich liberal hearts towards the poor, and to the poor grateful hearts towards those who help and serve them; to the end that every one acquitting himself of his duty, Thy holy name may thereby be magnified, and the kingdom of Thy Son Jesus Christ enlarged, in whose name we conclude our prayers, saying:

Our Father who art in heaven, etc.

FORM FOR THE INSTALLATION OF PROFESSORS OF THEOLOGY

Beloved brethren, it is known to you that our brother in the holy ministry, N. N., was called by our recent synod to the important office of professor of theology at our theological seminary. To our joy he has accepted this call, and we are now assembled to install him in his office. Therefore we request you, brother N. N., to hear what per-

tains to this office and is entrusted to you by the Lord and His Church.

Since our God, who is rich in mercy, has, in His great love, chosen a Church for Himself unto eternal life, and wills to gather this Church through His Spirit and Word unto the fellowship of His Son, in the unity of the true faith, and to cause it to increase in the knowledge of His will, it pleases Him, by His Holy Spirit to raise up men who as ministers of His Word shall preach the tidings of salvation among those who already belong to the Church and among those without, who are still wholly deprived of the true knowledge of God's ways.

The first messengers of peace in the days of the New Testament were taught directly by our Lord Jesus Christ, and by Him personally trained and sent. After the outpouring of the Holy Spirit He gave them great diversities of extraordinary gifts and knowledge of the mysteries, unto the salvation of sinners and the upbuilding of the saints. But since those extraordinary methods lasted only as long as the Lord judged them to be necessary for the founding of His Church among the nations, the necessity was soon recognized of training youths and men for the holy ministry under the ordinary dispensation of the Spirit by the regular methods of education. And this, especially in view of what Paul wrote in II Tim. 2:2, *And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.* The apostle here points to what he himself had done and had required of his disciple Timothy.

In accordance with this apostolic precept, such training was given originally by learned and capable overseers of the Church. Afterwards the schools of Alexandria, Antioch, and other important cities, were especially engaged in this work. And when, toward the end of the middle ages, and in the sixteenth and seventeenth centuries, universities arose in many places, theology was not introduced merely as a faculty among other faculties, but usually recognized as "the queen of sciences." This was the more easily done because the Church, both Roman Catholic and Protestant, exercised control over or busied itself with almost the whole of life.

As long as a university is founded on the Holy Scripture, accepts the creed of a certain communion, and this communion has part control in the appointment of professors of theology, it cannot be disapproved that future ministers of the Word receive their education at such an institution.

Since, however, Paul expressly declares in Rom. 8:2, that the primary advantage of the Church of the Old Dispensation, and therefore also of the Church of the New Dispensation, was that to it were entrusted the oracles of God, it follows that the Church has a divine mission to proclaim the Word of God, to derive from that Word its symbols of faith, to engage in theological study according to that Word, and further to promote whatever is directly connected with this study.

Conscious of this calling, our Church also has established a theological school and called the reverend brother N. N. to devote his powers to this school.

In behalf of our Church, the curators charge you, esteemed brother, with the task of instructing and confirming the students who hope one day to serve in His Church, in the knowledge of His Word. Expound to them the mysteries of the faith; caution them against the errors and heresies of the old but especially of the new day; seek to explain to them not only how they, as teachers, are to instruct the sheep of

the Lord but also how they, as pastors, are to shepherd them. Help to maintain good order and discipline among the students, that our seminary may retain the respect, the devotion, the appreciation, the love, and the prayer of the Church. Be a pattern of piety to them, that they may not only profit from your learning, but also find in you a good example of the power and practise of true godliness.

Do all this according to the measure of the gifts which God has given you, in dependence upon the Lord's help and the illumination of the Holy Spirit.

That it may now publicly appear that you, highly esteemed brother, are thus minded, you are to answer to the following questions:

First: Do you feel in your heart that you are lawfully called of God's Church and therefore of God Himself to the aforesaid office?

Second: Do you believe the writings of the Old and New Covenant to be the only Word of God? Do you reject all doctrines which conflict with them, and do you accept the doctrinal standards of the Christian Reformed Church as the purest interpretation of the doctrine of salvation?

Third: Do you promise faithfully to discharge your office, as previously described, according to the same doctrine, and to adorn it with a godly life?

Fourth: Do you promise to submit yourself, in case you should become delinquent either in doctrine or in life, to the admonition of the Church, and if necessary to its prescribed discipline?

Answer: I do, with all my heart.

FORM FOR THE ORDINATION (or: INSTALLATION) OF MISSIONARIES

Beloved Christians, it is known to you that our brother, N. N., here present, called by as minister of the Word among the Gentiles (Dispersed), (and recently examined by the Classis of.....) is now to be publicly ordained as minister of the Word (installed as missionary).

We therefore request you, beloved brother, N. N., to arise and to attend to a short exposition of your office and work.

Since our God, according to His infinite mercy, has chosen for Himself a Church unto eternal life, and gathers it through His blessed gospel out of all nations, tribes, and tongues, unto the fellowship of His Son, in the unity of the true faith, our risen Savior has ordained a ministry and raised up men to proclaim the message of salvation to all peoples, saying to His apostles, and in them to all lawful ministers of the Word, *Go ye into all the world, and preach the gospel to the whole creation* (Mark 16:15). *For he that ascended far above all the heavens, that he might fill all things, gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ. And the apostles, responding to this, went forth into the world, declaring the whole counsel of God, particularly repentance, and remission of sins through faith in Christ Jesus, testifying, For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life* (John 3:16). *But all things are of God, who recon-*

ciled us unto himself through Christ, and gave unto us the ministry of reconciliation: to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation. We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God (II Cor. 5: 18-20).

Without this word of reconciliation, faith in Christ and consequently salvation are and remain forever impossible; for the Holy Scripture says in Acts 4:12, *And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved; and elsewhere, in Rom. 10:14, 15, 17, How shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? So belief cometh of hearing, and hearing by the Word of Christ.*

Although the ministers of the Word have in common that to them is committed the preaching of the gospel, the administration of the sacraments, the government of the Church, and the maintenance of Christian discipline, yes, all that according to the Word of God pertains to the office of pastor and teacher; and although the difference of field of labor causes no difference in office, authority, or dignity, since all have the same commission, the same office, and the same authority, it is nevertheless necessary that some labor in the churches already established, while others are called and sent to preach the gospel to those who are without, in order to bring them to Christ. And, let each man abide in that calling wherein he was called by the Church of God and consequently by God Himself, and whereto gifts were imparted to him, unless it please the Lord to lead him, in a lawful way, to a different field of labor.

That also to the *Gentiles* these glad tidings must be brought appears plainly from Matt. 28:19, *Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you.*

The Lord signified the same thing to Peter by showing him from heaven a great sheet with all manner of beasts, thereupon commanding him to go to Cornelius the Gentile, and saying, *Arise, and get thee down, and go with them, nothing doubting: for I have sent them* (Acts 10:20). Likewise He spoke to Paul in a vision in the temple, saying, *Depart: for I will send thee forth*

That unto the *Dispersed* also these glad tidings must be brought is to be inferred from what God says in Ezekiel 34:11-16, *For thus saith the Lord God, Behold, I myself, even I, will search for my sheep, and will seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered abroad, so will I seek out my sheep; and I will deliver them out of all places whither they have been scattered in the cloudy and dark day. And I will bring them out from the peoples, and gather them from the countries, and will bring them into their own land; and I will feed them upon the mountains of Israel, by the watercourses, and in all the inhabited places of the country. I will feed them with good pasture, and upon the mountains of the height of Israel shall their fold be: there shall they lie down in a good fold, and on fat pasture shall they*

far hence unto the Gentiles (Acts 22:21).

This divine charge was carried out also by the church of Antioch, when, after fasting and prayer, they laid their hands upon Barnabas and Saul and sent them away to preach the gospel also unto the Gentiles (Acts 13). And when these men, on their first missionary journey, had arrived at Antioch in Pisidia, they testified to the Jews who contradicted them, *Lo, we turn unto the Gentiles. For so hath the Lord commanded us, saying: I have set thee for a light of the Gentiles, that thou shouldest be for salvation unto the uttermost part of the earth.*

And besides, it is evident that the work of missions is the task of the Church, since the Lord Jesus Himself calls His Church *the salt of the earth*, and says, *Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand (Matt. 5).*

And since you, beloved brother, were called and now are sent out to labor among the Gentiles (Dispersed), you are to consider the important duties which will devolve upon you:

First of all, you are to acquaint them, by all proper and honorable means, with the glad tidings that Jesus Christ has come into the world to save sinners. Let all you do and leave undone, your speech and your silence, yes, all your influence, reënforce your proclamation and recommendation of the gospel of Christ. *Be free from the love of money; abhor that which is evil; cleave to that which is good, that you may be able to say with the apostle Paul in I Cor. 9:19, 22b, 27, For though I was free from all men, I brought myself under bondage to all, that I might gain the more. I am become all things to all men, that I may by all means save some. I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected.*

Again, you are bound, if it please God to make your work fruitful unto the gathering of a church or churches, to administer the sacra-

feed upon the mountains of Israel. I will be the shepherd of my sheep, and I will cause them to lie down, saith the Lord Jehovah. I will seek that which was lost, and will bring back that which was driven away, and will bind that which was broken, and will strengthen that which was sick. But the fat and the strong will I destroy: I will feed them in justice.

That the Lord does this through His servants is shown clearly by the way in which God, in the same chapter, rebukes the unfaithful shepherds, *Neither have ye brought back that which was driven away. And He voices His holy indignation because my sheep wandered through all the mountains, and upon every high hill: yea, my sheep were scattered upon all the face of the earth; and there was none that did search or seek after them (Ezekiel 34:4, 6).*

The same follows also from the fact that the Lord Jesus, who Himself was sent to the lost sheep of the house of Israel, calls the Church *the salt of the earth*; while the example of the apostle Paul teaches us plainly that it is our high calling to bring the bread of life to our dispersed brethren after the flesh everywhere, and therefore certainly first of all to those in our own land, and to gather them, if possible, as churches of Christ.

ment of holy baptism, according to the institution of the Lord, and the requirement of the covenant.

Further, you are called to ordain elders and deacons, wherever it is necessary and possible, even as Paul charged Titus, saying, *For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge. But, lay hands hastily on no man* (Titus 1:5; I Tim. 5:22a).

Moreover, you as a minister of Christ and steward of the mysteries of God, are charged with the administration of the Lord's Supper, according to the institution of Christ. And we also commend to you the maintenance of Christian discipline in the midst of the church, by the faithful use of the keys of the kingdom of heaven, as our Lord Jesus has spoken, *And if he refuse to hear the church also, let him be unto thee as the Gentile and the publican; and again, Whatsoever thou shalt bind on earth shall be bound in heaven.*

And finally, beloved brother, be a faithful servant of Jesus Christ, and shepherd the flock with loving care. *Preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. Be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity. Give heed to reading, to exhortation, to teaching. Neglect not the gift that is in thee. Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all. Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee* (II Tim. 4:2; I Tim. 4:12b, 16).

And now, beloved brother, that every one present may hear that you are willing and ready to accept the ministry of the Word among the Gentiles (Dispersed), you are to answer sincerely to the following questions:

First: Do you feel in your heart that you are lawfully called of God's Church, and therefore of God Himself, to this holy ministry?

Second: Do you believe the writings of the Old and New Testament to be the only Word of God and the complete doctrine of salvation, and do you reject all doctrines conflicting with them?

Third: Do you promise faithfully to discharge your office, as previously described, according to the same doctrine, and to adorn it with a godly life?

Fourth: Do you promise to submit yourself, in case you should become delinquent either in doctrine or in life, to the admonition of the Church, and if necessary to its prescribed discipline?

Answer: I do, with all my heart.

¶ *Thereupon the minister who asked these questions of him, or another minister, if there are other ministers present, shall lay his hand upon his head*, and shall say:*

Go, then, beloved brother, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit. God, our heavenly Father, who has called you to this holy ministry, enlighten you with His Spirit, strengthen you with His hand, and so govern you in your ministry, that you may be engaged therein properly and fruitfully, to the magnification of His Name, and the extension of the kingdom of His Son Jesus Christ. AMEN.

* The laying on of hands shall not take place in the case of those who are already in the ministry

FORMULARY FOR THE SOLEMNIZATION OF MARRIAGE

Where the wedding takes place in the church, the following announcement is to be made on the previous Sunday: N. N. and N. N. have signified their desire to be united in marriage in this church on If there are no lawful objections, the ceremony will take place on that date.

Beloved in the Lord, being assembled here in the presence of God for the purpose of publicly joining in marriage N. N. and N. N., and not having received any lawful objections to prevent us from proceeding with this ceremony, let us reverently call to mind the nature, purpose, and obligations of the marriage state.

The holy bond of marriage was instituted by none other than God Himself at the very dawn of history. Having made man in His likeness, endowed him with many blessings and entrusted him with dominance over all things, God saw that it was not good for man to be alone and said, "I will make him a help meet for him." Thereupon God created woman of man's own substance, saying, "Therefore shall a man leave his father and mother and cleave unto his wife: and they shall be one flesh."

Our Lord Jesus confirmed marriage as a divine ordinance, as an honorable estate and a lasting bond when He declared, "What God hath joined together let not man put asunder." Paul further elevates this union when he makes it a symbol of the mystic union of the Savior and His redeemed bride, the Church, commending it as a state honorable among all.

The purpose of marriage is the propagation of the human race, the furtherance of the kingdom of God, and the enrichment of the life of each one entering this state by supplementing his gifts with the distinctive gifts of the other. This purpose calls for loving devotion to each other and to the common responsibility of the nurture of the children as the heritage of the Lord and a party of His covenant.

For the home which marriage establishes the Lord ordained that man should be the head of the wife even as Christ is the Head of the Church, and that he should protect her and provide for her in the great love he cherishes for her; a love which, if exercised in the spirit and after the example of Christ, will be conducive to mutual happiness. God also ordained that the wife should be subject to the husband in all things that are according to the Word of God, showing him deference even as the Church does to Christ. Thus the liberty of both is glorified by a mutual loyalty to law, and a home so begun in the name of the Lord and regulated by His commandments becomes the very foundation of a Christian society and a foretaste of the eternal home.

Marriage, then, is a divine ordinance intended to be a source of happiness to man, an institution of the highest significance to the human race, and a symbol of the union of Christ and his Church. We may, therefore, look with confidence for grace in the discharge of our mutual responsibilities and for guidance and help in our common perplexities and trials.

And now, N. N. and N. N., having heard from the Word of God the teaching concerning marriage, do you assent thereto, and do you desire to enter into this holy estate as ordained by God?

Each answers: I do.

(*Optional*: Who giveth this woman to this man? Whereupon the father or guardian answers: I do.)

The minister shall cause the man to extend his right hand and to take the woman's right hand and shall say: May the Lord God confirm the desire and purpose of your hearts and give you grace to answer the following questions in all sincerity and joyous earnestness.

(*To the bridegroom*): N. N., do you solemnly declare that you take to yourself and acknowledge as your wife N. N., here present, and do you promise that you will, with the gracious help of God, love her, honor her, maintain her, live together in the holy bonds of marriage according to God's ordinance, and never forsake her, so long as you both shall live?

(*The bridegroom answers*): I do.

(*To the bride*): N. N., do you solemnly declare that you take to yourself and acknowledge as your husband N. N., here present, and do you promise that you will, with the gracious help of God, love him, honor him, obey him in all things lawful, live together in the holy bonds of marriage according to God's ordinance, and never forsake him, so long as you both shall live?

(*The bride answers*): I do.

(*Optional*: ring ceremony. The ring shall be given to the minister who shall return it to the man, whereupon the latter shall put it on the fourth finger of the woman's left hand and shall say after the minister: This ring I give thee as a symbol of our constant faithfulness and abiding love.)

Thereupon the minister says: According to the laws of the state and the ordinances of the Church of Christ I now pronounce you, N. N. and N. N., husband and wife, in the name of the Father and of the Son and of the Holy Spirit. What therefore God hath joined together let not man put asunder. Henceforth you go down life's pathway together. May heaven's constant benediction crown your union with ever-increasing joy and blessedness.

The Father of all mercies, who of His grace hath called you to this holy state of marriage, bind you together in true love and faithfulness and grant you His blessing.

(The bridegroom and bride now kneel while the minister offers the following prayer):

Most merciful and gracious God, of whom the whole family of heaven and earth is named, we beseech Thee, set the seal of Thy approval upon the marriage into which our brother and sister have entered this day. Give them Thy fatherly benediction; granting them grace and Thy Holy Spirit to fulfil with pure and constant affection the vow and covenant between them made. Guide them in the way of righteousness and peace that loving and serving Thee with one mind and heart all the days of their life, they may be abundantly enriched with the tokens of Thy everlasting favor in Christ Jesus our Lord. In all life's experiences lift up Thy countenance upon them that they may meet prosperity with humble gratitude and may be patient and trustful under the shadow

of adversity. May their marriage be fruitful for this life and for eternity. Grant them wisdom and strength to build a home which shall be to the glory of Thy name and the coming of Thy kingdom. May they live together many years, and at the end of their days may they part in the blessed hope of celebrating forever with all the saints of God the marriage of Christ, the heavenly Bridegroom and the Church He loved so well. Hear our prayer in the name of our Lord Jesus Christ, who taught us to pray saying: Our Father who art in heaven, etc. AMEN.

(It is suggested that the ceremony be concluded with appropriate song.)

Report XI.

REPORT OF THE CHICAGO JEWISH MISSION

*To the Synod of the Christian Reformed Church,
to be held in June, 1934.*

ESTEEMED BRETHREN:

THIS report covers the period from January 1, 1932, to December 31, 1933.

The work of evangelization of the Jews has been carried on regularly and systematically during this period, although, as in all other branches of the Kingdom work, this work has been carried on under difficulties, especially as far as finances is concerned. As can be seen from the financial statement, less than half the budget approved by the last Synod, has been received.

Owing to these financial circumstances the Board has been obliged to make changes in the working staff. One full-time worker, Miss Elhart, was dismissed, as also all the the part-time workers. Two of the regular staff: Dr. Wm. Yonker and the nurse, Miss Delis, were placed on part-time work; at one-half the regular salary, the clinic now being open only three, instead of six days a week. In addition to the reduced staff the salaries have also been reduced; twice 10% and later another 10% on Mr. Huisjen's and the janitor's salaries.

The result of this curtailment has been a reduction in the the number of cases treated from 3,344 in 1932, to 1,892 in 1933, which was possible only by the doctor and the nurse putting in considerable overtime during the days that the clinic was open.

All the classes have been maintained; some of that work, especially with the ladies and girls, being done by volunteer workers, while the men's and boys' work is taken care of by our regular missionary, Mr. Huisjen. In spite of this curtailment and all other attending difficulties, the class atten-

dance has still come up to or slightly above that of the average over the previous five years, thus:

The average attendance of the boys' classes per month, from 1928 to 1933, was.....	37
During 1933 the average attendance per month was.....	36
Girls' classes over the same period averaged.....	19
During 1933 the average attendance per month was.....	21
Women's classes during the same period averaged.....	8
During 1933 the average attendance per month was.....	11
Average attendance at Gospel Meetings for five years was.....	8½
Average attendance during 1933 was.....	9

On account of a man alone not being able to get access to Jewish homes, it has been impossible to do much in the way of family visitation.

We thought deserving of mention was the fact that Mr. A. Huisjen during the past year has rounded out ten years of service as missionary to the Jews. During this time he has acquired an extensive knowledge of Jewish life and Rabbinical Judaism; has commanded the Yiddish language and uses the Hebrew text in all Old Testament Bible work, with considerable ease; all acquirements which are essential to successful work. Mr. Huisjen is still taking up a special course in Hebrew to further qualify himself for this work.

In addition to the regular work being carried on as near as possible in the usual way, a week-day evening meeting has been added recently, in which to bring the message to adult Jews. These meetings will also be made entertaining by music and song, given by volunteer workers from the various churches in this community.

Distribution of tracts, testaments, and portions of Scripture are being carried on as usual, as well as personal work with the people that come to visit the clinic.

We regret very much the forced curtailment of the work, due to the present economic conditions, but the Board feels they have much reason for gratitude towards God for being able to carry on the work among the old Covenant people. Although it is true that we cannot boast of any certain number of converts, many of those labored with show considerable interest in the Gospel message, and some are not hesi-

tant to say that they believe in Christ as the Messiah, but for family reasons do not dare to break, as yet, with their people. We hope and pray for God's grace to give them what they need, to come to a definite decision to say with Luther: "Here I stand, I can not do otherwise, God help me." Pray for the salvation of Israel!

Respectfully submitted,

The Board of the Jewish Mission of the Chr. Ref. Church,

Per C. LEENHOUTS, Secy.

Approved by Classis Illinois, January 16, 1934.

LEONARD TRAP, S. C.

FINANCIAL REPORT OF NATHANAEL INSTITUTE

From January 1, 1932, to December 31, 1933

RECEIPTS

Cash on hand January 1, 1932.....	\$ 1,467.45	
Received from Rev. Van Tielen.....	13,800.00	
Received from Classical Treasurers.....	1,434.54	
Received Donations from Individuals.....	1,530.42	
Interest Received	531.27	
Loans Payable	2,450.00	
From the Van Agthoven Estate.....	2,000.00	
Income from the Medical Department.....	4,378.38	
		<hr/>
		\$27,592.06

DISBURSEMENTS

Salaries	\$15,415.00	
Salaries (Part-time Workers, Jan. to June, '32)	466.43	
Gas, Electricity, Fuel, and Telephone.....	1,261.98	
Interest on Indebtedness.....	2,405.00	
Medical Department	3,052.54	
Printing and Literature.....	117.64	
Insurance, Tax, Dispensary License.....	485.61	
Repairs and Other Expenses.....	132.58	
Traveling Expenses	85.00	
Loans Paid	4,075.00	
Balance on hand January 1, 1934.....	95.28	
		<hr/>
		\$27,592.06

RESUME OF CONTRIBUTIONS RECEIVED FROM THE CHURCHES

Received from General Treasurer, Rev. Van Tielen.....	\$13,800.00
Received directly from Classical Treasurers.....	1,434.54
Received as Donations from Individuals.....	1,530.42
(Annual Contribution, \$8,382.48).....	\$16,764.96

Appropriated by Synod of 1932.....	\$32,745.00
Received	16,764.96

Less than Appropriated..... \$15,980.04

GEORGE OTTENHOFF,

Treasurer Nathanael Institute.

Chicago, Ill., January 6, 1934. The books
were audited and found correct for the
period Jan. 1, 1932, to Dec. 31, 1933.

BEN. OTTENHOFF, *Auditor.*

Approved by Classis Illinois.

LEONARD TRAP, S. C.

PROPOSED ANNUAL BUDGET FOR NATHANAEL INSTITUTE, 1934 and 1935

Salaries, Missionaries and Janitor, including rent allowance..	\$ 5,112.00
Gas, Electricity, Telephone, and Fuel.....	600.00
Insurance, Tax, and Dispensary License.....	350.00
Repairs, Decorating, and Janitor's Supplies.....	350.00
Literature, Class-room and Office Supplies.....	200.00
Interest on Indebtedness.....	2,750.00
Interest in Arrears (1932 and 1933, \$3,000.00).....	1,500.00
Traveling Expenses	100.00

\$10,962.00

(Total Budget for two years, \$21,924.00.)

P. S. At the previous Synod our proposed Annual Budget was \$16,372.50 (\$32,745.00 for two years). This new Budget is possible only because we have eliminated our full-time Lady Missionary, and have placed our Medical Missionaries on part-time. Further, the salaries were reduced by 10% in June, 1932, by another 10% in October, 1932, and in June, 1933, the full-time Missionary and Janitor were reduced by another 10%. No provision is made for reducing our indebtedness. To conduct our work more adequately we should have at least from \$2,000.00 to \$3,000.00 in addition to the above amount, annually.

Respectfully submitted,

The Board of Nathanael Institute,

C. LEENHOUTS, *Secretary.*

*Adopted by Classis Illinois, and recommended
to Synod for approval.*

LEONARD TRAP, S. C.

REPORT XII.

REPORT OF THE COMMITTEE IN RE THE JUNIOR COLLEGE MOVEMENT

ESTEEMED BRETHREN:

I. REVIEW

THE Synod of 1932 appointed the undersigned as a committee with the following mandate (p. 41 of the Acta): "After considerable discussion, Synod decides to lay the Overture of the Consistory of the Fourth Christian Reformed Church and the advice of the Advisory Committee into the hands of a committee to report at the Synod of 1934."

Your committee interprets the mandate to mean that its function is to advise Synod with regard to the overture of the aforementioned Consistory, which reads as follows (pp. 38, 39 of the Acts of Synod):

"Overture of the Fourth Christian Reformed Church of Chicago in re the Junior College Movement:

"The Consistory of the Fourth Christian Reformed Church of Chicago hereby respectfully requests Synod:

- a) to devise and institute ways and means whereby the first two years commonly known as the Junior College division be eliminated from Calvin;
 - b) to devise ways and means whereby all or some of the churches of Classis Illinois will be relieved from paying the amount which is expected from them for the maintenance of the first two years of College work.
- Grounds:
- 1) From the viewpoint of principle, it is not the function of the Church to finance and maintain a Junior College;
 - 2) It is not within the province of the Church to maintain a college with subjects and courses for students intending to practice Law, Medicine, Dentistry, to become Accountants, Teachers, Engineers, etc., or to

pursue a college course for a year or two for its cultural or social benefits and then to enter business;

- 3) Many students at present in Calvin College are there with the avowed intention of entering a profession other than the ministry, or merely to pursue a College course for a year or two;
- 4) The majority of the students in Calvin College live in Grand Rapids or in its immediate vicinity, and therefore are afforded the most tangible sort of advantages;
- 5) The educational trend in our country is producing numerous Junior Colleges, because:
 - a. Ordinarily high school graduates are of that age when home and church community influence are of the greatest significance for them from which they should not be deprived;
 - b. The financial cost is too great for many parents to send their children to another city where they must live in order to get a college education, and therefore many who should be entitled to a college course fail to receive it;
- 6) It is imperative that expenses assessed against all churches be decreased wherever possible;
- 7) Finally, for above and other reasons, the Chicago Christian Junior College is being established here in our own city."

Your committee, after a careful study of the entire Overture, presents as its opinion that this proposition, together with the grounds upon which it is based, merits no support. We base our conclusion on the following arguments:

(1) In answer to the grounds 1-3 of the overture, your committee wishes to remark, first of all, that it regards these three points as constituting one argument. We shall treat them as such. Further, we would insist, that while, according to the potestas docendi, the Church as an institution is not called upon to finance and maintain a College in which general branches of study are taught, it does have a right to do this whenever this is to its own spiritual or moral advantage. Cf. what is said with re-

spect to this point in the Agenda Synodi of 1926, pp. 38, 39:

“Het is ongetwijfeld ook waar, dat de Kerk als instituut niet geroepen is, om de wetenschap, geheel in het algemeen genomen, te beoefenen, en om met het oog daarop scholen te stichten. Wel heeft de Kerk de potestas docendi, doch daaruit volgt volstrekt niet, dat zij zich aan de beoefening der wetenschap moet wijden. De geschiedenis leert ons echter ook zeer duidelijk, dat Gereformeerden in Nederland, Schotland, en Amerika het volstrekt niet ongeoorloofd hebben geacht, dat de Kerk scholen voor hooger onderwijs zou stichten en onderhouden, en dat wel allermintst als de Kerk het in haar eigen belang noodig achtte. In den regel lieten zij zich leiden door practische overwegingen.” This advice was accepted by the Synod of 1926. cf. Acta Synodi, p. 30.

Moreover, if the argument of the overture holds with respect to the first two years, it can be applied with equal cogency to the last two years, and therefore to the entire College. In other words, if this ground proves anything, it proves too much. The same criticism may be made with regard to point 4.

Nor may it be forgotten that the elimination of the first two years from Calvin College would seriously affect our present pre-seminary course, and might well result in the Church's losing control over the first half of the course.

(2) Ground 4 rests upon the assumption that the financial responsibility with respect to kingdom causes sponsored by our denomination is determined by immediate personal advantages. If I do not derive immediate, tangible benefit, then my financial obligation ceases either entirely or at least in part. However, your committee is firmly convinced that this line of reasoning is in flagrant contradiction with one of the fundamental principles of Christian ethics, namely, that we should bear one another's burdens and so fulfil the law of Christ. Does, for instance, the fact that a congregation has no patient at our institutions of mercy relieve it of all financial responsibility?

(3) The fifth argument speaks of “an educational trend in our country producing numerous Junior Colleges.” Let

us suppose, for the sake of argument, that there is such a trend, though it may be remarked that educational authorities are by no means agreed as to the future of the movement. One of these authorities, Walter Crosby Ells, writes ("Journal of the National Educational Association", May, 1933): "Unusual difficulties confront anyone who ventures to discuss the probable future of such a varied and rapidly changing institution as the Junior College. Its brief history is sufficient to furnish a reliable background for possible prediction. The Junior College movement is an experimental movement." Granted, however, the trend of which the overture speaks, does it ensue that this per se is an argument for the introduction of these institutions among us? Does not the overture lose sight of the Reformed distinctiveness with respect to our entire educational policy? With respect to 5, a, we grant the argument that "High school graduates are of that age when home and church community influence are of the greatest significance for them from which they should not be deprived." Since, however, the establishment and maintenance of Christian Junior Colleges in our various centers is obviously impossible, the elimination of the first two years from Calvin would result in throwing the High school pupils into the arms of non-Christian institutions at this impressionable age. With respect to 5, b, your committee wishes to answer that it certainly involves a greater financial burden to maintain several Junior Colleges than to maintain one College. Moreover, dropping the first two years at Calvin College would in no way ease the burden of parents residing where there is no Christian college.

(4) Your committee is in hearty accord with the proposition advanced in the sixth argument, and for that very reason hesitates to burden our people with the expense involved in the establishment of various Junior Colleges. We are scarcely able to maintain such institutions as we have, even after putting forth tremendous efforts. At present it would seem the part of wisdom to concentrate on the maintenance of our present existing schools, colleges, etc., without adding to the burden.

(5) With respect to argument 7 your committee is of the opinion that the fact that Chicago has its own Junior College does not necessitate the elimination of the first two years from Calvin.

II. ADVICE

A. Your committee advises Synod to accept this review as information.

B. Your committee advises Synod not to grant the request of the Consistory of the Fourth Christian Reformed Church of Chicago. Grounds:

1. Although it is conceivable, albeit very improbable, that at some future time the establishment of many Junior Colleges among us may render the elimination of the first two years from Calvin advisable, such is not the case now. Therefore, there is no cause for action at this time.

2. Our efforts should be in the direction of further centralization, i. e., of one strong, central, Reformed College, rather than in the direction of decentralization.

3. Although the Church does not have the positive task to maintain a college of liberal arts, nevertheless it has the right to do so — a right which under the present circumstances it should not relinquish.

Respectfully submitted,

Your Committee:

L. VELTKAMP, *Chairman*

R. B. KUIPER

JOHANNES BROENE

W. HENDRIKSEN

GARRET HEYNS, *Secretary*

I cannot agree with the statements and conclusions of the above report by the "Junior College Committee." No pertinent or conclusive arguments have been presented in refutation of the contentions of the consistory of the Chicago IV church. I am in agreement and accord with the position taken by that church, for the reasons by them advanced, and for the following considerations:

1. It is stated by the other members of the Committee, in substance, that for practical reasons the Church may and

should maintain a Junior College, or a four-year college, including in its first two years what is now commonly known as the Junior College. However, neither the necessity nor desirability of this are evident when we consider the enrollment of Calvin College. Notice the figures published in "The Banner" in September, 1932, showing the geographical distribution of the enrollment:

Grand Rapids	174
Michigan	93
All Other States.....	114
<hr/>	
Total.....	381

Is it not apparent that the Christian Reformed denomination is sponsoring an enterprise which is largely of local advantage, and which should be most assuredly, at least as far as the first two years are concerned, a community responsibility?

2. The other members of the Committee are "firmly convinced" that the argument of the consistory of Chicago IV is in "flagrant contradiction with one of the fundamental principles of Christian ethics, namely, that we should bear one another's burdens and so fulfil the law of Christ."

However, is it not a "flagrant violation of Christian ethics" to impose on others the burden of maintaining an enterprise which should not only but also can be borne by those most directly concerned?

3. The Committee asks, "Does not the overture lose sight of the Reformed distinctiveness with respect to our entire educational policy? To my mind, whatever may be spoken of as being distinctively Reformed with regard to educational policy would support the overture of Chicago IV. Our distinctively Reformed educational policy calls for a line of demarcation between ecclesiastical and lay control of all education aside from the Theological Seminary. Merely for practical expediency do we condone the Church operating an elemental school, a high school, or college.

Any tendency to extend and strengthen official ecclesiastical control over our educational system should be counteracted and combated rather than encouraged.

4. A local Junior College, controlled by a lay organization in Grand Rapids would be, according to the other members of the committee, a disadvantage to the Seminary. This is purely hypothetical, and from an educational standpoint quite fanciful. All indications rather point to a wholesome influence upon the Seminary curriculum.

5. I take issue with the argument of the Committee that our "efforts should be in the direction of further centralization, i. e., of one strong, central, Reformed College, rather than in the direction of decentralization," if by this is meant discouraging local initiative in expanding educational opportunities. The enrollment of Calvin College, as of almost every other college, proves clearly that a college serves chiefly local interests, and is of local advantage. If college facilities are near at hand then more of our young people will avail themselves of the opportunity to get a college training. Our efforts should be put forth to strengthen and encourage local initiative and leadership so as to advance in each community the interests of Christian education, on all levels, including wherever possible, that of the college.

6. I also take issue with the other members of the Committee that "under the present circumstances" the Church should not relinquish "its right" to operate a Junior College. At present there is a tendency to forego a college education unless one can get this in his region at low cost. Therefore the present circumstances, as well as educational policy, make this the most favorable time to encourage the local community to assume the privilege of operating its own Junior College. Furthermore, as time goes on a greater proportion of students from Grand Rapids and vicinity will attend Calvin College. There is the additional factor of a constantly increasing number of young people in Grand Rapids and vicinity who are not Christian Reformed, at-

tending Calvin College merely for the sake of expediency and convenience. This further emphasizes the fact of local interests and the contention of Chicago IV that a situation is developing at Calvin College which needs re-adjustment. The first step in this re-organization should be local lay sponsorship of the Junior College Division.

Respectfully,

FRED H. WEZEMAN.

REPORT XIII.

REPORT OF THE COMMITTEE IN RE SIMPLIFICATION OF THE RULES FOR SYNODICAL PROCEDURE

ESTEEMED SYNOD:

IN submitting this report your Committee refers to the Acts of Synod of 1930, Art. 93, VIII, p. 102, for its mandate. There it is written: "After discussing some of the changes recommended by the Committee of Preadvice, Synod decides to refer the whole matter to a new Committee, consisting of two persons, whose duty it shall be to study this matter with a view to the simplification of the Rules of Synodical Procedure, and to report to the Synod of 1932.

One of the two members of the Committee appointed by the 1930 Synod moved in the interim. Consequently no report was submitted to the Synod of 1932. The Committee was thereupon continued and reconstituted by this Synod.

The task assigned your Committee was not to draw up an entirely new set of Rules for Synodical Procedure. The previous Committee, appointed by the Synod of 1928, presented a relatively complete and exhaustive report to the 1930 Synod. This report contained a revision of the old rules (adopted by the Synod of 1888), and suggested additions. This report did not wholly satisfy Synod. It was neither accepted, nor rejected, but the matter was placed in the hands of your present Committee.

We have, therefore, endeavored to appraise, revise, and to simplify this previous report, comparing it with the old rules, taking into account various later Synodical rulings anent its procedure, as well as the method introduced by the Synod of 1932.

Your Committee does not deem it necessary to repeat in toto, or in part, the eight-page preface which the former Committee embodied in its report. This contains valuable elucidations, comments, and cautions which Synod-

ical officials and members would do well to heed. (cf. Agenda 1930; Reports, Part 8; pp. 149-158).

Without further preliminaries we respectfully propose the following draft of:

RULES FOR SYNODICAL PROCEDURE
for the
CHRISTIAN REFORMED CHURCH

I.

CONVENING AND CONSTITUTING SYNOD

(1) Synod shall convene and be constituted as prescribed by the Church Order and Synodical Rulings governing its meetings.

(2) Each Synod shall appoint a **Convening-Consistory** whose duty it shall be to announce the next succeeding Synod in the official publications of the Church, three months before the date of meeting. It shall also provide all facilities needed for the synodical meetings, make arrangements for the lodging of delegates, etc. Expenses thus incurred shall be paid by the synodical treasurer.

(3) The synodical agenda shall appear in two parts: one part in January of the synodical year containing all the reports of advisory committees appointed by previous Synods; and the second part appearing the first week in May, containing overtures to Synod and the names of delegates. Material for the agenda must be in the hands of the stated clerk a month before the date of publication.

(4) On Tuesday evening last preceding the opening of Synod a special service of prayer shall be held in the city in which Synod is to meet. All the members of Synod are expected to attend this meeting, and the general public is cordially invited to attend. The president, or vice-president, of the preceding Synod shall preside at this service of prayer and deliver an appropriate exhortation.

(5) The president of the previous Synod shall officiate as president *pro tem* until Synod has chosen all its officers. At 8 A. M. of the appointed day, and at the appointed place, he shall call Synod to order. Provided that a quorum, i. e., two-thirds of the membership, is present he shall declare that the synodical assembly has opened and shall conduct the opening devotionals.

(6) Thereafter he shall call for the prescribed credentials of the delegates.

(7) The officers of Synod shall be chosen by the delegates from their own number in the following order: president, vice-president, secretary, and assistant secretary. Election to take place by ballot. Whoever receives a majority of the votes cast shall be declared elected.

(8) The synodical sessions are open to the public, unless by a majority vote Synod decides to meet in executive session. Executive session shall be construed to exclude all but the members of Synod. The minutes of an executive session are recorded but not read in public session, and are not to be published in the Acta.

(9) While Synod is in session its members may not leave the assembly without permission from the chair; neither is it permissible for any member to withdraw himself and return homeward without the consent of the assembly.

II.

DUTIES OF OFFICERS

After the officers have been elected they shall take their places upon the rostrum. The president *pro tem* shall thereupon introduce the president-elect to Synod. The president-elect shall receive the gavel and respond briefly.

A. THE PRESIDENT

(1) He shall read the prescribed PUBLIC DECLARATION to which every member of Synod shall rise to give heed and respond by expressing assent. The Declaration is to be presented to each delegate who assumes his seat at a later time.

(2) As presiding officer the president shall see to it that business is transacted in the proper order and expedited as much as possible, and that members observe the rules of order and decorum.

(3) He shall call the meeting to order at the appointed time, and shall see that each session is properly opened and closed. After the opening devotionals he shall declare that Synod is in session. Likewise after the closing he shall declare that Synod is in recess or has adjourned, as the case may be.

(4) He shall welcome fraternal delegates, or other guests of Synod, respond to greetings received, or appoint members of Synod for this purpose.

(5) He shall place before Synod every motion that is made and seconded according to the rules of order; and he shall clearly state every question before a vote is taken, so that every member may know on what he is voting.

(6) He shall remain impartial on any pending question. In case he feels need of expressing himself on a pending question, he shall relinquish the chair to the vice-president and not resume it until the question has been disposed of. He may speak, while holding the chair, to state matters of fact or to inform Synod regarding points of order.

(7) He shall recognize for debate only those who rise and address him as president. In case several rise simultaneously he shall give recognition according to seniority of age.

(8) He shall have, and duly exercise, the prerogative of declaring a motion or person out of order. In case his ruling is disputed it shall be submitted to Synod for decision by majority vote.

(9) As member of Synod the president shall retain his right to vote on any question. He invariably votes when the vote is taken by ballot. In case the vote is *viva voce* the president does not avail himself of his right unless his vote is the deciding one. In case the vote is a tie and he abstains from voting, the motion is lost as though he had voted against it. Should he vote affirmatively the motion is carried. In case a motion is carried by a majority of one and the president casts his vote in the negative, the vote becomes a tie and the motion is lost. Similarly in the case of a motion requiring a two-thirds majority, he may, if the vote lacks one of being a two-thirds majority, by his affirmative vote cause the motion to pass. Likewise if the minority is an even one-third the president may by his negative vote cause the motion to be lost.

(10) The president shall not preside in any matter that concerns himself.

(11) In case of a point of order the president must make a ruling at once. This ruling may be reversed by a majority of Synod if any member is dissatisfied with the ruling of the chair and appeals to the floor.

(12) The president shall close the synodical assembly with appropriate remarks and with prayer.

B. THE VICE-PRESIDENT

(1) The vice-president shall in the absence of the president assume all his duties and privileges.

(2) In case the time for the opening of a session has come and the president has not made his appearance, the vice-president shall see that the session is properly opened at the appointed time.

(3) When not occupying the chair the vice-president shall assist the president; e. g., by checking the frequency with which members have spoken on pending questions, etc.

C. THE SECRETARY AND ASSISTANT SECRETARY

(1) The secretary shall immediately after the opening devotionals of each day conduct roll call.

(2) Immediately after roll call he shall read the minutes of the previous day.

(3) The secretary shall keep an exact record of the happenings at Synod. This record shall contain:

- a) Opening and closing of sessions and roll call;
- b) all main motions whether carried or lost; all points of order and appeals whether sustained or lost;
- c) all reports by committees and all decisions of Synod;
- d) the names of non-members who addressed Synod;
- e) any document or part of debate or address that Synod by a majority vote has decided to insert into the minutes.

(4) The record should not contain:

- a) any motion other than a main motion which was rejected;
- b) any motion that was withdrawn.

(5) The assistant secretary shall officiate in the absence of the secretary. He shall furthermore keep a record of all the decisions of Synod so that in case of difference of opinion between the secretary and members of Synod, Synod may have greater certainty.

III.

Those who have a **semi-official** capacity at Synod are the Stated Clerk, the Synodical Treasurer, the Professors of the Theological Seminary, the President of Calvin College, and the Reporters.

A. THE STATED CLERK

(1) Synod appoints a stated clerk for the term of four years, who is **ex-officio** a member of the synodical committee. An alternate is appointed for a similar term, and officiates when the stated clerk is incapacitated.

(2) He shall be entrusted with the task of compiling, printing, and distributing the Agenda. In co-laboration with the officers of Synod he shall compile the Acta, and shall see to the printing and distribution of the Acta.

(3) He shall conduct all correspondence of Synod between sessions and of the synodical committee. He shall keep the files of Synod complete and in order.

(4) He may have the floor of Synod only to read correspondence or to enlighten Synod on matters of fact.

B. THE SYNODICAL TREASURER

A synodical treasurer is appointed at each Synod for the term of two years to administer its finances and to submit a plan to Synod for the distribution of synodical expenses among the several Classes. An alternate is appointed to serve when the treasurer is incapacitated.

C. THE PROFESSORS OF THE THEOLOGICAL SEMINARY

(1) The professor of the Seminary, the emeriti as well as the active, shall have an advisory function at Synod. They shall be reminded of this function by the Stated Clerk a month before the opening of Synod.

(2) They shall not be expected to take part in the debates of Synod, but the President shall request their advice on reports of Committees prior to their consideration by Synod. On important questions the chair, or any member of Synod, may request their advice while debate is in progress.

(3) The professors may present their advice as a group, either in writing, or by one of their numbers acting as spokesman, or they may express their opinions individually.

(4) The professors are expected to serve as advisors on standing committees.

D. THE PRESIDENT OF CALVIN COLLEGE

The President of Calvin College shall function as an advisory member of Synod only in matters which concern Calvin College.

E. FRATERNAL DELEGATES AND REPORTERS

- (1) Fraternal delegates shall be accorded advisory vote.
- (2) The duty of the reporters is to prepare informal reports of the happenings at Synod for the church papers. Ordinarily the editors of these papers serve as reporters. In case these brethren cannot serve, the president shall request members or non-members, preferably the latter, to do so.

IV.

MATTERS LEGALLY BEFORE SYNOD

Matters legally before Synod for consideration are:

- (1) Reports by advisory committees appointed by previous Synods.
- (2) Overtures by Classes.
- (3) Appeals or protests by consistories or individual members who cannot yield to classical decisions and who have given notice of such appeals or protests to the Classes concerned.
- (4) Overtures which though unsuccessfully submitted to a Classis for adoption are considered by their authors to be of such importance as to require Synodical action.
- (5) All other matters which Synod by a majority vote declares acceptable.

V.

SYNODICAL COMMITTEES

A. THE STANDING COMMITTEES OF SYNOD

- (1) **Status** of these committees. They serve only for the duration of Synod for the purpose of facilitating the work of Synod.
- (2) **Organization and rules governing** these committees.
 - a) The person first named at the appointment of the committee shall be its chairman, and the one named second its reporter.
 - b) The chairman shall call the committee together, preside at its meetings, and see that it functions properly.

c) Any member of Synod may appear before any committee for the purpose of speaking to the committee about any matter referred to it.

d) Committee reports shall be signed by the president, and the reporter of the committee. In case of a minority report, each report must be signed by the members who favor it.

e) When the report of a committee has been previously distributed to Synod in printed form, the first reading of the report shall not be held. In such case, the reporter, when the president calls for his report, shall state that the report has been placed in the hands of Synod in printed form and shall move that the report be accepted for consideration. This motion having passed, the recommendations of the committee shall be considered *seriatim*. Each recommendation shall be read and the reporter shall at once move its adoption. This motion being seconded the recommendation is before Synod for debate.

f) During debate the task of defending the report shall rest primarily upon the chairman and the reporter of the committee. These shall have precedence over every other speaker and shall not be limited as to the number and length of their speeches. Other committee members shall be subject to the accepted rules of debate.

(g) Recommendations by a committee are to be considered main motions and all rules applying to main motions are applicable here. Only on the following conditions may such recommendations be re-committed:

1. if new facts which were not at the disposal of the committee have become available;
2. if Synod specifies the matters in which the report is faulty and specifies what changes must be made;
3. if the motion to re-commit is carried by a two-thirds majority.

(3) After the standing committees have been appointed in order that they may have sufficient time for their work, Synod, if desired, may take recess until a time specified for resuming its sessions.

(4) The Standing Committees of Synod include the Program Committee, the Pre-Advisory Committees, the Budget Committee, the Reception Committee, and Obituary Committee.

a) The **Program Committee** shall consist of the Officers of Synod who shall appoint one delegate from each Classis to serve with them. It shall be the duty of this committee to classify all the Reports and overtures into various groups, and to determine which matters shall be laid directly before Synod, and which shall be placed in the hands of pre-advisory committees. This committee shall also nominate the members of these advisory committees, having regard to special fitness of the members of Synod for the work assigned to committees.

Wherever feasible Reports and Overtures shall be dealt with directly by Synod, the Program Committee to give advice with respect to the material that can be so treated.

b) The **Pre-advisory Committees** shall pre-digest matters entrusted to them and formulate recommendations regarding them in accordance with the rules governing standing committees given above.

c) The **Budget Committee** shall function as a pre-advisory committee to which the various Boards, and all financial interests of the church shall submit their respective budgets. (cf. Acts 1932, Art. 13, 3.)

d) The **Reception Committee**, appointed by the Chair, shall see to it that the delegates of other churches or representatives of various organizations are properly received.

The **Obituary Committee**, likewise appointed by the Chair, shall draw up appropriate resolutions of condolence for departed ministers and professors.

e) The appointment of any special or incidental committees shall be by the president of Synod, provided they shall be able to fulfil their commission before Synod adjourns. Otherwise such committees shall be chosen by Synod.

B. COMMITTEES APPOINTED BY PREVIOUS SYNODS

These committees include those appointed to study and to report concerning matters of importance for the entire denomination, to carry out certain resolutions of past Synods, or to supervise the permanent missionary, educational, journalistic, or benevolent interests of the denomination.

(1) These committees have the right of elucidating or of defending their reports on the floor of Synod. This task shall rest upon the chairman of the committee, although

the committee has the right of appointing any of its members for this task.

(2) The rights and privileges of such reporters shall be left to the discretion of the president subject to the approval of Synod.

(3) With respect to the reports submitted to Synod that are given into the hands of pre-advisory committees, in case the recommendations of the report differ radically from the advice of the pre-advisory (standing) committee, the proposals of the former shall have precedence over those of the latter. By this is understood that the recommendations of the previous Synodical Committee shall be the first to be voted upon after the Report of the synodical Committee together with the advice of the Pre-advisory Committee shall have been presented to Synod. (cf. Acta 1932, Art. 13, 2.)

C. MINORITY REPORTS

(1) A minority report may be divergent in every detail from the committee report; or the divergence may concern only parts of that report.

(2) In case a minority report is presented it shall be placed in the hands of the proper pre-advisory committee, or of a special pre-advisory committee, together with the majority report, before either report is presented to Synod for consideration.

VI.

RULES OF ORDER

A. A MAIN MOTION. This is a motion that presents a certain subject to Synod for its consideration or action.

(1) A main motion is acceptable under the following conditions:

a) If the mover has been recognized by the chair and his motion has been seconded.

b) The chair may request that any motion be presented in writing.

(2) A main motion is not acceptable under the following conditions:

a) If it is contrary to Scripture as interpreted in our Forms of Unity and Church Order;

b) If another motion is before Synod or if it conflicts with any decision already made by Synod;

c) If it is verbally or substantially the same as a motion already rejected by Synod or if it interferes with the freedom of action of Synod in a matter that was previously introduced but of which no disposal was made.

(3) A main motion, as soon as passed, becomes a decision of Synod.

B. A MOTION TO AMEND. This is a proposal to alter a main motion in language or in meaning before final action is taken on that motion.

(1) A motion to amend may propose any of the following: to strike out, to insert into, or to substitute for certain words, phrases, sentences or paragraphs, but all such motions must be specific and presented before the vote on the main question is taken.

(2) A motion to amend must be germane to the main motion; that is, no new matter may be introduced to Synod under the guise of an amendment. In case the president is unable to determine whether or not a proposed amendment is germane, he shall ask the judgment of Synod, which shall decide by a majority vote.

(3) A motion to amend and amendment is permissible and is called a secondary motion.

(4) All motions may be amended except the following:

- a) To adjourn;
- b) to amend and amendment;
- c) To lay on the table; to take from the table;
- d) To postpone indefinitely;
- e) To reconsider; to rescind;
- f) To take up a question out of its regular order;
- g) Appeals to the floor from the decision of the chair;
- h) Calls for the order of the day; requests or questions of any kind;
- i) Nominations; points of order.

C. MOTIONS TO DEFER ACTION. Circumstances may arise which render the immediate action on certain matters unwise. Therefore means must be at Synod's disposal to defer action. These are:

(1) A Motion to Postpone Action to a Definite Time.

a) This motion is debatable and may be amended.

b) If a motion to postpone definitely has been passed, no other motion similar in word or in thought to the postponed motion may appear before Synod.

c) The matter postponed may not be taken up before the specified time except by the will of two-thirds of Synod.

d) If a motion to amend has been postponed definitely, the main motion to which the postponed amendment is related is likewise deferred.

e) Any number of matters may be postponed to the same time. When that time arrives the matters deferred are taken up in the order of their postponement.

f) When the hour to which such matters have been deferred arrives, and Synod is at that time busy with an undecided question, Synod need not be disturbed or interrupted in its work by the consideration of postponed matters, if these can wait until the question then before Synod has been disposed of.

(2) A Motion to Postpone Indefinitely. This motion is to be used when Synod wishes to be rid of a matter without deciding either positively or negatively. A matter postponed indefinitely may not be recalled. (Dutch equivalent: *voorstel om op eene zaak niet in te gaan.*)

(3) A Motion to Lay on the Table.

a) This motion should be made only when more urgent business presents itself than is before Synod.

b) This motion is undebatable, may not be amended, and requires only a majority for passing.

c) A matter that has been tabled may be called from the table by any member of Synod subject to the consent of the majority. Unless such a call takes place before Synod adjourns the matter tabled is as though it had never appeared before Synod.

d) A matter called from the table may not be re-tabled unless material progress has been made in debate on that matter.

(4) Objection to the Consideration of a Question. When a member rises to make such objection, the president shall ask him to state his objection. The president having heard his objection either sustains or overrules it and states his

reason for so doing. If the objector is not satisfied with the ruling of the chair he may appeal to Synod. When he does so the objection becomes debatable and requires a majority to be sustained.

(5) **Right of Protest.** This remains an inherent right of every member of Synod. The protestant shall declare his intention to protest immediately after the action against which it is directed is taken, or during the same session of Synod. Protests must be filed and registered individually and not in groups. Members may request their names recorded in protest, or they may submit written protest, preferably with grounds. Such protests are not receivable unless they are submitted during the session of the same day or of the next ensuing day that Synod is in session.

D. PRIVILEGED MOTIONS. These are so designated because they have precedence over all other motions.

(1) **A Motion to Adjourn.** This motion has very little significance in our synodical procedure because Synod does not adjourn until all matters legally upon the table have been acted upon. Under certain circumstances this motion may become a necessity, in which case it has precedence over all other motions and is undebatable.

(2) **A Motion to Take Recess.** A recess is any pause Synod may choose to take during the course of its business. As soon as it is properly constituted Synod shall decide as to the time, the duration, and the frequency of recesses. However, circumstances may arise which render recesses desirable on other than the specified occasions. Then a motion to take recess has its place. The following rules apply:

- a) A motion to have recess takes preference over all motions excepting a motion to adjourn;
- b) A motion to take recess is debatable and amendable only in so far as the time and duration of the recess are concerned.

(3) **Calls for the Order of the Day.** When any member of Synod believes that the regular business of Synod is being obstructed or interrupted by irrelevant or unimportant material he has the right to rise and to call for the order of the day. This means that he desires Synod to return to the regular course of business. The following rules apply:

- a) A call for the order of the day may be made without recognition and while another member is speaking;

- b) Such a call is undebatable, needs no seconding, and must be put to a vote;
- c) It has precedence over every motion excepting a motion to adjourn or to take recess.

(4) **Points of Order.** It is the duty of the president to apply the rules of order and to prevent infractions. Should a member believe that the rules have been misinterpreted or misapplied he may rise stating that he wishes to make a point of order. Asked by the chair to state the point, he does so and the president renders his decision at once on the point in question. The following rules apply:

- a) A point of order may be raised at any time and must be recognized by the president;
- b) It needs no seconding and is undebatable;
- c) In case the maker of the point of order is not satisfied with the decision of the chair, he may appeal to the floor. When this is done the point of order becomes debatable and a simple majority is sufficient to sustain or to overthrow the president's decision.

(5) **Call for a Division of the Question.** At the demand of any member of Synod, a motion consisting of several parts must be divided into its component parts and each part must be voted on separately.

E. MOTIONS TO BRING MATTERS ONCE DECIDED AGAIN BEFORE SYNOD.

After Synod has decided upon a certain matter it may not be annoyed by the same matter being brought up again unless someone voting in favor of the question when it was decided has undergone a change of mind. For such to bring matters once decided upon again before Synod three motions are available:

(1) **To Reconsider.** The intent of this motion is to propose a new debate and a new vote on the question once passed upon.

- a) A motion to reconsider must be made the same day on which the motion in question was passed or the next day that Synod is in session.

- b) It is unacceptable if action has begun in accordance with the motion in question.

c) It is debatable and requires only a majority to be passed.

d) The following decisions may not be reconsidered:

1. to adjourn or to have recess;
2. to lay on the table; any decision once reconsidered;
3. to make or to close nominations; to reconsider;
4. to suspend rules; to take from the table;
5. to take up a question out of its proper order; to postpone indefinitely.

e) A motion to reconsider may be definitely postponed or tabled but may not be amended, postponed indefinitely, or referred to committee.

f) A motion to reconsider is debatable only in so far as the reasons for reconsideration are concerned.

(2) **To Rescind.** The purpose of a motion to rescind is to annul and to reverse a decision.

a) All motions to rescind shall require a two-thirds majority in order to carry.

b) Synod shall not rescind the actions of previous Synods unless weighty reasons are adduced for rescinding and it be overtured to do so.

c) A motion to rescind is debatable, not only so far as the reasons for rescinding are concerned, but also as to the merits of the original question.

(3) **A Motion to Renew a Motion Once Defeated.** This may be made only if there are brought to Synod's attention new facts which were not at Synod's disposal when the motion was defeated.

F. REQUESTS. All requests, of whatever nature they may be, may be granted by the president subject to the approval of Synod.

G. DEBATE.

(1) To obtain the floor for debate a member rises, addresses the president, and waits to speak until the president mentions his name. If not thus recognized he may address the president again. If this does not avail, the member should conclude that he is out of order and should resume his seat.

(2) When a member is speaking no other member may seek to draw the president's attention for the purpose of being recognized.

(3) If a member obtains the floor he shall address his remarks only to the president, and never to any member of Synod.

(4) A speaker may be interrupted only by a call to order by the president, a call for the order of the day, and by a point of order.

(5) A speaker may not wander from the subject under debate, nor may he call into question any member's motives or character.

(6) No member shall be permitted to speak more than twice on the same question without the leave of Synod unless he is the mover, proposer, or introducer of the matter pending, in which case he shall be permitted to reply, but not until every member who chooses to speak and is recognized by the chair shall have spoken.

(7) No member shall speak longer than ten minutes, unless Synod by a majority vote permits him to extend his remarks.

(8) Permission to speak a third time requires a two-thirds majority. When granted a third opportunity to speak, the speaker shall be limited to five minutes.

(9) The president, when he believes that a measure has been sufficiently debated, shall have the right to propose cessation of debate. Should a majority of Synod sustain this proposal, debate shall end at once, and the main motion and the pending amendments shall be voted on.

(10) Any member, when he deems a matter to have been sufficiently debated, may move to close the debate and call for the question. This motion is undebatable and requires a two-thirds majority. It is not acceptable when a motion to table, to commit, to re-commit, to postpone definitely, or to postpone indefinitely is before Synod.

H. VOTING. The various methods of voting are:

(1) By **Yeas and Nays**. This is the ordinary method of voting. The president judges by the volume of voices whether the affirmative or the negative opinion has prevailed. Those who are silent are held to acquiesce in the result of the vote.

(2) By **Rising or Raising the Right Hand**. Whenever the chair is unable to determine from the yeas and nays which

opinion has prevailed, or if the president's judgment is questioned by any member of Synod, the president shall call for rising or raising of hands.

(3) By **Roll-call**. Names and votes to be recorded in the minutes. This method is to be employed only when so decided by a majority vote.

(4) By **Ballot**. Synod must vote by ballot in the election of officers, and in every case of discipline. In other cases Synod may vote by ballot if a majority so decides.

(5) Synod may require a two-thirds majority for the adoption of very important measures.

I. DECORUM AND DISCIPLINE.

(1) In a gathering of Christian brethren such as Synod is, the conduct of all members should exemplify charity, forbearance, patience, courtesy, and self-control throughout the sessions, and particularly during debates.

(2) In case of a slight breach of order the president shall merely interrupt the speaker and call attention to the offence. After this the speaker shall continue.

(3) In case of repeated or flagrant disorderliness the president shall at once interrupt the guilty one and order him to his seat. The president shall administer rebuke without calling the offender by name. The president may end the matter thus, or he may ask the judgment of Synod whether or not the offender shall make public apology.

(4) In case of resistance to the president's rebuke or in case of extreme disorderliness the president shall rebuke the guilty one by name, this name and the fact of his rebuke being recorded in the minutes. Thereafter one so named shall rise either to defend himself or to offer apology. He shall then absent himself while Synod deliberates on the action which shall be taken towards the offender. After a decision has been reached the offender shall be recalled and informed of the decision of Synod by which he shall abide.

(5) In case any member is offended by the speech of a fellow-member he may not interrupt the speaker but shall rise immediately after the speech and quote the words at which offense was taken. These words must be presented to the secretary in written form. The speaker shall then

be given opportunity to apologize or to explain himself. If he apologizes the matter is closed. If he does not apologize and the offended member is not satisfied with the explanation, the offended party has the right to appeal to the president and to Synod.

J. THESE RULES FOR SYNODICAL PROCEDURE may be suspended, amended, revised, or abrogated by a two-thirds majority of Synod.

Respectfully submitted,

J. J. HIEMENGA

J. M. VANDE KIEFT

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