

AGENDA

Synod Christian Reformed Church

*To convene June 9, 1937
at Grand Rapids, Mich.*

REPORTS
LIST OF DELEGATES
AND OVERTURES

Office of the Synodical Clerk
757 Madison Avenue, S.E.
Grand Rapids, Michigan, U.S.A.

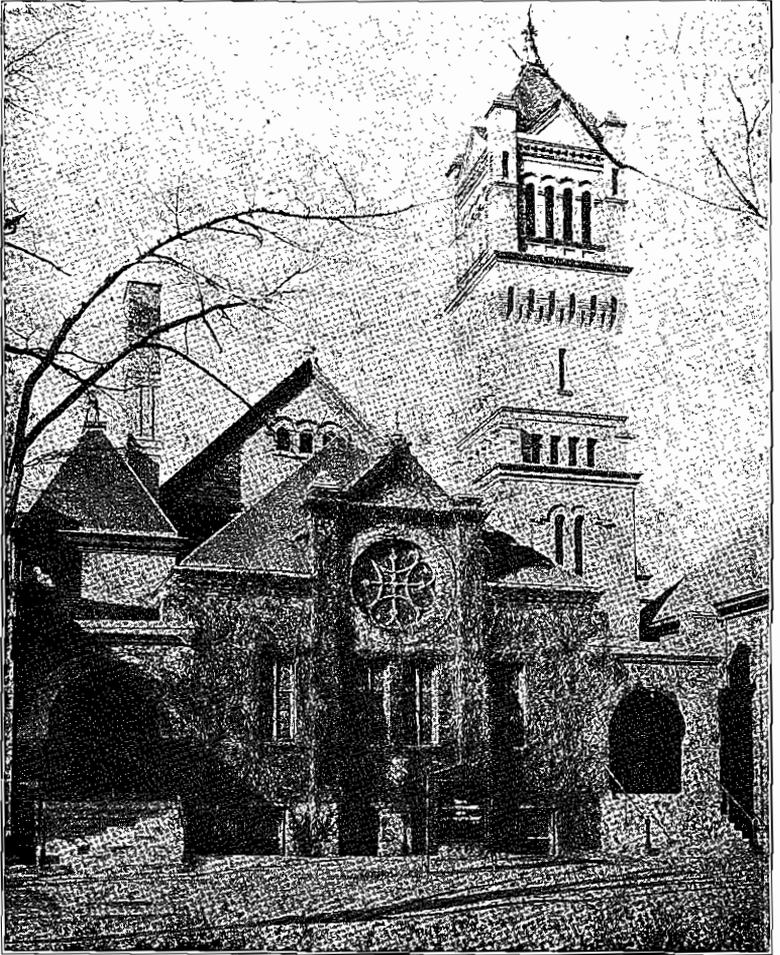
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Grand Rapids, Michigan, U.S.A.



P R E F A C E

THIS Agenda for the 1937 Synod, containing Reports, list of synodical delegates, overtures, list of protests, etc.

Tuesday evening, June 8, 1937, at 8:00 o'clock, D. V., PRAYER MEETING FOR SYNOD in the LaGrave Ave. Church of Grand Rapids, led by the Rev. H. J. Kuiper, president of the Synod of 1936.

Wednesday, June 9th, at 10:00 a. m., in the Calvin College library, the president formally opens the synodical meeting with an opening address, prayer and roll call.

According to established custom, our local churches are requested to prayerfully remember, on the preceding Sabbath, the forthcoming meeting of our Synod.

V O O R W O O R D

DEZE Agenda, voor de 1937 Synode, bevat rapporten die volgens opdracht der vorige synodale vergadering werden samengesteld, een lijst der synodale deputaten, voorstellen voor de Synode, lijst van protesten, enz.

Aan den avond van Dinsdag, 8 Juni, 1937, te acht ure, wordt, D. V., in het kerkgebouw der LaGrave Ave. gemeente te Grand Rapids, het SYNODALE BIDUUR gehouden, geleid door Ds. H. J. Kuiper, president der Synode van 1936, die den volgenden morgen, Woensdag, 9 Juni, te tien ure des voormiddags, op formeele wijze de Synode opent met toespraak, gebed, enz. In de Calvin College bibliotheek.

Onze kerken worden, onder-gewoonte, verzocht om den Zondag te voren, de belangen der Synode aan den Heere op te dragen in den gebede.

Henry Beets

737 Madison Ave., S. E.,

Grand Rapids, Mich., U. S. A.

AGENDA

REPORTS

REPORT I.

REPORT OF THE AMERICAN BIBLE SOCIETY REPRESENTATIVE

To the Synod of 1937.

ESTEEMED BRETHREN:

AS YOUR delegate to the American Bible Society, we present for consideration the following brief report.

On December 2nd, 1936, we attended the eighteenth annual meeting of the Advisory Council held in the new headquarters of the Society at Park Avenue and 57th Street, New York. Representatives from thirty denominations were present; six others were prevented from coming.

During the course of the past year, we sent another form letter in behalf of this worthy cause to all the ministers of the Church. That it bore fruit is evident from the number of gifts that were sent to the Society. The list shows seventy-six donations amounting in all to \$1,015.05. Moreover, there were several gifts listed in January and February of this year which actually belong to 1936 but came in too late for listing in the Society's books. If these were added, it would perhaps raise the total to about \$1,400.00. At any rate, we thank all those who gave so generously for this great missionary enterprise.

It is gratifying to know that the Christian Reformed Church stood third highest in 1935 among thirty-two denominations in gifts received per thousand members. This figure was arrived at by calculating the numerical strength of each denomination. We gave \$20.00 per thousand members. Others who did better than we were the Reformed Presbyterian and the Northern Moravian Churches. This information was given out by the secretaries at the last general meeting of the Advisory Council.

Most of the gifts sent by the churches and societies for the American Bible Society are sent through the hands of the Classical Treasurers. May we kindly ask *all donors* to follow this same course. Then at the end of the year these items will appear in the denominational Yearbook and a proper check can be made between the annual reports of the Yearbook and the listings of the Society. This book (the Yearbook) is carefully studied by the Society and some gifts are received from churches and societies but are not listed in the reports of the Classical Treasurers.

Again we heartily endorse the work of the American Bible Society to the churches for continued moral and financial support, and ask that Synod place it on the list of accredited causes.

Respectfully submitted,

JOHN BEEBE.

REPORT II.

To the Synod of 1937.

DEAR BRETHREN:

THE following statement was submitted to Classis Hudson at its meeting of January 26, 1937. Classis approved of it, and now submits it to the Synod.

Statement of Assets and Liabilities of the Eastern Home Mission Board

I. SEAMEN'S HOME

ASSETS:

Jan. 1, 1937 — Balance on hand.....	\$ 136.78
Little Miami R. R. Stocks, 104 Shares.....	8,320.00
Mortgage of R. Leconche.....	1,320.66
Mortgage of Hattie and R. P. Meyer.....	2,500.00
Share of \$10,000 Mortgage, Bank St., N. Y. C.....	4,000.00
Three-story Building, 334 River St., Hoboken.....	25,000.00
Three-story Building, 210 Hudson St., Hoboken.....	15,000.00
Savings Account, Cash and Real Estate.....	931.58
Total.....	\$57,209.02

II. EASTERN HOME MISSION FUND

LIABILITIES:

Note of Monsey Cemetery.....	\$ 1,500.00
Note of Leonia Church Fund.....	2,518.69
Cash, Monsey Cemetery Fund.....	103.75
Cash, Leconche Home.....	136.79
Cash, Classis Hackensack Fund.....	320.41
Total Liabilities.....	\$ 4,579.64

ASSETS: Cash on check account.....\$ 1,364.60

Respectfully submitted,
EASTERN HOME MISSION BOARD.

C. SPOELHOF, S. C.

REPORT III.

REPORT OF THE SEAMEN'S HOME

From January 1, 1936, to December 31, 1936, by the
Eastern Home Mission Board

To the Synod of 1937.

ESTEEMED BRETHREN:

THE work at the Seamen's Home, located at Hoboken N. J., has been carried on during the past year by the same personnel. The Rev. A. H. Kort, pastor of the Hoboken church, conducted the gospel meetings in the Home and supervised the missionary activity. Mr. E. Apol cared for the administrative duties and did the work of colporteur. Mr. and Mrs. C. Fisher continued in the capacity of janitor and matron. Monthly reports of the affairs and activities of the Home have been made to the Board.

The personnel of the Board at present is as follows: the Rev. J. J. Hiemenga, President; the Rev. D. De Beer, Treasurer; Mr. J. Faber and Mr. J. De Boer, with Mr. C. Van Genderen as alternate, representing Classis Hackensack; Rev. H. Bouma, Vice-President; Rev. Peter Holwerda, Secretary; Mr. F. De Haan and Mr. A. Kes representing Classis Hudson. The Revs. E. J. Van Halsema and P. Van Dyk were retired as Board members during the past year according to the rules of Classis Hudson. Their co-operation was most pleasing.

Rev. Kort's relationship to the Home for the carrying on of missionary activity is recorded in the Acts of Synod of 1936. In the fall of 1935 it was decided to pay Rev. Kort two hundred dollars for his labors. In the fall of 1936 this was raised to three hundred dollars (an increase of one hundred dollars) in order to more properly remunerate him.

The Board at its March meeting decided to raise the salary of Mr. E. Apol one hundred and sixty dollars, thus making his salary fourteen hundred dollars per year. At the same time the salary of Mr. and Mrs. C. Fisher was raised eighty dollars, thus making their salary twelve hundred dollars per year.

The Home was inspected each month by a committee of the Board. Contact was thus closely maintained and a variety of suggestions resulted to the benefit of the Home.

The Monthly Reports reveal that:

- 71 gospel meetings were held with an attendance of 1,263.
- 174 ships, 221 barges and other craft were visited.
- 61 Bibles, 224 New Testaments, and 3,750 tracts and portions of Scripture were distributed.
- 10 free beds and 146 free meals were provided.
- 335 emigrants, 34 sailors, and 16 visitors were lodged.
- 116 persons were assisted on outgoing ships.
- 16 immigrants were assisted, and one conversion was definitely reported.

1. Finances. The Board has adopted the following Budget for recommendation for the next year:

A. EXPENDITURES:

Salaries	\$2,900.00
Gas and Electricity.....	300.00
Coal	213.00
Repairs and Incidentals.....	500.00
Water	60.00
Total.....	\$3,973.00

B. ANTICIPATED INCOME:

Revenue from the Home.....	\$1,200.00
Miami R. R. Stock (Dividends).....	320.00
Interest on Mortgages.....	400.00
Total.....	\$1,920.00

Expenditures	\$3,973.00
Income	1,920.00

Requested of Synod..... **\$2,053.00**

2. Assets of the Seamen's Home:

As of January 1, 1937—Balance on hand.....	\$ 136.78
104 Shares of Little Miami R. R. Stock.....	8,320.00
Mortgage of H. R. P. Meyer.....	2,500.00
Mortgage of R. Leconche.....	1,320.00
Share of \$10,000 Mortgage on Bank St., N. Y., Property	4,000.00
Three-story Building, 334 River St.	25,000.00
Three-story Building, 310 Hudson St.....	15,000.00
Savings Account	931.58
Total Assets.....	\$57,209.02

The Treasurer's books were audited by Mr. J. Zuidema and Mr. A. Vermeulen and found correct.

PETER HOLWERDA, Secretary.

The above report was approved by Classis Hackensack at its Spring meeting held at Preakness on March 16, 1937. On motion it was ordered sent to the Synod of 1937, to be held in Grand Rapids in June, 1937.

JOHN BEEBE, S. C.

REPORT IV.

REPORT OF THE PATERSON HEBREW MISSION

To the Synod of 1937.

ESTEEMED BRETHREN:

YOUR Board of the Paterson Hebrew Mission is pleased to present the following report, which covers the work done from January 1, 1936, to December 1, 1936.

We are glad to report that all the meetings in our Mission were conducted in the usual and orderly way. In the past year we have again been privileged to present the message of salvation to the Jews. The attitude of the Jews, who come to our meetings, is one of reverence and consideration. There was evidence that the messages from the Old and New Testaments were well received. The influence of preaching the gospel is noticed by the fact that Jewish men and women attend the meetings regularly. We have had as many as forty Jews in one meeting. When the weather is favorable we may usually count on an average of nineteen Jews.

Our dispensary has also served a good purpose. A goodly number of patients were treated. Dr. Dunning's untiring efforts to help us in this work were greatly appreciated. A gospel message was given at each meeting. The preaching of the Word, together with ministering to the physical needs of the patients, makes an impression on the Jewish mind. It reminds them of the fact that we are practicing what the Bible teaches with regard to love, sympathy, and patience. In the past year 629 patients were treated, and the average audience was 19 Jews.

The work which was done in the women's class was practical as well as profitable. These Jewish women take much interest in their work, in the spiritual as well as in the material phase of the program. At each meeting a portion of Scripture is read and explained. They enjoy the lessons in the Old Testament because these lessons bring back to them many stories they have learned as children. The average attendance was nine Jewish women.

The members who attend the Esther Club have been very faithful. They are enthusiastic about their work. They

enjoy reading portions of Scripture, and take great delight in committing the Messianic prophecies to memory. There is something deeply spiritual about these children. They pray so sincerely and earnestly, that an older person listening, just feels that their faith is a simple childlike faith. The attendance of this class is small. This is due to opposition and threatenings of Jewish leaders. The average attendance was four.

Several Jewish men attend the Bible class on Sunday evening. They come with an attitude of fear, and are always afraid that some Jewish neighbor is watching them. Lately they have been very irregular. This is due to the fact that a certain rabbi told them they were setting a bad example to other Jewish people by coming to the Mission.

The attendance of the Junior Ladies' class was small. Those who attend this class are very sincere and show much interest in the study of the Bible. The method of teaching is comparing Scripture with Scripture, and this makes an impression upon their hearts and minds. The thought that they are brought up in the Jewish faith is deeply rooted in their hearts, and to them it seems impossible that they ever turn to Christianity.

As we visited the Jews in their homes and shops many opportunities were afforded us to present the story of sin and its remedy. In the past year a goodly number of new openings were made. Some of the Jews received us in a friendly way. We found interested Jews. There were those who gave us a hearing and desired Christian literature, such as tracts, gospels, and Bibles. This part of our program is a most encouraging feature. When we meet the Jew in his home or shop, we have a good opportunity to give him a message and to tell him about the way of salvation through Jesus Christ our Lord. And the Jew feels at liberty to express his ideas concerning sin and salvation. And thus we have made 1,426 calls and distributed 1,536 tracts, 72 gospels, 10 Bibles, and 7 New Testaments.

In the past year our social meetings were also well attended. We extended an invitation to the Men's and Ladies' Societies of the local congregations. Each month we invited a different society. These societies, together with their pastors, take a great interest in our work. The pastors gave instructive and edifying messages to prove to the Jew that Jesus is the Christ, the Savior of sinners. The average attendance of Jews was 25.

In conclusion, the attendance of our meetings is encouraging. As to results, in the sense of conversions, we have nothing to boast. But let this not discourage us. Even though results are not immediately evident, it does not follow that they do not exist. Results are not the work of a missionary, though they must be his heart's desire. Results are the fruit of the Holy Spirit, working in the hearts of sinners. The great need is wholly consecrating and praying hearts that Israel might be saved. If these things are offered, results will follow in God's own time.

Humbly submitted,
(Signed) HERMAN H. SCHULTZ, *Missionary.*

Report of the Secretary

ESTEEMED BRETHREN:

We again wish to report on the work you have entrusted to us.

We meet as a Board regularly the first Monday of each month to care for the work of the Mission, to receive the reports and discuss them, and in every way to look to the best interests of the work.

The meetings at the Mission are well attended, and the messages well received. We can only judge by the outward appearance. As far as the impressions on the hearts are concerned, we hope for the best. It is for us but to work and pray, and leave the results to the Lord, Who alone can apply the work to the heart. It is our duty to bring the Word to the Jew. What we need most of all, is the prayers of the Church in this most difficult work.

The financial situation is clearing up nicely, and if the Lord will, we can soon have our working force up to normal again. As the visiting of the families at their homes is very necessary and important, and it is not advisable to send one lady worker in all sorts of homes alone, it is very desirable that we add one more to our force.

And so, brethren, we again lay our needs before you. We commend this cause to you and our God.

Respectfully submitted,
The Paterson Hebrew Mission Board,
(Signed) H. VAN OSTENBRIDGE, *Sec'y.*

Financial Report of the Paterson Hebrew Mission From January 1, 1936, to December 1, 1936

To the Synod of 1937.

RECEIPTS

Cash on hand, January 1, 1936.....	\$ 739.23	
From General Fund (thru Rev. P. J. Holwerda) ..	4,475.00	
From Churches, Societies and Individuals.....	21.00	
From Collections at Mission Meetings.....	17.20	
From Rent of Second Floor of Building.....	420.00	
		\$5,672.43

DISBURSEMENTS

Salary of Missionary.....	\$2,079.08	
Salary of Worker.....	875.00	
Gas, Electricity, Fuel, Water and Telephone.....	291.16	
Medical Department (Salary of Physician and Supplies for Dispensary).....	403.56	
Paid off on Notes.....	900.00	
Interest on Notes.....	34.00	
Repairs to Building.....	255.75	
Literature, Printing, Postage, Sundry Supplies, and Expenses	106.73	
Balance on hand January 1, 1937.....	727.15	
		\$5,672.43

SUMMARY OF CONTRIBUTIONS RECEIVED FROM THE CHURCHES

From General Treasurer — Rev. P. Holwerda.....	\$4,475.00	
From Churches, Societies, and Individuals.....	21.00	
		\$4,496.00
Appropriated by Synod of 1936 — Received.....	\$4,496.00	

PROPOSED BUDGET FOR PATERSON HEBREW MISSION FOR THE YEAR 1937

Salaries of Missionary and Worker*.....	\$2,900.00	
Gas, Electricity, Fuel, Water and Telephone.....	400.00	
Medical Department (Salary of Physician and Supplies for Dispensary).....	400.00	
Insurance	100.00	
Building Repairs and Replacements.....	300.00	
Literature, Printing, and Miscellaneous Supplies and Expenses	125.00	
		\$4,225.00

* In addition to the above, it is felt that a half-time worker should be added to the personnel.

STATEMENT OF ASSETS AND LIABILITIES

ASSETS

Three-story Mission Building.....	\$10,000.00	(unencumbered)
Furniture and Equipment.....	500.00	
		\$10,500.00

We have no liabilities.

LIABILITIES

Respectfully submitted,

(Signed) JOHN H. VAN HASSEL, Treasurer.

C. SPOELHOF, S. C.

REPORT V.

NATHANAEL INSTITUTE

Chicago Jewish Mission of the Christian Reformed Church

To the Synod of 1937.

GENTLEMEN :

AS secretary of the Board of the Jewish Mission of the Christian Reformed Church at Chicago, I am once more charged with rendering a report of the activities of this work as carried on here during the year 1936.

We are thankful to be able to state that from a financial point of view we have been able to carry on with less difficulty than during the former two years.

Owing to the departure of one of our board members, Rev. James Putt, it became necessary to fill the vacancy, to which the Rev. C. Van Schouwen was appointed by the last Classis in September. No losses by death are to be mourned, in either the board or working staff.

During the year a regular lady worker has been appointed; first as part-time worker, and later for full-time work. The wisdom of this move is plainly evident from the increased attendance in the girls' and young ladies' classes, which had dwindled down to an attendance of only three per week for the first two months of the year, but is now increased to a high of 39, with considerable interest shown in the Bible lessons by the girls, and appreciation of the mothers, of the work in the sewing classes. The lady worker appointed is Miss Edith Vander Meulen of Chicago. The average weekly attendance during the year was as follows:

At Gospel Meetings.....	21
Women's Classes	7
Girls and Young Ladies.....	18
Boys' Classes	31
Patients at Clinic.....	34
<hr/>	
A total of.....	111

as compared to the previous two years of 109. This average includes also the summer months when the attendance is very low, but at which time street meetings are held twice

a week, the attendance of which is not well possible to estimate. In addition to the institutional work some visitation work is done, which is difficult, on account of being unable to get entrance to the homes in a city like Chicago, when a woman is at home alone, consequently these visits will average only from 7 to 14 a month.

The total of contacts made during the year, through the Clinic, was 1,791; of which 283 came for the first time, offering just that many new contacts. The total contacts in classes and Gospel meetings were approximately 4,000. Thus the seed is being sown, and we cannot even intimate what part has fallen by the wayside and what part will bear fruit. We cannot tell, as we should like to, of so many converts during the past year, but can only say that some show much more than a passing interest.

The Lord of the harvest only knows what fruit our work will bear for eternity. So we go on not knowing; sowing the seed at His command and leaving the increase in His care.

Our mission work among the Jews in Chicago is being carried on in the largest Jewish community in Chicago, the Lawndale district, which has a Jewish population of 175,000 Jews. We are not the only ones who carry on work among these thousands of Jews; however, there are only three missions besides ours. The field is therefore an extensive one as far as numbers are concerned. It may be of interest to know that there are no less than eleven Jewish Synagogues, and some real large ones, in our immediate vicinity. The Jewish people of our community are all of the more or less orthodox type as far as their religion is concerned.

With the facilities we have for doing work and the favorable community in which we are privileged to be located, it is evident what a wonderful opportunity it presents to expand the work by adding an ordained man to our staff; for which reason we have taken up in our budget a sufficient amount to cover such added increase in the cost of our working staff.

We trust Synod will see its way clear to pass favorably upon our proposed budget, and pray that the God of the harvest will incline the hearts of the people of the various congregations to bring up their quota in full for this work,

or that some church or churches may be found who will take upon them the financial care for an ordained worker.

Let our heart's desire and prayer to God be for Israel, that they may be saved.

Yours in the cause of Jewish Missions,
THE BOARD OF THE JEWISH MISSION
OF THE CHR. REF. CHURCH IN CHICAGO.

REPORT VI.

GENERAL TREASURER, JEWISH MISSIONS

To the Synod of 1937.

ESTEEMED BRETHREN:

THE Lord has prospered the financial side of our Jewish Mission work during the past year. Your Treasurer was able to distribute more to each Mission, and the Boards of our Missions were enabled to improve the status of their workers. The details will be found in the reports of these institutions.

We call Synod's attention to two matters regarding the financial apportionment for these institutions. First, we call attention to the heavy indebtedness of our Chicago Mission. During the past year Paterson was enabled to pay off a nine-hundred-dollar note leaving no indebtedness, but a substantial balance. Chicago continues to labor under heavy obligations of interest, bonds, and notes due and payable. Exact figures can be found in the Chicago Treasurer's report. Therefore we raise the question: Should not Synod consider the matter of liquidating a portion of these obligations as over against expansion of the work through the addition of other workers? A decision by Synod would enable the Boards of our respective Missions to plan more correctly.

Secondly, the last Synod adopted two standards of apportionment of the funds received. For, (1) Synod approved and adopted the budgets of both our Missions; (2) Synod established a ratio of two to one: fifty cents per family for Chicago, and twenty-five cents per family for Paterson. The Treasurer has paid out on the latter basis with the result that Paterson has received slightly more than its budget, while Chicago received considerably less. Inasmuch as a difference of opinion exists regarding the right of the Treasurer to consider both bases we believe Synod should be more explicit in this matter.

The Treasurer's report shows a handsome balance the first of the year. This is due to the fact that we pay out to each treasurer on the 15th of the month and also because the Classical Treasurers have mailed in much money at the

close of the year so that it might appear on the financial report to Synod.

In this connection we would ask the opinion of the Financial Committee whether it might not be more accurate to close the books of the General Treasurer on January 15, rather than on January 1, so that funds received the former year would also be credited to that year?

With thanks to God and our people we commend the cause again to Him for blessing and to you for support.

**SUMMARY OF THE FUNDS RECEIVED AND DISBURSED
BY THE TREASURER OF THE GENERAL FUND
FOR JEWISH MISSIONS**

Receipts:

Balance on hand January 1, 1936.....	\$ 604.41
Received from Classes to Dec. 31, 1936.....	13,130.65
Received from Individuals, Societies and Churches.....	1,162.90
Interest on Bonds and Certificate.....	65.00
Total Receipts to Dec. 31, 1936.....	\$14,962.96

Disbursements:

To Chicago Hebrew Mission, Jan. 1 to Dec. 31, '36.....	\$ 8,975.00
To Paterson Hebrew Mission, Jan. 1 to Dec. 31, '36.....	4,475.00
Gratuity, Stamps, Premium, Safety Box.....	122.00
Total Disbursements to Dec. 31, 1936.....	\$13,572.00
Total Receipts	\$14,962.96
Total Disbursements	13,572.00
Balance Jan. 1, 1937.....	\$ 1,390.96

In reserve:

Michael Van Den Berge Memorial Bonds.....	\$1,000.00
Johanna Woltman Legacy—Certificate	500.00
(5 shares paid-up stock)	
	<u>1,500.00</u>

Respectfully submitted,

PETER HOLWERDA, *Treas.*

P. S. The proposed budgets of the Missions will have to wait for the Finance Committee.

REPORT VII.

OUR ATTITUDE TOWARD WAR

To the Synod of 1937:

ESTEEMED BRETHREN:

ANALYSIS OF THE MANDATE

ARTICLE 67, Acts of Synod, 1936, p. 29, contains an overture of the Second Englewood Christian Reformed Church, and a communication signed by the brethren August Kroon and Henry Denkema regarding war. The consistory overtures that "Synod disapproves of much of our present-day pacifism which condemns all war and loses sight of the state's duty to maintain justice if needs be with the sword (Romans 13). At the same time the Synod would also enunciate the principle that all wars of aggression are contrary to the Word of God and that the members of the Church of Christ are justified, in an actual war of aggression, to feel free before God not to bear arms." Synod is asked to do three things:

1. Synod is asked to disapprove of much of our present-day pacifism;
2. to declare that all wars of aggression are contrary to the Word of God;
3. to state that in an actual war of aggression members of the Church of Christ are justified in refusing to bear arms.

The communication asks Synod not to accept (2) and (3). "We respectfully ask that the Synod refuse to adopt that portion of an overture from the Consistory of the Second Christian Reformed Church of Englewood, Chicago, which reads as follows:

"That Synod enunciate the principle that all wars of aggression are contrary to the Word of God,' and 'that members of the Church of Christ are justified in an actual war of aggression to feel free before God not to bear arms.'" These two brethren have no objections against that part of the overture that asks Synod to disapprove of much of the present-day pacifism.

The above difference as well as the fear that Synod might be entering upon forbidden and limitless territory, caused Synod to place the overture, communication, and the related problems that came to light in the hands of a special committee (Art. 143, Acts of Synod, 1936, p. 96). The recommendations of this committee were accepted. Consequently the committee now reporting was appointed to study three matters: "(a) Whether matters of this kind properly belong to the province of Synod; (b) To inform Synod concerning the principles involved; (c) To inform Synod of the practical implications of these principles." The plural in "matters of this kind" implies that Synod's mandate is broader than the limited question raised by the Consistory of the Second Englewood Christian Reformed Church.

We have re-grouped the material according to the following outline:

- I. The Question of Legality;
- II. The Question of Expediency;
- III. The Questions of Exegesis relevant to this subject;
- IV. The Question of Conscience.

III and IV overlap, but the nature of the subject makes apologies superfluous.

In order to save time and overhead expenses we submit to the Synod of 1937 recommendations concerning I and II. If Synod should decide that matters of this kind do not belong to its province, or admitting that they do, but that it is not expedient at this time to make a study of the question of our attitude toward war, then a more detailed study would involve a waste of Synodical time and money. There are two questions, therefore, we wish to answer: First of all we shall report on the question of legality. Then we shall present our reasons why we believe that Synod should consider it also expedient at this time to continue a study of this pressing problem. Up to the present we have assumed a neutral attitude in regard to the questions of exegesis and conscience.

I. THE QUESTION OF LEGALITY

A. *The Testimony of the Reformed Confessions* — The conclusion your committee arrived at is that matters of this kind do belong to the province of Synod. To discover the Reformed consensus of opinion we have consulted be-

sides our Belgic Confession, confessions of many Reformed Churches. First, what do these confessions say about war? Secondly, what do they teach about social problems? In regard to this we call your attention to certain pronouncements of our own Church and of our sister Church in the Netherlands. The foregoing necessitates a study of Article 30 of our Church Order in the light of the Reformed credal statements.

First of all, let us take a bird's eye view of the Reformed Confessions:

1. Belgic Confession, Art. XXXVI — “. . . For this purpose He has invested the magistracy with the sword for the punishment of evil-doers and for the protection of them that do well.
“ . . . Moreover, it is the bounden duty of every one, of whatever state, quality, or condition he may be, to subject himself to the magistrates; to pay tribute, to show due honor and respect to them, and to obey them in all things which are not repugnant to the Word of God; to supplicate for them in their prayers that God may rule and guide them in all their ways, and that we may lead a tranquil and quiet life in all godliness and gravity.
“Wherefore we detest the Anabaptists and other seditious people, and in general all those who reject the higher powers and magistrates and would subvert justice, introduce community of goods, and confound that decency and good order which God has established among men.”
2. Basel Confession (our translation) — “God has also commanded the magistracy, his servants, to use the sword and power for the protection of the good, and vengeance and punishment for the evil.”
3. Confessio Gallicana, Articles 39, 40 — Art. 39 states that the authorities may use the sword for the enforcement of the first table of the law as well as for the second. Art. 40, although no names are mentioned, clearly rejects the political and social doctrines of the Anabaptists.
4. Swiss Confession, Art. XXX, Concerning the Magistrates — “. . . But it is needful also, in order to preserve the safety of the people by war, he must undertake war in the name of the Lord; but first he must seek peace by all manner of means; nor must he engage in war, unless it is for the preservation of his people. And whilst the magistrate does these things in faith, by these very works he serves God righteously, and receives a blessing from the Lord.
“ . . . and if the public safety or that of the country should require it, and if the magistrate from necessity should undertake war, they should even lay down their lives and shed their blood for the public safety (pro salute publica), and for the magistrate, and indeed in God's name, willingly, bravely, and cheerfully.”
5. Articles of Religion, Irish, Art. 62 — “It is lawful for Christian men, at the commandment of the magistrate, to bear arms and to serve in just wars.”

6. Westminster Confession, Chapter 23, Par. 2 — "It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto: in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth; so, for that end, they may lawfully, now under the New Testament, wage war upon just and necessary occasions."

The main point to be noted at this time is that the Reformed Churches *have spoken* on the subject of war and peace. In a clearcut way they teach us that rulers for a just and a necessary cause may wage war. For the time being we do not say that this position is the only one. We do maintain, however, that the very fact that our Reformed Confessions have taken a stand shows that the Reformers never seemed to have doubted the legality of their work. From that we conclude that if we say that this question is not in the province of Synod, we implicitly challenge the position of the Reformation.

B. *Other Questions also Discussed* — The above citations show another interesting fact. Not only did the churches write in their confessions a Christian's attitude toward the magistrate, but also the Christian's attitude toward social problems. Long before Communism gained its present popularity, Karl Kautsky favorably describes Anabaptism as *Communism in Central Europe in the time of the Reformation* (tr. 1897). Prof. Dr. H. Bouwman (cf. "Anabaptisten" in *Christelijke Encyclopaedie*, I, pp. 112-114) employs the very same nomenclature. The church as an *institute* condemned these social teachings and incorporated this condemnation in the official language of the church. If the Reformed Churches of the Reformation felt the need of making a pronouncement against the communism of their day, there would seem to be no legal reason why the churches of our day may not do the same if the situation demands it.

Our own denomination has denounced the principle of Socialism as antagonistic to Christianity (cf. 1927 edition of the Church Order of W. Stuart and G. Hoeksema, p. 68). Neither did the Synod of 1936 hesitate to take a stand in regard to the great ethical question of Birth Control.

Our sister church in the Netherlands felt constrained to warn its members of the sins of the National Socialism Party active in that nation. The first reaction, naturally, may be unfavorable, but the moment one bears in mind

the Reformed Confessions there does not seem to be anything irregular about it.

C. *Article XXX, Church Order* — The first part of Art. 30 of our Church Order may cause a little difficulty. This Article states: "In these assemblies ecclesiastical matters only shall be transacted and that in an ecclesiastical manner." Joh. Jansen (cf. *Korte Verklaring van de Kerken-ordering*, pp. 138 f.) shows that the genesis of this Article is the fear of state-interference in ecclesiastical matters. This Article is for the protection of the church. If we expect the state not to invade the province of the church, should we not also expect the church to assume a "hands-off" policy in its relation to the state? The church, however, has spoken through its confessions and synods. Did the church err in doing this? No, not if we ask ourselves: When are questions of war, socialism, communism, etc., ecclesiastical matters?

1. *Negatively Stated* — The church may not interfere with the administrative duties of the state. It is not for the church to say what the size of an army shall be. It may not speak officially whether the state should control the manufacture and sale of ammunitions. As *Christian citizens* we must exert our influence, but these are administrative problems of the state. In the political sphere we have an identical situation. The church may not oppose socialism or communism as *political parties*. Our opposition must be of a different nature. It is not in the province of the church to inform the world whether our machine age demands more regimentation and more state control. These problems are not unrelated to our religious life. Christian citizens must remain alert in order that they may see the wholesome and the dangerous implications of modern movements. In economics we must fight with the weapons of economics.

2. *Positively Stated* — "Wherefore we detest the Anabaptist and other seditious people, and in general all those who reject the higher powers and magistrates and would subvert justice, introduce community of goods, and confound that decency and good order which God has established among men," Art. 36, Belgic Confession. Our confession in making a pronouncement agrees with all the Reformed Confessions in four respects: (1) There was radical and far-reaching *heresy*; (2) Consequently, there was a *sufficient demand* as well as *sufficient light* from God's

Word to make the necessary pronouncement; (3) The *ethical implications* of this heresy, or the possible consequences resulting from silence, were detrimental to and *destructive of the ecclesiastical and political life*; (4) The *well-being* of the church demanded that it set forth its position over against the governments. Roman Catholic governments alleged that all Protestants were seditious people.

3. *Summary* — When *doctrinal and ethical issues* pertaining to the Christian's relation to the government or to society are of sufficient magnitude in the judgment of any synod to *demand* formulation, defense, or re-statement, a synod shall deem it its duty and privilege to state the truth as found in God's Word, and to warn against all departures from God's holy will, and, if necessary, even to advise discipline.

4. *Dogmatically Stated* — The church is the custodian of the Word of God, and as the pillar of truth it is commissioned to teach in order that its members may know and obey the truth of God's Word on any subject, which, if falsified, would be a serious denial of the Word of God, and would be detrimental to the entire ethical life of newborn creatures in the Lord. The doctrinal and ethical aspects of political and social problems of sufficient magnitude are ecclesiastical matters. Therefore, no synod needs to fear that it will become a political forum, the pulse of the age, a danger very real in our American church life.

II. THE QUESTION OF EXPEDIENCY

The foregoing considered the problem of legality. We were instructed to seek for the principle involved. Undoubtedly the extremes of American church life have made us cautious. We trust, however, that Synod will not declare such questions when governed by the above enunciated principles illegal. (1) This question is an historical question. By implication we challenge the work of the Reformed churches. (2) By implication we take a stand contrary to that of our sister church. (3) Our own denomination has made pronouncements regarding socialism and birth control. (4) The problem of war and even of communism and statism may become so acute that any mistake made at this time might becloud a future clearcut testimony.

Things may be lawful but not expedient. The question of expediency depends upon the judgment of a synod. The

principle followed is: doctrinal and ethical issues must be of sufficient magnitude *in the judgment of a synod*. A problem in a certain locality may not be of sufficient importance for a synod to discuss it, or, perchance, may still lack that urgency and maturity necessary for an intelligent discussion. At the same time a synod as a broader assembly of our churches must feel the pulse of the times and must be alive to existing conditions and problems in all sections of its constituency.

We submit for your consideration why we do deem it expedient to continue this study:

1. *The unanswered question of the Confessions quoted* — The Anglican Church of England has very significantly omitted the word "just" in its declaration that her majesty may carry on wars. The interesting thing is that this omission occurs in the confession of a state church. The Reformed churches grant the governments the right to carry on "just" wars. Article 36 limits the rights of the government to the very demands of God's Word. The Westminster Confession clearly stipulates that the wars must be just. The Swiss Confession asserts that all other methods must have failed before war is resorted to. But all these Confessions are silent on this one point: What are the rights of the individual when the individual is convinced, even to the extent of facing a firing squad, that the war is unjust? Must the church demand of that individual that he transfer his conscience to the government which declared the war? Should a conscientious objector be molested by church discipline?

2. *The Exception which the Second Englewood Church of Chicago Alleges Justifiable* — According to the June, 1936, issue of the *Reserve Officer*, p. 10, wars are classified according to motives as defensive wars, aggressive wars, and wars for principle. Defensive wars maintain the status quo. Aggressive wars change the status quo, and wars for principle punish an aggressor or vindicate a principle. Practically, it seems to mean that defensive wars are fought to keep the boundaries intact, aggressive wars to enlarge the boundaries, and wars for principle to prevent another nation from becoming too great, or too aggressive in its domination over civilization. If only aggressive wars are to be studied, then Synod should realize that this would unduly limit the question under consideration: (1) Up to the present time such warfare is very unpopular in our

nation; and (2) if such a war is carried on a different name will be given to it. Nevertheless, the overture of said church is an articulation in our circles of a limited pacifism very popular today. Realizing that we are still in the process of defining the various kinds of wars, and that Second Englewood of Chicago might even include wars for principle under aggressive wars in certain instances, we might enlarge the scope of the question: Has a Christian the right to fight in any war he thinks unjust?

3. There are *anti-Christian philosophies* far more dangerous than the Anabaptism of the Reformation. Humanism, Communism, and Americanism present real challenges to our youth. Any answer to the problem in question must be fundamentally differentiated from unscriptural teachings of man and God. We may be called upon to show that these philosophies are fundamentally anti-Christian, although the cause they seek to promote may seem very humanitarian.

4. There are *relevant academic questions*, which still must be treated academically. These questions are related to this problem and involve the entire structure of our Reformed faith and Calvinistic philosophy. (1) Private and public Christian ethics — the Sermon on the Mount and private and governmental life, Bismarck the Christian vs. Bismarck the statesman. (2) The Lutheran and the Calvinistic conception of the state. (3) The question of sphere-sovereignty — the church is sovereign as well as the state. (4) The relation of common grace to special grace — are governments subject to the *risen* Christ?

5. Although the atmosphere is electrified with war possibilities, war hysteria is not robbing us as yet of calm thinking. When war has been declared a sinful expediency may dictate our course.

III. OBSERVATIONS

If a pronouncement would turn out to be more than a re-statement or a defense of the traditional position, we call your attention to the fact that we are disturbing the Reformed official consensus of opinion as articulated in the Confessions. If of sufficient importance we should seek the judgment of the Reformed world.

The second observation is that the Synod of 1936 has instructed our Seminary Faculty to re-study Article 36 of the Belgic Confession. Synod can do at least one of three:

things if Synod deems it expedient to study the problem in question: (1) Synod can instruct this committee to suspend activity until the faculty makes its recommendations; (2) Synod can virtually have two committees; (3) Synod can instruct the committee on Revision of Article 36, Belgic Confession, to include this question in its study. The latter seems by far preferable.

IV. STATEMENT OF RECOMMENDATIONS

A. Synod declares that political, social, and economical questions are ecclesiastical matters only when doctrinal and ethical issues of sufficient moment and magnitude are involved according to the Word of God and our standards.

Grounds:

1. Reformed Confessions have not hesitated to formulate positive doctrinal statements denouncing the heresies and the ethical teachings of the Anabaptists.
2. Our Synods have done the same in regard to socialism and birth control.
3. Our sister church in the Netherlands felt constrained to warn against a political party whose platform contained anti-Christian doctrine and ethics.
4. If we as a church keep before us this fundamental principle enunciated above, we shall not follow in the wake of some of the American churches, nor invade the rights of the state, nor erase the boundary between our duty as a church institute and the duty as Christian citizens.

B. Synod deems it expedient that a new study be made of the problem presented to the Synod of 1936 by the overture of the Second Englewood Christian Reformed Church of Chicago, and the communication of the brethren A. Kroon and H. Denkema (cf. Acts of Synod of 1936, Art. 67, p. 29), also including the recommendations of this committee.

Grounds:

1. Reformed Confessions are silent on the rights of the individual in cases of unrighteous wars.
2. The right to make aggressive wars an exception has become a question of sufficient importance, *particularly if we do not narrow the term too much*. No matter what our attitude may be, the ethics involved is far-reaching.
3. The church is in duty bound, as the Reformed churches did when Anabaptism was prevalent, to assert its own position over against the anti-Christian philosophies basic to much of present-day pacifism. Of necessity a different foundation supports our superstructure.
4. This question can be profitably discussed when war hysteria does not rob us of a balanced and calm mind.

C. Your committee recommends that Synod place this matter in the hands of the Committee of Revision of Article 36 of the Belgic Confession (Seminary Faculty).

Grounds:

1. The nature and the importance of the questions involved are, in our opinion, too weighty to be entrusted to a committee of three.
2. The Seminary Faculty, including professors in ethics, dogmatics, exegesis, church history, and church polity would seem to be the logical body to advise Synod on this question.
3. The Seminary Faculty has in hand the related question of the revision of Article 36 of the Belgic Confession.
4. A revision, if necessary, of one article by one committee would insure a more uniform style.

Prayerfully commending Synod to the guidance of the Holy Spirit,

Your Committee,

J. M. VANDE KIEFT,

P. HOLWERDA,

J. T. HOOGSTRA, *Reporter.*

REPORT VIII.
CHURCH HELP COMMITTEE

To the Synod of 1937:

ESTEEMED BRETHREN:

WE herewith submit a report of the work done for the year 1936. As you will notice from the financial report, eight churches have again been helped by this fund during this year. The total amount loaned was \$8,500.

The church of Ellsworth, Michigan, took advantage of the 20% reduction allowed to churches who repay the total amount of their loan in five years' time. They have now repaid their entire loan of \$1,600.

The quota for this fund has been 50c per family. We suggest that it remain the same for next year.

Respectfully submitted,
Church Help Committee,
D. DE BEER,
C. GROOT,
H. J. VERMEER.

P. S. The church of Neerlandia, Canada, has repaid \$250 in January, 1937. They asked to have it included in the 1936 report, but it was too late. We therefore mention it here.

SCHEDULE A
CLASSICAL COLLECTIONS
Church Help Committee — Christian Reformed Church of America
1936

CLASSIS	1936	1935 For Comparison
California	\$ 320.42	\$ 139.71
Grand Rapids East.....	466.61	210.63
Grand Rapids West.....	522.19	491.82
Hackensack	133.08	135.85
Holland	337.48	252.42
Hudson	324.43	258.14
Illinois	495.28	743.80
Muskegon	793.29	958.47
Orange City	86.99	50.19
Ostfriesland	53.34	31.22
Pacific	405.19	251.79

Pella	132.15	158.92
Sioux Center	122.18	115.39
Wisconsin	99.37	161.21
Zeeland	319.02	86.83
Totals.....	\$4,611.02	\$4,046.39

**SCHEDULE B
LOANS STATEMENT**

Christian Reformed Church of America — Church Help Committee

Church at	Amt. Owing 1/1/36	New Loans	Paid in 1936	Amt. Owing 12/31/36
Ada, Michigan -----	\$ 50.00	-----	\$ 25.00	\$ 25.00
Aetna, Michigan -----	611.86	-----	36.71	575.15
Alameda, California -----	2,250.00	-----	300.00	1,950.00
Alamosa, Colorado -----	300.00	-----	.00	300.00
Arlene, Michigan -----	117.00	-----	10.00	107.00
Atwood, Michigan -----	1,305.00	-----	150.00	1,155.00
Austinville, Iowa -----	420.00	-----	35.00	385.00
Bauer, Michigan -----	550.00	-----	75.00	475.00
Bellflower, California -----	2,350.00	-----	150.00	2,200.00
Bigelow, Minnesota -----	1,611.32	-----	187.72	1,423.60
Bijou, Minnesota -----	.00	\$ 500.00	25.00	475.00
Biramwood, Wisconsin -----	2,093.25	-----	37.83	2,055.42
Bradley, Michigan -----	550.00	-----	133.67	416.33
Brooten, Minnesota -----	1,226.94	-----	5.92	1,221.02
Burdette, Canada -----	.00	1,000.00	.00	1,000.00
Chandler, Minnesota -----	1,786.58	-----	171.16	1,615.42
Chatham, Canada -----	2,975.00	-----	.00	2,975.00
Colton, South Dakota -----	950.00	-----	.00	950.00
Columbus, Montana -----	513.00	-----	25.00	488.00
Conrad, Montana -----	1,770.00	-----	150.00	1,620.00
Coopersville, Michigan -----	1,417.93	-----	.00	1,417.93
Crookston, Minnesota -----	650.00	-----	.00	650.00
Delavan, Wisconsin -----	.00	1,000.00	.00	1,000.00
DesPlaines, Illinois -----	1,885.00	-----	.00	1,885.00
DeMotte, Indiana -----	895.00	-----	50.00	845.00
Decatur, Michigan -----	3,500.00	-----	.00	3,500.00
Detroit, Michigan -----	325.00	-----	.00	325.00
Dutton, Michigan -----	325.00	-----	25.00	300.00
East Martin, Michigan -----	1,160.00	-----	50.00	1,110.00
East Muskegon, Michigan -----	3,760.79	-----	25.25	3,735.54
Ellsworth, Michigan -----	1,100.00	-----	780.00	.00
			320.00*	.00
Estalene, South Dakota -----	2,405.89	-----	58.25	2,347.64
Everette, Washington -----	.00	1,000.00	.00	1,000.00
Fremont, Michigan II -----	35.00	-----	35.00	.00
Goshen, Indiana -----	500.00	-----	50.00	450.00
G. R. East Leonard -----	5,995.00	-----	35.00	5,960.00
G. R. Godwin Heights -----	2,900.00	-----	125.00	2,775.00
G. R. Lee Street -----	1,650.00	-----	.00	1,650.00
Grangeville, Idaho -----	500.00	-----	50.00	450.00
Hamilton, Ontario, Can. -----	3,000.00	-----	.00	3,000.00
Hamshire, Texas -----	2,000.00	-----	.00	2,000.00
Hancock, Minnesota -----	1,057.76	-----	31.56	1,026.20

Church at	Amt. Owing 1/1/36	New Loans	Paid in 1936	Amt. Owing 12/31/36
Hanford, California -----	40.49	-----	.00	40.49
Hawarden, Iowa -----	800.00	-----	.00	800.00
Hills, Minnesota -----	1,000.00	-----	50.00	950.00
Holland, Iowa -----	1,195.00	-----	145.00	1,050.00
Holland, Minnesota -----	1,425.00	-----	.00	1,425.00
Hollandale, Minnesota -----	1,170.00	-----	30.00	1,140.00
Holland Center, South Dakota --	1,100.00	-----	70.00	1,030.00
Ireton, Iowa -----	475.00	-----	25.00	450.00
Lansing, Illinois -----	750.00	-----	75.00	675.00
Lark, North Dakota -----	500.00	-----	.00	500.00
Los Angeles, California -----	1,900.00	-----	315.10	1,584.90
Lynden, Washington, II -----	2,100.00	-----	350.00	1,750.00
Martin, South Dakota -----	237.50	-----	12.50	225.00
McBain, Michigan -----	1,108.44	-----	73.00	1,035.44
Millwood, Michigan -----	475.00	2,000.00	100.00	2,375.00
Momence, Illinois -----	950.00	-----	50.00	900.00
Morrison, Illinois -----	.00	1,000.00	.00	1,000.00
Mountain Lake, Minnesota -----	400.00	-----	45.00	355.00
Muskegon Heights, Michigan -----	285.00	-----	35.00	250.00
Neerlandia, Canada -----	5,000.00	-----	.00	5,000.00
Noordeloos, Michigan -----	54.29	-----	5.67	48.62
North Blendon, Michigan -----	150.00	-----	40.00	110.00
Ocheyedan, Iowa -----	1,008.35	-----	50.00	958.35
Ogilvie, Minnesota -----	527.00	-----	27.00	500.00
Ontario, California -----	1,992.31	-----	.00	1,992.31
Orange City, Iowa, II -----	1,275.00	-----	75.00	1,200.00
Oskaloosa, Iowa -----	135.68	-----	23.22	112.46
Pella, Iowa, II -----	491.00	-----	25.00	466.00
Portland, Michigan -----	745.00	-----	40.00	705.00
Preakness, New York -----	.00	1,000.00	.00	1,000.00
Purewater, South Dakota -----	690.00	-----	45.00	645.00
Riverbend, Michigan -----	1,175.00	-----	.00	1,175.00
Rock Rapids, Iowa -----	2,619.94	-----	.00	2,619.94
Roseland, Illinois, IV -----	3,025.00	-----	175.00	2,850.00
Rudyard, Michigan -----	285.96	-----	32.50	253.46
Sanborn, Iowa -----	159.07	-----	18.50	140.57
Shepherd, Montana -----	3,056.80	-----	.00	3,056.80
Sibley, Iowa -----	1,425.50	-----	.00	1,425.50
Sioux Center, Iowa, I -----	1,481.65	-----	144.45	1,337.20
Sioux City, Iowa -----	720.00	-----	40.00	680.00
Sioux Falls, South Dakota -----	1,602.74	-----	17.54	1,585.20
Sullivan, Michigan -----	140.00	-----	30.00	110.00
Sully, Iowa -----	1,950.00	1,000.00	100.00	2,850.00
Sultan, Washington -----	1,030.00	-----	25.00	1,005.00
Tracy, Iowa -----	1,064.10	-----	67.50	996.60
Vancouver, Canada -----	1,609.00	-----	100.00	1,509.00
Volga, South Dakota -----	475.00	-----	25.00	450.00
Vona, Colorado -----	467.25	-----	35.00	432.25
Wellsburg, Iowa, II -----	950.00	-----	50.00	900.00
West Branch, Michigan -----	881.20	-----	58.00	823.20

Church at	Amt. Owing 1/1/36	New Loans	Paid in 1936	Amt. Owing 12/31/36
Winnipeg, Canada -----	354.53	-----	5.03	349.50
Worthington, Minnesota -----	1,534.75	-----	75.00	1,459.75
Wyoming Park, Michigan -----	954.51	-----	50.00	904.51
93 CHURCHES -----	\$111,434.88	\$8,500.00	\$5,588.08	\$114,026.30
			320.00*	
NEW LOANS -----		8		
LOANS PAID UP -----			2	

SUMMARY

Balance on hand January 1, 1936.....	\$ 657.27
RECEIPTS	
Classical Collections (see Schedule A).....	\$ 4,611.02
Repayments by Churches (see Schedule B).....	5,588.08
Total Receipts.....	\$10,199.10
TOTAL BALANCE AND RECEIPTS.....	\$10,856.37
LESS: New Loans Granted (see Schedule B)	8,500.00
	\$ 2,356.37
LESS: Administrative Expense	131.32
Balance on hand December 31, 1936....	\$ 2,225.05

J. J. BUITEN, *Treasurer.*

REPORT IX.

EMERITUS BOARD REPORT

To the Synod of 1937:

ESTEEMED BRETHREN:

THE Board appointed to administer the Emeritus Fund is constituted as follows: Mr. H. Hekman, President; Mr. G. D. Vanderwerp, Vice-President; Rev. J. O. Bouwsma, Secretary; Mr. W. K. Bareman, Treasurer, and Rev. R. J. Bos, Vice Secretary-Treasurer.

We are happy to report that also in the past year the beneficiaries co-operated splendidly with us in gathering particulars concerning their physical and financial conditions! These can be presented to your honorable body.

Requests for aid were received since the last Synod of:

Classis Grand Rapids West, for Rev. R. Diephuis, who was granted emeritation because of ill health. His support began Nov. 1, 1936. Aid of \$1,000 was recommended.

Classis Zeeland, for Rev. W. Vande Kieft, who was granted emeritation because of ill health. His support began Dec. 1, 1936. Aid of \$800 was recommended.

Classis Pacific, for Rev. J. Homan, who was granted emeritation because of ill health. His support began June 1, 1937. Aid of \$700 was recommended.

Classis Muskegon, for Rev. W. D. Vanderwerp, who was granted emeritation because of ill health. His support began June 1, 1937. Maximum aid was recommended.

Classis Ostfriesland, for Rev. H. C. Bode, who was granted emeritation because of ill health and age. His support will begin Aug. 1, 1937. Aid of \$800 is recommended.

We gratefully acknowledge to the Synod that Mrs. J. L. Van Tielen has notified us that at least for the present she is not in need of an allowance.

The following beneficiaries of the Fund passed to their reward since the last Synod: Rev. K. Poppen, Mrs. J. Groen, and Mrs. J. Westervelt.

It has been our earnest endeavor to administer and disburse the funds wisely and equitably. The beneficiaries, the allowances as of March 19, 1937, and the allowances which we recommend to the Synod are:

NAME	PRESENT ALLOWANCE	ALLOWANCE RECOMMENDED
Rev. H. Ahuis	\$ 600	\$ 650
Rev. M. Borduin	650	700
Rev. S. Bouma	650	700
Rev. P. W. De Jonge.....	800	850
Rev. R. Diephuis	600	650
Rev. J. Dyk	800	850
Rev. B. H. Einink.....	700	750
Rev. H. Fryling	700	750
Rev. J. A. Gerritsen.....	600	650
Rev. A. Guikema	700	750
Rev. J. Gulker	550	600
Rev. J. B. Hoekstra.....	600	650
Rev. P. Jonker, Sr.....	550	600
Rev. H. Kamps	550	600
Rev. J. Keizer	500	550
Rev. W. Kole	650	700
Rev. D. J. Meyer.....	600	650
Rev. J. A. Rottier.....	800	800
Rev. J. R. Rozendal.....	650	700
Rev. F. Schuurmann	600	650
Rev. J. Timmermann	600	650
Rev. W. Vande Kieft.....	800	850
Rev. J. B. Vanden Hoek.....	600	650
Rev. E. Van Korlaar	800	850
Rev. T. W. R. Van Loo.....	600	650
Rev. J. O. Vos.....	600	600
Rev. G. Westenberg	600	650
Rev. J. Westervelt	500	550
Rev. L. Ypma	600	600
Rev. J. Homan		
Rev. W. Vanderwerp		
Rev. H. C. Bode.....		
Mrs. C. Bode	400	450
Mrs. M. J. Bosma	300	300
Mrs. A. Brink	300	200
Mrs. L. P. Brink.....	750	800
Mrs. E. Breen	500	500
Mrs. A. Dekker	400	450
Mrs. N. Fokkens	800	800
Mrs. N. Gelderloos	700	750
Mrs. J. H. Gruessing.....	500	550
Mrs. H. J. Haarsma.....	500	550
Mrs. J. Haveman	650	700
Mrs. J. L. Heeres	200	250
Mrs. H. J. Heynen.....	450	500
Mrs. G. L. Hoefker.....	400	450
Mrs. P. J. Hoekenga.....	600	650
Mrs. J. B. Jonkman.....	400	450
Mrs. A. Keizer	400	400
Mrs. W. Kuipers	750	800
Mrs. A. W. Meyers.....	150	200
Mrs. G. J. Plesscher.....	300	350
Mrs. B. Post	300	350

NAME	PRESENT ALLOWANCE	ALLOWANCE RECOMMENDED
Mrs. K. Poppen	400	450
Mrs. J. Robbert	500	550
Mrs. J. H. Schultz.....	200	200
Mrs. P. Steen	500	550
Mrs. F. Stuart	500	500
Mrs. H. Temple	450	500
Mrs. H. Tuls	600	600
Mrs. E. J. Tuuk.....	500	450
Mrs. R. Vande Kieft.....	400	400
Mrs. M. Vander Heide.....	400	400
Mrs. S. Vander Heide.....	400	400
Mrs. H. Vander Ploeg.....	450	450
Mrs. P. Van Vliet.....	350	400
Mrs. J. Vissia	400	400
Mrs. A. B. Voss.....	750	750
Mrs. D. Weidenaar.....	400	400
Mrs. P. Yff	500	500
Mrs. B. 'Zwaagman.....	400	400
Totals.....	\$36,400	\$38,600

A complete report of receipts, disbursements, and present assets, certified by a Public Accountant, will be made available for every synodical delegate.

The following is taken from the statement of Mr. William P. Dreyer, public accountant, who audited the books of treasurer and found them in order:

CONDENSED STATEMENT OF RECEIPTS AND DISBURSEMENTS, W. K. BAREMAN, Treasurer, for year ending December 31, 1936, in comparative order.

From:

Item	RECEIPTS		Increase over the year 1935	Decrease
	1936	1935		
Classes	\$40,837.86	\$33,011.15	\$ 7,826.71	
Individual Gifts	55.00	64.00		\$ 9.00
Interest	121.87	88.26	33.26	
Van Agthoven Estate..	7,000.00	4,400.00	2,600.00	
Total Income.....	\$48,014.73	\$37,563.41	\$10,451.32 (net)	

DISBURSEMENTS

Beneficiaries	\$35,566.67	\$35,479.17	\$ 87.50
Expenses	493.73	184.63	309.10
Total Disbursements...	\$36,060.40	\$35,663.80	\$ 396.60

Income exceeds disbursements by\$11,954.33 \$ 1,899.61 \$10,054.72

The above balance of \$11,954.33 may appear large. However, in accordance with synodical decision the \$7,000.00 received from the Van Aghoven Estate has been placed in a Trust Fund. Further, the treasurer should have a large balance to begin the year, for the winter and spring months are always lean months as regards receipts in the Emeritus Fund.

We humbly request Synod to take cognizance of the following:

(1) The Synod of 1936 placed the translation and revision of the "Rules for the Care of Emeritated Ministers and of Widows and Orphans of Ministers" in the hands of the Emeritus Board. We advise the Synod:

- a. Not to translate and revise the "Rules" at this time as the translation given in the "Rules of Order" by Stuart and Hoeksema is satisfactory and as a Synodical Committee is studying a new arrangement for the care of the beneficiaries of this fund.
- b. To declare that
 - x. A woman, who marries a minister after his emeritation and who has never lived in a parsonage as a wife of a minister, is not to be regarded as eligible for an allowance.
 - y. A child of a woman, who has married a minister after his emeritation, said child not being a child of the minister, is not eligible for an allowance after the minister's death.
 - z. A child born of a marriage consummated after the minister's emeritation is not eligible for an allowance after the minister's death.

Ground for the advice in all three cases is: The Church at large is under no obligation to support such persons.

- c. To declare that should the recommendations under (b) be adopted, such decisions should not affect marriages already consummated.

(2) The Emeritus Board has been asked: Whether an emeritated minister who has recovered his health to that extent that he is able to serve a congregation, can be given so-called "wachtgeld" for the period between the announcement that he can entertain a call and his acceptance of a call? We advise Synod:

- a. To give an affirmative answer.

- b. To permit the Emeritus Board to disburse such "wachtgeld" for a period not to exceed a year.

Ground for this advice is: We should encourage a minister who has regained his health to enter the active ministry.

(3) The Synod of 1936 decided that the treasurer of the Emeritus Fund should set up on his book separate arrearage-accounts of all congregations to which the matter of arrearage decisions pertain (cf. Art. 118, 4, a). We inform the Synod that some classical treasurers have failed to supply the necessary information to enable the treasurer of the Emeritus Fund to carry out this synodical decision.

(4) The Synod of 1930 declared: "Every Synodical year the consistories shall state what is needed for the support of the emeriti, widows, and orphans under their supervision" (cf. Acts 1930, p. 88). We inform the Synod that we did not require the beneficiaries to comply with this ruling this year. We ask Synod to approve of this and to declare that this ruling is to be complied with biennially. *Ground*: According to Art. 5 of the Rules for the Care of Emeritated Ministers, Widows, and Orphans, the Classis, which has granted emeritation, should determine, subject to the approval of Synod, the amount to be disbursed. The Synod of 1930 declared that the consistories shall state what is needed for the support of the emeriti, widows, and orphans under their supervision. These synodical decisions cause much correspondence, as almost all the beneficiaries no longer are under the supervision of the consistories through which emeritation was received. As the synodical rule requires much correspondence, as the necessary information to determine the allowances is in the hands of the Emeritus Board and therefore is available for synodical consideration and as the "Rules" were adopted when the Synod met biennially we ask Synod to adopt this advice.

(5) The allowances of the beneficiaries were cut to the bone because of necessity. However, they are inadequate. There is much want in the homes of our Emeriti. With the rising cost of living, with increased rents — many of the beneficiaries pay rent — we have received a large number of requests to increase the allowances. Because of these conditions we advise Synod to raise the assessment from

\$1.60 to \$1.70. The allowances, which we recommend to Synod are based on this higher assessment. Should it be that Synod should not adopt this advice, we recommend that the allowances be reduced accordingly.

Respectfully submitted,

By order of the Emeritus Board,

J. O. BOUWSMA, *Secretary.*

REPORT X.

REPORT WEZEMAN CASE

To the Synod of 1937:

ESTEEMED BRETHREN:

YOUR Committee appointed in the Rev. F. H. Wezeman case, compare Acts of Synod 1936, Article 187, begs to report the following to your Honorable Body.

I. OUR MANDATE FROM SYNOD

A. Is contained in Article 187 of the Synodical Acts of 1936: "Synod resolves that, to preserve the uniformity and purity of doctrine, it require of the Rev. F. H. Wezeman that he give a further explanation of his sentiments; and

"Synod further resolves to appoint a Committee to present this matter to Classis Ostfriesland, to assist it in interrogating the Rev. F. H. Wezeman, and to advise it as to final decision in this case."

B. Interpretation of this Mandate.

At the first meeting of your Committee, its Synodical mandate was interpreted as follows: "The responsible party is Classis Ostfriesland, and our Committee must *present* the matter to this Classis, *assist* the Classis in interrogating the Rev. F. H. Wezeman, and must *advise* it as a body as to the final decision on the matter by the Classis."

II. HISTORY OF OUR LABORS

A. Preliminary Work of the Committee.

1. At the first meeting held at Grand Rapids on June 27, 1936, the day after Synod had finished its business, a course of procedure was planned and adopted by the members present.

2. The Rev. F. H. Wezeman was duly informed by the President and Secretary of this Committee concerning the actions of Synod involving him, under letters dated June 30 and July 6, 1936. Cf. Document 1.

3. With Classis Ostfriesland, your Committee promptly sought contact. The President, the Rev. M. Monsma, was asked to contact the Stated Clerk of Classis Ostfriesland, in

order to arrange a meeting of the Classical Committee of said Classis to formulate some plan of action so as to comply with Synod's mandate. The following communication, dated July 13, 1936, was delivered in person and discussed at the meeting. The letter reads as follows:

"Dear Brethren in Christ:

"The Synodical Committee of Nine in re the Rev. F. H. Wezeman appointed by the Synod of 1936 requests you to call an early session of your Classis, preferably for the week of August 9.

"The Synodical Committee aforementioned also requests you to notify the Rev. Wezeman that the Classical Committee has called the Classis together in early session at the request of the Synodical Committee, in order that said Committee may present the decisions of Synod touching Rev. Wezeman to Classis Ostfriesland at an early date, in harmony with the desire of Synod.

"The Synodical Committee further requests you to ask the Rev. Wezeman to hold himself in readiness for an immediate summons by Classis Ostfriesland, if possible in the vicinity of the meeting place of Classis.

"Respectfully submitted,
(Was signed) MARTIN MONSMA, President."

4. Due to various reasons the week of September 20 was chosen as acceptable to all for the sessions of Classis Ostfriesland. Cf. Document 2. Elder A. Peters notified the Secretary that he was not able to meet during the week of September 20-26 because of the Annual C. P. H. A. meetings. Later on because of his unavoidable absence at the Classis where the interrogation took place he deemed it "useless" to attend our later Committee meetings. Cf. Document 3.

5. The Classical Committee requested copies of the Old Notes as well as of the New Notes (Bible Notes taught by the Rev. F. H. Wezeman) for each delegate who would attend Classis at the time of the interrogation. Your Committee forwarded copies of these Notes (later on referred to in our Report to Classis). A complete set of both Old and New Notes was present at the Classis during the interrogation.

B. The meeting of your Committee with Classis Ostfriesland at Woden, Iowa, on September 22 ff., 1936.

1. We presented the following document to Classis:

"Classis Ostfriesland convening September 22, 1936.

ESTEEMED BRETHREN:

"The Committee appointed by Synod in re the Dr. Wezeman case desires to report the following:

I. The Committee informs Classis Ostfriesland of the following decisions of Synod concerning the Rev. F. H. Wezeman, minister of the Grundy Center church in Classis Ostfriesland. Cf. Art. 187, Acts of Synod 1936.

We recommend that Classis receive this as information.

II. The Committee of Synod proposes to Classis that Classis receive the Committee according to the terms of its mandate from Synod, namely, 'Synod appoint a committee to present this matter to Classis Ostfriesland, to assist it in interrogating the Rev. F. H. Wezeman, and to advise it as to final decision in this case.'

III. The Committee calls the attention of Classis to the Bible Notes of the Rev. F. H. Wezeman known as Project Studies in the History and Literature of the Israelitish People, Old Testament I, IV; The Life and Teachings of Jesus; The Life and Letters of Paul, and excerpts from various parts not included in these four Projects.

We recommend that Classis receive this material as information.

IV. The Committee informs Classis of the following Conclusions from the Report to Classis Illinois which were adopted by Classis Illinois and which were brought to Synod by an Overture from Rose-land IV. Cf. Report Number Sixty at the Synod of 1936.

"SUMMARY AND CONCLUSIONS.

1. It should be remembered that the foregoing is merely a report in the High School notes. An exhaustive, somewhat complete treatment would have made necessary a book of considerable length. Much more could be said in the way of favorable comment. And certain passages were criticized in the committee that are not included in this report.

However, we are convinced that a judgment fairly based on this report would not be materially changed by the consideration of additional material.

2. This report makes very plain that there is a vast amount of material in the notes which we can all heartily commend.

However, there are at least two passages in the old notes that teach modernism; and various expressions, passages and methods of treatment that reveal modernistic trends. For this reason it would be incorrect to say with respect to some of the old notes that they are dominated by a Reformed spirit. The sad fact is that certain elements in the old notes are in sharp conflict with the Reformed view.

3. This conflict is not a matter merely of words or terms, but a conflict of two philosophies, the one Biblical, the other Modernistic, evolutionistic. And this is a dangerous conflict — a conflict touching the most fundamental of all doctrines, namely, Divine Infallible Revelation.

4. For this reason the old notes cannot be approved, unless certain passages are repudiated, especially the passage from Old Testament I on 'The Tables Broken and Renewed' (Tribal religion of Israel and the higher revelation of God as a national God), and the passage from Amos, page 10, on the Divinity of Yahweh (beginning 'in the days of Amos, the people regarded Yahweh, as only one of many gods' and ending, 'with this step ethical monotheism has been attained').

In addition, Classis cannot and should not feel at ease regarding the old notes, unless the danger of modernistic trends, as revealed in certain other passages is recognized and certain passages are for that reason eliminated.

5. The new notes (a) contain very little objectionable material, (b) there are many passages that state very satisfactorily and emphatically our Reformed standpoint, (c) on the whole, the new notes are soundly Reformed.

6. It is evident that there is, in parts, an essential difference between the new notes and the old. Not to recognize this difference would be a dangerous wiping out of the line of distinction between error and truth, between Modernism and the Biblical view.

The Committee for the Investigation of the Bible
Notes of the Chicago Christian High School.

(Was signed) E. J. Tanis,
G. Hoeksema,
W. Rutgers,
J. Patt,
W. Haverkamp,
R. H. Hooker,
J. M. Ghysels."

We recommend that Classis Ostfriesland receive this material as information.

V. The Committee calls the attention of Classis to the following statements found in a publication known as "The Truth About the Chicago Situation." (The official answer of the Board of the Chicago High School to the charges made in "The Chicago Situation.")

"Is this or something similar to it present in our Bible notes? We hold there is not. Is there a 'tendency' toward these denials of the fundamentals of our faith? We shall prove that there is not. Is there a 'spirit' of Modernism present in our text material? We firmly maintain that there is not. On the contrary, abundant proof will be found by our readers to substantiate our contention that the notes represent sound Reformed interpretations of Scripture. In their fruitless search for modernism, our critics avoided, ignored, and even deprecated the exact, wholesome, Reformed Biblical scholarship which is evidence in innumerable specific instances throughout all our courses"—Page 55, bottom of page.

"We have consistently from the outset been most eager to answer every charge made by Dr. Kuiper and his associate-critics against any and all editions. In this book we shall especially reply to all charges made against our first edition because Dr. Kuiper and the other critics consider this edition infested with Modernism. Dr. Kuiper speaks of it as being 'very bad.' We shall therefore in this book bring to light the material of this original edition and let it speak for itself in answer to our critics"—Page 61, bottom of page.

Notice that Dr. Wezeman agrees with these statements. On one of the last pages of this book we read, "I fully concur in this reply of our Board to the criticism contained in the Blue Book. Their answer as here given is my answer. In a word, I share wholeheartedly in this complete reply and it therefore can be considered by our readers as my own in every detail"—(Was signed) F. H. Wezeman.

Besides, we call your attention to this statement. "This was in no sense a 'confession' as the members of this committee and other ministerial critics speak of it. It was a gesture by Dr. Wezeman whereby he indicated his willingness to do what he could to close the controversy and heal the breach. It was undoubtedly humiliating for him to sign; however, we consider it a constructive, honorable, gentlemanly, and Christian gesture."

In addition, your Committee calls the attention of Classis Ostfriesland to the fact that the Rev. F. H. Wezeman maintains that there is no *essential doctrinal difference* between what he taught in his old notes and later editions of his notes.

We refer you to the quotations printed above, page 55. Also to page 61. We add the following statements,

"And when he (i. e., Rev. Wezeman) changed the wording of some of these questions, or entirely eliminated two or three of them in a subsequent edition he thereby most assuredly did not produce an essentially changed edition"—pp. 94, first paragraph, top of page.

"They (i. e., the critics) have produced no evidence of modernism, and the change made in the Michigan edition has most assuredly not produced an essentially different set of Notes"—page 109, 2nd paragraph from bottom.

"Of course this correction was made in a subsequent edition. But this did not create an essentially different edition"—Page 113.

"Finally, we refer you to Part II, II. The Editions and Revisions, page 56, 57. "Dr. Kuiper speaks emphatically and at length concerning the Notes submitted to the Michigan Committee for their appraisal, as being essentially different from those examined by himself and his associates. We maintain that they are essentially the same."

We advise Classis to receive this as information.

VI. We recommend that Classis Ostfriesland now summon the Rev. F. H. Wezeman for the interrogation indicated by Synod.

The Committee ad hoc,

(Was signed)

MARTIN MONSMA, President.

E. B. PEKELDER, Secretary.

2. After the first sessions of Classis were devoted to the consideration of various matters, such as these: The ministerial status of the Rev. F. H. Wezeman; the legality of a call extended to the Rev. F. H. Wezeman by the Fourth Church of Chicago; the legality of Synod's procedure; the advisability of an interrogation by Classis Ostfriesland; the justice of a joint-investigation by Classis and a Synodical Committee; the fact that no Consistory had protested against Dr. F. H. Wezeman to Classis Ostfriesland; the fact that the Grundy Center Consistory had not requested an interrogation — after considering matters as here enumerated, Classis Ostfriesland decided to summon the Rev. F. H. Wezeman for the interrogation and to receive the Synodical Committee according to its mandate from Synod. Dr. F. H. Wezeman being present at Classis, the interrogation began on Wednesday eve, September 23, and was completed the next day during the late afternoon. The Revs. De Korne, Koning, Tebben, and Voortman interrogated Dr. F. H. Wezeman for Classis. These brethren had been asked previously by the Classical Committee to prepare themselves for this duty. Professors

Berkhof and Wyngaarden questioned the brother for the Synodical Committee. Needless to say every member of Classis and every member of the Synodical Committee received ample opportunity to ask questions, and the Rev. F. H. Wezeman likewise received ample opportunity to respond, explain and elucidate. The professors prepared a list of questions under such general heads as The relation of the human and divine factors in revelation; the Means of revelation; the Progress of revelation and its counterpart in the Wellhausen-view of Israel's religious history; the Inspiration of the organs of revelation and the Way of salvation — all later on referred to in our Report to Classis Ostfriesland under III A-D and VI 1-3.

3. Upon completion of the interrogation your Committee met. In view of the following considerations: *a.* that in the interrogation some 34 references in connection with the Bible Notes of the Rev. F. H. Wezeman had been discussed in the form of questions and answers; *b.* that the Committee members took rather copious notes while the Rev. F. H. Wezeman responded and these notes were later on compared; *c.* that the Committee felt that it needed time to consider the answers given at the interrogation by the Rev. F. H. Wezeman (were they satisfactory? Did they remove the difficulties? what about the Old Notes in the light of Dr. F. H. Wezeman's replies), your Committee decided to inform the Classis that it was impossible to give advice at the present sessions of Classis Ostfriesland. We notified Classis as follows: "Esteemed Brethren: The Synodical Committee appointed by Synod to 'assist in the interrogation and to advise Classis as to final decision in this case' reports the following: 1. We regret to state that it is impossible, from the nature of the case, to give our advice at this meeting of Classis. Ground — We have insufficient time at our disposal to weigh the evidence in the light of the interrogation and formulate our opinion in desirable detail. We further recommend an adjourned meeting of Classis during the week of November 8, 1936."

4. November 17, 1936, was chosen as the date of the adjourned meeting of Classis.

C. Committee meeting in Chicago at the Y. M. C. A. on October 6, 7, 1936. After two days of prayerful consideration, comparing of Notes taken at the interrogation, etc., the Committee unanimously decided upon the adoption of the Report and Advice which follows under D-1.

D. The meeting of your Committee with Classis Ostfriesland in adjourned session at Wellsburg, Iowa, on November 17 ff., 1936.

1. Our Report (a copy of which was sent to each delegate attending Classis and to Dr. Wezeman two weeks before sessions) was read by the Secretary and accepted by Classis for information. It reads as follows:

Classis Ostfriesland convening at Wellsburg, Iowa, on November 17, 1936.
Esteemed Brethren:

Pursuant to the instructions of Synod (Cf. Acta 1936, Art. 187) and upon the request of Classis Ostfriesland, we present the following:

I. The Synodical Committee *took cognizance*, of the documents mentioned in its mandate from Synod, the Report of a Committee, submitted to and its conclusions adopted by Classis Illinois, "The Truth About the Chicago Situation," as well as of the following Notes by the Rev. F. H. Wezeman on The History and Literature of the Israelitish People, Old Testament I and IV, The Life and Teachings of Jesus, The Life and Letters of Paul, General Introduction to a Study of the Holy Bible, and New Testament I, Unit I, Project III, The Institutions, (New Notes); Moreover, all the Notes, Old and New, were present at the Classis (held September 22 ff., 1936) and could be used when called for; and the Committee *heard* the replies of Dr. Wezeman in the recent interrogation by this Classis assisted by the Synodical Committee, in which interrogation the Synodical Committee took its starting point in the Confessional Standards (Belgic Confession, Art. 2, 3, 5, 7; Catechism, Question 19; Confession Art. 20, 21; Catechism Question 60-62; and Canons III, 8, 10, 11, 12.)

II. The Synodical Committee calls your attention to the following facts: The Rev. F. H. Wezeman has taught what is found in the Original Notes, the so-called Project Studies in Bible Courses prepared by the Rev. F. H. Wezeman.

With respect to the relationship of the Old Notes to the following editions we refer you to these statements found in "The Truth About the Chicago Situation" (The so-called "Orange Book" published by the Board of the Chicago Christian High School), and to the contents of which Dr. Wezeman has subscribed. On one of the last pages we read, "I fully concur in this reply of our Board to the

criticism contained in the Blue Book. Their answer as here given is my answer. In a word, I share wholeheartedly in this complete reply and it therefore can be considered by our readers as my own in every detail. (Was signed F. H. Wezeman).... "We have consistently from the outset been most eager to answer every charge made by Dr. Kuiper and his associate-critics against any and all editions. In this book we shall especially reply to all charges made against our first edition because Dr. Kuiper and the other critics consider this edition infested with Modernism" — pp. 61..... "And when he changed the wording of some of these questions, or entirely eliminated two or three of them in a subsequent edition he thereby most assuredly did not produce an essentially changed edition" — pp. 94..... "They (i. e., the critics) have produced no evidence of modernism, and the change made in the Michigan edition has most assuredly not produced an essentially different set of Notes" — pp. 109..... "Of course this correction was made in a subsequent edition. But this did not create an essentially different edition." — pp. 113.... "Dr. Kuiper speaks emphatically and at length concerning the Notes submitted to the Michigan Committee for their appraisal, as being essentially different from those examined previously by himself and his associates. We maintain they are essentially the same" — pp. 56.

[Classis asked the following question, "What do you understand by 'essential difference'?" Your Committee replied, "By 'essential difference' we mean that passages in the Old Notes on which the judgment of the Educational Committee of the Chicago Christian High School Board was originally based were changed, so as to yield an entirely different judgment on the matter."]

Besides, we read on page 21, "This was in no sense a 'confession' as the members of this committee and other ministerial critics speak of it. It was a gesture by Dr. Wezeman whereby he indicated his willingness to do what he could to close the controversy and heal the breach. It was undoubtedly humiliating for him to sign: however, we consider it a constructive, honorable, gentlemanly, and Christian gesture." And finally, on page 20 we read, "A third factor was Dr. Wezeman's conviction that the making of a few changes, in some instances the change of a few words or the wording of a sentence, would not involve a compromise whereby he was sacrificing the integrity of his intelligence or conscience. This would not involve the

abandonment of beliefs and convictions but it did mean a disavowal of any claim to absolute accuracy of expression, and to infallibility."

In the interrogation upon the floor of Classis, Dr. Wezeman similarly maintained that the Old Notes and the New editions are essentially the same and did not repudiate what he taught or has written. It is true, the interrogation brought to light that Dr. Wezeman admitted inaccurate and unfortunate and erroneous expressions. The practical importance of these admissions is considered when we come to treat the material as such. It may be said here, however, that the admissions made do not remove the serious difficulties and modernistic trends.

III. The Synodical Committee calls your attention, in the first place, to manifestations of un-Biblical and un-Reformed views of the Rev. F. H. Wezeman with respect to

A. The relation of the human and divine factors in revelation.

1. Old Testament IV, pp. 7, "It was in this state of society that the revelation and conception of Yahweh, the God of Israel, arose."

2. Old Testament IV, pp. 10, "Amos, however, insisted that justice and righteousness were the central qualities of Yahweh. . . . The Yahweh of Amos possessed all that constitutes essential righteousness in man."

3. Old Testament IV, pp. 14, "He (Amos) rested the truth of his affirmation neither on miracles nor on a book but on conscience and history. He was one of the first to discover that God's favor means discipline for service."

In the opinion of the Synodical Committee those passages represent revelation in a purely Modernistic, naturalistic fashion, as coming up out of the soul of the prophet in such a manner as to ignore its objective, supernatural character.

The Synodical Committee having heard Dr. Wezeman concludes that he has not shown that these statements fit in with the Biblical and Reformed view, nor has he admitted that they involve false doctrine.

[Classis asked the question, "What is the point that the Committee wishes to bring home in III A, 2?" Your Committee replied, "Is not this an expression of Empirical theology, according to which the prophet's conception of God is determined by that which is ideal in man? The notion of ideal righteousness in man leads to the idea of a similar righteousness in God."]

B. With respect to the Means of Revelation the Synodical Committee calls your attention to the un-Biblical and un-Reformed views of the Rev. F. H. Wezeman.

1. Old Testament IV, pp. 14, "His (Amos) imagination was one of extraordinary vividness. The opening sentence reveals this: 'The words of Amos . . . which he saw'; 'the Lord showed me'; 'I saw the Lord standing by the altar'."

2. Old Testament IV, pp. 72, "It would seem as if the purpose of God, spiritually communicated to the prophet, is translated by his imagination into these symbolic figures, and only then is its application to actual affairs comprehended. This process evidently belongs to the type of mind which thinks first of all in pictures, as it is said creative minds often do. Especially when the subject is of great but obscure movements in the mind of man, or of happenings which lie far in the future, we can understand why a symbol is the sole vehicle for reception, but also of the expression of the message."

3. New Testament, life and Letters of Paul, pp. 43. The vision in Troas. "'The world' is calling, beckoning! Paul had the vision! Vision is imagination, hearing voices and seeing ideals that lure and urge us on all the great achievements of men born of vision."

In the first two cases, revelation is represented as the fruit of prophetic imagination, while in the third case vision and imagination are identified. This is really a Modernistic identification of the natural and the supernatural. These three passages give a purely naturalistic interpretation which strikes at the very root of the Reformed doctrine of divine, infallible revelation.

The Synodical Committee having heard Dr. F. H. Wezeman, concludes that he has not succeeded in showing that these statements fit in with the Biblical and Reformed view. It is also a significant fact that not a single passage is found where miracles are represented as a means of special revelation.

C. With regard to The Progress of Revelation, the Synodical Committee furthermore calls your attention to the un-Reformed and un-Biblical views of the Rev. F. H. Wezeman:

1. Old Testament I, pp. 27, "Even greater than his achievement in uniting the tribes of Israel into one nation

and in liberating them from slavery is the work of Moses as a teacher of religion. God spoke through Moses to Israel of truth, justice, and service. The revelation of God brought 3,000 years ago to a horde of desert nomads is the foundation for the religions of half the world today. Imagine ourselves in the place of these nomads to grasp what changes had to take place in their lives. Some nomadic tribes knew of no gods at all worshipping merely good and evil spirits. The tribes which did worship a god thought of him as belonging to themselves alone. The god was expected to take an interest in every tribal undertaking, whether it be a raid on the cattle of a neighbor or an attack upon a wayfarer to rob him of his camel and merchandise. When the booty was divided the god received his share, just as the members of the tribe received theirs. They did practice a form of justice, but only within the tribe for the wrong done to one of their own members, toward other tribes they might act as they pleased.

“Then came the higher revelation of God through Moses. God was not merely the god of one tribe, but of the whole nation.”

2. Old Testament IV, pp. 9, “To a nomad of the times of Moses, the worship of his god is inconceivable without a sacrificial offering of some kind. In the prophet Amos, however, we find an emphasis on justice and righteousness. (See Amos v: 21-24.) Sacrifices in themselves are undesirable, unless proceeding from a heart that fears Jehovah . . . The final downward step was yet to be taken. Since Yahweh had become a national and agricultural deity, the concept of justice and mercy as part of his religion was unconsciously surrendered. In place of moral requirement, there grew up the belief that religion consisted of ceremonies and sacrifices which Yahweh had ordained. The real origin of this idea was in the Canaanite conception of the *baalim* as having the power of good and evil over the people, and hence to be appeased and favored by sacrificial rites. These deities were worshipped in all the old sanctuaries, in trees, stones, posts, etc. The ritual consisted in sensual songs, observance of agricultural and astronomical feasts, and an exceedingly ramified sacrificial system. In a very short time the origin of those observances was completely forgotten, and the belief grew that they had been part of the ancient religion of Yahweh. The final form of this confusion was the open recognition of Yahweh as the patron god of Israel

with the necessity for sacrifices to appease his wrath and incur his favor.”

3. Old Testament IV, pp. 11. The Divinity of Yahweh. “In the days of Amos, the people regarded Yahweh as only one of the many gods. Although they believed that he was the true god of Israel, they also recognized Bel and Nabu as gods of the Babylonians; Chemosh, as the god of the Moabites; Dagon, as the god of the Philistines; etc. Of course, a loyal subject of Yahweh wasn't supposed to worship any of these strange gods, but the early Hebrew was firmly convinced that they lived in these countries just as Yahweh lived in Canaan. This worship of one god accompanied by the belief in the existence of many gods is called *monolatry*.

“Amos's teaching concerning Yahweh struck a death blow to the existing monolatry. If the central quality of Yahweh was righteousness, then he had to be omniscient and omnipresent to enforce that righteousness. Amos did not hesitate to include Damascus and Assyria under the moral jurisdiction of Yahweh. In the opening chapters of his Book, Amos saw all the nations around Palestine subjected to the same punishment of violating the justice and righteousness commanded by Yahweh. Besides indicating the impartiality of Yahweh's justice, it also pointed to Amos's belief that the moral will of Yahweh had finally superseded the will of all the other gods. Yahweh is more than simply one of the gods — he is the supreme god. Yahweh is not merely national, but God in the sense that we now understand it. This idea is expressed in the name ‘Yahweh of Hosts’. It had reference to the Universe which Yahweh had created and over which he ruled. (See Amos iv:13.) With this step, ethical monotheism had been attained.”

4. New Testament I, Unit I, Project III, New Notes, pp. 2. “The three Post-Mosaic Feasts were: (1) Purim; (2) Dedication; (3) Day of Atonement — a fast rather than a feast.

5. New Testament I, Unit I, Project III, New Notes. The Levites. “The Levites . . . they were a subordinate class of temple officials. Priests and Levites were not the same. At first (confer Deuteronomy) the terms were interchangeable but a distinction was made later on. ‘Priests’ came to designate the lineal descendants of ‘sons of Zadok’.”

All of these passages reflect the Modernistic, Wellhausen higher critical view of Biblical history, and do not fit in with the Biblical and Reformed view of the progress of revelation. The admission of the Rev. F. H. Wezeman that these are unfortunate expressions does not destroy their import because they are rather carefully phrased formulations that fit in precisely with the Graf-Wellhausen School of Higher Criticism.

Furthermore, we call your attention to Old Testament I, pp. 30.

“There are numerous indications that the substance of Leviticus was included in the law by Ezra at a public assembly in Jerusalem about a century after the return from exile, described in Nehemiah 8.”

In the interrogation Rev. F. H. Wezeman was asked whether he still believed that the substance of Leviticus was included in the law by Ezra, the questioner first having explained that a Modernistic school holds that much of Leviticus dates from about the time of the exile, Rev. Wezeman answered that he was not ready to answer the question.

[The following question was asked by Classis, “Do you still wish to keep in your Report the reference to O. Test. I, pp. 30?” Your Committee replied, “Having heard the explanation of Dr. Wezeman yesterday on the floor of Classis the Committee is willing to delete this item, although the Committee does not understand why Dr. Wezeman neglected to offer this interpretation at the interrogation.”]

Besides the above quotations there are doubtful passages which, even after the interrogation of Dr. Wezeman leave questions in the mind of the Committee, because they seem to reflect the Modernistic Wellhausen-view. cf. Old Testament IV, pp. 13, “Amos denied that he was a prophet or a son of a prophet. Many of these ‘prophets’ or a ‘son of a prophet’, who made a living by teaching, accepted gifts for telling fortunes, consulting spirits of the dead, finding lost things, etc. In the days of Samuel, these superstitious practices were often combined with great moral worth, but in the times of Amos, the traditional prophetic schools had thus degenerated into practical clairvoyance.” Also Old Testament IV, pp. 7, “There is no doubt that the prophets idealized the early desert life.”

[After further explanation the Synodical Committee expressed its willingness to delete the passage quoted above—Old Test. IV, pp. 13.]

The Synodical Committee having heard the Rev. F. H. Wezeman concludes that he has not succeeded in showing that these items harmonize with the Biblical and Reformed view.

[The following question was asked by Classis, "Does III C, 4 belong to the proof that Dr. Wezeman has taught false doctrine?" Your Committee replied,

"Of the Mosaic origin of the Day of Atonement, we read in Leviticus, chapter sixteen.

Verses 1, 2, 3, 29, 30, 34: "And Jehovah spake unto Moses, after the death of the two sons of Aaron, when they drew near before Jehovah, and dies; and Jehovah said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil, before the mercy-seat which is upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat. Herewith shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering. . . . And it shall be a statute for ever unto you: in the seventh month, on the tenth day of the month, ye shall afflict your souls, and shall do no manner of work, the home-born, or the stranger that sojourneth among you: for on *this day shall atonement* be made for you, to cleanse you: from all your sins shall ye be clean before Jehovah. . . . And this shall be an everlasting statute unto you, to make atonement for the children of Israel because of all their sins once in a year. And he did as Jehovah commanded Moses."

Not only do the New Notes classify the Day of Atonement as post-Mosaic, but in the corresponding Old Notes we read the following: "The principal sacred occasions were six in number. The three primary or Mosaic feasts were Passover, Pentecost and Tabernacles. All male Israelites after they attained thirteen (13) years of age were required to attend these three feasts, and parents were expected to bring them along even two years prior to that age, that they might become familiar with the routine of ceremonies.

The post-Mosaic feasts were Purim and Dedication. The Day of Atonement was a fast rather than a feast. Purim and the Day of Atonement are not mentioned in the New Testament." "Life and Teachings of Jesus, Unit I, Project 3, page 18.

Now, when Dr. Wezeman abbreviated the Old Notes, he expressed their clear import by classifying the Day of Atonement as post-Mosaic, in the New Notes. The contention of Dr. Wezeman that the New Notes concerning the Day of Atonement represent a mechanical error does not destroy the import of both the Old and the New Notes, for both are there essentially the same. Even if one should admit that there is a mechanical error here, the Old Notes substantiate the position of the Committee. Both the Old and the New Notes here concerning the Day of Atonement give carefully phrased formulations that fit precisely into the Modernistic, Wellhausen view, at variance with Leviticus XVI.]

[A second question was asked by Classis, "What is the Wellhausen Higher Critical view of Biblical history and how does it agree with the teaching of Dr. Wezeman as found in III-C, 1-5 of the Committee's Report?" Your Committee replied,

In answer to the question how the passages adduced in III, C. 1-5 reflect un-Biblical and un-Reformed trends in the Wellhausen view of BIBLICAL HISTORY, the following may be said. It would take us too far afield to explain the Wellhausen view with any completeness. A knowledge of this view, in general, must be assumed. We therefore take up the trends, in the items in III, C, 1-5, for brief consideration.

1 and 3. (Page 3.) According to Dr. Wezeman, Moses teaches that God is a national God, and Amos faithfully reflects his "belief that the moral will of Yahweh had finally superseded the will of all other gods." (Page 4, line 10.) Here is a transition from monolatry to monotheism, not only in the belief of some of the people, but in the belief of Amos. Before the ethical monotheism of Amos, the Notes teach that monolatry was the faith not only of the people, but also of Amos. Furthermore, early Israel's religion is pictured in such a way that each tribe had its own deity. Page 3, line 20, "The tribes which did worship a god thought of him as belonging to themselves alone. The god was expected to take an interest in every tribal undertaking, whether it be a raid on the cattle of a neighbor or an attack upon a wayfarer to rob him of his camel and merchandise. When the booty was divided the god received his share, just as the members of the tribe received theirs. They did practice a form of justice, but only within the tribe for a wrong done to one of their own members, toward other tribes they might act as they pleased." This is again monolatry, and involves such a charge of apostasy against the Israelitish tribes as cannot be substantiated. This teaching of Dr. Wezeman has serious implications with respect to the history of redemption, and the redemption of the tribes concerned. Some tribes "worshipping merely good and evil spirits" manifest *mere* Animism, and nothing but Animism, for they worshipped "*merely* good and evil spirits."

How can anyone be saved that worships "merely good and evil spirits"? And that is said, in a generalizing way, for "some tribes" of Israel. Where is the evidence? The evidence cannot be produced.

Why then is such a description given of the history of redemption, and the history of revelation, among Israel, nullifying redemption for "some tribes"? All this is mystifying, and obscure and at variance with Scripture and the Reformed point of view; but these matters are far from obscure when viewed in the light of the higher critical view of various scholars of the Wellhausen School, concerning Israel's religious history. For this School nullifies redemption and revelation in the Reformed sense, and holds to evolution as applied to religion. We conclude that the Notes here reflect this evolutionistic view concerning the emergence of religious truth, in connection with their teachings concerning mere animism, polytheism, monolatry, and ethical monotheism.

Compare Kuenen, Hibbert Lectures on "National Religions and Universal Religions," page 132 (middle of page) to page 134 (top of page).

2. (Page 3, III, C, 2.) There was a higher ground for sacrifices than that which is conceivable or "inconceivable." This higher ground is the divine sanction of sacrifices in the Pentateuch, and is evident in the Mosaic ordinances, and is recognized elsewhere in the Notes.

But in the present passage the dualism in the Notes again appears. The section ("Project Studies in the History and Literature of the Israelitish People, Old Testament IV, The Minor Prophets, Amos 8, 9, Section IV) deals with "THE RELIGIOUS SITUATION," and, in the very first point, begins as follows: "To a nomad of the times of Moses, the worship of his god was inconceivable without a sacrificial offering of some kind. In the prophet Amos, however, we find an emphasis on justice and righteousness. (See Amos V; 21-24.) Sacrifices in themselves are undesirable, unless proceeding from a heart that fears Jehovah." The institution of sacrifice in Mosaic times did not occur because to a nomad of Moses' times the worship of his god was inconceivable without sacrifices, but sacrifices had received divine sanction from God, and this is evident in the Mosaic law of God. Here in the Notes is taught a degradation from the alleged monolatry of the desert nomadic religion to polytheism of the later Canaanitish, agricultural period. "5. The doctrine of Yahweh's superior power was lost. At the identification of Yahweh with the *baalim*, he was not considered the greatest among gods, but only one among many—a mere local or national god. 6. Sole worship of Yahweh as commanded by Moses was no longer heeded, since Yahweh was no better than the *baalim*." This kind of degradation reflects the Wellhausen view concerning this period of Israel's religious history.

Furthermore, in the last sentence of point 7, page 9 of these Notes on Amos, sacrifices are mentioned without any limitation to Canaanitish or syncretistic sacrifices.

This sentence reflects the Wellhausen view of sacrifices, that they were to be discredited, as coming from the nomadic stage of Israelitish history, and from the era of Israel's worship in Canaan, of Jehovah, as an agricultural deity. And, of course, the Wellhausen School denies that sacrifices served, in any typical way, to "appease his wrath and incur his favor."

See point 7, the concluding words: "7. The final downward step was yet to be taken. Since Yahweh had become a national and agricultural deity, the concept of justice and mercy as part of his religion was unconsciously surrendered. In place of moral requirement, there grew up the belief that religion consisted of ceremonies and sacrifices which Yahweh had ordained. The real origin of this idea was in the Canaanite conception of the *baalim* as having the power of good and evil over the people, and hence to be appeased and favored by sacrificial rites. These deities were worshipped in all the old sanctuaries, in trees, stones, posts, etc. The ritual consisted in sensual songs, observance of agricultural and astronomical feasts and an exceedingly ramified sacrificial system. In a very short time the origin of these observances was completely forgotten, and the belief grew up that they had been part of the ancient religion of Yahweh. The final form of this confusion was the open recognition of Yahweh as the patron god of Israel with the necessity for sacrifices to appease his wrath and incur his favor."

(This entire section IV, on "THE RELIGIOUS SITUATION," as briefly treated above, was discussed more fully orally by the Committee, on the floor of Classis Ostfriesland, and the following books were present at Classis, as standards of comparison representative of the Wellhausen School: J. Wellhausen, "Sketch of the History of Israel and Judah," Third Edition 1891; J. Wellhausen, "Prolegomena to the History of Israel," 1885; A. Kuenen, "National Religions and Universal Religions," 1882.)]

D. With regard to Inspiration. Of The Organs of Revelation we refer you to the fact that there are statements in the Notes which are not in harmony with the conception of the verbal, infallible inspiration of Holy Scriptures.

1. According to the Rev. F. H. Wezeman, Peter in his apostolic teaching moves in one direction and Paul in another, at variance with Peter. Cf. *Life and Letters of Paul*, pp. 35.

“Peter and Paul had both received striking vision-revelations of the gospel universality. Peter, besides, had been intimately with Jesus. We simply cannot understand Peter in this connection. But now Paul had lots of pragmatic proof that a heathen can be saved without Moses; and receive the Holy Spirit, just as well as the Jews — if not better. Christ plus Moses? No!!! Christ alone! Paul had seen it done, over and over again, on that first missionary journey from which he was recently returned. We can understand how bitterly he must resented the reactionary fussing and meddling of the Judaizers . . . (d) . . . The man Peter, for all his name, was anything but a rock in this matter. He makes a bad showing in the Antioch-Jerusalem controversy (cf. Gal. 1, 2). Paul comes out splendidly. He stands fast — in love! Peter wavers, plays the weathercock, misses a wonderful opportunity. Paul, rather than he, is henceforth the great leader of the gospel’s advance . . . The hearthstone of Christianity is not St. Peter’s church at Rome, but an hundred thousand churches of Jesus Christ everywhere. *Today our greatest need is Christian men and women of Paul’s breadth of mind and strength of heart*, of his world-mindedness and world-brotherliness, that the gospel of Christ may more truly and fully come to its own.”

As has been well said, “This representation is (a) contrary to the record. Acts 15 tells us plainly that Peter and James take precisely the same stand as Paul; in fact, not Paul, but they are given prominent mention and Peter takes the initiative. (b) It agrees with the old critical theory of Baur and the Tübingen School, a theory that posits a real difference of viewpoint between Peter and Paul and thereby obscures and denies the infallible inspiration of all the apostles in their official teachings.”—Report to Classis Illinois, pp. 12.

2. According to Dr. Wezeman, Moses is teaching one thing and Amos is teaching something else. Thus Moses

teaches that God is a national god (the god of Israel) and Amos faithfully teaches his belief "that the moral will of Yahweh had finally superseded the will of all the other gods" (cf. Old Testament I, pp. 27 and Old Testament IV, pp. 11). "God was not merely the god of one tribe, but of the whole nation" . . . "Besides indicating the impartiality of Yahweh's justice, it also pointed to Amos's belief that the moral will of Yahweh had finally superseded the will of all the other gods. Yahweh is not merely national, but God in the same sense that we now understand it. It had reference to the Universe which Yahweh had created and over which he ruled. (See Amos iv, 13)."

3. According to Dr. Wezeman the terms "Priests" and the "Levites" were at first interchangeable. We quote, "At first (confer Deuteronomy) the terms were interchangeable but a distinction was made later on. 'Priest' came to designate the lineal descendants of the 'sons of Zadok'," New Testament I, Project III (New Notes). In Numbers 18 we read, "And thy brethren also of the tribe of Levi, the tribe of thy fathers, bring thou with thee, that they may be joined unto thee; but thou and thy sons with thee shall minister before the tabernacle of witness. And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die" — vss. 2, 3. New Testament I, Unit I, Project III, pp. 2, "The Three

4. There is the item concerning the Day of Atonement, cf. Post-Mosaic Feasts were: (1) Purim; (2) Dedication; (3) Day of Atonement — a fast rather than a feast," New Notes.

The Synodical Committee having heard Dr. Wezeman, concludes that he has not removed the difficulties and hence the Committee cannot feel satisfied with his teachings, or statements that are out of harmony with the Reformed conception of the verbal, infallible inspiration of Holy Scripture.

IV. The Synodical Committee, in the second place, calls your attention to instances in which the representations in the Bible Notes of Dr. Wezeman differ from the Scriptural representation.

1. Old Testament I, pp. 25 — Reason for Israel's long stay in the desert. "The Israelites were not yet prepared to advance upon Canaan for the inhabitants of that land

were too powerful to be successfully attacked by a host of untrained slaves. For some time, Moses thought, it would be best to live among the friendly tribes, till they could learn to act as one people. He determined, therefore, to lead them to the land where he had been received as a friend upon his flight from Egypt, and where he had heard the call of God to return to Egypt."

This is in conflict with what we find in Exodus 13:17, 18, "And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt. But God led the people about, through the way of the wilderness of the Red Sea: and the children of Israel went harnessed out of the land of Egypt." Cf. Hebrews 3:16-19, 'For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief."

2. Old Testament I, pp. 33, "For many years the Israelites remained at Kadesh-Barnea, during which time their union was made strong and lasting. They were getting ready for the next step, that of having land for themselves. There was the land of Canaan, where their ancestors had pastured their flocks — the land of Abraham, Isaac, and Jacob — the land of promise. Quite naturally they wanted to know about the nature of the land and the difficulties which they might expect to meet. Accordingly spies were sent out. See Numbers 13:17 as to their instructions. Restated, the purpose of the spies' mission was to find out (a) whether the land was worth conquering; (b) whether the land could successfully be conquered by the Hebrews."

Clearly the Scriptures teach that the "many years" (cf. above) came after the events concerning the twelve spies. We refer you to Numbers 14:26-35. We quote verse 34, "After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise."

Moreover, the Scriptures emphasize disobedience, revolution, and unbelief as the real reason for the long stay in

the desert, an item sadly lacking in the Notes. We refer you to Numbers, chapters 13 and 14, and Hebrews 3:16-19, already quoted under 1.

[Classis asked the following question, "What is the point in IV, 1.?" Your Committee replied, "The Scriptures do not correspond with this explanation. The Bible tells us that Israel had to wander in the wilderness so long because of their unbelief. Prof. Berkhof will further elucidate this point."

In substance Prof. Berkhof stated, "Dr. Wezeman takes the position that Israel had to stay in the desert many years, since Moses considered this advisable in view of the fact that the people was not yet sufficiently trained for war. In order that they might obtain the necessary training, Moses thought best that they should dwell among the friendly Kenites for a time. The time referred to is not merely the time which it took to journey from Egypt to Kadesh-Barnea, but also many years spent at Kadesh-Barnea in preparation for the advance on Canaan, cf. page 33 of Old Testament I Notes. There was a long period therefore in which Israel had to get ready for the attack. This I regard as an unbiblical representation. For this opinion I would advance the following reasons:

1. Israel did not spend many years in the desert before it was commanded by the Lord to take the land. It reached Kadesh-barnea about a year and a half after the exodus and was enjoined at once to take the land. It is not true that many years were spent at Kadesh previous to the injunction to take the land.

2. During the year and a half previous to the arrival at Kadesh there was no recorded effort on the part of Moses to train the people in a military way. A year was spent at Mount Sinai in unifying the people civilly and religiously by the giving of the law and the building of the tabernacle. The rest of the time was spent in traveling from place to place.

3. The special training which Israel received in the desert up to that time (and also after that) was training in obedience and in trustful reliance on Jehovah. Israel had to learn to go forth in faith, trusting in the power of Jehovah even when all the odds seemed against them. After they had learned that lesson well, even warfare would not discourage them.

4. That is the reason too why the Lord did not at once, as soon as they left Egypt, lead them by the way of the land of the Philistines. The danger was that the thought of war would at once discourage them and make them desirous of returning to Egypt.

5. During the year and a half preceding the arrival at Kadesh the people did not dwell among the friendly tribe of the Kenites, for these dwelt partly in Canaan and partly in Midian. Jethro, Moses' father-in-law, was a priest of Midian. If they dwelt among this tribe at all, it must have been after their first stay at Kadesh, when they were enjoined to take the land.

6. And when the people failed at Kadesh in their attempt, it was not because of lack of military prowess, but because of lack of faith. The people considered themselves unprepared from a military point of view, but the Lord wanted them to go and take the land. They refused obedience, refused to go forth in faith. They were not able to enter in because of unbelief, says the Letter to the Hebrews.]

3. Old Testament I, pp. 27, "Even greater than his achievement in uniting the tribes of Israel into one nation and in liberating them from slavery is the work of Moses as a teacher of religion. God spoke through Moses to Israel of truth, justice, and service. The revelation of God brought 3,000 years ago to a horde of desert nomads is the foundation for the religions of half the world today. Imagine ourselves in the place of these nomads to grasp what changes had to take place in their lives. Some nomadic tribes knew of no gods at all, worshipping merely good and evil spirits. The tribes which did worship a god thought of him as belonging to themselves alone. The god was expected to take an interest in every tribal undertaking, whether it be a raid on the cattle of a neighbor or an attack upon a wayfarer to rob him of his camel and merchandise. When the booty was divided the god received his share, just as the members of the tribe received theirs. They did practice a form of justice, but only within the tribe for a wrong done to one of their own members, toward other tribes they might act as they pleased."

The Synodical Committee maintains that this is not a fair description of Israel's religion. The representation in the Scripture runs along entirely different lines, namely, the worship of Jehovah, the one true God. cf. Genesis 35; Genesis 49, Exodus, chapters 1-4. The sporadic worship of evil spirits in Israel is generalized for "some tribes" by Dr. Wezeman. There is no evidence that each of the twelve tribes at some time had its own god. The view of Dr. Wezeman fits in with Modernistic, evolutionistic theories, concerning animism, polytheism, monolatry, and monotheism.

[Classis asked the question, "What is 'the view' of Dr. Wezeman as we read of it in IV, 3, last paragraph?" Your Committee replied, "We have reference to this view on this particular point discussed under IV, 3."]

4. Old Testament IV, pp. 4, "There is no direct evidence from which we could discover why Amos, a citizen of Judah, should have gone to the Northern Kingdom to deliver his prophetic message. He does not indeed neglect to censure Judah, but the full weight of his social critique falls upon Jeroboam and the Israelites. The reasons for this are to be found in the political relations of the Northern and the Southern kingdoms. Since the division of the king-

dom, there had been a long standing dispute over the priority of Jerusalem over Samaria."

The Synodical Committee maintains that this purely political explanation does not do justice to the "very emphatic religious explanation of Amos's call to prophetic duty. Amos 7:15, 'And Jehovah took me from following the flock, and Jehovah said unto me, Go, prophesy unto my people Israel.'" Cf. also Amos 3:1; 5:3, 4 . . . cf. Report to Classis Illinois, pp. 6.

5. In this connection we once again refer to what Dr. Wezeman teaches concerning the Priests and the Levites. cf. New Testament I, Unit I, Project III, New Notes, pp. 1.

As pointed out above (III-D-3) this representation differs from the representation found in Holy Scriptures.

6: Finally, we likewise refer once again to what Dr. Wezeman teaches concerning the Day of Atonement — designating it as a Post-Mosaic feast. Cf. New Testament I, Unit I, Project III, New Notes, pp. 2.

The Synodical Committee, having heard Dr. Wezeman, is still convinced that these representations in the Notes differ from those of the Bible.

V. The Synodical Committee, in the third place, calls your attention to statements that are reprehensible from the Reformed point of view while they fit in with Modernism.

[Classis asked the question, "What does heading No. V of the Report mean, namely, statements that are reprehensible from the Reformed point of view, etc.?"

Your Committee replied, "This material is presented by the Committee as adducing evidence of modernistic trends in the teachings of Dr. Wezeman."]

1. Life and Teachings of Jesus, Unit II, Project IV, pp. 19 (Second Edition). "Although he (Jesus) went through an ordinary educational process growing in mind and body, like every other Jewish boy, nevertheless because of the divine element in his nature, because of what he was, there would be beyond the capacity of any other."

2. Life and Teachings of Jesus, pp. 90, "What does the Cross reveal?

1. Divine love in all its sacrificial power, tenderness and grace.

2. Sin laid bare in all its loathsomeness. *Add many others.*"

There is no emphasis here upon that which is specifically Reformed, namely, the satisfaction of God's justice.

3. Life and Letters of Paul, pp. 28, "Kept in prison: but prayer was made'. These were the two sides of this case, a conflict of prison against prayer, of stone and iron against spirit, of man against God. Can there be doubt in such a case as to the outcome? Prayer is power; it harmonizes our hearts, energizes our personality, bears us on to victory."

While the Scripture narrative would lead us to expect the objective side of prayer to be stressed at this juncture, we have a statement about the subjective reflex effects of prayer upon the man himself, which is entirely in line with Modernism.

4. Life and Letters of Paul, pp. 28, "In his passage from prison to liberty Peter passed through two gates that are typical of gates that stand across every human path. One was an iron gate which he could not open, which was opened for him by a supernatural hand. This is the gate of divine sovereignty which only God can open for us. It represents those things that are wholly beyond our control, such as our birth and hereditary constitution, God's justifying, regenerating, and calling power and grace. The other was a wooden gate at the home of Mary which Peter could have some part in opening as he knocked. This is the other gate, the gate of human action which we must open for ourselves; such as conversion, education, service."

Here conversion is expressly stated as being the work of man.

The Synodical Committee, having heard the Rev. F. H. Wezeman, is convinced that these statements are reprehensible from the Reformed point of view, while they fit in with Modernistic views.

VI. Under still another heading the Synodical Committee calls your attention to what the Notes of Dr. Wezeman contain in regard to The Way of Salvation."

1. Old Testament IV, pp. 45, "Theme: The Way of Salvation" . . . Under (3) we read, "Verse 8 of chapter 6 is considered by many as the greatest verse in the Old Testament. It is a classic passage. Do you agree that Micah sums up in this verse the principal teachings of the Hebrew religion? (Cf. Ps. 15; Matt. 22:35-40; James 1:1-27). Comment on each of these three great essentials of a religious

life: (a) To do justly; (b) To love kindness; (c) To walk humbly. 4. What does Christianity add to these three? 5. Comment on what you consider especially significant in chapter 7.”

The Synodical Committee finds in this section a defective presentation of the way of salvation. According to Scripture and our confessional standards the way of salvation is *objectively the way of the cross*, prefigured in the Old Testament sacrifices, and *subjectively* the way of spiritual renewal, of faith and repentance, and of a religious and moral conduct in harmony with the law of God. The relevant section in the Notes referred to covers the chapters six and seven under the heading, The Way of Salvation. In what follows under this heading the only passage that can be understood as describing the way of salvation, is found in the statement that the three great essentials of the religious life are to do justly, to love kindness, and to walk humbly (the words found in the Bible, “with thy God” are left out). As the words stand, they refer to purely ethical conduct. Such ethical conduct can, of course, be regarded as a part of the way of salvation, but is certainly not the whole of that way, and is not the whole way pointed out by Micah in these two chapters. The prophet Micah indicates other and more important elements in ch. 7:7-9, which speaks of trust in Jehovah, the God of salvation, confession of sin, and waiting for the righteousness of God. Why are these elements left out? In spite of the fact that some of these are mentioned in the Notes in another connection (cf. pp. 42), they are omitted exactly where we would expect to find them. This makes a bad impression in view of the fact that Modernists never tire of quoting Micah 6:8 as giving the sum and substance of all religion and of the way of salvation.

2. Life and Letters of Paul, pp. 94, also contains a passage in which the way of salvation is mentioned. We read, “Unselfish, ready for any and every sacrifice, in his daily life, a true image of Christ, he woos the souls of the Corinthians, points out to them the way of salvation, lived for them by Christ and summed up in the great Law of Love.” The way here indicated is interpreted by the Orange Book to be the “way of Christian conduct, of Christian practice, of Christian love.”

Here again we have the same emphasis on ethical conduct as the way of salvation, while the more important ele-

ments of the saving death of Christ on the cross and of faith in Him, so strongly stressed by Paul in this letter, are ignored. Notice the statements of Paul in 1:17, 18, 23, 24; 2:2. Clear language, is it not? The purely ethical way seems to loom largest in the mind of the author of the Notes, and yet that way, considered apart from the atoning death of Christ and the renewing operation of the Holy Spirit, is no way of salvation at all, though it is the only way of which the Modernist knows. Moreover, the obscure statement that Christ lived the way of salvation for the Corinthians seems to agree with the contention of the Modernists that Christ saves by His life rather than by His death. But even so the statement that Christ lived the way of salvation for the Corinthians is enigmatic. How could Christ live the way of salvation, and could He live it for others?

3. Life and Teachings of Jesus, pp. 90, contains still another passage entirely in line with the preceding. We read, "What does the Cross reveal? (1) Divine love in all its sacrificial power, tenderness, and grace; (2) Sin laid bare in all its loathsomeness."

The Synodical Committee reminds Classis that this representation is in perfect harmony with the Moral Influence Theory and with the Example Theory of the atonement, but radically defective from the Reformed point of view. According to the substitutionary doctrine of the atonement (which is the Reformed view) the cross of Christ is also a revelation of the retributive justice of God. It is exactly this element that distinguishes the Reformed view from all other views. Why is exactly that element left out of the Notes of Dr. Wezeman? Take the three passages mentioned together, and you have a rather consistent Modernist representation of the way of atonement.*

* (Several questions of a general nature were also asked by Classis to which your Committee replied.

a. "What did Dr. Wezeman state regarding objective revelation?" Your Committee replied, "We do not deem it advisable to reproduce for Classis the replies of Dr. Wezeman given at the interrogation on this and other matters."

b. "What is the estimation of the Synodical Committee of these explanations?" Your Committee replied, "It is our conviction that the interrogation did not remove the serious difficulties and modernistic trends. We also refer you to Conclusions 2 and 9 under VII of our Report."

c. "Can the Notes be understood in the light of this explanation?" Your Committee replied, "The Synodical Committee having heard Dr. Wezeman concludes that he has not shown the statements fit in with the Biblical and Reformed view, nor has he admitted that they involve false doctrine."

d. "Please give us a precise statement of the relation between the various factors involved in the psychology of revelation?" Your Committee replied, "We refer Classis to Dr. Vos's Biblical Theology, part II, dealing with the prophetic period, ch. I, parts 1-5, inclusive."

e. Is the explanation of Dr. Wezeman given now in his explanation in re III, A, 2, in general the same as at the time of the interrogation?" Your Committee replied, "To a large extent this explanation of Dr. Wezeman constitutes new material, not given at the time of the interrogation proper.")

[Your Committee was asked by Classis to "state whether their Report contained all the objectionable material which they find in the Bible Notes of Dr. Wezeman?" We replied, "The Committee is convinced that it has adduced sufficient material, and in complying with Synod's mandate decided before the interrogation to centralize it upon certain trends in the Bible Notes. What we have given in this our Report is considered to be representative and is not meant to be exhaustive. It is furthermore, our conviction that Classis in reaching its final decision should base its judgment upon the complete interrogation."]

VII. Conclusions.

The Synodical Committee may summarize its findings as follows:

1. The Notes of Dr. Wezeman, particularly those on the Old Testament, are characterized by an approach to the study of Scripture that is not Reformed. The emphasis is on the development of religion rather than on the progress of revelation, so that the human factor that operated in the composition of the books of the Bible is made very prominent and sometimes even represented as the origin of revelation, while the working of the divine factor receives very little attention and is largely obscured."

[Classis asked, "What is referred to by Notes on the Old Testament? Are both Old and New Notes included?" Your Committee replied, "We refer to the Notes distributed to the members of Classis Ostfriesland and catalogued under I of our Report, namely, Old Testament I and IV, The Life and Teachings of Jesus, The Life and Letters of Paul, General Introduction to a Study of the Holy Bible, and New Testament I, Unit I, Project III, The Institutions (New Notes).]

2. There are also evidences of a very objectionable dualism in the Notes. There is on the one hand a theistic conception of revelation, and on the other hand there are along-side of this passages which are expressions of a naturalistic view. Some passages clearly embody the views of modernistic and evolutionistic higher critics. There is a Reformed presentation of the way of redemption, though this is very defective in the Old Notes and does not stand out clearly, but there are also statements concerning the way of redemption which are modernistic and some which reveal a modernistic tendency.

[Classis asked, "Are the passages which present the Reformed way of Redemption defective only when considered in the light of Modernistic passages, or as statements in themselves aside from the Modernistic passages?"

Your Committee replied, "As statements in themselves very defective. The progressive unfolding of the idea of redemption is not found sufficiently throughout the Notes. E. g. when the writer deals with the sacrifices in the Book of Leviticus the typical significance is not mentioned. The statement in question that the presentation is defective is occasioned by the interrogation in re the question about the failure of the golden thread of redemption in the Bible course to which Dr. Wezeman did not reply."]

3. In the notes on *The Tables Broken and Renewed* and those on the prophecy of Amos and of Zechariah, Dr. Wezeman clearly teaches a naturalistic and evolutionary view of divine revelation, according to which revelation was the fruit of the historical circumstances in which the writers lived, of their experiences, or of their imagination. The visions of the prophets were the fruit of their imagination, and the progress of revelation, in the passages adduced, involves an advance from the false to the true.

4. Under the influence of this evolutionary and naturalistic view of revelation, which can easily be traced to the Graf-Wellhausen School of Old Testament criticism, he also has taught several particulars which are clearly contradicted by Scripture, as for instance:

- a. The attainment of Ethical Monotheism in the days of Amos.
- b. The identification of Priests and Levites.
- c. The dating of the day of atonement in the period after Moses and with feasts arising about the time of the Exile.

The trend in these passages is at variance with the infallible inspiration of Scripture and its historicity.

[Classis asked the following question, "What value does the Synodical Committee attach to Dr. Wezeman's explanation of 'attainment' referred to in 4 a (above)?"

Your Committee replied, "It is the opinion of the Synodical Committee that though Dr. Wezeman repudiated the word the sentence requires the idea expressed in the word 'attained' for the crucial idea of the paragraph is expressed in the following sentence, 'Besides indicating the impartiality of Yahweh's justice, it also pointed to Amos' belief that the moral will of Yahweh had finally superseded the will of all other gods'—Amos IV, pp. 11."]

5. In his old Notes on Micah and on First Corinthians, he presents the way of salvation as a purely ethical way, while these writings point to another way as the real way of salvation. In the Notes a treatment is given that is not characteristically Reformed, but that fits in with the modernistic

moral influence or example theories of the atonement. In line with such a view are various passages that fit in with Modernism, involving a divine element in Jesus' nature, and a one-sided emphasis upon man's work in conversion and upon the subjective side of prayer. Negatively speaking, the course as a whole which should be a course in the progressive revelation of redemption, fails to give a clear presentation of the Scriptural teaching respecting redemption through the atoning blood of Jesus Christ, a redemption that can be appropriated only by faith. Hence the course is fundamentally and unpardonably defective.

[Classis asked the question, "To what does the phrase 'the course as a whole' refer?" Your Committee replied, "We again have in mind the particular courses which have been enumerated under I of our Report."]

6. Classis Illinois has declared that Modernism has been taught, that there are various expressions, passages, and methods of treatment that reveal modernistic trends, that certain elements in the old Notes are in sharp conflict with the Reformed view, that this conflict is not a matter of words or terms, but a conflict of two philosophies, the one Biblical, the other modernistic, evolutionistic. And this is a dangerous conflict, — a conflict touching the most fundamental of all doctrines, namely, divine, infallible revelation. With this judgment the committee agrees.

[By Classis the question was asked, "Can you give a brief description of Modernism?" Your Committee replied, "We refer to those matters enumerated in Conclusions VII, 3, 4, 5, based upon the trends illustrated in III, IV, V, VI."]

(We refer you to our further elucidations under VII, 6.)

7. While Dr. Wezeman's attention has more than once been called to these objectionable features in the Notes, he fails to see that they are fundamentally wrong, and did not give a satisfactory explanation of the serious difficulties and modernistic trends that appear and re-appear in various passages cited above. Dr. Wezeman at one time signed a report admitting that several elements in his Notes could not pass muster, but later on declares that this was a mere gesture to indicate his willingness to do what he could to heal the breach and close the controversy.

[By Classis the question was asked, "Please enumerate the times when Dr. Wezeman's attention has been called to the objectionable features in the Notes and did not give a satisfactory explanation?"]

Your Committee replied, "The documents placed into the hands of the Synodical Committee and Classis reveal that Dr. Wezeman's attention has been called more than once to these objectionable features, as e. g., by the Committee of the High School Board, by Classis Illinois, by the Michigan Committee, by Synod, and by Classis Ostfriesland. He has in our estimation failed to see that these objectionable features are fundamentally wrong, and in our estimation has not given a satisfactory explanation in the interrogation of the serious difficulties and modernistic trends."]

8. If the above passages from the Notes represented merely unfortunate expressions, or obscurities of style, or occasional isolated errors, it would be strange that they should do so with definite, modernistic trends, coming from one who is otherwise a rather careful penman. On the other hand, these passages are far from obscure, when read in the light of certain modernistic views, for then they are accurate, even in minute details, concerning various items.

9. It cannot be said that the author is not responsible for what is contained in the old Notes, in view of the fact that he has changed several of the objectionable passages in the new Notes. He has taught the false doctrine that is contained in the old Notes, in various passages, and has never repudiated it. He denied at his interrogation that there was a conflict of views in his Notes and refused to admit that he had taught false doctrine. What Dr. Wezeman has taught is, nevertheless, in irreconcilable conflict with the Scriptures and with the articles mentioned of our Confessional Standards.

[Classis asked the question, "What is false doctrine? Must it be intentional or does it also involve that which is unintentional?"

Your Committee replied, "False doctrines are teachings that run contrary to the Bible and our Confessional Standards. The teaching of false doctrine need not necessarily be intentional and deliberate, but may also be unintentional. However, the one type readily passes into the other when persisted in after the erroneous teachings have been pointed out."

A *second* question was asked in this connection. "Will the Synodical Committee state in more definite detail such passages of Scripture and such portions of the Articles of our Standards referred to?"

Your Committee replied, "The Committee believes that it has made sufficient indications under I as far as our Standards are concerned, and as far as passages from the Scriptures are concerned we refer you to what we have enumerated under III, IV, V, and VI. It may be said in addition that the judgment of the Committee is not based on this or that passage exclusively, but on the material as a whole brought to its attention in the study of the Notes under consideration and in the interrogation."

A *third* question was asked, "What does the Synodical Committee mean by 'repudiation'?"

Your Committee replied, "By repudiation we mean an acknowledgment that the views taught are unbiblical and un-Reformed."

A *fourth* question was asked, "In order to sustain advice to depose, should there not be specific items of violation of Biblical teachings, of Confessional Standards?"

Your Committee replied, "This has been sufficiently indicated in our Report."]

VIII. Our Advice.

On the basis of the preceding we are now prepared according to our mandate from Synod to give "advice as to final action" to Classis.

A. The Committee advises Classis to declare that it follows from the preceding that the Rev. F. H. Wezeman has committed a sin worthy of deposition.

1. The Rev. F. H. Wezeman has taught false doctrine (which in this case consists in various Modernistic teachings) one of the sins mentioned in Article 80 of our Church Order, that make a minister of the gospel worthy of deposition. "Furthermore, among the gross sins, which are worthy of being punished with suspension or deposition from office, these are the principal ones; false doctrine . . ."
2. The erroneous teachings are not merely statements made at random. They are views put into print, — views to which he has persistently clung, even after their unsoundness had repeatedly been pointed out, so that it would not be compatible with the welfare of the Church to continue him in the ministry.

B. The Committee further advises Classis Ostfriesland to take the necessary steps to carry out this deposition.

The Synodical Committee,

(Was Signed)

REV. MARTIN MONSMA, *Pres.*

REV. A. WASSINK, *Vice Pres.*

REV. EDWARD B. PEKELDER, *Sec'y.*

PROFESSOR L. BERKHÖF.

REV. JOHN EHLERS.

REV. W. RUTGERS, *Th. D.*

PROFESSOR M. J. WYNGAARDEN, *Ph. D.*

ELDER WM. BIERMA.

2. Our Report was placed into the hands of a Committee of Classis to advise Classis as to the procedure. The report of said Committee reads as follows:

“Your Committee on Procedure in the case of Dr. Wezeman begs to report as follows:

I. In view of the fact that Classis Ostfriesland was under the impression (cf. Art. 47 of Minutes of 82nd Session) that ‘the interrogation in the main consists in giving Dr. Wezeman the opportunity to express his stand on those Reformed doctrines regarding which Synod declared he had given sufficient grounds of suspicion and in harmonizing of certain passages in the Bible Notes with Reformed doctrine,’ Classis feels prompted to declare that Dr. F. H. Wezeman has satisfactorily stated and affirmed his Reformed position on those points of doctrine regarding which he was to express himself in the interrogation held on September 23, 24, 1936; which interrogation was held in compliance with the decision of Synod 1936, Art. 187, namely, that Dr. F. H. Wezeman give ‘a further explanation of his sentiments’ respecting some points of doctrine (cf. Form of Subscription); however, in regard to the harmonizing of his expressed Reformed position with his Bible Notes, Classis decides to consider this matter in the light of the Report of the Synodical Committee.

II. We recommend that the Synodical Committee be asked to state whether their Report contains all the objectionable material which they find in the Bible Notes of Dr. Wezeman.

IV. Your Committee recommends that Classis proceed as follows in the consideration of the Report of the Synodical Committee: first take up III, IV, V, and VI; then the Conclusions in connection with I and II; then the Advice. There should be ample opportunity during these deliberations for members of Classis, members of the Synodical Committee, and Dr. Wezeman to express themselves on each point.

V. We further recommend that there be no official decisions reached on these points of the Synodical Committee’s Report until Classis has appointed a committee to serve it with a well-formulated advice on the entire Report, and has heard the advice of the Committee.”

The Committee of Classis.

3. Your Committee voiced its disapproval of the separate vote taken in connection with recommendation I under point 2 above.

The interrogation at Classis Ostfriesland was a unit. Practically all the questions asked were occasioned by the Notes and sought to determine, whether Dr. Wezeman could square the objectionable statements found there with Reformed truth, though a few questions were asked by members of Classis independent of the Notes, such as, whether Dr. Wezeman believed in the virgin birth, the resurrection of Christ, etc. Therefore, when Classis at its following session decided to express itself first of all on the question, whether Dr. Wezeman had satisfied Classis in the investigation apart from the Notes, your Committee voiced its disapproval in the following words:

“Classis Ostfriesland,

“Dear Brethren:

“The Synodical Committee hereby voices its disapproval concerning the separate vote taken yesterday on Rev. Wezeman’s answer to his position on some doctrinal questions in the abstract. The decisions of Classis to take this vote would presuppose the fact that Classis made a definite distinction between doctrinal questions as such and questions concerning Dr. Wezeman’s Notes. This presupposition is contrary to fact. The interrogation was a unit. To make a distinction at this stage of the proceedings has a tendency to confuse the issues. Furthermore, Synod of 1936 assigned certain documents dealing with the Notes of Dr. Wezeman to Classis and us, in connection with which Synod expected this doctrinal interrogation to take place.”

At a later session Classis appointed a Committee to advise Classis as to its attitude over against the objection raised by your Committee. This committee reported as follows: “In view of the fact that the distinction which was made in the decision of Classis is of great importance, and in view of the fact that the dissatisfaction as expressed with that decision by the Committee of Synod points to a possible confusion, your Committee recommends that Classis declare that it would have been advisable to wait with such a decision until after the conclusion of the discussion.” Was signed — J. M. Voortman and D. J. Drost. Classis received this for information.

4. Your Committee objected to the introduction of new material introduced by Dr. F. J. Wezeman at the sessions of the adjourned Classis held on November 18 ff, 1936.

Your Committee drew up its report and advice to Classis Ostfriesland on the basis of what it heard at the interrogation, and naturally expected Classis to judge the whole matter on the same basis. Instead of doing this, however, it permitted Dr. Wezeman to introduce new material, containing further explanations respecting the points raised at the interrogation. While your Committee realized and admitted that Dr. Wezeman should have a chance to defend himself, it felt that the introduction of new material in this way, was equivalent to substituting a new basis of judgment for the one furnished by the interrogation, and was therefore an injustice to the Committee who had not been able to take cognizance of that material. Hence it voiced the following opinion:

“Classis Ostfriesland,
Esteemed Brethren:

‘In re the testimony introduced by Dr. Wezeman and received as information by Classis, the Synodical Committee wishes to state that although it does not object that the Rev. Wezeman receive opportunity at the proper time to make certain elucidating statements in his behalf, the Synodical Committee does consider the introduction of this material into the case in this fashion as irregular, particularly because it includes new material not offered at the time of the interrogation. However, if Classis is minded to continue this method the Synodical Committee requests Classis to furnish it with all such material, if at all possible at the close of this morning’s session in order that the Synodical Committee may have an opportunity to go over this material this afternoon, with the intent that it may determine whether the material introduced in this fashion would in any way alter the Conclusions and the Advice of the Committee already rendered.”

5. Our Final Conclusion in the light of the document mentioned in 4. Your Committee reported to Classis as follows: “Having taken knowledge of the material referred to the Synodical Committee it does not feel that it can alter the Conclusions and Advice given in its Report to Classis under VII and VIII.”

6. At the close of the last sessions of the adjourned meeting of Classis a 75-page document by Dr. F. H. Wezeman and accepted as information by Classis was placed at the disposal of our Committee.

Inasmuch as the interrogation proper was concluded at the September session of Classis, the Committee decided not to receive this lengthy defense of Dr. Wezeman at this time.

7. At the close of the defense by Dr. F. H. Wezeman Classis placed the entire case into the hands of a Committee in compliance with their adopted procedure. In view of the lateness of the hour (it was almost three o'clock Friday afternoon) and the necessity of four Committee members who had to drive to Chicago and from there take the train to their respective homes, four members, namely, Profs. Berkhof and Wyngaarden, and the Revs. Rutgers and Pekelder left, while some other members remained. Before leaving your Committee decided the following:

“Classis Ostfriesland,

“Esteemed Brethren:

“In case Classis should conclude that it cannot take a final decision in the matter concerning Dr. F. H. Wezeman at this time, the Synodical Committee reminds Classis of the fact that then suspension is most certainly in order. Grounds:

1. The fact that Synod placed him under suspicion.
2. The Synodical Committee judged that the brother has taught false doctrine.
3. The case is still pending.”

(Was Signed)

REV. MARTIN MONSMA, *Pres.*

REV. EDWARD B. PEKELDER, *Sec'y.*

III. Further Elucidations

Since the report of the Committee to Classis Ostfriesland presupposed on the part of Classis knowledge of what was asked and answered at the interrogation, it was comparatively brief. The course of events proved that it was too concise even for Classis. Many questions were asked by members of Classis, which elicited further elucidation of several points. In view of the fact that Classis needed fur-

ther light and that the additional information given was rather piecemeal, it may well be surmised that Synod will need a little additional light on the report and will especially desire to see the connection of things.

Addenda (in connection with) point II of our Report to Classis.

Your Committee does not mean by "essential difference" a change in the general contents and arrangement of a course, but a change of such a kind that an estimate of the course in the light of our Confessional Standards and "an appraisal" of the disputed passages of a course, in the light of the Biblical and Reformed standpoint would lead to a different judgment. This view of "essential difference" emphasizes the element of "appraisal" from the Reformed standpoint and is therefore historically in line with the idea of essential difference that occurs in the Orange Book, where Dr. Wezeman makes himself responsible for the same interpretation of essential difference. Compare The Orange Book, page 56.

Addenda III, A, 1, of our Report.

In Old Testament IV, page 7, we read: "It was in this state of society that the revelation and conception of Yahweh, the God of Israel *arose* (Omitted in the New Notes). The state of society referred to is that of the primitive Hebrews. In the state of society in which they lived the revelation of Yahweh *arose*. This expression reminds one of the view of the higher critics, according to which a revelation arises or emerges, but does not fit in with the proper conception of revelation. A revelation does not simply arise in any state of society, but is given by God. cf. also p. 10.

Addenda III A, 2 of our Report.

On page 10 of Old Testament IV we read: "The Yahweh of Amos possessed all that constitutes essential righteousness in man." The Yahweh of Amos is here contrasted with the Yahweh of the people's conception. We are told that justice and righteousness were His central qualities. He was kind, patient, longsuffering, and sins against humanity were sins against Him. Then follows the sentence quoted above. The question was raised, whether this statement did not reflect a certain type of empirical theology, which infers its knowledge of God especially from what it knows of man, and Dr. Wezeman did not offer a satisfac-

tory explanation of his way of expressing himself here. Dr. Baillie has this empirical method in mind when he says of Kant and Schleiermacher: "In their different ways they are each convinced that the only argument capable of reaching Deity is one that starts not from external but from human nature, and not in its abeyance in trance or dream or frenzy, that God characteristically reveals Himself." *The Interpretation of Religion*, p. 457. The statement of Dr. Wezeman also takes its starting point in man, and then says that, according to Amos, all that constitutes essential righteousness in man is also characteristic of Yahweh. The prophet certainly does not reason that way. Moreover, the statement is certainly an understatement. The Prophecy of Amos contains a revelation of the righteousness of God, but it is the revelation of a righteousness which is far superior to that of man in his best estate.

Addenda III A, 3 of our Report.

Page 14 of the same Notes contains these statements: "He rested the truth of his affirmation neither on miracles nor on a book, but on conscience and history. He was one of the first to discover that God's favor means discipline for service, not prosperous ease." The affirmation referred to is stated in the following words: "God is not mocked, neither is He propitiated by feasts and offerings, 'but let judgment roll down as waters, and righteousness as a mighty stream'." In connection with this it is said: "He rested the truth of his affirmation neither on miracles nor on a book, but on conscience and history." This means that he rested the truth of his affirmation, not on supernatural, but on natural revelation, conscience and history. Did he not rest it on his "thus saith the Lord," that is, on a direct communication of God? And was not the fact that God's favor means discipline for service the teaching of Jehovah rather than the discovery of Amos? This statement is also absent from the New Notes.

Addenda III B, 1, 2, 3.

We have an even more objectionable matter in the way in which Dr. Wezeman in certain passages of his Notes deals with the vision, one of the means of revelation. One of these passages is also found on page 14 of Old Testament IV. It reads as follows: "His (Amos') imagination was one of extraordinary vividness. The opening sentence reveals this: 'The words of Amos . . . which he saw,' . . .

‘The Lord showed me,’ . . . ‘I saw the Lord standing by the altar.’” These expressions find their explanation in the fact that the Lord revealed Himself to Amos in several visions, but Dr. Wezeman finds in them evidences of the fact that Amos had a very vivid imagination. From this it would seem to follow that he regards these visions as the creations of Amos’ imagination, subjective productions of the prophet’s own mind. But then these visions, of course, cease to be the word of the Lord which the prophet saw.

The same phenomenon occurs on page 72 of the same set of Notes, which deal with the visions of Zechariah. We read there as follows: “The use of these visions is of psychological interest as well as spiritual. It would seem as if the purpose of God, spiritually communicated to the prophet, is translated by his imagination into these symbolic figures, and only then is its application to actual affairs comprehended. This process evidently belongs to a type of mind which thinks first of all in pictures, as it is said creative minds often do. Especially when the subject is of great but obscure movements in the mind of man, or of happenings which lie far in the future, we can understand why a symbol is the sole vehicle for reception, but also of the expression of the message.”

According to this representation the purpose of God is communicated to the prophet in some undefined spiritual way, and not in definite visions, either objective or subjective, but yet distinct from the prophet’s own thoughts. The imagination of the prophet translates this spiritual communication into visions or (what seems to mean the same to Dr. Wezeman) symbols. The vision is not a means of communication, but of the subjective understanding and the expression of the truth by the prophet. Only after the prophet has so translated the spiritual communication does he comprehend its application to actual affairs. This is characteristic of imaginative persons, who think in pictures, as creative minds often do. The recorded visions are therefore the creations of the prophet, the fruit of his imagination.

Now the Bible does speak of both objective and subjective visions, but wherever the vision is a means of revelation, as in this case, even the latter are naturally determined, not by the vehicle of the revelation, but by God, the author of the revelation. What becomes of the objective revelation of God according to this representation? More-

over, in this particular case the explanation given by Dr. Wezeman is ludicrous. The visions are the creation of the prophet, they are the very means by which he clarifies the revealed truth for himself, and then he needs an interpreting angel to interpret the visions for him, cf. 1:9 ff., 19 ff.; 2:3 f.; 3:4 ff.; 4:4 ff.; 5:6. Surely that does not make the impression that these visions were the creation of the prophet.

There is another passage in which he associates vision and imagination, namely, in speaking of Paul's vision at Troas, *Life and Letters of Paul*, p. 43, where we read: "Paul had the vision: vision is imagination, hearing voices and seeing ideals that lure and urge us on. All the great achievements of men are born of vision." Here the vision which Paul saw and which was a supernatural means of revelation, is simply identified with vision in the more general sense of the word, as the perception of a mental image of the imagination, and even with imagination itself. "Vision is imagination." The vision of Paul is interpreted in a purely naturalistic way, and this involves an identification of the natural and the supernatural.

The first of these three passages is still found in the new Notes, the second was omitted, and the third was changed.

Addenda III C, 1, 2, 3, of our Report.

Many of the objectionable features in the Notes of Dr. Wezeman concern the subject of revelation, and more particularly special or supernatural revelation. By revelation we mean primarily the communication of truth by God to man, and secondarily the product of this communication. In the process of revelation God alone is active, and man is purely passive or receptive, though he may, of course, be active in reproducing the product. We distinguish between a general or natural revelation of God, a revelation given to man as man, and mediated by nature in the most general sense of the term, including the laws and powers of nature, the history of the human race, and the constitution of human nature; and a special or supernatural revelation intended for man as a sinner, and given in a supernatural way by such means as theophanies (divine appearances), direct divine speech, internal suggestion, including dreams and visions (clearly perceived, however, as being no products of the recipient's own mind), and miracles. To these may be added the history of redemption, or the redemptive

facts of both the Old and the New Testament, in which God also reveals Himself and His will. We are concerned here particularly with this special or supernatural revelation of God.

This revelation was of an organic and progressive nature, as is indicated in Heb. 1:1, "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son." Figuratively, it may be said to have progressed from its germinal form in the earliest period of the Old Dispensation to its full growth in the Apostolic age, though it should never be considered as a purely natural growth. It is a progressive unfolding of God's plan of redemption and interpretation of His redemptive work in history. From this it already follows that in earliest forms may never be regarded as a mixture of the true and the false, which is gradually purified of its inaccurate and unreliable elements. It gave birth to religion all along the line, and by its increasing clearness was also calculated to produce an ever richer religious life, and should never be represented as being in any sense or degree the precipitate or fruit of the religion of the people.

Under the influence of Rationalism and of the rationalistic and evolutionistic criticism of the Bible an entirely different conception of revelation was developed. The Graf-Wellhausen-Kuenen school of Old Testament criticism, which applied the philosophy of a naturalistic evolution to the Old Testament, boldly denied the existence of a supernatural revelation. While it continues to use the term "revelation," it employs it in an inaccurate sense or merely as a designation of what we would call general or natural revelation. In the studies of the representatives of this school it is not the revelation of God that is primary and that determines the religious life of the people, but it is rather the religious history of Israel that is primary and that gives birth to new and ever purer ideas about God, which ideas in turn, again affect the religious life of the people. This principle is put very bluntly by Shailer Mathews when he says: "The Bible sprang from our religion, not our religion from the Bible." *The Faith of Modernism*, p. 50.

While some of the leaders of this school are inclined to look upon the religion of Israel as a purely natural development, in accordance with the ordinary laws of psychological

development, others recognize in it a special providential guidance, and even a revelation of the immanent God. And so what is a purely psychological development, when considered from the human point of view, becomes a divine revelation, when regarded from the point of view of God. God's revelation naturally arose out of the religious life of the people of Israel and the vicissitudes of the nation, and was so interpreted by the deeper spirits, by the religious leaders among them. They gave their religious interpretation of the signs of the times and of the lessons of history, and represented this to the people as the word of God. Thus the supernatural is eliminated and revelation becomes purely natural. It conveys a knowledge of God as He reveals Himself in the lives of individuals and in the life of the nation.

And as there is development in the religion of Israel, so there is development also in the divine revelation. The two go hand in hand and cannot be separated. But what sort of development is it? Dr. Vos describes it in the following words: "The qualitative advancement found by the hypothesis of evolution in the world-process is extended to the emergence of religious truth. It becomes an advance from the lower to the higher not only, but from the barbarous and primitive to the refined and civilized, from the false to the true, from the evil to the good. Religion began with animism, next came polytheism, then monolatry, then monotheism. Such a view, of course, excludes revelation in every legitimate sense of the word." *Old Testament Theology*, p. 7. This development of religion was naturally accompanied with different conceptions, different so-called revelations of God. He was acknowledged first of all as a tribal God, then as a national God, and finally, beginning with the eighth century prophets, as the God of all the earth. Belief in monotheism was not original with Israel, but only emerged at the end of a long process of development.

The result of all this was that Scripture gradually began to be regarded as a record of what men thought about God rather than as a record of what God did and revealed concerning Himself. The prophets are not thought of as bringing a message, which they supernaturally received from Jehovah, but as conveying the lessons derived from their contemplation of the nature and life of man and of the course of history in the nation and in the world at large, in all of

which the immanent God reveals Himself. A great deal of empirical theology in our day proceeds on the assumption that God revealed Himself above all in human personalities, and notably in the man Jesus Christ. From the knowledge of man we can and should rise to the knowledge of God. In all this the idea of God coming to man with a divine self-communication and a divine revelation of the way of redemption is supplanted by the idea of man groping after God and seeking to discover a way of salvation. As was said before, some seek to combine human discovery and divine self-disclosure of the immanent God as but two sides of the same process. The statement of Baillie is characteristic of a great deal of modern theology: "The entire process by which men become aware of God may be described in terms of human seeking and finding, and we have done our best so to describe it. But it can be described in terms of divine self-disclosure too, and indeed must be so described if the full truth is to be told." *The Interpretation of Religion*, p. 458. The emphasis clearly falls on the fact that "the entire process by which men become aware of God may be described in terms of human seeking and finding."

Now your committee does not say and does not even mean to suggest that the whole Graf-Wellhausen-Kuenen view of the Old Testament is embodied in the Notes of Dr. Wezeman. Such an assertion would be palpably untrue, and such a suggestion would be unfair. Neither would it be correct to say that the Notes invariably move along modernistic lines. There is a great deal of excellent and unobjectionable material in the Notes, though some of it bears the earmarks of haste. But while this is so, there are nevertheless passages in the Notes which do not ring true but are reminiscent of the views of a rationalistic higher criticism or of Modernism, and some which are positively objectionable, because they clearly embody some of the views of one of the most radical schools of higher criticism, are not in harmony with Scripture, or are contrary to our Reformed doctrine.

There are passages in which we find clear traces of the evolutionary representation of the development of Israel's religion and of the revelation of Yahweh, which is found in the writings of Wellhausen and Kuenen. Notice particularly the following quotations:

1. Old Testament I, p. 27: "Imagine yourselves in the place of these nomads (the tribes of Israel) to grasp what changes had to take place in their lives. Some nomadic tribes knew of no gods at all, worshipping merely good and evil spirits. The tribes which did worship a god thought of him as belonging to themselves alone."
2. Same page: "Then came the higher revelation of God through Moses. God was not merely the God of one tribe, but of the whole nation."
3. Old Testament IV, p. 11: "In the days of Amos the people regarded Yahweh as only one of the many gods. Although they believed that He was the true God of Israel, they also recognized Bel and Nabu as gods of the Babylonians, Chemosh as the god of the Moabites, Dagon as the god of the Philistines, etc. Of course, a loyal subject of Yahweh was not supposed to worship any of these strange gods, but the early Hebrew was firmly convinced that they lived in those countries just as Yahweh lived in Canaan."
4. Old Testament IV, p. 11: "Amos' teaching concerning Yahweh struck a death blow to the existing monotheism. If the central quality of Yahweh was righteousness, then He had to be omniscient and omnipresent to enforce that righteousness . . . Besides indicating the impartiality of Yahweh's justice it (the book of Amos) also pointed to Amos' belief that the moral will of Yahweh had finally superseded the will of all the other gods — He is the supreme god . . . With this step ethical monotheism had been attained."

In these passages the evolutionary theory of the origin of religion is clearly reflected. According to it religion originated in animism; or spirit-worship, and then passed through the various stages of polytheism and henotheism, or monolatry into monotheism. First there was worship of spirits, then a worship of many gods by a single nation, next the recognition of one god as superior to the others, and ultimately as the only god of the nation, and finally the worship of one universal god, the God of all the earth. This evolutionary view of the origin of religion is, up to the present time, like the whole theory of evolution, merely an unproved assumption. Principal Fairbairn says of this whole class of theories: "They assume a theory of development

which has not a single historical instance to verify it. Examples are wanted of people who have grown, without foreign influence, from Atheism into Fetishism, and from it through the intermediate stages into Monotheism; and until such examples be given, hypotheses claiming to be 'Natural Histories of Religion' must be judged hypotheses still." *Studies in the Philosophy of Religion*, p. 12. Today many students of comparative religion repudiate this theory altogether. This is due particularly to the researches of Dr. W. Schmidt of Vienna. Notice what that noted scientist, Dr. Ambrose Fleming, says of his work: "He has proved by a careful analysis of the religious ideas of a large number of modern and ancient tribes of men, who are otherwise in a rudimentary state of so-called civilization, namely, in their progress in constructive and theistic faith in one Supreme High God. Although this idea of one High God has been in most cases where the teachings of revealed religion has not penetrated, overlaid or corrupted by polytheistic ideas or beliefs, yet it is fundamental. This Supreme Being is always conceived as Supreme above all other gods, and as infinitely good and merciful." *The Origin of Mankind*, p. 80. Moreover, that theory is certainly in hopeless conflict with what the Bible teaches us of the origin of religion. It teaches us to look upon religion, not as a natural growth of any kind, but as the fruit of a supernatural revelation; and that it began with pure monotheism, the worship of one universal God, the Creator of heaven and earth, but gradually under the blight of sin degenerated into polytheism and ever lower forms of worship. Paul gives the true explanation of the matter in Rom. 1:18-23. God revealed to men His everlasting power and divinity, that they might glorify Him, but their senseless heart was darkened. "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man and of birds, and four-footed beasts, and creeping things."

The truth of that false theory of development is assumed in the Notes of Dr. Wezeman, however, and it is applied to the history of the religion of Israel. This is perfectly evident from the passages quoted. The writer speaks as if the pure monotheistic faith of Abraham, Isaac, and Jacob, were not present at all among the tribes of Israel. Some of them served no gods at all, "worshipping merely good and evil

spirits," and "the tribes who did worship a god thought of him as belonging to themselves alone." Through Moses they learned, however, that "God was not merely the God of one tribe, but of the whole nation. Later on the people rose to a somewhat higher level, and regarded Jehovah as superior to other gods. But this idea of Jehovah's superiority was lost again, and in the days of Amos Jehovah was only a national god on an equality with other gods (Old Testament IV, p. 9). The worship of Israel was simply henotheism or monolatry, the service of one god among many. Then Amos' teaching "struck a death blow to the existing monolatry . . . With this step ethical monotheism had been attained." And so, finally, Jehovah is recognized as the only God, the God of the whole universe.

This representation is in flagrant conflict with Scripture and with our Reformed conception of the origin and development of religion. The book of Genesis is certainly monotheistic throughout, though it bears some evidence of the fact that the people in general did not keep God in remembrance and engaged in the worship of idols. Abraham was separated from the idolatrous world, in order that in him and his descendants the light of true religion might continue to shine. He gave Abraham a universal promise that would not fit in the mouth of one who was only the god of a clan: "In thee shall all the families of the earth be blessed." Melchizedek in blessing Abraham spoke of Abraham's God as "God Most High, possessor (maker) of heaven and earth," Gen. 14:19. The patriarch knew that his God also had the cities of the plain in His hand, and in Gen. 24:3 speaks of Jehovah as "the God of heaven and the God of the earth." Isaac and Jacob, to whom the promise of Abraham was renewed, also knew Him as such. From their time on the name "God of Abraham, Isaac, and Jacob" became one of the revelatory names of Jehovah. It was the name with which God introduced Himself to Moses at the burning bush, and in the deliverance which He promised He certainly revealed Himself as more than a tribal, and even more than a national God.

But did not the tribes, when they came forth out of Egypt, each have a tribal god? This is what we learn from the Notes of Dr. Wezeman. In so far as they served any god at all, it was a tribal god. We are naturally curious to see the proof for this. Dr. Wezeman pointed to several passages of Scripture which prove that their forefathers

served other gods in Mesopotamia and in Egypt, such as Joshua 24:14; Lev. 17:7; Ezek. 20:2-8, 16, 24; and Amos 5:25, 26. But these passages certainly do not prove that each tribe had its own god. They do not speak of the separate tribes at all; much less of each one having his own god. They simply testify to the fact that the people of Israel was guilty of idolatry in Egypt. There are many passages which prove that they committed the sin of idolatry, when they were already settled in Canaan. Do these then also prove that they still had tribal gods? Moreover, were there no evidences of true religion among Israel in Egypt, and therefore of monotheism? The midwives, we read, feared God, Ex. 1:17, 21. It was by faith that Moses' parents hid him, Heb. 11:23. When the people were in desperate straits they appealed to Jehovah, Ex. 5:21. And when they had passed through the Red Sea, the people feared Jehovah and believed in Jehovah, Ex. 14:31, and that not merely as a tribal or a national god, but as the God who had power also over Egypt. Moreover, under the guidance of Moses they sang a wonderful song, in which they also said: "Who is like unto thee, O Jehovah, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?" The whole idea of the people of Israel as having merely tribal gods when they left Egypt, is carried into the text.

But there is something even more serious in the passages under consideration. They associate the supposed changes in the religion of the people with a change in the revelation and conception of Jehovah, and in that respect are entirely in line with the critical views of the development of revelation. The Notes do not say that God first revealed Himself as a tribal God, but this is certainly implied in the Notes as they stand. Dr. Wezeman first speaks of the tribes that came forth out of Egypt as having each a tribal god, and then goes onto say: "Then came the *higher* revelation through Moses. God was not merely the God of one tribe, but of the whole nation." This implies that there was a existence of many gods is called *monolatry*," p. 11. this interpretation has a measure of plausibility, yet we are not warranted in interpreting thus a production which clearly acknowledges the correct view of revelation, and whose author claims that the interpretation given does not reproduce his meaning. We fail, however, to see how this

passage can be interpreted so as to harmonize with the correct view which is found elsewhere in the Notes. Dr. Wezeman said at the interrogation that for the word "higher" should be substituted the word "high," and called the expression an unfortunate one. The development, he said, was in the religion of the people. But the word "higher" is in the text, and does not modify "religion," but "revelation." And even if the word "higher" is removed, then the Notes still teach that the revelation to Moses was to the effect that God was not merely the God of one tribe, but of the whole nation. God revealed Himself through Moses as a national God. Whatever Dr. Wezeman teaches elsewhere, this is what he teaches here. And that is contrary to the teachings of Scripture, as appears abundantly from such passages as Ex. 34:10-11; Num. 16:22; Deut. 4:32-35, 39; 5:26; 6:4; 32:39; and many others.

What was the situation in the days of Amos? Inconsistently the author of the Notes informs us that under the influence of the baal-worship the sense of the uniqueness of Jehovah was gradually lost. The result was that He was "not considered the greatest among gods, but only one among many — a mere local or national god." O. T. IV, p. 9. Jehovah was finally recognized only as the patron god of Israel, p. 10. He was confused with the nature and function of the baalim, *ibid.* "In the days of Amos, the people regarded Yahweh as only one of the many gods . . . This worship of one God accompanied by the belief in the existence of many gods is called **monolatry**," p. 11. "Amos' teaching concerning Yahweh struck a death blow to the existing monolatry. If the central quality of Yahweh was righteousness, then he had to be omniscient and omnipresent to enforce that righteousness. Amos did not hesitate to include Damascus, Dom (Edom?) and Assyria under the moral jurisdiction of Yahweh. In the opening chapters rejected to the same punishment of violating the justice and righteousness commanded by Yahweh. Besides indicating the impartiality of Yahweh's justice, it also pointed to Amos' belief that the moral will of Yahweh had finally superseded the will of all the other gods — he is the supreme god. Yahweh is not merely national, but God in the sense that we now understand it. This idea is expressed in the name 'Yahweh of Hosts.' It had reference to the Universe which Yahweh had created and over which

He ruled. (See Amos 4:13.) With this step, ethical monotheism had been attained.”

Amos pictures the nations outside of Palestine as subject to the moral jurisdiction of Jehovah and as all suffering the same punishment. This picture indicates the impartiality of Jehovah's justice, and also points to Amos' belief that the moral will of Jehovah had finally superseded the will of all other gods. Therefore he now represents God as more than simply one of the gods, as more than a national god, as the supreme and only god. This idea he expresses in the name "Jehovah of Hosts." With this step ethical monotheism was attained. This whole section may give rise to more than one question respecting the way in which Amos arrived at his conception of God, but the outstanding point is his conviction "that the will of Yahweh had finally superseded the will of all other gods." There was a prolonged struggle for supremacy, and finally, — finally Jehovah won out. He is now Jehovah of Hosts. With this step ethical monotheism was attained.

Here again we find Dr. Wezeman adapting his representations to the evolutionary views of higher criticism. While the people since the time of Moses had risen to some higher conception of God, in the time of Amos they regarded Him only as a national god, one of the many. The prophet has risen to the heights; however, and now teaches that Jehovah is the supreme and only God. With this step ethical monotheism was attained. Dr. Wezeman admitted some time ago that the word "attained" gave a wrong impression, and that it should have been "reciterated" or emphasized. But the change of that one word does not remedy matters, for he says in the connection: "Besides indicating the impartiality of Yahweh's justice, it also pointed to Amos' belief that the moral will of Yahweh had *finally* superseded the will of all the other gods." The prophet was conscious of bringing something new to the attention of the people. We contest this point. We agree with Kirkpatrick in his *The Doctrine of the Prophets*: "It is maintained by the school of critics which regards the religion of Israel as a natural development and not as a divine revelation, that the prophets of the eighth century were 'the founders of ethical Monotheism,' in other words, that they were the first teachers of the moral character and requirements of Jehovah. The careful study of their writings affords the most convincing refutation of this theory. If

anything is clear from their writings, it is that they do not regard themselves as innovators but as reformers." p. 26. Cf. also Vos, *Old Testament Theology*, pp. 177-179; Koenig, *Alttestamentliche Religion*, p. 379, both of whom even find the term "ethical monotheism" objectionable. If the question be asked, whether this whole idea fits in with what Dr. Wezeman teaches in other parts of his Notes respecting revelation, the answer can only be negative. There are two irreconcilable elements, a dualism, in the Notes. In the new Notes Or. Wezeman omitted the objectionable Amos passages, condemned the evolutionary conception of the critics, and substituted far better material, to which no Reformed person would object. It is to be regretted that he did not frankly repudiate the passages in question, and in the Orange Book he assumes responsibility for them again, with the sole exception of the word "attained," for which he wants to substitute "reiterated" or "emphasized."

Addenda III C, 1 and 3.

The following paragraph from Kuenen's Hibbert Lectures was read by the Committee of Synod to Classis Ostfriesland, as part of its answer to a question concerning III, C, 1 and 3:

"Far different was the aspect worn by these events to the prophets. The victories of Assur had no power over their ethical faith. Their Yahweh could not be dethroned or cast into the shade by Bel or Merodach. On the contrary, strange as it may seem, he became greater in proportion as the world-power made itself felt more mightily. For what was that power, in the view of the prophets, but an instrument in Yahweh's hand to chastise the sins of Israel and its neighbours? Even before the Assyrians appeared in Palestine, Amos, overpowered by his moral indignation, had regarded them in this light and had announced their approach.* His successors spoke and thought as he. Who does not remember how high an Isaiah, for example, raises the grandeur of Yahweh, while representing him as the Mighty One whose purposes with regard to his people are served by Assur and Egypt?† And thus the prophets — once more to quote Wellhausen — 'absorbed into their religion that conception of the world which was destroying the religions of the nations, even before it had been fully grasped by the secular consciousness. Where others saw only the ruin of everything that is holiest, they saw the triumph of Jehovah over delusion and error.'" What was thus revealed to the eye of their spirit was no less than the august idea of the *moral government of the world* — crude as yet, and with manifold admixture

* Amos vi. 14 (supra, p. 117), and other passages, in which the Assyrians are not even alluded to, but are none the less presupposed.

† Isaiah viii. 9, 10, 12 sqq.; x. etc.

* In Encyc. Brit., Vol. XIII, p. 411 a.

of error, but pure in principle. The prophets had no conception of the mutual connection of the powers and operations of nature. They never dreamed of the possibility of carrying them back to a single cause or deducing them from it. But what they did see, on the field within their view, was the realization of a single plan, — everything, not only the tumult of the peoples, but all nature likewise, subservient to the working out of one great purpose. The name 'ethical monotheism' describes better than any other the characteristics of their point of view, but it not only expresses the character of the one God whom they worshipped, but also indicates the fountain whence their faith in Him welled up." (Kuenen's Hibbert Lectures on "National Religions and Universal Religions," page 132, middle of page, to page 134, top of page.)

For that "fountain" compare Kuenen's prior context, pages 127 and 128: "In any case Yahweh, if exalted in this way only, remained comparable with all the other gods, of one family with them, if I may so express myself, and of impulses like to theirs. The moral qualities which the people ascribed to him did not affect this fact, for the distinction they established between him and his rivals, however real, was not essential. The case was completely changed when, in the consciousness of the prophets, the central place was taken, not by the might, but by the holiness of Yahweh. Thereby the conception of God was carried up into another and a higher sphere. From that moment it ceased to be a question of 'more' or 'less' between Yahweh and the other gods, for now he stood not only above them, but in very distinct opposition to them. If Yahweh the Holy One was God, if he was God *as* the Holy One, *then the others were not*. In a word, the belief that Yahweh was the only God sprang out of the ethical conception of his being. *Monotheism* was the gradual, not the sudden, result of this conception. I assume as established that monotheism does as a fact begin to show itself with unmistakable distinctness in the writings of the prophets of the eighth century, and is taught in explicit terms in the last quarter of the seventh century in Deuteronomy and Jeremiah.* But I must allow myself — at once in illustration and in support of this fact — to call your attention to the contemporaneous movement in the opposite direction which took place in the popular religion."

Similarly, compare Dr. F. H. Wezeman, O. T. IV, p. 11 f.: "Besides indicating the impartiality of Yahweh's justice, it also pointed to Amos's belief that the moral will of Yahweh had finally superseded the will of all the other gods."

* "See my essay on 'Yahweh and the other gods,' *Theological Review* 1874, pp. 329-366, and on the present position of the question, Note VII."

Compare Kuenen's Hibbert Lectures, page 341: "... I myself acknowledge the monotheism of the prophets of the eighth century, — as a *nascent* monotheism, consisting in the repeated overstepping of the line between monolatry and the recognition of one only God."

Addenda III, C, 2.

It may be said that Dr. Wezeman's presentation of "THE RELIGIOUS SITUATION" here, ("Project Studies in the Book of Amos," page 9) not only leaves much to be wished from the Reformed standpoint, but also that it fits in with the standpoint of the Wellhausen School, in many respects, precisely where the presentation of Dr. Wezeman, if he had given the Reformed view, would have come into conflict with the Wellhausen position. The Higher Critical emphasis upon monolatry in early Israel's religious history is found here. The Wellhausen presentation of degradation from this early monolatry to the worship of Jehovah and Baal in Canaan occurs. In order to facilitate comparison, several items from Dr. Wezeman's presentation of this subject are here given, with a description of the Wellhausen position concerning them.

"1. To the nomad of the times of Moses, the worship of his god was inconceivable without a sacrificial offering of some kind. In the prophet Amos, however, we find an emphasis upon justice and righteousness. (See Amos 5:21-24.) Sacrifices in themselves are undesirable, unless proceeding from a heart that fears Jehovah . . .

"5. The doctrine of Yahweh's superior power was lost. At the identification of Yahweh with the *baalim*, he was not considered the greatest among gods, but only one among many — a mere local or national god.

"6. Sole worship of Yahweh as commanded by Moses was no longer heeded, since Yahweh was no better than the *baalim* . . .

"7. The final downward step was yet to be taken. Since Yahweh had become a national and agricultural deity, the concept of justice and mercy as part of his religion was unconsciously surrendered. In place of moral requirement, there grew up the belief that religion consisted of ceremonies and sacrifices which Yahweh had ordained. The real origin of this idea was in the Canaanite conception of the *baalim* as having the power of good and evil over the people, and hence to be appeased and favored by sacrificial rites. These deities were worshipped in all the old sanctuaries, in trees, stone, posts, etc. The ritual consisted in sensual songs, observance of agricultural and astronomical feasts and an exceedingly ramified sacrificial system. In a very short time the origin of these observances was completely forgotten, and the belief grew that they had been part of the ancient religion of Yahweh. The final form of this confusion was the open recognition of Yahweh as the patron god of Israel with the necessity for sacrifices to appease his wrath and incur his favor."

Though we hold that the sacrifices ordained by Jehovah thru Moses were all connected with sin, either in the way of penitence because of sin, or in the way of consecration and gratitude on account of the forgiveness of sin, the Wellhausen Higher Critical School, on the other hand, obscures or obliterates or denies the *appeasing*, redemptive, atoning character of the sacrifices "*of the times of Moses.*"

According to this School, the sacrifices of the "nomad" in the times of Moses has nothing to do with sin and evil, with *appeasement* or substitutionary atonement. Says A. B. Davidson: "These views all move more or less on ethical lines. Quite a different view has been advocated by Professors Robertson Smith and Wellhausen. In the view of these scholars the essential idea of sacrifice is to be observed in the sacrificial meal — the communion of the deity and man in a common sacramental food . . . In the earliest times, it was the tribe that had existence and owned property, it and the god in common. All sacrifices were tribal, cementing the union of the tribe and the god. The individual had no property, no separate being or place. This was the condition in the nomad state. But when the people passed into an agricultural life he had something really his own, his land, his cattle. If he owed them to his god, still they were his in the sense that they did not belong to the tribe or the people. He was, so to speak, in personal relation to the deity. If the old idea of a sacramental meal still prevailed, he could use his offering for himself. But naturally the idea would arise in his mind that he could now present a gift to his god, — it might be out of thankfulness and in return for much that he had received, or it might be to placate the god's anger, if he seemed estranged, or it might be for some other reason." *The Theology of the Old Testament*, pages 313, 314.

Although the Wellhausen School holds that sacrificial offerings of some kind were customary in the days of Moses, and although this School even goes beyond the Biblical evidence in holding that worship was practically inconceivable without a sacrifice of some kind, to a nomad of the times of Moses, yet it holds that the sacrifice of Mosaic times was only a meal of the nomad with his god.*

* "In the early days, worship arose out the midst of ordinary life, and was in most intimate and manifold connection with it. A sacrifice was a meal, a fact showing how remote was the idea of antithesis between spiritual earnestness and secular joyousness. . . . There was no warlike expedition which was not inaugurated in this fashion, no agreement that was not thus ratified, no important undertaking of any kind was gone about without a sacrifice." Page 76 in WELLHAUSEN'S "PROLEGOMENA TO THE HISTORY OF ISRAEL." 1886.

This sacrificial meal then involved a gift to his god, but it was a sacrificial gift without any idea of atonement for sin, and without any idea of appeasing the wrath of his god. A sacrifice "of some kind" was brought to one's god in the nomadic "times of Moses," but this sacrifice lacked all idea of appeasement or atonement, in Mosaic times, according to this higher critical position.

The Wellhausen School does not believe that ceremonies and sacrifices had been ordained of Jehovah through Moses. It holds that the Biblical laws concerning sacrifices, especially the priestly codes, became a part of Scripture long after Moses, and were incorporated into the Pentateuch at approximately the time of the Exile. It denies that Moses was instrumental in giving the ceremonial laws of the Pentateuch concerning sacrifices and sacrificial rites, in fact concerning the entire ramified sacrificial system of Jehovah.*

Whence then did the idea arise that Jehovah had ordained sacrifices of an appeasing or atoning character, according to the Wellhausen School? Ceremonies and sacrifices intended to appease Jehovah's wrath are traced by this School to the Canaanite conception of the Baalim, as having the power of good and evil over the people. Because the Canaanites regarded the Baals as having the power of evil over the people, they are supposed to have held that the Baals were to be appeased by sacrificial rites.

Appeasing sacrificial rites are thus traced by the Wellhausen School to the Canaanites, because they regarded

* If the Reformed position insists that sacrifices received divine sanction from Jehovah, in the Pentateuch, and divine regulation in the law of Moses, the Wellhausen School has the following position. "The impression derived from the historical books is confirmed by the prophets. It is true that in their polemic against confounding worship with religion they reveal the fact that in their day the cultus was carried on with the utmost zeal and splendor and was held in the highest estimation. But this estimation does not rest upon the opinion that the cultus, as regards its matter, goes back to Moses or to Jehovah Himself, gives to the theocracy its distinctive character, and even constitutes the supernatural priesthood of Israel among the nations, but simply upon the belief that Jehovah must be honored by His dependents, just as the other gods are by their subjects, by means of offerings and gifts as being the natural and (like prayer) universally current expression of religious homage." (Page 56, Wellhausen's 'Prolegomena to the History of Israel.')

"At all times, then, the sacrificial worship of Israel existed, and had great importance attached to it, but in the earlier period it rested upon custom, inherited from the fathers. . . ." (Page 61, Wellhausen's 'Prolegomena to the History of Israel.')

It is clear that precisely that which is lacking in Dr. Wezeman's presentation, here, and that is desired, from the Reformed standpoint, receives objection from the Wellhausen standpoint. Moreover, the positive emphasis is upon that which is "conceivable," in Dr. Wezeman's presentation, and upon "custom," in Israel and elsewhere, in Wellhausen's presentation. Again, Dr. Wezeman's emphasis is upon sacrifices "of some kind," here in Israel's early nomadic days, and upon appeasing "ceremonies and sacrifices," as these involved a "ramified sacrificial system" of Jehovah "to appease his wrath and incur his favor," in the later days of Israel's syncretistic, agricultural worship in Canaan.

the Baalim as having the power of good and evil over the people, and hence to be appeased and favored by ceremonies and sacrifices.

For the Higher Critical School of Wellhausen not only holds that all appeasing sacrifices are to be traced to the Canaanite conception of the Baals, but that sacrifices thus came to be elaborated with many ceremonies, and that such sacrifices accompanied by ceremonies and rites and observances were considered necessary by the Canaanites to appease the gods when they brought evil upon the people. Hence the Wellhausen School holds that under the influence of the Canaanites there arose many sacrificial observances, rites, and ceremonies, and that these ceremonies were intended to express the idea that sin was to be appeased by such sacrificial rites, in order that the Baalim might not use their powers of evil against the people. The Canaanites stood very low morally and substituted rites for moral requirements. Not only did some of the Israelites make similar substitution of sacrifice for obedience as in the case of King Saul, and of some of the people upbraided by the prophets of the eighth century before Christ. But the Wellhausen School holds that appeasing sacrifices were thus substituted for obedience, among the Israelites, with the added opinion that such appeasing sacrifices had been ordained of Jehovah. This School holds that the Canaanitish origin of these sacrificial ceremonies, rites, and observances was completely forgotten in a short time. In fact, Israel came to look upon them as ceremonies and sacrifices that Jehovah had ordained, and the belief grew that they had been part of the ancient religion of Jehovah. But this was not the case, according to the Wellhausen position. For it holds that these ceremonies, observances, and sacrificial rites were not a part of the ancient religion of Israel, but that the simple and unappeasing nomadic sacrifices of the times of Moses had been elaborated with atoning rites and observances, with appeasing ceremonies, when Israel in Canaan had permitted its worship of Jehovah to be colored by the idea that sacrifices were necessary to appease Jehovah's wrath and incur his favor. These atoning ceremonies, rites, and observances had been developed under the influence of Baal-worship, into an exceedingly ramified sacrificial system or cultus dedicated to Jehovah, according to the Wellhausen position. But according to this Higher Critical School, the Canaanitish origin of this sacrificial sys-

tem was completely forgotten in a very short time, and the belief grew that this sacrificial system with all its ceremonies, this cultus, had been part of the ancient religion of Jehovah in the days of Moses. In fact, the belief grew that it involved appeasing ceremonies and sacrifices that Jehovah had ordained. But the Wellhausen School holds that the sacrifices that did occur in the days of Moses were not ordained of Jehovah, nor appeasing in character, nor elaborated with ceremonies, rites, and observances to bring out the idea that there was a necessity for sacrifices to appease Jehovah's wrath and incur his favor.

The Notes of Dr. Wezeman here not only reflect Israel's early monolatry, in the view of the Wellhausen School, to which reference is also made under III, C, 1 and 3 of our Report, but these Notes here reflect especially the Wellhausen view of sacrifices, that they were to be discredited, as coming from the nomadic stage of Israelitish history, and from the era of Israel's worship in Canaan, of Jehovah as an agricultural deity, as suggested above. In a very subtle way, the Wellhausen School denies that sacrifices served to appease Jehovah's wrath. For this view is traced to the syncretism of the worship of Jehovah and the Baals in Canaan. In other words, Israel's ceremonies and sacrifices, as these had atoning significance, to remove Jehovah's wrath, and as these were developed into an exceedingly ramified sacrificial system, are traced by the Wellhausen School to the syncretistic worship of Jehovah and the Baals, in Canaan. We have a presentation in the Notes of Dr. Wezeman that fits in precisely with this view of the Wellhausen School, in point seven, under "THE RELIGIOUS SITUATION," in the Notes on Amos.*

* With this presentation of Dr. Wezeman may be compared the following presentations of the Wellhausen School.

"At the same time the Hebrews learned to participate in the culture of the Canaanites, and quietly entered into the enjoyment of the labours of their predecessors. From the pastoral they advanced to the agricultural stage; corn and wine, the olive and the fig, with them are habitually spoken of as the necessities of life. It was not strange that this change in the manner of their everyday life should be attended with certain consequences in the sphere of religion also. It is inconceivable that the Israelites should have brought with them out of the desert the cultus they observed in the time of the kings (Exod. xxii, xxiii, xxiv), which throughout presupposed the fields and gardens of Palestine; they borrowed it from the Canaanites. This is confirmed by the fact that they took over from these the "Bamoth" or "high places" also, notwithstanding the prohibition in Deut. xiii." Page 446-447 in Wellhausen's "PROLEGOMENA TO THE HISTORY OF ISRAEL."

"Its chief seasons were the agricultural festivals—the passover, the feast of weeks, and most especially the feast of the ingathering at the close of the year. These were the only occasions of public worship properly so called, at which every one was expected to attend; in other cases each worshipper sought the presence of God only in special circumstances, as for example at the beginning and at the end of particular undertakings. The cultus, as to place, time, matter, and form,

Meanwhile, the Wellhausen School teaches a certain retrenchment and degradation in the worship of Jehovah when Israel came under the influence of the Canaanites and their Baal worship.

This School holds that nomadic sacrifices of the time of Moses were degraded by their later celebration in Canaan, with ceremonies, rites, and observances, and with an exceedingly ramified sacrificial system.

It holds that nomadic sacrifices of the times of Moses were degraded also subsequently by a Canaanitish origin of the idea of the necessity for sacrifices to appease Jehovah's wrath and incur his favor, for all appeasing sacrifices are to be traced to the Canaanitish conception of the Baals.

And it holds that there was a degradation in the idea of Israel's God due to the sacrificial worship of the Baals. If Israel had entertained the doctrine of Yahweh's superior power when its armies were victorious over the Canaanites; and if Israel had thus come to consider Jehovah as the greatest among gods, when Israel conquered various nations, there came a change when Israel came under the influence of the sacrificial worship of the Baals. For the Baals had not even been able to cause the Canaanites to rally and to unify themselves in a victorious war against Israel. Hence under the influence of the sacrificial worship of the

belonged almost entirely to the inheritance which Israel had received from Canaan; to distinguish what belonged to the worship of Jehovah from that which belonged to Baal was no easy matter. It was the channel through which also paganism could and did ever anew gain admittance into the worship of Jehovah. Yet that publicity of the cultus which arose out of the very nature of Jehovah. And in consequence of which the teraphim even were removed from the houses to the temples, cannot but have acted as a corrective against the most fatal excesses.

As for the substance of the national faith, it was summed up principally in the proposition that Jehovah is the God of Israel. But "God" was equivalent to "helper"; that was the meaning of the word. "Help," assistance in all occasions of life,—that was what Israel looked for from Jehovah, not "salvation" in the theological sense. The forgiveness of sins was a matter of subordinate importance; it was involved in the "help," and was a matter not of faith but of experience. The relation between the people and God was a natural one as that of son to father; it did not rest upon observance of the conditions of a pact. But it was not on that account always equally lively and hearty; Jehovah was regarded as having varieties of mood. To secure and retain His favour sacrifices were useful; by them prayer and thanksgiving were seconded." Page 468-469 in WELLHAUSEN'S "PROLEGOMENA TO THE HISTORY OF ISRAEL."

"At the same time, however, it is true that in the case of the bloody offerings a new motive ultimately came to be associated with the original idea of the gift. The life of which the blood was regarded as the substance (2 Sam. xxiii, 17) had for the ancient Semites something mysterious and divine about it; they felt a certain religious scruple about destroying it.... The atoning efficacy of the gift began to be ascribed mainly to the blood and to the vicarious value of the life taken away. The outpouring and sprinkling of blood was in all sacrifices a rite of conspicuous importance, and even the act of slaughtering in the case of some, and these the most valued, a holy act." Page 63 in WELLHAUSEN'S "PROLEGOMENA TO THE HISTORY OF ISRAEL," 1885.

"But to the conception of Amos Jehovah is no judge capable of accepting a bribe; with the utmost indignation he repudiates the notion that it is possible to influence Him by gifts and offerings." Page 471-472 in WELLHAUSEN'S "PROLEGOMENA TO THE HISTORY OF ISRAEL."

Baals "the doctrine of Yahweh's superior power was lost." At the identification of Yahweh with the Baals he was no longer considered the greatest among gods, but only one among many, a mere local deity, at best a national god.

All this reasoning of the Wellhausen School places the emphasis upon the study of the religious situation apart from revelation. But Israel's religion is redemptive and revelational in character. Light may be derived from the study of pagan religions, including the sacrificial worship of the Baals. But this light may not be used to illumine the religious situation of Israel in such a way as to obscure or obliterate the redemptive and revelational character of Israel's religion. Only the obscuring or the obliteration of the redemptive and revelational character of Israel's religion will succeed in giving a presentation of the religious situation of Israel in the times of Amos that will fit in with the Wellhausen position.*

* If the Reformed position insists upon monotheism, as the redemptive, revelation religion, required and revealed by the Lord long before Amos, the Wellhausen school teaches a degradation from monolatry, as the height of Israel's religion, in its nomadic days, during Moses, to a syncretistic worship of Jehovah and Baal, later in Canaan. The Notes of Dr. Wezeman, here reflect a degradation from monolatry, in the following words, emphasized above: "5. The doctrine's superior power is lost. At the identification of Yahweh with the baalim, he was not considered the greatest among gods, but only one among many—a mere local or nation god." Such a degradation is also taught by the Wellhausen School, for this period of Israel's religious history. "It is only on the march and in time of war that a nomad people feels any urgent need of a central authority, and so it came about that in the first beginnings of national organization, centering in the sanctuary of the ark, Israel was thought of mainly as the host of Jehovah. . . . It was on the battle field that Jehovah's presence was most clearly realized; but in primitive nations the leader in time of war is also the natural judge in time of peace, and the sanctuary of Jehovah, where Moses and the priests, his successors, gave forth the sacred oracle, was the final seat of judgment in all cases too hard for the ordinary heads of the Hebrew clans." (Page 36, W. Robertson Smith, "The Prophets of Israel.") ". . . . at length Jehovah Himself, who was addressed by his worshippers by the same general appellation of Baal or Lord which was the ordinary title of the Canaanite nature-god, was hardly distinguished by the masses who worshipped at the local shrines from the local Baalim of their Canaanite neighbors.

"The growth of this religious syncretism not only threatened to sap the moral strength of the Hebrews, but boded entire extinction to the national feeling which had no other center than the religion of Jehovah. And so in the providence of God it was by a series of imperious calls to united national effort that Israel was prevented from wholly forgetting Jehovah. Every invasion which woke the dormant feeling of patriotism woke at the same time something of the old faith. There was no patriotic fire in the religion of Baalim, which had not even stimulated the Canaanites to united struggle against their Hebrew conquerors. In battle and in victory Jehovah was still the ancestral god shaking the earth and dissolving the mountains as he marched from the desert of Seir to deliver His people. (Judges V.) Hence it is that in the time of the Judges every revival of the religion of Jehovah is connected with the wars in which the Hebrews succeeded in maintaining their ground against numerous invading foes.

"It is plain, however, that the religion of Jehovah could not always stand still at the point which it had reached in the wilderness. It was not enough to have one religion for times of patriotic exaltation and another for daily life. A God who dwelt afar off in Sinai and only came down to Canaan in the day of battle was not sufficient for human needs. It was necessary that the old religion should become master of the new and altogether changed life of the Hebrews in their new seats. Jehovah and the Baalim had to contend for sovereignty in the ordinary existence of the Hebrews, when the simplicity of the desert had inevitably given way to the progress of material civilization in a rich and a cultivated land. . . .

Addenda III, C, 4, of our Report.

For the Wellhausen view, on the Day of Atonement, see J. Wellhausen's *Prolegomena to the History of Israel*, 1885, Chapter III, Section III, sub-section 3, which is thus presented in the table of contents:

"3. To the three festivals RQ adds the great day of atonement, which arose out of the fast-days of the exile." Pages 108-112.

Addenda III, C, 5, of our Report.

As part of this answer, the following quotation from Wellhausen as read and explained on the floor of Classis Ostfriesland: "In truth it is, quite on the contrary, a proof of the post-exilic date of the Priestly Code that it makes sons of Aaron of the priests of the central sanctuary, who, even in the traditional understanding (II Chron. xiii, 10), are in one way or other simply the priests of Jerusalem. By this means it carries their origin back to the foundation of the theocracy, and gives them out as from the first having been alone legitimate. But such an idea no one could have ventured to broach before the exile. At that time it was too well known that the priesthood of the Jerusalem sect could not be traced further back than David's time, but dated from Zadok . . ." Page 125 of the chapter on "THE PRIESTS AND THE LEVITES," in Wellhausen's *Prolegomena to the History of Israel*, 1885.

Compare Dr. Wezeman's " 'Priests' came to designate the lineal descendants of 'sons of Zadok'." New Testament I, Unit I, Project III, New Notes. Here, in this project, we have again this very objectionable dualism in the Notes. For their Modernistic, Wellhausen position is at variance with Numbers 18.

So in the Ten Words, the fundamental document of the religion of the Old Testament, the claim of Jehovah to the exclusive worship of Israel is based on the deliverance that made Israel a free people. . . . (W. Robertson Smith, "The Prophets of Israel," pages 38, 39, 40.) Monolatry, involving the exclusive worship of Jehovah, in Israel's nomadic desert days, regarded Jehovah as the champion of Israel in war. W. Robertson Smith, who belongs to the Wellhausen School, emphasizes the superior military power of Jehovah, over Israel's enemies, in the days of Moses and of the Judges, and sketches a degradation from this monolatry to the syncretism that gradually arose when Israel came to worship the Baals as well as Jehovah. Compare the degradation from monolatry in the sketch of Dr. Wezeman: "5. The doctrine of Yahweh's superior power was lost. At the identification of Yahweh with the baalim, he was not considered the greatest among gods, but only one among many—a mere local or national god. 6. Sole worship of Yahweh as commanded by Moses was no longer heeded, since Yahweh was no better than the baalim." Such a degradation from Israel's nomadic monolatry to the latter syncretism of Jehovah with the Baals is a characteristic teaching of the Wellhausen School.

Addenda III, D, of our Report.

The committee has little objection to the formal statement of the doctrine of inspiration as found in *General Introduction to a Study of the Holy Bible*, p. 2 ff. It does find the following statement erroneous: "This mysterious working together with God and man, of divine grace and human liberty, in the composition of the books of the Bible is called *Inspiration*." The preceding paragraph correctly states that there was a human and a divine factor operative in the composition of Scripture, but the conjunction of these two do not constitute inspiration. Inspiration is exactly the operation of the divine factor. There is no human element in it. There is no objection to the statement: "Such *verbal inspiration* (referring to mechanical inspiration) would make the sacred writer a mere amanuensis," provided the emphasis be on the word "such" rather than on "verbal inspiration," where the writer places it by underscoring these two words. The words as they stand, with "verbal inspiration" underscored can hardly make any other impression than that the writer identifies mechanical and verbal inspiration, and as such rejects it. In the Orange Book Dr. Wezeman says that he believes in organic inspiration, and that this includes verbal inspiration, but this is not necessarily so. There are those who believe in organic, but not in verbal inspiration. The term "organic" refers to the process of inspiration, while verbal refers to its extent. It is certainly regrettable that the statement as it stands is apt to create the impression that the doctrine of verbal inspiration is not acceptable; and that the author of the Notes did not sound a clear and unmistakable note on this point in view of the widespread present-day denial of verbal inspiration. It might certainly be expected of him as a minister of the Christian Reformed Church, in giving an exposition of the doctrine of inspiration. The question is a vital one to-day, and our young people are greatly in need of sound instruction on this point.

But what is even more serious is that the author of the Notes is not always true to the principle of verbal inspiration or, as the Michigan Committee puts it, does not always do justice "to the position that the Bible is its own final court of appeal." We may refer to the instances cited in the report of that Committee, as found on page 36 of the Orange Book. In addition to these we may mention the following: According to one passage Moses taught that

Yahweh was a national god, while Amos represents Him as the universal God; the Israelites staid in the desert many years, because Moses considered this necessary for their military training; it was after Israel had dwelt at Kadesh-Barnea for many years that it made its first attempt to take the land; Peter and Paul are fundamentally at odds in the Antioch-Jerusalem controversy. Some of these points will be explained in the proper place.

Addenda III, D, 1, of our Report.

On page 36 of *Life and Letters of Paul*, Dr. Wezeman deals with the transactions of the assembly at Jerusalem, Acts 15, and then says the following of Peter: "It was Peter's confession of the divine Sonship that our Lord designated 'this rock' (Matt. 16:18). The man Peter, for all his name, was anything but a rock in this matter. He makes a bad showing in the Antioch-Jerusalem controversy (cp. Gal. 1, 2). Paul comes out of it splendidly. He stands fast in love." Peter wavers, plays the weathercock, misses a wonderful opportunity. Paul rather than he, is henceforth the great leader of the gospel's advance. The Jerusalem Christians lacked courage and imagination: courage to carry out the teaching of Jesus in all the implications of its universalism; imagination to foresee him the world's Saviour. Jewish Christianity degenerated into insignificant (should be 'insignificant'), pitiable Ebionism; Gentile Christianity has gone clear round the earth. The hearthstone of Christianity is not St. Peter's church at Rome, but an hundred thousand churches of Jesus Christ everywhere. *To-day our greatest need is Christian men and women of Paul's breadth of mind and strength of heart, of his world-mindedness and world-brotherliness, that the gospel of Christ may more truly and fully come into its own.*"

This representation is contrary to fact. It is perfectly evident from Acts 15, and particularly from the speeches of Peter and Paul recorded, that the two were in fundamental agreement. They take the same stand, and in fact Peter was the first one to declare himself without any hesitation. There is no disagreement between the two at all. Dr. Wezeman now declares that in the incriminated passage he has confused the Antioch-Jerusalem controversy with the event recorded in Gal. 2:11-14. These verses speak of Peter's dissimulation at Antioch, and of the rebuke which

Paul administered to him. In the new Notes he has substituted for the old material a few paragraphs relating to this incident. Now it is entirely possible that Dr. Wezeman did confuse these two. But if this is so, he certainly ascribes altogether too much significance to Peter's temporary vacillation in connection with a point on which the Church had not expressed itself in the Jerusalem conference. The result is that Peter loses a wonderful opportunity and that Paul now becomes the great apostle of the gospel's advance. It even seems, as if in consequence Peter becomes the representative of particularism, and Paul of true universalism. What else can we make of the enigmatic sentence, following the assertion that Paul rather than Peter is henceforth the great leader of the gospel's advance: "The Jerusalem Christians lacked courage and imagination: courage to carry out the teaching of Jesus in all the implications of its universalism; imagination to foresee him the world's Saviour. Jewish Christianity degenerated into insignificant, pitiable Ebionism; Gentile Christianity has gone clear around the earth. The hearthstone of Christianity is not St. Peter's church at Rome, but an hundred thousand churches of Jesus Christ everywhere." In the significance which this passage in the Notes ascribes to the relatively unimportant incident at Antioch, it reminds us of the heresy of Marcion and the critical theory of Baur, in both of which the incident at Antioch is made the foundation-stone for their theory of opposites.

But there is another passage, in which we cannot assume the alleged confusion. It is found on page 35 of the same set of Notes: "Peter and Paul had both received striking vision-revelations of the gospel's universality. Peter, besides, had been intimately with Jesus. *We simply cannot understand Peter in this connection* (we underscore). But now Paul had had lots of pragmatic proof that a heathen can be saved without Moses; and receive the Holy Spirit, just as well as a Jew — if not better. Christ plus Moses? No!!! Christ alone! Paul had seen it done, over and over again, on that first missionary journey from which he was recently returned. We can understand how bitterly he must have resented the reactionary fussing and meddling of the Judaizers. Great kingdom of God statesman that he is, he sees that the Church can never go on thus divided. Jerusalem and Antioch must get together." In this passage too the representation is that there was a fundamental dif-

ference between Peter and Paul as to the universality of the gospel. Paul understood, but Peter did not, that a heathen could be saved without Moses. The former resented the reactionary fussing and meddling of the Judaizers, because he saw that the Church could not go on thus divided. Peter evidently did not see this. "We simply cannot understand Peter in this connection." — Now the records show clearly that Peter and Paul were in fundamental agreement on this point. Notice how Peter interprets the vision which he had seen, Acts 10:34, 35; how he takes issue with the Judaizers, Acts 11:1-18; and how he pleads for the very principle in question at the conference of Jerusalem, Acts 15: 7-11. The contrast presented in the Notes between Peter and Paul is unbiblical and fictitious. Dr. Wezeman did not derive this view of the antagonism between Peter and Paul from Scripture. It is more likely that it was derived from someone whose views are still tainted with the leaven of the old Tübingen school. It is a well known fact that the writings of some scholars still contain a relic of the theory of Baur. Cf. Sheldon, *Unbelief in the Nineteenth Century*, p. 287; Maurice Jones, *The New Testament in the Twentieth Century*, p. 336. This is not equivalent to saying that he adopts that theory in its entirety, which would not be true.

Addenda IV, 1, 2.

The point respecting Israel's stay in the desert calls for some elucidation. After Dr. Wezeman had discussed the passage through the Red Sea, he says in Old Testament I, p. 25: "The Israelites were not yet prepared to advance upon Canaan for the inhabitants of that land were too powerful to be successfully attacked by a host of untrained slaves. For some time, Moses thought, it would be best to live among the friendly tribes, till they could learn to act as one people. He determined, therefore, to lead them to the land where he had been received as a friend upon his flight from Egypt, and where he had heard the call of God to return to Egypt. These were the Kenites, in the wilderness of Paran." . . . Then, after treating of the building of the tabernacle and the law-giving at Sinai, the narrative continues on page 33: "For many years the Israelites remained at Kadesh-Barnea, during which time their union was made strong and lasting. They were getting ready for the next step, that of having a land for themselves." Then follows the history of the spies, Num. 13.

The representation we have here is this: Israel had to stay in the desert many years, because Moses deemed this advisable in view of the fact that the people were not yet sufficiently trained for warfare. Moses thought it best that they should dwell in the desert for many years among the friendly Kenites, in order that they might obtain the necessary training. The time referred to is not merely the time which it took to journey from Egypt to Kadesh-Barnea, but also many years spent at Kadesh-Barnea in preparation for the advance on Canaan. There was a long period, therefore, in which Israel had to get ready for the attack. This is an unbiblical representation.

The children of Israel left Rameses on the 15th day of the first month, Num. 33:3. Just a month later they were in the wilderness of Sin, Ex. 16:1. In the third month they entered the wilderness of Sinai, Ex. 19:1, and were still there on the 14th day of the first month of the second year, Num. 1:1; 9:5. On the 20th day of the second month they again took up the journey, Num. 10:11, and a three-days' journey took them to Kibroth-hattaavah, Num. 10:33 (cf. vs. 34). Apparently they staid there at least a month, Num. 11:21. From there they traveled to Hazeroth and abode there at least seven days, Num. 12:14. Then they came to Kadesh-Barnea in the wilderness of Paran, where God commanded Moses to send out the spies. After forty days these brought their report, Num. 13:24. Then Jehovah wanted them to take the land. There is not a word about a stay of many years at Kadesh-Barnea to prepare for the attack. The spies were sent out about the time of the first ripe grapes, that is, about the latter part of the fifth month of the second year. It was about a year and a half after they left Egypt that the the people were enjoined to take the land. When they refused, the Lord said: "After the number of the days in which ye spied out the land, even forty days, for every day a year, shall ye bear your iniquities, even forty years, and ye shall know my alienation." Jehovah considered the people ready to take the land one year and a half after they left Egypt, but the people did not consider themselves able to take the land and therefore refused, and because they refused to go forward in faith, they had to wander in the desert for forty years. Conscious of the wrath of God, they then made a belated attempt to take the land, — failed, not because they lacked military experience — of which not a word is said in the whole

narrative, — but for lack of faith, Heb. 3:16-19. The whole idea of many years of preparation before the attempt at Kadesh-Barnea is absolutely excluded by the narrative. Moreover, there is no proof that Moses considered it necessary that the people should dwell among the friendly tribe of the Kenites, in order to obtain military training. It is possible that they dwelt at Kadesh for a while, but then this was after, and not before, their refusal to go forth in faith and their abortive attempt to take the land. The narrative places no emphasis on the necessity of military training, but rather on the necessity of learning to trust Jehovah, to obey His voice, and to go forward in faith. The passages which Dr. Wezeman quotes from various Reformed authors in the Orange Book, p. 68 ff., are not pertinent. Some of them speak of the unfitness of the people to meet the Philistines the moment they left Egypt, Ex. 13:17, 18, but this refers to a different matter, and the reason for the unfitness of the people lay particularly in the fact that they had not learn to trust Jehovah implicitly, did not yet have the courage of faith.

Addenda V, 1.

The Committee also calls attention to some statements that are reprehensible from the Reformed point of view while they fit in with Modernism.

The first of these is found in *Life and Teachings of Jesus*, Unit II, Project VI, p. 19 (Second Edition): "Although He (Jesus) went through an ordinary educational process, growing in mind and body, like every other Jewish boy, nevertheless because of the divine element in His nature, because of what He was, there was intellectual understanding, insight, analysis, which would be beyond the capacity of any other." Here Dr. Wezeman does not state which nature of Jesus is meant, but from the connection and from the statement itself it is safe to conclude that he refers to the human nature of Christ. We are therefore led to think of a divine element in the human nature of Christ, and are at a loss as to how we must conceive of this. As the statement of a modern liberal who stresses the immanence of God to the point of Pantheism it would be perfectly clear, but not so as the statement of a Reformed theologian. We cannot very well speak of the divine nature of Christ as the divine element in his human nature. There is no mingling or fusion of the natures of Christ. The ex-

pression is typically Modernistic for two reasons: (1) in that it speaks of the nature of Christ without any qualification, as if there were but one nature in Him, and this is exactly what the Modernist believes; and (2) in that it speaks of a divine element in that one nature. The Modernist refuses to acknowledge the deity of Christ, but is perfectly willing to admit that there is a divine element in Christ, as there is in every man, more prominent in Christ, however, than in others. Dr. Wezeman defends the expression in the Orange Book, p. 100, and repeated this defense in the interrogation, by saying that the divine element in Jesus' human nature was the Holy Spirit, which He received without measure; and seeks to substantiate this idea with a quotation from Sillevs Smit. But this author does not speak of the Holy Spirit as the divine element in Jesus' human nature for the very simple reason that the Holy Spirit is not an element in Jesus' human nature at all, but a separate person, distinct not only from the human nature but also from the person of Jesus, who descended upon the Mediator at His baptism.

Addenda V, 2.

On page 90 of *The Life and Teachings of Jesus* we read: "What does the cross reveal?"

1. Divine love in all its sacrificial tenderness and grace.
2. Sin laid bare in all its loathsomeness. Add many others."

The committee does not object to what is said here, but regrets that the author has seen fit to say no more on this important point than the Modernist is also willing to say, and that in a day when the denial of the punitive justice of God, of the wrath of God against sin, and of Christ's bearing this wrath vicariously, goes hand in hand with a one-sided emphasis on the love of God. The answer of Dr. Wezeman omits exactly that element in which the doctrine of the penal substitutionary atonement, held by the Reformed Churches, differs from every other theory of the atonement, and particularly from that which is popular among the Modernists. It is in the foreground in our Confession, Art. XX: "God therefore manifested His justice against His Son when He laid our iniquities upon Him, and poured forth His mercy and goodness on us, who were guilty and worthy of damnation, out of mere and perfect

love, giving His Son unto death for us." The same is true of the Heidelberg Catechism as may be seen from the following:

Question 37: "What does it mean that He suffered?"

Answer: 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."

Question 39: "Is there anything more in His having been crucified than if He had died some other death?"

Answer: 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."

Question 40: "Why was it necessary for Christ to humble Himself even unto death?"

Answer: "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." Cf. also the Canons of Dort, II, Articles 1 and 2. Surely, the virile doctrine of our Confessional Standards is quite different from the emasculated doctrine reproduced in the answer of Dr. Wezeman, which omits the main element, while the time in which we live calls for special emphasis on it.

Does the Committee thereby say that Dr. Wezeman does not believe in the penal substitutionary doctrine of the atonement, or even that he does not teach it anywhere in the Notes? No, it does not; it merely says that the answer given to the question, "What does the cross reveal?" is radically defective from a Reformed point of view. The missing element is indicated in the connection. It is implied in the statement: "The condemnation of the sinner had been removed by the perfect sacrifice of Jesus." It is also suggested in the question: "Was Jesus experiencing God's righteous condemnation of sin at this time?" But, of course, this is only a question. We do fail to find in the connection any explicit and clear-cut statement of the fact in question.

Addenda V, 3.

In the Life and Letters of Paul, p. 28, we find the following in connection with Peter's imprisonment: "Kept in

prison; but prayer was made.' These were the two sides of this case, a conflict of prison against prayer, of stone and iron against spirit, of man against God. Can there be doubt in such a case as to the outcome? Prayer is power; it harmonizes our hearts, energizes our personality, bears us on to victory."

Dr. Wezeman sees here a conflict between prayer and natural forces. In such a conflict there can be no doubt as to the outcome. Why not? Because prayer is power. This is true because it arouses into action the supreme power of God in behalf of His people, and has both objective and subjective results. In James 5:16 we read: "The supplication of a righteous man availeth much in its working." And the author cites the example of Elijah, who prayed successively for drought and rain, and was heard in both cases. There was a direct operation of God securing objective results. So there was in the case of Peter's deliverance. One would naturally expect that Dr. Wezeman, if he wanted to mention the results of prayer here would make mention of the miraculous opening of the prison doors. Instead, he makes mention only of certain subjective effects of prayer, which strengthen man and enable him to do things. Why this uncalled-for turning to the subjective effects of prayer? This fits in with Modernism, which denies that prayer arouses the direct action of God to bring about objective results. This is expressed in typical fashion by Gilkey who, after denying the objective results of prayer in the outer world, illustrates what prayer does by the case of a man who was mentally and emotionally unbalanced. Prayer brought new ideas into the focus of his thought. Following this he says: "Through these new ideas it released his own reserves of surplus power. This is the answer to prayer — a change within the life of the man who prays. This is the thing to pray for — a renewal of one's own inner life. Around this theory the New Protestantism is now building a convincing account of prayer and a permanently helpful technique of praying." *What Can We Believe*, p. 72.

Addenda V, 4.

In the same connection we read: "In his passage from prison to liberty Peter passed through two gates that are typical of gates that stand across every human path. One was an iron gate which he could not open, which was

opened for him by a supernatural hand. This is the gate of divine sovereignty which only God can open for us. It represents those things that are entirely beyond our control, such as our birth and hereditary constitution, God's justifying, regenerating, and calling power and grace. The other was a wooden gate at the home of Mary which Peter could have some part in opening as he knocked. This is the other gate, the gate of human action which we must open for ourselves; such as conversion, education, service."

This passage speaks of conversion alongside of education and service as the work of man. Dr. Wezeman defends this statement by pointing to the fact that there is also a human element in conversion, but this does not justify the statement as it stands. Conversion is certainly primarily the work of God. It is only when God works conversion in man, that he can turn to God in true repentance. Not a word is said about the work of God in conversion, and man's utter dependence on it.

The statement as it stands even seems to exclude the idea that it is the work of God. We are aware of the fact that there is a far better representation of conversion elsewhere in the Notes. It is simply another case of the dualism which repeatedly appears in the Notes.

Addenda VII, 6.

The question has been raised, whether the higher critical method of interpreting the Bible is in any way characteristic of Modernism. The contention of your Committee is that it is, and that this would seem to be perfectly evident to anyone who has any knowledge of Modernism. But in order to leave no doubt on this point, it would call attention to a few quotations.

Shailer Mathews, formerly Dean of the Divinity School of the Chicago University, a well known Modernist, says in his work on *The Faith of Modernism*: "Modernists are Christians who adopt the method of historical and literary science (simply another name for 'the method of higher criticism'). From some points of view this, although not the most fundamental, is their most obvious characteristic," p. 31. The striking thing is that he links up Modernism and higher criticism in his definition of the former, and clearly regards the two as inseparable. He even speaks of higher criticism as *the most obvious* characteristic of Modernism. It is so obvious that every one ought to see

it at once . . . On page 37 of the same book he says: "Deep within the Modernist movement is a method of appreciating and using the Bible." On reading these words one feels that Modernism would not be what it is, if it were not for its application of historical and literary criticism to the Bible . . . Further on (p. 42) he speaks of the fruits of this higher critical study of the Bible as follows: "Nor is such investigation fruitless. Practically the same results have been reached by independent scholars. True, details of their findings vary, but there is practical unanimity in the belief that the Pentateuch and many other Old Testament writings are combinations of much older material; that the biblical material has been subjected to successive editings; that many Old Testament writings are centuries younger than the events which they record; and that several New Testament books did not spring from apostolic sources in the sense that they were written by the apostles themselves." . . . Then he says on page 44: "The Modernist having adopted a method approved in all similar studies, finds in the Bible the product and the record of a religion, and this religion he not only traces through the biblical period, but can project into his own day and the day of his children." Notice here particularly the fact that the Modernist finds in the Bible *the product and the record of a religion* rather than the product and the record of a revelation. Revelation is not basic for religion, but emerges out of the religious life . . . Further on he says: "If it should appear that certain stories of the Bible were legend rather than sober history, this would simply mean that the past expressed its religious attitude and conviction by the use of the legend." As a matter of fact in the faith of the Modernist many stories of the Bible are simply regarded as myths and legends.

The same Modernist author says in his work on *The Growth of the Idea of God*: "What we really have in Hebrew history is a slow development of monotheism due to the growing exposition of a tribal faith by religious teachers known as prophets, and the organization of a religious cult which grew less polytheistic as the nation was centralized around a king in his capital. But that the Hebrew people as such had an original, monotheistic belief is forbidden by the study of the Hebrew religion itself . . . The Hebrew people gave up their worship of other Gods than Jahweh reluctantly. Surrounded as they were by polytheists, when-

ever their central authority permitted, they reverted to an original or imitative polytheism, sometimes, we might almost say, enthusiastically," p. 46. On page 48 he says: "Jahweh was said to have appeared to Moses in the wilderness and to have disclosed his name, a very essential matter, because the knowledge of his name gave the worshipper a control over his god. Apparently the story is either to show that the tribe of Hebrews had had their own god, whose name they did not know, or that they took over the god of some other tribe, perhaps the Kenites." Like all Modernists he, too, calls attention to the fact that the eighth century prophets fostered another conception of Jahweh. In Amos a man arose "who could set forth conceptions of his god in words so noble as to be used by present-day monotheists," p. 58.

Fosdick in his *Modern Use of the Bible*, p. 13, speaks of the development of morality among the early Hebrews, and then says: "This, of course, was associated with the geographical limitations of Jehovah himself. As the early writings of the Old Testament clearly reveal, Jehovah, at first one among many gods, dwelt with his own special people and exercised no jurisdiction beyond their boundaries. So long, then, as religious imagination conceived of God as limited in his interest and power by the territory of his people, the sense of moral obligation could have no wider range. Men who cannot think of their God as caring for other peoples will not themselves care for them."

We do not deem it necessary to give more quotations. Any one who is at all acquainted with the writings of Modernists has therein met with this conception of the development of Israel's religion time and again. In fact, they regard this as the only scientific view of the origin of the Hebrew religion.

Wishing you God's blessings and the guidance of the Holy Spirit in all of your labors to the praise of our God, we remain,

Respectfully yours,

(Was Signed)

REV. MARTIN MONSMA, *Pres.*

REV. A. WASSINK, *Vice Pres.*

REV. EDWARD B. PEKELDER, *Sec'y.*

PROFESSOR L. BERKHOF.

REV. JOHN EHLERS.

REV. W. RUTGERS, *Th. D.*

PROFESSOR M. J. WYNGAARDEN, *Ph. D.*

ELDER WM. BIERMA.

REPORT XI.

REPORT ON THE WEZEMAN CASE By Classis Ostfriesland

To the Synod of 1937:

ESTEEMED BRETHREN:

The Synod of 1936 adopted the following resolutions:

"Whereas Synod has taken note of an overture of Roseland IV respecting the teachings of the Rev. F. H. Wezeman, a minister of the Christian Reformed Church of Grundy Center, Iowa; and

"Whereas Synod in connection with this overture has read and considered a Report of a Committee, submitted to and in its conclusions adopted by Classis Illinois, reviewing some of the Rev. F. H. Wezeman's teachings; and

"Whereas Synod has also taken note of certain statements made in a recent publication of the Board of the Chicago Christian High School, known as 'The Truth About the Chicago Situation,' to which statements the Rev. F. H. Wezeman has subscribed,

"Synod declares that the Rev. F. H. Wezeman has given 'sufficient grounds of suspicion' to require of him 'a further explanation of his sentiments' respecting some points of doctrine (cf. Form of Subscription);

"And,

"Whereas the Rev. F. H. Wezeman by affixing his name to the Form of Subscription has promised not only that he will diligently teach and faithfully defend the doctrine contained in the Standards of the Christian Reformed Church, without either directly or indirectly contradicting the same by his public teaching or writing, but also that if at any time the Consistory, Classis, or Synod, upon sufficient grounds of suspicion and to preserve the uniformity and purity of doctrine, may deem it proper to require of him a further explanation of his sentiments respecting any particular article of these Standards, he will always be willing and ready to comply with such a requisition; and,

"Whereas in the words just quoted, Synod as well as the Consistory and the Classis, has the right and duty to require of any of the ministers a further explanation of his sentiments respecting any particular article of these Standards, in case there is sufficient ground of suspicion,

"Synod resolves that, to preserve the uniformity and purity of doctrine, it require of the Rev. F. H. Wezeman that he give a further explanation of his sentiments; and,

"Synod further resolves to appoint a Committee to present this matter to Classis Ostfriesland, to assist it in interrogating the Rev. F. H. Wezeman, and to advise it as to final decision in this case.

"Adopted.

"The officers of Synod appoint the following Committee: The Rev. M. Monsma, the Rev. E. B. Pekelder, the Rev. J. Ehlers, the Rev. A. Wassink, Dr. W. H. Rutgers, Elder A. Peters, Elder W. Bierma, Prof. L. Berkhof, and Dr. M. J. Wyngaarden," (Cf. Acts 1936, Art. 187.)

Classis Osthriesland can report that a final decision in the Wezeman Case was reached at its regular session held on March 16-18, 1937, after this matter had formed the major part of the work of the Classis at three consecutive sessions. It was first dealt with in a preliminary way at the regular fall session held on September 22-25, 1936, continued at the adjourned session held November 17-20, 1936, and concluded at the regular spring session above referred to.

This report will consist of a resume of the treatment of the Wezeman Case at these three meetings. By reporting in this fashion Synod will be informed more fully as to the procedure as well as to the various and interrelated steps which led to the final decision.

This resume will also serve as a report regarding the present ministerial Status of Dr. F. H. Wezeman in regard to which matter the Synod of 1934 advised Classis (cf. Acts 1934, Art. 24), which advice was accepted by Classis and is being followed as was reported by the delegates of Classis Osthriesland to the Synod of 1936, (cf. Acts 1936, Art. 159).

From this resume it will appear that the matter of the Ministerial Status of Dr. Wezeman has now also become an integral factor in the Wezeman Case.

REGULAR FALL SESSION, September 22-25, 1936

The Wezeman Case was presented to Classis by the Synodical Committee at the first session and subsequently taken up intermittently at most of the following sessions. It was given precedence over other matters in as far as possible.

The following members of the Synodical Committee, the Rev. M. Monsma, the Rev. E. B. Pekelder, the Rev. J. Ehlers, the Rev. A. Wassink, Dr. W. H. Rutgers, Elder W. Bierma, Prof. L. Berkhof, and Dr. M. J. Wyngaarden were present, heartily welcomed and given the privilege of the floor. The same welcome and privilege was also extended to Dr. F. H. Wezeman.

The consistory of the Fourth Christian Reformed Church of Chicago informed Classis by letter that the Dr. F. H. Wezeman had preached in their church every Sunday for over a year, and testified that the sermons which he preached were of a thoroughly Reformed character. In this letter the consistory also requested that Elder George Ottenhoff of said church might be given the privilege of the floor during the consideration of the Wezeman case. Classis received the letter as information and granted the request of the consistory giving Elder Ottenhoff the privilege of the floor.

The preliminary report of the Synodical Committee, in which it requested that Classis receive the committee according to the terms of its mandate from Synod, and in which it presented the material for the proposed interrogation, and the recommendation that Classis summon Dr. F. H. Wezeman, was received as information.

Immediately after receiving this report Classis was confronted with the problem of the ministerial status of Dr. Wezeman. According to a previous classical decision in this matter his ministerial status would be terminated at this meeting of Classis, unless he conformed to the advice of Synod 1934.

Dr. Wezeman requested Classis to continue his ministerial status until the spring session of Classis, informing Classis that he had recently received a call letter from the Fourth Christian Reformed Church of Chicago. This call letter, however, contained the remark by the moderator, that, although he had signed it as a member of the consistory of this church, he did not feel able to sign it as moderator of this church in view of the impending interrogation called for by the synodical decision.

After considerable discussion and exchange of opinion Classis finally decided to again extend the time for the termination of the ministerial status of Dr. F. H. Wezeman until the spring session of Classis. This decision was motivated by two reasons; it made possible the desire of Synod to interrogate Dr. Wezeman; and it met the request of Dr. Wezeman for time to legalize his present call from the Fourth Church of Chicago.

Acting in conformity with the preliminary report of the Synodical Committee, Classis next decided to interrogate Dr. F. H. Wezeman as called for by the Acts of Synod 1936, Art. 187; and on the grounds there advanced.

Upon recommendation of the Synodical Committee, Classis then summoned Dr. Wezeman to submit to the interrogation. Dr. Wezeman informed Classis that, although he felt quite dissatisfied with the procedure of his case in the past and also felt constrained to object to the presence of one member of the Synodical Committee who had signed the Blue Book, he nevertheless welcomed the opportunity afforded by the present interrogation to give a further expression of his sentiments, and sincerely hoped that the cloud of suspicion might be lifted.

The interrogation in the main consisted in giving Dr. Wezeman the opportunity to express his stand on those Reformed doctrines regarding which Synod declared he had given sufficient grounds, of suspicion and in harmonizing certain passages in his Bible notes with Reformed doctrine. Classis appointed the Rev. K. Tebben, Rev. A. Koning, Dr. J. De Korne, and Rev. J. M. Voortman to lead in the interrogation; while the Synodical Committee appointed the Dr. M. J. Wyngaarden and Prof. L. Berkhof for this purpose. After these had finished, the other delegates of the Synodical Committee and of Classis were given the opportunity for further interrogation. The interrogation was brought to a close at the Thursday afternoon session.

With the completion of the interrogation Classis awaited the advice of the Synodical Committee which was submitted at the Friday morning session in the following report: "The Synodical Committee appointed by Synod 'to assist it in interrogating the Rev. F. H. Wezeman, and to advise it as to final decision in this case' reports the following:

1. We regret to state that it is impossible from the nature of the case at this meeting of Classis to give our advice. Ground: We have insufficient time at our disposal to weigh the evidence in the light of the interrogation and formulate our opinion in desirable detail.

2. The Synodical Committee further recommends an adjourned meeting of Classis Ostfriesland during the week of November 8."

In the course of the deliberation of this report it soon became apparent that a number of difficulties and questions presented themselves especially in view of the fact that the Synodical Committee was not ready to advise as to a final decision. Classis therefore appointed a committee to advise as to these matters and also as to procedure under these circumstances.

The advice of this committee was presented Friday noon. It was considered seriatim with classical action as indicated. The committee reported as follows:

1. In view of questions that have been raised as to the material present at Classis the committee recommends that Classis declare that all the Bible study notes written by Dr. Wezeman for the Chicago Christian High School were available for reference. Adopted.

2. Regarding the adjourned meeting of Classis proposed by the Synodical Committee the committee points to the following difficulties:

A. It would be better to conclude this matter at this session of Classis.

1. Because of the nature of the case. The interrogation will not be clear before our minds a month from now. Received as information.

2. An adjourned session would involve: extra expense; difficulty of getting elders and others involved at this meeting because of the press of work at the time suggested by the Synodical Committee. Received as information.

B. The committee does realize the difficulty of the Synodical Committee in presenting its complete advice at this time. Even if the Synodical Committee were able to present its advice at this time the Classis might find it very difficult to be able to digest that advice without an adjournment or a recess. Received as information.

C. To avoid the difficulties the committee suggests one of the following two plans:

1. To continue in session, with a recess over Sunday, until we have reached some decision in this case. Over against this difficulty, which is obvious, that then both Synodical Committee and Classis would have to work rather rapidly, is the equally obvious fact that our minds are fresh in this interrogation now.

2. To adjourn to a convenient time with the request that the Synodical Committee furnish, at least two weeks before the Classis meets, written copies of its advice to the delegates of Classis and to Dr. Wezeman. The committee advises that this advice of the Synodical Committee be kept out of the papers.

In view of the statement made by the members of the Synodical Committee, that they could not possibly continue in session as suggested by plan one of this report, Classis decided to adopt plan two.

3. In order that our Classical file may have the necessary records of this interrogation the committee recommends that the following material be placed in the hands of the stated clerk of this Classis:

a. A complete set of notes referred to in point one of this report. Approved.

b. The questions asked at the interrogation by the interrogators appointed by Classis and by the interrogators appointed by the Synodical Committee; or, in lieu of the questions, the substance of the material presented. Approved.

In consultation with the Synodical Committee Classis decided to hold the adjourned meeting at the First Wellsburg church on November 17, 1936, at 9 a. m. Since this will be an adjourned meeting it was decided that the constituency will be the same as at this present meeting.

Classis decided to request the Board of Publication to refrain from publishing any discussion regarding the Dr. Wezeman case in the church papers until after the final decision of Classis Ostfriesland, which it is hoped will be reached at the adjourned session.

THE ADJOURNED SESSION, November 17-20, 1936

The constituency of this adjourned session was the same as that of the regular fall session including the presence of the members of the Synodical Committee and Dr. F. H. Wezeman.

At the beginning of the session the Synodical Committee submitted its advice to Classis in a 12-page report, copies of which had been sent to the consistories and Dr. Wezeman prior to this meeting of Classis; and the conclusions and final advice of which the Synodical Committee chose to publish in *The Banner*, January 22, 1937, p. 92, while the case was still pending and without the knowledge and advice of Classis.

The main part of the report consisted of excerpts taken from the Old Bible Notes of Dr. Wezeman, which the Synodical Committee considered to be manifestations of un-biblical and un-Reformed views with regard to various points of Reformed Doctrine, namely: Revelation, Progress of Revelation, Inspiration of the Organs of Revelation, etc., also excerpts which in the opinion of the Synodical Committee differed from the Scriptural presentation. According to the view of the Synodical Committee these excerpts were not to be considered exhaustive but rather representative, and sufficient to warrant the conclusions of its report and its final advice.

After the report had been read and received as information Classis adopted the following method of procedure:

I. In view of the fact that Classis was under the impression (cf. Art. 47 of Minutes of 82nd session) that "the interrogation in the main consists in giving Dr. Wezeman the opportunity to express his stand on those Reformed doctrines regarding which Synod declared he had given sufficient grounds of suspicion and in harmonizing of certain passages in his Bible notes with Reformed doctrine," Classis feels prompted to declare that Dr. F. H. Wezeman has satisfactorily stated and affirmed his Reformed position on those points of doctrine regarding which he was asked to express himself in the interrogation held on September 23, 24, 1936; which interrogation was held in compliance with the decision of Synod 1936, Art. 187, namely, that Dr. F. H. Wezeman give "a further explanation of his sentiments" respecting some points of doctrine (cf. Form of Subscription); however, in regard to the harmonizing of his expressed Reformed position with his Bible notes, Classis decides to consider this matter in the light of the Report of the Synodical Committee.

II. We recommend that the Synodical Committee be asked to state whether their report contains all the objectionable material which they find in the Bible notes of Dr. Wezeman.

III. In case the Classis is not satisfied with the declarations on point of doctrine made at the interrogation, your committee recom-

mends that Classis then proceed to a consideration of those points of doctrine on which his answers were unsatisfactory.

IV. Your committee recommends that Classis proceed as follows in the consideration of the report of the Synodical Committee: first take up III, IV, V, and VI; then the Conclusions in connection with I and II; then the Advice. There should be ample opportunity during these deliberations for members of Classis, members of the Synodical Committee, and Dr. Wezeman to express themselves on each point.

V. We further recommend that there be no official decisions reached on these points of the Synodical Committee's report until Classis has appointed a committee to serve it with a well-formulated advice on the entire report, and has heard the advice of the committee.

In the following statement, which was received as information, the Synodical Committee presented its objections to Point I of the adopted method of procedure:

"The Synodical Committee hereby voices its disapproval concerning the separate vote taken by the Classis yesterday on Rev. Wezeman's answers to his position on some doctrinal questions in the abstract. The decision of Classis to take this vote would presuppose the fact that Classis made a definite distinction between doctrinal questions as such, and questions concerning Dr. Wezeman's notes. This presupposition is contrary to fact. The interrogation was a unit. To make a distinction at this stage of the proceedings has a tendency to confuse the issues. Furthermore, Synod of 1936 assigned certain documents dealing with the notes of Dr. Wezeman to Classis and us, in connection with which Synod expected this doctrinal interrogation to take place."

Following the method of procedure adopted by Classis the main part of the report of the Synodical Committee was next taken into consideration. At the request of the Synodical Committee Classis prepared written questions on those points on which it desired further elucidation. These questions were from time to time referred to the Synodical Committee for replies, which in turn were presented to Classis in written form, received as information and accepted as forming a supplement to the report of the Synodical Committee. In the process of the consideration of the main report the Synodical Committee informed Classis that it was willing to delete a few of the excerpts which it had included in its report, with the understanding that this did not alter the conclusions and final advice of its report. Dr. Wezeman was also requested at various times to express himself on certain points under consideration. He informed Classis that he had prepared a written defence against the entire report, stating that sufficient copies were at hand for distribution. At first, however, Dr. Wezeman read only certain portions from his written defence. Later on Classis felt the need of accepting this entire document of Dr. Wezeman as information. Copies were distributed and also placed at the disposal of the Synodical Committee.

The following two communications from the Synodical Committee were received as information: first, an expression of its attitude toward certain excerpts taken from the written defence of Dr. Wezeman; second, its attitude toward the entire defence.

"In regard to the testimony introduced by Dr. Wezeman and received as information by Classis yesterday the Synodical Committee wishes to state that although it does not object that the Rev. F. H. Wezeman receive opportunity at the proper time to make certain eluci-

dating statements in his behalf, the Synodical Committee does consider the introduction of this material into the case in this fashion to be irregular particularly because it includes new material not offered at the time of the interrogation."

"Inasmuch as the interrogation proper was concluded at the September session of Classis the committee decided not to receive this lengthy defense of Dr. F. H. Wezeman at this time."

At the request of Classis Dr. Wezeman submitted a statement defining his conception of "essential differences." The statement, which was received as information and placed at the disposal of the Synodical Committee, was as follows:

"By *essential* difference, I mean that a change, correction, elucidation or elimination of a word, a sentence, or a paragraph in an entire course covering some 75 to 125 pages, does not necessarily change the methods, aims, contents, or character of that whole course, so that it must be considered a new and different product. A rewritten project 20 in Old Testament I covering one page of material leaves the *whole course* essentially the same. Re-writing the last sentence in the brief *Introd.* to I Cor. leaves that whole course, which includes Introductions and Analyses of 12 letters, essentially the same. In other words, the new Editions *contain* some essentially changed items, but the courses as such are fundamentally the same. For instance: In Prof. Berkhof's *New Test. Introd.* he neglects to mention the cross in the contents he gives of I Cor. In all those pages on I Cor. the cross is only referred to once. If a new edition of this work should be issued and the material were so changed that the cross would be emphasized we would have an essential change in one item, but the *whole book* would still be *essentially* the same.

"Certain particular items *in* my courses have been essentially changed, but the courses in their entirety are essentially the same.

"F. H. WEZEMAN.

"Nov. 20, 1936."

At the last session of this adjourned meeting, after all the material bearing on the Wezeman Case had been received, Classis decided to refer all this material to the following committee: Rev. J. Schuurmann, Dr. J. C. De Korne, Rev. J. M. Voortman, Rev. H. J. Kuizema, Rev. K. Tebben, Elder B. Schreur, Rev. L. Voskuil, and Rev. D. H. Plesscher, for final advice in compliance with Point V of the report on Procedure. This committee presented the following report, which was adopted:

Your committee in regard to the Wezeman Case recommends:

I. That Classis declare it to be impossible at this session of Classis to reach a final decision. A final decision is, however, what is demanded of us by the decision of Synod (cf. Acts of Synod, 1936, Art. 187, last paragraph: "Synod further resolves to appoint a committee to present this matter to Classis Ostfriesland, to assist it in interrogating the Rev. F. H. Wezeman, and to advise it as to final decision in this case.") To support this recommendation, attention is called to the following:

A. The difficulty in coming to a final decision is increased by the fact that, in the opinion of Classis, the committee of Synod in its report failed to sufficiently recognize that part of the interrogation which consisted in giving Dr. Wezeman "the opportunity to express his stand on those Reformed doctrines regarding which Synod declared he had given sufficient grounds of suspicion."

B. The report of the committee of Synod was such that Classis felt the need of asking many questions. On recommendation of the committee of Synod these questions were given to them in writing and the answers of the committee of Synod were given to us in writing. Moreover, the written objections of Dr. Wezeman and the written answers of the committee of Synod to those objections must also be considered. This mass of material must now be digested and organized, and that requires more time than is at the disposal of Classis at this session.

II. That this committee continue to work in accordance with its mandate as given in Part V of the mode of procedure (cf. Minutes of this session of Classis, Art. 18) and report at the next regular session of Classis.

In the meantime Classis took note of the fact that the Synodical Committee was no longer present. The three remaining members declared that they did not act in any official capacity. One of the remaining members, however, informed Classis that the Synodical Committee had instructed him, in event Classis should fail to reach a final decision, to submit the following communication:

"In case Classis should conclude that it cannot take a final decision in the matter concerning Dr. F. H. Wezeman at this time, the Synodical Committee reminds Classis of the fact that then suspension is most certainly in order. *Grounds:*

1. The fact that the Synod placed him under suspicion;
2. The Synodical Committee in its report judges that the brother has taught false doctrine
3. The case is still pending."

Classis decided to receive this communication as information and, under the existing circumstances, to refer it to the committee just appointed for final advice.

This adjourned meeting was brought to a close with prayer for God's blessing and guidance for the future, on Friday evening after the classical committee had been instructed to arrange for the time and the place for the next meeting.

THE REGULAR SESSION, March 16-18, 1937

At this meeting precedence was given, in as far as possible, to the consideration of the report of the Classical Advisory Committee for the Wezeman case.

Dr. F. H. Wezeman was present, cordially welcomed and given the privilege of the floor. At the request of the consistory of the Fourth Christian Reformed church of Chicago the privilege of the floor was also given to Mr. Andrew De Boer.

The following letter from the Synodical Committee addressed to Classis was read at the opening session:

Esteemed Brethren:

"The Committee appointed by Synod in regard to the Rev. F. H. Wezeman's case, cf. Acts of Synod 1936, Art. 187, appointed 'to present the matter to your Classis, to assist you in interrogating the Rev. F. H. Wezeman, and to advise it as to final decision in this case,' having on two different occasions met with your Classis, desires at this time to inform you —

"that we feel that we have finished the work which Synod placed upon our shoulders in its mandate to the committee, and having complied with Synod's charge we do not deem it necessary to be present at the next session of your Classis.

"However, if Classis feels that it needs our aid in the final disposition of this matter, your Committee, appointed by Synod to assist and advise your Classis will put forth every effort to meet with you as soon as possible after Classis has notified our president, the Rev. M. Monsma, by phone or telegram, that our presence and advice are needed.

"Wishing you God's choicest blessings, we remain,

"Fraternally in Christ,
"The Committee."

This letter was received as information and referred to a committee for advice, with the result that Classis decided as follows:

Classis does not feel the need of the presence of the Synodical Committee at present. *Reasons:*

1. The Synodical Committee has already given its advice as to final disposition, publishing the same in *The Banner* without the advice of Classis regarding the advisability of so doing.
2. No further elucidation of their position could be profitable at present in view of the finality of their position referred to above.
3. The Synodical Committee itself writes: "We feel that we have finished the work which Synod placed upon our shoulders in its mandate to the committee, and having complied with Synod's charge we do not deem it necessary to be present at the next session of your Classis."

Classis next proceeded to the consideration of the report submitted by the Classical Advisory Committee for the Wezeman Case, copies of which had been sent to the consistories, the members of the Synodical Committee and Dr. F. H. Wezeman, prior to this meeting of Classis. The report, consisting of three parts, was approved as follows:

I. INTRODUCTION

A. OUR MANDATE. Your committee received its mandate from the decision which Classis reached early during the adjourned session of November 17-20, 1936. Point V of a report adopted by Classis reads:

"V. We further recommend that there be no official decisions reached on these points of the Synodical Committee report until Classis has appointed a committee to serve it with a well-formulated advice on the entire report, and has heard the advice of the committee."

Towards the close of that adjourned session of Classis, the present committee presented a preliminary report, on the basis of which Classis decided that it was impossible to reach a final decision at this session of Classis,

"That this committee of Classis continue to work in accordance with its mandate as given in Point V of the Mode of Procedure, and report at the next regular session of Classis."

In order to enable this committee to draw up its advice, Classis referred to this committee all the documents bearing on this case.

B. HOW ARE WE, FROM A FORMAL POINT OF VIEW, TO LOOK UPON DR. WEZEMAN?

In the judgment of your committee, we must consider him as

1. A minister who has been placed under suspicion. It is because Synod declared that he "has given sufficient grounds of suspicion to require of him a further explanation of his sentiments regarding some points of doctrine," that Classis Ostfriesland was asked to conduct the Interrogation.

2. A minister who, though he has been criticized over a period of years, has never before been summoned by any ecclesiastical body to explain his position.

3. A minister who must be considered innocent until he is proved guilty. We proceed on the principle that any man must be considered innocent until he is proved guilty. This principle is reflected in our comments on those portions of the Notes to which the Synodical Committee has directed our attention, and is also reflected in our conclusions. We believe a brother under suspicion is entitled to the best interpretation that can be given to his words.

4. A minister who must be judged in the light of the entire Interrogation. In view of his public declarations at the Classis regarding his desire to be active and useful in promoting Reformed truth through Christian education, and in view of his open-hearted declarations that he has profited by the criticisms, even by that of his severest critics, we sincerely hope that our method of treatment may lead to the saving of the man and to an acceptable solution of the Chicago situation. We wish to save the man if possible, but not at the cost of sacrificing a single principle of our distinctive Reformed position.

C. AN EXPLANATION OF THE FORMAL SIDE OF OUR TREATMENT OF THE REPORT OF THE SYNODICAL COMMITTEE. We have given very careful consideration to the entire report of the Synodical Committee; first to its detailed treatment of individual passages, then to its general conclusions. We have considered every detail of the particulars given in III to VI, and we have done so in the order in which the Synodical Committee gave them. Since the Synodical Committee's general conclusions in II and VII are based on its particular conclusions, and we have differed so often from those particular conclusions, we have not considered it feasible to follow the Synodical Committee's order in coming to our own general conclusions and final advice.

D. ADVICE IN REGARD TO THE COMMUNICATION SUBMITTED BY THE SYNODICAL COMMITTEE AT THE CLOSE OF THE ADJOURNED SESSION. In answer to this communication, we advise Classis to declare:

1. Classis took no action on this since the procedure of the Interrogation was not yet completed.

2. Even the Synodical Committee did not say that Dr. Wezeman was teaching false doctrine now; they only said, "he has taught false doctrine." Over against that, Classis had already declared "that Dr. F. H. Wezeman has satisfactorily stated and affirmed his Reformed position on those points of doctrine regarding which he was asked to express himself."

3. Synod did not advise suspension while the case was pending.

II. OUR CONCLUSIONS REGARDING THE POINTS RAISED IN THE SYNODICAL COMMITTEE REPORT

A. SPECIFIC CONCLUSIONS REGARDING SECTIONS III TO VI.

The following comment applies to the substance of this section of the report.

Note: This section naturally forms the major part of the report. In this section excerpts from the Bible Notes of Dr. Wezeman contained in the report of the Synodical Committee, which in the view of the Synodical Committee formed the basis for the conclusions that they are faulty and out of harmony with the Reformed Doctrine, are viewed in the light of the criticism to which they are subjected. The tenability of the criticism is weighed and various comments are made regarding these excerpts. They are taken up in the order in which they are dealt with in the report of the Synodical Committee. Both reports were considered on the floor of Classis while this section was under deliberation. It can be readily understood that a comprehensive conception of these comments is possible only when they are placed alongside of the criticism contained in the report of the Synodical Committee, and when one has ready access to the Bible Notes of Dr. F. H. Wezeman. Since space for all this material cannot be given in the Agenda, Classis deemed it advisable to omit this section in its report. All this material is available if and when needed.

B. GENERAL CONCLUSIONS.

1. The question must be faced. Is there a dualism in Dr. Wezeman's Notes? The Synodical Committee says there is. It is our conviction, however, that the indications to which the Synodical Committee points as evidences of the existence of a dualism do not prove that there are in Dr. Wezeman's mind two opposing philosophies. To us this looks like a more consistent explanation of the divergences to which the Synodical Committee points: Dr. Wezeman often attempts to solve the problems with which the Bible student is confronted. His position is Reformed. But in his attempt to solve those problems, he at times arrives at suggested solutions which are dubious, extra-biblical, and obscure. This is not dualism. If the conclusions which the Synodical Committee has drawn from Dr. Wezeman's Notes are correct, then we would grant that there are indications of a dualism. But since we have become convinced, from our study of the particulars, that most of these conclusions are not warranted, we hold that it is not true to fact to say that Dr. Wezeman is guilty of a dualism. It is a significant fact that nowhere does Dr. Wezeman deny a Reformed doctrine or defend a Modernistic doctrine. To establish the presence of a dualism in Dr. Wezeman it would be necessary to prove that there does exist in the Notes two philosophies — the one biblical, the other modernistic. We do not believe this proof has been offered.

2. Regarding the problem of the essential difference between the Old and the New Notes we feel that the entire problem has been clouded by Dr. Wezeman's early insistence on the essential identity of Old and New Notes. This looks to us like an effort on Dr. Wezeman's part to extend the coverage of the Michigan Committee's approval of the New Notes to include the Old Notes also. Much confusion would have been avoided if Dr. Wezeman had said at the outset what he said in the written statement submitted to Classis Ostfriesland at the ad-

journed session in November, and which had been made already in substance at the September session. In that document he correctly stated: "Certain particular items in my courses have been essentially changed." In the light of this statement, no one may conclude that Dr. Wezeman is still upholding the criticized portions of the Old Notes.

III. FINAL ADVICE

A. We recommend that Classis call Dr. Wezeman's attention to the fact that Classis has already declared at the November session "that Dr. F. H. Wezeman has satisfactorily stated and affirmed his Reformed position on those points of doctrine regarding which he was asked to express himself in the Interrogation held on September 23, 24, 1936."

B. We recommend that Classis express itself as follows on the Notes:

1. They reveal that the author deliberately takes his stand on the Reformed view of Scripture, and even throughout the Old Notes there are many passages that give adequate and consistent and effective expression to the Reformed view. What is said here covers the preponderatingly greater part of the Notes.

2. There are, however, objectionable statements and features in the Old Notes. We have found:

Statements that contain language that is modernistic.

Statements in which the Reformed position is not strongly emphasized as distinct from the Modernistic position.

Statements which, minus interpretation, are not acceptable. There is not a sharp distinction between God's progressive revelation and the sinful, subjective religion of the stiff-necked people of Israel. Because of this vagueness and obscurity there is danger of jumbling up the history and doctrine of Scripture, and of losing sight of the revelation of Jehovah as the one true and living God, the Creator, Preserver, and Redeemer.

Errors of fact which have already been repudiated.

Statements which cannot bear the interpretations which Dr. Wezeman gives them.

C. We recommend that Classis require of Dr. Wezeman that he formally repudiate wholeheartedly and without reserve any and all conclusions of a Modernistic nature which can be drawn from his Notes, specifically including those items to which attention has been called in the body of this report; and that he promise for the future to do all in his power to avoid statements which are susceptible to a two-fold interpretation. We believe that at the interrogation Dr. Wezeman moved in this direction, but to avoid all possible misunderstanding he should now take this definite, formal stand.

While point C of this portion of the report was under consideration Dr. Wezeman informed Classis that he desired the floor to give expression of deeply felt convictions within his own heart and mind regarding the matter dealt with in the entire report. Taking cognizance of his desire Classis for the time being referred point C back to the committee.

Dr. Wezeman then read and submitted the following statement:

"Classis Ostfriesland, in session March 16, 1937, Wellsburg, Iowa.

"Esteemed Brethren:

"Through your courtesy I have had in hand for some days the report prepared by your committee to examine some of my Bible courses. I have prayerfully and diligently given consideration to each and all of it comments and conclusions. I deeply appreciate its fairness, its attempt to interpret with sympathetic understanding as well as with scholarly insight, and in the spirit of Christian justice and brotherliness those Notes of mine which have been criticized. I equally admire the vigorous and forceful manner in which it disapproves certain terminology and some expressions used by me here and there in these criticized Notes. Permit me to offer the following observations and present these declarations, made not only in the light of this report now accepted by Classis, but also as an expression of a deeply felt conviction within my own mind and heart.

"Referring to the report as now accepted by Classis, item 'Final Advice, B, 2.' I believe that Classis is aware of the fact that at the Interrogation I desired to leave no doubt as to my own dissatisfaction with certain passages in some of the Notes, that contain language that is modernistic. I am thinking of such statements as the following:

"Old Testament IV, p. 7, (Introduction to Amos), 'It was in this state of society that the revelation and conception of Yahweh the God of Israel arose.'

"New Testament II, p. 43, The Vision at Troas. '*Vision is imagination.*'

"New Testament II, p. 94, Introduction to I Cor., '... the way of salvation lived for them by Christ and summed up in the great law of love.'

"Then, too, there are incidents in the Notes where our Reformed position could have been more strongly emphasized. See: Old Testament IV, Introduction to Amos, '... it also pointed to Amos' belief that the moral will of Yahweh had finally superseded the will of the other gods.'

"Introduction to Amos, 'There is no direct evidence from which we could discover why Amos, a citizen of Judah, should have gone to the Northern Kingdom to deliver his prophetic message.'

"Old Testament IV, p. 45, Micah, concerning the material on the way of salvation.

"I deplore that there are a few statements which cannot be declared acceptable without my personal interpretation, such as:

"Old Testament IV, Introduction to Amos, '... by this step ethical monotheism was attained.'

"New Testament I, Life of Jesus, Unit II, project 6, p. 19, 2nd ed., 'nevertheless because of the divine element in his nature ...'

"Previous to the interrogation, at the Interrogation, and now again I disavow the three or four errors of fact which found their way into the Notes and to which attention is called by the report. I refer to:

"New Testament I, Unit I, project 3, p. 2, the Day of Atonement;

"New Testament I, Unit 1, project 3, p. 2, Priests and Levites;

"Old Testament I, Israel's stay at Kadesh-Barnea.

"I also recognize that there are some passages in the Notes where a sharp distinction cannot be drawn between God's progressive revelation and the subjective religion of the Israelitish people, due undoubtedly in these instances to the use of expressions that are too vague and obscure. See, Old Testament I, project 20, p. 27 — the religious practices of the Israelitish people.

"Also in some instances language that is not consistent with our Reformed usage is employed: I again refer to, 'The Way of Salva-

tion' as spoken of in the Introduction to I Cor., and 'Vision is imagination.'

"Brethren, all this I deeply regret and disapprove. Furthermore, I call to your attention specifically such a passage as is referred to by the report on page 8, point 9, which reads, ' . . . it also pointed to Amos' belief that the moral will of Yahweh had finally superseded the will of the other gods.' I acknowledge this to be an error. The statement as it stands, is wrong. I assure you that it is inconsistent with what I intended and, of course, should have written. I hereby also wish whole-heartedly and without any reservations to repudiate any and all conclusions of a Modernistic nature which can be drawn from the Notes in question. By implication expression has already been given by me to these sentiments when changes and corrections covering the items referred to in the report, and in this declaration, were made in the subsequent editions of the Notes.

"Let me here again assert what I have several times previously stated, namely, that I have profited greatly by the criticism directed against some of the Notes. May I assure you that as already in the more recent past, so too always in the future I shall do all in my power to avoid any statement which is susceptible of a twofold interpretation. The Bible courses prepared by me and used by the Chicago Christian High School, and other institutions, afford ample evidence of the earnestness of this purpose. They also clearly demonstrate my devotion to our Reformed interpretation of Scripture, as well as my disagreement with the unsatisfactory positions of the Modernists.

"In view of the frank and unqualified admissions and affirmations heretofore made at the Interrogation, and now herein set forth. I hope and pray that Classis will see its way clear to declare to the churches that all grounds of suspicion have been removed.

"May I finally add that the consistently friendly atmosphere and brotherly attitude prevailing at the various meetings of this Classis pertinent to this inquiry has been an experience for me of the utmost value and helpfulness. What otherwise, under different circumstances, would be most difficult and onerous if not impossible, has now been made easy and pleasurable by your uniformly gracious consideration.

Respectfully submitted,

(Signed) F. H. WEZEMAN."

"With the acceptance of this statement as information Classis felt heartened and took courage. It seemed evident that the way for a final disposition of the entire matter was now being made possible by Dr. Wezeman himself. Feeling the burden of responsibility for both the brother involved and for the Church at large prayer was offered for divine guidance.

The Classical Advisory Committee to whom point C of this section of the report had been temporarily referred, now advised Classis to drop point C and the rest of the report and to act as follows: "Classis declares its satisfaction with the voluntary statement of Dr. Wezeman. It includes everything which Classis would have required of him if he had not submitted this statement. Consequently Classis declares the outcome of this interrogation to be that Dr. Wezeman has removed all grounds of suspicion and his status continues as heretofore." This action was taken by unanimous vote.

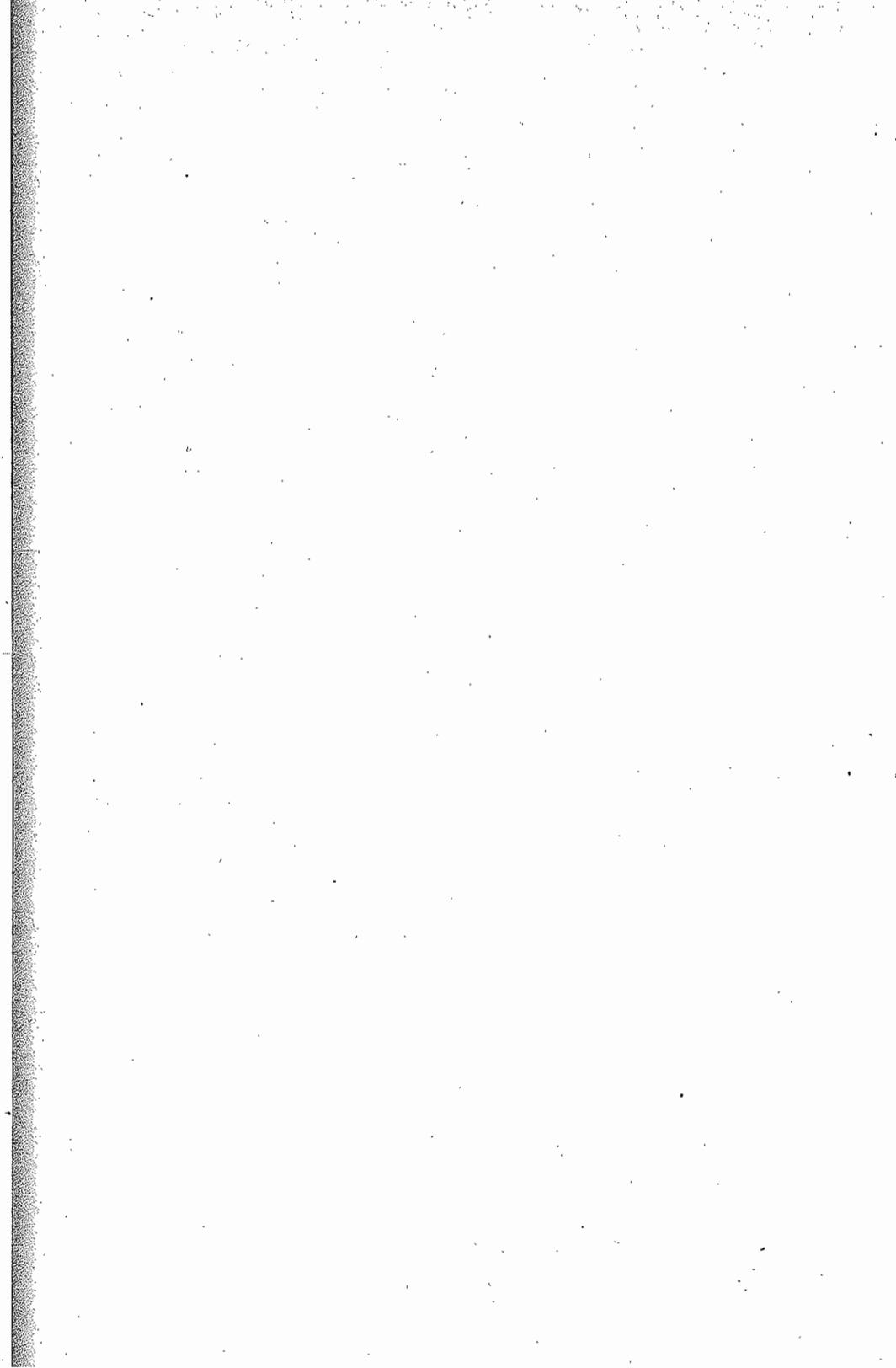
In view of this action of Classis in regard to the Wezeman case, and acting upon the requests of Dr. F. H. Wezeman and the consistory

of the Fourth Christian Reformed church of Chicago for the continuation of the ministerial status of Dr. F. H. Wezeman, Classis decided to again extend the time for the termination of the ministerial status of the brother until our next session. (cf. Art. 34 of the 82nd session.)

In view of the nature of the final decision which Classis unanimously reached in the case of Dr. F. H. Wezeman, Classis decided to continue its committee in regard to the Wezeman case in an advisory capacity, realizing that the Synodical Committee may desire to contact this committee before it comes to Synod with its final report. Classis instructed the secretary of its committee to inform the Synodical Committee in regard to this move on the part of Classis.

The synodical delegates of Classis Ostfriesland have been supplied with the minutes of these meetings of Classis and all documents related to the Wezeman Case, which may be called for if needed for further information.

Respectfully submitted by order of Classis Ostfriesland,
D. H. PLESSCHER, S. C.



DEPUTATI SYNODI

Primi

Secundi

Classis California

S. Struyk	Minister	G. S. Kok	Minister
J. De Jong	M	R. J. Frens	M
D. Hoek	Elder	Edw. Plett	Elder
J. C. Morgan	E	J. De Koning	E

Classis Grand Rapids East

Dr. G. Goris	Minister	G. W. Hylkema	Minister
H. J. Kuiper	M	W. P. Van Wyk	M
Henry Hekman	Elder	L. J. Rooks	Elder
Dr. E. Y. Monsma	E	E. C. Goldsword	E

Classis Grand Rapids West

H. Bel	Minister	A. Dusselje	Minister
J. J. Steigenga	M	J. J. Weersing	M
J. Feenstra	Elder	H. Denkema	Elder
B. De Jager	E	A. Mulder	E

Classis Hackensack

Dr. J. T. Hoogstra	Minister	J. M. Vande Kieft	Minister
J. Van Bruggen	M	D. De Beer	M
M. J. De Groot	Elder	T. Grootveld	Elder
J. J. Rienstra	E	J. V. Bogert	E

Classis Holland

Dr. R. J. Danhof	Minister	H. Blystra	Minister
D. Zwier	M	L. Van Laar	M
Dr. G. Heyns	Elder	M. Luidens	Elder
L. Tinholt	E	A. Plantinga	E

Classis Hudson

P. Holwerda	Minister	C. Spoelhof	Minister
P. Van Dyk	M	H. Bouma	M
A. Kuipers	Elder	W. De Vries	Elder
A. Schuring	E	J. Wiegers	E

Classis Illinois

.....	Minister	Minister
.....	M	M
.....	Elder	Elder
.....	E	E

Classis Muskegon

I. Couwenhoven	Minister	C. Holtrop	Minister
J. Breuker	M	J. Dolfin	M
J. Vander Laan	Elder	H. Rozema	Elder
N. Vredevoogd	E	A. Bouma	E

Classis Orange City

M. J. Vanderwerp	Minister	B. Van Someren	Minister
D. Hoitenga	M	G. A. Lyzenga	M
P. Honderd	Elder	G. H. Ledeboer	Elder
P. Wiersma	E	W. Heynen	E

Classis Ostfriesland

Dr. J. C. De Korne	Minister	D. H. Plesscher	Minister
J. F. Schuurmann	M	J. Pott	M
H. Folkers	Elder	H. J. Kruse	Elder
B. H. Lindaman	E	H. Christians	E

Classis Pacific

W. Groen	Minister	P. Hoekstra	Minister
D. Hollebeek	M	J. Vanden Hoek	M
J. Bosman	Elder	G. Likkel	Elder
G. Ramerman	E	A. Bakker	E

Classis Pella

J. D. Pikaart	Minister	F. De Jong	Minister
J. Griffioen	M	R. S. De Haan	M
Bert Pousma	Elder	J. Byleveld	Elder
K. Meinders	E	G. Heslinga	E

Classis Sioux Center

J. Gritter	Minister	D. Flietstra	Minister
J. Rubingh	M	L. Verduin	M
A. Ten Harmsel	Elder	A. Groen	Elder
P. Wielinga	E	F. Ligtenberg	E

Classis Wisconsin

J. J. Holwerda	Minister	J. C. Schaap	Minister
E. Joling	M	J. P. Smith	M
Jacobus Dekker	Elder	J. Bultman	Elder
J. Dirkse	E	George Medema	E

Classis Zeeland

J. Geels	Minister	H. Dykhouse	Minister
W. Kok	M	A. De Vries	M
S. Grasman	Elder	P. Bareman	Elder
H. L. Johnson	E	J. Zylstra	E

AGENDA

OVERTURES

I. CALVIN SEMINARY AND COLLEGE MATTERS, ETC.

1. *Whereas* the social and natural sciences are essential to the proper cultural preparation of the prospective Minister,

Classis Pella overtures Synod to make more room in the curriculum of the pre-seminary students for the study of social, scientific, and educational subjects without, however, materially changing the language study requirements.
(Classis Pella.)

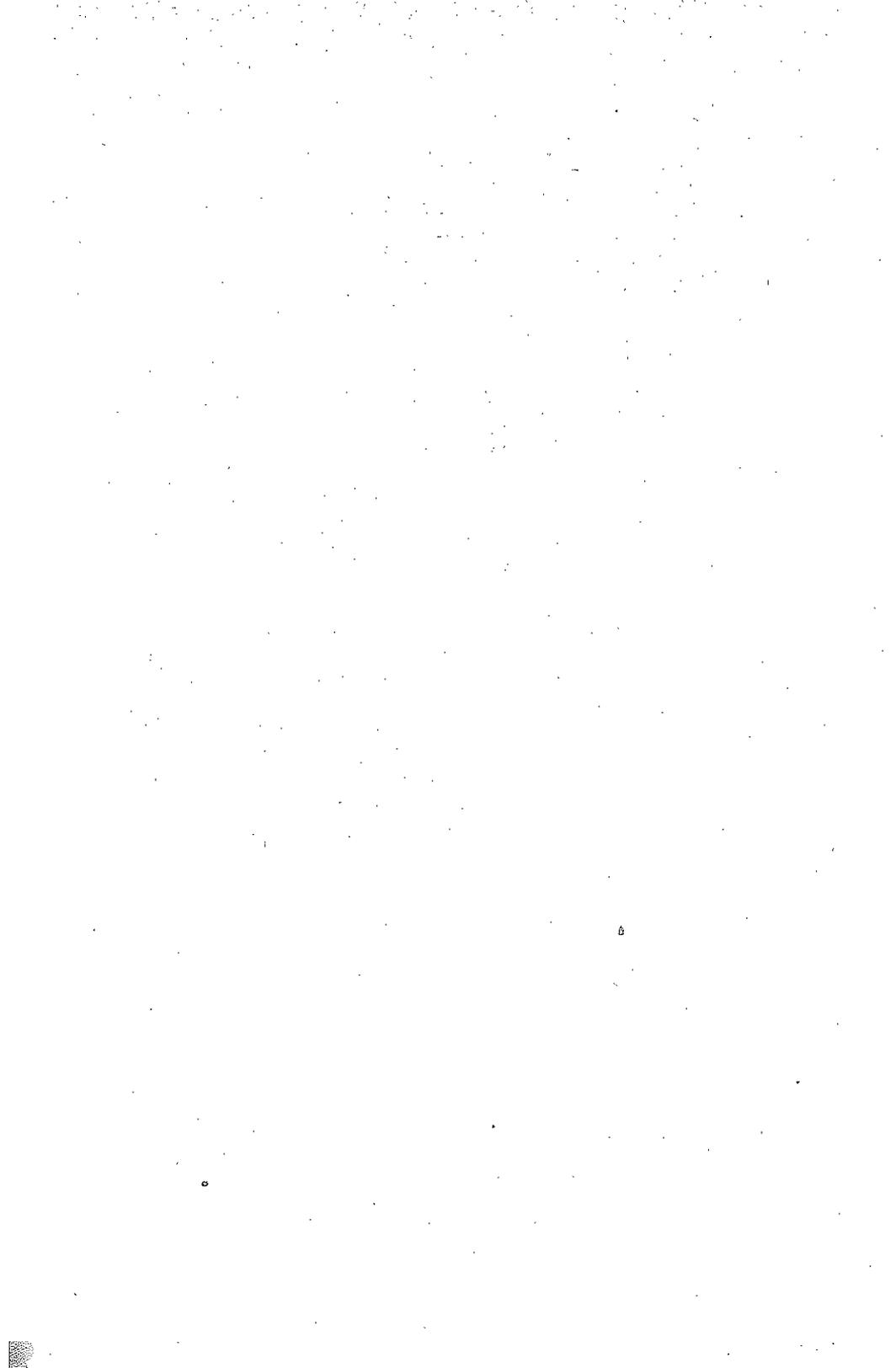
2. Classis Pella overtures Synod to decide that, beginning for the year 1938, Synod itself will examine and declare men Candidates for the Ministry, instead of doing so through a board of trustees. *Grounds:*

1. This suggested change would bring us in harmony with Presbyterian or Reformed Church polity, and the historical Reformed way of declaring men candidates for the ministry;
2. The best interest of our Church requires that whatever our Church assemblies can reasonably do directly should not be delegated to committees, particularly not when it concerns very important Church work;
3. Under the present system our Eldership has no part in this very essential work. If Synod would do this work itself, this undesirable situation would be rectified.

(Classis Pella.)

3. In regard to the question of Synod whether the various Classes should be represented by one or two Curators, Classis Muskegon presents the following to Synod:

There could hardly be any objections to such a reduction, if the following three matters should be observed:



I. There should be sufficient membership in Michigan to serve on the Executive Comm. and on the Board of Finance. Five men are needed for the first, and at least three for the second. There are now five Classes in Michigan, therefore if three additional Classes should be organized this could be taken care of. The Church should not expect any one to serve on both bodies. The appointment of members at large by the Synod is not preferable since this may tend to unwarranted centralization of power.

II. If the Synod should continue to meet annually then the examination of the graduates of the Seminary for Candidacy should be transferred from the Board to the Synod direct, bringing this matter in better harmony with Reformed Church polity. If this change cannot be made because the Synod returns to biennial meetings, then it surely is to be preferred that each Classis should be represented by two, rather than one, member on the Board of Trustees.

III. If the Synod continues to meet annually then much of the real work that is now done by the Board should be referred directly to the Synod for decision. If this cannot be done because the Synod returns to biennial meetings, then Classis surely believes that the interests of the Church will be better served by two, than by one, representative from each Classis on this Board of Trustees.

(Classis Muskegon.)

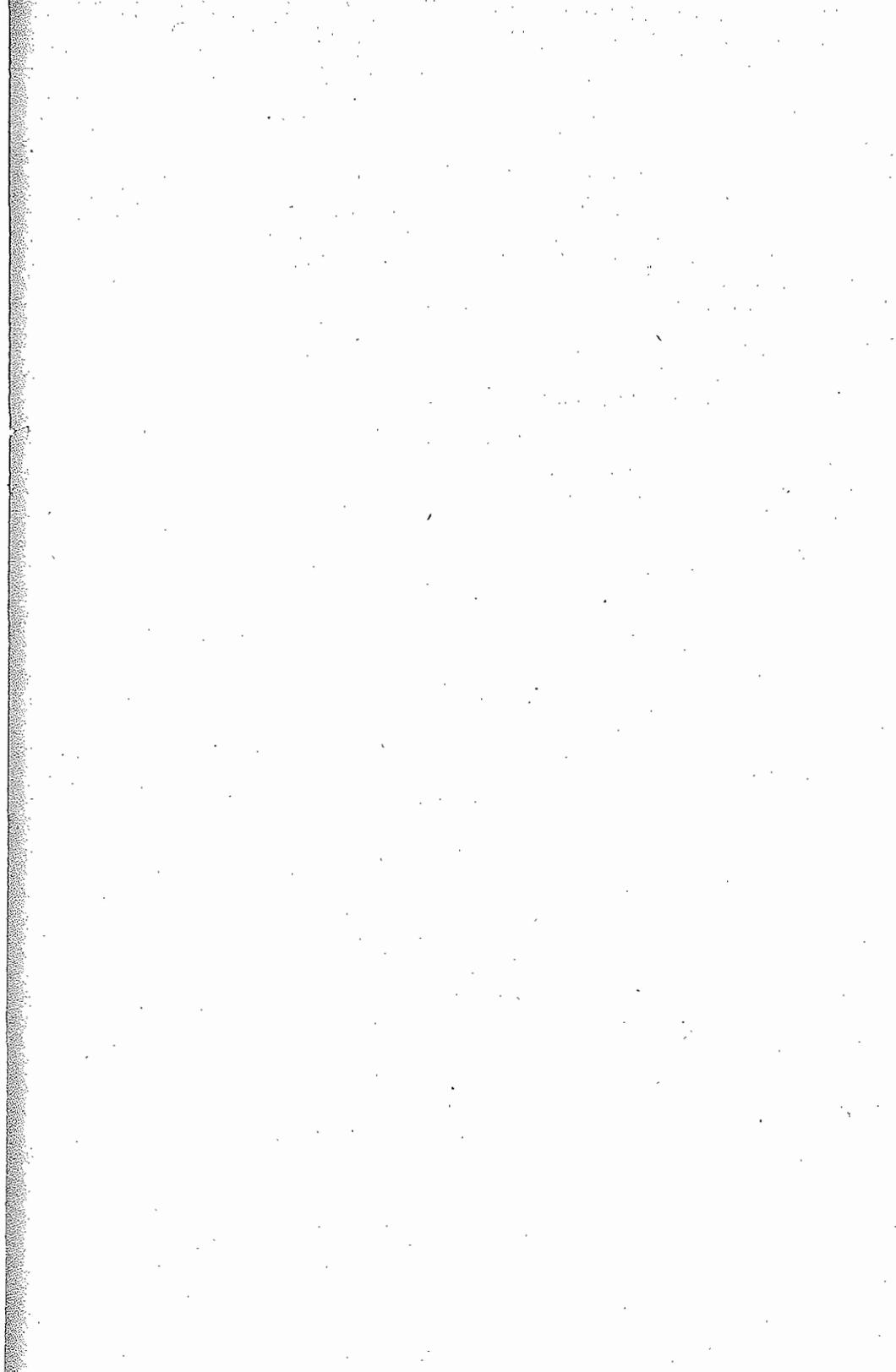
4. Classis Holland favors the idea that each Classis shall be represented by one Curator provided:

- a. That six Curators be elected by the Synod at large from among the "lay" membership of the Church, such "lay members" should have enjoyed at least a college education;
- b. That the "praeparatoir" examination of candidates for the ministry be assigned to the Classes in which the candidates reside.

(Classis Holland.)

5. Classis Orange City decided, at its regular meeting held March 16, 1937, to express itself as being in favor of reducing the number of Curators to ONE from every Classis.

(Classis Orange City.)



6. Classis of Wisconsin requests Synod *not* to change the number of Curators. The Classis believes their responsibility and task demand two instead of one. It also is of the opinion that two Curators will bring our College and Seminary nearer to our Classes and thus nearer to our churches and people. In regard to the transfer of the praeparatoir examination to the Classes, the Classis would say that it meets with such practical difficulties that a change would not be advisable.

(Classis Wisconsin.)

7. Classis Sioux Center favors the reduction of the number of Curators from two to one.

(Classis Sioux Center.)

8. De Classis sprak zich uit tegen vermindering van het aantal Curatoren.

(Classis Pacific.)

9. Classis Pella of the Christian Reformed Churches has at its meeting of the 17th of March, 1937, expressed itself as favoring the reduction of the number of Curators representing the several Classes in the Board of Trustees of Calvin College and Seminary from two to one from each Classis.

(Classis Pella.)

10. Classis California has gone on record as favoring a reduction of Curators from two to one from each Classis.

(Classis California.)

11. Classis favors the reduction of Curators provided arrangements can be made to have Synod take over the examination of the graduates desiring to be declared candidates for the ministry.

(Classis Ostfriesland.)



II. MISSION MATTERS

REPORTS CHR. REF. BOARD OF MISSIONS AND EXEC. COMM.
FOR HOME MISSIONS; CHURCH HELP; JEWISH
MISSION REPORTS AND BUDGETS; HOBOKEN
SEAMEN'S HOME et al.; SOUTH AMERICA

12. **Re: The New Home Mission Order.** The following, taken from the minutes of the meeting of Classis Hudson, held Jan. 26, 1937, is intended for the Synod:

“Art. 17. The New Home Mission Order (Acts 1936, pp. 190-194) and our Eastern Home Mission Work.

A. Interpretation of Art. 5 of the New Home Mission Order (Acts 1936, p. 191), which reads: “The work of the Executive Committee shall be a) To supervise and control all Home Mission activity of the Church, as per instruction of Synod; (it being understood that Home Evangelization work, conducted by a Consistory or Classis is excluded, provided this is carried on without aid from the Church at large.)”

Classis Hudson, at its meeting, held Sept. 22, 1936, in good faith interpreted “Home Evangelization Work” to mean Home Mission Work, thus including church extension, church subsidy, and emergency work.

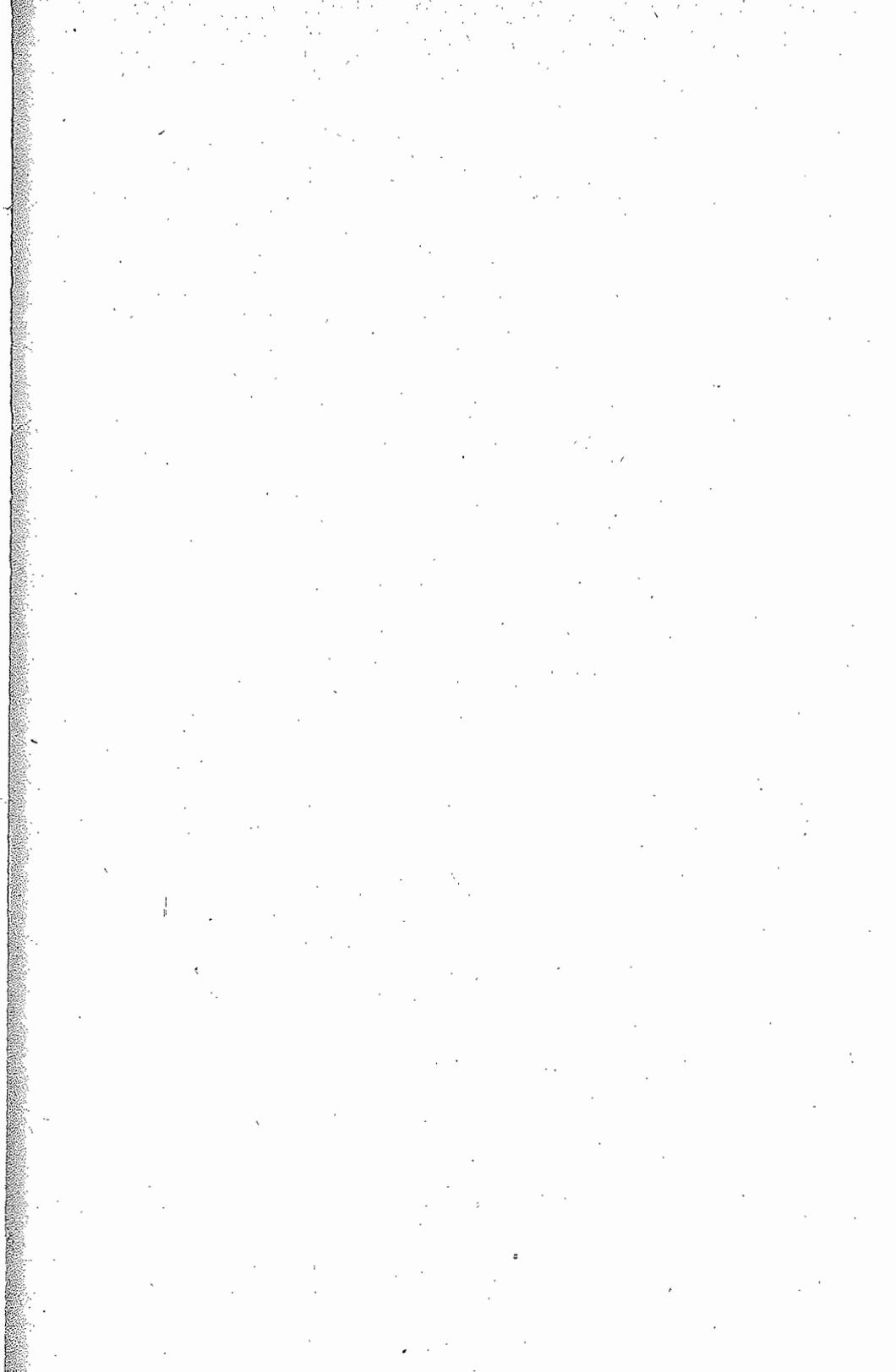
Accordingly, Classis Hudson decided at the above mentioned meeting, that we need not supply the information sought by the Executive Committee, concerning our mission activities in the East, since we receive no financial aid from the General Fund. (Cf. Minutes of Classis, Sept. 22, 1936, Art. 26.)

Classis Hackensack at its meeting, held in Oct., 1936, concurred in this opinion and decision.

The Executive Committee interprets this parenthetical clause of Art. 5-a of the Home Mission Order differently. “Home Evangelization Work,” according to the Executive Committee, refers to such work as f. i. our Grand Rapids churches are carrying on through Mr. Vande Water. This was brought out in correspondence which our Eastern Home Mission Board held with the Executive Committee.

B. Recommendation of the Eastern Home Mission Board to Classis.

The Eastern Home Mission Board came to Classis with a series of recommendations in regard to this matter. These recommendations gave rise to considerable discussion.



Classis referred the matter back to a committee, to advise us later in the day. Rev. H. Bouma and Rev. P. Holwerda, both serving on the Eastern Home Mission Board, and Rev. P. Van Dyk, a former Board member, were appointed to serve on this committee.

C. The Present Position of Classis Hudson in the matter.

Classis, having heard the advice of the committee, mentioned in "B," decided as follows:

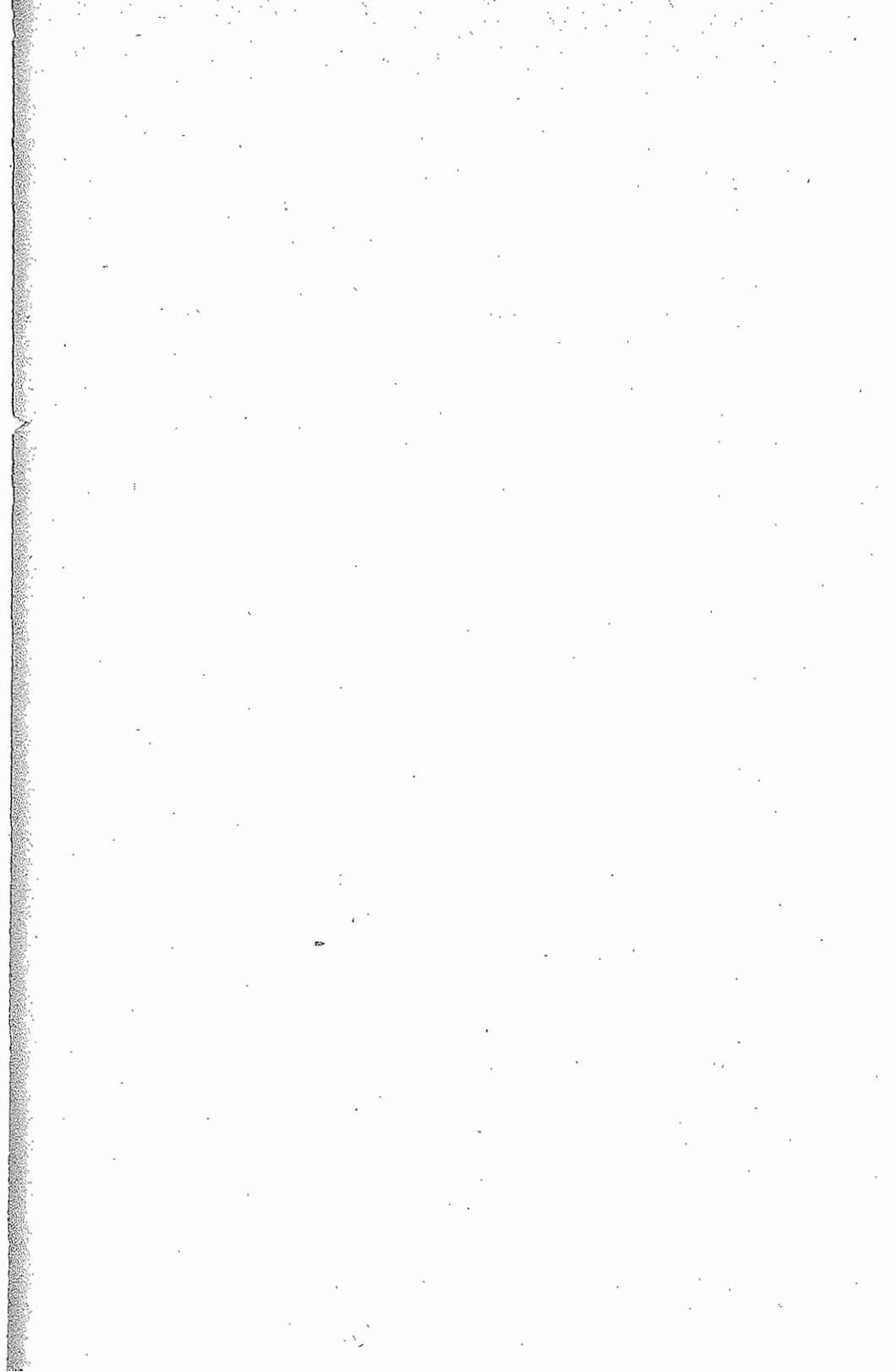
Classis, in view of the difference of interpretation between the two Eastern Classes and the Executive Committee for Home Missions of the term "Home Evangelization" in Art. 5-a of the new Home Mission Order (Acts 1936, p. 191) decides:

1. To await Synodical interpretation of this parenthetical clause;
2. To express its readiness to co-operate in accordance with the Synodical interpretation thereof;
3. To continue in the interim to control and carry out the Eastern Mission Work, according to the present arrangement;
4. To pay the funds now collected for the General Home Mission work to the Executive Committee instead;
5. To furnish the Executive Committee with all data as to fields, missionary, etc., so that it may plan for the future.

Classis further decided:

To overture Synod to modify the New Order, so as to remove the following objectionable features, viz.:

- a. The Executive Committee, as at present constituted, is not a truly representative body, in view of the scope of its activities, inasmuch as all Classes are not represented on it. (Cf. Acts 1936, Art. 4, p. 191: "The Executive Committee for Home Missions shall be composed of nine members . . ." Synod, in our opinion, should follow the recommendation of Art. 4, Agenda Part I, pp. 268, 269. Cf. also the representation on the Board of Trustees of Calvin College and Seminary.)
- b. Acts 1936, Art. 4, p. 191: "The Executive Committee for Home Missions shall be composed of nine members and their alternates, *centrally located* . . ." We believe that it is desirable for practical reasons that a committee should have charge ad interim, but the



present arrangement gives control of all mission work to the center of our Church, and excludes the most distant Classes.

- c. Acts 1936, Art. 4, p. 191: "Every Synod elects three members and three alternates out of nominations of six presented by the Executive Committee, subject to the approval of Synod." This makes the Executive Committee in fact a self-perpetuating body, since it presents the nominations. We believe that such nomination should belong to the Classes. (Cf. also Art. 4, p. 269, Agenda, Part I.) This part makes the entire article most objectionable. It is centralization in the extreme."

(Classis Hudson.)

13. Will Synod give us an interpretation of the term "Home Evangelization" in Art. 5-a of the new Home Mission Order (Acts 1936, p. 191), and also consider the above overture?

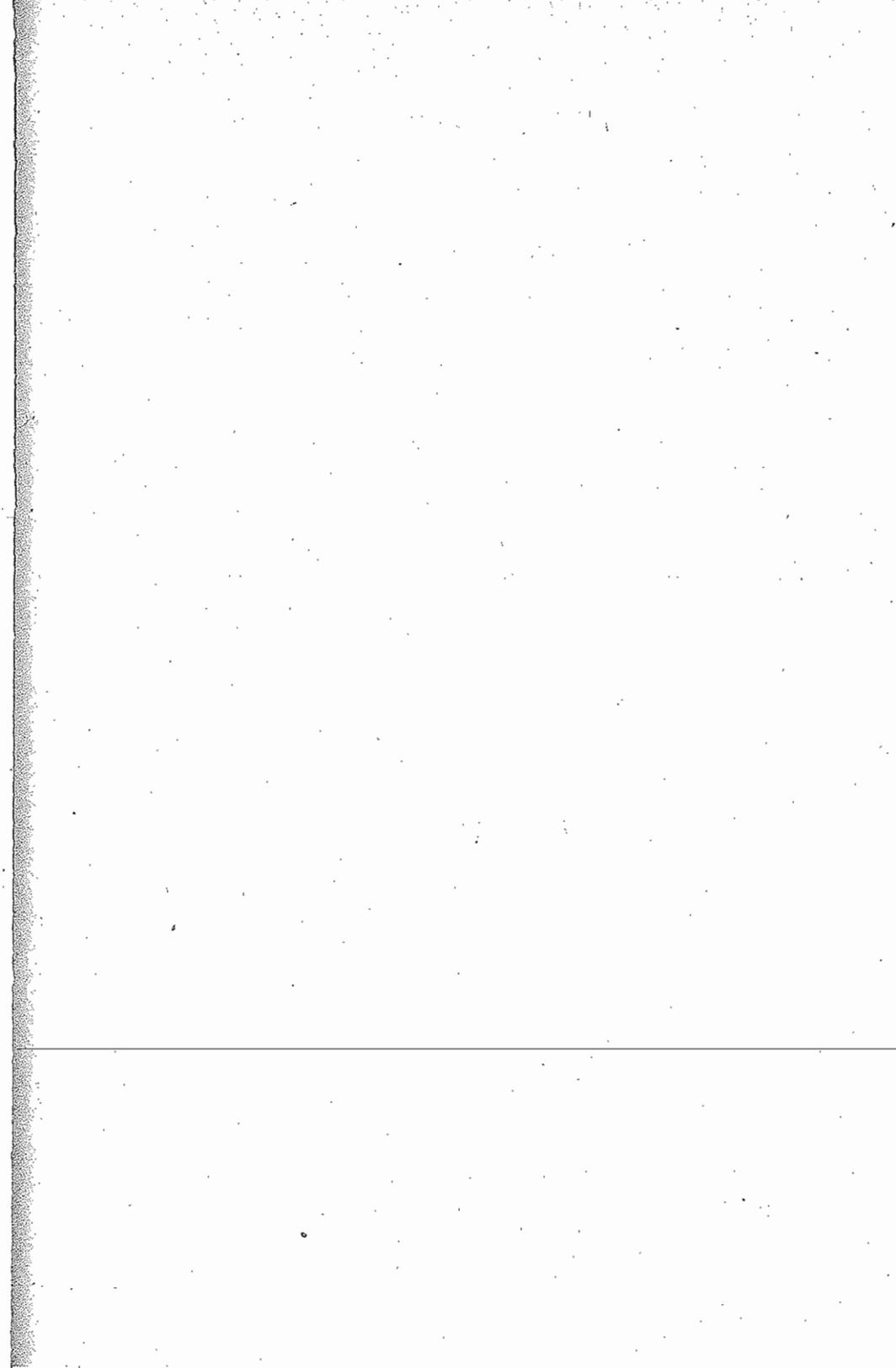
(Classis Hudson.)

14. Classis California calls the attention of Synod to the fact that the Executive Committee for Home Missions has decided not to pay the shortage of the home missionaries' salaries incurred in 1936 before the present committee took charge. Classis California considers such a policy of disowning the debits of the former organization, while taking over its credits, as unfair, and appeals to Synod to express its disapproval of the action of the Executive Committee in this matter.

(Classis California.)

15. Classis Hackensack petitions Synod to CHANGE OR MODIFY the new Order for Home Missions, in order that its objectionable features be removed, as:

1. The *composition* of the Executive Committee as it is now inasmuch as
 - a. It is not a representative committee of the whole Church;
 - b. It represents only the center of the Church;
 - c. The largest part of the Church is thereby excluded.
2. The *method* by which this committee is to be elected in the future.
 - a. It is practically a self-perpetuating body;



- b. It takes away from the churches to elect its own representatives;
 - c. It becomes dangerous because it provides for the centralization of power and influence and control by a few;
 - d. If this method is followed in the work of Home Mission committees, there is no reason why it should not be done also in all other church functions.
3. Therefore, Classis *urges* Synod to make this change for the above reasons, and also
- a. Because there is a good deal of opposition in the Church, and
 - b. Because *The Banner* admitted that it was a "psychological error."

In view of the above instruction, it was decided that Classis withhold its decision as to its attitude toward the new Home Mission Order until Synod has definitely taken action.

(Classis Hackensack.)

16. The Consistory of Rock Rapids informs Classis that it will overture Synod as follows:

"The Consistory has a grievance against the fact that the Executive Committee of Home Missions includes no representatives of the six Classes west of the Mississippi River, while they are the ones most concerned."

(Classis Sioux Center.)

17. See also overture of Platte approved by Classis Sioux Center, conscious of the fact that there are also other churches within the Classis which deserve the same consideration.

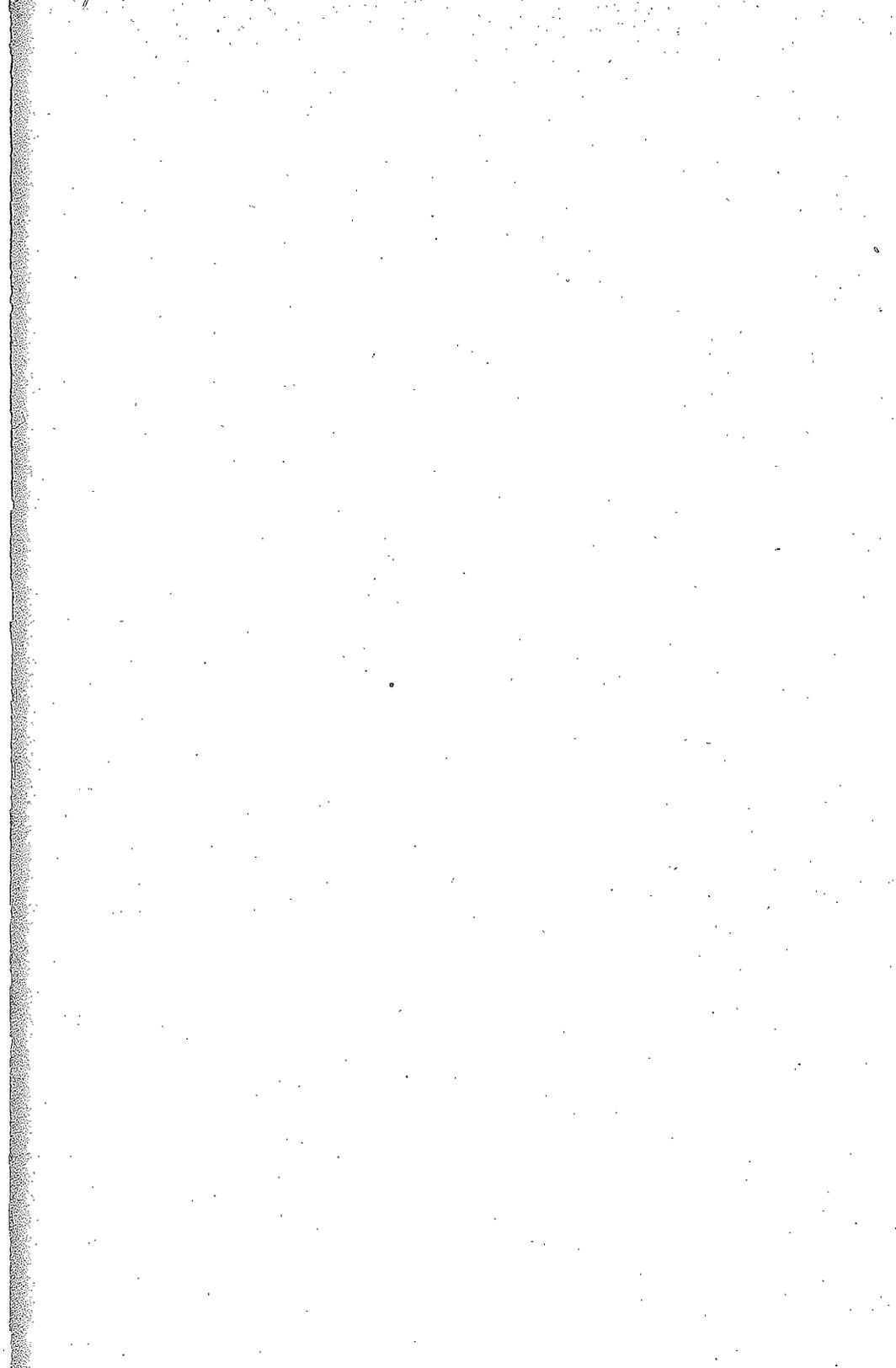
(Classis Sioux Center.)

18. Classis Orange City overtures Synod to instruct the Executive Committee of Home Missions to pay out the subsidies in monthly installments. *Ground:*

The present method as followed by the Executive Comm. works great hardships on the subsidized churches.

(Classis Orange City.)

19. Classis Orange City overtures Synod to decide that at least those Classes which have a lot of subsidized churches or church extension work be represented in



the advisory committee of Synod dealing with Home Mission matters. *Grounds:*

- a. These Classes would be vitally concerned and these men are better informed in matters pertaining to their Classes;
- b. These delegates as representatives of their various Classes would at least have some voice in the proposals to Synod.

(Classis Orange City.)

20. Classis Orange City overtures Synod to reimburse the pastor of Hollandale, Minn. for expenditures made in visiting patients in Rochester, Minn. hospitals, who come from our church provided that the sum so reimbursed shall not exceed \$100.00 annually. *Grounds:*

- a. This concerns our entire denomination, and is worthy of a special appropriation;
- b. At present there is much confusion as to who must pay the expenses of such visits when requests are made, the congregation of which such a patient is a member or his relatives. A Synodical Fund would do away with this confusion;
- c. It would be fair to all concerned if Synod paid these expenses;
- d. The need for pastoral work is very great for the patients who receive medical care at Rochester.

(Classis Orange City.)

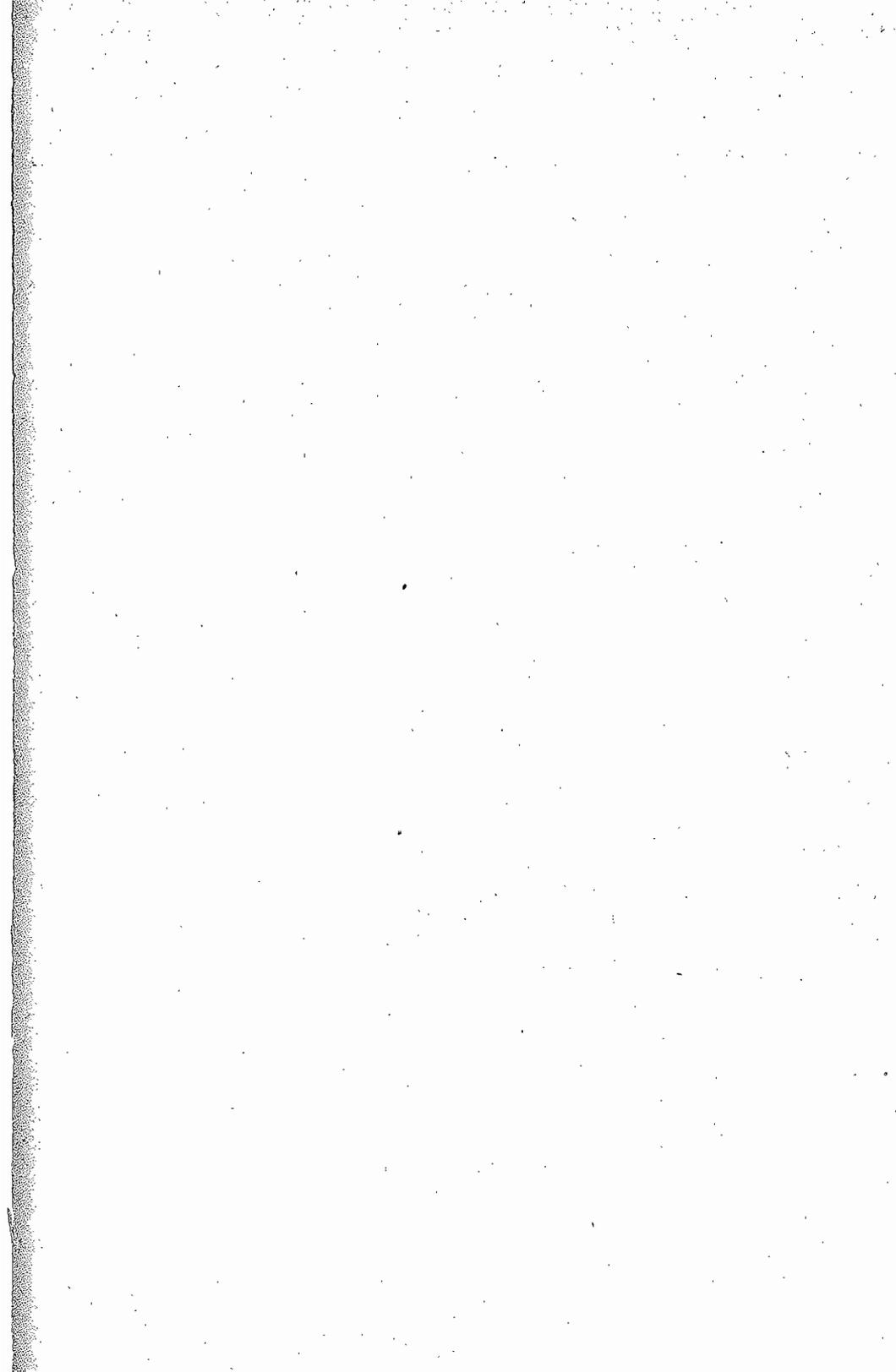
21. Classis verzoekt de Synode om terug te keeren tot de ondersteuning van 50c per gezin voor de vergaderingen der Classis, daar het bleek, dat het bedrag van 35c, zooals dit een vorig jaar werd aangevraagd, niet in de behoefte voorzag.

(Classis Pacific.)

22. Classis Sioux Center asks Synod for the support to the extent of 30% of the salary arrearages to its Missionaries.

(Classis Sioux Center.)

23. Aan de Synode wordt doorgezonden eene Instructie van den Kerkeraad van Sunnyside, Wash., inzake hulp voor overkomstkosten van beroepen Leeraars door hulpbehoevende Gemeenten. De Classis gaf hare goed-



keuring aan deze instructie, die hierbij ingesloten aan de Synode wordt opgezonden.

(Classis Pacific.)

Geacht en Eerwaarde Broeders:

De Kerkeraad der Chr. Geref. Gemeente te Sunnyside, Wash., komt tot uwe vergadering met het verzoek om de volgende instructie over te willen nemen of door te zenden naar de a. s. Synode, welke staat gehouden te worden in Juni, 1937, in Grand Rapids:

De Synode richtte een *fonds* op ten behoeve van overkomstkosten van leeraars welke beroepen worden van de eene gemeente naar een andere gemeente om daardoor kleine gemeenten tegemoet te komen in deze onkosten, en wel met de volgende bepalingen:

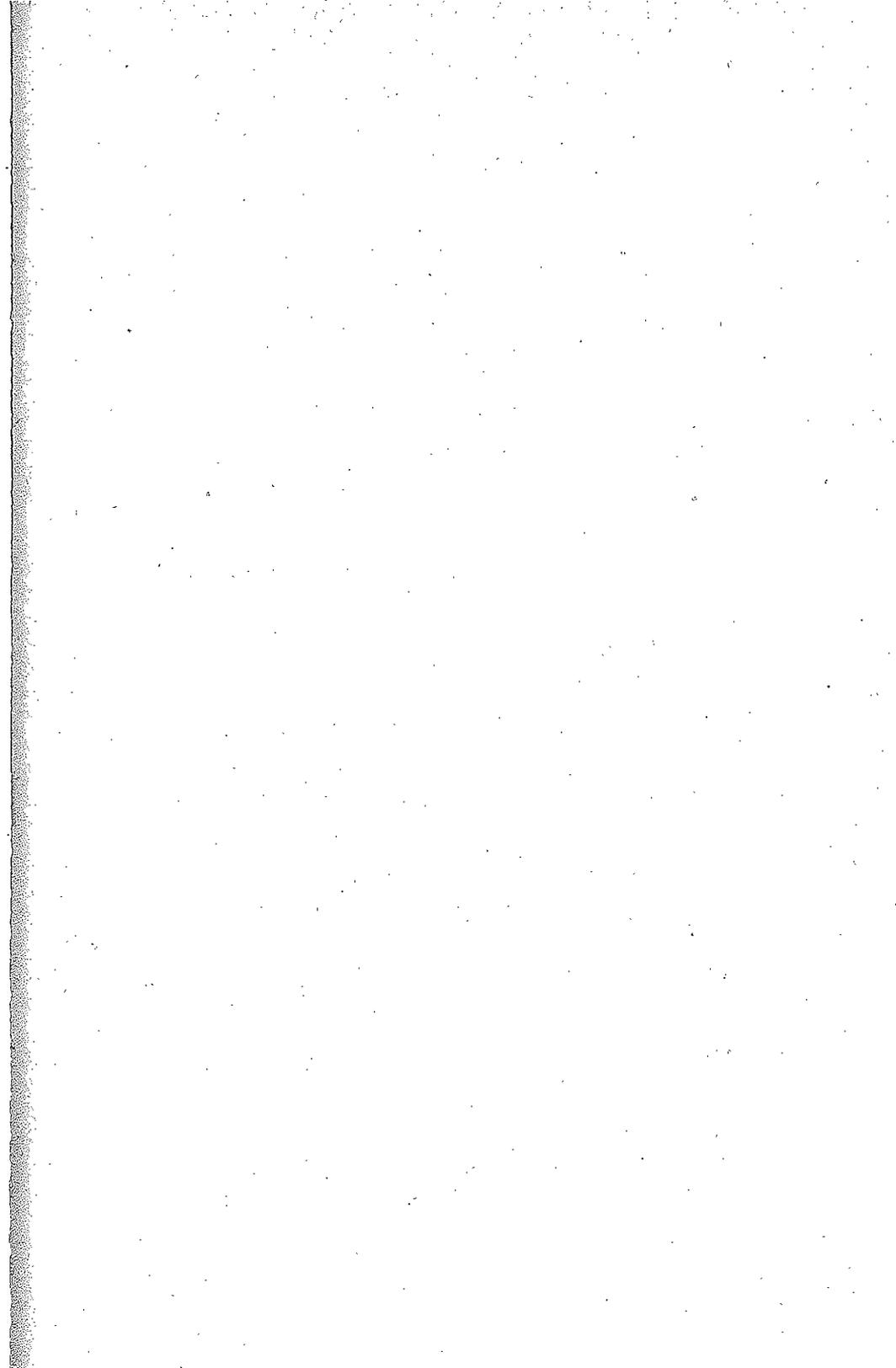
- a. elke gemeente die een beroepen leeraar over laat komen, betale eerst \$5.00 per gezin ten behoeve voor die overkomstkosten;
- b. wanneer het blijkt dat dit bedrag niet voldoende is om deze kosten te dekken wordt het tekort bij betaald uit dit fonds.

Toelichting: B. v. een gemeente van 40 gezinnen beroept een leeraar en de overkomstkosten bedragen \$500.00, dan betaalt deze gemeente \$160.00 voor deze overkomstkosten en \$340.00 wordt betaald uit dit fonds. Zoo wanneer er een gemeente is van 125 of meer gezinnen en de overkomstkosten zijn \$500.00, die ontvangt niets uit dit fonds, omreden deze gemeente de kosten zelf opbrengt met \$4.00 per gezin.

- c. Er wordt een aanslag geheven van alle onze kerken van 10c of 15c per gezin ten behoeve van dit fonds.
- d. De bepalingen van Art. 5 Synodale besluiten No. 5 der Kerkenorde (W. Heyns) blijven onveranderd; deze kosten komen niet in aanmerking voor dit fonds, maar blijven voor rekening der betrokken gemeenten.

Gronden voor dit fonds zijn:

- a. Kleine gemeenten, wanneer die moeten beroepen, zijn haast verplicht dicht in hare omgeving te blijven met het beroepen van een leeraar wegens de hooge onkosten wanneer een leeraar beroepen wordt op verren afstand;



- b. het is niet bevorderlijk voor het welzijn van onze kerken in haar geheel en in het bijzonder voor de kleine gemeenten en ook voor onze leeraars, wanneer die hoge overkomstkosten een beletsel zijn voor een vrije keus.

(Kerkeraad, Sunnyside, Wash.)

24. The Consistory of the Second Fremont Chr. Ref. church overtures Synod to take official action in regard to our denominational relations to the *Sudan mission field* in which Johanna Veenstra and her fellow-workers have labored and labor; this desired official action especially to cover the following:

- a. The official recommendation or non-recommendation of this field to the financial support of our people;
- b. The appointment of a committee to study in detail the feasibility and advisability of having our denomination take charge of a part of this field and work.

The *grounds* for this overture are:

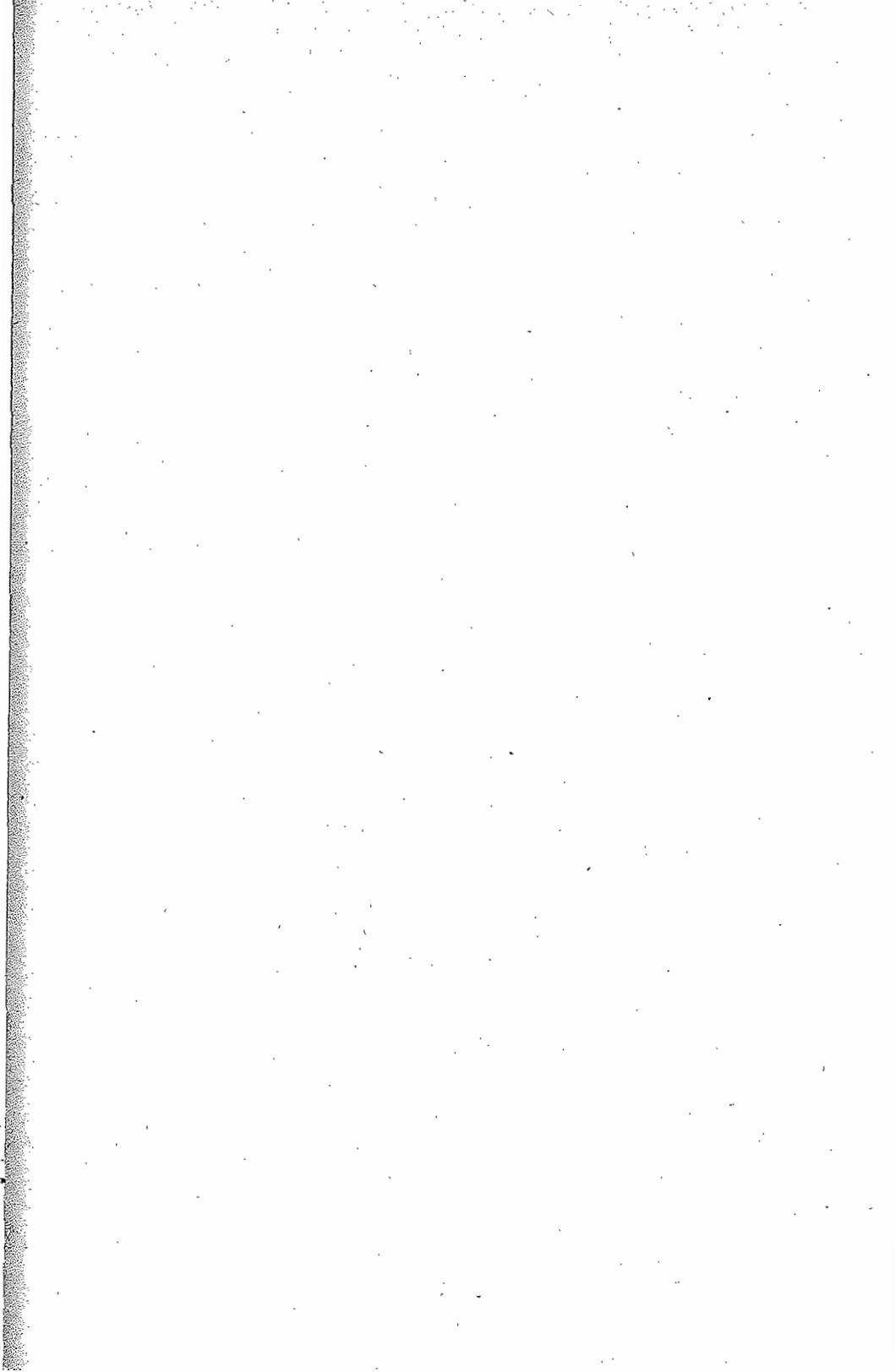
- a. The large place which this field and work has, in God's providence, gained in the hearts and in the financial support of our people;
- b. The apparently reliable estimates being offered from informed sources, indicating that with a rather moderate increase of our people's present support of this work, we would be in a position to further it as our own work.

(Consistory, Second Fremont.)

III. PUBLICATION AND LITURGICAL MATTERS

REPORT PUBLICATION COMM.; S. S. LESSON REPORT; PSALTER-HYMNAL REPORT.

25. The Consistory of the Lagrave Ave. Chr. Ref. Church respectfully begs you to consider the advisability of keeping out of the columns of our denominational papers all charges preferred against a member of our churches as well as all articles that would discredit a member in the eye of the public. We feel that it is an injustice to a brother to have his case thrashed out in public, and it is against the rules of Church policy as well as against the rules of decency. Besides, it engenders much bitterness.



In the past it has happened that a member was accused of gross sins, before even a single charge had been lodged against him officially. We believe that justice is impeded in such cases. At any rate, it is evident that the church papers can never settle an argument nor initiate discipline. They can only complicate matters. For that reason, we sincerely hope that Synod may take measures to banish such matters from our papers in the future. Classis decides to endorse this overture for Synod.

(Classis Grand Rapids West.)

26. Classis Pella urges Synod of 1937 not to move in the direction of the suggestion of the LaGrave Avenue Consistory and of Classis Grand Rapids West, regarding the publication in our Church papers of charges preferred against members of our churches, inasmuch as Classis Pella believes that the adoption of this suggestion would give us a rule far too sweeping and dangerous. Instead we suggest that Synod decide to call the attention of the churches to the fact that when serious objections against the conduct or teachings of any member of our churches are entertained, such members should be dealt with according to the analogy of Christ's rule of Matt. 18.

(Classis Pella.)

27. Classis Sioux Center asks Synod to accept the revised Compendium as the official book for instruction and to place it in the Psalter Hymnal. *Grounds:*

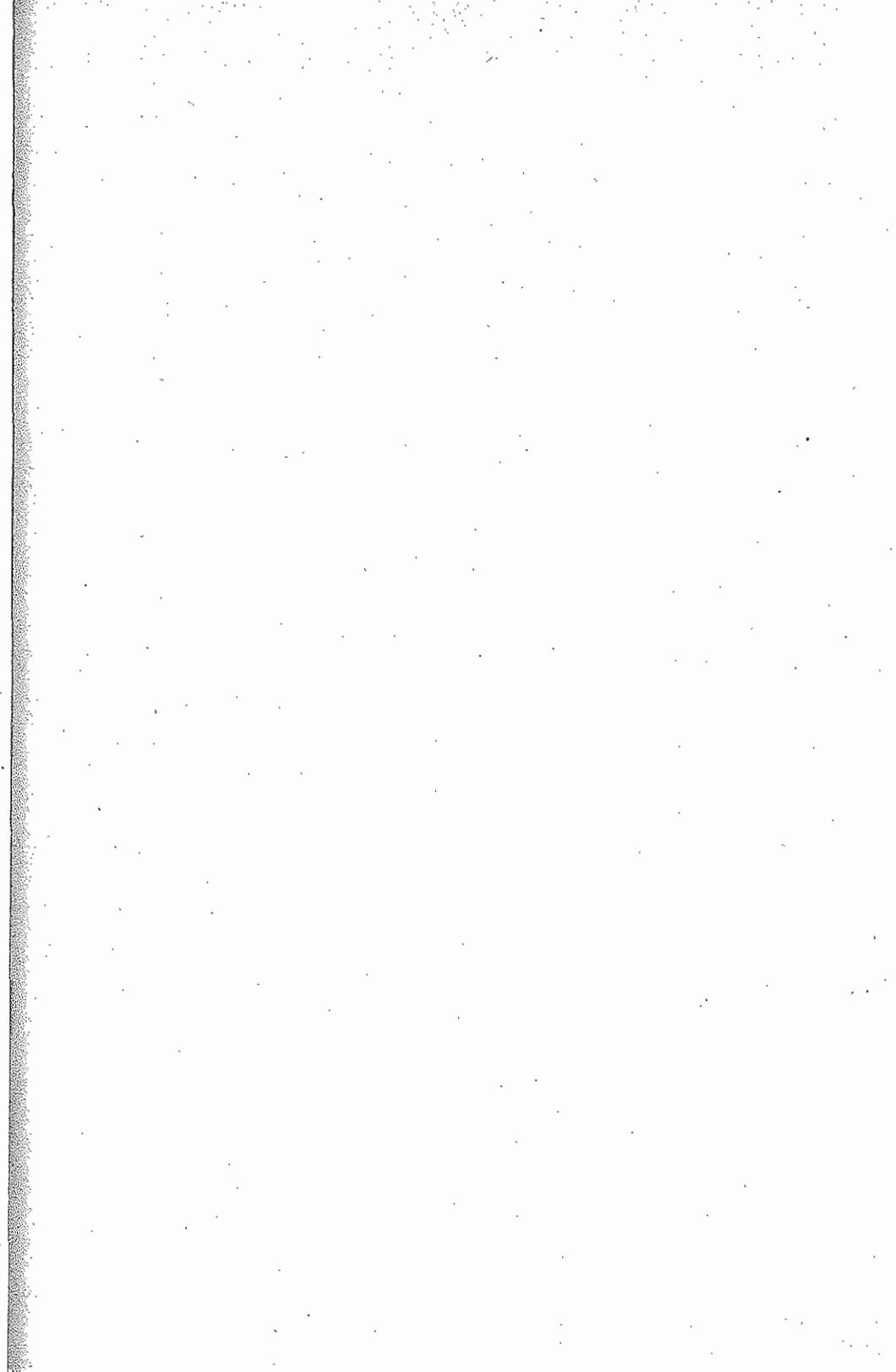
1. There is too much variation in the catechism books;
2. An officially accepted catechism book requires a place in our Psalter Hymnal.

(Classis Sioux Center.)

28. Whereas, it is not the task of the Church to engage in business, and

Whereas it is not wise for the Church to enter into competition with its own members in the field of business, a venture which, though it might result in the gain of a few thousand dollars, might in the end result in the loss of such much coveted spiritual values as love and good-will, and,

Whereas such branching out as is proposed by the Board of Publication calls for the investment of a considerable sum of money, which in case of failure might saddle upon the Church a heavy debt, and,



Whereas such expansion might develop into a bureaucracy and its attendant evils,

Therefore, be it resolved that the activities carried on under the auspices of the Board of Publication of the Chr. Ref. Church be restricted to such publications as have so far been issued.

Classis decides to endorse this overture.

(Classis Grand Rapids West.)

IV. CHURCH ORDER, EMERITI MATTERS, ETC.

EMERITUS BOARD REPORT; EMERITI FUND COMM. REPORT

29. Classis Hackensack overtures the Synod to amend Article 86 of our Constitution (Church Order) by inserting "Two-third majority" after the word "diminished." *Reasons:*

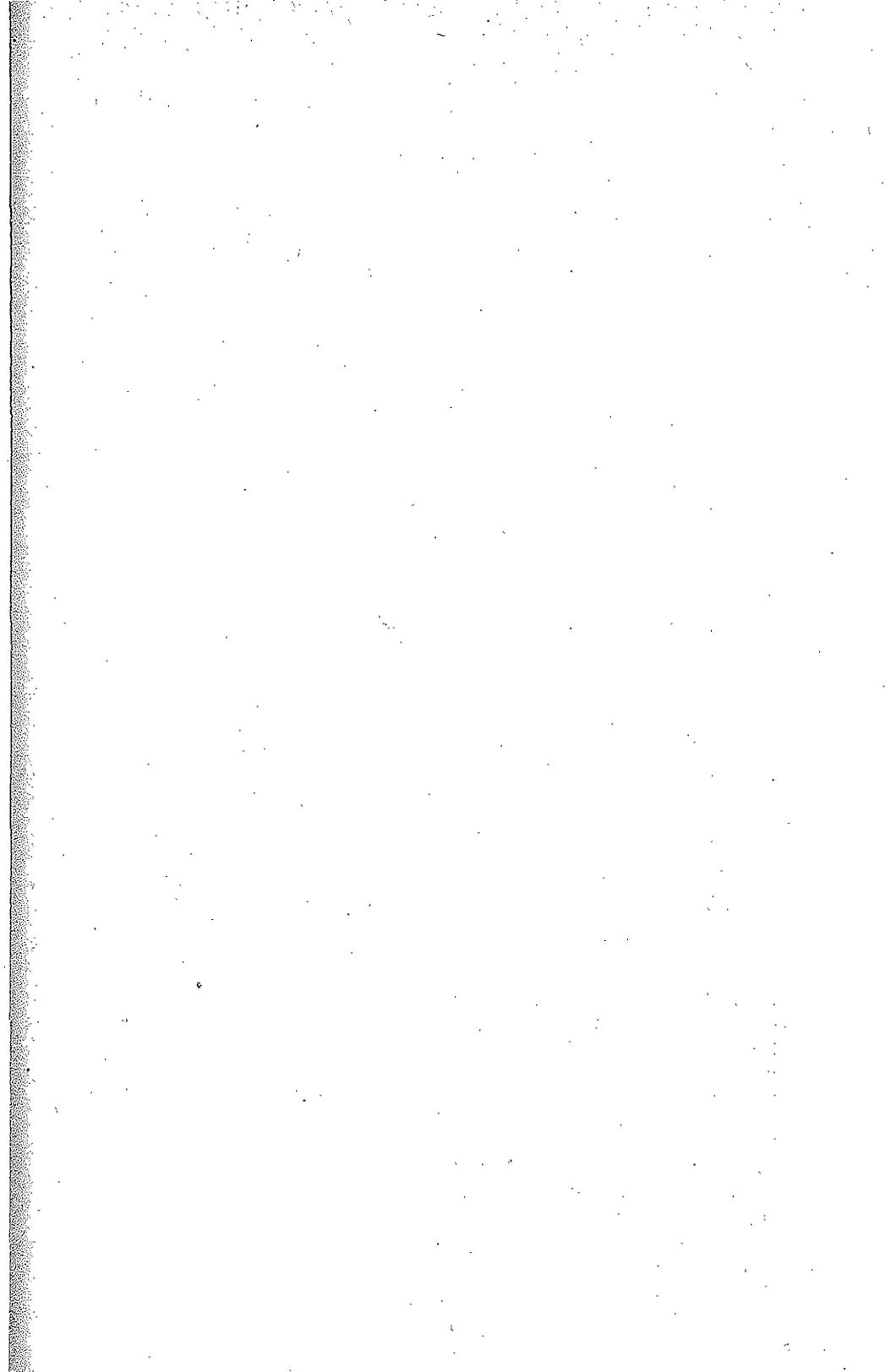
1. Regular synodical motions to rescind must have a two-thirds majority. Motions changing the Constitution (Church Order) should by the nature of the case enjoy less flexibility than the decisions of Synod (Acts of Synod, 1934, page 311).
2. A two-thirds requisite will guarantee a greater unanimity of opinion in the churches before a proposed change can be effected.

(Classis Hackensack.)

30. Classis Muskegon, having taken cognizance of the decision of our Synod to meet annually instead of biennially, thereby increasing both the number of delegates and expenses connected with these meetings, *protests* this decision on the following *grounds:*

- a. According to the Synodical Treasurer's report only three of the fifteen Classes paid their assessments for biennial meetings of Synod;
- b. The number of delegates and consequent expenses will not be decreased but greatly increased by this decision;
- c. Classis Muskegon believes the consistories and Classes, since they must meet these expenses, should have been given an opportunity to express themselves on this matter before such a radical decision was made.

(Classis Muskegon.)



31. Classis Hackensack petitions Synod to reconsider its decision to meet annually. *Reasons:*

- a. A denomination of such a small size does not need an annual meeting of Synod.
- b. An annual meeting will increase the expense considerably while in every other way we try to economize.
- c. Important matters in the Church demand a thorough discussion in our Church papers before they are acted on by Synod. Two years of discussion is for such important matters not too long. Some matters have been before the Church many years before they were disposed of.
- d. Matters of less importance can wait, or be acted on by the various Classes.
- e. Synod can devise ways and means so that the Synodical meetings do not have to last from three to four weeks.

(Classis Hackensack.)

32. Classis Muskegon brings to the attention of Synod that the Synodical Delegates of Classis Grand Rapids West and Zeeland were not present at the evening session of Classis Muskegon, held Oct. 20, when Cand. S. Werkema was examined and delivered his sermon on Eph. 2:8 and 9.

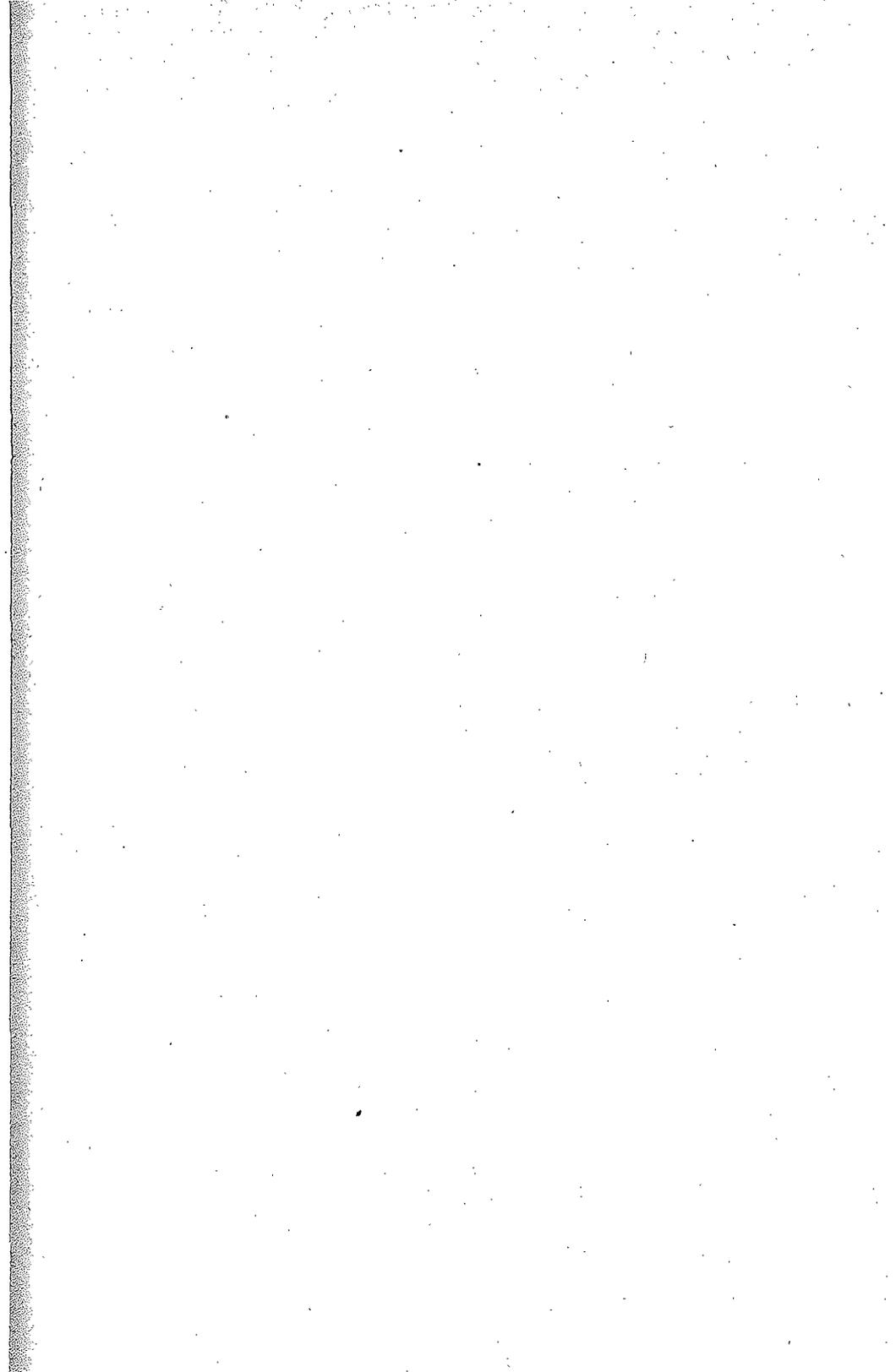
(Classis Muskegon.)

33. Classis Pacific verzoekt de Synode om de emeritering goed te keuren van Ds. J. Homan. *Grond:* Gezondheidsredenen, die hem noodzaken rust te nemen.

(Classis Pacific.)

34. Classis Ostfriesland granted honorable emeritation to the Rev. H. C. Bode, pastor of the First Wellburg Church, on the ground of increase in years coupled with an encumbrance through illness. By the grace of God this brother was able to complete about forty years of continuous service in our Classis. His emeritation and aid from the Emeritus Fund is to commence, subject to the approval of Synod, on August 1, 1937.

NOTE: Requests for support for the beneficiaries from the Emeritus Fund of Classis Ostfriesland have been for-



warded to the Emeritus Board with the understanding that the Board will present this matter to Synod.

(Classis Ostfriesland.)

35. Classis requests Synod to make reimbursement for the expenses of an adjourned session in re the Wezeman Case. *Grounds:*

- a. We are dealing with a synodical matter;
- b. We have the recommendation of the Synodical Committee to meet in an adjourned session.
- c. We have an extra burden because of the cut in subsidies, and the arrearage payments.

(Classis Ostfriesland.)

V. ARREARAGES

36. Classis Pella brings to the attention of Synod a communication from the Vona, Colo., church in which this congregation states that she is not able to pay her assessment arrearages, and proposes that they be reduced as follows:

Calvin College and Seminary from \$46.70 to \$32.70.

Emeritus Fund from \$26.00 to \$16.00.

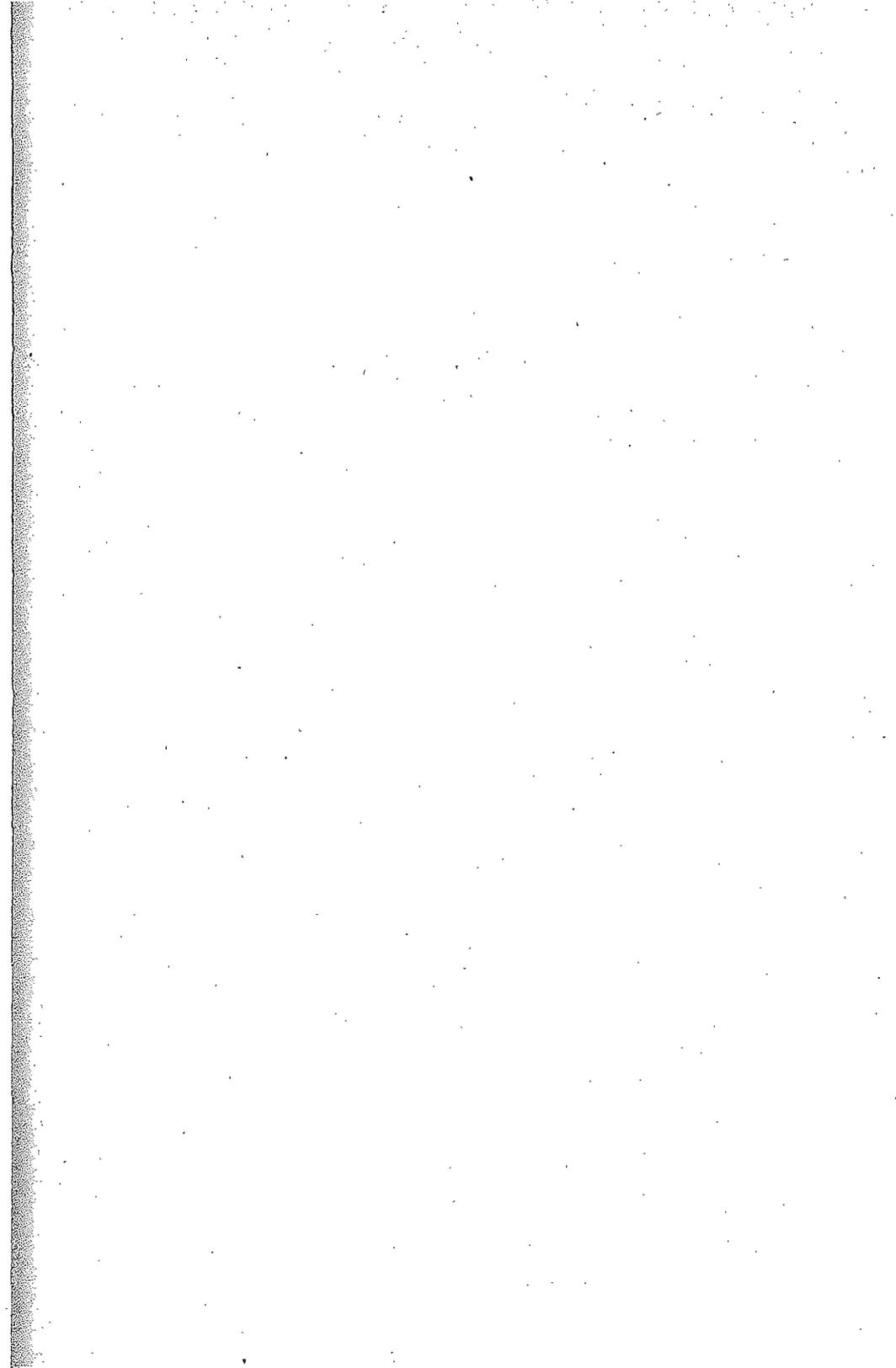
Church Help from \$460.00 to \$450.00.

The reason for this request is that Vona was assessed as having 10 families, whereas its number was much smaller, and has dwindled down to four families.

(Classis Pella.)

37. Waarde Broeders in den Heere:
Onze gemeente betaalde tot aan 1932 getrouw hare aanslagen voor de Theol. School en het Emeritus Fonds. Ze deed dit niettegenstaande het feit, dat tengevolge van het sluiten der banken, niet alleen *de gemeente* een aanzienlijk bedrag verloren had, maar eveneens verschillende leden der gemeente.

Vanaf 1930 tot nu toe volgden de rampen in de natuur elkander zonder tusschenpoozen op en werd er niets door den landbouwer gemaakt. Gevolg van een en ander is, dat er een algemeene en groote verarming is gekomen. Zeer velen hebben reeds hun landerijen geheel of gedeeltelijk verloren. Bijna allen loopen gebukt onder verschillende



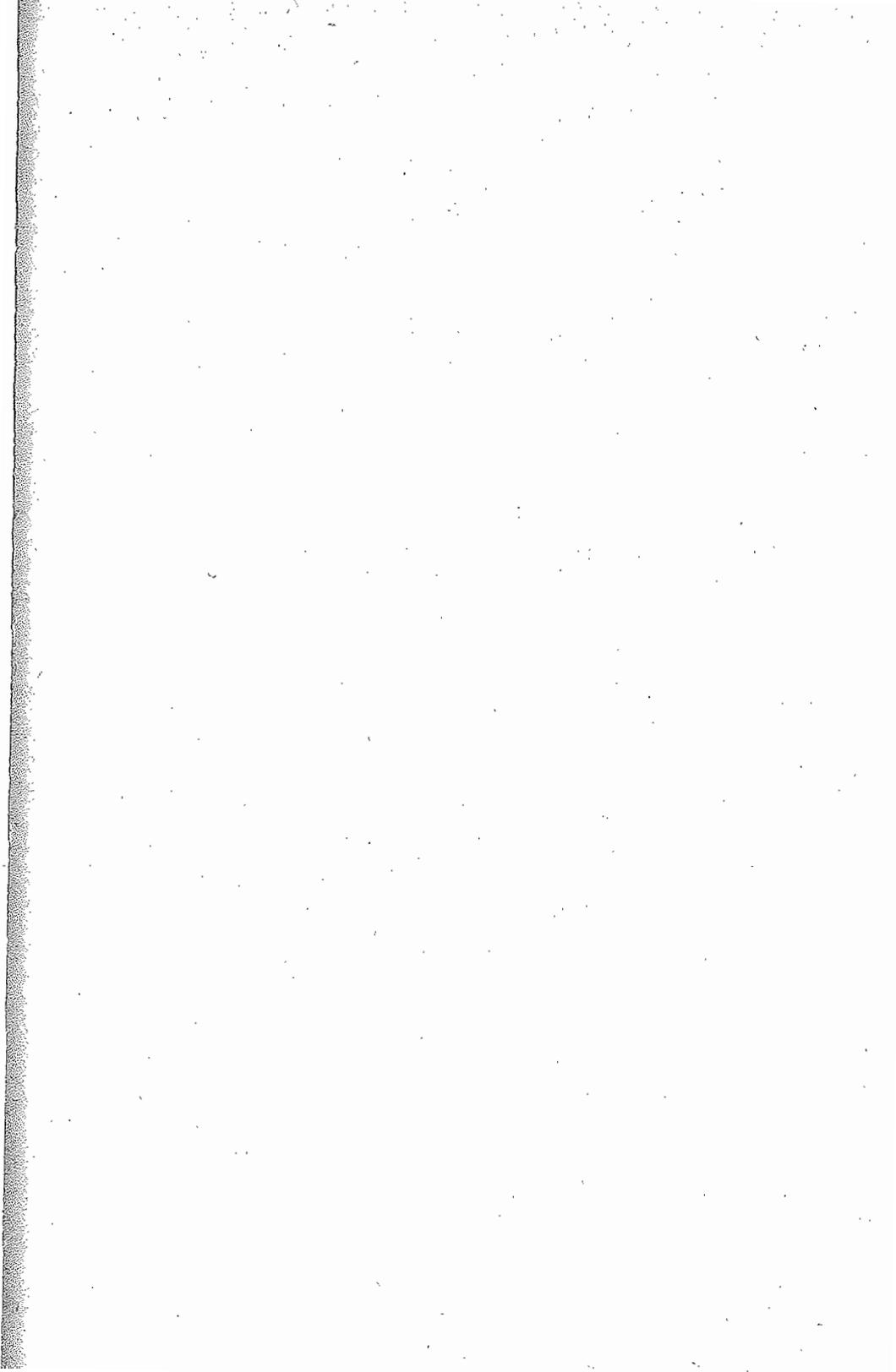
leeningen door het Gouvernement aangegaan. Dat de gemeente financieel nog bestaan kan, en in het verleden bestaan heeft, is alleen te verklaren uit het feit dat het Gouvernement op verschillende wijze te hulp is gekomen. Ook hebben de broeders en zusters van andere gemeenten in de verloop jaren hunne Christelijke liefde op onderscheidene wijze en tijden betoond.

Wij zijn dankbaar voor wat een vorige Synode reeds voor ons gedaan heeft om de last der schuld voor de Theol. School en Emeritus Fonds te verlichten. Wij houden ons echter verzekerd, dat de financieele last nog te zwaar is. We meenen dat de Synode in plaats van een algemeene regel te stellen, ieder geval afzonderlijk met het oog op de omstandigheden en de gewilligheid in het verleden betoond, had moeten behandelen. Nu zijn de omstandigheden hier op dit oogenblik betreurenswaardig, maar de gewilligheid van de Dakota gemeenten om het hunne bij te dragen, is schier spreekwoordelijk geworden.

Wij komen daarom tot de Synode met het verzoek OM GEHEELE KWIJTSCHELDING VAN HET ACHTERSTALLIGE TOT AAN DECEMBER, 1936.

Wij wenschen aan die verzoek nog de volgende *gronden* toe te voegen:

1. Er zou heel wat meer moed in de gemeente komen, indien we wisten dat het achterstallige ons als geen "SCHULD" meer werd toegerekend;
2. Zelfs indien de Heere ons in de jaren die voor ons liggen, een gezegende oogst zoude schenken, dan nog was het moeilijk, zoo niet onmogelijk, deze schuld aan te zuiveren, omdat:
 - a. er heel wat reparaties zijn aan kerk en pastorie, die noodig moesten gedaan worden, maar die in de laatste zeven jaren hebben moeten wachten (b.v. het opnieuw dekken van het dak der pastorie, het herstel van het fornuis in de beide gebouwen, enz., enz.)
 - b. er zijn ook heel wat gaten die noodig eerst moesten gestopt worden in het geval van den landbouwer (b.v. het aankopen van het hoogst noodige landbouw gereedschap, het weer opbouwen en aanvullen van den veestapel, waar deze in verschillende gevallen geheel verdwenen is, vereischte terugbetalingen van de verschillende leeningen van het Gouvernement, enz.)



3. Nog nooit, zelfs niet onder de eerste nederzetters, is de toestand zoo mismoedigend geweest als die nu is.
4. Als de Synode dit verzoek toestaat aan Platte's gemeente, dan volgt ze feitelijk dezelfde regel die haar leeraar gevolgd heeft in betrekking tot de schuld gemaakt in het verleden, door het niet kunnen betalen van het tractement, zoodat er tot op dit heden geen "SCHULD" in dezen bestaat. En velen met hem hebben in dienzelfden geest met de gemeenten gehandeld.

D. FLIETSTRA, Pres.
PETER DE JONG, Scriba.
(Kerkeraad, Platte, So. Dak.)

Classis Sioux Center decided to send this overture to Synod with its approval, conscious that there are also other churches within this Classis which deserve the same consideration.

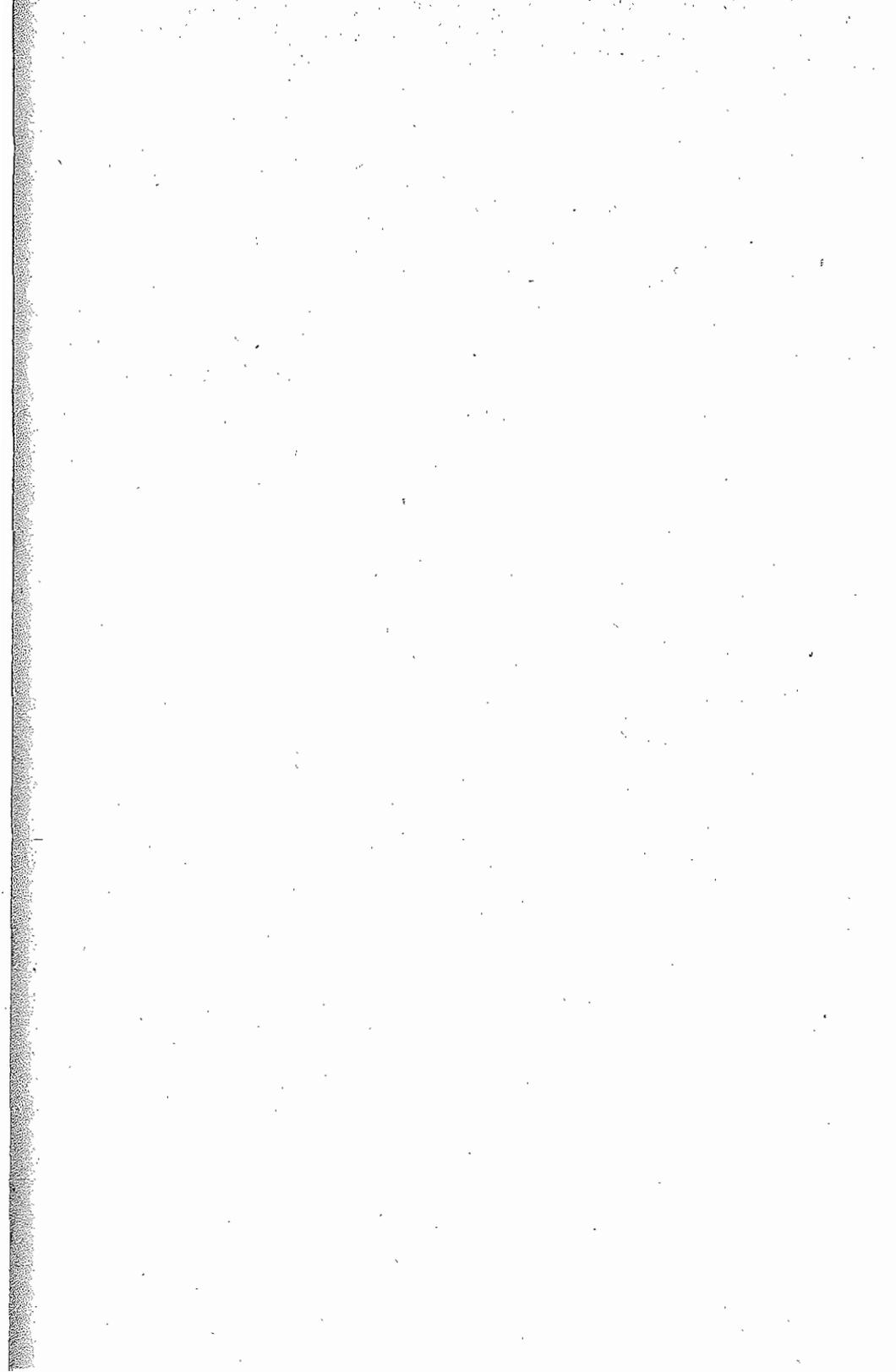
A. WASSINK, Stated Clerk.

VI. CLASSICAL RE-ARRANGEMENTS

38. Aangaande de zaak "Classicale Rangschikkingen" brengt Classis Wisconsin het volgende voor uwe eerwaarde vergadering. Het is een deel van het verslag van de commissie door Classis Wisconsin aangesteld om deze zaak te bespreken met de Synodale commissie daarvoor aangesteld.

"Einde der bespreking was dat de secretaris der Synodale commissie zou correspondeeren met Fulton, Morrison en Ridott of deze drie gewillig waren bij onze Classis gevoegd te worden. Of de secretaris dit gedaan heeft weten wij niet, doch wel weten wij dat wij geen bericht hebben ontvangen en wij kunnen derhalve de Classis ook niet met advies dienen of het moest zijn dat de Classis besluite een wachtende houding aan te nemen." (Einde van het deel uit het rapport der commissie.) Hierop heeft de Classis besloten om het advies van de commissie aan te nemen en eene wachtende houding aan te nemen.

(Classis Wisconsin.)



39. Classis Sioux Center favors a realignment of Classes whereby the Classes Orange City and Sioux Center are divided into three Classes, as proposed by the Synodical committee for realignment of Classes. However, Hull, Iowa, requests Synod to remain with Classis Sioux Center. Classis Sioux Center sends this request with its approval.

(Classis Sioux Center.)

40. In view of the Synodical decision of 1936, see Acts, p. 37, II, C, 2 and 3, in re the re-districting of Classes, Classis Orange City expresses itself in agreement with PLAN I as proposed by the joint committee of Synod and the Classical Committees of both Sioux Center and Orange City, and therefore overtures Synod to make a division or re-arrangement according to the following plan:

CLASSIS ORANGE CITY

(to consist of the following congregations):

Bigelow, Minn.	Orange City I, Iowa
Carnes, Iowa	Orange City II, Iowa
Hawarden, Iowa	Sanborn, Iowa
Hospers, Iowa	Sheldon, Iowa
Hull, Iowa	Sibley, Iowa
Ireton, Iowa	Sioux City, Iowa
Middelburg, Iowa	Worthington, Minn.
Ocheyedan, Iowa	*Sioux Center, Iowa

* See Overture 41 below.

CLASSIS MINNESOTA

(not *Edgerton* as suggested by Joint Committee)

Bejou, Minn.	Hollandale, Minn.
Bemis, So. Dak.	Hull, No. Dak.
Brooten, Minn.	Leota, Minn.
Chandler, Minn.	Ogilvie, Minn.
Crookston, Minn.	Peace, Minn.
Edgerton, Minn.	Prinsburg, Minn.
Estelline, So. Dak.	Shackleton, Alta., Canada
Hancock, Minn.	Volga, So. Dak.
Holland, Minn.	Winnipeg, Man., Canada

(Classis Orange City.)

41. With respect to the congregation of Sioux Center II, Classis Orange City overtures Synod to leave this congregation with Classis Orange City. *Grounds:*

- a. Classis Orange City without Sioux Center II would become unusually small;



- b. Since we cannot expect in Orange City the growth that the other two Classes can expect;
- c. Since the attitude of Classis in regard to Sioux Center II has always been that Sioux Center II might stay in Classis Orange City as long as there was no request from them for transfer.

(Classis Orange City.)

42. Apart from the question of representation at Synod, we see no reason whatsoever for the splitting up of Classis Illinois. The big majority of the churches constituting Classis Illinois form a natural group, having the same interests and the same problems. With very few exceptions all these churches live under the smoke of Chicago; accordingly, Classis Illinois desires to remain intact.

(Classis Illinois.)

VII. V A R I A

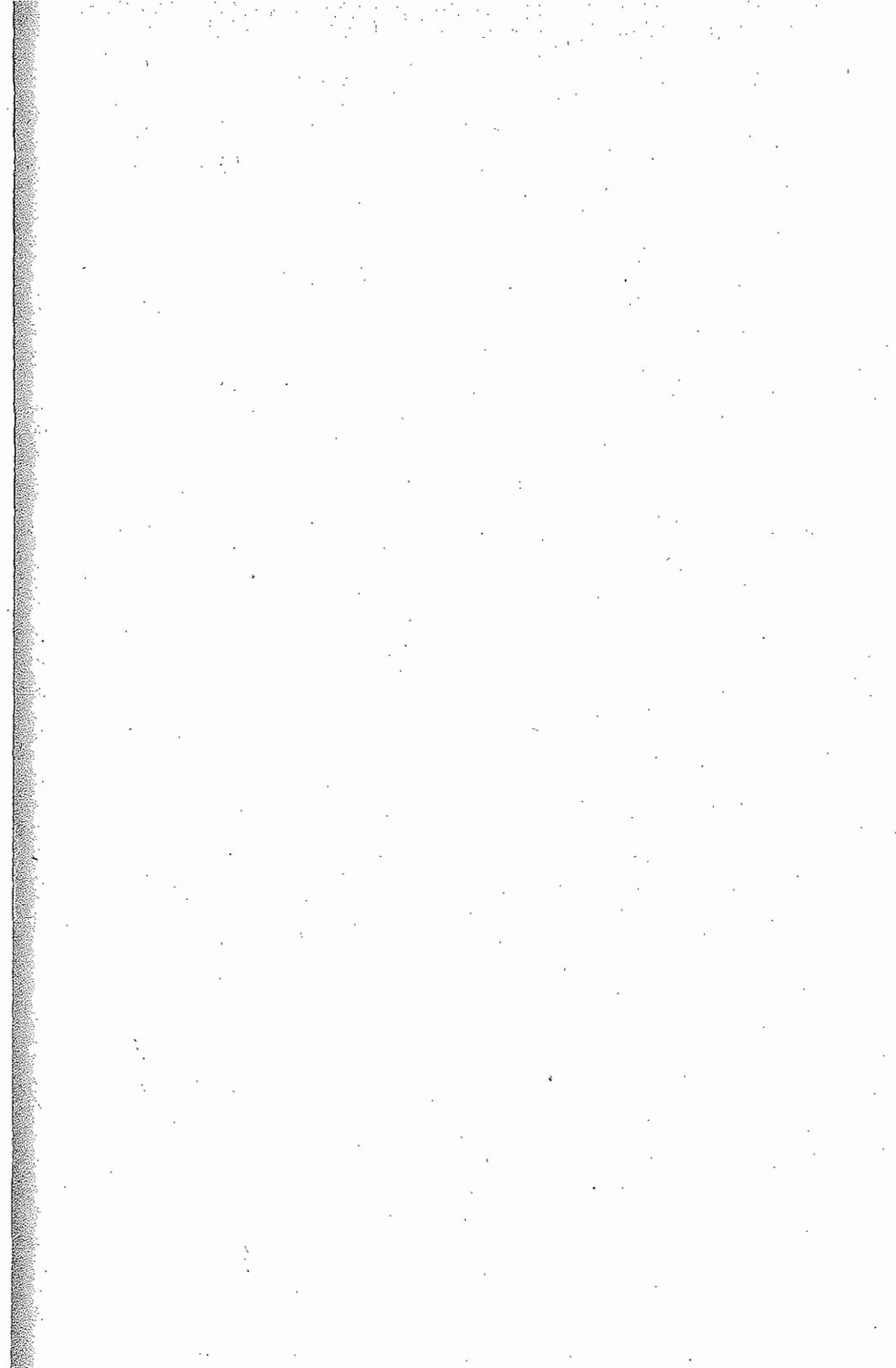
PRELIMINARY REPORT ON ATTITUDE CONCERNING WAR; THE WEZEMAN CASE

43. Esteemed Brethren of Synod: The Consistory of Sheboygan, Wisconsin, comes to your honorable body requesting you to rescind the decision adopted in 1936, cf. Art. 103, p. 55, Acts of Synod, 1936 (upholding the decision of the Synod of 1930) in re the permissibility of the baptism of children born outside of the covenant circle and adopted by believing parents, and at the same time imploring Synod to leave the whole matter in the indeterminate state in which this question was before 1930. *Grounds:*

1. Synod of 1936 itself has expressed the following opinion: "In view of the fact that the argument from Scripture on both sides is of such a nature that it cannot be said to be compelling or to enjoin clearly either the one or the other practice upon the Church." This very declaration implies that the Synod of 1936 was convinced that the Synod of 1930 did not have sufficient ground to declare that such adopted children might be baptized. We believe this to be a very serious situation. Any Synodical decision ought to be based upon solid Biblical grounds. If a debatable

matter cannot be definitely decided by the sacred Scriptures, no Synod should render any decisions, even though it only includes a permissibility. We are convinced that our Church was not ripe for this permissibility. We refer to the large number of protests at the Synod of 1932 and the debated discussion on the floor of Synod 1936.

2. The Synod of 1936 has also expressed the opinion, "In view of the fact that the authority of representative Reformed theologians may be cited on both sides of this question, some as favoring and others as opposing the practice approved by the Synod of 1930." However, the Synod of 1936 refusing to rescind the decision of 1930 has definitely taken a stand and has committed our Church officially to the position of those who favor baptizing such adopted children. Synod has declared, "They *may* be baptized." We believe this to be unwise and will lead to division rather than the much coveted unity.
3. The decision of our Church is now incomplete and doubtful because of the use of *may* rather than *must*. If these children whose covenant status cannot be ascertained and are adopted into Christian families by the act of adoption become covenant children it is not merely a question of permissibility, whether they may, but a question of duty, they must. Just because there is insufficient Scriptural warrant to decide they must, Synod has taken an incomplete decision by saying, "They may." We are convinced that this matter should be corrected at once.
4. We have serious objections against the added decision of the Synod of 1936. "That this decision 1930 in no way justifies the molestation of anyone who, whether as church member or in the specific capacity of office-bearer, may have conscientious scruples against the administration of the sacrament of baptism to such children." We believe that no Synod has the right to make such a declaration. This may lead to all kinds of practical difficulties and endless strife in our churches. If these adopted children are covenant children and parents refuse to have them baptized they should be molested. If the Scriptural proof is lacking that they must be baptized and the Synod has declared they may, no end of trouble may be in store



for those ministers who refuse to baptize such children. Should a Church make decisions which cannot be fully settled by the Word and then speak of "no molestation"? We believe not!

(Consistory, Sheboygan, Wis.)

44. In re "Letters with Remarks."
Classis Wisconsin brengt het volgende voor uwe eerwaarde vergadering.

De Synode willigde het verzoek van Classis Wisconsin niet in, "omdat er geen concreet geval was." Zie Acta 1936, pag. 93, onder XII. Classis Wisconsin wenscht de aandacht der Synode er bij te bepalen dat uit twee gevallen in het midden der Classis gebleken is dat deze bepaling dubbelzinnig en voor twee verschillende uiteenlopende verklaringen vatbaar is, hetgeen niet bevorderlijk is aan goede orde maar wanorde kweekt. De twee gevallen in het midden der Classis zijn vereffend met dien verstande dat de Classis de Synode zou verzoeken om een historisch en kerkrechtelijke verklaring van Art. 64 der Algemeene Bepalingen. Een kerkeraad of Classis heeft echter geen bevoegdheid om Synodale bepalingen te wijzigen of te veranderen. Dit behoort tot de taak der gezamenlijke kerken in Synode vergaderd. Daarom herhaalt Classis Wisconsin haar verzoek van 1936, en dat of dezelfde gronden. Zie ook Kerkenorde, Art. 30, laatste deel, en Art. 31, laatste deel.

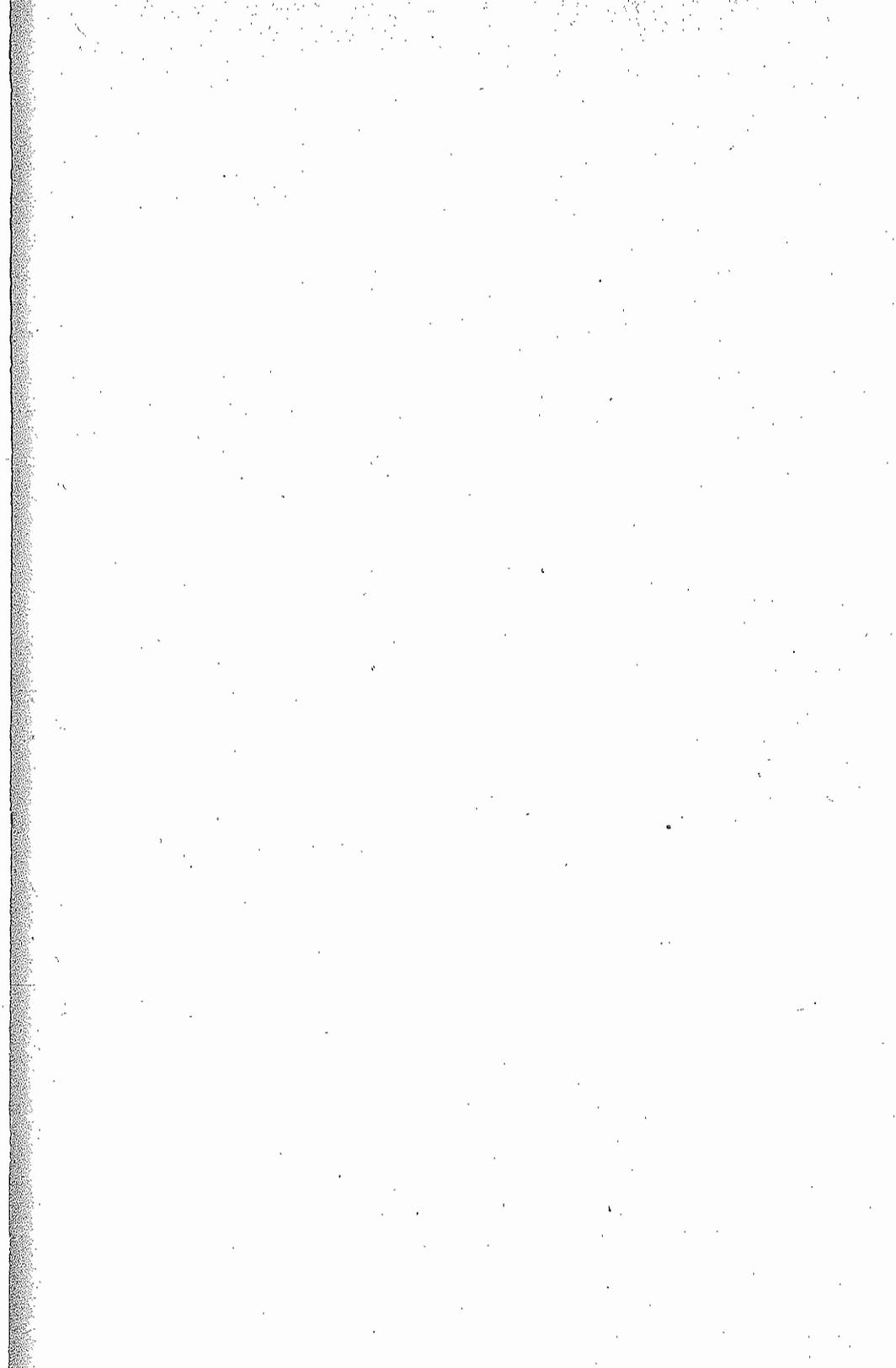
(Classis Wisconsin.)

45. Classis Grand Rapids East hereby recommends that Synod appoint two (2) delegates to the Michigan Section of The Lord's Day Alliance.

(Classis Grand Rapids East.)

46. Esteemed Brethren of Synod:
Classis Wisconsin brings before your honorable body the following overture in re **Proportionate Distribution of Assessments and Quotas.**

It is apparent upon a moment's reflection that the assessments and quotas for denominational expenses are a much heavier financial burden on the small congregation than on the large, because the local expenses are borne by a fewer number in the small church than in the large. To be concrete: A church of 50 families calling a minister for \$1,500



per year must pay \$30 per family per year for pastor's salary alone, while a church of a hundred families calling a minister for \$2,000 per year must pay only \$20.00 per family for the support of its minister. Differences will, of course, always remain, but it has occurred to us that this difference can be equalized at least to a degree by proportionately distributing the assessments and quotas, so that the smaller congregations be asked to contribute less to these funds, and the larger a little more.

In order to do this, it will be necessary to classify our congregations according to size, and group them under certain heads, and then according to the number of families proportion the amount to be contributed to each fund. We submit the suggestive classification below, the data for which has been gathered from our denomination Yearbook for 1937.

Groups Classis	A		B		C		D		E		TOTALS	
	Churches 1-50 families	132	Churches 51-100 families	265	Churches 101-150 families	242	Churches 151-200 families	4863	Churches over 200 families	22	Con- grega- tions	Fam- ilies
California	7	132	*4	265	*2	242					*13	639
Grand Rapids East	12	843	7	541	2	234	*6	1041	*3	822	30	2981
Grand Rapids West	11	316	4	234	4	498	6	1124	5	1425	30	3597
Hackensack	3	57	1	80	1	117			2	414	7	668
Holland	4	119	2	147	1	142	4	729	3	819	14	1956
Hudson	5	179	1	98	5	619	1	170	2	487	14	1533
Illinois	8	294	1	83	10	1261	2	820	4	971	25	2929
Muskegon	8	262	10	784	4	454	2	337	1	205	25	2042
Orange City	21	660	7	543	2	291	2	390			32	1884
Ostriesland	13	354	3	201							16	654
Pacific	15	301	3	194	2	275			1	240	21	1010
Pella	7	166	7	572	2	230	1	200			17	1168
Sioux Center	10	315	4	294	4	472	1	199			19	1281
Wisconsin	4	102	6	430			1	190			11	722
Zeeland	2	88	4	310	6	709	1	163	1	270	14	1540
Totals	130	3787	64	4776	45	5545	27	4863	22	5633	288	26604

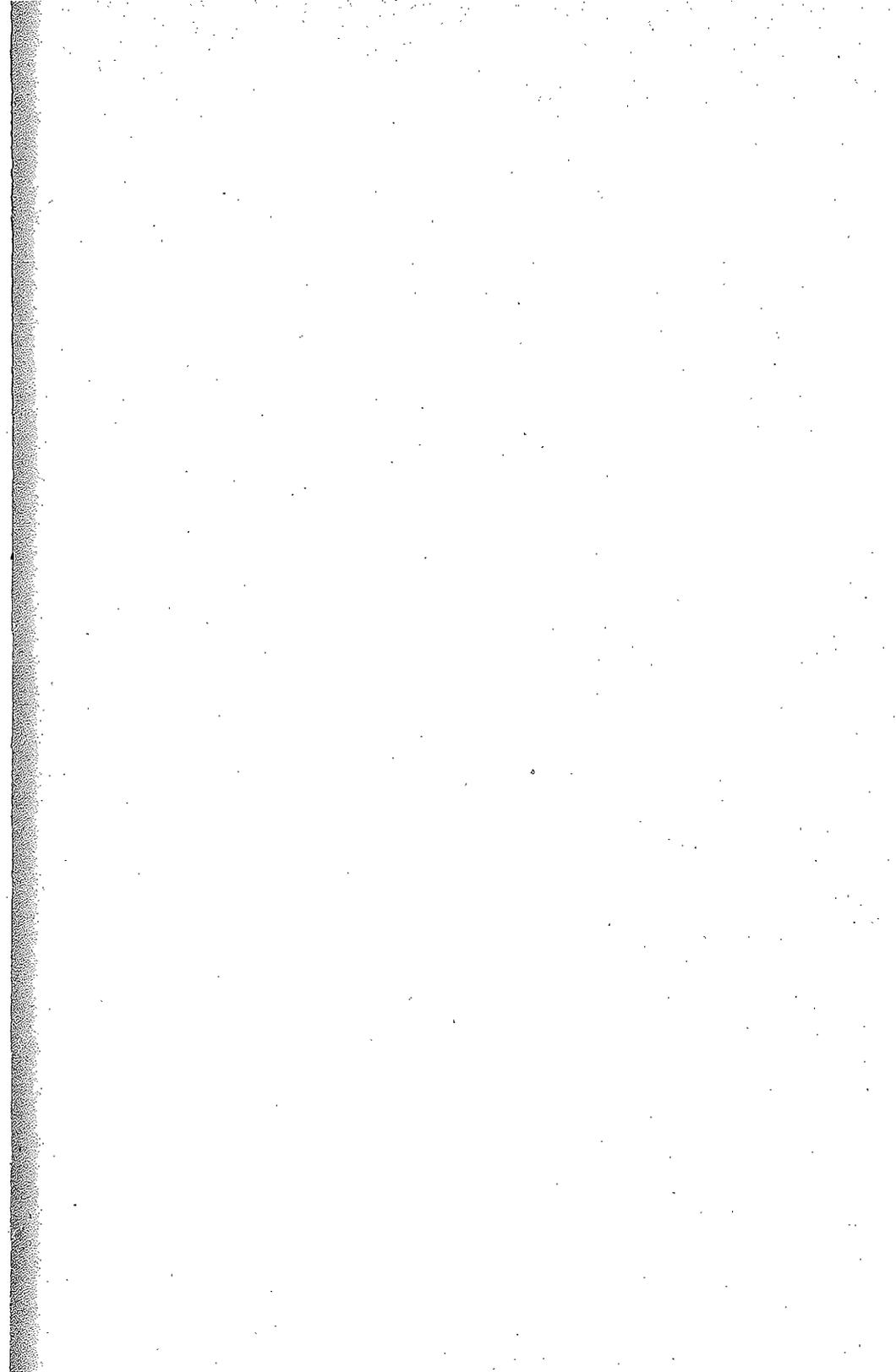
* Represents number of congregations or mission stations.

We overture Synod:

1. To classify the congregations for the purpose of assessments and apportionments as follows:

- Class A churches having from 1 to 50 families;
- Class B churches having from 51 to 100 families;
- Class C churches having from 101 to 150 families;
- Class D churches having from 151 to 200 families;
- Class E churches having over 200 families.

2. To set the rate for assessments and apportionments on the basis of actual families as heretofore, but to make the rate of payment on the basis of the above classification as follows:



- Class A 50% of the average needed per family;
- Class B 75% of the average needed per family;
- Class C 100% of the average needed per family;
- Class D 125% of the average needed per family;
- Class E 150% of the average needed per family.

For the sake of information it may be added that this classification and payment on the basis suggested above would make the equivalent in proportion to the present system of income for denominational funds as follows:

Class of Churches	Present number of Families	Equivalent under the plan of this Overture
A — 1- 50 families	3,787	1,893
B — 51-100 families	4,776	3,582
C — 101-150 families	5,545	5,545
D — 151-200 families	4,863	6,079
E — Over 200 families.....	5,633	8,450
Totals.....	24,604 families	Equivalent to 25,549 families

In other words, the assessments and quotas would be increased if this plan were adopted to the equivalent of more than 900 families. *Grounds:*

1. The proposed plan is more equitable than the present system;
2. The larger congregations will be lending stronger support to their weaker sister congregations;
3. Some congregations now in the subsidized group will become self-supporting. Others, which have felt the need of increasing the all too small salary of their pastors will be enabled to do this;
4. In the smaller churches the way will be opened sooner for the organization of Christian Schools;
5. Some churches will be enabled to reduce the amount of subsidy now needed.
6. It is in keeping with the scriptural injunction, "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2).

(Classis Wisconsin.)

P. S. Toen dit voorstel overgenomen werd door de Classis om doorgezonden te worden naar de Synode onttrokken Revs. Fortuin en Pekelder, en Oud. M. Leys zich aan de stemming.

47. AANHANGSEL by de Instructie van Classis Wisconsin in re Proportionate Distribution of Assessments and Quotas.

De vraag kwam op ter classicale vergadering of de Instructie in orde was. Classis besloot dat de Instructie in orde is te behandelen. Revs. Fortuin en Pekelder protesteerden tegen dit besluit; zoo ook de Ouderlingen M. Leys en Auke Douma.

De protesten volgen:

Ondergeteekende teekent protest aan tegen het besluit der Classis het welk uitsprak dat de instructie van X in orde was. Dit is in strijd met Art. 46 onzer Kerkenorde in verband met het besluit der Synode 1936, Acts 1936, pp. 124, 125.

(Geteekend) K. W. FORTUIN."

"We the undersigned hereby protest against the decision of Classis Wisconsin in regard the overture 'Proportionate Distribution of Assessments and Quotas.' *Grounds:*

1. Synod of 1936 has decided in re overture Lucas Consistory that it is in agreement with the general principle of Scripture that the family is the basic unit of all life.'
2. Synod of 1936 has likewise decided in re overture of Classis Sioux Center 'that the family is the basic unit of all life.'
3. We believe that this decision is not in harmony with Art. 46 C. O., whereas the overture contains no argumentation to adduce proof that the principle adopted by Synod is unscriptural. We believe that this should have been done before adopting the overture.

(Signed) E. B. PEKELDER,

(Signed) M. LEYS,

(Signed) AUKE D. DOUMA."

VIII. APPEALS AND PROTESTS

48. D. Strooboscher, 3405 W. 116th St., Chicago, Ill.
George Monsma, Edmonton, Alta., Canada.
Mr. and Mrs. M. Hamstra, Lynden, Wash.
Cf. Protest, sub *Varia*, No. 47.

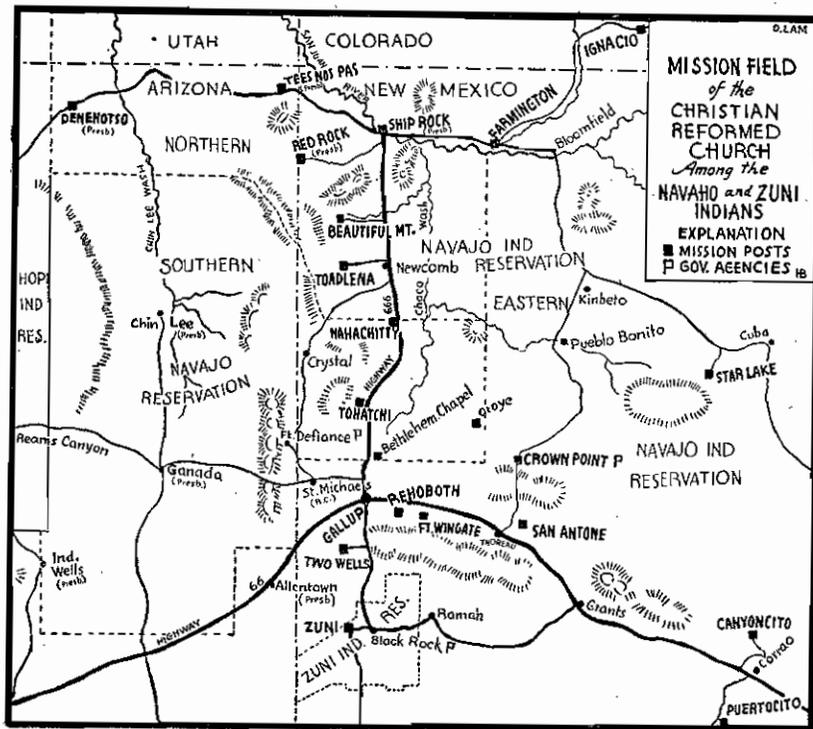
49. Protest by Rev. H. J. Mulder against Synod's adoption of the New Home Mission Order as a violation of solemn promises made to our Home Missionaries in their call letters.

50. Rev. L. J. Lamberts requests Synod to reconsider the decision of 1936 respecting the new S. S. paper.

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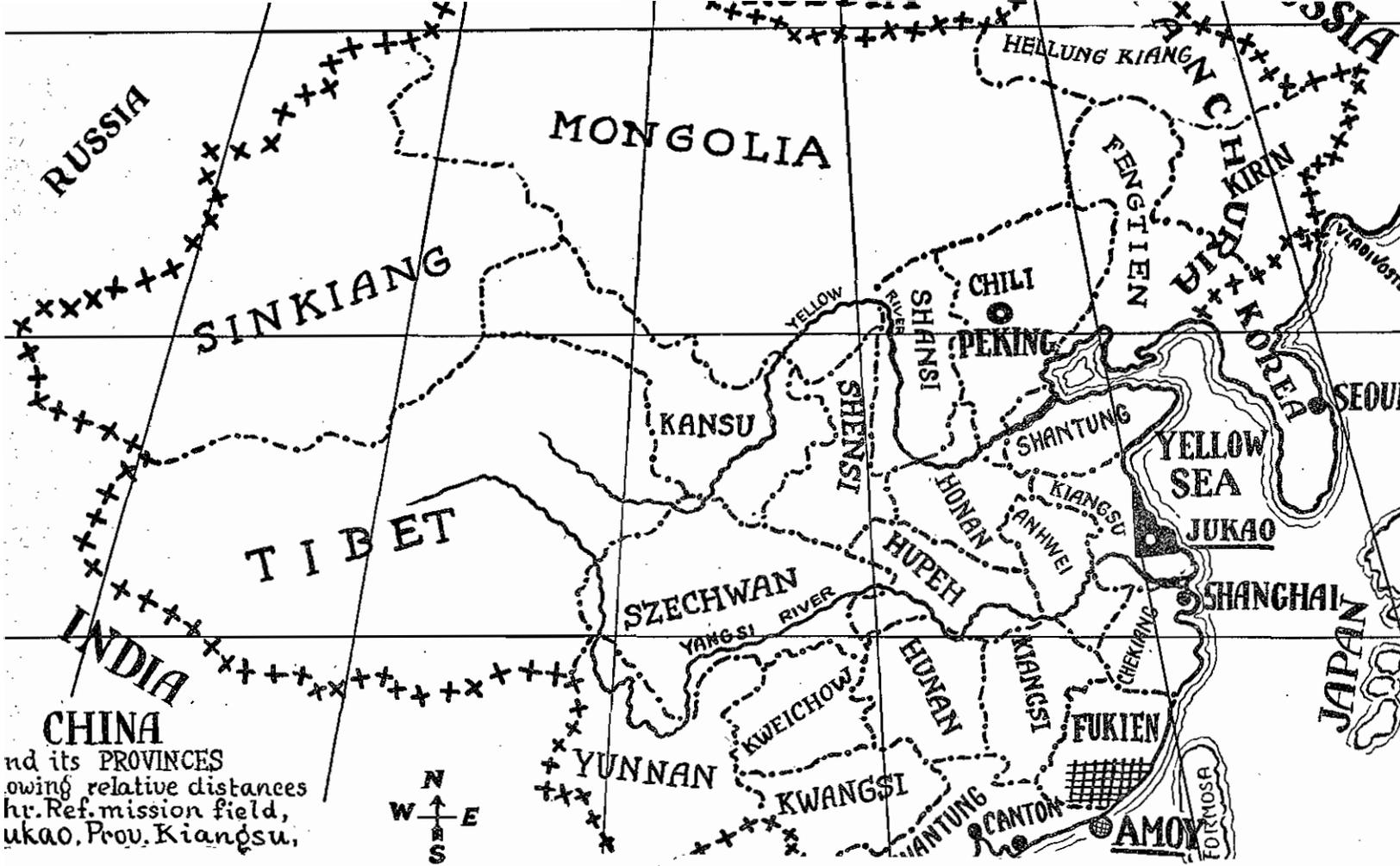
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There is a much better, larger and more up-to-date map of our Indian field obtainable, a large map, and mounted, at "The Banner" office. If you send \$1.50 to Manager Buiten, 52 Market Ave., N. W., Grand Rapids, Mich., he will be glad to mail you a copy, safely rolled up and postpaid. Don't forget to order such a map, for use in home and church. You will help our mission work by doing so, and be able to visualize the field and work much better.

H. B.





RUSSIA

MONGOLIA

SINKIANG

TIBET

INDIA

CHINA

and its PROVINCES
 showing relative distances
 in hr. Ref. mission field,
 Mukao, Prov. Kiangsu,



HELLUNG KIANG

FENGTIEN

CHILI

PEKING

KANSU

SHANSI

SHANTUNG

YELLOW SEA

JUKAO

SHANGHAI

SZECHWAN

YANGTSI RIVER

HONAN

KIANGSU

HUPEH

HUNAN

ANHWEI

KIANGSI

FUKIEN

YUNNAN

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KWANGSI

GUANTUNG

CANTON

AMOY

FORMOSA

JAPAN

SEOUL

CHORIA

KOREA

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**SUPPLEMENT OF THE SYNODICAL COMMITTEE IN
RE DECISION OF CLASSIS OSTFRIESLAND IN
THE WEZEMAN CASE**

To the Synod of 1937.

ESTEEMED BRETHERN:

YOUR Committee appointed to assist and advise Classis Ostfriesland in the interrogation of Dr. F. H. Wezeman, after having received the report of the final action of Classis, which report we will submit to Synod, feels constrained to add a few words to its report. The Committee regrets to inform your honorable body that it is not at all satisfied with the decision of Classis, nor with the statement volunteered by Dr. Wezeman, and accepted by Classis as sufficient, in which he expresses regret for, and disapproval of, certain statements and expressions found in his Bible Notes.

The reason for this disagreement is not found in minor differences of interpretation of some of the passages in the Notes, but in this: that Classis Ostfriesland has decided that Dr. Wezeman "has removed all grounds of suspicion and his status continues as heretofore."

In general it may be said that Classis has fallen in line with the defense of Dr. Wezeman's Notes in "The Truth About the Chicago Situation," though it differs from this in some particulars. It finds in the original Notes of Dr. Wezeman nothing more serious than a few errors of fact, some expressions that are "incomplete"; "unfortunate"; "obscure," "inadequate," "unwise," others that may, but need not indicate modernistic influence, or that do positively reflect modernism, and a couple that fit in entirely with Modernism, but even so do not furnish a basis for the charge of modernistic teachings. There may be modernistic expressions, therefore without proving modernistic ideas or teachings. Your Committee cannot see how any expression can be adjudged modernistic except for the fact that it conveyed modernistic thought. Surely, words, and phrases, and sentences, such as Dr. Wezeman admits as modernistic at this time, are carriers of thought. A teacher who uses language that is modernistic is by necessity in so far a teacher of modernism.

The question may be raised, How could Classis Ostfriesland arrive at conclusions which differ materially from those of the Synodical Committee, and which in some cases flatly contradict them. In detail this can be learned only from a study and comparison of their respective reports. A few general statements can be made, however, which may shed some light on the situation.

Classis proceeded throughout on the assumption that the notes of Dr. Wezeman form a consistent whole, and that therefore the author cannot teach something different in one place than he does in another. The Committee, however, came to the conclusion by a study of the notes that they do not form a consistent whole. They contain a great deal of good and unobjectionable material, but alongside of this also embody heterogeneous elements, elements that are foreign to a Reformed production and that cannot be harmonized with the rest of the material. There is an irreconcilable dualism in the notes.

The judgment of Classis was in some cases determined by what Dr. Wezeman now says he intended or did not intend to teach in the incriminated passages. It insists on it that we shall accept Dr. Wezeman's statement as to what he intended to teach. The Synodical Committee, on the other hand, without denying the good intentions which Dr. Wezeman originally had, was guided by the fact that Dr. Wezeman now intended to defend the teachings of the old notes, and was interested to know how he harmonized these with Scripture and with our Reformed Confession.

Classis proceeded on the assumption that it was in duty bound to accept Dr. Wezeman's interpretation of what he wrote, and has shown itself quite ready to do this, though in a couple of cases it does not remain true to this principle and says that, after all, the interpretation must be such as the words will bear. This is exactly the position which the Synodical Committee took from the start. It felt perfectly free to reject Dr. Wezeman's interpretation, if it did not fit the facts or the words.

Classis attached considerable importance to the oral declarations of Dr. Wezeman respecting certain points of doctrine, and declared that he "has satisfactorily stated and affirmed his Reformed position on those points of doctrine regarding which he was asked to express himself in the interrogation held on September 23, 24, 1936." The Synodical Committee did not attach so much importance to a few

declarations which did not stand out prominently in the interrogation and brought to light very little that could not also be learned from the notes. It was more interested to know how he, while desiring to be entirely Reformed, could reconcile certain passages of his notes with his Reformed position, and found his explanations in the main unsatisfactory.

The reason for our disagreement with the decision taken by Classis Ostfriesland is, first of all, that it is directly contrary to our advice, namely, that Dr. Wezeman be deposed on the ground of false doctrine. It is our firm conviction, a conviction strengthened by the latest proceedings of Classis Ostfriesland, that this advice should have been adopted.

Secondly, we disagree with the decision of Classis Ostfriesland because Classis has upheld his ministerial status without asking or receiving from Dr. Wezeman any admission of false doctrine or of modernistic and unbiblical teaching. It has thereby in effect and in fact taken the official position as a Classis of the Christian Reformed Church that there is no modernism or false doctrine in the Notes of Dr. Wezeman. Moreover, this is a position directly contrary to the one taken by Classis Illinois and reaffirmed by it. Cf. Report of Cl. Illinois submitted to the Synod of 1936, likewise given to this Committee and to Classis Ostfriesland; and Report of Classical Proceedings of Classis Illinois in "The Banner," Feb. 12, 1937, pp. 158, 159.

That this is indeed the official position of Classis Ostfriesland is abundantly plain from the following considerations:

a. Technically and officially Classis Ostfriesland has required nothing of Dr. Wezeman. This may seem strange, but a perusal of the decision of Classis Ostfriesland makes this very plain. The most that can be said is that Dr. Wezeman adapted his admission to what he knew Classis Ostfriesland from its report would in all probability require of him.

Classis received a statement from Dr. Wezeman himself when it still faced the question what demands it would make. Classis then decided to "declare its satisfaction with the voluntary statement."

In this statement of Dr. Wezeman there is not the slightest admission of Modernism or false doctrine. It does include various admissions such as the following: "Disapproves certain terminology and some expressions"; "my

own dissatisfaction with certain passages in some of the Notes, that contain language that is Modernistic"; "statements which cannot be declared acceptable without my personal interpretation"; "I disavow the three or four errors of fact which have found their way into the Notes"; "expressions that are too vague and obscure"; "I hereby also wish whole-heartedly and without any reservations to repudiate any and all conclusions of a Modernistic nature which can be drawn from the Notes in question"; *but there is no admission of modernism or false teaching.*

On the other hand, in this statement Dr. Wezeman does claim: "The Bible courses prepared by me and used by the Chicago Christian High School, and other institutions, . . . clearly demonstrate my devotion to our Reformed interpretation of Scripture, as well as my disagreement with the the unsatisfactory positions of the Modernists.

b. Classis Ostfriesland in a decision taken before it received and approved Dr. Wezeman's statement, itself plainly takes a position that strengthens Dr. Wezeman in his stand. Under B, 1, General Conclusions, page 17 of their (Classis Ostfriesland Committee's Report) Report they declare the following: "It is a significant fact that nowhere does Dr. Wezeman deny a Reformed doctrine or defend a Modernistic doctrine. To establish the presence of a dualism in Dr. Wezeman it would be necessary to prove that there do exist in the Notes two philosophies — the one Biblical, the other Modernistic. We do not believe this proof has been offered."

From all this it is plain that Dr. Wezeman is upheld by Classis Ostfriesland as not having taught Modernism or false doctrine.

c. Even more to the point is Dr. Wezeman's own statement in a document officially before Classis Ostfriesland, page 75, "Permit me to say that I have not taught false doctrine."

And commenting on our advice to depose him he declares, page 75 of the same document, "It asserts that I have taught false doctrine. The Committee's evidence, however, is unsubstantial, unconvincing, and inconclusive. That has been abundantly demonstrated." Again, page 75, he declares, "The Synodical Committee has failed in any particular to establish heresy."

We feel it our duty once more to declare that Dr. Wezeman has taught false doctrine, and by his failure to admit this, we maintain the correctness of our advice given to Classis Ostfriesland, and in case Synod should now take up this matter, it still would be our advice.

Finally, the Committee desires to state that it does not feel at all satisfied with the attitude of Dr. Wezeman in this whole affair. He once signed a report in which he signified agreement with the sentiment that there was "a pressing need of a rather extensive revision of certain parts of the material used in our Bible Courses, in view of certain objectionable features and glaring weaknesses." His critics looked upon this as a confession, but Dr. Wezeman afterwards declared that it was a mere gesture dictated by policy. When the Board decided to submit the Notes to an examination by an impartial committee, in order to determine whether the accusers were right or wrong, the Board sent them sets of notes in which Dr. Wezeman had first substituted sound material for the incriminated passages, or omitted these passages. Naturally, the findings of this Committee were on the whole favorable, though even it found some objectionable features. Then the "Chicago Messenger" stated that Dr. Wezeman had been vindicated. It is possible that he did not himself write that statement, but he certainly did not correct it. It is misleading to say that the report of the Michigan Committee was a vindication of Dr. Wezeman. That Committee did not express itself on the notes that were in debate. When this was pointed out Dr. Wezeman maintained that the notes sent to the Michigan Committee were essentially the same as those which were criticized. Under the circumstances this was clearly intended to convey the impression that no essential changes had been brought about in the incriminated passages. At the interrogation, however, he maintained that he only meant to say that it was not an entirely new set of notes that had been sent to the Michigan Committee. However, toward the very end of the sessions of the adjourned Classis in November, Dr. Wezeman finally admitted that "certain particular items in my courses have been essentially changed." It is noteworthy, even in this statement, that Dr. Wezeman does not admit that the changes were made in these particular items for reason that they constituted false teachings. But after the interrogation Dr.

Wezeman admitted that the Notes at least contained modernistic language.

Wishing you God's blessings in all your labors,
The Committee in re Wezeman Case,

REV. MARTIN MONSMA, *Pres.*

REV. EDWARD B. PEKELDER, *Sec'y.*

P. S. Your Committee has appointed the secretary, the Rev. E. B. Pekelder, to read and defend our Report.

E. B. P.

P. S. S. Finally, we call the attention of Synod to the fact that Classis Ostfriesland adopted the whole Report of the Committee in the case, up to C, page 18. Your Committee (Synodical Committee) will therefore be prepared to submit to Synod a written analysis of and reply to this document when Synod convenes.

E. B. P.