

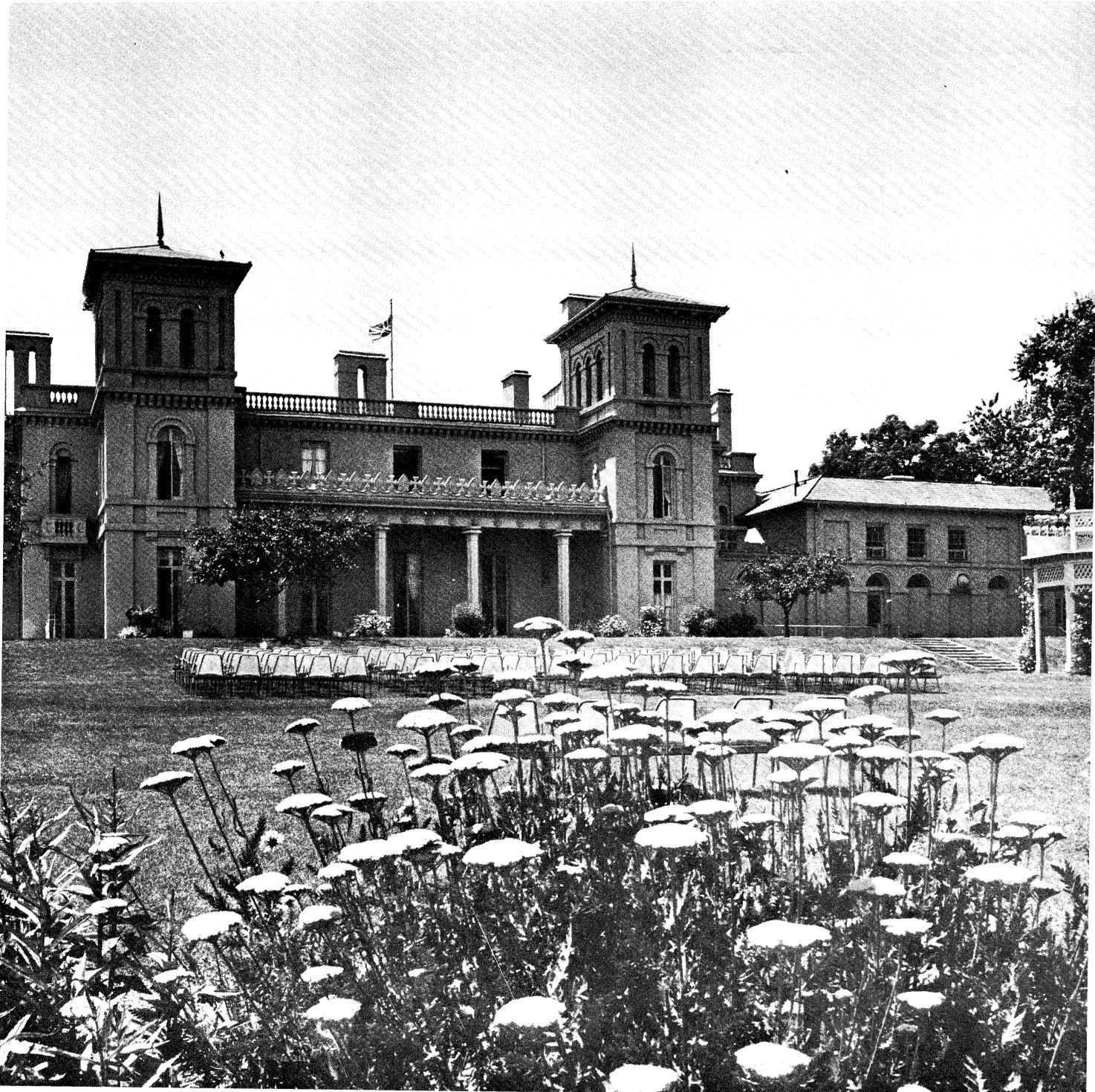


Clarion

THE CANADIAN REFORMED MAGAZINE

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The Kingdom, the Power, and the Glory ⁽²⁾

THE MARRIAGE WENT ON THE ROCKS

Under these circumstances the Anglo-Saxon Christian traditionally voted Conservative. The Conservatives, the Tories, were the anti-revolutionaries of the day. However, their motto was not: "Against the revolution, the gospel," but rather, "against the revolution, maintain the status quo." This status quo had Christian colourations.

But this is the tragedy of the history of the Anglo-Saxon Christian in politics: He discovered to his chagrin that the twentieth century has dissolved the partnership. The Christian traditions have been shed as outworn clothes, and there is nothing left but naked humanism in which man is the law to himself.

How often do we hear of the ideal of self-fulfilment! Such as: we must respect homosexual couples if that is their way of self-fulfilment and self-expression. And the judge who refused to grant the right of such a "couple" to adopt children is considered hopelessly square by an ever-increasing part of today's public.

The twentieth century, marked by two world wars, is clearly the era of the public destruction of any remaining traces of Christian influences in social and political life. People proudly announce that they must search for new concepts in a world of changing value systems; the convention-goer will never stop repeating it. But whatever that may mean, one thing is sure: it does not mean a return to God's revealed will . . . for all aspects of life. And the Anglo-Saxon Christian, if he is honest with himself, will find himself completely frustrated and utterly powerless. How can he, from that point of view at this point in time, come to the rallying battle cry: "To the law and to the prophets!?"

And then, indeed, there is in B.C. a Social Credit party which has in its founding documents the aim to promote Christian principles in politics. But where are those principles defined? Are the Douglas economic proposals Scripturally founded ideals? Is "free enterprise" a Christian principle? No, it was at one time a liberal-capitalist principle, and it is certainly no longer regarded the cure-all it once was. In any case, has there ever been, in any present-day election campaign, a witness to subject all life to God the King, to Whom be all power and glory?

The only parties that show a clear doctrine are the socialist ones, with their goal of social justice, in a world which must seek the greatest possible quantity of happiness for the largest possible number of people.

PASS ON THE DIFFERENCE

It is in the face of all these overwhelming and imposing structures that we must ask ourselves the question: "What then shall we do?" All parties open their gates and beckon to us to come in, to come in and be one with them. "You," they will tell you, "with your strong religious convictions, are a great asset to us; come in and help us. But do not ask us to spell out those Scriptural, Reformed, political principles, and do not ask us to adopt them. Because, if you do, we will not spell them out; we will expel you!"

And the temptation is then strong to follow the pattern of the country, and to split life between a religious sphere and a political sphere. Jesus then saves the souls, but His presence is less eminent in monetary matters or in education. "Separation of Church and state, my friend," they say, and look very profound. It is against this temptation that we must warn. Especially the younger ones among us are open for it.

We, the older ones, still remember the heated discussions about the

opportunity to witness at the ballot box. Some may even remember the arguments about "sovereiniteit in eigen kring," and how we felt as a new beginning the starting point taken in the culture-mandate. How happy were we with these rediscoveries! How strongly could we argue with the unconvinced! And although we have been free-wheeling in Canada for lo these twenty years, our reserves were strong enough! or are they? And then: What about our children? Let us be honest, with them and with ourselves: they grow up in a complete vacuum.

The political practice of the Christians around them is inviting. And must we always be different?

Yes, we must be different, because our Master was different. That difference must be passed on to our children.

SHOULDER TO THE WHEEL — NOSE TO THE . . .

Therefore, let us do some work. Does that mean: form a party and nominate candidates? Let us not fool ourselves! But in the exercise of our duties as citizens in this world (not of this world), there is more than filling out a ballot form. In this time of so-called participatory democracy, there are many issues regarding which the government *asks* for submissions from the public.

There was a white paper on taxation, a gold paper on income security, and a green paper on immigration. Each with an invitation: "Please comment!" There have been hearings across Canada on the Constitution. In all those instances there were opportunities for a Canadian Reformed submission.

These submissions not made, were as many opportunities lost. I heard that an edition of the "Good Word" that dealt with a certain topic was circulated among the members of parliament, and that this actually resulted in some correspondence.

Would then a specific submission go unnoticed?

But those things involve work. They require an effort. And I think that we can — with God's help — do it. If we involve our youth, if we make use of what we took along as immigrants, if we make use of what we find here, certainly something can happen. And if we *can*, then we *must*! And we must do it *together*. Individualism, without exchange, will lead us nowhere.

Therefore, if there be among us any historian, let him study the goings on from of old and let him teach us; if there be any sociologist among us, let him examine society as mankind fallen in sin; if there be any economist, let him ponder the use and the responsible development of resources which God has given man to work with; if there be any political scientist, let him explore the relations between the powers that be in the light of the Church's doctrine regarding the magistracy.

And if there be a common consensus to be reached among us, with or without the use of these disciplines, but always in subjection to the authority of God's Word, then let us spell it out . . . and pass it on.

THEREFORE WE EXPECT THAT DAY WITH A MOST ARDENT DESIRE

That is indeed our political calling. And if per chance someone would ask: "Have you perhaps a program, a platform?" our answer should be: "Yes, we have." Our program is summarized in our prayer: "To Thee be the Kingdom, the power, and the glory."

Our God is the Great Politician from of old. And for the completion of His program is this whole complexity of world history necessary.

And then that great day will come, the day of universal renewal: "See, I make everything new."

A new era will then be born. The *polis*, the city, descends from heaven, adorned like a bride.

And in this life, when we realize that there will be no place for a witnessing Christian in the Canadian just society or in the American great society, this is our political hope: that *polis*, whose gates are open in all directions of God's universe.

And yet there shall in no wise enter into it anything that defiles, neither whatsoever works abomination or makes a lie — but they that are written in the Lamb's book of Life.

J. DE VOS

Barriers Up!

Our 1974 Synod gave a committee the mandate to draw up and send another "Appeal" to the Christian Reformed Church. Our first "Appeal" was sent in 1963; the second one in 1977. The latter has been published in *Clarion* after it had been sent to all the consistories within the Christian Reformed Church. Our readers have been able to take note of its contents.

In this second appeal we made reference to the change of relationship with other churches as this change was made by the Christian Reformed Church. There is no longer any such relationship as a "sister church relationship"; a new category was created: "Churches in Ecclesiastical Fellowship." The latter is wider and much shallower than the former and opened the way to maintaining relationships which would have had to be broken off if the old categories had been continued. Thus, as was pointed out in the "Appeal," the "integrity" was preserved, be it that it was a strange integrity.

In three articles in *The Banner* (March 1978), the Rev. Tymen E. Hofman, of Neland Avenue, Christian Reformed Church in Grand Rapids, gives his impressions of a mission which he undertook together with a colleague: he went "as a member of a fraternal delegation of two persons to visit The Netherlands on behalf of the Christian Reformed Church last November."

He also writes about that changed relationship which came as a result of investigations by the Inter-church Relations Committee. Of the charge to that Committee he writes,

This turned out to be a very complex assignment. It was obvious from a strict interpretation of the meaning of "sister church" that the relationship could not be maintained, for it was defined as one in which the churches, if it were not for the barriers of language and geography, would be one denomination. Given the GKN's decision to allow women to hold ecclesiastical office, sufficient ground could be advanced on that point alone for breaking the relationship. The committee began to see that it could well be that the CRC would have no sister churches if the definition were to be conscientiously ap-

plied. Is there really a church in the world so much like us that with integrity we could say that only language and geography separate us? Rather than break relationship with the GKN, why not study the more fundamental question and in the light of that study deal with the GKN?

What is stated in the above quotation is just a confirmation of what we concluded in the "Appeal": The closer relationship had to be sacrificed and to



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be made into a wider and shallower form of cooperation and contact. Here we find a devaluation of the very title "Church." What does that kind of "eclesiastical fellowship" mean?

That question receives the more weight when we read that, according to the Rev. Hofman, there seems to be no such Church anywhere in the world that it can be said that it is separated from the Christian Reformed Church only by the barrier of language and geography.

Is that not strange?

Have the fathers who established or, rather, who recognized the relationship as sister churches between the Christian Reformed Church and the Gereformeerde Kerken in Nederland, made a big mistake when they did so? And were they so utterly wrong when they declared that that relationship indeed meant that the two Churches would be one if there had not been the barriers of language and geography?

The Rev. Hofman himself answers that question, I think, when he reacts to another question, namely, why the Christian Reformed Church "should have, and should promote relationship with the Dutch churches and send delegates across land and sea to do so." Explaining why that should be done, he writes, "The answer, in essence, is that churches of Reformed confession and life have a oneness that transcends national boundaries and the barriers of oceans and culture. Besides that, we share a common and creedal heritage with the Dutch church that gives us a special responsibility for each other's welfare."

Our conclusion can only be that somewhere something has changed.

The Gereformeerde Kerken in Nederland (Synodical) appear to have changed to such an extent that, in order to maintain a relationship, the Christian Reformed Church had to change the very nature of its bond with those churches. Some forty years ago it could still be said and was being said (witness the definition of the sister church relationship) that the Gereformeerde Kerken in Nederland and the Christian Reformed Church were separated only by the barriers of language and geography; but in 1977 it has become very clear that those Netherlands churches are no longer so much like the Christian Reformed Church that "with integrity we could say that only language and geography separate us."

We certainly do not wish to assume a position of "I told you so!" That

would not be becoming; but we do wish to remind everyone — and that includes the whole Christian Reformed Church — of our repeated claim that the change did come about in 1944 and following years.

That, too, is confirmed by the Rev. Hofman when he writes, "Our relationship with the Dutch churches has also taken on a new urgency in view of threats to our unity as a world Reformed community, particularly as that involves developments in the life of the Gereformeerde Kerken in The Netherlands. Not only did the GKN undergo a tragic split in the 'forties,' *creating an entirely new situation in Reformed church life in the Netherlands* [emphasis mine, vO]; it has subsequently taken positions in ecumenical relations, in matters of church government and in doctrine that have brought considerable unrest within its own fellowship and have caused some Reformed churches in the world family to break relations with it."

When the Rev. Hofman puts clearly that there are far more barriers between the Christian Reformed Church and the Gereformeerde Kerken in Nederland (Synodical) than those of language and geography, we can only be grateful for that.

However, we wish to repeat our warning that the barriers will disappear if the Christian Reformed Church continues to maintain even the shallower relationship which is in effect at present.

That disappearance of those barriers will not be for the better, so much is certain.

The articles of Rev. Hofman contain some worthwhile pieces of information. We cannot say, however, that he is always correct in his rendering of the history and of specific events.

As a delegate of the Christian Reformed Church, he also had discussions with a committee of our Netherlands sister Churches. We are thankful for that, as also for the fact that "the 1977 delegation was able to meet with representatives of these churches in a very friendly atmosphere but with no essential progress." We are thankful for that "friendly atmosphere," although not for the "with no essential progress."

Some progress *might* have been made if those who have such discussions stop referring to the liberation of 1944 and following years as the "Schil-

der controversy." Such a qualification is just as incorrect as it would be to refer to the Secession of 1834 as the "De Cock Controversy" or to the Doleantie of 1886 as the "Kuyper Controversy."

Even if one disagrees with the stand which the liberated Churches have taken, one could at least refrain from "personalizing" the conflict. In each and every conflict certain persons occupy an important place; but that does not mean at all that the whole conflict is a personal conflict.

No one will deny that weaknesses and sins were found with all those involved in the "schism" of 1944, and that "all those" includes the late Dr. K. Schilder as well as myself. The question, however, is not whether the one was blameless and the other was all polluted; the question was — and is — who stood up for the Scriptural doctrine and freedom, and who defended the truly Reformed Church Polity.

Unless the Rev. Hofman understands things better than he writes for the information of the Christian Reformed people, things look pretty bleak for further contact.

I realize that it is extremely difficult to describe such an important event adequately in one relatively short paragraph. No one should be blamed for being incomplete when trying to do so; of everyone, however, it may be expected that he be correct. It is the correctness in Rev. Hofman's description that I miss.

The problem that led to the "liberation" of about 100,000 members of the GKN, if they are telling the story, or the "schism," if the GKN tells it, concerns the same "infamous" doctrine of "presumptive regeneration" and the history that flowed from it. Professor Klaas Schilder of the Theological School at Kampen took position against this "mind" and those identified with it, and a battle of personalities and of the fine points of church order resulted in the suspension of Schilder and his followers in 1944 and to their ultimate deposition. This was viewed by the deposed as part of the continuing Reformation [I think that Rev. Hofman means "deformation," vO], the synod was condemned as a usurper of legitimate authority, de Gereformeerde Kerken in Nederland maintaining Article 31 of the Church Order was declared the legitimate and continuing GKN and the "synodalen" were declared to have no right to the name Gereformeerde Kerken in Nederland.

When one reads the above paragraph the question comes up, "Did the Rev.

Hofman ever read anything about the history of the Gereformeerde Kerken in Nederland in the thirties? Has he ever gone into the trouble of reading up on what did happen in 1944 and preceding years? "He certainly does not give any proof of having done so.

In the first place: would anyone really think that one hundred thousand people were so infatuated with one man that they followed blindly when it pleased him to put his own person above the interests of the Church of Christ? For that's what it would have been if it were a "Schilder controversy" and a clash of personalities, as we are suggested to believe.

We cannot at this place give a complete description of what happened; let it suffice to make the following brief remarks.

Dr. Schilder was professor at the Theologisch Hoogeschool, even though, at that time, this Hoogeschool did not yet see its right to confer the doctor's degree recognized by the broadest assembly of the Churches.

There were far more points involved than just the point of presumptive regeneration. A brief and simple consultation of the various Acts or of the ecclesiastical press of those days will reveal that.

Schilder's "opposition" to the theory of presumptive regeneration was not taking a stand against "this 'mind' and those identified with it." One may not be able always to admire Schilder's style of writing; however, as far as I knew him, he did not write against persons but against systems, theories, theses, concepts. That he oftentimes appeared bitter (as can be seen from personal correspondence) — who cannot understand and forgive that? The manner in which he was treated and the way in which the scheming against him was going on was not very suitable to urge one to write in sweet-sounding terms!

The point in question was not a certain theory and its pros and cons; the point in question was that *one theory* was imposed upon the Churches as the doctrine by which all were bound. That was the *only thing* we were allowed to teach in this point of doctrine. And that was something we were not allowed by the Lord to promise or do. Because of that refusal the suspensions and depositions followed.

I do not know what Rev. Hofman means by "a battle . . . of the fine points

Continued on page 168.

MEDITATION

II Peter 3:9, 11, 12

How the Lord is Coming

Our Lord Jesus Christ comes again. That's what He promised. We can count on that from now on.

When, then, will the Lord appear? That is something no man knows; only God knows it. He did set the date for it, but did not reveal it to us. Indeed, that's how we usually think about it, in this line: God has fixed the date of Christ's appearing from eternity and therefore that date is firm, once and for all. No one can bring about any change in this respect. Who would be able to hold the Lord back so that He should be unable to appear on that day? The only thing we can do with a view to that day is: that we so live today that we may be found unblamable towards that day.

And the Holy Scripture makes us think in that line, too. We could, e.g., refer to that word of Christ's to His disciples in which He says that no one knows that day and hour, not even the angels, but the Father alone. That date has been fixed long before we were born. And yet, the Lord speaks in a lively, not in a rigid manner. He also says that the date of His appearing has not been set: whether He comes sooner or later depends also on our whole attitude, our activity and conduct.

That's how Peter puts it. The readers of Peter's letter asked, "Why has Christ not yet appeared? What could be the reason for that? Why is all the trouble and sorrow and misery in the world continuing without any definite and conclusive act on the part of the Lord?" They looked for the reason why Christ was not appearing with Him. Peter says, "You look for the reason with the wrong Person. The Lord is not slack; He is not dragging His feet with doing what He has promised. No, the reason why He is not yet here is to be sought with you yourselves. When I look at your whole conduct, it is better that Christ does not appear as yet. For not a few among you His appearing would have to be an appearing in anger. And the Lord does not like that; He does not wish to see some of you perishing for ever. It could very well be that the *Lord* is ready to appear but that *you* are not ready to receive Him and that the Lord now delays His appearing for your sakes." Thereby Peter poses this question to us, "Are we by our way of life an impediment for the appearing of the Lord?"

The apostle puts over against that — verse 12 — that we are to hasten towards the coming of the day of God. But how can you do that? It is possible to hasten to a certain place, e.g. the place of a disaster; but how could you hasten towards the coming of the day? In Greek it does not read "to hasten" but "to speed up": We are to promote the coming, speed up the coming of the day of God. That appears to be the correct translation here.

First Peter exhorts us — verse 7 — not to hold back the coming of the Day of the Lord through a sinful life. No, Peter says, we are to speed up the coming of that day. How? By our daily conduct after the image of Christ. By drawing that day closer through prayer: "Father, Thy kingdom come! Cause that day to be here soon, the day in which the kingdom of Jesus Christ breaks into this world from above." That is a prayer which is pleasing to God, isn't it?! That is a prayer which is heard by Him, isn't it?! And the Lord takes that petition into account, doesn't He?! Further we can speed up the coming of that day by talking to others about the hope that lives in us.

The question is: Do we wish to see our Saviour soon? Let's show that then in our living for the Lord. We have the privilege of being co-workers with Him. We are able by our living and working according to His Word to speed up His glorious appearing.

H. KNIGGE

P.S. We have received a second "Meditation" from the Rev. Knigge, but shall save that one till the appropriate time of the year.

press review

LEON SPINKS —
THE NEW HEAVYWEIGHT BOXING CHAMPION PRAYED!!

Via *Christian News* of February 27, 1978, I take over from "Religious News Service" what follows here:

A NEW CHAMPION'S PRAYER



LAS VEGAS — Leon Spinks, the new world's heavyweight boxing champion, savors the joy of victory over Muhammad Ali in Las Vegas ring, moments after judges' decision was announced.

After entering his dressing room, the new champion reportedly raised his hands to quiet visitors and said, "First things first — before anybody starts jiving we must give thanks to the Lord."

Everyone gathered around him as he offered this prayer: "Dear God, thank you for answering my prayer . . . my prayer I asked You for back there tonight in Room 2229. Thank You for my not getting hurt. Thank You for my man not getting hurt. You have given me the heavyweight championship of the world. You have answered my prayer. I thank You for the miracle. All praise sweet Jesus." *RNS Photo.*

Leon Spinks prayed. He did so before he fought Mohammed Ali. He prayed that he might win. And he won. He prayed that they might not hurt each other. And they did not. Therefore, the first thing he did after he won was: thank the Lord.

Let me quote here the old Heidelberg Catechism. In Question and Answer 117 we find:

What belongs to such prayer as God is pleased with and will hear? First, that from the heart we call upon the one true God only, Who has revealed Himself in His Word, for all He has commanded us to ask of Him; second, that we right thoroughly know our need and misery, in

order to humble ourselves before the face of His majesty

Did God command us and did Christ teach us to pray for winning a boxing match? Did God give us this kind of promises? Christ Jesus taught us to pray: "Our Father, Who art in heaven, hallowed be Thy Name; Thy Kingdom come; Thy will be done, as in heaven, so on earth." Is boxing, hitting the opponent in such a way that you knock him down, an honour for the Creator, Who made man after His image? Is boxing seeking the coming of God's Kingdom? Is it promoting that Kingdom? Is boxing and hitting the opponent doing the will of God accord-

ing to His revealed Word? I doubt that very much. Or rather, I know that the answer is a definite "No."

What must we notice here also? That this prayer is man-centered. Winning a boxing championship brings a person great honour in this world, and, even more: money. And is that not worth praying for? Or must we say: the biblical message, that we are created and redeemed to live for and serve the LORD, is reversed, so that here God exists to serve man? Is it so that, in the mind of many, God is a kind of Santa Claus Who is there for us to give us all kinds of nice presents which we like to have?

But let us not blame Mr. Spinks. This man-centered "religion" probably was taught to him. And he is by far not the only one. As far as I know, Mohammed Ali sees and does things the same way. Nowadays one can read that a hockey team and football players do the same, and even that this "religion" binds the team together and makes them "play" better.

I see this way of thinking as the result of the one-sided, biased preaching that God is love. There is still the form of religion, but the power of it is gone. People who care turn away from it. False prophecy leads many into the hands of the devil.

But how many among us and among our young people are trapped in this show of religion? And how many among us see things basically the same way? How many pray to God for the things they like to have, instead of for all those things they need to serve the LORD according to His Word and will? Here is a great danger for everyone. "Therefore, let anyone who thinks that he stands take heed lest he fall" (I Corinthians 10:12).

PLANNED PARENTHOOD'S ABORTION DRIVE IN THE U.S.A.

In the same issue of *Christian News*, on the same front page, also the following article was printed, taken over from "Religious News Service." I take it over entirely.

NEW YORK (RNS) — An official of a Catholic Civil Rights group charged here that the Planned Parenthood Federation of America is seeking to eliminate "any moral standards" that block population control through contraception and abortion.

And, he declared, Planned Parenthood's "major source of support" as a leading advocate of permissive abortion "is the American taxpayer."

Writing in the February 18 issue of America, the Jesuit weekly review, Michael C. Schwartz, associate director of the Catholic League for Religious and Civil Rights in Milwaukee, asserted that Planned Parenthood "will use every available means to fulfill its objective of 'universal reproductive freedom.'"

In commenting on the article, Father Joseph O'Hare, editor-in-chief of America, pointed out that the federation's new president, Faye Wattleton, has called for an even more aggressive campaign to secure government funding for abortions and "in effect, declared war on the right-to-life movement. . ."

He claimed that Ms. Wattleton, by identifying the anti-abortion movement as an extreme right-wing conspiracy, is "woefully ignorant" of her adversary. What Planned Parenthood does not see, said the Jesuit, "is that opposition to abortion can be found throughout the whole liberal-conservative spectrum.

It is precisely because the value of human life is so fundamental to Americans of many political persuasions that grassroots opposition to permissive abortion have actually been reflected in Congress," he stated.

Mr. Schwartz, in his article entitled "Bringing the Sexual Revolution Home: Planned Parenthood's 'Five-Year Plan,'" observed that in 1960 Planned Parenthood's literature "plainly stated that 'contraception prevents new life from coming into being; abortion kills a new life that has already begun.'"

Now, he said, Planned Parenthood clinics expect to perform more than 80,000 abortions annually by 1980 and "many of the corporate contributors who make large donations to Planned Parenthood and its affiliated agencies are not aware that the organization even encourages, much less provides, facilities for abortions."

He pointed out that Planned Parenthood's current "five year plan" states that universal reproductive freedom is a "most essential step" to solving the critical problems of society. He claimed that Planned Parenthood seeks to make contraception, abortion and sterilization "available and fully accessible to all."

Planned Parenthood leaders, he continued, "see their mission as a comprehensive campaign for 'modifying attitudes, behavior changes and/or skills' and abolishing 'the arbitrary and outmoded restrictions . . . which continue to limit the individual's freedom of choice in fertility matters.' In short, it is their goal to eliminate any moral standards that would inhibit their view of what population control should be."

Acknowledging that some of the services rendered by Planned Parenthood's 200 affiliates and 729 affiliated clinics may be "useful and morally unobjectionable," Mr. Schwartz said "all of the activities are viewed as 'complimentary parts of a

single national strategy' " — universal reproductive freedom.

"Abortion is now considered 'basic' to Planned Parenthood's service program," he added, noting that the federation intends to work at keeping abortion legal, through political activity, lobbying and legal activism.

Mr. Schwartz explained that government subsidies are "especially crucial" to the expansion of Planned Parenthood's activities. "So, in addition to keeping existing Planned Parenthood agencies in operation, government subsidies are by far the greatest factor in the organization's growth."

"Planned Parenthood then is a privately controlled agency aimed at bringing about basic changes in American society, including changes in the law, yet its major source of support is the American taxpayer," he noted.

In tracing programs with youth, Mr. Schwartz said "in effect, Planned Parenthood's youth activities amount to a positive encouragement of sexual activity among teenagers. Showering these young people with contraceptives and provocative literature results in a tremendous peer pressure that makes teenagers who do not engage in sex feel abnormal."

Claiming that the strategy of creating a demand for services is "backfiring," the Catholic league official said Planned Parenthood-style sex education programs have been "found ineffective in curbing the two social problems they are ostensibly aimed at eliminating: teenage pregnancy and venereal disease."

He said studies show that illegitimacy has not been reduced and venereal disease has increased among children exposed to these programs. "The apparent reason for these negative results is that the programs stimulate much higher rates of sexual activity among the children subject to them," he said.

"Yet," he added, "whenever the problems of teenage pregnancy or V.D. are discussed, the only solution seems to be more of the same," — contraception, or if that fails, abortion.

With respect to Planned Parenthood's campaign to control population among the poor, Mr. Schwartz said: "It is a source of great satisfaction to Planned Parenthood leaders that their campaign to eliminate poverty by eliminating the poor is achieving measurable results." He said that a 1974 Census Bureau report shows that government-funded population control programs have been successful in slowing fertility rates among U.S. blacks, American Indians and Mexican-Americans.

Matters are no different in Canada. From a recent pamphlet I take over the following:

In September 1975, the federal government established a committee to study the operation of the laws governing abor-

tion in Canada. This committee is referred to as the Badgley Committee, after its Chairman, Dr. Robin Badgley.

The report of this Committee was made public in February, 1977. Some of the findings were:

1. The number of abortions performed in Canada in the period 1970-1974 totalled 172,265, a figure which represents a four-fold increase from 1970 (11,152) to 1974 (48,136).
2. Criminal Code Section 251 permits abortion for reasons of health, but it is so vague that it allows those who wish to do so to interpret the law as allowing abortion virtually on demand. The report stresses that "Many physicians . . . openly acknowledged that their diagnoses for mental health were given for purposes of expediency and they could not be considered as a valid assessment of an abortion patient's state of mental health." (p. 212)
3. Many hospital personnel are being pressured into performing abortions, against their wishes. 15.7% of hospitals surveyed did not employ staff who were opposed to abortion. A further 25% did not offer their employees any option in the matter. Almost one-third of the hospital personnel questioned said they did not have any choice about working with abortion patients (pp. 224-227, 287, 290).
4. The provincial ministers of health are authorized under the Canadian Criminal Code to review the abortions carried out in their respective provinces but no review has ever been carried out. (P. 21). As a result some of the hospital therapeutic abortion committees are abusing the law by their failure to observe the requirements of the Criminal Code, and are approving virtually all requests for abortions made to their hospital. The abortion committees operate with complete autonomy and do not have to justify their practices to any authority. ". . . the work of hospital therapeutic abortion committees was often a closely guarded professional secret, one seldom divulged fully at medical staff meetings or openly discussed among other hospital personnel." (P. 23)

Result of the BADGLEY REPORT

The federal Minister of Justice, Ronald Basford, announced, following the tabling of the Badgley Report, that there would be no changes in the federal law on abortion but that he, together with his colleague, Marc Lalonde, the then federal Minister of Health and Welfare, would urge the provinces to provide greater accessibility to abortion.

On March 4, 1977, Mr. Lalonde made a major policy announcement in which he stated that he would urge the provinces:

1. to establish "women's clinics" to be

Continued on next page.

PRESS REVIEW — Continued.

attached to general hospitals, which would provide abortions along with such services as family planning, cancer screening, and "counselling in parenting and family life."

2. to include abortion counselling as part of family planning services.
3. to increase "project funds for direct service going to the local and provincial affiliates of national volunteer agencies" in the area of family planning.

Implications of LALONDE'S STATEMENT

It seems clear that the clinics proposed by Mr. Lalonde would serve primarily to increase the number of abortions in this country. In addition, the inclusion of abortion as suggested by Mr. Lalonde in family planning services is a perversion of the whole concept of family planning.

Finally, increased funds for family planning would mean that, as in the past, the vast proportion of these funds would be directed towards the Planned Parenthood Federation and its affiliates. However, according to the Badgley Report (P. 151) Planned Parenthood Federation is the leading abortion referral agency in Canada, and moreover, according to the Report (P. 370) community agencies such as Planned Parenthood have had virtually no success in promoting responsible birth control. It is clear therefore that money given to this organization would result in a greater promotion of abortion and will not

likely result in more effective family planning.

It would be good to follow the advice in the pamphlet to act. It says:

1. Write to the provincial Minister of Health (Ontario - Dennis Timbrell, Queens Park, Toronto) and to your provincial member of parliament.
 1. to insist that pressure to establish abortion clinics be resisted;
 2. to demand that Mr. Timbrell, Minister of Health, use his authority to review on a regular basis the practice of abortion in Ontario so as to ensure that the therapeutic Abortion Committees adhere to the law and cease providing unrestricted abortions. They should be required to justify their practices.
 3. to ask that legislation be enacted to protect from discrimination medical personnel and hospital employees who refuse to participate in abortion procedures.
 4. to insist that provincial funding of family planning not be made available to Planned Parenthood Federation or any other agency which engages in abortion counselling and/or referral.
2. Write to the present Federal Minister of Health and Welfare, Monique Begin, and to your M.P. House of Commons, Ottawa, objecting to Mr. Lalonde's policy statements of March 4, 1977, and demand that the federal abortion law be amended so that unborn children in Canada be given adequate protection.

J. GEERTSEMA

BARRIERS UP! — Continued.

of church order resulted in the suspension of Schilder and his followers."

Once again I have to say: the point was that general synods and other broader assemblies assumed to themselves an authority which the Reformed Church Order (the one that was in force in 1944, which was the same one that was in force in the Christian Reformed Church until 1965) in no way allows any broader assembly.

In his description of the "solution" to the controversy between the (Synodical) consistory of Amsterdam and its Synod, Rev. Hofman writes of that consistory, "In two earlier letters the consistory had essentially rejected the decision of the synod. It appeared to be in a position of insubordination, refusing to carry out the responsible task of disciplining Dr. Wiersinga."

There we have the very point that was at stake in 1944 in the question of Church polity. What general synods assumed to themselves in those days contrary to the Church Order has been

legalized later on: general synod is the highest authority and if a consistory refuses to do what synod orders it to do, it is guilty of insubordination.

That's what we rejected in 1944 and still reject: we rather hold on to the old, Reformed Church polity: from Consistory to Synod is from higher to lower, not the other way around.

Nineteen hundred forty-four was not a clash of personalities.

It was a clash of *principles*.

And when via "reports" of delegates the terms and practices in the Gereformeerde Kerken in Nederland (Synodical) are passed on to the Christian Reformed membership without any criticism and with obvious agreement, then the fear which we have expressed at more than one occasion will become reality: via the correspondence (now: via the ecclesiastical fellowship) the Christian Reformed Church will become more and more infected until — again — the barriers of language and geography are the only ones left.

May that be prevented. vO

Consulaat-Generaal der Nederlanden CONSULATE GENERAL OF THE NETHERLANDS

10 KINGSTREET EAST,
TORONTO, ONTARIO M5C 1C3
PHONE: 364-5443

ONDERWERP: OPSPORING ADRESSEN

MR. and MRS. J.D. POLL, laatstbekende adres 88 Bernard Avenue, Apt. 202, Toronto, Ontario.

DR. C.J.N. VAN DEN MEIJSENBERG, laatstbekende adres University of Waterloo, Dept. of Phys., Waterloo, Ontario.

MRS. E.L. SCHARBAEK- VAN KAMPEN, laatstbekende adres 64 Priest Ave., Toronto, Ontario.

MRS. Y. PHILPOTT-CROON, laatstbekende adres 1901 Sheppard Ave., Apt. 404, Downsview, Ontario.

R.A. BAMS (of DAMS), laatstbekende adres 2 Victor Street, London, Ontario.

DR. E.C. DAWSON, laatstbekende adres 41 Wychwood Park, London, Ontario.

PROF. DR. C.A.O. VAN NIEUWENHUYZE, laatstbekende adres Dept. of Sociology, University of Guelph, Guelph, Ontario.

MRS. HIEKE BARWEGEN, geboren 5 augustus 1904, laatstbekende adres 11 Sophiastreet, Brampton, Ontario.

BOAS-SCHUYT, Renee, laatstbekende adres Couthouse, St. Thomas, Ontario.

DE BOER-ARONIUS, Betsy, laatstbekende adres 195 Epsomdown-Drive, Downsview, Ontario.

ARONIUS, Aron, geboren 2 april 1942 te Indonesie, laatstbekende adres in Winnipeg, Manitoba.

DOVER, E.H., geboren 22 april 1913, naar Canada vertrokken op 27 oktober 1954.

VAN DEN FORM, D.J., geboren op 22 januari 1913.

HAVEMAN, F., geboren 9 augustus 1938, naar Canada vertrokken in 1977.

JONKMAN, Johan, geboren 12 januari 1912 te Hoogeveen, laatstbekende adres Prescott, Ontario.

KUILMAN, Cornelis, geboren 24 maart 1935 te Noord Scharwoude.

KUIPER, Jan Nicolaas, geboren 24 september 1928 te Apeldoorn, in April 1977 naar Canada vertrokken.

VAN DER LAAN, Tije, geboren 5 maart 1913 te Garijp, naar Canada vertrokken op 16 april 1953.

VAN DER PLATEN, Piet, geboren omstreeks 1925 in Nederland.

De Consul-Generaal,
voor deze: -
G. SCHNITZLER

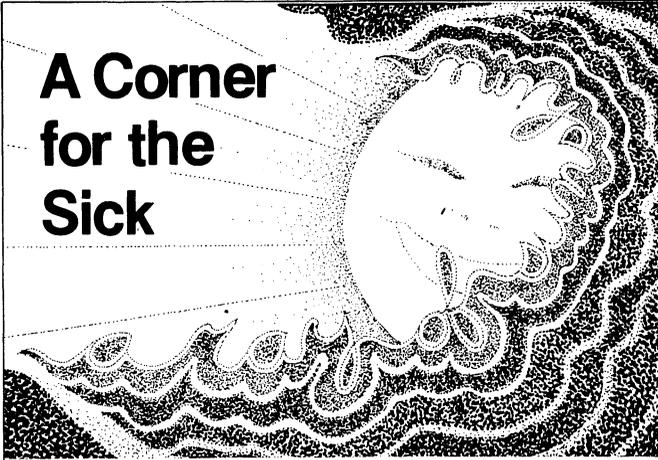
Church  News

For the Canadian Reformed School of
Lincoln-Smithville, Ontario:

H. DeVries, Secretary,
R.R. 2,

Beamsville, Ontario L0R 1B0

A Corner for the Sick



Then the Lord answered Job out of the whirlwind:
"Where were you, when I laid the foundation of the
earth?"

Job 38:1 and 4

Sometimes when we experience hardship, we turn rebellious, and our first reaction to such hardship often is that we ask, "Why? why?" Is it not our sinful human nature, which by itself cannot look beyond what our eyes see, that makes us rebel?

We have to be reminded time and again to trust in God's wisdom, to trust that He alone knows what is best. For God's thoughts are not our thoughts, neither are His ways like ours. For as the heavens are higher than the earth, so are God's ways higher than ours (Isaiah 55:8, 9). God's wisdom was always there, even before we were created. Let us read Job 38 and 39. It will make us very humble. Then we can say with Job, "I know that Thou canst do all things and that no purpose of Thine can be thwarted" (Job 42:2).

What a blessing we receive weekly through the preaching of the Word. What a blessing to be reminded everytime anew that we have a great and loving Father in Heaven Who cares for us and preserves us, so that not a hair will fall from our heads without His will. "How beautiful are the feet of those who preach good news!" (Romans 10:15). It is a blessing also, when through the preaching of the Word we are admonished to repent from all evil ways which lead to destruction.

Paul, in his letter to the Thessalonians, urges the brethren to pray for the ministers of the Word and esteem them very highly in love, because of their work (I Thessalonians 5:13). Our form for the ordination of ministers says it so beautifully: "If you do these things, (namely, obey them that have the rule over you and submit to them, for they watch in behalf of your souls, as they that shall give account) it shall come to pass that the peace of God shall enter your houses, and that you who receive this man in the name of a prophet, shall receive a prophet's reward, and through his preaching believing in Christ, shall through Christ inherit eternal life."

In the days of Job, God spoke to him in a whirl-

wind. Today God speaks to us through the preaching of the Word. If we are rebellious — this can happen during illness, but it can happen in many, diverse ways — let us then tune our ears to listening, for "Blessed are those who hear" (Revelation 1:3).

First of all, I like to ask your attention for a brother who has been ill since October 1977, and has not been without pain since then. He underwent surgery in October and just recently he was operated on again. He is 63 years old, and the trust in our heavenly Father, Who gives strength according to the measure we need, has given Mr. Klaver a happy outlook on life; he is always cheerful! Shall we surprise our brother with a lot of attention? Please send your cards or letters to his home address; his wife will take the mail to the hospital.

MR. J. KLAVER

8952 - 154 Street,
Edmonton, Alberta

Then I received two thank you notes. Mrs. Hamoen from Vega, Alberta, wrote that "both her husband and she were very thankful for the many cards and letters they received and for the many heartwarming messages they contained."

It is nice to know that not only the sick person involved is strengthened by our attention, but close relatives also. Something to keep in mind, brothers and sisters!

At the end of February I received a request to send cards to a little, sick boy who underwent kidney surgery. I am sorry that through my mistake his name was not published before.

He may still be recuperating and enjoying cards, so please let us show him our belated attention. He is 5 years old and attends kindergarten. He is very much interested in everything around the farm.

ALLARD DE VRIES

R.R. 2, Fly/Walker Roads,
Beamsville, Ontario L0R 1B0

From Albert Dorgeloos I received a letter which he himself had written. "I am glad that I got so many birthday cards this year! I never got this many cards before in my life! Please, tell everybody, 'Thank you very much.'" I could not say it any better, Albert!

Are there still more calendar children whose names, addresses, and birthdates I did not receive yet? Remember, it takes a few weeks before it will be published, so send in your requests early (with permission of the person involved!). Send your requests to:

Mrs. J.K. Riemersma

380 St. Andrew Street East,
Fergus, Ontario N1M 1R1



News items are published with a view to their importance for the Reformed Churches. Selection of an item does not necessarily imply agreement with its contents.

FREE UNIVERSITY BOYCOTTS GRAND RAPIDS CONFERENCE

Grand Rapids, Michigan, U.S.A.
The Free University of Amsterdam has decided not to participate in the International Conference for Christian Higher Education to be held in Grand Rapids in August under the sponsorship of Calvin College. The action was taken to express the university's solidarity with the non-white community in South Africa and to isolate the Afrikaaners. The University of Potchefstroom is one of the major participants in the conference and was the organizer of the first such conference held three years ago. The Free University also did not attend the first conference; it insisted on putting Dr. Beyers Naude on its delegation, so that its invitation to South Africa was withdrawn. Dr. Naude was the director of the now-banned Christian Institute of South Africa.

The Free University had originally planned to attend the Grand Rapids conference, but the University Council decided to reconsider this decision after the Vorster crackdown several months ago. One of the student organizations at the Free conducted a strong campaign against the university's participation in the conference. Since the "democratization" of the University Council in recent years, students have a powerful voice in determining policy at the Free University.

Dr. A.J. Diekema, president of Calvin College, and Dr. N. Wolterstorff, of the Philosophy Department, were invited to The Netherlands to present the case for the conference. The topic of the Grand Rapids conference concerns the social responsibility of the Christian university in the light of

norms for global justice. The two American representatives thus argued that the conference posed an ideal opportunity to discuss the norms for race relations with representatives from Potchefstroom. "By isolating Potchefstroom you are also isolating yourself," they told the University Council. A memo from the university's Committee for International Cooperation also pointed out that the conference provides a chance for the Free University to make contact with many small institutions from Third World countries. However, Ms. Oshadi Pakhati, a member of the banned Christian Institute, who had been invited to the Free University to participate in the campaign of the activist student association, was also invited to address the Council. She argued that only complete isolation would force the Vorster government to bring about the needed change. "Those who wish to identify with the oppressed cannot shake hands with the oppressor," she argued. And the Council agreed.

According to newspaper reports, many Council members also expressed a strong antipathy toward the orthodox or confessionalism of the institutions participating in the conference. On the agenda of the conference is the matter of forming an international alliance of institutions for Christian higher education. Some members of the Council were afraid of being associated with a "fundamentalistic" body which would bind the Free University to a narrow confessional basis.

Commenting on the decision in *Gereformeerde Weekblad*, Dr. H. Ridderbos writes: "I'm afraid that within the University Council the question of confessionalism played a negative role.



Prof. Dr. L. Doekes

This will hardly help produce the desired effect, at least not on the Grand Rapids conference. For undoubtedly the latter will ask why a university that can be so tolerant about the participation of those with divergent views in its own *governing bodies* is so tremendously principial about participating in a *conference* and sharing a *podium* with Christians from another country whose politics it — rightly — repudiates."

In the same vein, Dr. I.A. Diepenhorst points out that the University Council has never objected to Free University professors going to countries such as East Germany or China, whose governments are hardly models of just states. But because of a single — admittedly important — point of difference with South Africa, every institutional contact with Afrikaaners has been declared taboo. Diepenhorst asks whether the University Council isn't suffering from "verkramping." "Verkramp" is a word often applied to the conservative Afrikaaners and meaning a myopic, inflexible persistence in a narrow course of thought and action; it is related to the English word "cramped." (RES NE 4/4/78)

CENTRAL INTERFACULTY OF FREE UNIVERSITY MAKES PROTEST

Grand Rapids, Michigan, U.S.A.
Until recently everyone chosen to the governing body of any faculty of the Free University of Amsterdam was required to state his agreement with the university's statement of purpose. This requirement was recently suspended. The Central Interfaculty (Philosophy Department) of the Free University protested this suspension and let it be known to the public that it was being forced to make the change against its will. The Free University Association warned the Interfaculty that if it turned down anyone who refused to state his agreement with the university's statement of purpose, such a person would have the right to appeal.

Can the Free University and its Association still claim to possess a Christian statement of purpose and a Reformed basis, if the latter no longer plays a role in the governing of the university, asks Dr. Herman Ridderbos, or should it give up such a pretense? (RES NE 4/4/78)

LIBERATED CHURCHES SEEK ECUMENICAL CONTACT

Grand Rapids, Michigan, U.S.A.
Under certain conditions it should be

possible to establish a relationship with a church despite the fact that this church may be a member of the R.E.S., argues the report of the committee for correspondence with foreign churches of the Reformed Churches in The Netherlands, Liberated. The present policy of the Liberated Churches forbids the establishment of relations with any foreign church that has ties with Dutch churches with which the Liberated Churches do not have ties.

The Liberated Churches have been discussing the possibility of forming an international synod with evangelical Reformed churches in Africa, Australia, Canada, The Netherlands, and Korea. In the past year it has also made contacts with the Evangelical Presbyterian Church of Ireland, the Free Church of Scotland, and the Reformed Church of Japan. However, all of these are members of the R.E.S. and, therefore, have ties through that body with the Reformed Churches in The Netherlands. The committee recommends that the Liberated Churches establish a relationship with these churches that would lead to full recognition when these churches either broke with the R.E.S. or managed to "purify" that body. (RES NE 4/4/78)

NETHERLANDS REFORMED CHURCH SEEKS CLOSER TIES WITH LIBERATION GROUPS

Grand Rapids, Michigan, U.S.A. With a sizeable majority, the General Synod of The Netherlands Reformed (Hervormde) Church (NHK) decided to intensify its contacts with "liberation" groups in South Africa. Future contacts with Christians and churches in South Africa would be shaped by a concern to show solidarity with the blacks in South Africa.

The Committee for State and Society specifically mentioned the African National Congress as the most important liberation movement in South Africa. The ANC does not shrink back from violence and is strongly influenced by Marxist thought. The committee argued that the South African government has made other forms of contact impossible. To maintain ties with the Afrikaaner churches is to support the violence of the government that those churches support. The South African government is no longer legitimate because it doesn't use the power of the sword to punish evil and defend the good. The committee suggested that a state of war exists in South Africa and if the church does not



Prof. Drs. H.J. Schilder

support organizations like the ANC, they will more and more be driven into the arms of Eastern Europe.

Others wanted the church to name the South African Council of Churches as the primary discussion partner of the NHK, while not excluding contact with the ANC. It was pointed out that most of the support for the ANC came from people outside South Africa. The ANC, it was argued, had but a small following among blacks in South Africa; other organizations were much stronger. Although the NHK did not choose to make the ANC its primary contact, its decision indicates that hope for a peaceful solution to the problems in South Africa has almost been abandoned by the NHK. One of the more moderate speakers warned that by recognizing such organizations as the ANC, which are seen as terrorist groups by white South Africans, the NHK has for all practical purposes broken off relationships with white South Africa. (RES NE 4/4/78)

Johannesburg, South Africa. (AFP). All churches in urban areas will be permitted to be multi-racial from now on, at least as long as they restrict themselves to religious matters.

Thus Connie Muller, South African minister for the problems of the black population. The minister stated that the blacks who attend the normal services will not need a special permit for that. However, they do need a permit in order to attend the larger ecclesiastical assemblies. Muller pointed out that this does not mean that the churches themselves are obligated to open their doors for anyone at any time.

Kampen, The Netherlands. At the

latest meeting the Board of Governors of the Theologische Hoogeschool at Kampen commemorated the twenty-fifth anniversary of the inauguration of the professors L. Doekes and H.J. Schilder. Before the meeting the President and Secretary of the Board paid a visit to both professors to express the great appreciation and gratitude of the Board for the work that they have been doing during these past twenty-five years. These congratulations were accompanied by a visible token of appreciation.

In his address to both professors, the president, Drs. D. Deddens, recalled that it was a difficult task to be the successor of Dr. K. Schilder and Prof. B. Holwerda, respectively, whom the Lord took away so shortly after one another. "The Lord then gave His enabling grace to take upon yourselves that task and to fulfil the same in faithfulness to the confession and with great love towards the Churches. You have been leaders, first as minister of the Gospel and later on as teachers at the Hoogeschool of the Churches in difficult years and have been standing in the breach for the people of God."

COMMENT:

We wish to add our congratulations to those which the president of Kampen Board of Governors spoke. We also want to add a wish. In those twenty-five years the students will have enjoyed the labours of these two brethren. Dr. Doekes made some of the results of his study public in a book on the confessions. Of Prof. Schilder we have, thus far, not received any commentary on any of the books of Holy Writ. He did publish some works which are not directly the fruit of his lectures. May the Church people be edified also further, and may the ministers of the Word be armed against all sorts of errors and false theories by sturdily Reformed commentaries especially on Old Testament books, published as a result and fruit of the thorough study for which we are so grateful.

vO

OUR COVER

Dundurn Castle, Hamilton, Ontario. (Photo courtesy Ministry of Industry and Tourism, Ontario.)

news medley

The other time we closed with offering our congratulations on the occasion of a fiftieth wedding anniversary; this time we wish to begin with doing the same on the occasion of a fortieth anniversary. Brother and sister J. Lof of Smithville celebrated that feast on the sixth of April. Although we are too late to be on time (I learned about it from *Clarion*) we are certain that our congratulations will as yet be accepted. I hope that you may have had a beautiful day on the sixth of this month and that the Lord will still leave you together for quite a while to enjoy the good and gracious gifts which He bestows upon us so abundantly. When I write that our brother and sister are "of Smithville" that applies only insofar as the Church is concerned to which they belong. They live in St. Ann's, but what do people in other parts of the country know about that? "Smithville" means much more to them.

Of the Church at Smithville itself I cannot tell you much at the moment. There is more about the Church at Lincoln. The official dedication evening of their new Church building has been set on May 5th. Invitations have been sent out to all Ontario Churches, but I think that quite a few of them will have to confine themselves to a written congratulatory message instead of being represented by one or more brothers. Anyway, have a good and pleasant evening. Before the Consistory started meeting in the new building they first took a tour of it. Yet they were not the first ones to use it for their activities. "The catechism students were the first ones to officially meet in the new church. They even beat the consistory to it, which met on Thursday evening."

We may as well continue with some news from Ontario Churches.

In Ebenezer Church in Burlington some brethren have taken the initiative of trying to establish a male choir. (Or are the brethren from Rehoboth Church? Anyway, it is the intention that men from both Churches come together for this purpose.) I wish the brethren much success. A male choir is beautiful (ever heard the Maastreechter Staar?) but generally speaking, our "mixed" choirs have many difficulties in finding a sufficient number of brothers who can sing and can find the time or are interested in joining the choir. The initiative as such, however, is to be applauded. Perhaps we can have a record of it in the (far?) future?

Of the Rehoboth Church in Burlington I can mention that the Stam family visited The Netherlands by way of a "Spring break." Family circumstances made them decide to go there instead of somewhere else. Meanwhile, a meeting was held where Prof. H.M. Ohmann delivered a speech on the topic, "Christian Politics in the light of the Mosaic Law." That sounds beautiful, and I express the wish that we may read the contents of that speech in *Clarion*. Prof. Ohmann is always willing to comply with such requests. We'll wait and see.

As a belated piece of information (I received the stack of bulletins only recently) I may pass on to you that the Church in London paid off the mortgage on Church property. That's how it was put in their bulletin. I presume that the Church building was included in the arrangement.

Only one Church in Ontario remains to be mentioned here. That is the Church at Ottawa.

The bulletin of that Church mentions, "Consistory looked into the possibility of purchasing a property near Bayshore, but decided that such a project was not financially feasible at this time. However, other possibilities with respect to the location of Sunday worship services will be explored. Members of the congregation are invited to submit any suggestions that they may have in this regard."

That paragraph gave me much joy. I think that it would be a very smart move, so to speak, if the Ottawa Church purchased some property, preferably with a building that can be remodelled into a Church building, or at least a meeting-place where an auditorium can accommodate the worshippers on Sundays. Our brotherhood in Ottawa has been helped greatly by the permission to meet in the Ottawa Christian School, but the "Church-idea" (you'll see what I mean) has been absent ever since they had to move out of the building of the Seventh Day Adventists. I hope wholeheartedly that something may be found which is suitable or can be rendered suitable for the purpose.

For further news we have to travel all the way to Coaldale.

Ever since the "School Crossing" was originated (still there?) I have tried to refrain from passing on information about the activities in that field. Sometimes the urge overpowered me and I did mention something. This time, too, I cannot but tell you that the Ladies' Aid in Coaldale have a special item on sale which I did not see before among the many and varied articles on which our sisters manage to make money. The Coaldale Ladies' Aid are selling vanilla extract for \$2.75 per bottle. "If we sell 100 bottles we will get another coffeepot." Did you make that yourselves, that vanilla extract, using the recipe from "A Pinch of Salt"? Or is it obtained from a well-known or lesser known company? You don't have to tell me, but if that coffeepot is not an electric one, you should get ten of them for selling so many bottles! I don't want to stir up trouble, but we should stand up for our rights, shouldn't we!

Calling a minister from abroad brings its own difficulties. The Coaldale Church called the Rev. Wielenga of Armadale, W.A. and the bulletin explains, "The Rev. Wielenga can only be released from his office in Australia by a decision of synod, which will meet in the month of May. Since there are only three Churches there, they have no classis or regional synod like we do, but once a year they have a general synod."

At first, when reading that this minister can be released only by a decision of synod, I got a shock. "What have we gotten into?" I thought. Synodocracy? But then I realized that for a release of a minister a Classical document is required and that it is therefore necessary to have a Classis first. Considering the distances between the two Churches in Western Australia on the one hand and the Church in Tasmania on the other hand, we can well see that no more than once a year there is the practical feasibility of meeting together.

One thing, however, I do not understand. We have the possibility of a "Classis Contracta," which means that two Churches together can examine the documents and issue such a certificate of dismissal. I recall that in the beginning, due to the great distances, such an approbation of a call sometimes was done by two Churches that did not even meet but sent the documents to each other by mail. And: if the largest Church in Australia, instead of calling a second minister, had split into two Churches, matters would have

been much simplified. But now I am riding my well-known horse again. Let's put it into gallop.

That is necessary, for we move on to the Valley.

The J. Kuik family arrived from Brazil and they are busy travelling and visiting the Churches, telling of their work and experiences, aided by colour slides which they brought along. I do not doubt that they will do this "reporting" with the same love and dedication which they show in their regular reports and which I could notice personally during their previous furlough when we met in the (then) Mulder parsonage.

Remaining in the personal sphere for the time being, we relate that the Rev. Meijer (New Westminster's second missionary for Brazil) visited that Church and had extensive discussions with all involved in the mission work. The Boersema's still have not received their visa for Brazil; hope is expressed that they will receive them shortly. That is important also for the possibility of being acquainted with the work by the Van Spronsens who intend to leave for Canada sometime in July. And, as a last item concerning the mission: there are plans to send out a second mission aid worker. That is almost necessary, since it is the intention that the Rev. Meijer is going to work in a different area than where the present mission post is. And the need for mission aid workers has been clearly demonstrated by the experiences in São José.

There is some more general news about the Valley which we should know before passing on to the individual Churches.

First about that recording session. That was a success, even "a rousing success," as the *Church News* jubilantly records. I can do no better than by quoting part of the passage dealing with the "Psalms sung on the Genevan melodies."

Many people have asked when the record will be available for sale. At the moment we feel that from two to three months is a reasonable timetable.

Much work has to be done yet. To give you some idea: we must decide which selections to choose and in what sequence to place them on the record; pictures and layout for the cover must be produced; the tapes need to be edited from about six into one master-tape; then the master-tape will be sent to Los Angeles, Cal., and many more procedures of a technical nature must take place. During this total process we must continually check if the product is satisfactory.

When finally all has been completed we will receive a first pressing of 3,000 records. We look forward to this finished product with great anticipation and hope that you continue to join us in our enthusiasm and spread the word that soon our Psalms may be heard on record in the English language.

Three thousand records! I was astonished when I read that figure. There is no need to rush and order some, I thought. On the other hand, who would not want to have such a record? Apparently there is sufficient material left for another one. However, easy will do!

And, now that we are speaking of music anyway, "A wish has been expressed to begin a Band." I still have my Althorn from the time when the other band existed. Alas, the distance is a little inconvenient, otherwise I would attend the practices and join with you in praising the Lord also by means of instruments.

The Chilliwack Consistory should pay serious attention to what their minister is doing. What must I think of it when I read in the report on the Consistory meeting: "Rev. E.J. Tig-

elaar reports that he has received license to conduct marriages in the province of British Columbia"?

The Cloverdale Consistory discussed "the method and frequency of celebrating the Lord's Supper." "The Consistory is in favour of celebrating the Lord's Supper six times a year and then in the morning service only. This topic will be pursued at a future congregational meeting."

In Langley the Consistory discussed again the possible purchase of some property for building purposes. No definite word yet.

And in New Westminster the Consistory gave the Rev. M. Van Beveren two weeks leave of absence to represent the Canadian Reformed Churches at the forthcoming General Synod of the Netherlands Churches. A request had been received to that effect from the Committee on Correspondence with Churches Abroad. This leave of absence will be given after the Catechism Classes have been concluded this spring.

That is about all the news that I should like to pass on to you.

I wish to express my gratitude for the information which I received in reaction to my repeated remarks regarding the (apparent) need for amplifying systems. One brother phoned me long distance and did not mind that the time went on. Another brother sent me what was almost an article fit for immediate publication. The "culprit" appears to be mainly the form of our Church buildings, those "beautiful" laminated beams, and the material which is being used in our auditoriums. I shall not quote from the discussion and from the letter, but do express the wish that the brethren who know something more about architecture and about Church buildings put their thoughts on paper and put their knowledge at the disposal of the membership by writing for our magazine and telling about that. Then there is a possibility that in the future the mistakes which we have made thus far will be avoided. In order to achieve that, our people have to be informed. Only those who are knowledgeable can do that.

Yes, and that has to be the end of our present chat.

There was more to write about than I thought at first.

Have you already asked your minister and other able people in your Congregation why you never read anything from their hand or pen or typewriter in *Clarion*? Do it, will you?

A thousand thanks.

vO

PSALM 96

1. Sing to the LORD with ex - ul - ta - tion.
O sing a new song, all cre - a - tion,
Sing to the LORD and bless his Name;
Day af - ter day with joy pro - claim
The won - drous deeds of his sal - va - tion.

Report No. 91

São José da Coroa Grande, Pe.
February 1, 1978

MONTH OF JANUARY

Reverend and Esteemed Brethren,

As was to be expected, the month of January was a bit slack. After the festive month with many extra activities, and the first month of the year being summer holidays with its hot weather and many vacationers in town, attendance at the Church dipped for a few weeks but is rising again now. In general, the members are faithful, and the Lord granted another month of uninterrupted work in His Kingdom.

Several special events made this month fly by: some of the post going on a trip, including my wife; visitors coming and going; three times a telegram with a message that may effect the mission and our personal lives to a great extent; more visitors coming; and the Mission Congress only a few days away. All in all, many things to keep our minds and hands occupied, while the regular activities must also keep going.

My wife had a most enjoyable *trip to Southern Brazil*, together with Trudy and Linda. It was quite an experience to make this trip by bus and also to meet the colleagues and brotherhood in Curitiba. We are thankful that all went well and that they arrived safely again on schedule, Saturday, January 21st. And the family? The Kuiks were kind enough to take care of the two little ones, while I managed at home with the three boys, with the help of our maid. (I learned to appreciate Cook-books!)

On their return trip they were accompanied by *Mrs. Braaksma* from Curitiba, who took this opportunity to visit us for a few days. It was probably her last chance, since the Braaksma family also plans to leave Brazil this coming summer. While Mrs. Braaksma was still here, two more visitors arrived by bus from Curitiba: *Alie Cnossen* and *Harma Wever*, two young girls, but "old-timers" in Brazil, having been part of the colony in Monte Alegre. They will return February 3rd. Before they leave, we expect our *colleagues from Curaçao and Suriname* to arrive here tomorrow: Rev. J. Schreuder, Rev. D.T. Vreugdenhil, Rev. K. Verlind and br. J. Sikkema, who will stay here until we

leave together for Curitiba on Monday morning, February 6th, to attend the week-long Mission Congress of all Latin American mission workers of the Reformed Churches. However, I will report on this next time.

Call Second Missionary: It was a pleasant surprise to receive a telegram informing us that Rev. P.K. Meijer was called to become the second missionary. May the Lord incline his heart to accept this call. It would be wonderful if a second post could be opened up in Maragogi not too long from now. Whenever I drive through this town, it goes through my mind: so many people, and no place where the faithful preaching of the Word of God can be heard.

Visa: Rev. Boersema informed us that the Consulate in Toronto told him that it is impossible to go as a tourist while intending to work here, and also that they had not heard of difficulties in obtaining a visa. (Completely the opposite of what the authorities here told us!) However, if he is able to obtain a visa in Toronto, even if it would delay some, it is much to be preferred than applying for it later here. It is simply unpredictable what they will do, which makes it so much the more clear that it is in the Lord's hands. Let our prayers be that He clears the way, so that Rev. Boersema can come over soon.

Pre-Confession Class: Early this month a new pre-confession class was started with three persons who have been attending Church for quite some time already and are now considered catechumenes. They are *José Paulino Gomes* (50) and his "wife" *Maria José da Silva* (21), and also *Maria das Dores Silva* (43). Since only the latter has a little reading ability, I am giving them the simpler, shorter course designed for illiterates who must learn everything by hearing only. Thus far they are interested and take good part in the discussion.

Amaro Barros and Family: The long-planned move down South is about to be realized. They have purchased the tickets to leave by bus for São Paulo on February 9th, this time with the whole family. It is too bad that we are losing this young family who were ready to become members of the Church. This man wants to get ahead through study and work, and sees no

opportunities here. São Paulo has, however, been idealized by so many in the North-East that a number also return again after some time, disillusioned. It would not surprise me to see them return again after a while, especially since he now already says that it is for a year or two.

Furlough Kuik Family: February 28th, the date on which the Kuik family plans to leave on furlough, is approaching rapidly. We don't look forward to having to spend these last busy months without them but can well understand their excitement to have a break from the work and see their relatives and friends in Canada again. *Trudy Koerselman* will return to Canada together with them, transferring the task of teaching our children to *Linda Meliefste*. We are thankful that they are willing to give their time and abilities to instruct our children so that the change-over to Canada won't be too hard.

Calls: Now that we have entered 1978, the year of our planned return, it is understandable that our thoughts wander off to Canada now and then. Even more so now that we have received calls from two congregations: Smithers and Watford. We are thankful that the Lord, after having provided someone to substitute us here, also opens the way for us to resume our work in Canada.

Thank You: Now that all the Christmas cards are "in" (many arrive during the month of January!) we wish to thank you all for your good wishes. It is nice to experience that you remember us, and we would like, as yet, to return our good wishes. Receiving mail is still one of the daily highlights to which the whole family looks forward.

This brings us to the end of the report for the last month. Due to lack of time we did not go into detail as far as the regular activities are concerned, but perhaps more on that another time.

With kindest regards and fraternal greetings,
Yours in the Lord's service,
C. VAN SPRONSEN.

MISSION AID NEWS

Report No. 65

São José da Coroa Grande, Pe.

THE MONTH OF DECEMBER 1977

Esteemed Brethren,

This report will be the last one for this year. The festive season already belongs to the past and everything is, what we could call, back to "normal."

December is always a month with many activities, and almost everybody takes part in these. So it was this time. My wife and Mrs. Van Spronsen were busy rehearsing with the girls choir for a presentation during the festive season, and I myself had the honour to tell the "free" Christmas story for the children of the Sunday school. Of course, the biggest part rested upon the shoulders of Rev. Van Spronsen. We are thankful to the Lord that we could celebrate and remember the birth of our Lord and Saviour Jesus Christ in such a peaceful and harmonious way. Above all, we are thankful that the Lord has kept us this past year and that we were allowed to serve Him, notwithstanding our sins and shortcomings. Looking back over the past year, we can only be grateful for all the blessings we received from our Father in heaven and implore Him for His grace for the year to come.

Not all went smoothly and as we would have liked it. Disappointments were not spared us over the past year. It is hard to oversee all the happenings of the twelve months gone by, let alone to see the fruits of our labour. But is this always necessary? Perhaps others will reap the fruits which the Lord certainly will give at His time.

The Lord heard the prayers of His Church in providing us with another missionary who hopes to arrive in due time. Our anxieties were put to shame in this respect. There are some problems to overcome yet in connection with the visa of Rev. Boersema, but we trust that the Lord will take care of this also.

Going through the records of this year, we found that we took care of thirty-five children, the majority under the age of one year. Some of these children stayed as long as four to six months before they were released. Others came back sometime after they had been discharged. Malnutrition with its side effects is not something you can correct in a short time. In some cases, permanent damage is done to the child. Two of them died in the nursery this year. Both of them had also been admitted to the hospital for some time. Much depends on the mother, how she will look after them when they come home again. Ignorance and poverty, often going hand in hand, play a big role in looking after children properly. Immorality — just living together and then leaving your wife and children for another woman — is common practice here. We meet it every day when

we take care of children who became the victims. Not long ago we read that seventy-five percent of all children born in South America are illegitimate children. We do not doubt this at all. I think we can beat this figure here yet. Rev. Van Spronsen confronts similar problems in his field. Many of the people who come to Church regularly are not legally married and can not legalize their marriage because they were married before and left, or were left by, their partner. How to deal with that? This will be one of the subjects the congress will deal with when all our missionaries in Latin America come together in Curitiba. It also shows the necessity of such a meeting, wherein brethren of the same faith can discuss their problems and help each other.

Nursery News: On December 3rd, *Jucie* went home again, being in good health. This boy stayed here for quite some time. His grandmother takes care of him now, and so far he is doing fine.

His cousin, *Everaldo Vanderlei*, went home on the 8th of this month. (Doesn't his name look Dutch?) He was very ill but finally picked up and did well later on.

On December 12th we admitted *Givolania da Silva* from the little town of Abreu in the same municipality. She is five months old, and her mother is already in the hospital for some time, being very sick. She left her child, who was also sick, with other relatives. The little girl is doing fine now.

Jadiel, six months, who arrived here last month, was getting worse, so that we went to the doctor with him. He stayed in the hospital for a week and is now back in the nursery. He seems to be doing better now. He certainly will have to stay for some time.

On December 20th, *Baltazar da Silva* went home also. His parents live somewhere in the countryside. We have visited him since, and he appears to be doing fine.

Little *José Maria*, one of the twins, left us on the 23rd. Again, we should say, because he had been here before for a long time. On one of our visiting trips, we found him very sick again. That was in November. This time we gave the mother very close instructions on how to handle him in case the same thing happens. His mother is very willing but works in the sugar cane most of the time, leaving the twins and her other children in the care of an older girl. They are very poor.

During the festive season we had only one child in the nursery, besides

Rosiane (3 years old) and *José Macaro* (7 years old) playing in the yard. It was rather quiet and strange for us at first. It did not last very long, because right after New Year's others were admitted, but on that I will report next time.

Paulo da Silva died, as we all had expected. We did for him what we could do. The circumstances under which he had to die were most deplorable. We made some pictures of the funeral, and some of those we will probably show to you when we come on furlough.

Talking about furlough, this is approaching fast. We plan to leave around the 28th of February, if we can book on that day. We will fly via Curaçao and stay there for the weekend, leave on Monday the 6th, and arrive the same day in Winnipeg, D.V. Flying via Curaçao will not add anything to the cost. We are already busy making the necessary preparations. My wife is busy sewing, also because we hope to arrive in cold March. It can still be very cold then, unless March will come in like a lamb this time. But we should be prepared somewhat, hoping that the family will take care of us if it would be extremely cold.

We have already applied for exemption of the obligation of paying 16,000.00 cruzeiros before one can leave this country. This is a deposit everybody has to make travelling to a foreign country. After one year one can get the deposit back. It boils down to the fact that you give a loan to the government, interest free. Missionaries can apply for exemption, but nobody can guarantee that one will get it.

It will be a busy time from now on. The congress will be held the first week in February. The participants from Curaçao and Suriname will travel via São José da Coroa Grande and stay here for the weekend before going on to Curitiba. Back from the congress we hope to welcome the Rev. Boersema and his family shortly. By then only a few weeks are left to prepare for the trip to Canada. The Lord willing, we hope to see you all then.

I will end this report now, thanking all those who remembered us during the festive season by sending cards and letters with the best wishes for the year 1978. It is impossible to write everyone back, but be assured that it was highly appreciated by our family.

May the Lord bless you all. Greetings from us.

Yours in Christ,
JOHN KUIK.

Reflections and Recollections

When I was a child, quite some years ago, my uncle related a story from his childhood, a considerably long time ago, but he knew his story well and could remember the names of the characters, whom he had known personally.

My uncle remembered, among others, two particular farmers from the area where he himself was born and raised. They lived close to each other and had done so for years. Indeed, they had grown up together, through school, catechism classes, young people's, church. Frank had a large, prosperous farm. Jan farmed too, but prosperous he was not. While Jan's children were still small his wife was sickly and often bedridden, necessitating the hiring of additional help in the home, which Jan could ill afford.

Jan's children were fully grown when their mother died. Things went

better on the little farm. When his eldest son married, Jan sold the farm to him and passed the twilight years of his life puttering about contentedly on his son's farm.

The years passed quickly, and when Jan had reached his mid-seventies, he became ill. The local doctor was summoned. He was no stranger to the little farm, having frequently visited Jan's wife. Jan and the doctor had lived through many things together, and shared the treasured gifts of honesty and trust. Jan responded to the news that he was dying, with an urgent request. He had to see his neighbour! He must speak to Frank! The good neighbour arrived shortly and soon the two old friends were left alone in the bedroom.

Frank comforted Jan with the reassurance of the hope that was in both of their hearts. Jan had always lived in

a Christian life, and Frank, as neighbour and elder, had witnessed it. He spoke again of the comfort that awaited Jan, but was interrupted by a feeble voice.

"I can't meet God this way! Not yet . . . you see, that's why I called you . . ."

Frank spoke more words of comfort, and looked for an appropriate text. Jan continued feebly: "Frank, I'm sorry . . . you see, some years ago I was sitting up with my wife . . . she was so sick then already . . . we ran out of dry wood, and I knew that you had lots of it in your shed . . . I'm sorry Frank . . . I took some of your wood . . . I stole it! . . . I couldn't face my Maker before telling you . . . I'm sorry Frank . . . forgive me, please!"

Elder Frank sat in the minister's study some days later. He told his pastor Jan's story of the dry kindling . . . and much more: "I knew that Jan had his difficult years what with a sickly wife and small children. I knew that he needed help, but . . . I did nothing. I could have helped out so easily . . . on the farm . . . financially . . . but I didn't. How do I face my Maker?"

News Release

CONSULAAT DER NEDERLANDEN EDMONTON

Der Heer Theo *van der Lugt*, die sedert de pensionering van Consul Tadema Wielandt op 16 februari 1976, als Vice-consul belast was met de waarneming van het Consulaat te Edmonton, is benoemd tot Directeur der Kanselarij bij Hr. Ms. Ambassade te Kairo. De Heer en Mevrouw van der Lugt zullen Edmonton in juni as. verlaten.

Tot honorair Consul der Nederlanden te Edmonton is benoemd de Heer D'Arcy Douglas *Duncan*, oud 54 jaar.

De Heer Duncan is geboren en getogen Edmontonian. Tijdens de oorlog was hij navigator bij de Royal Canadian Air Force. Hij is hoofd van een groot advocatenkantoor (10 associates), gehuwd en vader van vier kinderen. De nieuwe consul spreekt geen Neder-

lands doch hij zal in zijn consulaire functie worden bijgestaan door de twee Nederlandse secretaresses Mevrouw Uunk-van den Bijllaardt en Mevrouw van Raalten - van Ispelen, die reeds sedert vele jaren (Mevrouw Uunk al 22 jaar) aan het consulaat verbonden zijn.

MUTATIE IN DE EMIGRATIEDIENST

De Heer Alphonse H.M. Claus van Banning, die tot dusver als Hoofd-emigratieambtenaar, met de persoonlijke titel van Vice-consul, aan het Consulaat-Generaal der Nederlanden te Toronto verbonden was, zal wegens het bereiken van de pensionengerechtigde leeftijd met ingang van 1 april 1978, zijn functie neerleggen. De Heer en Mevrouw Claus van Banning blijven na hun pensionering te Toronto wonen.

De Heer Claus van Banning wordt te Toronto opgevolgd door de Heer

Anton L. Rijpkema, tot dusver emigratieambtenaar met de persoonlijke titel van Vice-consul aan het Consulaat-Generaal der Nederlanden te Vancouver. Deze zal binnenkort met vrouw en kinderen naar Toronto vertrekken.

Zijn plaats zal worden ingenomen door de Heer Antoine M. Leroi. Laatstgenoemde is in 1949 in dienst van de toenmalige Stichting Landverhuizing Nederland getreden en is vanaf 1955 als ambtenaar van het Ministerie van Sociale Zaken (Directoraat-Generaal voor de Emigratie) werkzaam geweest in Brazilië, Australië, Nieuw Zeeland en Zuid-Afrika. De Heer Leroi is gehuwd en heeft drie kinderen.

INTERNATIONALE POSTZEGEL TENTOONSTELLING CAPEX '78

De Philatelistische Dienst van de Nederlandse PTT zal met een inzending deelnemen aan de Internationale Postzegeltentoonstelling CAPEX '78, die van 9 tot 18 juni as. in Toronto wordt gehouden.

De Nederlandse stand zal worden bezet door een ambtenaar en een assistente van de philatelistische dienst en twee of drie Dutch-Canadian jongedames uit Toronto.

Letters-to-the-Editor

Dear Editor,

It struck me as rather distasteful that you presented President Anwar Sadat and Prime Minister Menahem Begin in cartoon form (Vol. 27, No. 5), as you also did quite some time ago with President Jimmy Carter ("Cid").

Cartoons are usually intended to be amusing caricatures of a person, exaggerating certain less favorable features of him. I question whether this style is in agreement with what we confess of the higher authorities and our Christian duties towards them.

I am sure you would not think of printing a caricature of the queen: why would you of presidents or prime ministers?

Yours truly,
C. VAN SPRONSEN

Dear Mr. Editor,

I was rather intrigued by some of the comments you made in the "News Medley" column of March 11, 1978. While discussing the news received from Burlington West (Rehoboth) you said, "I deplore the paying of mission aid quota from the church budget, for I have always been a defender of keeping mission and mission aid separate."

When I read this I became rather concerned and felt compelled to raise some questions about your "deplorable state."

What is the Biblical basis for the division of what I will call missionary work into the two apparently different callings of mission and mission aid? Why is mission work the task of the church and the work of mission aid not the task of the church? If mission aid is not the task of the church should the deacons even be involved in the collection of the money for mission aid?

This philosophical mission versus mission aid division reminds me of the attitude so prevalent today that God will take care of the soul and man can take care of the body. I am sure you do not mean it this way but at the same time I believe that an article giving us the Biblical and not just a personal view of this topic would be both helpful and appreciated.

Sincerely Yours in Christ,
John Vander Boom

The above letter does merit an article or even a series of articles.

On the other hand, however, we would only be able to repeat what was argued extensively in the past and, frankly, I do not understand the reasoning of the above letter. The writer must know about the discussions which were held among us and the decisions which we took as Churches. I could not imagine that the writer would not be aware of the reason why the Toronto Church comes only with a budget for the *mission* to the Churches, but does not send to the *Consistories* a budget for the *mission aid*. Brother Vander Boom may then apparently disagree with that practice — and that is his perfect right — but that does not give him a valid reason for suggesting that what I advocate is "just a personal view of the topic." It is the prevalent "view" within the Canadian Reformed Churches as well as in our Netherlands sister Churches. It is this "view" that dominates the whole set-up of our cooperation in mission matters.

In the "Agreement of Cooperation" which was adopted by the Churches before the Church at Toronto started looking for a missionary (our readers can find it with the *Acts of Synod 1958*, pp. 229/230) we stipulated "This agreement applies only to the preaching of the Word in the mission field."

The wording of the agreement may have been changed somewhat a few years ago, when we consult the agreement as it reads at present we see that "the task of the missionary church" is described as: "a. to call ministers of the Word of God to be sent out as missionaries." The other points describing its task deal only with what it has to do in matters of notifying the cooperating Churches, keeping them informed about the work, sending them financial statements and budgets, etc.

Nowhere do we find one word about "mission aid."

I do not have the text of the agreement between the Church at New Westminster and its cooperating Churches, but I do know that there, too, the matters of the preaching of the Gospel on the one hand, and mission aid on the other hand, are being kept separate and are being financed respectively by the Churches as such and by an organization established for the express purpose of providing aid to the people among whom the missionaries bring the Gospel.

That "personal view" of mine appears to be quite wide-spread and general.

That matters have been arranged in that manner has its reason.

The reason was, and is, that the Lord Jesus gave to His Apostles — and via them to His Church as a whole — only one charge: "Preach the Word." Go, teach the nations, make them My disciples, baptize them into the Name of the triune God and teach them to observe all that I have commanded you.

That was — and still is — the only task of the Church.

The General Synod 1948 of the Reformed Churches in The Netherlands appointed a committee which was to study, among other topics, "the relation between the Mission Work and the Medical- and School-work in the Mission Fields." Note the terminology: "Mission work" and "Medical- and School-work." (The Dutch text: "Rapport over the verhouding van den Zendingarbeid tot Medischen en Onderwijsarbeid op de Zendingsterreinen.")

General Synod 1948 stated, "The current distinction between "main ministry" and "auxiliary ministries" ("Hoofddienst" en "Hulpdiensten") which is based on the decisions of the Synod of Middelburg '96, further fixed in the Mission Order and finally applied in the carrying on of the Mission work, needs urgent revision." (Acts, Article 129 A.2.)

I am tempted to quote at length from the above mentioned report, but that would lead us into a discussion of various points which are not within the scope of the matter raised in the letter-to-the-editor. Let me quote just a few conclusions of the (majority [4-1] of the) committee.

- a. Establishing and maintaining schools and clinics and hospitals in the mission field is not included in the mandate which Christ gave, so that the special office-bearers shall not take that work upon themselves.
4. Since education and medical aid neither as a *preparation* for the work of planting the Church can find any support in Scripture and as such would encroach upon the unique right of the preaching of the Gospel, they should also on those grounds not be organized as auxiliary ministries.
6. Education and/or medical care as support, result, confirmation, briefly as *supplementary* to the preaching of the Gospel, resp., and especially proceeding from the calling to show mercy towards the

population in whose midst the brother-evangelist works on behalf of all, may be desirable, necessary and mandatory; however, then as a calling of the communion of saints in the office-of-all-believers.

9. The above work of the *members* of the Church could eventually be organized in the form of *societies* which acquit themselves independently and expertly of the execution of that task.

The emphasis in the above quotation is from the committee itself.

Agreeing with the argumentation as given by the committee in its report and remaining in the line of the practice which has been followed by our Netherlands sister Churches as well as by our own Canadian Reformed Churches, I wrote that I deplored the fact that a Consistory in our midst decided to pay the quota for mission aid from the church budget.

My "deplorable state" appears not to be that deplorable after all.

And whoever would speak of a "philosophical division" or even of making a contrast between "body" and "soul" must have more than a second, he must have a third vision.

The Biblical basis for what I am convinced is the correct practice is that to the Church as such only the task of the preaching of the Gospel has been given.

I would rather avoid the term "institutional Church" for reasons which will be obvious. But I should like to distinguish here between what the Church *as a body* does, *under the guidance and direction of the Consistory*, and what the Church members do by virtue of "the office-of-all-believers."

As little as it is the task of the Church as such here in Canada to establish schools and to take care of the education of the children of the *covenant* so little is it the task of the Church as such to do so in the mission field for the children of the *heathen* or — once they are there — of the children of the covenant there. And as little as it is the task of the Church as such to set up polyclinics for the Church members or for the neighbourhood here in our own country so little is it the task of the Church to do so in Irian Jaya or in Brazil.

Meanwhile, I wholeheartedly and readily pay our share in the costs of the mission aid, for I do wish to show the people far away that we do care about them and that being a Christian also

means that we show mercy to others. But I pay it to the committee which has been formed, not to the treasurer of the Church.

From the Church treasury, I am convinced, only those activities should be supported which belong to the task of the Church as such. Mission Aid is not part of that task.

That has nothing to do with "body-soul" scheme or dilemma.

That is simply a matter of asking, "What did the Lord command His Church?"

If we start out supporting all sorts of activities from the Church treasury we won't know where we shall end up.

Here, too, the past and our own surroundings should be sufficient warning.

vO

PRESS RELEASE

Press Release of the Classis "Ontario-South" of March 15, 1978, at London, Ontario.

1. *Opening:* Rev. J. Geertsema opens the meeting on behalf of the convening Church at Chatham. He requests the brethren to sing Psalm 33:3, 6. Scripture reading is taken from Colossians 4:7-18, and the Lord's blessing is asked for the Classis. Rev. Geertsema makes some remarks regarding the portion of God's Word which was read, and welcomes the brethren. He recalls the birthday of the Church of Watford and congratulates her with it.

2. *Checking of the Credentials:* The Church at Grand Rapids checks the Credentials and reports that they are found in proper order. The Churches at Chatham, London and Smithville have instructions regarding pulpit supply.

3. *Constitution of Classis:* The Classis is constituted. The officers are: Rev. M. Werkman, chairman; Rev. W. Huizinga, clerk; Rev. P. Kingma, assessor. The chairman, Rev. Werkman mentions that calls by various Churches have been declined. He congratulates the Church at Grand Rapids with the gift of a servant of God.

4. *Adoption of the Agenda:* Some items are added after which the Agenda is adopted.

5. *Correspondence:* A. A request from the Church at Smithville, regarding Article 6 of the Acts of Classis of June 8, 1977. This request is declared admissible and is given in discussion. After dinner the discussion is continued and results into the adoption of the following:

Classis has discussed your request and declares that Classis "Ontario-South," June 8, 1977, Acts, Article 6, should not have given these conclusions and advices to the Church at London.

Ground: the nature of its conclusions and advices pertains to an official act of an elder in an essential part of the liturgy of the Churches to be decided upon by a General Synod according to Article 30 Church Order.

B. Pulpit supply is requested by the Churches at London, Smithville and Watford. There are also two letters of members

of the Church at Chatham regarding the same matter, which make similar suggestions as the instruction of the church at Chatham. Classis does not accept these suggestions. The schedule for pulpit supply is adopted as follows: Watford: April 9, Rev. M. Werkman; May 21, Rev. P. Kingma; June 11, Rev. J. Geertsema. London: April 23, Rev. P. Kingma; May 7, Rev. W. Huizinga; June 4, Rev. M. Werkman. Smithville: April 16, Rev. W. Huizinga; May 14, Rev. J. Geertsema; June 4, Rev. P. Kingma.

6. *Reports:* a. A report of the Classis Contracta, held January 3, 1978 at Chatham, is received. b. There is no church-visit report. Reports are expected at the June-Classis. c. The following reports are to be submitted to the Classis in June: 1. by the Church at Chatham ad Article 19 Church Order Fund. 2. by the Church at Lincoln audit of the books of the treasurer. 3. by the Church at London checking of the classical Archives.

7. *Question Period ad Article 41 Church Order:* is held.

8. *Personal Question Period:* is held.

9. *Appointments:* a. Church-Visitors: For the Church at: Chatham - Rev. W. Huizinga and Rev. P. Kingma; Grand Rapids - Rev. J. Geertsema and Rev. M. Werkman; Hamilton - Rev. P. Kingma and Rev. M. Werkman; Lincoln - Rev. J. Geertsema and Rev. W. Huizinga; London - Rev. J. Geertsema and Rev. P. Kingma; Smithville - Rev. W. Huizinga and Rev. M. Werkman; Watford - Rev. J. Geertsema and Rev. P. Kingma. b. Next Classis: Convening Church: the Church at Grand Rapids; Date: June 7, 1978; Place: London, Ontario.

10. *Adoption of the Acts:* The Acts are read and adopted.

11. *Approval of the Press Release:* The Press Release is read and adopted.

12. *Censure ad Article 43 Church Order:* Censure is not necessary.

13. *Closing:* The ladies are thanked for their excellent service. The chairman Rev. M. Werkman requests the brethren to sing Psalm 147:4, and 6. He closes Classis with thanksgiving to the Lord.

For the Classis,
P. KINGMA

our little magazine

Hello Busy Beavers,
 Busy Beaver *Mary Vande Burgt* has a spring poem to share with you. Here it is:

Spring Song



*The yellow daffodils reflect
 The sunlight's golden hue,
 With cups and saucers lifted
 To catch the morning dew;
 While rows of crimson tulips
 Are nodding in the breeze
 As nature works its wonders
 On mornings such as these.*

*The song birds are returning
 And gathering bits of string
 Thus announcing the arrival
 Of Easter time and spring.
 The fleecy clouds are floating
 Beneath the azure skies,
 And on the hills and meadows
 A soft green carpet lies.*

What do you like best about Spring? The new green grass and the bright flowers and shrubs? The sun and the birds' song? Helping in the garden and doing some yard-work?

What DO you like best about Spring? Puddles and kites? And not have to wear boots any longer?

Anyway, we're all happy the snow and cold has disappeared. Good-bye winter. Hello Spring!



From the Mailbox

Welcome to the Busy Beaver Club, *Annette Bosscher*. We are happy to have you join us. Do you enjoy playing the organ, Annette? I hope you will really enjoy your trip in May. Will you write and tell me about it?

Thank you very much for your little booklet of riddles, *Corinne Terpstra*. I enjoyed it, and the other Busy Beavers will too, don't you think? Did you like your friend's party, Corinne?

Is your kitty feeling better now, *Eileen Salomons*?

Thank you for your poem. And also for your contribution to our BIRTHDAY FUND PROJECT, *Eileen*.

Hello, *Sylvia Jans*. Thank you for your contribution, too. I think you are really clever undertaking such a sewing project, *Sylvia*! Did you enjoy the "family day" at "Guido de Bres"?

Did you enjoy your birthday, *Henriette Bosscher*? And have you been practising your ping-pong? I hope you will have a really good time when your grandparents come to visit. Thank you for your contribution to our PROJECT, *Henriette*.

Has your little sister taken any more cold baths lately, *Karen Barendregt*? Thank you very much for the quizzes, and also for your contribution to our PROJECT, *Karen*.

Did you enjoy your holidays, *Heather Bergsma*? And do you enjoy practising your music? I hope you will have a really good time with your summer visitors. Thanks for the quiz, *Karen*.

It's a bargain, *Sylvia Poppe*! And thank you for helping with our PROJECT.

You did very well on the quiz, *Faith Schoen*. And thank you for the lovely poem. I enjoyed it. Write again soon, *Faith*.

How is the doll's scarf coming, *David Nienhuis*? How do you feel when you go to "Guido de Bres" for gym? Thanks for the puzzle, *David*. That should keep our puzzlers in shape!

Thank you for the quiz, *Henry Dekker*. I'm sure the Busy Beavers will enjoy doing it. Did you have a good holiday, *Henry*? Write again soon.

QUIZ TIME

Spring Cleaning

B	U	R	C	S	R	U	P	X	P	U	P	O	M
R	U	P	U	E	C	U	R	P	S	O	U	T	E
U	S	R	B	A	W	S	H	G	L	W	N	U	K
S	W	L	N	A	M	A	O	I	L	J	E	O	Z
H	I	A	D	I	B	K	S	I	H	W	T	E	S
U	P	G	X	F	S	H	E	H	T	H	S	P	
P	E	N	B	F		H	D	U	S	T	G	N	O
Q	O	D	K	U	S	C	O	U	R	S	I	I	N
R	F	E	O	B	Q	L	W	T	D	H	A	R	G
R	F	R	E	S	H	E	N	U	P	I	R	X	E
T	I	D	Y	U	P	A	P	A	I	N	T	X	U
A	W	D	H	S	I	N	R	A	V	E	S	O	P

air out
 brush up
 buff
 burnish
 clean
 dust
 freshen up
 hose down
 launder
 mop up
 paint
 polish
 scour
 straighten up
 tidy up
 wax
 scrub
 shine
 swab
 varnish
 whisk
 sponge up
 spruce up
 sweep
 wash
 wipe off

Thanks to Busy Beaver *Sylvia Jans* for this word search puzzle.

Now Busy Beavers *Theodore Kanis* has a quiz for you.

Can you FIND THE NAMES in these sentences?

1. I wrote a letter to my friend.
2. The gray ape telephoned me.

3. He pricked me with a pin.
4. Put the cheese roll in damp places.
5. He played his banjo and sang along.

(Answers next time!)

And thanks to Busy Beaver *Corinne Terpstra* we have some:

Riddles

1. What is the smallest bridge in the world?
2. How do you make soup gold?
3. What's a Grecian urn?
4. Why is a porcupine always so nervous?
5. What word is never spelled wrong?
6. What did the socks say to the feet?

answers: 1. the bridge of your nose; 2. Put in 24 carrots; 3. Well, that depends on what he does for a living; 4. Because he's always on pins and needles; 5. wrong; 6. You're putting me on!

Did you enjoy doing our Easter quizzes? Here are the answers. How did you do?

Where Were they Going?

- | | |
|------------------------------------|-----------------------------|
| 1. Jerusalem | 7. Garden of Gethsemane |
| 2. Zacchaeus' house | 8. Garden of Gethsemane |
| 3. the temple | 9. the high priest's palace |
| 4. Bethany-Simon the leper's house | 10. Pilate |
| 5. Jerusalem | 11. Jerusalem |
| 6. the upper room | 12. Emmaus |

Who Said it?

- | | |
|---------------------------|----------------|
| 1. Pilate's wife | 4. Pilate |
| 2. Pilate | 5. Simon Peter |
| 3. Cleopas and his friend | 6. Peter |

I'm happy to tell you that our Birthday Fund is **GROWING!** Thanks to all you Busy Beavers who sent in your contributions. Keep up the good work! This way we should be able to give our College a nice BIRTHDAY PRESENT.

Have YOU helped with our BIRTHDAY FUND PROJECT?

Bye for now, Busy Beavers. Keep busy!

Yours,
Aunt Betty.

Word Search — Puzzle No. 25

These words can be found in the word search. They can be found horizontally, vertically, up, down, and backwards.

A	A	R	O	N	A	B	M	E	P	H	I	B	O	S	H	E	T	H
B	C	D	F	H	G	E	A	S	H	K	E	L	O	N	E	A	I	E
E	B	E	N	E	Z	E	R	I	A	J	K	L	B	M	Z	N	G	R
D	O	S	P	S	Q	L	K	O	R	A	H	R	A	S	E	T	L	I
N	A	T	H	A	N	A	E	L	A	X	P	W	D	V	K	U	A	J
E	Y	H	Z	U	E	H	A	B	O	C	U	Z	I	D	I	B	T	H
G	E	E	J	T	H	S	A	V	H	U	L	D	A	H	A	E	H	A
O	M	R	I	F	E	L	I	M	E	L	E	C	H	G	H	R	P	V
T	E	R	O	M	M	A	N	A	S	S	E	H	I	H	M	O	I	O
A	D	S	P	Q	I	N	L	R	K	A	J	O	R	P	A	H	L	H
B	E	L	S	H	A	Z	Z	A	R	M	C	P	I	L	A	T	E	E
E	U	V	H	Y	H	Z	A	A	B	A	D	H	L	E	C	Y	S	J
L	A	Z	A	R	U	S	O	M	K	R	J	N	E	F	H	R	E	H
Y	W	X	M	P	O	N	B	L	I	I	H	I	O	G	A	E	R	S
S	Q	S	G	O	L	G	O	T	H	A	H	I	J	A	H	E	D	I
T	A	M	A	R	U	M	I	R	A	E	J	H	T	A	J	R	I	K
R	R	T	R	A	M	O	T	H	G	I	L	E	A	D	A	B	C	N
A	U	H	S	E	J	O	V	W	X	Y	Z	M	U	I	N	O	C	I
A	H	S	A	A	B	A	A	L	L	E	B	A	B	B	U	R	E	Z

- | | |
|---------------|----------------|
| Aaron | Maachah |
| Abednego | Manasseh |
| Abel | Mara |
| Ahijah | Mark |
| Ai | Mede |
| Ashkelon | Mephibosheth |
| Baal | Nathanael |
| Baasha | Nehemiah |
| Belshazzar | |
| Boaz | Obadiah |
| | Omri |
| Ebenezer | Orpah |
| Elah | |
| Elimelech | Pharaoh |
| Esau | Pilate |
| Esther | Pul |
| Golgotha | Ramotgilead |
| Hezekiah | Samaria |
| Hophni | Shamgar |
| Horeb | |
| Huldah | Tamar |
| | Tiglathpileser |
| Iconium | Tob |
| | Tyre |
| Jehovahjireh | |
| Jeshua | Uz |
| Joel | |
| | Vashti |
| Kirjathjearim | |
| Kish | Zerubbabel |
| Korah | Zin |
| Lazarus | |
| Lystra | |

RENEE VAN OENE