

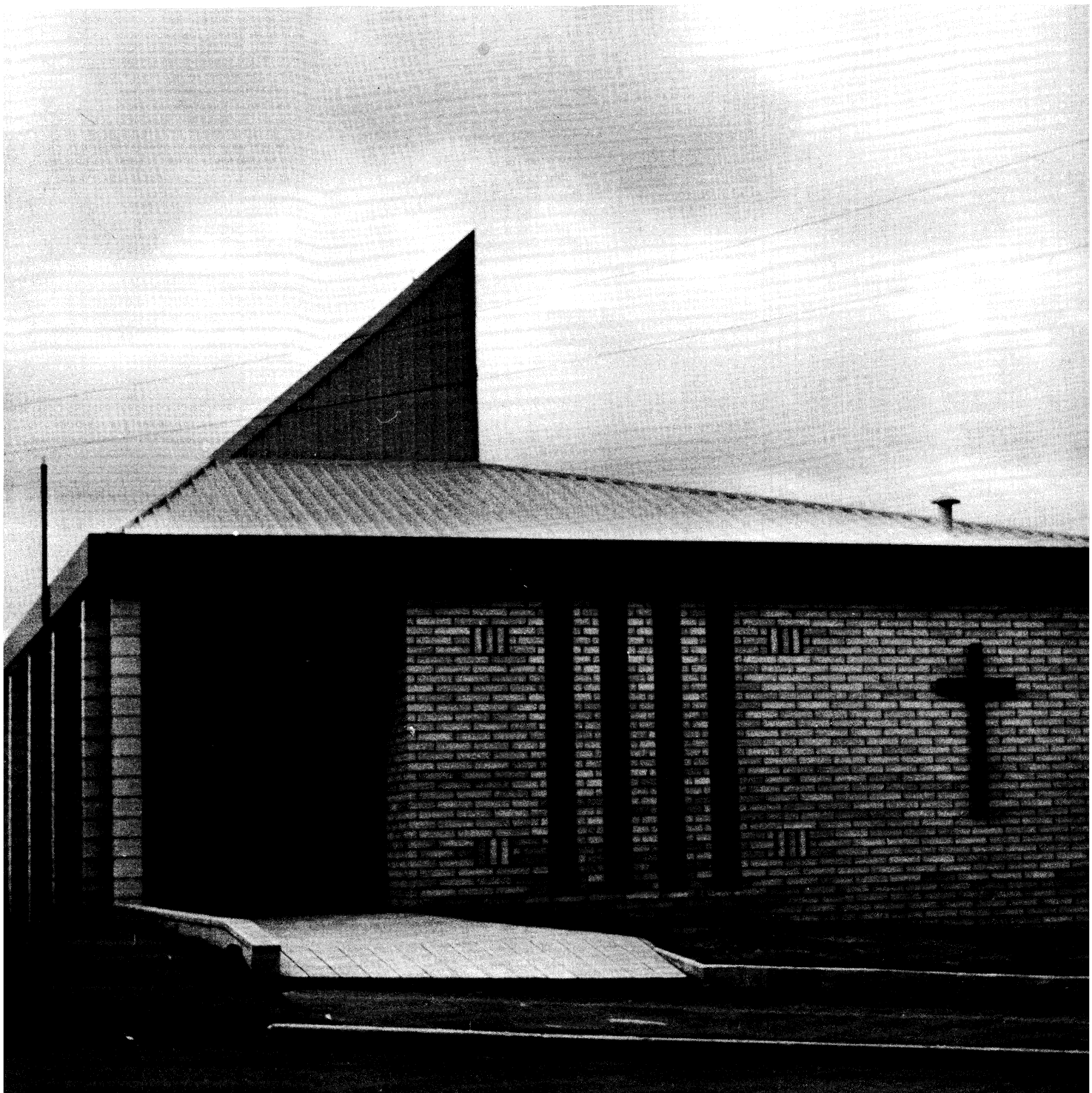


Clarion

THE CANADIAN REFORMED MAGAZINE

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October 2, 1976





The seventh — The sixth

If anyone is in doubt as to the meaning of the above inscription, this doubt can be taken away in no time. We are, of course, referring to the festive meeting which took place on Friday, September 10th, in the Wellington Square United Church in Burlington, the meeting where we heard some of our Professors, some of our governors, and our graduate.

Why do we speak of "the seventh" and "the sixth"?

Those assemblies as we conduct them are, in fact, a combination of two events, the one academic, the other non-academic.

An institute for higher learning conducts a convocation when there is a graduate or when there are graduates, for the degrees are granted "in convocation." If there is no one who graduates no convocation is held. In our College-life we did have a year when no one could be the recipient of the degree of Bachelor of Divinity, and thus we conducted a convocation in five of the six years when this could have happened. But every year we had a "College-evening", and we enjoyed them every time when the anniversary of our College could be celebrated.

What we conducted this past September 10th was the seventh anniversary-meeting in combination with the sixth convocation.

This combination brings some difficulties and unusual arrangements with it. A convocation is conducted by the Faculty, the Senate; a "College Evening" is conducted by the Board of Governors. More than once the suggestion was made to have two separate evenings, one at the conclusion of the academic year, to be held in May, the other at the beginning of the new course in September. There are more arguments against that than there are in favour. The month of May is not a very good time for those Churchmembers who have to work in the fields; the holiday season has not yet started,

whereas the beginning of September is a more favourable time of year for such gatherings.

We again met in the Wellington Square United Church in Burlington. That is a beautiful building and very suitable for the occasion. Last year we visited the Rehoboth Church in Burlington. It was too small, the parking facilities were too limited, and when the multitude tried to go downstairs to meet the graduate and to enjoy a cup of coffee while having a chat with old acquaintances and brethren and sisters from other parts of the country, there appeared to be insufficient facilities available for that. We tried, grateful for the availability of one of our "own" buildings, but there was too many disadvantages. And certainly this year's crowd could not have been accommodated there.

From more than one quarter we heard the complaint that the acoustics were not adequate and in any case not of such quality that the speakers could be understood everywhere. I have good hopes that this "evil" will be remedied next year, the Lord willing, so that everyone can come without fear that he sees lips moving, hears sounds, but cannot distinguish what is being said. We are very grateful to the brethren who provided us with written copies of their addresses and thus enable us to let all our Churchmembers share in the blessings which we enjoyed on September 10th. It appears time and again that our professors and our graduates have a message to pass on.

In order not to overdo things, we shall publish part of the deliverances this time and save the address by Mr. J. DeJong for the next issue. Then you have something to look forward to.

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It was the president of the Board of Governors, the Rev. Mr. D. Vander-Boom who called upon the meeting to

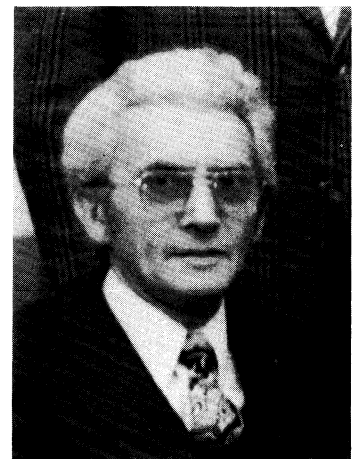
listen to God's Word as we find it in Colossians 3:12-17 and 4:2-5. He did so after Psalm 149:1 and 2 had been sung. After the Scripture reading the President led in prayer and then he spoke a word of welcome, as follows:

Members of the Board of Governors, Mr. Principal, Members of the Staff, Members of the Board of Trustees, Brothers and Sisters:

During one of the Schooldays of our sisterchurches in The Netherlands one of the speakers remarked, "The Theological Seminary does not only have an entrance, it also has an exit." This does not simply mean that there is more than one door in the building.

At this occasion we may witness again that our College also has an exit. The students do not enter to merely busy themselves with theological studies, they do that for a purpose. They are trained by our professors and lecturers to go out into the vineyard of the Lord wherever He, Who has given us an open door, may call them.

This is the purpose of the college where our future ministers and missionaries must "toil and sweat" as they have remarked themselves, to acquaint themselves with what is going on in the world where false prophecy raises its voice in a loud, but sometimes also a subtle way. For that reason they must learn to proclaim the word of truth; the Gospel of



Rev. D. Vander Boom

salvation. You will have an opportunity to hear about these matters in the address which Prof. Ohmann is going to deliver.

The promise given to the Church of an "open door" for the preaching of the Gospel of Jesus Christ is to be received and used in gratitude and accompanied by our prayers for teachers and students.

After this brief introduction I extend to you all a hearty welcome on behalf of the Boards and the Faculty. It is good to see so many brothers and sisters assembled here. You have come from close by and from faraway places. Many could not come, but they did not forget us: Congratulatory messages have been received from the Churches at Chilliwack, Cloverdale, Edmonton, and Houston.

The Church at Grand Rapids is represented by Mr. Van der Sluis; a special welcome is in order for the parents of student J. DeJong, who are here to witness with us how another student exits from the College. From what we call the Far West we also have in our midst the brethren Bredenhof and A. DeBoer and the mother of Peter DeBoer, one of our students, who after a serious illness has undertaken the long trip to Ontario. We may also extend a special welcome to Mrs. H.A. Stel and Mrs. J.T. VanPopta.

May the Lord grant us a blessed hour together and bind us together in our love for our Theological College.

With these words I declare the Sixth Convocation of the Theological College of the Canadian Reformed Churches opened.

After the President had concluded his message, the floor was to Dr. J. Faber, who delivered his *Principal's Statement 1976*. It follows here:

* * *

PRINCIPAL'S STATEMENT 1976

Seventh Anniversary Meeting and Fifth Convocation — Friday, September 10, 1976.

1. *College Evening.* The sixth anniversary meeting was held on September 12, 1975. The Rev. G. Van Dooren spoke about the significance of the diaconological department for the training to the ministry. The degree of Bachelor of Divinity was conferred on Mr. S. DeBruin in this fifth convocation of our Theological College. His "valedictory oration" was entitled "Let's Hold Fast to Our Confession." The Rev. J. Mulder spoke on the subject "Pupils of Christ." The Ladies' Aid presented \$3,000 for the library.

2. *Enrolment.* Mr. P.K.A. deBoer, Mr. B.W. Vanderwoerd, and Mr. G.H. Visscher, all in possession of a B.A. degree, were admitted as Freshmen. After having successfully passed the

entrance examination according to Article XXIII of our Constitution, Mr. B.J. Berends joined them. The Library, adorned with a greenboard and bright light fixtures, served as their stylish classroom.

Mr. J. de Jong, Mr. E.J. Tiggelaar and Mr. H. Versteeg populated the lecture room upstairs. So the total number of students was seven. During the second term of the last semester, the Rev. Yong Chool Kim, minister of the First Korean Presbyterian Church of Toronto, attended a variety of lectures as auditor.

3. *Curriculum.* For the first time, two series of courses were given. In my previous statement I announced that eleven lectures would be given to the students of the propaedeutical year. After the first week of operation, however, professors and freshmen agreed that the number should be increased to fourteen. Introductory courses in Old and New Testament and Dogmatology are now given beside the lectures in Hebrew, Greek, and Latin. A small part of the proper theological studies was so shifted to the first year. The cooperation between teachers and students was excellent and the Freshmen Year proved to be worth the effort. The same can be said of the courses given during what our Handbook 1970 called the Middle Theological Year. The fact that two series of courses were given at the same time, doubled the workload of the professors. The atmosphere, however, was good and our three senior students showed themselves worthy of their responsible position. A new Handbook describing the courses of our four theological years is in preparation, and will be published during the new academic course.

4. *Faculty and Contacts.* The Rev. G. VanDooren, M.Th., our lecturer in Diaconiology, commemorated his fortieth anniversary as minister of the divine Word. In the beginning of the courses, we received a visit from Dr. Lee of the Theological Seminary in Busan, Korea, who had attended the Potchefstroom Conference on Calvinist tertiary education. The Rev. H. Knigge, former missionary of the church of Toronto, delivered in February a farewell lecture about the mission work on Irian Jaya. We are eagerly looking forward to a visit by Dr. C. Trimp of Kampen who, the LORD willing, in April 1977 hopes to deliver three guest lectures in Diaconiology.

5. *Library and Administration.* An-



Dr. J. Faber

other novelty during the past year was the coming of our first full-time Administrative Assistant, Miss Anne van Sydenborgh. Because she was also appointed as Assistant Librarian, Mrs. J. Faber terminated her part-time occupation at our College. Miss van Sydenborgh also functions as hostess during our coffee and tea breaks. We hope that the LORD may grant her in her multifarious position, many years of fruitful work in His kingdom.

6. *Conclusion.* Tonight Mr. J. de Jong will receive his B.D. degree and then leave for The Netherlands in order to continue his studies for another year. Mr. B. Vanderwoerd will marry and take up a position as teacher of the recently established Canadian Reformed School at London, Ontario. Mr. H. Versteeg entered the holy state of marriage after the closing of the academic year and attended, together with his bride, a linguistics course in the United States to prepare themselves now already for the mission work on Irian Jaya, although he is determined also to finish his theological study at our College in the coming year.

Let me this time conclude my Principal's Report with the statement that the distance between Heidelberg and Magdenburg — the city of the Catechism and the city of the Virgins — in this space age has become shorter than it was during my years as theological student. I do not judge nor blame anyone, but simply express the sincere hope that young men more and more may find the way and the means to combine the journey to Magdenburg and Heidelberg, and to serve God and His Christ in the totality of life and therefore also in the wonderful ministry of the Word, the proclamation of the love of Him who

bought His Bride for the precious price of His blood, to lead her to the city which has foundations, New Jerusalem.

J. FABER

Upon conclusion of the address by the Principal, Prof. H.M. Ohmann went to the pulpit to deliver an address on "Reformed Faith and Modern Trends in the Old Testament Field." It is customary or has become customary that one of the members of the Faculty delivers an address on a topic from his special field of study. There was a time in the history of theology when an able theologian could oversee the whole field of theological studies. But more and more rapidly the situation changed drastically. Nowadays one can hardly keep up with the development within one branch of each department. And one has to be good at that. We are the more grateful, therefore, that we do have brethren who stand for the Truth and who defend it, brethren who hold to the Scriptures as the inerrant Word of God and who are not ashamed to admit that they start from the prejudice-of-faith that the Word of God cannot err in any respect. However, they do not leave it at that admission: they also refute the errors with arguments and thus arm the students so that they in turn can also defend the Truth, promote it and propagate it. The address by Prof. Ohmann is evidence of such a position-of-faith. I do not doubt that our brother would have loved to elaborate on more than one point, but the time was limited and that greatly restricts a speaker. Now we go and listen to Prof. Ohmann.

REFORMED FAITH AND MODERN TRENDS IN THE OLD TESTAMENT FIELD

Privileged to speak on the topic "Reformed Faith and Modern Trends in the Old Testament Field," I lead off a new series of addresses on behalf of the faculty, the previous having been closed by the Rev. VanDooren with his address on "The Fifth Wheel." Whether or not there is something like a fifth wheel among the various departments of the Theological College, it remains a fact that there is a certain order. In that order the Old Testament comes first.

Not because it has or has to have pride of place in our opinion but since it is obviously here that the LORD

GOD made a start. "In the beginning" are the first words of the Old Testament, of the Bible, and to that beginning we see ourselves called back in whatever department we study. We are to follow the order there is in the LORD's works. Here we are at the beginning of His works and of His Word as well. I had better mention first: the Word, and second: the works, since WORD is first with the LORD, it being His Revelation.

The beginning of His Word: the Old Testament makes us witness the beginning of His works. Here is where it all started: Creation, the history of heaven and earth, the history of mankind, and in the centre the history of His chosen people: Israel.

The Old Testament is not the end! As Revelation it reaches its acme in the New Testament: GOD MANIFESTED IN THE FLESH; it leads up to this Messiah. As for the people of Israel, its history is continued in that of the Church; as for its doctrine, it is developed and elaborated in the Confession of the Church and the Dogma; and the offices of the Old Testament era have been replaced by those of the New Testament by which Christ is pleased to govern His Church — to say nothing about the office of all believers.

When in the Old Testament Department the various subjects are taught we do not deal with them at random, or as the teacher is pleased, but we always have in mind the specific place. First as part of the Bible, the Book we received out of God's hands, inspired by the Holy Spirit, invested with authority, wherein "whatsoever man ought to believe unto salvation is sufficiently taught," as it says in our confession. Second as the *first* part of the Bible; "What God spoke of old to the fathers" (Hebrews 1:1), it being the introduction, the ground of that which He has done and has been doing ever since.

Given this viewpoint, this principle regarding its place and character, we are to learn how to approach, how to come to grips with this Book. With due respect to its languages, Hebrew and Aramaic, their forms and structures; with proper respect also to the text preserved in a variety of manuscripts, trying to find out which is closest to the original. Last but not least, in paying full attention to its character as from the beginning to the end a historic book. What matters most is that the Bible is a book of history. Here we find



Drs. H.M. Ohmann

Revelation, God's revelation to man in the setting of history. What the LORD has done, His mighty acts, did actually take place in history and are as true and real as other facts and data. It is not only man or people, not man in the first place, but the LORD GOD in Person, Whom we meet as acting and speaking, throughout the course of history.

In the Old Testament He is shown to us: starting . . . and accomplishing, which is promising with a view of what is to come afterwards. Promising, making promises to man, for man is enlisted in His service, raising expectations in His heart, keeping them in suspense . . . and fulfilling. It was He Who called Abram out of Ur, Israel out of Egypt, Judah back from the Babylonian exile and Who led them, made them go all the way sustaining them with His promises and food from on high. It was He Who promulgated His Law, enacting statutes and ordinances, a trustworthy guidance to go by; making provisions in view of the LIFE of His people. It was He Who obliged Israel to that wonderful and serious way of atonement. Moreover, it was He Who sent His prophets, "rising up early and sending them" so as to accompany the people on their way through history, having those prophets speak their up to date messages and opening a perspective on the future. It was the LORD Who worked in the hearts of His believers such a favourable response as we have in the Book of Psalms in all its variety. It was He Who made the hearts and mouths of His believers a storehouse of wisdom.

Briefly, it was and is the LORD GOD, speaking and working, Who is the connecting principle, the source, the origin — the only explication and

answer to the question of how a book like the Old Testament could ever come about.

That is what makes the study of the Old Testament interesting, captivating; the intrinsic unity it displays in all its books; to recognize the God of the Old Testament YAHWEH as our God, Father of Jesus Christ, Who in these last days has spoken by His Son. It is an interest arising from a true faith, from the belief: This is the Truth!

A prejudice, many people call it. Fine with me. Is there any student of the Old Testament who is not prejudiced, I wonder? Now I come to the modern trends in the field.

A visitor of our Theological College sees quite a collection of books in the library, in the Old Testament room. Only part of those books are written by orthodox scholars sharing our viewpoint, the rest adhering to another view, different from and contrary to it. There are more students who take interest in Old Testament studies than just Reformed ones. Somehow or other they must be fascinated by the contents, the language, the form of this wonderful part of the Bible. They seek to solve the problems and questions they come across in their studies; they try to penetrate to the question behind all questions. What is it that makes this book the book as we have it now? How in the world is it possible that such a book came into existence?

Now I could speak for hours and hours on all sorts of criticism: Literary Criticism of the previous and Form Criticism of the present century.

Let me just touch upon the two main trends.

A century ago Literary Criticism dominated the field and it still exerts its influence. How does it approach the Old Testament? As written records bearing testimony to what came to pass in the past. The scholar is the judge who is going to interrogate those witnesses as to their trustworthiness. In his opinion they fail, reflecting ideas, thoughts, not current at the time of the man they purport to have been written by. For one thing, the five books of Moses had to undergo a painful operation at the hands of these critical surgeons. They were split up into four sources of mainly later date. This trend still holds the field.

Later on, at the turn of the century, a new type of criticism came to the fore which we are used to calling Form Criticism. Different from the former, its representatives assume far

more older elements in the books of Moses. To them the Old Testament in its written form is literature, going back to an earlier stage, an oral stage. Smaller parts allegedly were passed on orally for centuries and centuries prior to being incorporated into a larger whole like a book. Those smaller parts are not e.g. chapters as we know them, not even always what we understand by a pericope but rather literary types such as myths, legend, sagas, lamentations, dirges, wisdom sayings, covenant treaty formulas as they are to be found with other peoples as well. Form-Critics are critics as well; applying human categories, borrowed from genres in human literature, known from ethnology, folklore, sociology. It is in principle the same standards, human standards, that are being applied.

One of the main problems Form Criticism has to face is now: How about the relation: General — special? What does Israel have in common with Babylonia, Egypt, Canaan and what is specifically Israelite? There is a difference, they say. In the Bible you do not meet myths — if so, only as motifs in sagas. For the Bible (Genesis, e.g.) does contain sagas! What does it mean, you ask. That the book is mainly fantasy? No, not quite that, they reply; there is a historical nucleus, but the way they are told in Genesis is different from what we call historiography today. It is only in the second book of Samuel that the Old Testament meets those standards. But do not worry, it is just another way. The way of telling stories is stamped by the people it is meant for, you know. So other standards are to be applied here. Israel was a peculiar people, having its customary forms of expressing its thoughts and feelings. That's what they stuck to. They have to be traced by us. And so you come as close as possible to the original form, and, via the form, to the contents. And that is the ultimate goal of Old Testament studies; to define and classify saga and legend and novella, apodictic and casuistic law, threats and reproaches with the prophets.

That is what you find in the well-known periodicals currently, and oftentimes it is the difference of opinion among the students that keeps them writing their articles, refuting others, trying to corroborate their own views, all in order to find their way out of the labyrinth, which the Old Testament has become to them. They will con-

tinue to write, inevitably, since types and styles and forms are an insufficient standard. We read the articles and refer to them. They hit on things which escaped our notice. You may learn from your opponent: we are to answer their questions. It keeps us studying the more diligently. Why shouldn't we? Because the right viewpoint, the right angle, is given by the GOD of Scripture in Scripture itself. *Scriptura sui ipsius interpres*. That's what we gather from the Reformed Confession.

H.M. OHMANN

* * *

Most appropriately, the singing of Psalm 119:17 and 18 followed the above address. And then the "great moment" was there, the moment of conferring the degree of Bachelor of Divinity on Mr. J. DeJong, B.A. He was presented for this degree by Prof. L. Selles who briefly described the way which the candidate went. It was during his studies at Simon Fraser University, where he took Economics, Commerce together with other subjects, that the desire emerged to become a Minister of the Gospel. After having received his degree from Simon Fraser University in Burnaby, B.C., Mr. DeJong went to Toronto for another year where he studied, among others, Latin, Greek, and Philosophy. He then enrolled at our College and now is to receive the degree of Bachelor of Divinity. Prof. Selles



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Editor: W.W.J. VanOene
Co-Editors: J. Geertsema, Cl. Stam,
D. VanderBoom

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presented him to the Principal to receive that degree. In the appropriate manner the Principal pronounced Mr. Jacobus DeJong a Bachelor of Divinity, urging him with the Word of God to prove himself a faithful servant, ministering unto the Word with faithfulness and a submissive mind.

Mr. DeJong is going to The Netherlands for further studies. One difficulty which he, in all likelihood, will encounter there is that the theological development in The Netherlands and the theological studies there are more directed towards Germany and that knowledge of the German language is a requirement for doctoral studies to such an extent that one has not just a reading knowledge but a rather comprehensive knowledge of that "Sprache." In Canada it is oftentimes very difficult to get instruction in German at the highschool level. That is different in The Netherlands where, at least in my days, German was taught at highschool for no less than five years and that quite intensively. However, I am not too worried about that, for I do not think that the Korean students who were admitted in Kampen to the doctoral studies had been able to learn German and, perhaps, Latin, at their highschools either. A way will be found, I think. Besides, it is amazing how many German works have been translated into English, so that even lack of knowledge or lack of sufficient knowledge of the German language is no longer that much of an impediment.

However, let us continue with our report.

In a very laudible performance, the combined choirs of Burlington and Smithville/Lincoln, under the direction of Mr. J.G. VanHuisstede, made us enjoy the "Holy Art Thou," melody G.F. Handel, and "Great and Glorious" by Franz Joseph Haydn. Mr. Peter Buist was at the beautiful organ; he accompanied the singing all evening and also played for processional and recessional. It is good to have such an "intermission," for the attention of the hearers can not be expected not to diminish without the batteries being recharged by some activity of a different nature. It does not take all that long and, I think, is highly appreciated by the audience. In any case, I, for one, did enjoy it, if that means anything to you; but I think it does!

We had an opportunity to hear our new Bachelor of Divinity, Mr. J. DeJong, who spoke on "Pulpit and

Stage." This report would become too long if we were to insert that speech here, and for that reason we shall save it for the next issue where it will receive the place of a "leading article," for I think that it is worth that place. You will have to practice some patience during the coming two weeks. One thing I will mention right now. Towards the end of his address, Mr. DeJong quoted from K. Schilder's *Christus en Cultuur* the words "Laat ze maar lachen, die cultuurslampampers van de overkant!" I strained my ears to learn how our brother would translate the word "cultuurslampampers," but in a very skilful manner he just paraphrased the sentence without giving a literal translation, and thus I am still in the dark as to how we could say the same in decent English without causing misunderstanding. I don't think that "culture-ragamuffin" would do. In any case it doesn't sound as good as "cultuurslampamper." You must have the feeling which the late Prof. K. Schilder had for the use of the language to find something like that.

* * *

We continue.

Before the singing of Psalm 67:1 and 2, an 'Offer of Thanksgiving' for the College was taken. That's how it was expressed on the program. This offering or collection resulted in an amount of approximately \$700.00.

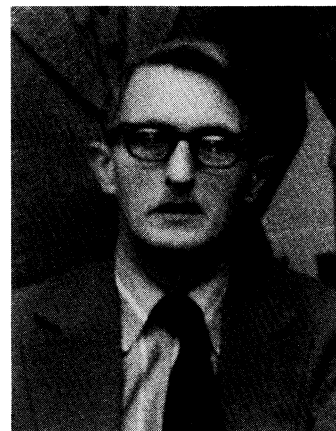
As if that were not enough, Mrs. Selles again came with a cheque. Six years ago, she said, she was allowed to make the first presentation on behalf of the sisters in the Churches, and she was very happy that she was permitted to be here once again as proof that the love for our College has not diminished at all. This past summer she accompanied her husband on his trip through the West where they met many people and discovered a great love for the College. And now she was allowed to be here again to speak on behalf of all. For safety's sake she had not written down her intended speech. She accused our editor of having defrauded her out of the written text of her address at each previous occasion, sometimes overtly, sometimes covertly, sometimes honestly, sometimes sneakily, as occasion demanded. I think that I shall bear this accusation humbly and without rancour and forego my right of revenge. It does not add perceptibly to the load I already carry! Hm!

Mrs. Selles further revealed that she had a cheque with her, which

caused our principal to wriggle at the edge of his chair, but he contained himself. It was at this point that Mrs. Selles made her only mistake that evening: she announced that she had received five minutes for her presentation and that this represented an amount of \$600.00 per minute. Looking back triumphantly at your editor and his colleagues and at the professors and lecturers, she asked, "Who can match that?" She could have known better and should have spared the brethren the painful admission that they could never make their time that productive!

Anyway, as always, so this time she did a pretty good job and I am looking forward to her next presentation (with written text of her speech!) which we shall have, the Lord willing, on Friday, September 9, 1977.

* * *



Rev. M. VanBeveren

The closing remarks were made by the Rev. M. VanBeveren, member of the Board of Governors. He started out with reminding the audience of the mixed nature of this assembly. On the one hand there is the academic aspect, on the other hand there is the "college-evening" character. It is difficult to "balance these things out," but the committee which prepared the evening did very well. This evening, too, the College did prove to you what you sacrifice for and what you pray for. The Reformed training for the ministry is not some obscure and sectarian business. It is an academic undertaking which yields scholarly fruit. At this convocation we heard Prof. H.M. Ohmann and we heard Mr. J. DeJong who delivered an address worthy of a convocation.

Our College, the Rev. VanBeveren said, wishes to be faithful to the Holy

Scriptures and also work on a scholarly level, which is mandatory. Both elements should be there, for the future much depends on the work which is being done at our College. We have reason for great thankfulness.

The speaker mentioned especially the Churches in Western Canada where the ties with the College are very strong. Several names of brethren and sisters from Western Canada present this evening have already been mentioned; some Churches in the West appointed special delegates. This shows the large place which the College occupies in their thoughts and hearts.

It will, therefore, be understood that it was greatly appreciated that during the last few years members of the Faculty visited the Churches in the West. Such actions bring the College closer to the Churches.

We will end, the Rev. VanBeveren declared, with the prayer that the Lord make us faithful members of His Church and that He strengthen and enable those who are connected with the College so that the labours there may bear rich fruit.

He then led in thanksgiving and prayer.

The singing of Hymn 3 concluded the meeting and after the recessional the multitude streamed into the large "recreation-hall" where coffee was served, where the newly graduated brother and his parents and sisters were congratulated, and where old and new ties were strengthened between the members of the various Churches.

* * *

Thus another festive and solemn occasion became a thing of the past.

Meanwhile the work at the College has been resumed.

One new student has registered and this means that, barring unforeseen circumstances, we can count on another graduation four years from now. The year before that there will be some too, if everything goes well. And there may be one next year. Still there are not enough students right now to fill the vacancies that exist and that will be coming up.

The report was somewhat extensive, I admit.

It was done for the sake of those who could not attend.

And for those who could it will have been nice to "re-live" that assembly.

vO

A UNION?

The following report has been released for publication by Classis Ontario North of September 9, 1976. We are thankful for it

*Report to Classis Ontario North
Meeting September 9, 1976
Re: Korean Presbyterian Church*

Dear brethren:

The committee which was appointed by the previous Classis to report on the request of the Korean Presbyterian Church at Toronto to be received into the Federation of the Canadian Reformed Churches, met two times and also conducted a meeting with the Rev. Y.C. Kim and Dr. Y.S. Won who is a ruling elder of this Church.

At the disposal of your Committee were: the report sent to the previous Classis by the Ebenezer Church at Burlington, a report which was submitted to the Classis Toronto May 13, 1976 of the Christian Reformed Church, and further the information which was provided at the meeting with the two office-bearers of the Korean Presbyterian Church at Toronto.

Your Committee has come to the *conclusion* that we are to open our arms to receive the above mentioned Church. There are differences and the Committee certainly does not advise you to rush into or through things; that would not be good for the Korean Presbyterian Church in Toronto and it would not be good for the Canadian Reformed Churches. Yet, your Committee is convinced that a decision in principle is possible and advisable so that we all know where we stand, into which direction we are moving together and what we may expect in the future. The Committee advises you to make such a decision.

For this advice, the Committee has the following grounds.

1. From the discussions with the two above mentioned brethren it has become clear that they wish to bow unconditionally for the Word of our God.
2. It has also become clear that they are wholly prepared and willing to adopt the Confessional Forms and the Church Order of the Canadian Reformed Churches.

that we are able to inform all our readers of this development. Perhaps we can add some further information at a later date. Ed.

3. The Korean brethren do not wish to stand on their own. They seek the bond and wish to receive the help and the support of the brotherhood and live in the communion of saints with us. The Korean Presbyterian Church in Toronto is an independent Korean Church and has official ties with no one.

While seeking union with us, the Korean Presbyterian Church does want to retain their "own identity" and would, therefore also like to see such a special identity expressed in a name. We are certain that there would be no objection with any of the Churches to a name like "Korean Canadian Reformed Church" or such like. Since most of the members speak exclusively the Korean language, have their own racial background, their own customs, and since immigration continues, they deem it advisable to plan integration in such a manner that it may take many years before it has been completed. As time and development progress, pulpit exchanges, visits back and forth, combined meetings and so on could be increased in frequency.

The Committee has come to the conclusion that there are various *points which deserve further attention and consideration*. Taking into account the different background, no one will be surprised to learn that in some respect the practices as followed by the Korean Presbyterian Church differ from those which we follow and adhere to. Your committee is convinced that we must try to come to a unity of action in order that an ecclesiastical unity may be fully effectuated. We shall mention some of these points.

1. In the Korean Presbyterian Church we find a deaconess. As far as the Committee has been able to ascertain, this lady is not an office-bearer but is more to be considered as a member of the congregation that has been appointed by the Consistory for a certain

task. We would like to have more clarity about this point and also would wish to see it made abundantly clear to the brethren in any form. We deem this necessary to prevent any misunderstanding in the future.

2. The Korean Presbyterian Church takes part in so-called ecumenical services, at Easter, for example. The Committee feel that this is another point which should be discussed and about which we should come to clarity.
3. The Korean Presbyterian Church knows the eldership-for-life, whereas the Canadian Reformed Churches provide in their Church Order that an elder (as well as a deacon) shall serve a specific term of office, after which he ceases to be an office-bearer. Your Committee feels that there is no objection to it when those who are elders-for-life at the present moment remain elder, since they have been called and ordained under those conditions. However, the Committee also feel that, once the Canadian Reformed Church Order has been adopted by the brethren, those who from that moment on will be called to serve as an elder or a deacon, shall be called only for a term as specified in the Church Order.
4. The Korean Presbyterian Church now uses hymns which have been translated from English into Korean and a way will have to be found to gradually introduce the Psalms and the forms which the Canadian Reformed Churches have adopted.
5. The Korean Presbyterian Church has the custom to have children from ages 4-12 attend Sunday School, which is being conducted at the same time as the morning worship is held. The children who have reached the age of thirteen attend the services and no longer the Sunday School. Your Committee did discuss this briefly with the brethren, but it is another point which should be discussed with them further.
6. Another reason why we should not rush things is the fact that until now it is solely a matter of the Consistory. The congregation of the Korean Presbyterian Church in Toronto has not yet been consulted or informed of the pro-

ceedings. We understand that the brethren need some time to prepare the congregation for unification. The reason why the Consistory until now has not informed or consulted the congregation is — as we understand it — that the membership do not come from one particular federation in Korea but all have a different background (church-wise) although almost without exception this background is a conservative one. For that reason the Consistory feel that they have to take the initiative and to prepare the step for the full one hundred percent before they deem it wise to inform the congregation and to let them make up their mind about the issue. We should give the consistory that time.

7. The matter of Church discipline is a point which deserves further discussion too. We have been informed by the brethren that young people have to profess their faith in public before being admitted to the sacraments and that they first have to appear before the Consistory where they are examined. Yet we think that the practice and the rules as they have been adopted by the Canadian Reformed Churches should be further discussed with the brethren.

In the above we have given you reasons why we deem it wise not to rush things, but to give the Korean brethren time, at the same time giving time to the Canadian Reformed Churches.

We would also urge Classis to make a decision-in-principle, to continue the Committee in order to prepare the way for full ecclesiastical communion, and in the meantime (until such full ecclesiastical communion becomes a fact) to receive two delegates from the Korean Presbyterian Church at the Classical meetings in an advisory capacity. We would also deem it advisable to inform the sister Churches within the federation, possibly even to provide them with a copy of this report.

Although the Committee is convinced that Classis Ontario North would act fully in its province if it should right away receive the Korean Presbyterian Church into full ecclesiastical communion, yet the Committee would consider it to be wiser if the sister Churches within the federation of

the Canadian Reformed Churches were kept informed of the developments and not put before a fait accompli out of the blue sky.

SUMMARIZING, the Committee would advise Classis:

1. To gratefully note that the Korean Presbyterian Church at Toronto wants to bow unconditionally for the Word of God and has declared its readiness to adopt the Confessional Forms and the Church Order of the Canadian Reformed Churches.
2. On the basis of the report of the Ebenezer Church at Burlington and the report of the Committee ad hoc, to decide in principle (as outlined in this latter report) to grant the request of the Korean Presbyterian Church in Toronto to be received as a sister Church into the federation of the Canadian Reformed Churches.
3. In order that this decision-in-principle may become fully effective, to continue the committee with the mandate to discuss with the Korean Presbyterian Church at Toronto the points mentioned in the report of the Committee ad hoc which need further clarification, and to find an answer to questions which may come up with those brethren.
4. Until full ecclesiastical communion becomes a fact, to receive two delegates from the Korean Presbyterian Church at the Classical meetings in an advisory capacity.
5. To inform the sister Churches within the federation of this decision and of the reasons which have led Classis to that decision, preferably by sending them the decision plus the report of the Committee.

Respectfully submitted by the
Committee appointed by Classis
Ontario North, May 27, 1976.

H. DE BOERSAP
H. KAMPEN
C. VAN DAM, Convener
D. VANDERBOOM
W.W.J. VANOENE

FOR THE READER'S

This issue of "Clarion" was mailed from Winnipeg Central Post Office on September 24, 1976.

“SWEET-SMELLING ROSE”

“What’s in a name?

A rose by any other name would smell as sweet” (Juliet).

Shakespeare is often wrongly quoted as saying that names are not really important or pertinent, at least that the conflict often embodied in names can be overcome through love. But Shakespeare never said such a thing, Juliet did, and Shakespeare goes on to show that Juliet was wrong. Names ARE important, and it partly is Juliet’s youthful misunderstanding that their new-found love will undo the long-standing antithesis in the names of Capulet and Montague which causes Romeo’s and her own undoing.

Let’s take for example the name of our churches: the American/Canadian Reformed Churches. The name certainly is important for in it we are trying to express who we are and what we stand for. Let me just analyze the name with you.

Notice how we speak of Churches in the plural. We do not together form one national state-church governed by a national council or a central figure (like e.g. the Church of England) but are a federation of autonomous, local churches which have voluntarily bound themselves to one confession and church-order. By the word, “voluntarily” I do not mean, of course, that we are not bound from out of Scripture to maintain a federation in the unity of faith, but rather that each local church has her own freedom and responsibility. Churches MAY and MUST form a concrete fellowship; a federation is both voluntary and obligatory (cf. J. Kamphuis, “Op zoek naar de Belijdende Volkskerk,” page 60; and idem, “Roeping en Recht tot Oefening van Kerkverband, Verkenningen III, page 59 ff.).

The word “church” (in our name) means nothing else than “that which belongs to the Lord,” in other words, the body of Christ, a congregation or gathering of true believers. This church must show her bond with Christ both in doctrine and conduct. A church may rightly bear the name only if she upholds the totality and the unity of the Scriptures as God’s revelation and dares to bind the members to a walk which is in accordance with these Scriptures. Therefore the word “church” is not a vague term for an undetermined entity, but the church has clear marks

and can easily be distinguished as a visible body from any sect (or false church), compare article 29, Belgic Confession. And it is with the intention to display these clear marks that our Churches together have accepted the three Forms of Unity and the Church Order of the Synod of Dordrecht, 1618-1619. What’s in a name? It’s sad that many no longer know what exactly the word “church” really means and involves.

Then take the adjective “Canadian,” even the first word in our



name. I’d say, not the most important word, for I believe a CATHOLIC (universal) church. If we do not believe a national (state) church, we should not be nationalistic but ecumenical in the Scriptural sense of the word. We put “Canadian” first as a distinction from others who also claim to be Reformed Churches, but usually the geographical notation comes last, where it really belongs: the Free Reformed Churches in Australia or De Gereformeerde Kerken in Nederland. I like that approach: the Reformed Churches in Canada. All wrong emphasis on “Canadian” should be avoided, for “reformed” is internationally the same.

And the word “Reformed” is indeed essential in this respect. It simply means “back to the original form,” i.e. the form which God Himself intended and revealed in His Word. Reformed Churches are those which have turned away and are turning away continuously from teachings and practices which are

Circumspection...

not in keeping with the Word of God and which have together adopted the true confession of the Scriptures as contained in the Ecumenical Creeds and the confessions of the Reformation. The word “Reformed” points to the Word of God as the solid foundation and Jesus Christ as the only Head of the Church.

Only if we are Reformed (as indicated above) may we call ourselves “church of the Lord Jesus Christ.” Otherwise it is a misleading and self-deceiving pretense. And let’s understand, calling oneself reformed, must not be a matter of haughty pride, but a humble, joyous and grateful recognition that it is through God’s Spirit alone and from out of His grace in Christ that we have been KEPT faithful and must REMAIN faithful, both with a view to God’s glorification. Whereby we should also understand, faithful doesn’t mean PERFECT. A Reformed church is not a perfect church (for perfection is achieved by no one in this life, Lord’s Day 44) but a Reformed church must be a faithful church.

A Reformed church, that’s an exact, adequate and Scriptural way of calling ourselves. This “rose” by any other name would NOT smell as sweet. Another name simply wouldn’t do.

Really no alternatives? What about the name “Christian Churches”? It seems that some prefer the adjective “Christian” above “Reformed” nowadays, possibly because of an underlying conviction that there is a difference between the two. But the words basically mean the same, Christian IS Reformed and the dislike for the word “Reformed” is based either on false-ecumenical aspirations or results from a misinterpretation of terminology.

And the word “Reformed” should be ENOUGH. Reformed doesn’t necessarily become more reformed because the words “Christian” or “Free” are added to it. After the Union of 1892, the Dutch churches avoided all mixtures and simply called themselves, “The Reformed Churches.”

Yes, Reformed is enough, and we must be careful not to make all

Continued on page 349.

news medley

It was not the printer who left out the "News Medley" last time but the writer of those pieces who did not have sufficient material to produce one. You realize, of course, that he is totally dependent on the news which the Churches provide and if there is no news or if there are no facts worthwhile or fit to be mentioned, we shall have to forego the pleasure of meeting that week.

This time there are enough things that demand our attention.

Beginning with congratulations, we mention that brother and sister J. Jagt of Burlington will celebrate their fortieth wedding anniversary on September 29th. The bulletins told us of our brother's serious illness recently, but the Lord grants them the privilege of celebrating the happy fact of such a long marriage. It was in Kampen, The Netherlands, that I knew them first. Sometimes we made the trip to the butchershop of "Slager Jagt" as our brother was always referred to. We wish them many more years in the favour of our Father.

Let's stay in the Burlingtons for a while.

From the bulletins we learn that a committee exists which organizes "Winter Lectures" and has drawn up a program. Besides the local ministers they have also found Dr. J. Faber and the Rev. C. VanDam willing to speak to them and to deliver a lecture. It will be no surprise to our readers when I say: "There we can look forward to copy for **Clarion!**" And the urgent request is hereby extended to the brethren who will deliver those lectures to give us a copy of it with the right to print it.

In many a Congregation the Ladies Aid or Ladies Auxiliary or whatever name they may have chosen, succeeds in finding all sorts of ways and means to gather the funds to support worthwhile causes, in most instances the schools. That is the case in the Burlingtons, too. There they have a commitment of \$5,000 per year, a commitment to the John Calvin School. One of the ways in which they achieve that goal is serving at and preparing meals for wedding parties and other occasions. That includes and involves much work, many preparations, much time. Sometimes it is difficult to find a sufficient number of sisters able to serve at those receptions and meals. From the Burlington ladies organization we hear that in one case they had to make no less than 125 telephone calls to find people able and willing to help. It seems that the custom here in Ontario to have weddings mostly on Saturdays has much to do with that, for it is not pleasant to be away the only day that the husband is at home. Yet, the bulletin says, if everyone cooperates, it will be no more frequently than once every three months that one has to come out to help. I mention this to give you a look behind the scenes and to bring home the awareness of the tremendous amount of work that our sisters do. It is, therefore, heartwarming when you can find an official note of thanks to the ladies for the work they did as I found such a note in the Fergus/Guelph bulletin.

The Ebenezer consistory decided to raise the remuneration for guest ministers to bring it more in line with the

general level of remunerations. That, too, is heartwarming.

If I understand the bulletin well, there is a new radio station in Burlington. It was decided that the two Burlington ministers will approach it "and request that they be permitted to bring a message ('radio spots') as ministers of the Canadian Reformed Church, instead of 'representatives of the Burlington Ministerial Ass'n.' The possibility of taping worship services for this station will also be investigated. If the result is positive, the Home Mission Committees will be called in."

I sincerely hope that the brethren will succeed in getting their services on the air. But they should not disguise from themselves the difficulties that are involved in such taping and editing. Either you will have to time everything on the pulpit as minister so that the whole service is finished within an hour (and this is near-impossible), or you have to edit the tape, retape it so that you cut out any part that can easily be missed without damaging the service as a whole, and thus fit it into a one-hour time slot. That is no easy task, ask it the brethren in the Fraser Valley who have been doing this work for perhaps close to nine years or even ten, I don't recall exactly when it started. And although it would be best to have the local ministers heard on the radio, it might be advisable to start off with getting tapes from the Valley where thousands of dollars have been invested in equipment which, to my eyes, is an amazing array of microphones, recorders, and other machines in the midst of a maze of wires. If I think of the quality of the tapes with which, so many years ago, we dared to approach the radio stations in order to convince them to sell us time, I am still amazed that we did succeed in finding an opening, a work which has grown by now into one one-hour broadcast via one station, a one half-hour broadcast via another station, and a one half-hour broadcast in the Dutch language via again another station. I still have the ideal that such work grows into a country-wide activity. For the half-hour programs this is not too difficult, for the Valley Committee longs for fifteen minute speeches by our ministers. They can be taped at home if necessary and then mailed to them, where they will be transformed into a complete program with music, etcetera. The address of "The Voice of the Church" is Box 160, New Westminster, B.C., V3L 4X9. Any takers?

With the resumption of the Catechism Classes, the various courses given for communicant members too are being resumed. The Rev. G. VanDooren intends to speak on "The Complete Church Book." Personally I have spoken for one year about the Canons of Dort and still am not even halfway the second Head of Doctrine. In my defence I wish to state that a broad historical review preceded the discussion of the Canons proper.

A sad item in the Ebenezer bulletin was the passing on of the request by the Children's Aid Society for foster homes for teenagers. The number of foster children has gone up dramatically, the number of homes available for such children has gone down. Signs of the times!

The catechetical instruction is not the only activity which is being resumed. The Elders, too, will be going out to visit the families in their section. And we are to remember the brethren in our prayers. It is not easy to go out of your own home at night after the completion of your daily task (or perhaps in the middle of it!) and then to visit the brethren and sisters who sometimes have a hard time to speak openly about their serving the Lord, about the relations within the family, with others, etcetera. There are, we

may state that with gratitude, many visits which cause great joy and thankfulness. And it is definitely not so that those are oases in an otherwise arid land. Yet, there are many disappointments. I wish the brethren the guidance of Christ's Spirit.

Sometimes the sections or wards are rather large. We try to keep the size down to approximately twenty families per couple of Elders. In the Hamilton bulletin I read that the sections there number no less than thirty or more addresses. Even if they had two more Elders there, the sections would still consist of twenty-four or more addresses. Make it easy on the brethren when they try to arrange a visit: they are gone already so many evenings!

From Hamilton we travel to Smithville. It seems that quite something is going on there. I will need some time to grow into the situation, for I did not receive the bulletins in which the beginning of the present story was described. Now I read about the moving of benches, of storage of an Organ (with a capital, so it must be a real Organ) etcetera. One would almost think that there is no room for services left. "The Church building is in terrible disrepair at the present time, roofs + walls + partitions missing (between brackets: how many roofs does the Churchbuilding have? vO) trenches dug all around, No Trespassing signs up, etc. Our Organ has been picked up and will be stored at Dubai's Organs Ltd. in Burlington, who will also look after the re-installation in its permanent location when the time comes." I think that it will be worthwhile to receive a few pictures once everything is back in shape. I'll keep you posted.

A pleasant item was what I found in the report on Lincoln's Consistory meeting. "It is also proposed and adopted to send a letter of thanks to Prof. L. Selles for his care for the pulpit supply of ministers during the time of vacancy." You know, of course, that the Rev. M.C. Werkman is now in Lincoln. He has his troubles, too. He was told that it was impossible to get a private phone installed until June 1977! The alternative was a party-line with six parties on it. That really is something for a minister to have, isn't it? Wouldn't you love it? Now the Rev. Werkman "talked with someone higher up" and hopes for the best. At first he promised that he would try to be in the Consistory room each morning from 9:00 to 9:30 so that every one who would wish to contact him by telephone could do it in that manner. But now he will get just an extension of the Church telephone to his house. That's a solution. Isn't it marvelous to live in the age of electronics?

We go down south.

The London and Watford Churches cooperated in the matter of calling a minister. In fact, if I am not mistaken, Rev. W. Huizinga was minister of both Churches. With the departure of the present minister, London informed Watford that "they have decided in principle to call a minister on their own." Watford, on the other hand, "wish to cooperate with London on a similar basis as before."

We see a sound development here: more and more Churches trying to call a minister by themselves. I hope that our readers understand that this is not a judgment about the above "case," but a statement-in-general. We do not have to worry about a lack of places for our present students in theology. Yet we should keep working towards the future also in this respect that wherever possible more places are "created" to receive our future graduates. Then it can only be a reason for joy when we see Congregations working towards that goal. I think here also of Barrhead's bulletin which mentioned, "Spoken is of the desirability to

call an own minister. A decision about this will be made later in the year."

And, to conclude our Ontario visit, there is the Brampton Church. Maybe you recall that quite a while ago I was wondering what they would need a dictaphone for. The riddle has been solved. It was for sermon-distribution! By means of such an ingenious instrument everything the minister says on the pulpit is readied for typing and printing. Yes, that's what they do over there. In order to pass the information on correctly, I quote.

"Sermons are being taped each Sunday using the cassette recorder. Using the tape recorder-dictating machine purchased by the Church last May, sermons are now being typed If all goes as planned, one sermon from each Sunday will be printed. The sermon which has a Bible text and/or follows a series will be printed. For the present time Catechism sermons will not be printed Our minister has requested that these sermons be restricted to the Brampton congregation only"

In the first place: I am convinced that the sermons which come off the Brampton presses are more thorough and "better" than the sermon which received the prize in what I would call the "preaching contest" arranged by "The Christian Sermon Society!" Do you remember that I mentioned that some months ago? I received (for immediate release! Sorry we are a few weeks late!) news about the winners. Some 598 sermons were submitted from 43 states and 4 foreign countries. One would almost think that ministers are prepared to submit written sermons as soon as money is involved. Money sometimes seems to talk louder than preachers. The winning sermon — sorry, the Sermon of Merit is one on "What Shall We Do With The Drunken Sailor." Perhaps you wonder what that can be. Well, it is quite simple, you see: "The sermon with such an intriguing title is based on the Genesis 6-9 story of Noah and the flood." The preacher "points out that Noah 'found favor in the eyes of the Lord . . . was a good man, a man of integrity.' Yet after landing the Ark, after seeing the rainbow, he quickly planted a vineyard, drank too much of the wine, became drunk and angry, and ends up cursing his own son. The sermon powerfully brings this ancient story of good and evil to bear upon life in America in 1976."

Now we know it. Let's just forget about the small inaccuracy that Noah did not curse his son but that it was Canaan, whom he cursed, and that he was quite sober when he did it. However, with such a "powerful sermon" you cannot think of everything. And, who notices? I'm glad to hear that Noah was a good man, a man of integrity and as such the prototype of many modern Americans who quickly plant a vineyard, drink too much of the wine or of corn-brew and in their anger start cursing and swearing. I hear some prophecy here, but it is not the prophecy of the Spirit of God who spoke through Noah when he uttered his curse.

However, let's return to Brampton. (Between brackets, may I tell my colleagues that the same society will "be giving \$1,500 in Awards for Preaching again in 1977." Now that you know approximately in which direction to seek that award, you may start working again. I hope that you will have more success than in 1976. Happy New Year, brethren! Maybe you can even match Mrs. L. Selles with a per-minute earning!) And now Brampton. Perhaps some vacant Churches can benefit from this bonus in Brampton too. You will have to lay down stringent conditions for the return of those sermons, for otherwise there

are people who have a whole library of them and with every spring cleaning decide to return them, but then forget again. I am still missing (and for many years already) some sermons on Ruth (they were in Dutch) which were never returned to me. Does anyone in Neerlandia have them in his closet? I can tell the Brampton brethren whom they can trust to return written sermons in due time if they get them. You will do them a great favour.

We spoke of activity in Smithville; Grand Rapids, too, is busy with buildings. Quite some work, we read, was done on the Churchbuilding and the parsonage. Aluminum siding has been or will be put on the Churchbuilding. The parking lot is still not shipshape. Combined efforts, however, may have resulted in a near-miracle having been wrought. All members were urged to take part with these words, "Since the parking lot is the property of all members"

That reminded me of the brother who, some twenty-four years ago, said to me: "let me have a good look at that car of yours, for there are also a few bolts and nuts of mine in there." He meant that, since the car I drove belonged to the Church, he also had some shares in the instrument I was using. I do not ascribe any impure thoughts to him, but still his reasoning was wrong. There were members who, on the basis of that reasoning, thought that they could say something about it if, in their opinion, the ministers used their cars too much for private trips. We have come a long way.

On our way to Manitoba we pass through Matheson (let's take the northern route) and we mention that the Toronto Consistory decided to discontinue their visits to Matheson, since the number of members there has dwindled so much that only one family is left.

In Manitoba we do not see much to be mentioned this time; only that the latest Winnipeg extra bulletin is dedicated almost exclusively to the school and school matters. I don't think that that is very wise and always strive at keeping the matters of Church and school separate.

Calgary mentions that the Seventh Day Adventists from whom the churchbuilding is rented would like to tear their present building down to erect a new structure. That would mean that at least temporarily the Calgary Church

would have to seek other accommodation. The members are urged to bring to the attention of the Consistory any possibility they may discover.

In Calgary they are going to sing difficult tunes from the **Book of Praise** before the beginning of the services to become better acquainted with them. The choice is left up to the organist.

Reaching the Valley, we are to mention that Chilliwack decided to discontinue the Dutch services altogether, whereas Abbotsford came to the conclusion that they will have to be continued till September 1977, when the matter will be reviewed.

For an Office-bearers Conference the topic "Mission-Evangelization" was suggested. That is a topic which seems to be discussed frequently nowadays. We are to watch out that we do not exaggerate. There was a time when almost at every meeting the theme "True-False Church" was discussed. More recently the matter of evangelization or home-mission has come into focus. In many instances little is contributed to the discussion and oftentimes it is just a repetition (from "both sides") of arguments heard long before. If you talk too much about a certain topic you get sick of it and that is something we should avoid. Perhaps I may draw the attention to the articles which appear in **De Reformatie**, written by the Rev. S. Braaksma who is a missionary in Brasil. These articles are the text of a paper which this minister delivered on the first full day of the Congress of Reformed Mission Workers in Latin America, held from April 28th to May 5th on Curaçao. The Rev. C. Van Spronsen translated the Press Release for the **Mission News** of the Valley Churches and wrote, "A lively discussion developed on the topic 'Mission and Evangelization in the New Testament,' presented in the morning by Rev. Braaksma The discussion centered mainly around the statement that, while in Matthew 10 the twelve were addressed by the Lord as apostles, they in Matthew 28 (end) stand before Him as representatives of His Church: disciples who must bring others to discipleship, so that in them we may also know ourselves addressed here."

Well, we have reached the end of our journey this time.

Rest your feet awhile.

Yours truly, vO

Church News

Installation

REV. M. WERKMAN

in the Church of Lincoln, Ontario.

On Sunday, August 29th, 1976 Lincoln's congregation received a new pastor and teacher again when Rev. M. Werkman of Chatham was installed as the new minister by Rev. P. Kingma of Smithville. Rev. Kingma preached the Word of God from I Samuel 3:10-11, 15-4:1a. The theme of the sermon was: Samuel ordained as a minister of the Word in the Church of Israel for the establishment of the Messianic Kingdom. He pointed out three things: 1) Samuel *called* to this holy office by the *ordinance* of the LORD.

2) Samuel *discharging* this holy office according to the *Word* of the LORD.

3) Samuel *received* in this holy office by the *Church* of the LORD.

In the evening service Rev. Werkman preached his inaugural sermon on I Peter 5:8-9. His theme was: Peter's admonition to be *sober* and *vigilant!* He pointed out:

- 1) who our *enemy* is (the devil)
- 2) what our *weapon* is (steadfastness in the faith)
- 3) who our *allies* are (our brotherhood in the world).

On behalf of the church at Chatham elder C. Van Andel was present, on behalf of the church of Hamilton elder L. Knecht, while Smithville was represented by the elders P. Oosterhoff and J. Bartels. The church of Grand Rapids had sent a letter of con-

gratulations. There were about 100 guests from the neighboring churches with the result that there was not enough room for everyone. A crowd of children kept the minister company on the pulpit. It was a day on which everyone may look back in humble gratitude to the Lord.

PLEASE NOTE

the address of the secretary of the session of Bethel Canadian Reformed Church of Toronto is:

P. Van der Schaaf

107 Highland Park Blvd.,
Thornhill, Ontario L3T 1B8

Called:

REV. J. VAN RIETSCHOTEN

of the Church at Smithers, B.C., by the Church at Carman, Manitoba.



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.

ROMAN CATHOLIC SCHISM?

Lille, France. The ultra-orthodox Roman Catholic Bishop Mgr. Marcel Lefebvre, who was suspended from office almost six months ago by the Vatican, has conducted a Latin mass before more than six thousand supporters in the small "sporthall" of the French town Lille. With his continuous rejection of what he calls "the adulterous bastard-rites of the second Vatican," Mgr. Lefebvre is running the risk of being deposed and excommunicated. The bishop strongly opposes the decisions of the Second Vatican



Mgr. Lefebvre "opposing Vatican"

Council which abolished the traditional Roman Catholic rites and labels unity between the Church and liberalism as "adultery." He cannot accept the suspension, and contends, "The decision of the liberal Roman Catholics to open a dialogue with the Protestants in name of the unity of all Christians has been the cause of the abolition of the Mass (liturgy) which the Roman Catholic Church has used for centuries. As to the possibility of a schism, the bishop remarked, "I am not the founder of a schism; the Church of Rome, after Vaticanum II, has separated itself from Christ."

ATTENDANCE STABILIZING?

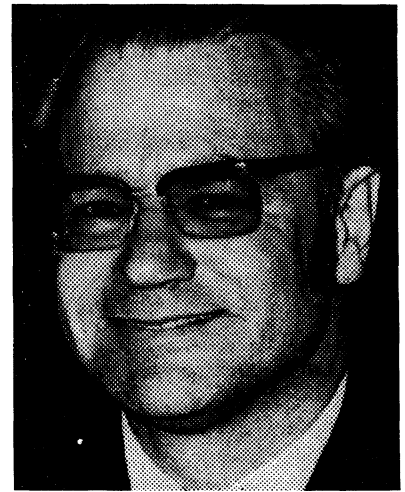
Hannover, West Germany. The Secretariate of the Evangelical Church of Germany (Evangelische Kirche) has announced that church attendance did not decrease in 1974 for the first time since the beginning of the sixties. In 1974 generally 1.3 million protestants attended church on Sunday, which is about 5.2 percent. The statistics also show that the large majority of German protestants hold on to baptism, the creeds, and church burial. At the same time, however, the number of Church-marriages is receding, especially in the cities.

PROF. S.G. HUH TRAVELS

Groningen, The Netherlands. Dr. S.G. Huh, professor at the Theological Seminary at Busan, Korea, has visited the Gereformeerde Kerken (Liberated) in The Netherlands. In a consistory-meeting of the Church at Groningen-Zuid (which church previously aided Prof. Huh in his studies) Prof. Huh spoke of the good progress in the Korean Presbyterian Churches (Koryo Pa). A new seminary could be taken into use, and there are presently 300 students. Prof. Huh has also visited the Free Reformed Churches in Australia and has plans to stop over in Canada to visit the churches there.

EVANGELICAL THEOLOGICAL CONFERENCE

Leuven, Belgium. From August 31 to September 3, approximately 100 European theologians met in Heverlee, near Leuven in Belgium for what presented itself as the ECET (European Conference of Evangelical Theologians). The goal of the conference was "to attempt in broader European connection to make a stand from out of the orthodox confession over against the newer theology and the World



Prof. Dr. Peter Beijerhaus
"organizer ECET"

Council of Churches." The initiative for this conference was taken in 1974 at the World Evangelical Conference of Lausanne, Switzerland a.o. by Dr. John Stott (England), Dr. Peter Beijerhaus (West Germany) and Dr. Klaas Runia (The Netherlands). It was not an ecclesiastical but a theological conference and everyone attended on a personal basis. Of the Reformed Churches (Liberated) in The Netherlands, Dr. R.H. Bremmer of Enschede was invited and attended. The Conference was also addressed by three theologians from Iron Curtain nations.

CIRCUMSPECTION — Continued.

kinds of extra qualifications or distinctions. "Good Reformed" or "solid Reformed" are really inadequate expressions for if one is Reformed it is good and solid. The word Reformed means: according to Scripture, Confession and Church-order, no more, no less. Then some may be "close" to being Reformed, yet they ARE not Reformed and must still BECOME it. May I quote from an article in the Presbyterian Guardian (April 1976), "When terms are used loosely, they begin to loose their meaning, and people soon attach strengthening adjectives: He's a born-again Christian, he's truly reformed. How much better to maintain the integrity of the term itself." Indeed, let's do so.

The American/Canadian Reformed Churches. A good name. A "sweet-smelling rose" to be defended and maintained. It speaks of our wealth: we are Reformed by the grace of God. It speaks of our calling: We must BE what we are.

Cid.

Interview with Prof. Dr. S.G. Huh

Dr. S.G. Huh is professor in Church History and Church Polity at the Theological Seminary of Busan, Korea. During the years 1966-1972 he studied at the Theologische Hogeschool in Kampen, The Netherlands and obtained his doctorate. He wrote a well-received dissertation (thesis), "Presbyter in Volle Rechten," published by the Vuurbaak, Groningen.

In July of this year Prof. Huh accepted an invitation of the Free Reformed Churches of Australia to pay these churches a visit in connection with established ecclesiastical correspondence. Prof. Huh visited all the Australian churches and spoke with brothers and sisters at Armadale, Albany and Launceston.

Prof. Huh extended his Australian trip to include The Netherlands when the Senate of the College at Kampen invited him to come and discuss academic matters and to visit the Dutch sister-churches. While being in The Netherlands Prof. Huh preached in Groningen, spoke on the "School-dag" (on the topic "Pagina Twee," denoting the second page of The Netherlands Dagblad which always contains the Church News) and met many old friends.

From there on Prof. Huh went to Canada to discuss matters with the C.R.W.R.F., the Deputies for Correspondence (on behalf of the Korean Deputies) and for personal contacts with the First Korean Presbyterian Church at Toronto. Meeting Prof. Huh in Burlington, I had an excellent opportunity to ask him a few questions and pass on some of his answers to our readers.

Question:

What is the effect of the correspondence between the Gereformeerde Kerken in The Netherlands and the Korean Presbyterian Churches (Koryo Pa). Are there any direct fruits?

Answer:

The Korean Churches are young and growing churches, therefore the correspondence is very helpful for the upbuilding of church-life. We are spiritually much supported by the excellent cooperation in the education of the ministers of the Word,

e.g. Korean students study in The Netherlands, Dutch Professors visit Korea. We receive also much financial support for the Seminary in Busan. For the new building (which we started on in 1974) the Dutch churches have contributed approximately 650,000 guilders and we also receive monthly support of \$1,150, — to help in the running-costs of the Seminary. Besides this, e.g. there is the work-group "An Kosan Ri" which enables almost 10 evangelism-posts to function. The correspondence has certainly been directly beneficial and important.

Question:

Are the Reformed Confessions (Three Forms of Unity especially) receiving more attention now in Korea because of this correspondence?

Answer:

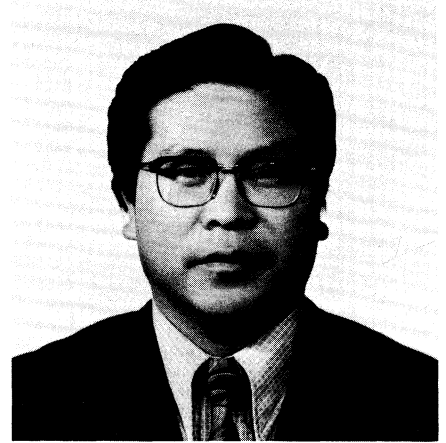
We have always stressed the attention for the Reformed Doctrine, but through the correspondence indeed more interest was roused for the reformed THEOLOGY and reformed church-life in The Netherlands. Officially we have the Westminster Confession and Catechisms, but we have recognized the three Forms of Unity as reformed creeds, and during the lectures and studies at the Seminary much use is made of these forms. In Dogmatics e.g. the Systematic Theology of Dr. L. Berkhof is used (as also in Hamilton) and in this work regular reference is made to the Three Forms of Unity.

Question:

How would you compare government in the Reformed Churches and in the Koryo Pa?

Answer:

In principle both church-orders agree in the basic matters: strong opposition against any hierarchy because the Lord Jesus Christ is the only Head of the Church. The independence of the local congregation is not only strongly defended, but also the unity of the churches is maintained in the Presbyteries (Classes) and General Synods or Assemblies. So basically the same structure exists as in The Netherlands and Canada.



Dr. S.G. Huh

There are some practical differences, resulting from the own historical background and tradition of the Korean Churches. For example, the ministers are "automatically" members of the presbyteries and the Moderamen of the presbytery remains in office for one year. Yet the presbytery is not a permanent body with its own authority and cannot rule the local churches but may only discuss ecclesiastical matters coming from the local churches. Another difference: the elders have a life-long office (I discussed this matter in my Thesis) but even this is not hierarchial, for there is a provision in the constitution of the Koryo Pa that every three years the congregation may vote whether the elders are permitted to continue in office.

Question:

Which church-order do you prefer?

Answer:

As I said, there's no principle difference, so it is not a fundamental matter. But in practice I prefer the more precise formulations of the Church order of Dordrecht. Also in the matter of "term-eldership" I can agree with Dordrecht.

Question:

How would you explain the main difference between the Koryo Pa and the other Presbyterian Churches in Korea.

Answer:

There are several denominations in the "Presbyterian world" in Korea, and I can hardly begin to explain all the differences. But I would like to explain the difference between the two "conservative" Church-groups, namely the Hap-Dong Churches and the Koryo Pa. The difference is his-

torical: the Hap-Dong group has traditionally neglected Church discipline (and that is according to article 29 of the Belgic Confession a MARK of the true church!), and the resulting attitude towards other churches has therefore been quite tolerant and indifferent. The Hap-Dong e.g. is member of the RES (Reformed Ecumenical Synod). If placed within the situation in The Netherlands, I would compare the Hap-Dong to the Christelijk Gereformeerde Kerk-en (at least as I knew them when I was still in The Netherlands) and many Hap-Dong ministers are affiliated with the ICCC (International Council of Christian Churches). Towards other churches the Hap-Dong has taken an attitude similar to that of the OPC, namely to maintain loose fraternal relations without clearly taking a position or seeking full correspondence.

The Koryo Pa is (as I said) a young church, maintains a more strict, reformed life and seeks full fellowship and clearly-defined correspondence with reformed churches throughout the world.

Question:

What can you say about the "kerk-besef" in the Korean Churches? Do the people really understand in reformed sense what a church is and must be?

Answer:

The Presbyterian world generally has placed less emphasis on the "church" than the reformed world. And I admit that the "kerk-besef" in the Koryo Pa is not as strong as in the Reformed sister-churches. But we are learning much in this respect and the correspondence with our sister-churches certainly strengthens our own identity in Korea. For this reason we also need the brotherly support of the Canadian Reformed Churches.

Question:

If the Canadian Reformed Churches engage in correspondence with the Koryo Pa, does this in your opinion have any bearing on the contacts which we have with the OPC?

Answer:

As far as I am concerned, no bearing at all, because the Koryo Pa has no correspondence with the OPC, the reason for this being that they have ties with the Hap-Dong Church, and therefore we have not even studied the matter. Your attitude to-

wards Churches which have fellowship with the Synodical Churches is basically the same, I understand.

Question:

What would you like to say, in closing, to the Canadian Reformed people?

Answer:

I have seen that the Canadian Reformed Churches — which resulted mainly out of immigration — are trying to live according to the reformed principles and that the people are trying to preserve the reformed heritage. We, as Korean Presbyterians, would like to have correspondence with your churches. In this apostate

century, we would like to cooperate in the upbuilding of the Church of the Lord Jesus Christ. Especially NOW our unity is very important over against the increasing forces of modernism and liberalism. I hope that the brothers and sisters in Canada understand the situation of our churches and do not delay in taking the necessary steps to fulfill our real ecumenical task. C.I.S.

OUR COVER

Free Reformed Church at Launceston, Tasmania, Australia. (Photo courtesy of Rev. G. Van Rongen.)

Dr. M.J. Arntzen Coming to the States and Canada!

Dr. M.J. Arntzen of Hattem in The Netherlands has been invited to deliver a lecture in Grand Rapids and at several places in Ontario.

Since he himself had to go the way from being a "concerned" minister in the "synodical" churches to serving in our sister-Churches in The Netherlands he is the right person to help us show the way to the "concerned" in the Christian Reformed Church and even to directly address them:

HE WILL SPEAK ON:

"The Church Reformed and to be Reformed."

On Thursday, October 7 — at Grand Rapids,

in the American Reformed Church, 68th Street — Hanna Lake Road — at 8:00 p.m.

On Tuesday, October 12 — at Watford,

in the Canadian Reformed Church, Country Road 49, 4 miles East of Watford, 9 miles West of Strathroy.

On Wednesday, October 13 — at London,

in the Pilgrim Canadian Reformed Church, 457-465 Horton Street.

On Thursday, October 14 — at Chatham,

in the Ebenezer Canadian Reformed Church, McNaughton Avenue East.

On Monday, October 18 — at Hamilton,

in the "Cornerstone" Canadian Reformed Church, 353 Stone Church Road East.

On Tuesday, October 19 — at Burlington,

in the Ebenezer Canadian Reformed Church, 607 Dynes Road.

On Thursday, October 21 — at Lincoln,

in the Canadian Reformed Church, John Street, Beamsville (or, if necessary, in a larger auditorium, to which the crowd will be referred locally).

The members of our Churches are invited to pass this information on to interested persons, in particular the "concerned."

PRESS RELEASE

of the meeting of Classis Ontario-South held on September 8, 1976.

1. *Opening.* Rev. G. VanRongen opened the meeting with prayer. He asked the brothers to sing Psalm 133, after which he read the Third Letter of John. On behalf of the convening Church of Grand Rapids he welcomes the delegates. He speaks some words about the passage read, especially about verse 8. It was remembered that Rev. M.C. Werkman moved to the Church of Lincoln which Church is congratulated. Meanwhile, the Church of Chatham has been blessed by the Lord in that Rev. J. Geertsema has accepted their call. He also mentions that Rev. Huizinga accepted the call to the Church of Hamilton for which Hamilton is congratulated. Meanwhile he expresses the prayer that the Lord will fulfill the needs of the Churches of Watford and London.

2. *Checking of Credentials.* The delegates of the Church of Hamilton check the credentials which are found to be in good order. All the Churches are duly represented.

3. *Constitution of Classis.* Classis is constituted as follows: Chairman: Rev. M.C. Werkman; Clerk: Rev. G. VanRongen; Assessor: Rev. W. Huizinga.

4. *Adoption of Agenda.* After the adoption of some items, the agenda is adopted.

5. *Instructions.* The Church of Grand Rapids has an instruction which reads: "The consistory being concerned about the small number of students at the Theological College of our Churches, the high costs to run this College, and the number of vacancies in our Churches, respectfully recommends the sister-Churches to see whether the Churches, in accordance with Article 19 of the Church Order, could exert themselves more diligently that there be students of theology, or which other steps should be taken." A discussion follows and the Classis thankfully receives this stimulus and passes this recommendation on to the Churches of the Classis.

6. *Reports.* The Revs. M.C. Werkman and W. Huizinga report the Church-visitation made to the Church of Lincoln.

7. *Approbation of Call.* The Church of Hamilton asks Classis to approve the call they extended to Rev. W. Huizinga. The necessary documents are presented and found to be in good order. Classis then approves this call extended by the Church of Hamilton and accepted by the Rev. W. Huizinga.

Classis appointed the Church of London to represent the Classis at the inauguration service to be held, D.V., on October 3.

8. *Instructions (cont'd.).* The Church of London asks for a classical counselor, the Rev. W. Huizinga. This is approved. This church asks for pulpit supply from the min-

isters of the Classis two Sundays per month. This is approved.

The Church of Watford asks for a classical counselor. Rev. M.C. Werkman is appointed. This Church also asks for pulpit supply from the ministers of the Classis two Sundays per month. This is approved.

Schedule of classical pulpit supply for London and Watford. LONDON: October 17 — Rev. W. Huizinga; October 31 — Rev. M.C. Werkman; November 7 — Rev. P. Kingma; November 28 — Rev. M.C. Werkman; December 5 — Rev. J. Geertsema; December 19 — Rev. W. Huizinga. WATFORD: October 10 — Rev. P. Kingma; October 24 — Rev. G. VanRongen; November 14 — Rev. J. Geertsema; November 21 — Rev. W. Huizinga; December 12 — Rev. P. Kingma; December 26 — Rev. M.C. Werkman.

This Church (Watford) also asks whether it can depend on classical support, since it is very likely that it will call a minister on its own. Classis decides to advise the Church of Watford to come with a definite request.

9. *Lunch.* After a good lunch the delegates could visit the newly opened Covenant Christian School of the Canadian Reformed School Society of London and District.

10. *Appointments.* The following brothers were elected and appointed as

delegates to the Regional Synod to be held at Watford on Oct. 20, 1976: Ministers: Rev. P. Kingma; Rev. G. VanRongen; Rev. M.C. Werkman; Rev. W. Huizinga. Elders: Br. J. Koster; Br. P. VanWoudenberg; Br. C. Walinga; Br. F. Wildeboer. Secundi delegates for both ministers and elders are (in this order): 1. Br. A. Ruggi; 2. Br. K. Linde; 3. Br. W. Meester; 4. Br. A. Goossen.

11. *Question Period Ad Article 41, Church Order.* Questions ad Article 41 Church Order are asked. No advice is needed.

12. *Personal Question Period.* Some questions were asked and answered.

13. *Next Classis.* The Church of Lincoln will convene the next Classis to be held, D.V., December 8, 1976 in London starting at 10 a.m. The proposed moderators are Chairman: Rev. P. Kingma; Clerk: Rev. M.C. Werkman; Assessor: Rev. G. VanRongen.

14. *Adoption of Acts.* The acts are read and adopted.

15. *Approval of Press Release.* The press release is read and approved.

16. *Censure Ad Article 43 Church Order* is held.

17. *Closing.* Rev. M.C. Werkman asks the delegates to sing Hymn 46:3. He thanks the ladies for their excellent service. He then closes the meeting with prayer.

For the Classis,
W. HUIZINGA

PRESS RELEASE

Classis Ontario-North, September 9, 1976.

1. On behalf of the convening church at Orangeville, Rev. C. Olij opens the meeting by requesting to sing Psalm 85:3, leads in prayer and reads Ephesians 4:1-13. He then welcomes those present.

2. The credentials are examined; all the churches are legitimately and duly represented.

3. Classis is constituted and the appointed officers take place. Rev. W.W.J. VanOene is chairman, Rev. G. Van Dooren is clerk, and Rev. Cl. Stam is assessor.

4. The agenda is adopted. Under Reports (b) is added the translation of the report "De Gereformeerde Praktijk betreffende Attestaties" (Reformed Practice regarding Attestations) and (c) a schedule for classical preaching arrangements. There is no incoming mail and there are no instructions.

5. Reports:

a) The report of the committee — appointed by Classis May 27, 1976 — re the First Korean Presbyterian Church at Toronto is discussed. The committee advised Classis as follows:

1. to gratefully note that the Korean Presbyterian Church at Toronto wants to bow unconditionally for the Word of God and has declared its readiness to

adopt the Confessional Forms and the Church Order of the Canadian Reformed Churches.

2. On the basis of the report of the Ebenezer Church at Burlington and the report of the committee ad hoc, to decide in principle (as outlined in the report) to grant the request of the Korean Presbyterian Church in Toronto to be received as a sister Church into the federation of the Canadian Reformed Churches.

3. In order that this decision in principle may become fully effective, to continue the committee with the mandate to discuss with the Korean Presbyterian Church at Toronto the points mentioned in the report of the Committee ad hoc which need further clarification, and to find an answer to questions which may come up with those brethren.

4. Until full ecclesiastical communion becomes a fact, to receive two delegates from the Korean Presbyterian Church at the Classical meetings in an advisory capacity.

5. To inform the sister Churches within the federation of this decision and of the reasons which have led Classis to that decision, preferably by sending them the decision plus the report of the Committee.

After extensive discussion, a motion to
Continued on page 354.

our little magazine



From the Mailbox

Dear Busy Beavers,

Can you guess why I like our contests so much? Well, I'll tell you!

When we have a contest I get lots of letters from you Busy Beavers. And I get to see all the fine entries sent in. And let me tell you they ARE fine entries! PAGES of quiz answers! Lots of stories! And then the poems! It makes me very proud of you all. And I hope you will keep up the good work!

Of course you don't have to wait for a contest to write me. I love to hear from you any time at all. So I'll give you my address again!

Aunt Betty Box 54, Fergus, Ontario N1M 2W7

This was Busy Beaver *Charles Slaa's* entry. I wanted to share it with you right away because I thought you'd like it! I did! Thank you, Charles.

The Duck that Couldn't Cluck

Once upon a time,
When poems wouldn't rhyme,
There lived this duck that lost his luck.
It had no luck because it couldn't cluck.
And so his luck was in the muck.
One day he went out to try his luck,
And all of a sudden he fell in the muck!
He got so mad he started to cluck!!
First he was madly clucking,
Then he was happily clucking.
He clucked all the way to the corner store,
He clucked till he couldn't cluck 'ny more.
The poor duck just stumbled quietly home,
And that, by the way,
Is the end of my poem.

Before we do anything else we want to wish all the Busy Beavers that are celebrating October birthdays a very happy day together with their families. And may the Lord bless and keep you in the year ahead.

I know we say that every month again. But that's because all good things come only from our Heavenly Father. And especially on birthdays we remember past blessings and wish for each other the Lord's care in the year ahead.

Happy birthday, Busy Beavers!

Marcia Boersema	Oct. 2	Hendrika Plug	Oct. 15
Michael Krabbendam	2	Carl Oosterhoff	18
Cathy DeJong	7	Clarence Oosterhoff	19
Anita Tenhage	7	Carolyn Paize	23
Irene Vande Burgt	8	Jeanette Bikker	28
Marian Van Dyk	8	Melanie De Gelder	29
Diane Beukema	10	Patsy Linde	29
Harriet De Jonge	10	Grace Bosscher	30
Johnny Gansekoele	11	Marian Linde	31
Kathy Stol	12	Joyce Welfing	31
Bernice Louwerse	14		

Hello *Jane Wiegers*. Thank you for your fine entry for our Contest! I see you like to read (and write!) dog stories. Have you read "Lassie Come-home"? Did you receive your new card already, Jane?

Thank you for your poem *Charles Slaa*. I really enjoyed it, and I think we should share it right away with the other Busy Beavers, don't you think so too?

Sounds to me as if you had a good holiday *Patricia Van Raalte!* And I'm glad you had such a nice birthday too. Thank you for your entries in our Contest. Are you looking forward to the results?

I'm glad you enjoy Our Little Magazine, *Marian Lof*. And thank you very much for your story. You have lots of competition, though! But it won't be long now before we hear the results. Write again soon, Marian.

QUIZ TIME

Bible Foods

Can you unscramble the names?

<i>Name</i>	<i>Clue</i>
1. top gate	traded for a birthright
2. ornc	sold in Egypt
3. tepnearmago	contains many seeds - "a bell and a ___"
4. noyeh	once found in a lion
5. nivones	one of Isaac's favourite foods
6. bumrucces	longed for in the wilderness
7. sapger	they grew large in Canaan
8. tocssl	part of John the Baptist's diet
9. naman	there was always enough
10. darbe	served by Jesus
11. gifs	Abigail made cakes of these
12. yerlab	gathered by Ruth
13. lenmos	eaten by the Israelites in Egypt
14. hifs	often eaten by Jesus and the disciples
15. laquasi	sent in answer to murmurings

How is your Bible geography? Let's see if you can

Give the Direction

- King Hezekiah brought the water straight down the _____ side of the city of David.
- "As far as the _____ is from the _____ so far hath he removed our transgressions from us."
- Many shall come from the _____ and from the _____."
- Jesus said to the people, "When ye shall see a cloud rise out of the _____."
- The river Jordan flows _____.
- The tribes Manassah, Gad and Reuben were assigned land _____ of the Jordan.
- Mt. Carmel was _____ of Jerusalem.
- The land of Moab was _____ of the Dead Sea.
- Caesarea-Philippi was _____ of the sea of Tiberias.

Answers next time!

Now let's see if you had last time's Bible book quiz all right. How did you do?

- Jeremiah, James, Micah
- Ezekiel, Esther, Lamentations
- Ezra, Zephaniah, Amos
- Peter, Exodus, Ephesians
- Thessalonians, Habakkuk, Nahum
- Romans, Matthew, Samuel

Bye for now, Busy Beavers!

Yours, Aunt Betty

PRESS RELEASE — Continued.

accept the advice of the Committee ad hoc is adopted. Classis also decides to release the whole report for publication.

b) Translation of a report to Classis Ontario North (regarding Attestations, adopted at Classis Ontario North June 5, 1968) is gratefully acknowledged. Classis decides to release also this report for publication.

c) Rev. D. VanderBoom gives a report on preaching arrangements for the Church at Ottawa: September 19 — Rev. Van Dooren; October 10 — Rev. VanderBoom; October 31 — Rev. VanOene; November 21 — Rev. Olij; December 12 — Rev. Van Dam; January 2, 1977 — Rev. Stam; January 23 — Rev. Van Dooren; February 13 — Rev. VanderBoom; March 6 — Rev. Van Oene; March 27 — Rev. Olij; April 17 — Rev. Van Dam; May 1 — Rev. Stam; May 15 — Rev. Van Dooren; May 29 — Rev. VanderBoom; June 12 — Rev. VanOene;

June 26 — Rev. Olij; July 10 — Rev. Van Dam; July 24 — Rev. Stam; August 7 — Rev. Van Dooren; August 21 — Rev. VanderBoom; September 4 — Rev. VanOene; September 18 — Rev. Olij.

6. Because no provisional agenda or official convocation for the Regional Synod 1976 has yet been received, Classis tentatively appoints delegates for a possible synod, the ministers Rev. C. Van Dam, Rev. D. VanderBoom, Rev. W.W.J. VanOene and Rev. Cl. Stam (with alternates Rev. C. Olij and Rev. G. Van Dooren), and the elders J. Bol, H. Dantuma, H. Kampen and K. Sikkima (with alternates M. Buist, J. Gelderman, J. Medemblik and R. Nieuwenhuis).

An instruction is adopted, reading "Regional Synod set such a rule for convening Churches that the last Classes prior to a Regional Synod are informed that a Regional Synod will be held and have received a provisional agenda."

7. Appointments. The committee dealing with the First Korean Presbyterian

Church at Toronto (see article 5a) is again appointed. Other appointments are not necessary.

8. Besides two corrections re the Acts of previous Classis, the Churches have no matters ad Article 41, Church Order.

9. Personal question period is held.

10. Preparation for the next Classis: the Church at Ottawa will be convening Church. Date is set at December 9, 1976. The officers will be: Chairman: Rev. C. Van Dam; Clerk: Rev. W.W.J. VanOene; Assessor: Rev. G. Van Dooren.

11. The chairman needs not make use of the opportunity for censure ad article 43, Church Order.

12. The Acts are read and adopted.

13. The Press Release is read and approved.

14. The chairman requests the delegates to sing Psalm 119:23, 24 and closes the meeting with prayer.

For the Classis,
Cl. STAM, Assessor e.t.

Engaged:

JOYCE LODDER

and

HANK VAN DAM

September 8, 1976

R.R. 5, Guelph, Ont.

1063 Plains Rd. E., Burlington, Ont.

Giving all thanks to God, we announce the birth of:

KRISTI ELISE

born August 11, 1976.

Taco and Inga van Popta

Tim

19927-37A Ave., Langley, B.C.

Thankful to the Lord for His precious gift to us, we joyfully announce the birth of our son:

CHRISTOPHER WILLIAM

born on September 3, 1976.

Bob and Diane Spoelstra
(nee Hoeksema)

R. R. 3, Wellandport, Ont.

LOR 2JO

Thankful to the Lord for His precious gift to us, we joyfully announce the birth of our son:

JOHN MICHAEL

born on August 25, 1976.

Heine and Christina Penninga
(nee Stienstra)

411 St. Andrew Street E.,
Fergus, Ontario

With thankfulness to the Lord, Who has so richly blessed us, we announce the birth of our daughter:

LAURA GERTRUDE

September 5, 1976.

Peter and Lorraine Lindhout

53 Duchess Avenue,
London, Ontario N6C 1N5

Thankful to the Lord and with great joy we announce the birth of our son:

JAMIE SCOTT

born August 12, 1976.

A brother for: *Jodie* and *Lanny*
Bob and Coby Hellewell
100 Quigley Road, Unit 66,
Hamilton, Ontario L8K 5M7

Mr. and Mrs. J. Vander Mooren are pleased to announce the forthcoming marriage of their daughter:

HETTIE

to

GERALD

son of Mr. and Mrs. A. Vander Gaag.

The ceremony will take place, D.V., on Friday, October 8, 1976, at 7:00 p.m. in the Canadian Reformed Church at Houston, B.C.

Rev. J. Van Rietschoten officiating.

Future Address:

Box 2723, Smithers, B.C. V0J 2N0.

Mrs. G.D. Bartels is pleased to announce the forthcoming marriage of her daughter:

WILLEMINA

to

CORNELIS FEENSTRA

son of Mr. and Mrs. J.G. Feenstra.

The ceremony will take place, the Lord willing, on Friday, October 22, 1976 at 7:00 p.m. in the Cornerstone Canadian Reformed Church, Hamilton, Ontario.

Rev. P. Kingma officiating.

Future Address:

R.R. 1, Wellandport, Ontario.