



# Clarion

THE CANADIAN REFORMED MAGAZINE

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# Christ and the Cinema 2

After having (briefly) discussed Dr. William Barclay's personal theological views (see previous *Clarion*), we can now proceed in examining his rendition of the script of Zefirelli's film "Jesus of Nazareth."

And we will note, in passing, how Barclay's own views reappear time and again in this "version" of the Gospel.

## TIME'S ESTIMATION

It might be of interest to inspect how a leading secular magazine like *Time* has judged Zefirelli's work (*Time*, April 4, 1977). After all, we wish to avoid a possible accusation of having been unfairly "biased" from out of our Reformed viewpoint.

With *Time* we can agree that this version has some credits to be listed, and we will mention these in our estimation of this undoubtedly impressive piece of celluloid. The film apparently "admits" to the Virgin Birth (or, if you wish, the "immaculate conception"),

does not shy away from depicting the simpler miracles, and (unlike the Rock-Opera "Superstar") makes mention of Christ's *resurrection* and His subsequent appearances to His disciples. We are "grateful" for this detail, because it is an essential aspect of the Gospel. Compare I Corinthians 15:14, "If Christ has not been raised, then our preaching is in vain, and your faith is in vain."

The film also acknowledges the statement of our Lord that He is "the Messiah, the Son of the Living God." *Time* offers this conclusion: "The T.V. version generally follows the Gospels, but with *some variations*" (italics mine, Cl.S.). Also some non-Biblical scenes are added, while "the own twist" of the film is "the recasting of the great betrayer, Judas Iscariot," who instead of being the "calculating hypocrite of tradition" is a "confused young man who leads the soldiers to Jesus so that He (Jesus) can clear Himself, never realizing that a trial will occur."

*Time's* estimation is much too friendly for my liking. The so-called "recasting" of Judas is nothing less than a falsification, giving a totally unscriptural dimension to Christ's suffering, making Him the victim of bad judgment and sad circumstances, neglecting Him as the "Lamb of God" set to save His people from their sins. Judas' motives are made absolutely clear in the Scriptures, "because he was a thief" (John 12:6) and was out to enrich himself through his betrayal (Matthew 26:14, "What will you give me if I deliver Him to you?"), and the film has no right to change these apparent motives.

This falsification will appeal to Barclay, who believes in man's basic goodness and nobility and therefore will use every opportunity to rehabilitate persons whose motivation is basically ignoble. It is clearly a "sign on the wall" that Barclay has made no attempt to correct the script in this matter.

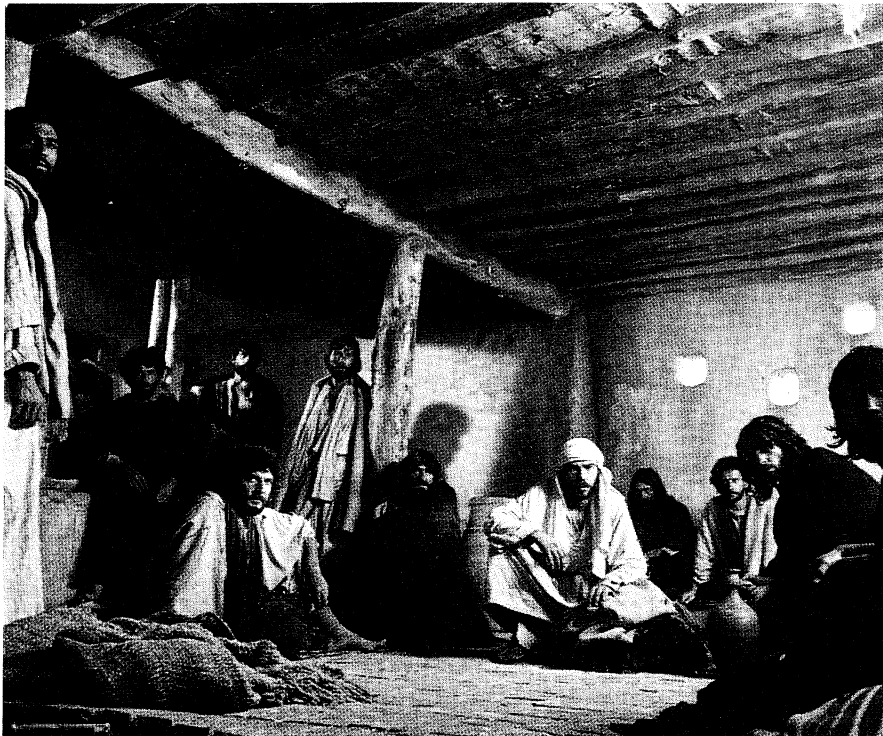
## CRITERION

Apart from the fact (as stated earlier) that I disagree with Biblical dramatizations, there is *one* criterion which must always be applied when "testing" such films: does the script of Burgess, the film of Zefirelli and the rewriting of Dr. Barclay agree in *all things* with the Scriptural account itself?

I believe this to be a fair criterion, because the Gospel(s) is (are) inspired by the Spirit of God, and we may not add to it or subtract from it. This is in accordance with the Scriptures' own demand, and a theologian like Barclay is also bound to God's decree.

Even the slightest deviation from the factual Biblical account is in my opinion unacceptable and basically irreverent. And then we easily note that Zefirelli's "Jesus of Nazareth" is guilty of many misdemeanours, which we can categorize as follows:

- a) the introduction of non-Biblical persons and situations,
- b) the misrepresentation of existing Biblical facts,



*The disciples' surprise at viewing the resurrected Christ . . .*

c) a highly doubtful exegesis of various happenings and statements. And we will proceed to give (only) a few examples of each category.

### NON-BIBLICAL ELEMENTS

Usually, when "books" are prepared for the screen, the script is adapted to the many subtle techniques of heightening the dramatic effect, and often the real flow of the book can hardly be rediscovered in the unwinding of the reels. For the sake of captivating the interest, many scenes are added which were not originally in the book. Such is clearly the case here. If some authors might be willing to accept this process with a view to the dividends, the Lord certainly does not!

The film mentions various people, which cannot be found in the Gospel, Joachim and Anna (who are said to be the parents of Mary), Yehuda, local rabbi of Nazareth (who is so impressed with Jesus' exceptional reading ability) and Elihu, client of Mary Magdalene (who during a session tells her of Jesus). There are, of course, many other people which I could mention, but these examples suffice.

Where in the Gospel do we read that Jesus hands over the Passover lamb on behalf of the group from Nazareth, and in doing so, reflects on His own coming death? Where also, do we find that (while in Jerusalem) Jesus witnesses women flirting with Roman soldiers and criminals being led away to be crucified? Such might be probable, but simply is not revealed.

The film adds a scene on the death of Joseph, at which occasion Joseph tells his wife, Mary, that Jesus, too, will soon die. The Scriptures, however, nowhere mention the death of Joseph. A few other examples? Where do we read (as we can see in the film) that the guard who hits Jesus, during the trial, is dismissed by a well-meaning Caiaphas on the protests of Nicodemus? Where do we read, again, that Barabbas — who is called a "robber" in John 18:40 — awaits the coming of the Lord and shares the same cell with "Aram and Joah" who are to be executed with Jesus? Dramatically speaking, these additions are interesting, but totally unwarranted. Here, too, I could mention more, but these few examples make clear that many non-Biblical elements are introduced with evident boldness.

### MISREPRESENTATION

There are some clear deviations from Scriptural facts, which go beyond the possibility of being a "poor" exegesis, but are rather misrepresentations of the Truth. Simeon is said to be present at Christ's circumcision in Bethlehem, while in reality he is a witness at the purification in Jerusalem, (Luke 2:22ff.). The Magi (the three wise men) are said to warn Mary and Joseph of Herod's false intentions, while in reality *the Lord* warns Joseph of the dangers ahead.

Particularly exasperating is the fact that in part three ("Fisher of Men") the calling of the disciples is all mixed up. Instead of showing that *Christ* calls His disciples by sovereign power, the film gives the impression that the disciples chose for Christ by their own insight and voluntary decision. Is this again indicative of Barclay's belief in the basic goodness of man? It certainly fits in with the general Arminian trend of modern theology.

Philip and Andrew are said to visit their former Master, John the Baptist, on their own account, while the Scriptures teach that the initiative is John's (Matthew 11:2). Peter is said to become a disciple of Christ, *after* the miraculous catch of fish, but the Bible mentions Christ's calling as preceding this happening. Thomas is made into the servant of Jairus, whose daughter is raised from the dead, while the Scriptures make no mention of such a connection.

The great misrepresentation, however, (as mentioned) is that of Judas Iscariot. Judas, who is present at the burial of John the Baptist(!) decides to join Jesus to give Him some "guidance." Judas introduces himself as a "scholar," who is not fully accepted by the other disciples because of his "self-assurance or superior social status." And, finally, Judas "betrays" Christ for His own good, so that He can convince the Sanhedrin of His office and calling.

Jesus' nightly talk with Nicodemus is said to take place in the garden of Gethsemane, shortly before His betrayal. And, finally, Jesus is made to quote Psalm 22, "My God, My God, why hast Thou forsaken Me" in the same garden, while in reality these words are spoken only on the cross.

I could, again, give more proof, but these examples suffice to show that misrepresentation has taken

place. The Biblical account is "adapted" to suit the tastes of the writers and producers and to create an "acceptable" dramatic sequence.

### DOUBTFUL EXEGESIS

The manner in which many texts are explained also raises legitimate doubt. Where is proof in the Scriptures that "Joseph, unable to credit Mary's story as to her pregnancy, is heartbroken" and consults with the village rabbi?

Barclay's explanation of Christ's temptation in the desert is highly suspect. Is it true, as Barclay suggests,



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ADDRESS FOR EDITORIAL MATTERS:

CLARION  
P.O. Box 54, Fergus,  
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EDITORIAL COMMITTEE

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

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*Mary's astonishment at the appearance of the angel "Gabriel."*

that the conflict in the desert does not take place "visibly," but that "the whole struggle went on in the *mind* of Jesus." Were not visible realities presented to Christ by the Satan, when the Satan "leads" Christ to Jerusalem and to a high mountain?

I wonder, too, if it is true that "as an occupied country Israel was not allowed to carry out the death penalty" and for *that* reason had to be handed over to the Romans. Later, for example, Stephen is executed without specific Roman permission. The San-

hedrin simply engaged in foul tactics to mislead the people and to remain "pure" during the festivities surrounding the Passover. For that reason the Jewish leaders cunningly changed the accusation from a religious one to a *political* one. And behind all this is God's providence that Christ is to die the curse of the cross (cp. John 18:32).

#### **SUMMING UP**

The last part of the book (and film) is titled "The Prophecy Fulfilled."

And it becomes clear that Christ's death was in keeping with the "words of the prophets." Despite all our criticism, we consider this a note-worthy element.

Although there is no reference to it in Scripture, as Christ is being led to the scene of crucifixion, Nicodemus recites the prophecy of Isaiah 53, "The chastisement for our sin was laid upon Him . . ." In the light of Barclay's belief that Christ did *not* die for our sins, this section of the film amazes, (see previous article). Barclay makes an allusion to something which he has in principle rejected, subtly donning the disguise of an "evangelical."

It may be clear from our survey that this version of the Gospel (despite some praiseworthy elements) still is a gross misrepresentation, and that reverence for God's revelation was lost in the making of the film. Much is deleted, much is added, and the dramatic manipulations are strange to the Gospel.

I do have the fear that because of the positive elements, many will come to accept this work as being authentic and authoritative. But let us not be deceived. Christ has no place in the Cinema. He is to be preached *in* His Church and by His Church. Even "religious" spectacles should be avoided by our people, at the cinema or on T.V. Our source must remain the Scriptures and the true confession. I was grateful to to hear that one of our brethren, who runs a Christian Bookstore, refused to stock and sell this book. In this attitude I find a true reverence for the Word of God.

Christ and the Cinema cannot be reconciled. Therefore a Christian cannot be edified by the cinema and any production which claims "to enable ordinary people to see Jesus more vividly." Jesus, our Lord, comes to us in His Spirit and Word, in the faithful gathering of the Church and in the administration of grace by those who have been lawfully called by God to this task.

CI. STAM

#### **FOR THE READER'S INFORMATION**

This issue of *Clarion* was mailed from Winnipeg Central Post Office on June 24, 1977.



## "HOLY-DAYS"

This is a holiday-issue. Indeed fitting, because it is that time of year again, "those lazy, hazy, crazy days of summer" as someone once put it. Time for trips, the campings, the picnics and the barbecues.

You might not notice it at first glance, but the word "holiday" is derived from the combination "holy days," aptly indicating that the original character of such days was religious. Webster first defines the word "holiday" as "a religious feast day." The Sabbath, for example, is the first real "holiday" in the history of mankind, and was given by God to be hallowed — set apart for His service.

Many past cultures have not known these regularly-returning weekly days of rest. And it was not until the year 329 A.D. that the "Christian" emperor Constantine the Great officially proclaimed the Sunday an imperial holiday in our western culture. If people did get other time off, it usually was for the purpose of celebrating some religiously determined occasion (like Easter and Pentecost). "Secular" (worldly) holidays (as we know them today) were not generally known. Holy-days were for the Lord and His service.

Gradually, however, the holidays became more and more secularized. Special feastdays were introduced to celebrate births of Kings and Queens (like Victoria Day), national occurrences (like July 4th, USA) or political success (like Labour Day). And with the rise of industrialism and automatization, the work-week (excuse the Dutchism!) was shortened and annual vacations of one week or more came into the social picture.

Now, I agree, every holiday doesn't necessarily have to be a holy day, as long as we remember that every day of our life is to be a day for the Lord. But the point is: more and more, people are living under the false impression that on holidays one may permit him/herself greater liberties than on other days. If formerly most holidays were strictly religious, presently most holidays are fully man-centered. People have a chance — so they think — to "break away" from it all and do as they please.

The result often is that during holidays people "live it up" and, instead of resting from their labours, exhaust themselves in activities designed to free them from their daily-gathered frustrations and emotions.

# Circumspection...

During holidays, it has been shown, some do things which they otherwise would not even consider. The restrictions and inhibitions of everyday life seem to fall away.

Sometimes, I think, people work only for their holidays, not really enjoying their God-given tasks, but slaving under daily toil only to finance that much-desired holiday in Hawaii or to take that "status-symbol" Mediterranean cruise. Shouldn't it really be the other way around: the

I suspect, we attend Church regularly on the Lord's Day, even that Church which is true to God's Word and maintains the Reformed confession. We stay "close to home," so to speak, and "diligently attend the Church of God . . ." (Heidelberg Catechism, Lord's Day 38). During holidays, however, some feel free to drop this criterion and either not attend Church or go to the nearest, suitable institution. As if we do not take our confession along on holidays . . . . And, another matter, do we maintain our daily worship (Bible reading and prayers) during our holidays, or do we skip it for convenience sake?

We should remember, the LORD does not take a holiday. We are never free from His Law and His service. And our holidays should not become an opportunity for the flesh, a door through which Satan enters our life. In our holiday activities, we must show the same style and confession which the Lord consistently requires of us every day.

In "The Church Herald" (Official magazine of the Reformed Church of America), June 11, 1976, editor Dr. John Stapert gives an excellent warning, "Without God activity included in vacation plans, you'll drift slowly away from Him, almost unwittingly so. When the vacation has ended, you won't be spiritually refreshed, even though you may be physically or culturally renewed."

Dr. Stapert is right. Wherever you are, wherever you go, whatever you do, there is no holiday from God and His service. He wishes to be worshipped whether we are at home or abroad, according to His Word in daily activities and on the day of rest in communion with His faithful Church.

Someone once wrote (Lichtstralen) "Satan never takes a holiday." I'd rather say: If he gets the chance, Satan goes along to ruin your vacation.

Therefore: let your holidays be holy days. Then you will truly enjoy them to the fullest, for they will be directed towards God's glory.

Cid.



"The devil does not take a holiday."

holidays are to strengthen us for our daily task?

I wonder if this attitude is not slowly "creeping" up on us. Do we engage in activities during our holidays which we would otherwise shun? Do we frequent places which we would otherwise not visit? Do we open up to things for which we are normally closed off? Famous is the cinema-theme that people solicit romance only for the duration of the holidays to go back home "as if nothing has happened."

Permit me an example. Usually,

# press review

## ON THE WAY TO AN INDONESIAN CONFEDERATION OF CHURCHES.

The reader knows that the Church at Toronto, supported by the sister-churches in Ontario and in Grand Rapids, conducts Mission work in Irian Jaya. The interesting reports of Bram and Joanne Vegter keep us informed about the work there. From those reports it is clear that there is much and good cooperation with the Mission workers in the same region who were sent out by the sister-churches of Groningen, Enschede, and Spakenburg in The Netherlands.

Besides the Mission work on Irian Jaya, two missionaries work on Borneo, also in the Indonesian Archipelago. They were sent out by the Church at Drachten. Years ago the Church at Zwolle had a missionary on the islands of Sumba and Savu, namely the Rev. S.J.P. Goossens. Regrettable difficulties caused a deplorable split in the churches there. Part of those churches, independent for many years already, has a sister-church relationship with the Reformed churches in The Netherlands.

During the last months of last year a delegation of those churches on Sumba/Savu paid a visit to the congregations and Mission work on Irian Jaya. We were informed about this already in a report of the Vegter's in *Clarion* of February 26, 1977. But here is a little more about it. A meeting was held of office-bearers of the churches on Irian with those delegates. That resulted in mutual recognition and a declaration. In the Mission magazine of our sister churches in The Netherlands, *Tot Aan de Einden der Aarde* of March, 1977, the Rev. M.K. Drost, who himself was a missionary in New Guinea (Irian Jaya) for years, writes:

Particularly gratifying is the fact that, in a special meeting of Mission workers which was held at the occasion of the visit of the delegation from Sumba from November 1-6, 1976, at Kouh, it came to a joint declaration. From the report that was made of this meeting we quote the following:

### MUTUAL RECOGNITION

"After a round trip of more than a month along all the main posts and some

of the outposts, the visit of the official delegation of the Gereja 2 Gereformeerd di Sumba Timor/Sabu was concluded with a meeting together of the delegation and the two hostesses: the churches in Irian and the ZGK (Zending Gereformeerde Kerken [Mission of the Reformed Churches]). The Irian churches had not been able to send official delegates, but some eight elders and evangelists were at the meeting, so that we can speak of a meeting together of the two church groups.

"Gratitude is expressed from both sides that the long expected visit could be realized, and that the brethren of Sumba have become acquainted with the churches in Irian. There are minor differences of a practical nature, but from the side of the Sumbanese churches they do not create principal objections against the coming to a unity. That unity is necessary for the recognition by the government, but particularly for mutual support.

### BASIS FOR THE UNION

"To the question concerning the basis for a union of the churches, it is answered that that basis is the Word of God, as it is interpreted in the Three Forms of Unity of the Reformed Churches in The Netherlands. The Sumbanese brethren are convinced that the Reformed doctrine is taught on the Mission field in Irian Jaya, even though especially the Belgic Confession and the Canons of Dort (belonging to the Three Forms) have not yet become common property for the churches.

"The discussion results in the following declaration (in translation):

### JOINT DECLARATION

"On the basis of the decision made after joint deliberation between the leaders/elders of the congregations in Irian Jaya under the care of the ZGK (Mission of the Reformed Churches) and the delegates of the Gereja 2 Gereformeerd in East Sumba/Savu, attended by the workers of the aforesaid Mission who acted as advisors, we issue — on November 1, 1976, in Kouh, Kecamatan Kouh, Kabupaten Merauke, Irian Jaya — the following declaration:

"We desire,

to live together on one foundation, namely, the Word of God, as it is taught by the Heidelberg Catechism, the Belgic Confession, and the Five Articles against the Remonstrants, and to come to a form which gives expression to the unity of faith, and to a confederation of churches in Indonesia, also towards the churches in

The Netherlands, also with the hope of receiving recognition from the government of the Republic of Indonesia, and to establish contact with the churches which have been established by the Mission of the Reformed Churches in Kalimantan Barat (Borneo), and to seek contact with all churches in Indonesia (standing) on the same foundation.

"This declaration was signed by all present.

### NAME

"The unity, being realized, has to become evident in, among other things, the name of the churches. The following name is chosen: Gereja 2 Reformasi di Indonesia . . . . Of course, the decision of this meeting regarding the name to be chosen is subject to the judgment of the respective ecclesiastical meetings in Sumba and in Irian Jaya, which is just as much true with respect to the joint declaration given above . . . . Also the consent of the sending churches in Canada and The Netherlands is needed, since the Irian churches are still, for a large part, under the care of the Mission."

So far from the report. It causes deep joy that in the declaration the brethren also directed their eyes towards Kalimantan and the churches in The Netherlands. The sending churches in The Netherlands have, with joyful consent, taken note of the decision regarding foundation and name. The fruit of Reformed Mission work is revealed here by the good hand of our God, Who has worked all this.

After the second world war there have been many worries and tensions with respect to the progress of the Reformed Mission work in the "girdle of emerald." Who would ever have thought that a prospect for a Reformed confederation of churches in Indonesia would be given to us. Now the Lord gives it — as a gift out of His hand! Here only one response is fitting — a song of thankfulness (Psalm 115):

"Not unto us, but only to Thy Name,  
O LORD our God, so great in power and fame,  
Ascribe and give the glory.  
Thy steadfast love and faithfulness we laud."

\* \* \*

### CHURCH CONFEDERATION

In the same magazine, in the issue of December 1976 already, an article was written for the "Groningen" column by the Rev. C. Stam, (an uncle of Burlington-West's Rev. Cl. Stam) about a growing church federation. About this matter we were also informed already, in *Clarion* of November 27, 1976. But repetition of information keeps us aware of the growing church-gathering work of our Lord;

and reading about it again does not hurt. We read:

The first "classis-meeting" is held. I put this between quotation marks, for only two of the eight churches which sent delegates were instituted congregations. We are glad with this beginning of an ecclesiastical living together, through which the congregations can support and help each other.

The previous time I wrote that likely two classes can be established, namely, the classis-Digul and the classis-Mappi. Well then, of the first one the beginning is there.

We already received the report of this first "classis." Above it is written: "Report of the meeting of the churches in the river basin of the Digul, held on Tuesday, August 10, and Wednesday, August 11, 1976, in the church building at Kawagit." The following churches were represented: Butiptiri [where the Rev. Knigge worked, J.G.], Kawagit, Kouh, Tirob, Niob, Waliburu, Firiwage, and Bi.

The meeting asked the missionaries Zandbergen and De Vries to offer their help as advisors. From Kouh were present: O. Rumi (evangelist), Tomas and Yab (church members); from Tirob: Gus Weremba (evangelist) . . . . We find clearly in the report that we have to do with young Christian churches. Especially three matters had our attention.

#### 1. FINANCES; NAMELY, THE VOLUNTARY CONTRIBUTIONS.

"The meeting makes the following pronouncement:

- a. According to the Bible a congregation has to take care that the proclamation of the Gospel can continue.
- b. The Lord promises to give the possibilities for it.
- c. The churches do not understand this yet.
- d. Instruction has to be given regarding the duty of the congregation to take care that the proclamation of the Gospel can continue."

#### 2. THE LIFE OF THE CHURCHES.

There is a request for advice in the matter of a Christian who took a second wife. (To this matter we'll come back separately, C.S.).

#### 3. THE WEAKNESS OF THE CHURCHES.

"The meeting considers that in the churches there is weakness regarding the following points:

- the attendance of two worship services,
- prayer,
- the attendance of the catechism classes,
- the re-telling (of the sermon? C.S.),
- the trusting in the power of the evil spirits, all kinds of forms of sorcery and ghosts,
- supporting the teachers and the evangelists.

The meeting states that these weaknesses come forth from a lack of faith. Therefore we have to proclaim the Word of God. The meeting pronounces that the chiefs of the tribes can offer help, for they know the manners and customs. Elders, evangelists, and ministers have to practice patience and have to make clear that a Christian is the possession of Christ with his whole life."

One becomes quiet reading this. (Here is) an acknowledgement of their own weaknesses and deficiencies, with the medicine: the Gospel! May the Lord strengthen our missionaries to their task and gather, protect, and preserve the congregations in the river basin of the Digul as well as those other congregations along the Mappi and the Becking Rivers.

\* \* \*

#### THE SECOND WIFE

What follows now is a short article about what was mentioned above sub 2: The Life of the Churches: taking a second wife.

Now we go a little deeper into the question about taking a second wife beside the first one.

When a heathen becomes a believer and he *has* two wives, then he is not required to send one of them away. Only, such a Christian cannot become an office-bearer. The apostle Paul writes to Timothy about the office of overseers and notes then with the "requirements" for an overseer, that he must be the husband of one wife, 1 Tim. 3:2. The difficulty at the classis Digul was: If a Christian as a Christian takes another wife beside the wife he has, what must be done then? If this is simply permitted, where is, then, the end? It is clear, in my opinion, that a Christian cannot take a second wife. "Those two shall be one flesh."

Now one can say: it is absolutely never allowed and it may definitely not be permitted. It seems to us that the congregations on Irian have to know it very well: the Lord does not want it that way. Discipline must be maintained. If a Christian, contrary to the will of God, perseveres in his sin, and refuses to see it as a sin, one has to act in a way different from when a Christian did fall into this evil, but later repents, even when it is hard, then, to send that second wife away. The taking of another wife sometimes comes from a kind of levirate-relation, we think. That is the way we have heard or read it once from the Rev. Versluis. There is such a lack of knowledge yet with us regarding the life of these people on Irian.

However it may be, this is certain: that such a Christian who took a second wife must be seriously addressed and admonished, and that church discipline has to be exercised with respect to him. But once more: all "cases" are not the same. In the present case at the Classis Digul,

the advice of the missionaries De Vries and Zandbergen seems to us the right one. Much patience and wisdom is needed to lead the Christians through the Gospel, and also in such a way that the Christians submit to the Word of God. But that is the way it has to be, here in The Netherlands as well as on Irian, in Kouh or Kawagit [and in Canada, and in Brazil, J.G.].

May the Lord give our missionaries faith and love for their work and much wisdom, real wisdom, which comes from Above. C.S.

This prayer may be ours also. The last part of this press review gives us again a little idea of how much those "young" Christians, our brothers and sisters, need to grow in the knowledge of the Lord's will that they may be able and willing to submit to that will unto their own redemption. But are we better? It is often a shame that we, being brought up in the knowledge of God's Word, seem not to know that will, or are plainly unwilling to submit to that will, because we refuse to deny ourselves and seek more to maintain ourselves than to live to the glory of our Redeemer. May we, with our brothers and sisters, for them and not less for ourselves, pray more and more earnestly and sincerely: Our Father, hallowed by Thy Name by all Thy children, through their factual acknowledging Thee as the King and Master in their lives, in their readily and willingly doing Thy will. Amen!

J. GEERTSEMA

### Consulaat-Generaal der Nederlanden CONSULATE GENERAL OF THE NETHERLANDS

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Lijst van personen, welke dienen te worden  
**opgespoord.**

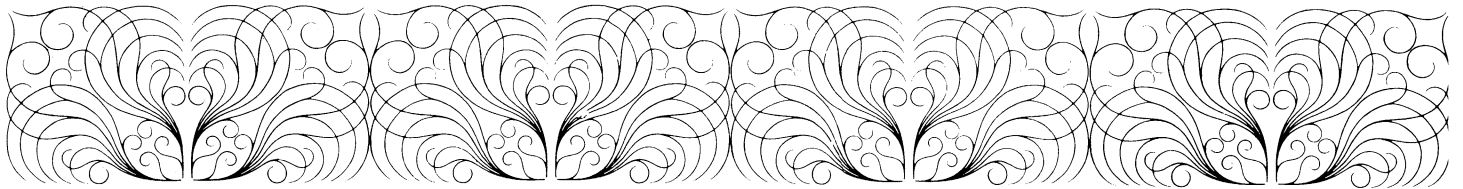
KERKLAAN, Adrianus Johannes, geboren 1 juni 1912 te Naaldwijk. Op 26 mei 1953 naar Canada geëmigreerd.

SMIT, J.C. Laatst bekende adres: Keen Road, R.R. 8, Peterborough, Ontario.

KUIPER, Jan Nicolaas, geboren 24 september 1928 te Apeldoorn. In april 1977 naar Canada geëmigreerd.

BROUWER, Jan, geboren 12 januari 1901 te Bedum. Laatst bekende adres: 38 Benway Drive, Rexdale, Ontario.

DE CONSUL-GENERAAL, voor deze: —  
(W.S. TEN BOSCH, Asst. Kanselier).

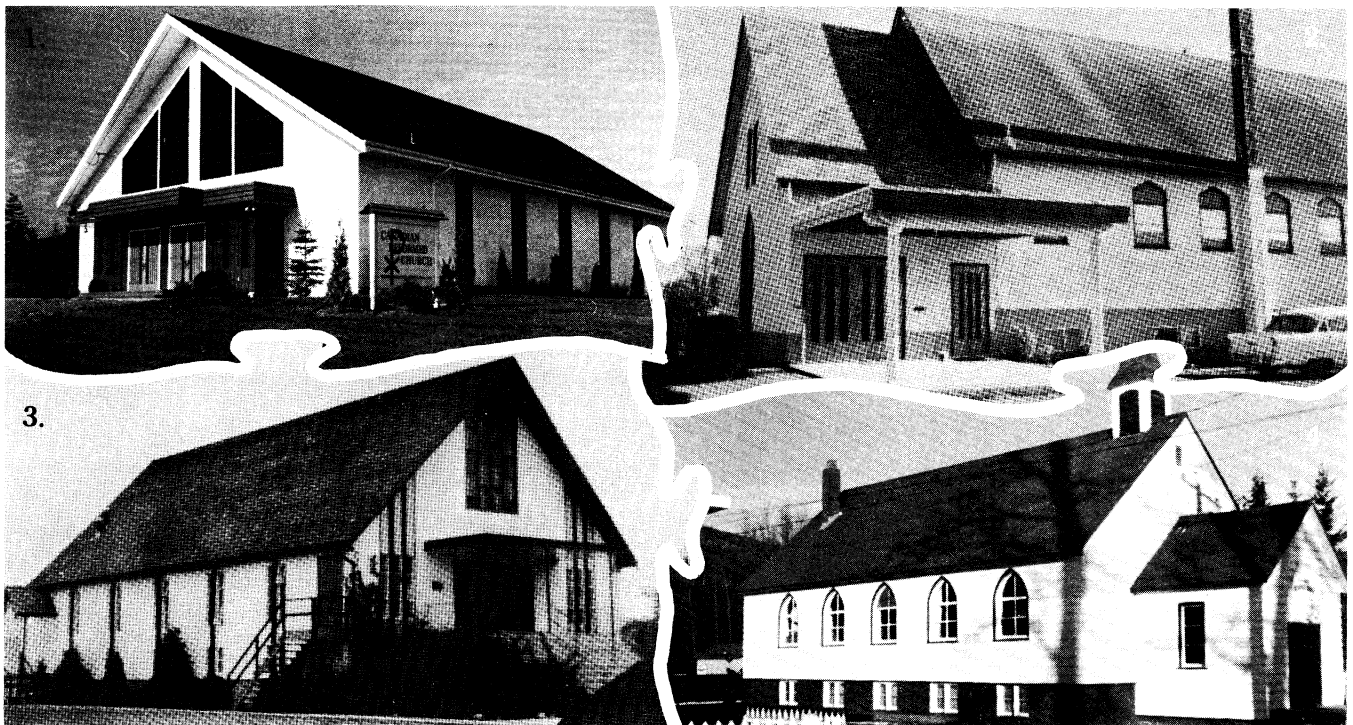


VACATION TIME!

## About Sunday Worship Services

During your holiday travels from coast to coast or city to city, meet and worship on Sunday with your brothers and sisters in the Lord. For your convenience we have pictured and listed all churches, their addresses and their times of worship.  
(Remember to take a travel attestation.)

PSALM 122



**CALGARY** — 13th Street and 10th Ave. S.E., (Trinity United Church.) Services: 9:00 a.m. and 2:00 p.m. *(No photo available.)*

**LANGLEY** — Seventh Day Adventist Church, corner Brydon Crescent 55A-Ave., Langley, B.C. Services: 9:30 a.m. and 2:00 p.m. May-October. *(No photo available.)*

**OTTAWA** — Ottawa Christian School, 2191 Benjamin Ave., North-East Corner

Queensway and Woodroffe Ave., intersection, Ottawa. Services: 10:00 a.m. and 2:00 p.m. *(No photo available.)*

**1. ABBOTSFORD** — Corner King and McKenzie Roads, Abbotsford, B.C. Services: 10:00 a.m. and 2:00 p.m. Second Sunday of the month Dutch service at 2:00 p.m. in the Church Hall.

**2. CHILLIWACK** — Seventh Day Ad-

ventist Church, 18 Riverside Drive, Chilliwack, B.C. Services: 10:00 a.m. and 2:00 p.m.

**3. CLOVERDALE** — 17478-60 Ave., Cloverdale, B.C. Services: 9:30 a.m. and 2:00 p.m.

**4. HOUSTON** — 6th Street, Houston, B.C. Services: 10:00 a.m. and 2:00 p.m. (or 1:00 p.m. when a minister is available). Last service of the month in Dutch.

**5. NEW WESTMINSTER** — 12300-92 Ave., Surrey, B.C. Services: 10:00 a.m. and 4:30 p.m.

**6. SMITHERS** — 760 Dominion Street, Smithers, B.C. Services: 10:00 a.m. and 3:30 p.m. Last Sunday of the month Dutch service at 3:30 p.m.

**7. BARRHEAD** — 48th Street and 50th Ave., Barrhead, Alta. Services: 10:00 a.m. and 2:30 p.m.

**8. CARMAN** — 118-4th Ave. S.E., Carman, Man. Services: 10:00 a.m. and 3:00 p.m. Fourth Sunday of the month Dutch service at 3:00 p.m.

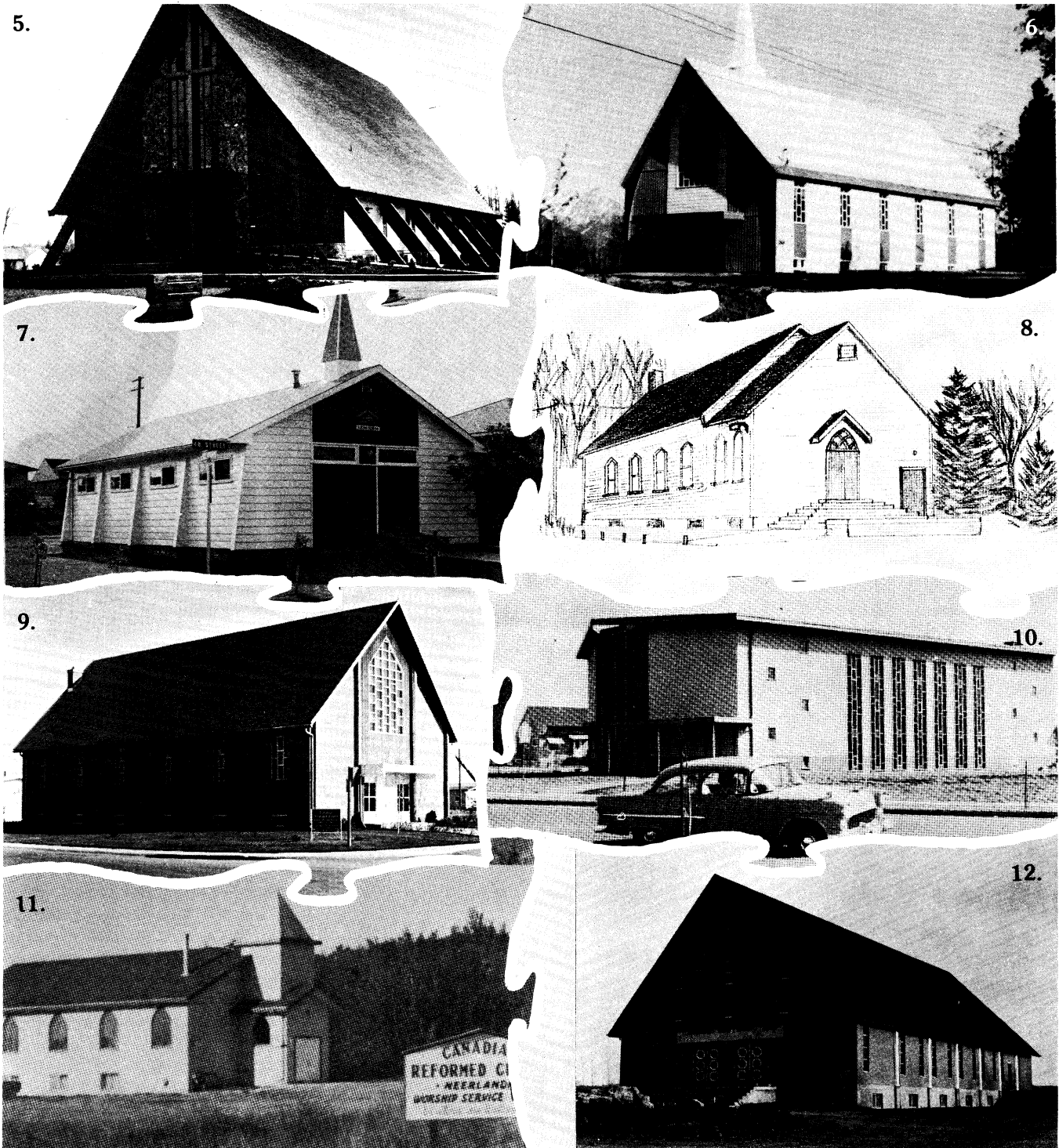
**9. COALDALE** — Corner 13th Street and 23rd Ave., Coaldale, Alta. Services: 10:00 a.m. and 4:30 p.m.

**10. EDMONTON** — 12905-122nd Ave., Edmonton, Alta. Services: 10:00 a.m. and 4:00 p.m. Every Second Sunday of the

month Dutch service at 7:30 p.m. in the Emmanuel-Home, 13425-57 Street, Edmonton, Alta.

**11. NEERLANDIA** — Neerlandia, Alta. Services: 9:45 a.m. and 2:15 p.m. Every other morning service Dutch.

**12. BURLINGTON WEST** — 1203 Highway 5. Services: 10:00 a.m. and 4:00 p.m. A Dutch service at Ebenezer Burlington at 7:00 p.m.



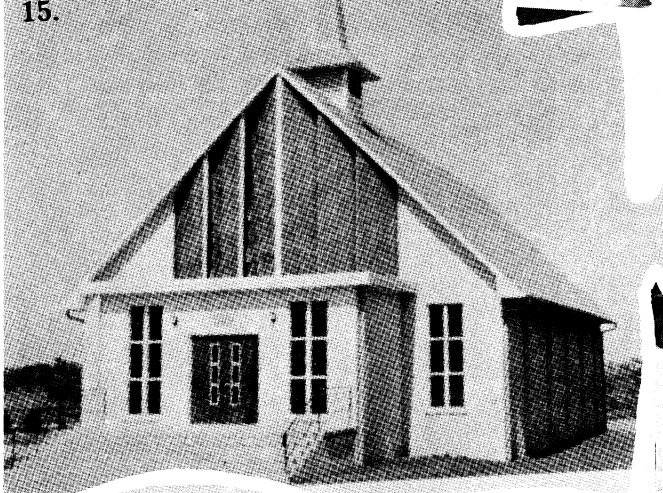




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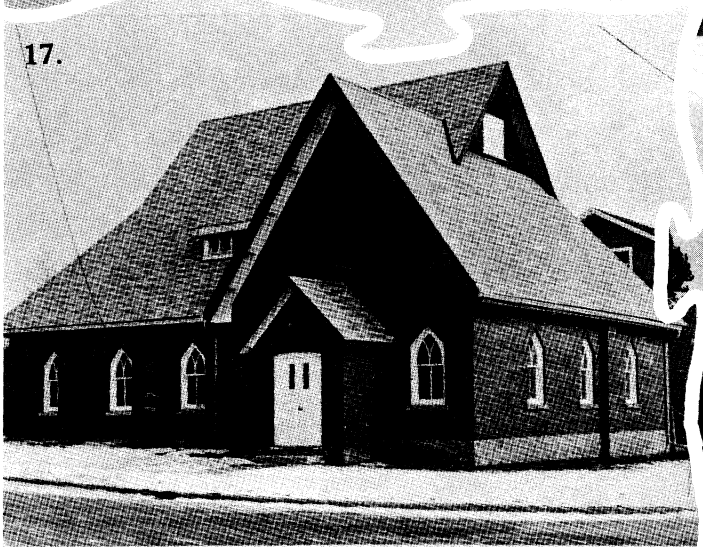
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**13. WINNIPEG** — 215 Rougeau Ave., Mission Gardens, Winnipeg, Man. Services: 9:30 a.m. and 3:00 p.m.

**14. GRAND RAPIDS, U.S.A.** — 3169-68th Street S.E., Dutton, Michigan, corner of Hanna Lake Road. Services: 9:30 a.m. and 4:00 p.m. First Sunday every month Dutch service at 4:00 p.m.

**15. ORANGEVILLE** — C-Line, Orangeville, Ont., west of Orangeville south of No. 9 Highway. Services: 10:00 a.m. and 2:30 p.m.

**16. HAMILTON** — 353 Stone Church Road E., Hamilton, Ont. Services: 9:30 a.m. and 3:00 p.m.

**17. GUELPH** — Short Street, Guelph,

Ont. Services: 10:00 a.m. and 4:00 p.m.

**18. LINCOLN** — John Street, Beamsville, Ont., Town of Lincoln. Services: 10:00 a.m. and 2:30 p.m.

**19. BRAMPTON** — Highway No. 7, approximately 4 miles west of Brampton. Services: 10:00 a.m. and 3:30 p.m. (all English.)

**20. CHATHAM** — McNaughton Ave. East, Chatham, Ont. Services: 10:00 a.m. and 1:30 p.m. Second and fourth Sunday of the month Dutch service at 10:00 a.m.

**21. LONDON** — 457-465 Horton Street, London, Ont. Services: 10:00 a.m. and 5:00 p.m.

**22. SMITHVILLE** — Station Street, Smithville, Ont. Services: 9:30 a.m. and

2:00 p.m. (English). Dutch service at 2:00 p.m.

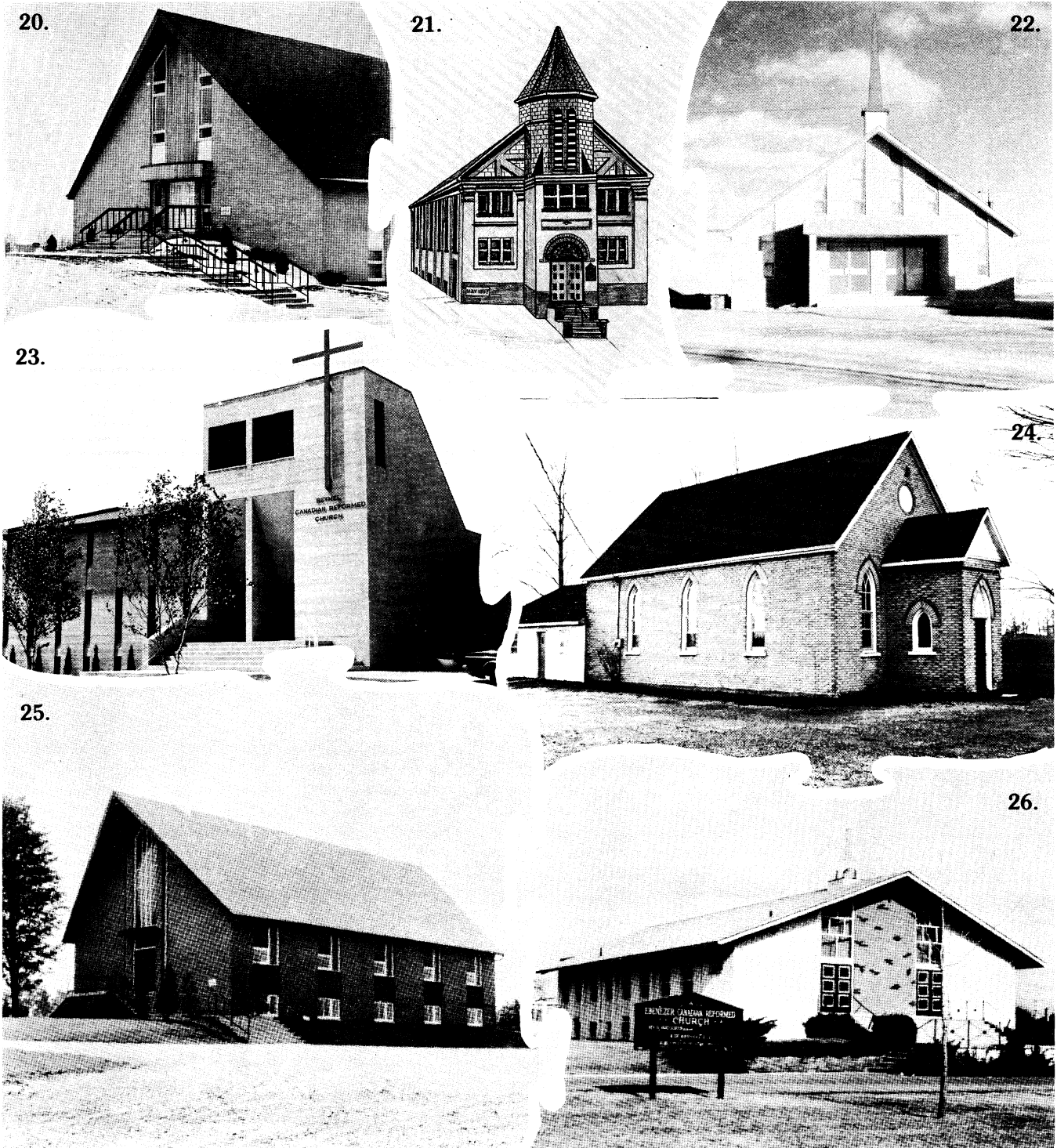
**23. TORONTO** — Thornridge Drive, Thornhill, Ont. Services: 10:30 a.m. and 5:00 p.m. Dutch service every second week at 9:00 a.m.

**24. WATFORD** — Country Road 39, 4 miles East of Watford, 9 miles west of Strathroy. Services: 10:00 a.m. and 2:30 p.m. Fourth Sunday of the month Dutch

service at 10:00 a.m.

**25. FERGUS** — Belsyde Road, Fergus, Ont. Services: 10:00 a.m. and 2:00 p.m. Second and fourth Sundays of the month Dutch service at 7:00 p.m.

**26. BURLINGTON EAST** — 607 Dynes Road, Burlington, Ont. Services: 10:00 a.m. and 4:00 p.m. A separate Dutch service at 7:00 p.m.



# news medley

There is quite some news from the Valley, and for that reason we start at the West Coast this time. I do not mean to say that there are so many shocking events or something like that; it is more the quantity of the news than the nature of the news which makes us start out there. Perhaps there is another factor, too. Since it is our intention to go there to spend our holidays in those regions, it could be that I wish to prepare for it. Yes, the holiday season is upon us, and yours truly will also be allowed to relax for a few weeks, insofar as that will be possible, of course. I must say that a few brethren have provided sufficient copy to bridge the "gap" caused by my taking off for a few weeks. Lieb Vaterland, kannst ruhig sein: for a few issues you, too, will have rest and for a few issues you won't have to think, "What will he have this time?" He simply won't be there!

Yes, we were going to start with the Valley. Let's get going.

The fourteenth annual Women's League Day will be held on June 23rd. In the morning there will be an introduction on "The Book of Jude." The Rev. J. Mulder will speak in the afternoon session on the topic, "The Modern View of Scripture."

A General Membership Meeting of the William of Orange School is planned for the day following the Women's League Day. At that general membership meeting the main topic will be "Proposed Highschool." Good!

"And now on another note," we read under Chilliwack, "we have all noticed that the seats on the pews in church have been upholstered. Could everyone please take care that they remain in good condition? And, oh, those peppermint wrappers!

The congregation has left the church.  
An elder starts his weekly search  
for candy wrappers and other litter;  
It often makes him feel quite bitter  
on Sunday that he has to toil  
to pick up all your bits of foil.  
So please when you go out the door,  
Don't leave your garbage on the floor.  
To "Dutchies" this may seem quite normal,  
But others are a bit more formal.  
Although the worship place may vary,  
They treat it as a sanctuary."

May I commend the above artistic lines into the constant and loving attention of all the Church-goers? It is one of the characteristic views in Reformed places of worship that the floor after the service has taken on the appearance of mosaics: colourful patches which were not there before the start of the service.

I have no more "poems" to share with you, but we could talk about singing. That's what they did in Cloverdale at least; it was the eventual singing of the Creed. At the latest congregational meeting "a suggestion was made to sing Hymn 45 in every afternoon service. It was decided to sing with the decision made previously and not to endorse

this suggestion. It is generally felt by the consistory that the liturgy as we have it today, in which the Minister is the 'mouthpiece' of the congregation as well as of the Lord, is the most edifying one."

The Consistory of Cloverdale spoke about eventual resumption of contact with the Free Reformed Church. Some meetings took place in 1963 and 1964, but due to all sorts of circumstances they were never completed. Now the question came up whether the contact should not be resumed. I am always wondering why the action has to come from us. It could be that my memory fails me, but I do not recall that invitations for contact came from others in the first place; we were always the ones to initiate it. Now, there is nothing wrong with that, don't misunderstand me; I only mention it to take away the impression which some seem to have about us that we are always pushing away and never trying to attract, content to be on our own. That simply is contrary to the facts.

What about that suggestion? "Due to the developments in the Church of Cloverdale, such as the formation of the Church of Langley, and the present situation in the Free Reformed Church which has now two congregations (Aldergrove and Pitt Meadows), it is decided to approach the Church of Langley to see whether a joint effort regarding the contact with these churches would be desirable, in order that the postponed contacts could be resumed and possibly be completed."

If the brothers there are going to have such discussions, would they do me a favour? It is about ten years ago that someone living in Port Coquitlam and belonging to that Free Reformed Church borrowed from me the three volumes on Christ's sufferings by Dr. K. Schilder. When we moved to Ontario I tried to locate them, but did not recall the man's name. He never brought them back either. Unfortunately my name was not in them; I bought them second-hand during my student days and the name of Ds. J.L. Schouten is in them. Could you try to find out? I have been compelled to do without them for ten years by now. Just a week ago the children of a recently departed brother told me that their father had expressed the wish that after his death his copy of these three volumes should go to me. He knew how I lost them, for we talked about that a few times. That's why he wanted them to go to me. Now I have them again and that is a great gift. But still I should like to have my original copy back; then I can make someone else happy with them.

A further quotation from Cloverdale's Consistory meeting: "In the question period a suggestion to discuss the contents of Art. 65 of the Church Order in a future consistory meeting is adopted." If you wish to know what's in Article 65 of the Church Order, just look in the booklet in which the Acts of Synod Orangeville 1968 have been published. There you can find all about it.

During the beginning of this year some brethren and one sister visited the mission post in Sao Jose in Brazil. One of the brethren now describes their experiences and the information received in a booklet which, besides the written text, contains many photographs. If you live in the Valley you could get one free; additional copies would cost \$4.50 each. Perhaps we shall return to this publication at a later date.

Concerning the mission work, the Consistory of New Westminster received a "proposal that the church building in Sao Jose will be transferred to the church (people) in Sao Jose." The Rev. C. Van Spronsen translated the sta-

tutes drawn up to comply with Brazilian law and they were discussed at the Consistory meeting. Additional information will be asked before a decision is made.

The community becomes more and more aware of the existence of our Church buildings; thus the New Westminster Consistory received a request from the Boundary Health Unit for the use of the church basement once a month from 1:30-3:30 "for counselling mothers." That request was granted.

We leave the Valley; we leave British Columbia altogether, and slip over into Alberta.

Another time I passed on to you that the Edmonton Consistory was planning on adding a clause to the subscription form for office-bearers, dealing with secrecy. That clause has now been added, and it reads, "Furthermore, we promise to keep confidential all matters which ought not to become public, as long and insofar as the Consistory or Council has not decided that they are free for publication."

Apparently we can look forward again to the coming of bro. Dirk Jansz Zwart. The **City Guide** tells us the following: "You all remember Dirk Jansz Zwart who has given organ recitals in Edmonton — the plan for him to be here in the fall of this year fell through because he is celebrating his 25 year Jubilee as an organist in October 1977. My advice to you is to rush out and find a 1978 calendar, mark the third Thursday in February for the Edmonton Organ Recital, and the following Saturday for our traditional 'Sing-Song.' "

It did happen to me more than once that I had the privilege of baptizing five babies in one service; I also did have the privilege of solemnizing two weddings on one day, but I never brought it as far as the Rev. D. DeJong. At first I thought that there were two of such days in succession, but then I discovered that the first couple on June 24 was to get married at 2:00 p.m. in Neerlandia, the Rev. J. Vischer officiating. However, at 3:00 o'clock there was one in Edmonton, the next day there was one in Edmonton at 1:00 p.m., followed by another couple at 3:00 p.m. After that you do need holidays, however pleasant it may be! I think that they will allow my colleague to sit down during the standing reception which follows the last-mentioned ceremony. Hopefully.

From the Neerlandia bulletin I learned that the Rev. and Mrs. A. Jagersma of Groningen were visiting there. It would have been nice if we could have met again after so many years, but the distances are prohibitive.

Stopping over in Winnipeg, we mention that the League Day of Women's Societies of Carman and Winnipeg will be held on June 28. Yes, I realize that by the time you read these things most of them will be over; but at the moment when these lines are written, it is all still in the future. On that League Day, the Rev. J. VanRietschoten will speak on "Christ and the Family"; in the afternoon Mr. L. Hoogerdijk will address the sisters on "Teaching and Learning in Reformed Schools."

The bulletin also contains an explanation of what Church Visiting means. It is good when the Congregation is informed about the various customs and happenings in Church. But I must disagree with the Rev. S. DeBruin when he states, "In brief, this article (Article 44, Church Order, vO) reveals that each Church in our Canadian Reformed Churches Confederation has placed itself under the supervision of a broader assembly. Therefore church visitors exercise oversight." I don't believe a word of it that we have placed ourselves under the supervision of a broader

assembly, as I don't believe a word of it that Church Visitors exercise oversight, epi-skope, so that the ones who are being "supervised" have to look "up" to the ones who "over-see." Let's beware lest by means of wrong expressions gradually wrong ideas are introduced, ideas which later on are hard to remove. As Churches we have accepted it that we should take heed of each other to see that we all abide by the promises made when entering into a federation; we also extend mutual aid to one another and one of the means of this mutual aid is the Church Visiting. But "supervision"? Definitely not.

We hasten on to Ontario, and Brampton is the first Church where we rest our weary feet. The Consistory received at its meeting the "Committee for Relocation." They discussed the matter of possible relocation of the Church building. That, as I understand it, will have to mean sale of the present building, and building or purchase of another building elsewhere in Brampton, for it will be practically impossible to move the present building. This relocation was "discussed at length. The brothers after three-quarter hours of discussing three proposals and information, are thanked for doing this work and leave the meeting. This will be further discussed at a next consistory meeting and then a definite proposal will be presented at the coming congregational meeting, on June 14, 1977." That meeting is past already while I write this, but we'll inform you at a later date of the results of the discussions at the congregational meeting.

Via the Queen Elizabeth Highway we reach Ebenezer Burlington.

The Young People's Societies had their annual meeting. It was reported in the bulletin that it was a good meeting, but that the turnout was rather poor. "It was very unfortunate that there was another meeting, also that evening, organized by the F.C.R.U.S. We should, perhaps, inform each other better in the future, so this does not happen again."

Yes, it would be a nice thing if we could publish scheduled meetings so far in advance that others could change their plans accordingly without much trouble. That would be almost impossible on a wider scale, I presume, but locally it could certainly be done. Some bulletins regularly contain a list of scheduled meetings, covering sometimes a period of two or three months. That helps. As for the "inter-Church" schedules, that would be more difficult. Once in a while I receive requests from other places to insert a notice in our bulletin announcing a concert or an annual meeting, or some other activity. If there is room, I do insert it, but frequently I notice that in our own Congregation an activity has been planned for that very same date, and thus I actually introduce "competition." It seems that that cannot be prevented.

There is, however, in my opinion, another reason why an annual meeting in the end of May or the beginning of June has less of a chance to be successful than one planned in fall or early spring. That is the fact that, once Daylight Saving Time has been introduced, it becomes more and more difficult to get the young people together and to hold their attention. We notice that at catechism classes, too. Society meetings become shorter all the time, until at last they peter out and the board decides to quit for the summer. When the young people wish to enjoy the presence and the attention of many from the Congregation, they should not convene an annual meeting during the

*Continued on next page.*



warm months. That would be my advice in addition to the one found in the quotation I gave above from Ebenezer's bulletin.

We are not through yet with that Church. The Foreign Mission Committee came to the Consistory with a report and had been invited to discuss that. The Committee had a discussion with the Toronto Mission Board and discovered "that there appears a lot of work left for foreign mission in New Guinea, and recommends to concentrate on this part of the world. Also the Boma Bible School in Indonesia is mentioned, where local people are trained for the mission work . . . . The remark was made that the time might come that entry to this country may not be possible anymore, and therefore these schools are of utmost importance."

That is an important element and an important argument: the training of the local people. In the past it was oftentimes tried for too long to hold on to the position as "supervisors" and to keep the local people subordinate. I do not mean to degrade the good intentions; I just speak of a wrong practice. We all have the tendency to think that we are indispensable, and that was also one of the big mistakes in mission work in previous decades. Conditions can change so unexpectedly nowadays that it is of utmost importance to train the local people as soon and as thoroughly as we can, so that the Churches there can be completely on their own.

The Consistory decided the following:

- I. First of all to contact the Church of Toronto and find out if we can terminate our support to this Church as per January 1, 1978.
- II. Contact Rehoboth Congregation after above-mentioned information and request them to consider joining us in the mission work.
- III. After hearing from Churches of Toronto and Burlington (Rehoboth), call a Congregational meeting and discuss the following proposals with the congregation:
  - a) Becoming a Missionary Church (hopingly with Rehoboth Congregation) as per Jan. 1, 1978.
  - b) Start our own Foreign Mission Budget as per above date.
  - c) Concentrate on New Guinea as a mission field.

Another part of the Report on the Consistory meeting mentions that a letter has been received from a brother and sister requesting the support of the Church for the work they plan to do, the Lord willing, in the coming two years. They wish to give at least part of their lives for the spreading of the Gospel. They informed the Consistory that the Wycliffe Bible Translators now have found an opening for them as short term missionary support staff in Papua, New Guinea. By "support staff" are meant mechanics, linguists, teachers, pilots, etc. Wycliffe pays no salaries and all these workers work as members of their own Churches, supported usually by these Churches.

The Consistory expressed its thankfulness for this desire and will discuss this matter further with them.

Now we go to Hamilton. Hamilton's Consistory discussed the solemnization of marriages, and had obtained advice from all ministers who are a member of the Congregation (what a wealth!). The replies received apparently "revealed somewhat divergent opinions." The Consistory came to the following decision.

The Consistory, in the matter of order to implement Art. 70 of the Church Order for the local Church of Hamilton, has adopted the following three rules.

1. As a rule only the marriages of communicant members

of this Church or of one of its sister churches shall be solemnized.

2. Requests for solemnization of a marriage shall be presented to the Consistory for approval.
3. The Form for the Solemnization of Marriage in the Book of Praise shall be used for such occasions.

Marriages will be solemnized in an official ceremony at which the Consistory is represented by elders.

My question is what is meant by an "official ceremony." Would that exclude the possibility that a couple's marriage is solemnized at home? Or is this meant: that elders shall be present and that thus the Church is officially represented? That can only be applauded, for the Church is as much involved when two members get married as it is when someone has passed away and is buried. Is it not so that then, too, at least the section elders are present? Although neither the solemnization of marriage nor a funeral ceremony take place in an official service, yet we should never forget that a marriage is of vital interest to the Church.

Let's complete our long journey in Watford. The Consistory report tells us that "In response to a request from a member we will attempt to get more information on a modern bible translation." If I am not mistaken, Watford is one of the few Churches where the King James Version is still used. Now it appears that there, too, they are going to investigate the possibility of acquiring a clearer translation of God's Word.

Well, then, that's it for this time and, as I have already told you, for a few times.

Perhaps we shall meet briefly in a holiday issue which is in the planning stages. I wish you pleasant holidays. May the Lord keep us all and renew our strength by means of the period during which we are free from the tensions and burdens of the regular labour. And may we all, during the holidays as well as during our working days prove that we are God's children, set free through Christ, not unto a libertine life, but to a life in liberty through His Spirit.

vO



#### PSALM 95

1. The LORD be praised, come, let us sing,  
 And let our voice with rap - ture ring  
 To hail the rock of our sal - va - tion.  
 Be - fore our God with strength en - dued  
 We'll come with shouts of grat - i - tude,  
 With psalms and songs of ad - o - ra - tion.





*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.*

### CONFESSIONAL LUTHERAN CHURCH OF FINLAND

Because of the general timeliness of the subject, the Confessional Lutheran Church of Finland, at its 26th Regular Convention held at Lahti on April 23, 1977, has deemed it advisable to announce the Church's unalterable stand concerning ordination of women.

According to the Word of God, a congregation is to call suitable and competent men for the office of the ministry (I Timothy 2:11-3:7). God has not intended this office for women, but there is a clear command of our Lord Jesus forbidding them to serve in this capacity. "They are not permitted to speak . . . (this) is a command of the Lord" (I Corinthians 14:34-37). With one accord we adhere to the teaching of Scripture also in this matter, trusting that our heavenly Father in His wisdom and love knows what is best for His Church.

With this stand we confess the faith of Christ's invisible Church. We hope that our Scriptural position will strengthen all those who cannot abandon the true Lutheran doctrine and the practice that is in accord with it.

### MALAWI MISSIONARY CREATES OWN BROADCASTING FACILITIES

*Grand Rapids.* Rev. John is an Indian missionary for the DRC in South Africa who is working among the Indian population in Malawi. It became a burden to him that his Muslim counter-part could daily call the people to prayer over the loudspeakers of the local mosque. So he decided to confront the Commissioner of Police with the question: If he can, why can't I? To

his surprise, the Commissioner granted him permission for a daily broadcast from his office. The latter is located in a predominantly Indian neighbourhood.

Rev. John, however, limits his loudspeaker broadcasts to Sunday and Wednesday. Powerful loudspeakers on his roof carry a short message and songs into the neighbourhood. He has met with no objections from his neighbours. On the contrary, his broadcasts have enabled some (especially women) to hear the gospel who do not feel free to show their interest openly (RES NE).

### CONFERENCE ON CHRISTIAN POLITICS IN U.S. AND CANADA

*Grand Rapids.* The International Christian Political Conference to be held August 26-29 at Dordt College will feature U.S. Senator Mark Hatfield as a speaker. A Canadian Member of Parliament, Honourable Douglas C. Roche, will also speak. The questions that will be dealt with at the conference are: Should Christianity affect politics, and if so, how? Ten other speakers from across North America will also address the conference — several professors from Christian colleges like Calvin, Dordt, Gordon, and Trinity, a representative of the Canadian Committee for Justice and Liberty, and other Christian leaders. Six seminars are planned; three mass meetings, a panel discussion and a concert will all be part of the conference (RES NE).

### NEW LEAGUE OF YOUNG MEN'S SOCIETIES IN THE NETHERLANDS IN THE OFFING

In Assen a meeting was held during which it was decided to take such measures that a new League of Young Men's Societies would be established. This new league will accept as members only young men's societies and only such "mixed societies" (i.e. societies consisting of young men and young women as permanent members) which have been formed because otherwise there would be no possibility of having a young people's society at all; these will be accepted as members on the condition that they will form a separate young men's society and young women's society as soon as this may be feasible. The "principle" of the "mixed" society is rejected by the league-to-be-formed, and it was the fact that the old League of Young Men's Societies is to be-

come a League of Young People's Societies ("abolishing" the old "principle" of separate societies for young men and for young women) which occasioned the scheduled formation of the new league.

### PRIZE FOR REWRITING SPEECH FROM THE THRONE

The Reformed School-Community in Amersfoort received the first prize for rewriting the Speech from the Throne in clear, understandable language. The prize was handed out at a "special session" of the Parliament, chaired by the Speaker, Dr. A. Vondeling. The Minister of Education stated that only the part dealing with economic matters would not be suitable to be taken over without change.

vO



Accepted: REV. R.F. BOERSEMA of Calgary, Alberta to New Westminster, B.C. for mission in Brazil.

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### MR. HENRY VERSTEEG

425 Burlington Avenue, Burlington, Ontario, completed his studies at the Theological College. The Senate decided to confer on him the degree of Bachelor of Divinity at the forthcoming Convocation of The College, the Lord willing, on September 9, 1977.

On behalf of the Senate,  
L. SELLES, Registrar.

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### MR. HENRY VERSTEEG

has been declared eligible for call by Classis Ontario North of June 9, 1977.

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Called: REV. J. MULDER of the Church at Cloverdale, B.C. by the Church at Toronto, Ontario.

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Called: REV. J. VISSCHER of the Church at Coaldale, Alberta by the Church at Smithers, B.C.

### OUR COVER

*Watford Church, Watford, Ontario. (See also pages 264-267.)*

# A Protest and a Reply

In the *Church News* of the Churches in the Fraser Valley the Rev. M. Van Beveren wrote a brief article under the heading "Protest." We insert it here in its entirety.

Just before I had to have the copy ready for this issue of *Church News* I read Rev. W.W.J. VanOene's *News Medley in Clarion* of June 4, 1977 in which he deems it necessary to launch an attack on our Home Mission Committee and their recently printed brochure with information about our congregation and containing an invitation to outsiders to come and worship with us. Rev. VanOene does not hesitate to liberally use the word Arminianism, one of the greatest heresies in the Church of Jesus Christ. I have already informed him by telephone of my strong objections to his way of writing.

There is no way, of course, that I am going to defend any one of our congregation — as Rev. VanOene would have it — and to show that Rev. VanOene is wrong. That would be turning things upside down. If he is convinced that his serious allegations have ground, he should give solid proof, officially even and not just in loose talk, and not utter suggestions.

I do wish to show, however, how hasty and shallow his remarks are. For instance, he criticizes the statement that *God preserves the Church*. First, I wonder if he did not read the following lines about the Lord Jesus Christ and the Church. But what is more, why did Rev. VanOene forget Article 27 of the Belgic Confession which states, "This holy Church is preserved or supported by *God* against the rage of the whole world"? Is this confession not good either?

About the statement of the brochure, "The Bible shows us how to establish right relationships with God, others and ourselves," Rev. VanOene does "not hesitate to state that that is not what the Bible shows us. The danger of Arminianism is very close here!" Well, we have heard warnings like this one before, that was during the struggle in The Netherlands about the right understanding of what God's covenant is. Whenever our brethren emphasized the obligations and demands of the covenant, they were accused of Arminianism. I would suggest that Rev. VanOene study the covenantal concepts of "righteousness," "peace," etc., as we find them in the Scriptures.

Some time ago when some brethren were trying to organize some home mission activities I wrote that I was thankful that something was being done in this respect. I predicted at the same time that they would make some mistakes, easily to be criticized. Well, they published the

"Invitation" and, indeed, there are some instances in which the wording could be improved. I am not too happy that the Bible passages are quoted from "The Living Bible (paraphrased)." I could mention other things as well. And who would not be open for healthy and constructive criticism and help? Everybody can always criticize any public undertaking in a congregation. Give me any local church bulletin and I can do a "good" job. Whether it is everybody's business and whether it is always done responsibly, is a different question. What Rev. VanOene has done is going too far. What he writes is an insinuation, creating a climate of suspicion, and which can never be a basis for a discussion.

I can assure our congregation that there is no danger of Arminianism in what has been published by our Home Mission Committee, not even in the terminology of it. M.v.B.

## REPLY

It is understandable and laudable that the Rev. M. Van Beveren comes to the defense of his sheep. However, he should do so with correct quotations and first should read well what I wrote.

Before I go into what he wrote, I wish to remind our readers that I did not attack a committee or any person as the Rev. Van Beveren suggests; nor did I accuse anyone of adhering to Arminianism, much less of being an Arminianist. What I pointed out was that the way in which things were put and that the terminology which was used in some cases came very close to the Arminian terminology, sometimes even was that very terminology. What I endeavoured to point out was that, if only those who wrote it and approved it had realized what it really said, they would *never* have approved it.

Rev. Van Beveren mentions a telephone conversation. During that conversation it was demanded of me that I should withdraw my statements about Arminianism and do so unconditionally. I replied that I would certainly do so if I were proved wrong. That is the proof I asked for and which is refused. Meanwhile, the Rev. Van Beveren does try to prove me wrong. We shall see in how far he succeeded.

In the first place: Where did I deny that *God preserves the Church* as we say in the Belgic Confession? It was not that expression which I criticized, for the brochure does *not* say

that "God preserves the Church." What the brochure says is: "This Church God has gathered, gathers and will gather out of the whole human race." Of *that* sentence I said that it is not correct, for the gathering of the Church is something which we confess Christ to do, and I quoted our Catechism to prove that. To use his own words, this remark of my colleague's is "hasty and shallow"; he did not render correctly what I wrote and fights here against windmills.

In the second place, I must admit that my knowledge and understanding of the Scriptures is very defective in many respects. The older one becomes, the more one discovers that there are many "untapped riches" in God's holy Word. I must also admit that I have not by far exhausted the meaning of the "covenantal concepts of 'righteousness,' 'peace,' etc., as we find them in Scripture." During the past two years, at a course for communicant members, we have crawled through the Canons of Dort and have come only to the end of the III/IV Head of Doctrine. I am certain that we shall discover many more aspects which we overlooked this time if we should go through them again. I shall gladly follow my colleague's suggestion and study the concepts which he mentions more extensively.

As for the days of the Liberation, I can assure my colleague that I was around when those accusations about Arminianism were made against the brethren who "emphasized the obligations and demands of the covenant" in the days before, during, and after the Liberation of 1944. I even happened to have these accusations uttered against myself and I went through all those things personally. I even thought at that time (and still do) that I had a pretty good idea of what it was all about and what the issues were. But I can also assure the Rev. Van Beveren that the statement in New Westminster's brochure which I criticized and which my colleague defends is a far cry from what was at stake in 1944 and still is at stake in 1977.

Just to mention one of the well-known expressions: it was stressed that the covenant is unilateral in its origin, bilateral in its existence and operation: It came all from God alone; but now that the covenant has been established, the promises given in the covenant relationship will be received only through faith and in the way of obedience.

But is that the same as what the brochure says that "The Bible shows us how to establish right relationships with God, others and ourselves"?? The "unilateral origin" of the covenant is left out of the picture here, and even the "bilateral operation" of the covenant cannot be found in the terminology used. Besides, the whole brochure does not mention the covenant one single time. I do *not* consider that to be a serious omission, but then no one should try to defend a wrong "definition" of what "the Bible shows us" by dragging the covenant concept into the picture *as if that was* what the brochure intended to describe. Even *if* the attacked statement were intended to describe our obligations as the second party of the covenant, it would be wrong: *We do not establish* a right relationship with *God*, to mention just that; *God* establishes a right relationship with *us*, and puts us into the right relationship with *Him*.

In the third place, I was not aware that "the Bible passages are quoted from *The Living Bible* (paraphrased)." I do not have the thing and am not interested in having a copy either. But I am grateful to Rev. M. Van Beveren for his support, for by this remark he provides the proof for the correctness of my warnings, proof that those warnings were well-founded. Although that so-called "Living Bible" is found with many families in the Church, I hope that it is a well-known fact that Reformed scholars generally reject it as propagating Arminianism in many texts and "paraphrases."

From the testimonies available I quote from what Dr. Gerard Van Groeningen wrote in *The Outlook* of August 1973.

Two main problems confront us when we evaluate *The Living Bible*. First — it is not a translation. Second — it presents the theological views of the translator . . .

The man who paraphrases does not work for exactness in conveying the meaning of words and phrases. Rather, he takes the ideas as he reads and understands them, and expresses these in his own manner. Really, a man who paraphrases produces a short concise *commentary*. He explains as he presents; he explains, of course, as he sees it . . .

First, the man who paraphrased the Bible to produce *The Living Bible* holds to a *non-covenantal* view of the biblical message concerning the manner in which God relates Himself to man to redeem and restore him, and to use man in His service in the kingdom of God . . . . Second. *The Living Bible* is so written

that it presents the *premillennial* view. This term premillennial refers to the general teaching that Jesus Christ is now not king (Sovereign Lord) over all things . . .

Third, the man who paraphrased the Bible to produce *The Living Bible* is a professed *Arminian*. He does not wholeheartedly accept the truths which the Bible so clearly teaches about man's total depravity, election (predestination) to salvation by God's grace according to God's sovereign good pleasure, the irresistibility of divine grace, the atonement as limited only to the elect, and the perseverance of believers unto eternal life. These doctrines touch on the very character of God's sovereignty, man's lost condition and the actual salvation of sinners.

Well, young people, having written the

above, what advice do I give you about the use of *The Living Bible*? I can only repeat what others have said, Use it as a commentary; . . . Avoid the non-covenantal, premillennial, Arminian teachings!

Finally, here is a question for you to ponder: Do you think it is correct to name a paraphrase, a concise commentary, with major problems imbedded in it, *The Living Bible*? Frankly, I do not.

\* \* \*

In the light of the above quotation Rev. M. Van Beveren's assurance "that there is no danger of Arminianism in what has been published by our Home Mission Committee, not even in the terminology of it" has lost much of its reliability. vO

## Letters-to-the-Editor

Dear Mr. Editor:

In an article entitled "Vereniging 'Nederland in den Vreemde,'" your readers were presented with an opinion which seems to have gained common acceptance among our people.

"(If one does not acquire Canadian citizenship) one forsakes one's obligations towards the country . . . ;" thus "something (is) drastically wrong . . . with the one who thinks and lives this way," the writer states.

Only one argument against this opinion: "That we are strangers and sojourners here on earth" is briefly mentioned, but it is then just as briefly dismissed.

I believe your readers, in particular those who now feel somewhat guilty because they have never taken this step, should be reminded that there *are* alternative opinions. The matter of "obligations towards one's country" is one which merits discussion, especially among us, who are mainly of immigrant stock. I would welcome comments on the validity of my opinions; let me hasten to add: either publicly or privately.

I live in Canada. I love Canada. I consider myself a good member of the Canadian community. Yet, I do not, nor do I intend to, possess Canadian citizenship. My reasons, and those of many in the same position, are more than seeing Canada "only as a country where one can make money and lead a comfortable life but which is not worth it that one acquires its nationality . . . ."

Some of us wish to be free to move from one country to another

freely, in the service of our King, without having to first swear to a loyalty we have already felt since the moment we became part of a country's population, only to take back that oath when this community becomes foreign to us. Some of us have had dual nationalities since birth, and do not wish to relinquish this by becoming a citizen of a third nation, in this case, Canada. Some of us wish to remain free to take advantage of opportunities open only to those who remain Dutch. In my case, I was able to enjoy a Reformed teacher's education in The Netherlands because my parents decided that our family was to remain Dutch. This would have been financially impossible otherwise.

We can see only one thing that becoming a Canadian citizen would give us, and that is the right to vote. Some of us, however, antiquated as this opinion might seem, believe that the democratic system of government is not entirely Scriptural, making the right to vote a very doubtful advantage. Whatever our opinions on this last matter may be, we see and fulfill many *more* obligations to our country, that are left largely untouched by many who have forsworn their previous loyalties in order to be "real" citizens. These obligations, if dutifully carried out, easily outweigh that one vote each of us could otherwise have.

As parents, as teachers, and as leaders we are able to bring up the next generation, who *are* Canadian, by birth, to love their country, and to take an active part in fulfilling the calling of all believers, in whatever country they live.

We respect and obey the laws of  
*Continued on page 277.*

# Rev. D. VanderBoom Welcomed and Installed

LANGLEY, B.C.

Tuesday, May 24, was a festive day for the congregation of the Church at Langley, B.C. Instituted less than a year ago, this young church welcomed her minister, Rev. D. VanderBoom, formerly serving the Church at Toronto. The welcome evening was held in the Murrayville Hall, an almost historic landmark in the heart of Langley Municipality. In this same hall Rev. W.W.J. VanOene installed Rev. VanderBoom as minister of the Church at Aldergrove, B.C. on January 13, 1957.

T. Pothoven, president of the consistory, was the master of ceremonies. The ministers M. VanBeveren (New Westminster), J. Mulder (Cloverdale), M. VanderWel (Abbotsford, and also on behalf of the Classis Pacific), and bro. A.C. Lengkeek of Chilliwack Church welcomed Rev. and Mrs. VanderBoom. The Church at Toronto greeted their former minister and his wife with a well-appreciated flower arrangement. Entertainment was provided by the different societies performing skits and quizzes.

Rev. J. Mulder, having been closely associated with the Church at Langley both in his capacity as shepherd and counsellor, received as a token of appreciation and as a farewell present from the Langley congregation a "lazy" chair. On behalf of the congregation a flowerpiece was presented to Mrs. Mulder. During the evening a well-organized Ladies' Aid served refreshments. Towards the end of the events, Rev. VanderBoom acknowledged the various demonstrations of welcome in his characteristic, witty way. Concluding, he stated that he looked forward to starting his work among the congregation under the Lord's guidance and blessing.

\* \* \*

May 29th, Pentecost Sunday, in the morning service, Rev. J. Mulder installed Rev. D. VanderBoom as the first minister of the Church at Langley, B.C. The text for the sermon was Romans 10:13 (RSV): "For every one who calls upon the name of the Lord will be saved." The congregation was shown:

1. That is how it was when it started (Genesis 4:26).

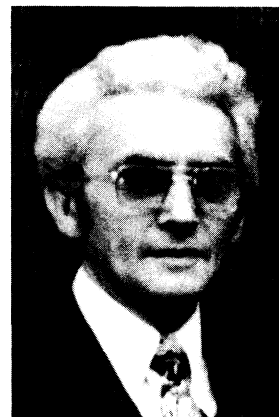
2. That is how it became again at Pentecost (Acts 2:21).

3. That is how it will be until the end (Romans 10:12, 13).

At the time when apostate man desired to shape his own destiny, a remnant of God's Church, those living in the tents of Seth, acknowledged the LORD's claim on their lives and called upon Him. So it is again in the Pentecostal dispensation: emancipated man opposes God and is disobedient to His Word. As a result there is judgment; there are God's signs on earth. But there is salvation in the Church where His Name is proclaimed, and where we have to surrender ourselves unconditionally to Him. To be able to call upon His Name, however, we must know Him. To this end He sends forth His servants, His preachers, to proclaim His Name. These ambassadors come to us with authority, a God-given mandate. Although the spirit of Cain and his generation is still forcibly at work, this spirit of perdition and its attendant energy of deception cannot prevail when the congregation calls upon the Name of the Lord, Who sent His Spirit, and Whose Name and revealed will is proclaimed by a minister brought to His people.

The afternoon service was conducted by the newly installed minister. Rev. D. VanderBoom administered the sacrament of baptism to a child of bro. and sr. N. Lieuwen after which event he preached his inaugural sermon based on Acts 2:40-42. This part of Scripture deals with Peter's exhortation and the community of the believers after the sending of the Holy Spirit on the day of Pentecost. The outpouring of the Spirit is one of the greatest events our earth has ever witnessed, since it signifies the beginning of the Christian Church, and since the life of the Church depends on it.

The text provides guidelines for both the congregation and the preacher. Peter's era was similar to ours: a degenerating civilization infected by a crooked and perverse generation. In spite of these circumstances the Church is not to seek isolation or spiritual seclusion in a relatively safe corner. Instead, the faithful Church learns that life is released to her and through



Rev. D.  
VanderBoom

her. Carrying the seed of a new world in her heart, the Church refuses to conform to the rules of a crooked generation. Granted, the historical parallels of Peter's age and ours are not perfect, yet we discern that today's world, too, like once the Roman Empire, is sliding towards death, not life. We must resist all influences that are now degrading life. It is the minister's task to proclaim that life is saved from destruction in Jesus Christ. We must be wide awake so that we can anticipate the spiritual dangers that continually assail the Church.

Living in close association with each other and bound together in the communion of saints, we have His light shining through us who *have* the new life and *are* the new life. To preserve and safeguard this identity, our Lord has given us pastors and teachers who open the Scriptures so that we may know what it means to be saved in Christ and to be given the Holy Spirit. When we stand firm in that faith, joy and gladness will radiate from the Church, and the glory of Christ shall be revealed as a shining light.

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# PRESS RELEASE

of the Regional Synod of the Churches in West Canada, Edmonton, Alberta, May 11, 1977.

1. Rev. D. DeJong calls the meeting to order; requests to sing Psalm 147:3, 4, and reads I Timothy 4. After a word of welcome he leads in prayer.

2. After examination of the credentials, which are found in good order, *Regional Synod is constituted*. As officers are elected: Rev. D. DeJong, chairman; Rev. J. Visscher, clerk; Rev. J. Mulder, vice-chairman. The agenda is adopted.

3. *Correspondence* is dealt with:

a. Upon a proposal of the Church at Cloverdale, B.C., Synod decides that when a Regional Synod has to appoint delegates for a General Synod the convening Church for that Regional Synod shall ask each Consistory within the regional district five weeks before the agenda is made up which elders of that church could serve as delegates to General Synod.

b. Regional Synod 1974 requested the convening Church for the next Regional Synod to send wherever possible the material (appeals included) placed on the agenda to the delegates appointed to the Regional Synod three weeks before Synod will convene.

The Church at Winnipeg asks to declare this decision unfounded because appeals are "the exclusive business of the broader assembly."

Regional Synod decides not to grant this request, because:

i. the Church at Winnipeg did not show that the decision taken is contrary to the Church Order;

ii. it is "the exclusive business" of Regional Synod to deal with matters on the agenda and to decide upon them;

iii. it is desirable that delegates, authorized to take part in all discussions at Regional Synod, have by virtue of their delegation the opportunity to take note of and to prepare themselves for the discussions in the meeting.

c. The Church at Winnipeg appeals the Classical Regulations of Classis Alberta/Manitoba (Article 4,B. sub 1) stating that the convening Church shall send copies of appeals to the delegates, four weeks prior to the date of Classis.

According to the Church at Winnipeg appeals may and therefore must be made only to a major assembly and therefore asks to decide that Classis has in this respect "overstepped the bounds of Article 31 and 36, Church Order."

Synod decides not to grant this request because:

i. Classis has not gone beyond the bounds of the Church Order and has

stressed the confidentiality of appeals in its regulations.

ii. It is desirable that delegates have the opportunity to prepare for the meeting they are delegated to.

d. The Church at Winnipeg also objects to the regulation stating that also appeals as a rule should be received by the convening Church three weeks prior to Classis in order to be dealt with.

Winnipeg asks Synod to declare that this rule is an unwarranted curtailment of Article 31, Church Order.

Synod decides not to grant this request because the consistory did not prove that this rule indeed is such an unwarranted curtailment. All delegates to major assemblies have to deal with matters of the agenda according to God's Word and the Three Forms of Unity and the Church Order.

The regulations do provide for not complying with these rules for valid reasons.

e. The Church at Coaldale proposes as date for the General Synod 1977, Tuesday, November 8, 1977, and asks advice according to Article 50, Church Order. Regional Synod advises as proposed.

4. *Reports*.

a. The previous Regional Synod (1974) appointed a committee to draft regulations for the improvement of the procedure of future Regional Synods.

A majority and minority report is read and discussed.

As a result Synod adopts a mandate for a convening Church of a Regional Synod.

As to the procedure during the meeting of a Regional Synod, Synod adopts a few rules as to the discussions and the voting on matters and persons.

b. The Church at Neerlandia reports on the inspection of the Archives of Synod which were found in good order.

c. As deputies ad Article 49, Church Order, the Revs. M. van Beveren and J. Mulder reported that they attended part of the Classis Alberta/Manitoba of September 1975 to supervise the peremptory examination of Mr. S. De Bruin. Deputies could give a favourable advice.

d. The report of the treasurer of Regional Synod and the auditor's report is taken note of. All has been found in good order. Upon his request the treasurer is given a more detailed mandate.

5. The following *appointments* are made.

a. Deputies ad Article 49, Church Order: the Revs. D. DeJong, J. Mulder, M. van Beveren, J. VanRietschoten.

b. Church for the Archives: Edmonton.

c. Church for the inspection of Archives: Neerlandia.

d. Treasurer of Regional Synod: bro. Harry Lubbers, Lethbridge, Alberta, and chairman of the Coaldale consistory as co-signer.

e. Church to audit the books of treasurer: Coaldale.

f. Nominated as Governors of the Theological College to be appointed by General Synod 1977: the Revs. D. De Jong, J. Mulder, M. van Beveren. Alternates: the Revs. J. Visscher, M. VanderWel, J. VanRietschoten, in that order.

g. Delegates to General Synod 1977 to be held in Coaldale: the ministers: S. DeBruin, D. DeJong, J. Mulder, M. van Beveren. Alternates: M. Vander Wel, J. Visscher, R.F. Boersema, J. VanRietschoten, in that order; the elders: H.A. Berends, W.H. Bredenhof, J. DeVos, C. VanSeters. Alternates: K. Leffers, C. Veldkamp, G. Kuik, W. Van Assen, in that order.

6. The next Regional Synod will be convened by the Church at Smithers, B.C. Time: May 1978.

7. Censure ad Article 43, Church Order appears not to be necessary.

8. Acts are read and adopted; the press release is approved.

9. After the singing of Hymn 46:1, 2, Rev. J. Mulder leads in prayer and Synod is closed.

For Regional Synod,  
J. MULDER, vice-chairman e.t.

## PRESS RELEASE

of Classis Ontario-South of June 8, 1977, at London, Ontario.

1. On behalf of the convening Church at Smithville, Ontario, Rev. P. Kingma opens the meeting. He requests the delegates to sing Psalm 132:1, 4, 8, 9, reads Matthew 28:11-20, and leads in prayer.

2. The credentials are checked by the delegates of Watford. All churches are duly represented. Three churches have an instruction.

3. Classis is constituted. Chairman: Rev. P. Kingma; clerk: Rev. J. Geertsema; assessor: Rev. M. Werkman. The chairman mentions the fact that the Church at London was disappointed by the decline of the call extended to Rev. J. Mulder; that the Church at Grand Rapids received the joyful news that Rev. P. Kingma accepted their call, which was a disappointment for the Church at Smithville.

4. The agenda is adopted.

5. A proposal of Chatham that Classis:

a. overtures to Regional Synod East to support the proposal of Classis Alberta-Manitoba of November 10, 1976 to have a "First Public Admonition" added to the "Form for the Excommunication of Members who, having not yet made Profession of Faith, are living in Disobedience" on the ground as given by Classis Alberta-Manitoba.

b. overtures to General Synod 1977 to adopt the "First Public Admonition" form as mentioned above.



6. Reports. The chairman reads the report on the "Pronouncement of the Blessing in the Worship Service by an Elder," from the Committee appointed by the Classis of March 9, 1977.

Classis advises the Church at London that the character of the salutation and of the benediction is changed when it is said: "Grace and peace be to us," instead of "Grace and peace unto you," and that it is not right to change this character when an elder conducts the service.

Grounds: the worship service is a meeting together between God and His people, in which meeting the office-bearer represents the Lord in leading the congregation, and thus is the mouth for the Lord. This being an office-bearer is true not less for the elder than for the special elder, the minister.

The delegates of London report on the Archives of Classis.

There is no report from the Church at Lincoln re the auditing of the books of the classical treasurer.

There is no report from the Church at Chatham re the auditing of the books of the treasurer of the Article 19, Church Order fund.

Church Visitation to the Church at London is reported.

7. Appointments. Classis re-appoints the previously appointed delegates to the next Regional Synod and will inform the convening Church at Brampton of their names and addresses.

8. Pulpit supply is arranged. Grand Rapids: July 31 - Rev. M. Werkman; September 25 - Rev. W. Huizinga; London: August 14 - Rev. P. Kingma; September 11 - Rev. J. Geertsema; Watford: July 24 - Rev. W. Huizinga; September 18 - Rev. P. Kingma.

9. Question period ad Article 41, Church Order is held. Classis meets in closed session to give advice in cases of discipline.

10. The ladies are thanked for the enjoyable meals.

11. Personal Question Period.

12. Next Classis: September 14, 1977, at London. Convening Church: Watford; chairman: Rev. W. Huizinga; clerk: Rev. P. Kingma; assessor: Rev. J. Geertsema.

13. Acts are read and adopted.

14. Press Release is read and approved.

15. Censure ad Article 43, Church Order is not necessary.

16. Classis sings Psalm 66:8 after which the assessor leads in prayer and the chairman adjourned the meeting.

On behalf of Classis, M. WERKMAN.

## PRESS RELEASE

*of Classis Ontario North of June 9, 1977.*

1. Bro. J. Boot, of the convening Church of Toronto calls the meeting to order. Psalm 107:1 and 8 are sung. Bro. Boot reads Psalm 67, and leads in prayer.

He then welcomes the delegates. The

Ottawa brethren collect and examine the credentials, comparing them with the attendance list. They report that the credentials are in good order and that those present have been duly authorized by their respective Churches.

2. Classis is constituted. Rev. C. Olij is chairman, Rev. C. VanDam - clerk, and Rev. W.W.J. VanOene - assessor. The chairman extends a special welcome to bro. H. Versteeg. He states that there is a strange feeling now that, for the first time, a Classis is held without the brethren VanderBoom and VanDooren; he wishes the Churches at Burlington-East and Toronto that their respective vacancies may be filled speedily.

3. The agenda is adopted.

4. Rev. D. VanderBoom, in a letter, expresses his gratitude for the opportunity given to him to work in the midst of this Classis, and for the honourable release given to him by a Classis Contracta.

5. The Church at Toronto thanks the Churches for their interest shown at the farewell service conducted by the Rev. D. VanderBoom.

6. Bro. H. Versteeg requests Classis to examine him in order that he may be declared eligible for call. He submits the required documents which are found to be in good order.

7. Bro. H. Versteeg reads his sermon proposal on Romans 15:7-13, for which Classis meets in the auditorium. Upon returning to the meeting room, Classis concludes that there is no objection to continuing the examination.

8. Rev. C. VanDam examines bro. Versteeg on the exegesis of Genesis 23; Rev. C. Olij does the same on the exegesis of Philippians 3, and Rev. W.W.J. VanOene does so on the doctrine of the Church.

9. Classis considers the examination and declares bro. H. Versteeg eligible for call within the Canadian Reformed Churches. After bro. Versteeg has been informed of this decision, he promises not to teach anything which is not in full harmony with the Holy Scriptures as confessed in the Reformed Confessions. The chairman congratulates Candidate Versteeg with this fact and wishes him the guidance of the Holy Spirit for the fulfilment of the task which he will take upon himself.

10. After lunch roll-call is held. All brethren are present.

11. The instruction of the Church at Burlington-West to enquire about the feasibility of establishing a central meeting-place for members vacationing in Florida is dealt with. Classis advises those Churches that have to deal with this matter to approach Classis Ontario South in accordance with the Articles 38 and 39 of our Church Order.

12. The Church at Burlington-West also sent an instruction "to question the manner in which the previous Classis was cancelled." The brethren from Burlington-West explain this instruction.

13. Preaching arrangements for vacant Churches. According to the information received from the Ottawa Church, the follow-

ing schedule is taken note of: June 12, Rev. L. Selles; June 26, Rev. W. Loopstra; July 3, Rev. W. Loopstra; July 10, Rev. C. Olij; July 17, Rev. H.M. Ohmann; July 24, Rev. Cl. Stam; July 31, Rev. W. VanOene; August 7, Rev. W. Huizinga; August 21, Rev. G. VanDooren; September 4, Rev. W. VanOene; September 18, Rev. C. Olij; October 2, Rev. C. VanDam; October 23, Rev. Cl. Stam; November 13, Rev. W. VanOene, December 4, Rev. C. Olij; December 25, Rev. C. VanDam.

14. The Committee on Contact with the Korean Presbyterian Church at Toronto reports that no reply has been received to letters sent to that Church. The Classis regretfully adopts the proposal by the Committee to dissolve the Committee, to inform the Korean Presbyterian Church at Toronto of this decision, and to give them the address of the Toronto Church in the event that they should wish to resume the contact with us at a future date.

15. The Church at Guelph reports on the fund for help to needy students. Classis agrees with the Church at Guelph that this fund has been established for the support of students to help them meet the cost of their actual studies, in accordance with Article 172, Acts Synod Orangeville, 1968. The balance of the Fund is \$1,186.70.

16. The Brampton Church reports on the condition of the Classical Archives. The Church at Burlington-East is instructed to see to it that the Archives are brought up to date.

17. The Rev. C. VanDam is appointed as Counsellor of the Toronto Church upon the latter's request. The same one is appointed as Coordinator of Preaching Arrangements for Vacant Churches. In the vacancies created by the retirement of the Rev. G. VanDooren and the departure of the Rev. D. VanderBoom the following appointments are made: Church Visitors: all four ministers; Examiner New Testament: Rev. C. Olij; Examiner Doctrine of the Church: Rev. W.W.J. VanOene.

18. Question period ad Article 41, Church Order.

The Church at Brampton asks the advice of Classis regarding convening the Regional Synod on Wednesday, September 21st. Classis advises accordingly.

Brampton also asks the judgment of Classis what to advise members who go south during the winter months and ask what they should do. Classis advises the Consistory to urge such members to seek contact with other members and to come together on the Lord's Day.

19. For the next Classis the Church at Brampton will be the convening Church. The date is Thursday, September 8, 1977. Officers: Rev. Cl. Stam, chairman; Rev. C. Olij, clerk; Rev. C. VanDam, assessor.

20. The Acts are read and adopted. The Press Release is read and approved.

21. After Psalm 100:4 has been sung, Rev. C. Olij leads in thanksgiving and Classis stands adjourned. By order of Classis, W.W.J. VANOENE, Clerk e.t.

**LETTERS-TO-THE-EDITOR** — Cont.  
our country, and give all honour due to those who rule over us.

We support our Government in prayer.

We support our country with our taxes, without trying to scrape out the bottom of the tax deduction barrel.

We support our country's economy, by *not* going south of the border on shopping trips, as so many of our "true" Canadians do; many even lying about the nature or value of their purchases in order to save on import duties.

We give witness of our faith, that as many as God has chosen from our nation may come and make it truly strong, strong in the LORD.

This letter has not been intended to defend those, who out of laziness or unconcern, have not been willing to take upon themselves their obligations towards the country in which they live, of which becoming a Canadian citizen is one, in many cases, but to ask for your respect and support for those who for the above, or for other reasons, have consciously withheld from themselves that which most of their

countrymen may enjoy and be proud of.

Yours in Christ,  
JOE PLUG

*When I immigrated I was asked whether it was my intention to make my home in Canada. I presume that this was a normal question to each would-be immigrant. When one says, "Yes, I do," it is one's obligation to become a citizen.*

*However, we would like to hear from our readers.*

*Remember: Brief and to the point, please.*

*It can become an interesting discussion.* Ed.

Engaged:

WILMA HULST  
and  
JACK MARISSSEN

June 3, 1977.

12 - 55 Hargrave Avenue,  
Winnipeg, Manitoba.  
109 Whittier Avenue West,  
Winnipeg, Manitoba.

With great thankfulness to the Lord, the Giver of life, we are happy to announce the birth of another daughter:

LYDIA JOY

Born May 30, 1977.

A sister for: *Joanne, Stanley,  
Monica, Teresa, Sharon,  
Yvonne, Christina, Andrew,  
Felicia.*

Parents:

Andy and Fettje Viersen.

R.R. 2, Smithers, B.C. V0J 2N0.

With thankfulness to God, we announce the birth of our son:

KEVIN

Born: May 15, 1977.

Pete and Margaret Aikema  
(nee VanderHorst)

329 Delaware Avenue,  
Burlington, Ontario L7R 3B3.

With thankfulness to the LORD we are happy to announce the birth of our son:

JOHN HENRY

Henry and Annelies Homan  
(nee Bijl)

June 16, 1977.

R.R. 1,  
Wellandport, Ontario L0R 2J0.

With joy and thankfulness to the LORD we announce the birth of our son:

ANDRIES SIDNEY

A brother for: *Hendrik and  
Vanessa.*

George and Margaret Alkema  
(nee Van Es)

May 25, 1977.

54 - 125 Bonaventure Drive,  
Hamilton, Ontario L9C 5V9.

*But the steadfast love of the LORD is from everlasting to everlasting upon those who fear Him, and His righteousness to children's children, to those who keep His covenant and remember to do His commandments.*

*Psalm 103:17, 18*

Born May 21, 1977:

BRIGETTE LEONA

A daughter for:  
Leo and Afke Lodder  
(nee Bouwman)

A sister for:  
*Crystal Daisy Amanda.*

170 St. George Street East,  
Fergus, Ontario N1M 1K3.

With much joy and thankfulness we wish to announce that the Lord in His boundless mercy entrusted unto us another child:

DANIEL HENDRICH

June 8, 1977.

A brother for: *William, Darren  
and Melissa.*

Ben and Ingrid Bartels  
(nee Vermeulen)

R.R. 2, Caledonia, Ontario.

On June 12, 1977 the Lord richly blessed our family with another child. We named her:

JENNY LOUISE

Her parents are:  
Jack and Frances  
Vandermeulen.

She is a sister for: *Fred, Floyd,  
Jacqueline, Joanne and  
June.*

General Delivery,  
Carman, Manitoba R0G 0J0.

The LORD has added to His church, and entrusted to our care:

JEFFREY MATTHEW

Born May 18, 1977.

*Psalm 87:4, 5*

Gerrit and Hetty Jans  
*Eric, Andrew, Sonja, Erna,  
Edwin, David, Peter*

R.R. 1,  
Dunnville, Ontario N1A 2W1.

Put Your Family  
Announcements  
in "Clarion."