



Clarion

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Interchurch Relations

In the past week the *Agenda for Synod 1981* of the Canadian Reformed Church in North America was published, and one of the reports deserving our attention is Report 14 of the Interchurch Relations Committee. In the same week I scanned the Report of the Committee on Correspondence with Churches Abroad to the General Synod of our Canadian Reformed Churches, Smithville 1980. Then I read somewhat belatedly a summary of the report that the Committee on Relations with Churches Abroad sent to the upcoming Synod Arnhem of our sister churches in The Netherlands (see *Nederlands Dagblad* of March 28, 1981). There were also some news items of the latest general assembly of the *Nederlandse Gereformeerde Kerken*. These "buiten verband kerken" (churches outside the confederation of the liberated churches) are in the process of establishing some international contacts.

When one ponders all this information, one's head may become a bit dizzy. There is a host of abbreviations, a maze of relations, and a jungle of denominations. On the one hand, the Reformed and Presbyterian world is fragmented; on the other hand, this world becomes smaller and the contacts multiply. But there is a difference in degree between the forms of contact, e.g., full correspondence or ecclesiastical fellowship or simple contact. To make things more complicated, we have triangular relationships and cross contacts. Let me give two examples. We now have ecclesiastical contact with the Orthodox Presbyterian Church and this Church has fraternal relations with the Christian Reformed Church, while the Christian Reformed Church broke off all contact with the Canadian Reformed Churches, etc. The Christian Reformed Church lives in ecclesiastical fellowship, among others, with the Dutch Reformed Church of Ceylon (Sri Lanka) and the Reformed Church in Japan. The deputies of our Dutch sister-churches now propose to Synod Arnhem 1981 also to enter into ecclesiastical contact with the same churches in Sri Lanka and Japan, although they do not have contact with the Christian Reformed Church, etc. But this is only one part of the intricate story. Besides the national confederations, there are international organizations like the World Council of Churches (WCC), the World Alliance of Reformed Churches (WARC), the North American Presbyterian and Reformed Council (NAPARC), the Reformed Ecumenical Synod (RES), and the plans for a Reformed International Conference (RIC). The synodical churches in The Netherlands (GKN syn.) hold membership in both the WCC and WARC, while the Christian Reformed Church abstained from the WCC but has been sending "observers" to various meetings of the WARC for many years.

We immediately become aware of a difference in approach when we compare the Acts of Smithville of the Canadian Reformed Churches and the Agenda for Synod 1981 of the Christian Reformed Church. Report 14 of the Christian Reformed Church lists nineteen denominations

as Churches in Ecclesiastical Fellowship, while our churches live in correspondence with only three confederations, namely, the Free Reformed Churches of Australia, De Gereformeerde Kerken in Nederland, and Die Vrije Gereformeerde Kerken in Suid-Afrika. Besides this full correspondence, there is the ecclesiastical contact with the OPC that I already mentioned. Our Dutch sister-churches, however, take a position that numerically is in between the Christian Reformed and our Canadian Reformed approach. They also have full correspondence with the Presbyterian Church in Korea (Korya-Pa) and provisionally also with the Igreja Presbiteriana Evangelica de São Paulo, a congregation of Koreans in Brazil. The Committee on Relations with Churches Abroad now proposes to enter into full correspondence with the Evangelical Presbyterian Church of Ireland, and to establish ecclesiastical contact with the Dutch Reformed Church of Sri Lanka, the Reformed Presbyterian Church of Taiwan, second presbytery, and the Reformed Church of Japan.

The difference in numbers of relationships indicates a difference in approach. Our Canadian Reformed Churches have been very cautious, while our Dutch sister-churches have been more outgoing. They acknowledged the Westminster Confession as thoroughly Reformed, while we stressed that there are some divergencies between the Westminster Standards and the Three Forms of Unity which should at least be discussed before we enter into full correspondence with Presbyterian Churches. Both the Gereformeerde Kerken in Nederland and the Canadian Reformed Churches have never entered into a "double correspondence." We do not have ecclesiastical fellowship with two denominations or confederations in one and the same country. Over against sectarianism, we want to stress the necessity of organic union of those who contend for the faith which was once for all delivered to the saints. We do not want to flee into the theories of an invisible church or to alleviate the pain of the sinful divisions by speaking of a wonderful pluriformity of churches.

The Report of the Interchurch Relations Committee (IRC), however, manifests a lack of discretion with respect to the marks of the true Church. While in 1857 the fathers of the Christian Reformed Church seceded from the Reformed Church in America, the great-grandsons have been living in ecclesiastical fellowship since 1976. Many RCA and CRC pastors in the United States and Canada exchange pulpits, especially on the Sunday before Reformation Day. Even more striking is the mild and lenient attitude towards the Synodical Reformed Churches in The Netherlands (GKN). The Committee reports on the reaction of the Reformed Ecumenical Synod in Nimes 1980 to the infamous statement of the 1979 Delft Synod of the GKN (syn.). Our readers remember that this Statement was entitled "Homophobic Members of the Congregation." Its seeming approval of homosexual expressions on the part of members of

the congregation of Jesus Christ had raised alarm in the Christian Reformed Church. Now it is the ground for an overture of Classis Grand Rapids South to sever relations with the GKN. But what does the Interchurch Relations Committee say?

“RES Nimes 1980 came down rather hard on the Reformed Churches in the Netherlands, probably because some of the RES member churches had taken positions on the question of homosexuality prior to Nimes and had instructed their delegates to speak out critically on the Delft decision” (Agenda for Synod 1981, p. 156).

In this context the Committee does not mention that the Christian Reformed Synod 1980 itself had expressed its alarm and instructed the IRC “to seek clarification of the language and implications of the decision of the Synod of Delft concerning homosexual practice and to reexamine the present provisions for table and pulpit fellowship between the GKN and the CRC in light of this decision and its clarification” (Acts 1980, p. 50). Compared with that decision of last year, the Report now is understandable. In what respect did RES Nimes 1980 come down “rather hard on the Reformed Churches in the Netherlands”?

In the passage about *De Gereformeerde Kerken* (GKN), these synodical churches are called “this Reformed body with whom we have had the longest relationship of any church in the world.” It shows again that the Interchurch Relations Committee treats these churches as if they were the continuation of the Reformed Churches in The Netherlands. We receive the information that a CRC delegation met with members of “het moderamen” (synod officials) in an afternoon session at Lunteren. “A detailed report is on file with the office of the stated clerk. No official response has been received from the moderamen to this date. The matter is being further investigated by the Interchurch Relations Committee.” That is all.

It must be said that Classis Grand Rapids South is more up-to-date. It has taken note of the clarification rendered in November 1980 by the Synod of Delft of the GKN, in which the Synod of Delft states that practicing homosexuals are acceptable and not censurable within the fellowship of the Christian church. The classis rightly remarks that the decision, together with its clarification, is contrary to Scripture. But the Report of the Interchurch Relations Committee is silent about this clarification. And what became of the charge to reexamine the present provisions for table and pulpit fellowship between the GKN and the CRC? I can imagine that the report on the nature and extent of the authority of Scripture appeared too late for consideration by the Interchurch Relations Committee. Dr. Hendrikus Berkhof of Leiden cynically remarked that the Reformed Ecumenical Synod should excommunicate the synodical churches because of this report, if it wants to be consistent, but that this probably never would happen, for the synod cannot miss the financial contributions. This is at least no reason or excuse for the Christian Reformed Church, full of sentiment, to speak of “this Reformed body with whom we have had the longest relationship of any church in the world.” The relationship with the church at Jerusalem and the unity of faith in the doctrine of the apostles is at stake. That is more than a wrongly conceived bond since 1944.

The synodical churches in The Netherlands play a role also in another relationship, the newly-established ecclesiastical fellowship with the Christelijke Gerefor-

meerde Kerken (CGK). In 1977 the CGK had decided “in principle” to enter into this bond with the Christian Reformed Church and this decision was now implemented in 1980: “The delegation from our denomination was warmly received.” The move was opposed by a fraternal delegate from the Free Reformed Church of this continent. The Committee believes that it is appropriate for the Christian Reformed Church “to explore better relationships and closer contact with this small group of Reformed believers in North America.” We take note of this development and do so with interest. Our regular and attentive readers know that right from the beginning I have expressed my conviction that the Free Reformed and the Canadian Reformed Churches belong together in this vast continent with its few Reformed believers, and I would bless the day on which they recognize one another, even if it has to be in a preliminary form as a federation of “A” and “B” churches. Groups of orthodox Reformed confessors should show no less zeal in seeking organic union than orthodox Presbyterians do. Why should Reformed Presbyterians, Orthodox Presbyterians, and the Presbyterian Church in America study a plan “to effect and perfect one church among us” and the Reformed camp remain silent, although unnecessarily divided?

But now my point is that the Christelijke Gereformeerde Kerken in Nederland made a remarkable stipulation, namely, that Christian Reformed ministers from North America conducting services in their churches refrain from preaching in other Dutch communions. This stipulation reminds me of our rule of “no double correspondence,” and I deem it wholesome for the Christian Reformed Church and its ministers to be called back from typically American denominationalism. I have the impression, however, that the stipulation is not absolute; it is especially directed against preaching of Christian Reformed ministers in the Dutch synodical churches. For the Nederlandse Gereformeerde Kerken (the “buitenverband” group) also seek ecclesiastical fellowship with the Christian Reformed Church, and they are more or less acknowledged by the Christelijke Gereformeerden. There is exchange of pulpits between the Christelijke Gereformeerden themselves and the Buitenverbanders, and it would be inconsistent not to allow Christian Reformed ministers what Christelijke Gereformeerden do themselves.

The synodical churches in The Netherlands have understood the stipulations as directed against them. Dr. A. Kruiswijk, secretary of the *Deputaten Oecumene Buitenland* of the GKN, asked for clarification. The CRC Interchurch Relations Committee reports: “We have written him that his source of information is accurate and that this stipulation was made. We have also informed him that we are not happy with this structure, that our delegates at the recent Synod of Amersfoort expressed their misgivings with it, and that it is our hope that this stipulation will soon be excised.”

A few remarks. Could the Christelijke Gereformeerden in The Netherlands not imagine what the Free Reformed brothers and sisters on this continent must feel? Christelijke Gereformeerde ministers visiting the American continent are eager to preach in both the Christian Reformed and the Free Reformed congregations. Why ask such privilege for yourself — often with an appeal to the Kuyperian theory of the pluriformity of the church — and now to deny the Christian Reformed a similar practice? There is some inconsistency in the approach of the Christelijke Gereformeerde Kerken. Do they

Continued on page 185.



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.

WASHINGTON, D.C.

At least six of the former hostages in Iran have severely criticized the American clergymen who visited them in Tehran last year at Easter. The liberated Americans call that visit a "disaster" and said that it inflicted "irreparable damage."

They claim that their visitors gave support to their Iranian oppressors rather than to them and presented a much better picture of the situation at the embassy than was the case.

The six appeared to have most criticism on Darrell Rupiper, a Roman Catholic priest from Omaha, Neb. Charles A. Jones of Detroit, a communications specialist, said that one of the clergymen "had caused great problems" by given to one of the guards a little note which stated that the prisoners were maltreated. Jones, the only black prisoner, told the *Free Press* of Detroit that they had tried to smuggle that note outside to let the American people know what was happening in reality. (ND)

BURLINGTON, ONT. (RES NE)

The Christian Reformed Churches in Canada, acting through their "Council," have urged the Canadian government to include a reference to the supremacy of God in a Charter of Rights which may become a part of a new Constitution that is being proposed for Canada. Presently the British North America Act, which is an Act of the British Parliament, functions as Canada's Constitution.

Executive Secretary of the Council of Christian Reformed Churches in Canada is Rev. Arie G. Van Eek. Writing for the Council, in a letter addressed to Prime Minister Pierre

Trudeau, Van Eek writes: "Should Parliament in its wisdom decide to design a Charter of Rights as part of a new Constitution for Canada we would welcome the inclusion of the affirmation of belief in the supremacy of God, if so written as to express the basis on which Parliament and people pledge themselves to guarantee and protect the rights and freedoms of all people."

The Metropolitan Community Church, a denomination for homosexuals, has applied for membership in the National Council of Churches and the World Council of Churches. Both organizations had urged the church to join, said Adam DeBaugh of the church's Department of Ecumenical Relations. It is expected that the church will have no difficulty being accepted into the two organizations. (CT)

Anglicans are beginning to raise various "hard questions" on the outlook for some form of union with the Roman Catholic church. Delivering Lenten lectures at Westminster Abbey, Archbishop of Canterbury Robert Runcie asked what range of diversity is compatible with unity. He noted that whole separation from Rome was intolerable, so was absorption by Rome, considering "the Roman tendency towards an authoritarian centralization and uniformity." He asked, "What relation would the Vatican have to the various synods of the Anglican Communion?" Also, in a clear reference to the dispute over birth control, Runcie mentioned "moral issues relating to particular interpretation of natural law and the Anglo-Saxon tradition of the informed Christian conscience." (CT)

PITTSBURGH (RNS)

Two United Methodist ministers were fired for urging congregations not to make a required foreign mission contribution they charged was used to aid Marxist liberation movements.

The Rev. Alex Ufema, 34, and the Rev. John Finkbeiner, 33, were informed of their dismissal in letters from Board of Ordained Ministry of the Western Pennsylvania Annual Conference and Bishop James M. Alt, leader of the district's 270,000 United Methodists.

Church officials charged the men with violating several denominational rules, but the ministers said their opposition to a required "appor-

tionment" for denominational world service was the real reason for their dismissal.

When they discussed the issue with their congregations, "we made it clear that we as pastors would no longer encourage them to contribute," Mr. Ufema said. "But we emphasized that they were absolutely free to act according to their own convictions."

As a result, two of Mr. Ufema's congregations voted not to make the apportionment, but the others went along. Soon after, the two men were dismissed. (CN)

MINNEAPOLIS (RNS)

Minnesota's largest Jewish congregation has put itself on record in support of the United States Supreme Court decision on abortion and against efforts to restrict the right to abortion through constitutional amendments.

The Board of Trustees of Temple Israel here adopted the resolution after submitting it to the congregation's 1,800 families for their reaction. There were no objections to it, said Rabbi Max Shapiro, spiritual leader of the Temple Israel, who said it was in line with the position taken by the Reform Jewish movement.

"To establish in the Constitution the view of certain religious groups on the beginning of life has legal implications far beyond the question of abortion," the resolution says. "Such amendments would undermine constitutional liberties which protect all Americans."

"These restrictions severely discriminate against and penalize the poor, who rely on government assistance to obtain the proper medical care to which they are legally entitled, including abortion," it says. (CN)

Remember Dr. Bailey E. Smith, the Southern Baptist minister whose remark that "God Almighty does not hear the prayers of Jews" caused such a furore? Much has happened since, and Dr. Smith seems to have swallowed his words many a time during the past months. I have never read a statement that he was "misquoted" or something to that effect; but he seems no longer to stand behind his words. The Anti-Defamation League of B'nai B'rith has not been slow in cashing in on the whole controversy, and Dr. Smith is now engaged in more friendly conversations. The following communication from that organization proves it.

New York, NY, April 9 The Anti-Defamation League of B'nai B'rith

EDITORIAL — Continued from page 183.

not realize at all that the Christian Reformed Church has cherished and still cherishes their so-called "longest relationship," namely, that with the synodical churches in The Netherlands? And do they not realize that recent history has shown how great and devastating the influence of The Netherlands is upon Reformed circles in North America? The very report of the Interchurch Relations Committee we are discussing contains a letter of the CRC to the Committee of the Reformed Ecumenical Synod that studies the problem of membership in the

World Council of Churches by RES members. If I value this letter justly, it is a soft-spoken defense of the synodical churches in The Netherlands and the Indonesian churches that maintain a double membership. There is nothing prophetic in this letter.

Alas, as far as the Interchurch Relations Committee is concerned, the coming Synod 1981 of the Christian Reformed Church will not accept the overture of Classis Grand Rapids South. It will continue walking together with the Dutch synodical churches, or, rather, following them on the deviant path of deformation. **J. FABER**

INTERNATIONAL — Continued.

and the Southern Baptist Convention have established a joint committee to develop a five-point communications program involving pastor-rabbi institutes, radio and TV programs and academic seminars to improve Baptist-Jewish relations.

The Rev. Bailey E. Smith, SBC president, and Rabbi Ronald B. Sobel, chairman of the ADL's national Program Committee, will cochair the joint committee of Jewish and Baptist leaders.

According to Rabbi Sobel, senior rabbi of Temple Emmanu-El in New York, establishment of the committee implements an ADL-SBC agreement to develop "a working relationship in which Baptists and Jews can improve methods of communication to further mutual respect and understanding." The agreement stemmed from discussions last December following a controversial and widely publicized theological statement about Jews by the Rev. Smith.

Rabbi Sobel said that in the formative stage are pastor-rabbi institutes which will focus on such topics as faith, anti-Semitism, Israel, Zionism, church-state issues and religious freedom and take place in such Southern communities as Atlanta, Nashville, Dallas, Houston, Miami, and Memphis.

He went on to say that a series of articles will be prepared by ADL on Jewish history, concerns and interests and circulated by the SBC's Department of Interfaith Witness throughout its church press and publications.

"In addition," Rabbi Sobel pointed out, "we are exploring radio and television programs of Jewish content, prepared by the League, to be disseminated by the Baptists, while a similar series of programs on Baptist concerns will be prepared by the Baptists and circulated by ADL among Jewish audiences."

Also under consideration is the development of the curriculum and the organization of an academic seminar on Jews and Judaism at the South-western Theological Seminary in Fort Worth, Texas, according to Rabbi Sobel.

Finally, he indicated, special ADL-developed and conducted educational programs are to be instituted this summer at Southern Baptist summer camps and conference.

Rabbi Sobel said that the program provides "an important opportunity for Jews and Baptists to learn more about each other, to eradicate stereotypes and strengthen interfaith understanding and friendship."

He went on to say that "a promising working relationship" has already been established as the result of several meetings that have been held since December by representatives of both groups. "This relationship can only deepen as we continue to work together," Rabbi Sobel added.

Thus far the communication from the League.

Do you wish to know more about it? My daily newspaper of April 22, 1981, contained the following item.

Dallas (AP) — Southern Baptist Convention President Bailey Smith, who once said God doesn't hear the prayers of a Jew, participated in a Passover Seder at the home of the Dallas Anti-Defamation League director.

"I hope it says to the world that Bailey Smith does want to do everything possible to promote the Jewish people and the sincerity of their faith," Smith said Monday night after the service that celebrates the Jews' liberation from slavery in Egypt.

Smith said he found the Jewish observance "most inspirational," and Dallas ADL Director Mark Driskman said he thought something good had come out of the original pain caused by Smith's remark. **vO**



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Church News

CALLED to Edmonton Northeast:
REV. J. MULDER
of Toronto, Ontario.

news medley

This time we'll start again with mentioning the brothers and sisters who received the great privilege from the Lord that they could celebrate their fortieth or forty-fifth wedding anniversary. I have not gathered any names from bulletins, but know them only from *Clarion's* columns. Thus I am telling you no news when I mention that brother and sister Stieva of Beamsville celebrated their forty-fifth anniversary on May 6th. I am sorry, but I have to admit that I am unable to tell you something about them; the same applies to brother and sister J. Mans of Fenwick, who celebrated their fortieth anniversary on May 2nd. Since I know no particulars about these two couples, all I can do is mention the fact and offer our heartfelt congratulations on this occasion.

The situation is somewhat better in the case of two other couples, namely, brother and sister K. Flokstra of Abbotsford, B.C., who celebrated their forty-fifth wedding anniversary on May 8th, and brother and sister W. Gelderman of Sardis, B.C., who had their fortieth anniversary on the same day as brother and sister Mans in Fenwick, namely, May 2nd.

As for the former couple, it was brother Flokstra who welcomed us at our arrival in New Westminster some twenty-eight years ago, with a rhyme made by himself and delivered as "chairman of the peat-diggers." At that time he worked, namely, as so many other members who had arrived recently, in the peat on the Lulu Island. After some wanderings which brought them to Ontario, they returned to British Columbia and farmed there for some years. I do not know about their present state of health, but I do know that the situation was much better the last time I saw them than it was occasionally in the early fifties, when the heavy work took a considerable toll.

Concerning brother and sister Gelderman I also could say quite a bit, for they came from the Prairies and settled in the lush Fraser Valley near Chilliwack. As I was privileged in officiating at the weddings of some of their children, I am quite well acquainted with the family, and am therefore also certain that the gratitude towards the Lord is the prevailing theme in these days.

To these two couples we extend our heartfelt congratulations as well, expressing the wish that also in the future the mercies of the Lord may be experienced in rich measure.

As we are speaking about celebrations anyway, I mention the celebration of Smither's Church in the same breath. One day last week I was surprised by the arrival of a very nice booklet, printed on the occasion of that celebration. In an accompanying letter it said, "This booklet is our gift to you from the brothers and sisters in Smithers." Let me say that it is greatly appreciated and that reading it, looking at the pictures, reminiscing on the various particulars mentioned, brought back many memories of past years, when things were quite different from what they are today as far as accommodation and conveniences are concerned. What has not changed, however, is the faithfulness to God's Word, to the Confessions of the Church, the desire to continue in the ways of the fathers.

Looking at the various pictures, I see there boys and girls who in 1981 are already grandparents, but then were

still members of the Young People's Societies; I see brothers and sisters who are already with the Lord, and many faces that are unknown to me: much has changed as far as membership goes since I was there the last time.

One thing would have improved the booklet even more, I think: if the report and the picture-gallery had started at the very beginning, when services were organized in Smithers as a (the smaller) section of the Houston Church, and when the part of the Congregation living in and around Smithers came together in two homes, one of which was the Van Dijk residence. I sort of missed that, but could be told that only the history from the institution on is reported on. Posterity may know, however, that the most was made out of the visits of ministers from other Churches who, when they came by classical appointment, stayed for two Sundays, bringing visits in the week between the two Sundays, and preached four times on those Sundays: the second service in Houston starting one-half hour after the conclusion of the first service; lunch in the car or the truck, up to Smithers, where the action was repeated: Half an hour after the conclusion of the first service the second one started.

Later on that changed somewhat, and then the Sundays were a little more relaxed for the ministers. When the Rev. H.A. Stel came to Houston it became even better, to be still better when both Houston and Smithers had their own minister. Then Rev. Stel left, and Houston had to wait till the fall of 1979 before it received another Minister of the Gospel. During the years, as I understand it, there has been cooperation between Houston and Smithers, while at present the ministers can exchange pulpits from time to time, something which is necessary, especially since those two Churches are quite a distance from the others in British Columbia.

I am certain that former members of the Smithers Church will want to have the booklet. For those interested I mention that the price is \$6.00, and that copies can be obtained from Mrs. A. Lubbers, Box 3448, Smithers, B.C., V0J 2N0. The price includes postage in Canada. It is not that I am starting a business or have the intention of becoming a salesman, but I do think that this booklet is a valuable possession for those who have bonds of some kind with Smithers.

I also have some other books about which I wish to make a few remarks, and I have some records with organ music that I am planning to discuss briefly. Hopefully I'll find time to do it for the next issue, but don't count on it that this is a firm promise. Most activities are still going on, you know!

We might as well continue with Smithers, right? I expect that we'll have a report about the celebration on April 15 shortly, so that we all can see and read what has transpired there.

The Rev. Van Spronsen takes over a little piece from the bulletin of the Christian Reformed Church in Smithers. Therein the Rev. S. Pastine reported on their Classis B.C., held March 3, 4, and the Rev. Van Spronsen passes it on with a few remarks. Here the whole piece follows.

"The Telkwa Overture, to break our ecclesiastical fellowship relations with the Gereformeerde Kerken in The Netherlands was defeated by a good majority. Instead a substitute motion from the floor was approved namely one that amounted to strong talk that they should mend their ways or else. Most felt it was too soon to act. I felt that talk has gotten us nowhere in

the past years, as the record shows of our Synodical Interchurch Relations Committee."

After 37 years still too soon to act! Certainly, they must also see a continuous line ever since 1944! Indeed, talk *has* gotten us nowhere, and *will* get us nowhere. We appreciate that such overtures still come forth from the Churches, but if they fail to have any results, what then? Do we bow our heads or break relations with those with whom we are not one in faith?

We cannot but wholeheartedly endorse the words which the Rev. Van Spronsen wrote as his comment on the failure to get the overture accepted, and have nothing to add to that.

Undertaking the trip southward, we come to the Fraser Valley. First some general news about the Churches and Church life there.

The broadcasting committee tells us that the half-hour program will be cut to fifteen minutes. One of the reasons is the increase of rates to be paid for the broadcasting of tapes. But let me quote the whole passage.

Effective Sunday, April 12th, the half hour program in the English language broadcast at Station KLYN in Lynden will be shortened to 15 minute programs. An exchange of tapes with our Churches in the East of Canada and probably Coaldale in Alberta becomes possible that way. Another reason is that the rates for radio time have almost doubled as per April 1st this year.

I certainly do hope that it will indeed be an *exchange* of tapes, and not a one-way street from Ontario to British Columbia. I am all in favour of a country-wide cooperation, but hope that it will be a cooperation in every respect. It would be nice if we could broadcast the very same program on the same day via every station that is engaged. I hope even for more results of such a cooperation.

Some time ago someone wrote me about the Luisterpost USA, something which is sufficiently known among us by now, I hope. In that letter was the remark: "And now a Luisterpost Canada." What was meant was: Could we not set up something in that line, so that all sorts of activities can be shared in one way or another? When Mr. VanderPloeg was going to give an organ concert, I inserted the little note in the medley, "Who is going to send me a cassette of that concert?" Until now I have not received anything, but it may still come. But that is now something which should be considered further and should be investigated: could we not make a library of cassettes on which such concerts are recorded and which are made available to the membership? Then there are choir performances, there are meetings at which speeches are given on various topics, such as office-bearers conferences, young people's study weekends; there are celebrations such as the one which Smithers had recently, etcetera, etcetera. We could prepare cassettes of Convocations and College Evenings, so that also brothers and sisters in other parts of the country can enjoy those things by ear instead of only by eye when reading the reports.

It is quite an undertaking, and that is something of which I am well aware. But here in Ontario our brother Harpert VanderWel — who prepares the tapes for broadcasting — is willing to cooperate in such a venture; only he does not have the time to do it all. What if in each and every Church one member takes the initiative and sets it up, declaring himself or herself willing to be the address via which eventual tapes are distributed, who is also prepared to collect a small amount of money to help



Although it is our policy to publish pictures of celebrating couples only when their fortieth wedding anniversary is there, there is always a possibility of making an exception.

One of those exceptions is the picture which you see above: the one of brother and sister Th. Crediet of Abbotsford. They will celebrate their twenty-fifth wedding anniversary on May 27, 1981. For both it was a reason for great joy when, after sadness, the Lord gave them this privilege that they met each other and have been spared for each other during all the years that came after that Sunday afternoon in the old Murrayville Hall near Langley, and now may celebrate their twenty-fifth wedding anniversary. Having had the privilege of officiating at that ceremony, I am also grateful that I may extend our heartfelt congratulations to them.

Brother Crediet is 74, sister Crediet will become 74 in June, the Lord willing. Both still enjoy a good health, and are still active in many a field. Those fields are not the fields which they worked in Matsqui for thirteen years; they are the fields of activity within the Church. Brother Crediet served the Church at Abbotsford as an elder and sister Crediet accompanied the singing of the Congregation for a number of years; but that was in the old hall which has now been removed to make place for an addition to the newer Church building.

From Staphorst and Apeldoorn to Abbotsford: many were the experiences, many were the mercies of the Lord. Great is the gratitude. Many more years together! vO



defray the first costs? There may be more brothers and/or sisters in Burlington who are willing to coordinate things, and therefore I give brother VanderWel's address here: 594 Lorne Street, Burlington, Ont. L7R 2T6. He is not totally unaware of my intention to write about it, although he may not have expected this!

Now we proceed to news from the individual Valley Churches.

First we come to Abbotsford. One of the sisters writes that she is setting up a "home service" which means that a young lady will be engaged to extend help to families that need help in cases of illness or inability to do housework. I wrote about such a "Family Aid" before, and elaborated on our experiences; that's why I

just pass it on this time, expressing the heartfelt wish that she may succeed in this undertaking.

The Abbotsford Consistory decided to increase the number of elders by two. That must be the result of the growth of the Congregation. In connection with the voting "the decision was made that the voting will still be held in a meeting with the male members, but that the votes will be counted afterwards by a committee, and that the result of the election will be announced on the Sunday following the election. The consistory felt that in this way the meeting will be more orderly and less time consuming."

Then: the building of the Annex has started. "During the first week the old Church Hall has been removed and located a little ways further on the road for the time being. It was quite a spectacle." I certainly believe that!

About the Langley church building I could pass on quite a few particulars, but we'll hear it all in due time, I guess, when the official dedication is reported on in our magazine. What I cannot tell you is when that official dedication will be. The Consistory has already adopted a program for that evening, but the date of completion of the necessary building activities is still up in the air.

That is then the end of the news from the Churches in British Columbia.

In Edmonton the split has become effective on April 1st. The Northeast Congregation is asking for suggestions for a name, since speaking of "Northeast" and "Southwest" is confusing. Our readers don't have to bother sending in names, though, for a decision will have been made, I presume, by the time these lines reach our subscribers.

Such a split is not all benefit for each and everyone concerned, as we can learn from the plea of "Northeast" to present oneself for the duty of accompanying the Congregation with its singing. I was a little concerned about the words "No previous experience necessary," but trust that the experience referred to here is an experience of accompanying a Congregation. "As it now stands there are five organists for the southwest congregation and only one for the northeast congregation." Yes, and when that is the case, you can't be all that choosy, can you?

We jump all the way to Ontario.

The Rehoboth Burlington Consistory discussed "Ascension Day Service." "It is decided not to reinstate this service, since Ascension Day is not a recognized holiday, and the Church Order leaves the calling together of the congregation to a church service on this day in the freedom of the churches."

A further item from the report of the Rehoboth Consistory is: "The matter of membership in Unions is discussed. It is again stressed that as Christians we cannot be part of these organizations. Also that membership of certain Associations is becoming very suspect."

I am happy also with the latter remark. There are all sorts of organizations which have different names but are, basically, no different from the labour unions in their exclusive character. A few weeks ago we discussed the matter here too at a meeting of Men's and Women's Societies and during that discussion Egg Marketing Boards, Milk Marketing Boards, and professional organizations for physicians, engineers, and others were mentioned. It is good to keep those in mind as well. Although we are to bear in mind that not membership of an organization as such is to be judged, but the obligations one takes upon himself when becoming a member, and whether the true love towards God and towards the neighbour can be shown through such membership.

From the Smithville *Family Post* I learned that "Rev. H. Scholten went to Joseph Brant Hospital this week in order to undergo some further examination and possible treatment. Although in disposition quite good, his physical situation does not seem to be improving much lately." But in a later issue we read, "Rev. H. Scholten could return from his stay in Joseph Brant Hospital and seems to be doing relatively well." For this we are grateful as well.

This is the end of the news, except for some remarks that are made in connection with the letter which the Standing Committee for the *Book of Praise* sent to the Consistories. I have read the first reactions, and they vary. In order to promote a discussion and consideration of the *arguments* rather than of the ones who bring them to the fore, I omit names of places.

There are three reactions which I should like to mention.

The first one is "The consistory decided that in bringing these objections before the Consistories, this committee is out of order. Consistories should not deal with objections to decisions made by broader assemblies."

The second one: "The consistory, though sympathetic to their views, could not agree with their procedure to seek a change, but that they should act concurrent with their synodical mandate."

The third reaction: "Council decided that it could not deal with this letter on the grounds of Article 31, Church Order. Consequently, the letter will be returned with a covering letter pointing out the Committee's error."

It would be extremely interesting to investigate all the statements made in the above quoted consistory decisions and reactions, but that would be beyond the scope of our medleys. What I wish to react to briefly is that the committee is called "out of order," that even Article 31, Church Order, is mentioned. When one mentions Article 31, Church Order, he can count on an attentive audience and on some frowning and raising of eyebrows especially with Reformed people. Article 31, Church Order, is dear to our hearts and violation of it seems to be close to sacrilege.

Mind you, I, too, wish to defend this article with all my strength and condemn violation of it. But we should be a little careful with quoting it.

It is, of course, true that "consistories should not deal with objections to decisions made by broader assemblies," but that has to be said with a restriction: except decisions made by general synods! That was, as I understood it, the reason why some Churches sent their objections to Synod Coaldale 1977's decision re the contact with and recognition of the Orthodox Presbyterian Church also to the Consistories. I have not read that any Consistory sent those documents back to the senders on the ground of Article 31, Church Order. Why, then, send this committee letter back? Is that not somewhat too hasty?

I recall that once a certain professor sent letters to Consistories with objections to general-synodical decisions. Sending those letters became one of the reasons why he was ultimately deposed both as professor and as minister of the Word. I am referring to Prof. Dr. K. Schilder. May I quote from his letter for our mutual edification? I realize that the situation was different, but the point is: writing to the Consistories with objections to general synodical decisions, remember?

Since, however, synod itself has concluded dealing with the relevant material, it is now necessary (or pro-

per, or the only possibility left) to go the way to the churches (is thans de weg tot de kerken in te slaan). Also in order that they should not be uncertain as to the question whether the undersigned considers their ministers, and also himself, able and entitled to teach nothing which is not in full harmony with pronouncements which, in his opinion, are contradictory and partially incorrect.

Could the consistories not deal with that letter on the ground of Article 31, Church Order? Was the letter to be returned to him? Was he out of order with writing that letter? What is the *basic* difference between Schilder's writing and the writing of our committee?

Our Synod Smithville concluded dealing with the matter. There is no "broader" assembly than the general

synod to which the committee could send their letter. Fortunately, we do not have an "ecumenical synod" (yet, and hopefully never). Besides, could our committee really "appeal"? Were they wronged by the decision?

I am not speaking now of the *contents* of the letter. All I am speaking about is the fact that their sending that letter is called "out of order" and that it is claimed that Article 31, Church Order, prevents a consistory from dealing with it, for which reason it is to be returned to the committee. I think that those statements are incorrect and without foundation. If they are correct, K.S. was wrong. For the time being, however, I maintain that he was right when doing that. And so is our committee.

A point to ponder.

vO

PRESS RELEASE

of Classis Pacific of the Canadian Reformed Churches held on April 1, 1981, in Abbotsford, B.C.

1. *Opening.* On behalf of the convening church, the Church at Abbotsford, the Rev. M. VanderWel calls the meeting to order. He requests to sing Psalm 119:1 and 2, reads II Timothy 2:7-19, and leads in prayer. He welcomes the brethren and explains why the opening of the meeting had to be postponed till Wednesday morning. Due to weather circumstances some of the delegates from the Churches up North were not able to be present on Tuesday night.

2. *Credentials.* The delegates from the Church at Smithers report that they have examined the credentials and that all Churches are now duly represented.

3. *Constitution of Classis.* Classis is constituted, and the moderamen, which was suggested by the previous Classis, is appointed: Rev. G.H. Visscher, chairman; Rev. M. VanderWel, vice-chairman; Rev. C. Van Spronsen, clerk.

The chairman extends hearty congratulations to Rev. C. Van Dam on his appointment as Professor of Old Testament at the Theological College in Hamilton, Ont. As a result of the acceptance of this appointment the Maranatha Church at Surrey will now become vacant. Rev. J. Visscher, who meanwhile has been called by this Church, is congratulated too. The chairman observes that, if the Rev. Visscher accepts this call, another Church in this Classis will become vacant. He wishes the Rev. Visscher the strength of the Lord in his consideration. He further remembers the labour of our missionaries, and the difficulties which they encounter in obtaining permanent visas, and the work of Mission Aid.

4. *Adoption of the Agenda.* After a letter from the Treasurer of Classis, and some instructions from the Churches of Houston and Smithers have been added to the Agenda, the Agenda is adopted.

5. *Reports* (a) The Treasurer requests Classis to set a rate for mileage which can be claimed by those who are delegated to a Classis. Classis decides to set this rate

at 15¢ per km, and to review this rate annually. (b) The Church at Houston reports on the inspection of the archives of Classis. The materials which the Church at Smithers has received are properly filed. Attempts will be made to obtain certain material which is still lacking. (c) The Maranatha Church at Surrey reports that the books of the Treasurer have been inspected and have been found in good order. The reports are taken note of with thanks.

6. *Question Period and Article 41 C.O.* The Churches of Houston, Smithers, and Surrey ask and receive the advice of Classis in several matters of Church discipline. During the discussion of these matters Classis meets in closed session.

At noon hour the meeting is adjourned for lunch. After the singing of Psalm 25:1 and 2, roll call is held, and Classis continues to meet.

7. *Requests of the Maranatha Church at Surrey.* The Maranatha Church at Surrey requests Classis that she may receive pulpit supply once a month during her time of vacancy. She also requests that, in case the Rev. J. Visscher does not accept her call, he may be appointed as her counsellor. Both requests are granted.

8. *Honourable Release of the Rev. C. Van Dam.* The delegates of the Church at Surrey present the documents which are necessary for the release of the Rev. C. Van Dam. After these documents have been found in good order, Classis decides to grant the Rev. C. Van Dam honourable release from his duties in the Classis. On behalf of Classis the chairman expresses the wish that the Rev. Van Dam may receive the necessary strength from the Lord to fulfil the task for which he has been appointed, and that his work at the Theological College may be of great blessing for the Churches in general.

9. *Appointments.* (a) Convening church for the next Classis will be the Church at Chilliwack. Time of convening: October 21, 1981 at 9 a.m. As officers for this Classis are suggested: Rev. D. VanderBoom, chairman; Rev. C. Van Spronsen, vice-chairman; Rev. G.H. Visscher, clerk. (b) In the Committee for Examinations the following changes are made: For Exegesis Old Testament Rev. C. Van Spronsen is appointed, and for Church History: Rev. M. VanderWel. For

the other subjects the same ministers are appointed as before. (c) Church Visitors: Rev. D. VanderBoom (coordinator), Rev. M. VanderWel, Rev. C. Van Spronsen, and Rev. J. Visscher; alternates: Rev. E.J. Tiggelaar and Rev. G.H. Visscher. (d) Church for taking care of the Archives: the Church at Smithers. (e) Church for inspection of the Archives: the Church at Houston. (f) Treasurer of Classis: Br. P. VanEgmond. (g) Church for auditing the books of the Treasurer: the Maranatha Church at Surrey. (h) Committee for Financial Aid to Students for the Ministry: Rev. D. VanderBoom, Rev. M. VanderWel (convener), and Br. J. DeVos. (i) Committee for Needy Churches: The bros. H.A. Berends (convener), G. Boeve, and R. Paize. (j) Deputies for Preaching Arrangements: Rev. D. VanderBoom and Rev. M. VanderWel. Classis suggests that the ministers of the Churches at Houston and Smithers will be included in the Preaching Arrangements as much as is feasible. (k) As Counsellor for the Maranatha Church at Surrey, in case of vacancy, is appointed: Rev. J. Visscher. (l) Delegates to the next Regional Synod — Ministers: Rev. D. VanderBoom, Rev. M. VanderWel, and Rev. C. Van Spronsen; alternates: Rev. J. Visscher, Rev. G.H. Visscher, and Rev. E.J. Tiggelaar (in that order). Elders: Br. H.A. Berends, Br. A.C. Lengkeek, and Br. G. Vane; alternates: Br. G. Hofsink, Br. M. Vreugdenhil, and Br. J.F. DeLeeuw (in that order).

10. *Question Period.* In the Question Period the Rev. C. Van Dam thanks the chairman for the words which were spoken to him, and expresses his appreciation for the pleasant cooperation and the good fellowship which he has experienced in this Classis.

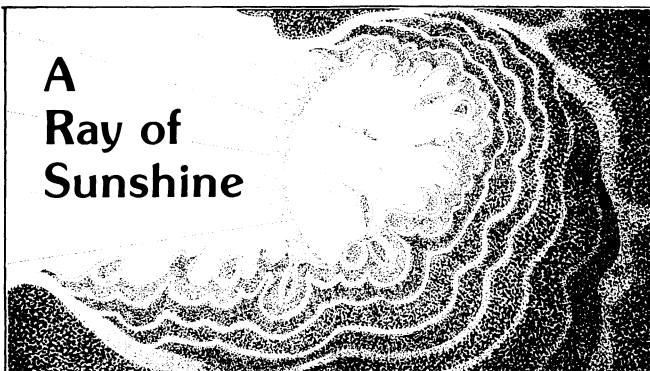
11. *Censure ad Article 43 C.O.* appears not to be necessary.

12. *The Acts* are adopted, and the *Press Release* is approved.

13. *Closing.* The chairman thanks the delegates for the good atmosphere in which this Classis could be held. He also thanks the Church at Abbotsford for the way Classis has been hosted and served. On his request Psalm 146:1 and 3 is sung. After prayer of thanksgiving, Classis is closed.

For the Classis,
M. VANDERWEL, vice-chairman e.t.

A Ray of Sunshine



The following edifying quotation is taken from *The Wonders of Creation* by Alfred M. Rehwinkel.

"Genesis is the first book of our Bible. In many respects, Genesis must be regarded as the most important book of the Bible. The loss of some books of either the Old or the New Testament would not seriously affect our faith; other parts of the Bible could supply what would be missing. But it is not so with Genesis. There is no substitute for this book. Genesis is altogether unique. Without Genesis the rest of the Bible is all but impossible. Everything begins with Genesis.

"In Genesis we have God's first revelation concerning Himself. In Genesis we have the only record of the origin of the universe, the origin of man, the beginning of sin, the consequence of sin, the first gospel, the first death, the first record of human civilization, the first city, the end of the first world, the emergence of a second world from the wreckage of the Flood, and the beginning of the race from which the Messiah was to come. In fact, in Genesis we have the beginning of all things. Genesis answers a thousand questions for which we would have no answer were it not for this book. Genesis is the very foundation of our Bible, and all that follows has its roots deeply embedded in this first revelation of God to man.

"But the very importance of Genesis has made it a special target for bitter attacks on the part of the enemies of our Bible. And these attacks date back to the very beginning of the history of the Christian church.

"Satan and his human agents soon realized that if Genesis could be undermined by creating doubt and skepticism concerning its reliability, all that follows would become equally uncertain. Once Genesis becomes doubtful, all the rest of the Bible becomes uncertain.

"The earliest attack on Genesis and on the absolute authority of the Bible dates back to the time when a philosophy known as Gnosticism first appeared to disturb the church. This peculiar form of philosophy has its beginning at the time of the apostles. Paul warned the Christians of Asia Minor against this false philosophy in his epistle to the Colossians, chapter 2, verse 8.

"With the fall of the Western Roman Empire, all or most of Christendom gradually sank into ignorance and superstition. This period of history is commonly known as the Dark Ages. No special attacks on Genesis or on the Bible as a whole were especially made during this period to confuse the faith of the Christians. There was not much left to confuse.

"But when Luther again gave the Bible back to the people in their vernacular, it was not very long before errors and heresy of every description began to raise their ugly heads, so that one of the Reformation hymn writers cried out, 'Out of the same pile came many different sects and enthusiasms' (translated from German).

"But the most vicious attack on the Bible and its inerrant authority has come in modern times, beginning in the latter part of the 19th century and continuing in one form or another to the present date. The modern opposition to the Bible has chiefly found an expression in varying shades and degrees of the following four theological theories and philosophies: rationalism, higher criticism, neo-orthodoxy, and evolution."

* * * * *

A thought for today:

"The best evidence of the Bible's being the Word of God is to be found between its covers."

* * * * *

We have received the following thank-you note. I quote:
"Thank you for putting my name in CLARION this year. I had a very good birthday too, and I do not feel like twenty-two years old either. I got 66 birthday cards for my birthday this year and 78 cards last year too, that's O.K. too. Well, goodbye for now. From Albert Dorgeloos."

Send your requests (with permission of the person involved) to:

Mrs. J.K. Riemersma
380 St. Andrew Street East,
Fergus, Ontario N1M 1R1

Consulaat-Generaal Der Nederlanden CONSULATE GENERAL OF THE NETHERLANDS

1 Dundas Street W.,
Suite 2106, Box 2,
Toronto, Ontario M5G 1Z3

OPSPORING ADRESSEN:

APSWOUDE, Hubertus Petrus, geboren 30 juni 1948, laatstbekende adres te Burlington, Ontario.
BROERSEN, Gerardus, geboren op 28 maart 1916 te Winkel, naar Canada vertrokken in 1953.
BRUGMAN, G.M., geboren op 20 september 1927, naar Canada vertrokken in 1981, laatstbekende adres in Mississauga, Ontario.
BRUGMAN, Robertus Franciscus, geboren op 26 februari 1955, laatstbekende adres te Mississauga, Ontario.

BRUINS SLOT, Alberdina en Johannes, laatstbekende adres te Assen.

VAN DAAL, J.G., naar Canada vertrokken in 1957, laatstbekende adres in B.C.

GRIFFIOEN, Jan, geboren op 1 april 1916 te Driebergen, naar Canada vertrokken in 1957.

HES-OFFEREINS, Elizabeth, geboren op 16 mei 1941 te Amsterdam, laatstbekende adres te Sao Paulo, naar Canada vertrokken in 1981.

VAN DE HEYDEN, Hendrik, geboren op 19 juli 1916, naar Canada vertrokken in 1952.

DE JONGH, Barend W., geboren op 20 december 1906 te Utrecht, naar Canada vertrokken in 1953.

DE LEYER, Josephus A., geboren op 23 juni 1916, naar Canada vertrokken in 1951.

SCHEPERS, Arnoldus, geboren op 16 oktober 1913 te Tiel, naar Canada vertrokken in 1953.

STEENHUYSEN, Hendrik, geboren op 21 juli 1920, naar Canada vertrokken in 1952.

SUTHERLAND-DE GEUS, E.C., laatstbekende adres te Kelowna, B.C.

VAN DER VELDEN, Joannes Cornelis, geboren op 21 juli 1916, naar Canada vertrokken in 1961.

VAN ZUYLEN, Cornelis Jacobus, geboren op 5 juli 1916, naar Canada vertrokken in 1965.

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

OUR COVER

Tame cockatoo in Manggelum, Irian Jaya. Photo courtesy of Bram Vegter.

Cassette Opname Kerkdienst Langeslag — Ds. H. Knigge

Geachte Redactie,

Op zondag 3 mei 1981 zal door Radio Nederland Wereldomroep een kerkdienst worden uitgezonden vanuit de Geref. Kerk te Langeslag bij Zwolle. In deze dienst zal voorgaan Ds. H. Knigge te Langeslag. Voordat Ds. Knigge zich in 1976 aan de gemeente van Langeslag verbond, was hij als zendeling uitgezonden naar Irian Jaya door de Canadian Reformed Church te Toronto. Ds. Knigge heeft daar meer dan 15 jaar gewerkt.

Aangezien Uw blad voor een belangrijk deel wordt gelezen door uit Nederland afkomstige immigranten, zouden wij het op prijs stellen als U in Uw blad een aankondiging voor deze dienst zoudt willen opnemen. Veel immigranten horen nog graag weer eens een kerkdienst uit Nederland, terwijl

vaak niet bekend is dat deze wordt uitgezonden. Aangezien de ontvangst van een dergelijke dienst niet in alle delen van de Wereld even goed is, heeft de Werkgroep gemeend van deze dienst ook een cassette opname beschikbaar te moeten stellen. Deze is verkrijgbaar door een briefje te zenden aan:

Wergroep Nazorg Radio
en T.V. Kerkdiensten
Postbus 1703,
1200 BS Hilversum
The Netherlands

De kosten bedragen Hfl. 5, — per cassette, incl. verzendkosten, terwijl verzending plaatsvindt per luchtpost of per SAL. Betaling in buitenlandse valuta of d.m.v. een Money Order is natuurlijk ook mogelijk.

Onze Werkgroep heeft tijdens haar anderhalf jarig bestaan reeds meer dan 4500 cassettes verzonden van door de Radio of Televisie uitgezonden kerkdiensten. Een deel hiervan werd verzonden naar o.a. Australië, Canada, Nieuw Zeeland, de Ver. Staten, Thailand en andere landen.

Wij hopen in dezen ook op Uw medewerking te mogen rekenen. Voor nadere inlichtingen kunt U zich wenden tot onderstaand adres.

Met vriendelijke groeten,
Hoogachtend,
G.J.W. HUBERTS

G.J.W. Huberts
A. v.d. Leeuwlaan 23,
9721 TE Groningen,
The Netherlands

P.S. Unfortunately, we received this communication too late for insertion in our previous issue. However, some readers may still benefit from it, and for that reason we publish it as yet. vO

Third Conference of Reformed Mission Workers in Latin America

São José da Coroa Grande

For the third time the Reformed mission workers in Latin America came together to talk with each other about their work. This biennial meeting took place from March 25 to April 1 in São José da Coroa Grande in Brazil, the mission field of the Canadian Reformed Church at Surrey.

The following Reformed churches are presently conducting mission work in Latin America: the Gereformeerde Kerken in Assen-Zuid (Curitiba, Brazil), Rijnsburg (Curaçao, The Netherlands Antilles), and 's Hertogenbosch (Paramaribo, Surinam); and the Canadian Reformed Church at Surrey (São José da Coroa Grande and Maragogi, Brazil). Besides these, Mission Aid Brazil and De Verre Naasten have sent out co-workers to São José and Curaçao, respectively.

At this conference eight missionaries and mission co-workers, from Brazil and Curaçao, extensively exchanged points of view concerning the development of the work on the various mission fields. It was not possible for Surinam to be represented this time since neither of the two vacancies there has been filled yet.

Besides the discussion of the work on each field, a variety of topics relating to mission work in South America were on the agenda: "A

Critical Discussion of Some of the Main Points in the 'Theology of Liberation,'" "Remarks About Spiritism in Brazil," and "Mission in the Big City." Extensive attention was given to a paper about the Relation of the Cultural Mandate to the Mission Mandate. Applying the Seventh Commandment in a society that doesn't observe any norms was also discussed, as well as the relation between the work of mercy on the mission field and the diaconry, ways in which the young churches become independent, and the relation between mission and social work.

Before this conference the "Brazilian" mission workers already had

their own, where matters peculiar to the work in Brazil were dealt with.

During the Conference a visit was made to the Presbyterian seminary in Recife, where Rev. F.L. Schalkwijk spoke to us about a few aspects of the Dutch rule of the coastal region of Northeastern Brazil during the 17th century and of the history of the Reformed Church during that time. With Rev. Schalkwijk as guide, several historical places in the area were visited.

A warm interest in the participants in the Conference was shown, not only by the church community in São José and Maragogi, but also representatives of the authorities and citizens of São José were met at a reception held for this purpose.

R. BOERSEMA

"EVER THOUGHT OF A HOLIDAY IN THE BEAUTIFUL BULKLEY VALLEY?"

Ministers of the Canadian and American Reformed Churches, who will be vacationing in Western Canada, and who are willing to conduct worship services on the Sundays of July 5-12-19-26, please contact:

George Hofsink
Box 2236, Smithers, B.C. V0J 2N0
or Phone Collect
112 (604) 847-3644

our little magazine

Dear Busy Beavers,

Isn't it wonderful to have Spring again?

The soft, warm air, the bright sun, the fresh blossoms — how thankful they make us!

Some of you were writing about the fun you had watching for signs of Spring.

And, of course, there were our bird-watchers.

One Busy Beaver had been watching for killdeer.

This year again the Busy Beavers in the Fraser Valley were the lucky ones — they saw the first robins!

And so our congratulations go to Busy Beaver *Erica Blom* who was the very first Busy Beaver to spot a robin!

Congratulations, Erica! Keep up the good work!

All you other birdwatchers, don't give up!

Bird-watching is always fun, contest or no contest. Right?

Spring

Spring is here,
Give a cheer!
There's lots of rain,
Make a dandelion chain.
Running around,
Leap and bound.
Spring is here,
Give a cheer!

by Busy Beaver *Cynthia Oosterveld*

Busy Beaver *Greg Hofsink* has a little story for us that goes with Spring. Here it is:

"On Monday, the 18th of June, we had Field Day. It was fun. We had one game that had bottles with first a red stripe, then a yellow stripe, then a blue stripe, and then a pink spot. We had to drop a straw into the right bottle. We also had a game in which we all had a bean bag. Then we had to run to a line and throw the bean bag into a circle."

Did you have a Field Day or a School Trip, too?
We would like to hear your story, too!



From the Mailbox

Welcome to the Busy Beaver Club, *Hilda Devos*. We are happy to have you join us. Be sure to join in all our Busy Beaver activities, *Hilda*. Just like our Guessing Contest from last time. Bye for now.

Looks to me as if you had a very nice holiday, *Margo Hofsink*. Did you get to taste the maple syrup at the sugar

bush? Or maple sugar? Thank you for a nice chatty letter and the quiz, *Margo*.

Hello, *Carolyn Kok*. It was nice to hear from you again! Thanks for the picture! I've put your name on the birthday list now, *Carolyn*. Thanks for the nice poem, too.

How are your music lessons coming, *Jim Witteveen*? Can you play some nice songs already? And are you on a good baseball team? Did you join in our Guessing Contest already, *Jim*?

You've been a real Busy Beaver again, *Cynthia Oosterveld*. Thank you very much for the nice spring poem, and for the quiz, too. Have you sent in your entry for our new Contest from last time, *Cynthia*?

QUIZ TIME

Kings

Can you match the name of each king to the name of the land he ruled?

- | | |
|-------------------|-----------|
| 1. Ahab | A Syria |
| 2. Sennacherib | B Persia |
| 3. Hiram | C Judea |
| 4. Nebuchadnezzar | D Canaan |
| 5. Hezekiah | E Moab |
| 6. Darius | F Israel |
| 7. Agrippa | G Tyre |
| 8. Pharaoh | H Assyria |
| 9. Balak | I Babylon |
| 10. Og | J Judah |
| 11. Ben-hadad | K Egypt |
| 12. Jabin | L Bashan |

PUT AN END TO IT!

Finish the group by filling in the blank.

- Shem, Ham, and _____
- The Pharisees and the _____
- Matthew, Mark, Luke, and _____
- Jonah and the _____
- gold, frankincense, and _____
- David and _____
- Sodom and _____
- "he (John) did eat locusts and _____"
- Ananias and _____
- from Dan to _____
- "I am the Way, the Truth and the _____"

One more quiz from Busy Beaver *Brenda DeBoer*.

Code

2 - W	9 - K	_____	_____	_____
4 - H	7 - I	2 4 3 8	10 11 8 14	6 3 9 11
3 - A	12 - R	_____	_____	_____
8 - T	13 - N	_____	_____	_____ ?
10 - P	17 - G	14 8 7 12 12 7 13 17	6 20 14 7 1	_____
11 - E	20 - U	_____	_____	_____
14 - S	1 - C	_____ !	_____	_____
6 - M		8 12 20 6 10 11 8 14	_____	_____