



Clarion

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Man the Machine

As part of this year's quota of summer reading I decided to read B.F. Skinner's latest book, *Beyond Freedom and Dignity*, which convinced me that many attempts to improve the quality of life of other people stem from a desire to bring almost everything under scientific control. If there is a problem, you immediately bring in the scientist/troubleshooters to offer the right solutions. When so many people are talking more about effectiveness and usefulness, without considering *rightness*, then the citizens of this country are having to face some rather frightening future developments.

Skinner is identified as a psychologist of the Behaviourist school. He and his followers have studied extensively the patterns of behaviour in rats, dogs, and other "lower species", and have applied many of the findings to human behaviour. In his book Skinner shows that he is not willing to rest at being a behaviour technician, but wants to comment on how his work will benefit society as a whole. Skinner asserts that man is shaped completely by his environment, and that all we need to do to improve man is to change certain contingencies in his environment. The only really important thing for us to study about man is his behaviour - everything else is unimportant. With Skinner and quite a few like him we are left with a philosophy that reduces human life to a machine. Human life has significance only to the extent that people can be reinforced for positive behaviour. The important issue is therefore to induce people not to good, but to behave well.

This view of man opens up the whole area of planning and control. If human beings consist solely of response patterns set off by stimuli in the environment, then nothing can stand in the way of people manipulating people. A dog-eat-dog style of life. This becomes dangerous when you consider that there are bigger dogs and smaller dogs, and that some people have more power than others to impose their will. The Behaviourists are all for planning behaviour and they make no bones of the fact that they

want to be part of a fully organized society where the traditional concept of man is abolished. To quote Skinner, "To man as man we readily say good riddance. Only by dispossessing him can we turn to the real issues of human behaviour. Only then can we turn from the inferred to the observed, from the miraculous to the natural, from the inaccessible to the manipulable" (*Beyond Freedom & Dignity*, p. 191).

But who controls the controllers? This is one of the challenges offered by Francis Schaeffer in his pamphlet, *Back to Freedom and Dignity*. Within their own system of thought Behaviourists leave no room for the concept of "good" - it is an archaic and prescientific notion, they say. Consequently their entire argument for controlling society to benefit man

is unconvincing. The whole theory will tend to fall down like a house of cards because its proponents are provided with no "boundary limit" since they do not subscribe to any moral guidelines (see Schaeffer, *Back to Freedom and Dignity*, p. 40).

Such disregard for the cleavage between right and wrong leads to dangerous consequences. The value of life is stripped away. Attempts are now being made to decide who should be born; the next step might be for scientists, under the guidance of "well-meaning" government officials, to decide who should die. It is conceivable that there will be no qualms about setting standards for the elderly who, when they reach a certain level of functioning, will be declared obsolete like an old car. Far-fetched? Maybe. But what can you expect from a philosophy which favours a society with optimal control where man is defined as a machine, and people are not subjecting themselves to boundary limits?

H.C. VANDOOREN

People of the Way

The New Testament has some interesting ways of referring to the infant Christian community, ways that seem to have gone out of fashion. "Saint", for example, is a standard way of referring to believers in the epistles, yet it is seldom used by Christians today. It is, perhaps, that we have not quite got rid of the unbiblical notion that saints are a special class of super-Christians?

Then we find Luke frequently using the word "disciple", again a term that has largely gone out of fashion. There are even those who want to elevate this term to a special term for super-Christians who have moved on to a higher level of faith and love. This is certainly not the way Luke uses it in the Acts of the Apostles. Here it is just the ordinary word for the ordinary Christian.

In itself, it is not important

whether or not we use these words. What is important is the ideas represented by these words. It may be wondered whether not merely the words, but in many cases also the ideas have dropped out of our current thinking.

Consider another expression common for Luke. Several times he speaks of the Christian faith simply as "the way". Interesting, isn't it, especially if we think about it a bit? It links up closely with "disciple".

We do not do justice to "disciple" by thinking in terms of "learner" or "follower". Both these ideas are far too weak. A disciple is one whose whole life is shaped by the Master. Discipleship is always a very practical thing. It is far more than the learning of lessons. It is the living of a life.

This is why Luke can speak of the Christian faith as "the way", for it is a way of life. It stresses that the thing that stood out to the world about early Christian community was not merely that it held a certain body of doctrine, but that it lived a certain way of life, a way of life that was distinctive.

This does not mean that teaching, doctrine, was not important for that infant community. Adherence to the teaching of the apostles was a vital test of fellowship among them. If any came among them without this teaching he was not to be admitted to their fellowship. In the internal life and discipline of the community, faithfulness to the doctrine, the teaching, was vital, non-negotiable.

But this teaching was not a theoretical matter. It was the basis for a way of life. It re-shaped the whole life in the mould of Christ.

This infant Christian community did not follow certain Jewish sects of the day in withdrawing into the desert to isolate itself from this present evil world. But neither did it conform its way of living to the life-style of the world. Living in the world, situating itself right in the mainstream of human culture, it shaped a distinctive way of life in the mould of Christ. And it let the world see it.

Where, may we ask, are the people of "the Way" today? It is worth some serious thought. With all our concern for right doctrine is that doctrine revealing itself in a life-style that is distinctive, shaped in the mould of Christ, or do we show ourselves to the world as average, decent citizens of our godless, pleasure-loving, idolatrous society, marked out only by a few peculiar ideas added onto the common way of life? Where do we show ourselves as people of "the Way" in cultural life, in political life?

It is easy to criticize the Jesus Movement for its doctrinal weakness, but may it not be that this movement, or sections of it, is facing us with valid criticism of our weaknesses in living the faith? This is not a matter of doctrine or life, but a recognition that doctrine that is not life-changing is dead, worthless baggage.

It is not enough that we become known as the "anti" people - anti-abortion, anti-pornography, anti-WCC. However necessary protest is, this should never be the thing for which Christians are chiefly noted. As

disciples of the Lord we should aim to be known as those who live a positive, Christ-shaped style of living that provides for the fulfilment of the whole man in a way that so shines

with the quality of faith and love as to be marked out from the world's way, so that it can be called "THE WAY".

-from *Evangelical Action*,
via *Una Sancta*

Political Comment

A NEW ETHIC?

The continuing saga of the Watergate hearings provides a good handbook on modern American political thinking and practice. Though one may look with suspicion on some of the grandstanding by the committee members, there are some salient features which should have our attention.

What we have witnessed is the existence of a political situation ethics. In the name of a higher cause (namely, the re-election of the President) illegal activities were apparently condoned. This much is clear from the testimony of John Mitchell (the former Attorney-General), who justified withholding information from the President and silence about criminal activities because he felt the re-election of the President superseded the exercise of justice.

An artificial barrier has been erected between corporate and private morality. The Nixon administration was surrounded by an aura of religiosity, sanctified by the presence of court preacher Billy Graham, intent upon wiping out crime in the form of drug pushers, marijuana smokers, and pedlars of pornographic literature. This emphasis on personal behaviour was a large part of the policy of the Nixon administration. It must be balanced against the corporate misconduct both in the re-election campaign and during the first term of office. The allegations and proven cases are well-known to most readers. The repeated retractions by the presidential spokesmen of previous statements indicate a deliberate covering up of the truth. The recent admissions by the Defence Department about military activities in Cambodia and Laos at a time when the administration claimed there were none, is another example of this same duality in thinking. If an ethical norm applies to an individual should not the

same norm apply to corporate entities and governmental institutions? A government trying to enforce strict morality upon its people should itself give an example of lawful behaviour.

What might account for such a political situation ethics? Is it a result of pietistic conditioning which has led to focusing on disciplined personal behaviour to the exclusion of integrity in corporate and systemic behaviour? Perhaps it can be seen as a function of the "fight-to-win" concept so prevalent in today's politics. The primary goal is to win the contest, then one can worry about fulfilling one's office. In order to win it is necessary to sell a candidate and his political programme. A corollary to this is the discrediting of one's opponent. To sell a product, money is required and this is where the political bagman enters the picture. To discredit one's opponent it is necessary to dig up information which may damage the man's public image. Thus we get political espionage. The potential for abuse and criminality is clear.

What is the cure for such activity? Is it public disclosure of campaign spending and tactics, government-controlled funding and ceilings on campaign expenditures? I suggest these are only cosmetics which conceal the ill. The real cure is an urgently needed new politics based on principles which reflect the integrality of life in terms of our faith commitment. A politics which divests itself of pragmatic ends (winning the next election) and vested interests; one which forces people to recognize the religious-principal roots in politics.

Though we have no Canadian Watergate as yet, the lessons of the Washington version should be plain to us all.

HAROLD J. LUDWIG

Hoek van Holland

In mijn laatste Hoek van Holland schreef ik naar aanleiding van het agendum van de synode 1973 van de Christian Reformed Church dat de aanval op het ondertekeningsformulier, ondernomen door Dr. H.R. Boer en gesteund door Ds J. Vriend, bredere bespreking verdient.

Calvinist Contact van 4 Juni j.l. nam het artikel van Ds J. Vriend over en gaf het zo een ruime verspreiding. We hebben in de opinie van Ds Vriend niet met de opvatting van de eerste de beste te doen; de synode van 1973 koos hem als haar vice-president.

Ds Vriend stemt in met de bewering van Dr. Boer dat geen enkele ambtsdrager in de Christian Reformed Church het formulier kan ondertekenen zonder in verscheidene opzichten een geestelijk voorbehoud te maken. Indien hij het wel kan, is hij kennelijk zulk een on-intelligent persoon dat hij niet geschikt is een positie van leiderschap en vertrouwen in de kerk te bekleden. Honderden, ja duizenden van onze ambtsdragers - aldus nog steeds Ds Vriend - moeten wel afwijken van onze belijdenisgeschriften.

Wanneer men zulke boude beweringen gelezen heeft, wordt men wel nieuwsgierig naar de onSchriftuurlijkheden, welke Ds Vriend in de Drie Formulieren van Enigheid ongetwijfeld ontdekt heeft.

Het eerste voorbeeld is nu niet bepaald indrukwekkend. Het raakt het bekende artikel 36 van onze Nederlandse Geloofsbelijdenis. Men zou even verwacht hebben dat Ds Vriend was ingegaan op de wijziging die in 1905 door de synode van Utrecht van De Gereformeerde Kerken in Nederland is aangebracht. Zoals onze lezers zich ongetwijfeld zullen herinneren, zijn toen een aantal woorden tussen haakjes geplaatst. De Christian-Reformed synode van 1910 besloot een verklarende voetnoot bij de betrokken woorden te plaatsen, terwijl de synode van 1938 de tekst van artikel 36 zelf veranderde, zodat in dit

opzicht in Amerika de zelfde belijdenistekst geldt als in de Nederlandse Gereformeerde Kerken. U kunt in ons *Book of Praise* blz. 386 zien dat ook in onze tekst-uitgave tussen haakjes zijn geplaatst de woorden "om te weren en uit te roeien alle afgoderij en valse godsdienst, om het rijk des antichrists te gronde te werpen". Een voetnoot geeft o.a. de interessante opmerking: "Other Churches of Reformed origin in the Netherlands maintained these words. The Canadian Reformed Churches may be considered to agree with the Gereformeerde Kerken in Nederland, although up to the present they did not deal specifically with this issue". Zoals men weet heeft bijv. de Nederlandse Hervormde Kerk en de Christelijke Gereformeerde Kerken de tekst van art. 36 in de oude redactie gehandhaafd. De Canadian Reformed Churches hebben zich niet met de kwestie bezig gehouden maar kunnen volgens deze voetnoot geacht worden in te stemmen met de Gereformeerde Kerken in Nederland.

Nu zijn juist in de kring van de vrijgemaakte kerken stemmen opgegaan die een herstel van de oude redactie bepleitten. Anderen zijn van oordeel dat de synode van 1905 nog niet ver genoeg is gegaan in haar wijziging en dat zij beter had gedaan het betrokken gedeelte van de belijdenis in haar geheel te herschrijven. Kortom, hier is een kwestie van de tekst van de belijdenis die nog steeds aandacht geniet en verdient.

Maar Ds Vriend houdt zich met zulk een zaak niet bezig. Hij heeft kennelijk bij de vele *reservations mentales* (Geestelijke voorbehouden) die hij gemaakt heeft toen hij de belijdenis-geschriften ondertekende, niet aan deze zaak in art. 36 gedacht. Welke dan wel?

In het slot van art. 36 staat dat elk schuldig is zich aan de Overheden te onderwerpen: En hierin verwerpen wij de Wederdopers en andere oproerige mensen, en in het gemeen al degenen, die de Overheden en Magistraten verwerpen en de Justitie

omstoten willen, invoerende de gemeenschap der goederen, en verwarren de eerbaarheid, die God onder de mensen gesteld heeft.

Maar Ds Vriend zegt in navolging van Dr. Boer: "We do not 'detest the Anabaptists and other seditious people' as Article 36 of the Belgic Confession says we do. On the contrary, we may admire Anabaptists (Mennonites and Hutterites) and ought to love them as ourselves."

Is deze kritiek niet wat kinderachtig? Allereerst is er nog wel enig onderscheid tussen de oproerige Wederdopers en de vreedzame Mennonieten, wier ouderwetse gewoonten we hier in Ontario bijv. met enige vertedering gadeslaan en wier arbeidzaamheid en behulpvaardigheid in hun nieuwe vaderland bijna spreekwoordelijk geworden zijn. Maar er zijn zeker ook vandaag in de United States anabaptistische elementen - juist onder hen die zeer modern gekleed gaan! -, die onder schone schijn anarchisme nastreven en die op de bewondering van Ds Vriend zeker geen aanspraak mogen maken, indien hij tenminste aan de inhoud van de gereformeerde belijdenis, op Gods Woord gegrond - o.a. Rom. 13 -, nog enige werkelijke waarde toekent.

Bovendien kan het geen enkele welwillende lezer van onze Nederlandse Geloofsbelijdenis ontgaan, dat onze confessie geen ontkrachting predikt van het gebod van liefde jegens de naaste maar dat hier de Wederdopers gekenmerkt worden naar hun onSchriftuurlijke *leer en praktijken*. Niet voor niets wordt hier gesproken over "de Wederdopers en andere *oproerige* mensen". Het verwerpen van de Overheden en Magistraten, het omstoten van de Justitie, het invoeren van de gemeenschap der goederen, en het verwarren van de eerbaarheid zijn de zaken waar het de confessie om gaat. 'k Zou zo zeggen: het is alles in onze tijd van "theologie der revolutie", "dialoog tussen marxisme en christendom", "nieuwe moraal", enz. enz., brandend actueel.

Trouwens, het was niet de eerste keer dat de Nederlandse Geloofsbelijdenis de Wederdopers bij naam en toenaam vermeldde. In artikel 18 lezen we dat we verwerpen de *ketterij* der Wederdopers, die loochenen dat Christus menselijk vlees van zijn moeder aangenomen heeft. In artikel 34 verwerpen wij de *dwaling* der Wederdopers, die niet tevreden zijn met een enig doopsel, dat zij eens

ontvangen hebben. Mag onze belijdenis dan niet in art. 36 kortweg spreken over een verwerping van de Wederdopers en andere oproerige mensen *hierin*, nl. in dit stuk van het ontzag dat wij de Overheden hebben te bieden en dat de Wederdopers bijv. in de dertiger jaren van de zestiende eeuw hardnekkig weigerden te betonen?

Men zou nog een andere opmerking kunnen maken, nl. over de taal van de belijdenis. De Engelse uitdrukking "we detest" moet gelezen worden in het licht van de authentieke Nederlandse tekst "wij verwerpen". Het is niet een verachting van de persoon, maar een verwerping van de zaak.

Doch het voorgaande is voldoende om te concluderen dat het eerste voorbeeld voor de boude beweringen van Ds Vriend geen hout snijdt.

Het volgende voorbeeld is belangrijker. In de belijdenis omtrent het Heilig Avondmaal (art. 35) staat dat hetgeen door ons gegeten en gedronken wordt, het eigen en natuurlijk lichaam en het eigen bloed van Christus is. Dr. Boer schryft dat het meer klinkt als wezensverandering dan als geestelijke tegenwoordigheid. Ds Vriend schrijft dat velen zich niet erg op hun gemak voelen, wanneer ze art 35 lezen. "If we today were to confess anew our faith concerning Christ's presence at the Supper it would not occur to us to use language that has the overtones of Romanist doctrine".

Nu is het ongetwijfeld waar dat de terminologie van onze belijdenis-geschriften - evenals bijv. de onderwerpen die bijzondere aandacht ontvangen - mede bepaald is door de tijd van opstelling. Maar is daarom de zaak die in art. 35 beleden wordt, onSchriftuurlijk? Het ging er den gereformeerden om duidelijk te maken dat zij het Heilig Avondmaal niet op de wijze van Zwingli uithouden. Er is van een werkelijke gemeenschap met de levende Here Jezus Christus sprake. Er is ook een werkelijke aanwezigheid van de Here Christus. De Heilige Schrift gebruikt voor de gemeenschap des geloofs met Christus ons Hoofd sterke en beeldende uitdrukkingen. Laat ons niet vergeten dat de Rooms aan de Gereformeerden steeds voorhielden de woorden van Johannes 6: Wie Mijn vlees eet en Mijn bloed drinkt, blijft in Mij en Ik in Hem. Maar tegelijk wezen de gereformeerden alle materialistische voor-

stellingen af. Is het een Rooms zuurdesem, wanneer de belijdenis zegt dat Jezus Christus als het levende brood gegeten, dat is, toegeëigend en ontvangen wordt *door het geloof in de geest*? Zegt dit artikel niet dat het *geloof* is de hand en de mond van onze ziel? En dat wij het ware lichaam en het ware bloed van Christus ontvangen *in onze zielen* tot ons *geestelijk* leven? Het is waar dat de belijdenis de krasse uitdrukking gebruikt dat hetgeen door ons gegeten en gedronken wordt het eigen en natuurlijk lichaam en het eigen bloed van Christus is. Doch direct wordt daaraan toegevoegd - hetgeen Dr. Boer en Ds Vriend verzuimden te vermelden: maar de wijze waarop wij dit nuttigen, is niet de mond, maar de geest door het geloof. Christus Jezus blijft aan de rechterhand van Zijn Vader in de hemelen, maar Hij laat toch niet na ons deelachtig te maken aan Hemzelf *door het geloof*. Aan deze geestelijke tafel deelt Christus *Zichzelf* aan ons mee met al Zijn goederen.

Natuurlijk weet ik ook wel iets van het gebruik van het begrip "substantie" zelfs door Calvijn en de Franse geloofsbelijdenis en natuurlijk heb ook ik met aandacht het proefschrift van Dr. G. P. Hartvelt over de niet gemakkelijke Avondmaalsleer van Calvijn bestudeerd, maar een en ander is voor mij geen reden de geloofstaal van onze belijdenis als Rooms af te schilderen. De Nederlandse Geloofsbelijdenis gebruikt het begrip "substantie" hier niet. We zijn hier juist ver van de transsubstantiatie-leer van Rome af. Wel heeft de belijdenis willen vasthouden aan de wonderlijke gemeenschap tussen Christus en de Zijnen en aan het heerlijke Evangelie dat wij niet maar gemeenschap mogen hebben en de Zijnen en aan het heerlijke Evangelie dat wij niet maar gemeenschap mogen hebben met Zijn goederen - de weldaden die Hij voor ons heeft verworven - maar met Hemzelf, de Bruidegom der Kerk. Daar is geen Rooms zuurdesem, maar wel katholieke taal in de confessie. Ook voor vandaag is het van betekenis dat wij tegenover Rome duidelijk kunnen maken, dat wij niet tornen aan het geheimenis van de geloofsgemeenschap met Christus en rond het Avondmaal sterke woorden weten te spreken, in de lijn van Joh. 6 en Ef. 5 bijv., over Zijn tegenwoordigheid en de zegenrijke unie met Hem,

terwijl wij nochtans - of juist daarom - verwerpen de dwaling van transsubstantiatie en misoffer.

Frappant overigens dat een van de volgende bezwaren van Ds Vriend juist het welbekende antwoord 80 van de Heidelbergse Catechismus raakt. "Idolatry says our creed; to my mind, this conclusion is too sweeping and too negative". Ds Vriend argumenteert met de subjectieve gevoelens van de Rooms Katholiek: wat voor verkeerde ideeën hij ook moge hebben, hij bedoelt toch Christus te vereren. Wanneer ik zulk een opmerking lees, denk ik altijd: het moest er nog bij komen, dat men het niet goed bedoelde. Waarom vermeldt de auteur niet dat de Catechismus letterlijk zegt dat de mis *in de grond* - als het er op aankomt; zeg maar: afgedacht van alle goede bedoelingen - niet anders is dan een vervloekte afgoderij?

Overigens: wie zulke goede bedoelingen aanneemt bij de "vaders" van Trent, mag zeker ook wel eens goede bedoelingen aannemen bij Guido de Bres, de vader van onze confessie!

J. FABER

OUR COVER

A view of the Grand River from the Tower Street Bridge, Fergus, Ontario. Photographed by J.K. Riemersma.



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Appeal To Whom ?

Our readers may recall that I made some remarks in the News Medley of March 10 about the requirement of the Classis Alberta-Manitoba that appeals shall be sent in three weeks before the Classis is held, and that they shall be sent in as many copies as there will be delegates.

I expressed agreement with the latter provision and profound disagreement with the former.

In the Bulletin of the Church at Winnipeg of March 18, the Rev. H.A. Stel reacted to what I had written. In his article he touches upon more points, and therefore it seems good to let our readers see in extenso what he wrote. Here it follows:

OBJECTIONS AGAINST CLASSICAL DECISIONS

The objections, mentioned in the consistory report, concern some changes in the classical regulations, besides the decision to pay the loss of wages of one elder-delegate of the Church at Barrhead, and to pay the Church at Calgary the travel expenses of one of the two ministers who preach there every month.

In the last issue of *Clarion* the Rev. VanOene refers to one of the changes in the regulations, nl. that an appeal must be sent in now at least three weeks before Classis is held, and then in as many copies as there are delegates. He makes the remark that an appeal can be sent in at the last minute, and is of the opinion that no such time limit of three weeks should be set. I agree with that, and also with his statement that a person who appeals should ensure as far as possible that his matter be dealt with in a serious manner, and therefore should provide Classis with sufficient copies. However, I also believe that the Rev. VanOene will agree with me when I question whether a Classis is entitled to *demand* an appeal in "so many copies". In this connection I want to remark that, to the best of my knowledge, never a rule has been made with respect to the procedure how a person *must* appeal, or that an appeal is acceptable only when existing rules of procedure are

complied with. The only thing, in my opinion, that a Classis can do is to *express the wish* that as many copies be sent as there are delegates. However, to reject an appeal on mere procedural grounds - e.g. too late, no copies, etc. - would be unethical, and a Classis therefore should neither threaten with possible rejection.

Another objection regards the decision that be added to Art. 4 of the Regulations: "or by members of the Churches." This article deals with the provisional agenda to be drawn up by the convening church, "in which shall be set forth: . . . c. matters which have been submitted by the churches (and then the addition: or by members of the churches) . . ." I object to this addition because only churches can bring matters which concern all the churches in common to the attention of Classis, and not members of the congregation. (As is explained in the next paragraph, individual members *can* send an appeal). When one of our latest Classis declared a letter with a *proposal* from a church caretaker admissible, this Classis made a wrong decision. If a member of the church has an opinion about a matter which belongs to the churches in common, he should approach his consistory, and in case the consistory agrees with him it brings the matter to the attention of Classis. In case of rejection by the consistory, the member can appeal to Classis, but only when the decision is in conflict with God's Word and/or the Church Order.

Although it is not explicitly stated, the change in question probably refers especially to *appeals* from members of the church. However, the convening church is certainly not allowed to *set forth* in the provisional agenda of the Classis the contents of an appeal. For an appeal is directed to *Classis* and to nobody else. A Classis opens and reads a letter of appeal, and *not the convening church, nor any other church*. We have in Winnipeg at the moment in our possession two copies of an appeal of a member against his consistory, and most likely this will be

the case with the other churches of the Classical region.

This means (1) that the convening church opened a letter of appeal which belonged to Classis, and (2) that the consistories, since two copies were sent for the delegates to Classis, might think that they have the right or even are supposed to discuss this appeal as they do with the matters which belong to the churches in common, and this for the benefit and instruction of their delegates to Classis.

I hope that this did not happen, and I also hope that none of the consistories took notice of the contents of this appeal. For it is a completely wrong procedure. There are several objections, but one simple question already can make the matter clear, namely, what to say when Classis afterwards decides that this appeal has to be dealt with "behind closed doors"?

H.A.S.

* * *

Rev. Stel asks whether a Classis has the right to *demand* that an appeal shall be sent in as many copies as the major assembly will have members, plus one for the archives, of course.

My colleague apparently doubts whether a major assembly has such a right.

I would defend the right to make such a provision.

A Church member should not send in an appeal unless he deems the matter to be of utmost importance. When it is an important matter, a Church member may expect that it will be dealt with in a serious manner and with all the attention and carefulness which the matter deserves. However, if only one copy is available, the members of the major assembly will have to rely on their memory: they may hear the appeal once, they may ask that it be read again or that a certain passage be read again, but they have to go by what they recall having heard. It may very well be that, if later on they are questioned about the decision made and reminded of a certain passage in the appeal, they have to reply, "I don't remember that that was said in the appeal." What is the logical reaction to such a "confession"? That the matter was not dealt with in a serious manner; that only a few succeeded in having their ideas

adopted; that the reply to the appeal is the opinion of so and so, etcetera.

All this would have been prevented if the appellant had provided all members of the major assembly with a copy of his appeal.

One cannot and is not allowed to expect of the major assembly that it shall take care of the multiplication. Oftentimes this is being done to render a thorough treatment of the matter possible. But don't ask what it costs the Churches in time and money.

If one deems a matter so important that he feels he *has* to send in an appeal, he should also take upon himself some of the financial burdens, and go into the trouble of multiplying his appeal. And I am convinced that a major assembly does not ask anything which it is not allowed to ask when it is made a rule that so many copies shall be handed in.

Refused?

One might ask, "But what if an appeal is sent in in single copy? Should it for that reason be refused?"

In the first place: If a Church member appeals a decision of the Consistory, he will be so polite as to inform the Consistory of his decision. That is no more than may be expected; also among each other good manners should be upheld and maintained.

The Consistory, being aware of a classical decision to that effect, will do the brother a favour by saying, "Remember, brother, you have to send so many copies of your appeal to Classis."

If an appeal is sent in some time before a Classis is held, the Convening Church will do that favour if only one copy is received.

If an appeal is handed in at the beginning of Classis, in single copy, and if it is so long and/or complicated that multiplication is necessary, I would say, let Classis take care of it and send the bill to the appellant, but let it not be a reason why the appeal is not dealt with by Classis.

Open letters?

In this connection I would like to point to another statement made by my colleague in his above-quoted article, namely, that "Classis opens and reads a letter of appeal, and *not the convening Church, nor any other Church.*"

That seems strange to me. Do they have clairvoyants in the convening Church, who can look through a closed envelope and determine whether a communication addressed to Classis is an appeal or not? If it is an appeal it may not be opened by the convening Church; if it is something else they are allowed to open it?

The convening Church, I am convinced, should open any communication it receives for Classis. It has to send a provisional agenda to the Churches, and should also mention in the agenda that an appeal has been received and will be dealt with. How can a convening Church send a provisional agenda if it is not allowed to open all letters sent to Classis? And if it is not allowed to open all letters, how will it know whether a letter contains an appeal or not? Let's keep things straight.

Copy sent?

Another point is whether a copy should be sent to the Consistories, or even to the appointed or to-be-appointed delegates.

Here I say: "No!"

An appeal is directed to Classis, indeed. And this Classis is not there until it has been constituted. Eventual copies of the appeal should not be handed to the delegates until they are members of the Classis.

Recently we received a copy of an appeal to the forthcoming Classis. The Consistory decided to return it: it was none of our business. We did not even read it.

Proposals by members.

There is one more point in what Rev. H. Stel wrote. Apparently, Classis Alberta/Manitoba made the following change in the Classical Regulations: that the provisional agenda shall show the matters that have been submitted by the Churches *or by members of the Churches.* . . .

Rev. Stel states that "if a member of the church has an opinion about a matter which belongs to the churches in common, he should approach his consistory, and in case the consistory agrees with him it brings the matter to the attention of Classis. In case of rejection by the consistory, the member can appeal to Classis, but only when the decision is in conflict with God's Word and/or the Church Order."

In the first place: I agree that

Church members cannot come with proposals to major assemblies. In this manner a matter might become a point of discussion and decision without having been brought there by the Churches. It is the *Churches*, indeed, that compose the agenda of the major assemblies. The only way in which a Church member can bring something to the major assembly is by way of appeal.

Articles 30 and 31 of the Church Order do not deal with the same thing!

In the past we sometimes heard the statement, made by a Consistory, that a certain appeal was not admissible, since the Consistory was still discussing the matter with the brother. Although the brother appealed a *decision* of the Consistory, and therefore according to article 31 of the Church Order had the right to come with an appeal, the Consistory tried to get the appeal declared inadmissible on the ground of article 30 of the Church Order: they stated that the matter had not yet been finished! Thus that Consistory confused two different things.

Appeal?

Another question is, however, whether the way shown by colleague Stel is the correct one: that one comes with a proposal to his Consistory and, if the Consistory disagrees, has the right to come to the Classis by way of appeal. That in the first place.

I would say: A Church member can, of course, come with proposals to the Consistory if he is of the opinion that he can contribute something to the edification of the Church by his proposals. But if the Consistory comes to the conclusion that it cannot agree with the brother, then the brother should leave it at that. He should accept the decision of the Consistory. The office-bearers have been called to take heed of the flock and to govern the Church. If those brethren come to the conclusion that they cannot support a certain idea, let it be so. Frequently there is a tendency with Church members, and especially with ex-office-bearers, via all sorts of proposals and letters to try to co-govern the Church.

It must be very hard, I think, to leave it all up to the present office-bearers if one was a member of

Continued on Page 14.

R.C.M.P. Celebrates 100th Anniversary

Part One

[Canadian Scene] - Nearly a century ago, a straggly cavalcade of almost 300 scarlet-coated men set out westward by horseback from Fort Dufferin, a small Red River settlement in southern Manitoba. The expedition altered the course of Canadian history. The men were members of the North West Mounted Police, formed in 1873 as forerunner of the R.C.M.P.

Those first Mounties were beginning what historians would record as The Great March - a trek across the frontier west that would bring the first elements of justice to the vast territory that lay beyond the Red River. They did not know it, but the men who rode out that summer day were putting down the first roots of what would grow into one of the best-known law enforcement bodies in the world - the Royal Canadian Mounted Police.

Their destination, about 700 miles away, was Fort Whoop-Up, headquarters of a booming illicit whisky trade carried on by hard-faced, ruthless traders from the south. Suffering most from the whisky trade were the bands of prairie Indians who rapidly learned to crave the cheap raw liquid and willingly sacrificed their robes and ponies and buffalo hides to get it. Whisky brought a profound and painful change to their lives.

Until the last half of the 19th century, the Canadian West was an immense Indian hunting and battle ground, and a gigantic buffalo pasture. Except for Hudson's Bay Company traders and missionaries who roamed through the territory on their lonely travels, the Indians lived largely undisturbed, much as they had for centuries. But the arrival of free traders in their whisky-laden wagon trains from the Missouri Valley abruptly changed the placid complexion of life on the plains. With them, the traders brought an outbreak of lawlessness and bloodshed that, unchecked, would have rivalled the

chaotic and violent development of the American West.

The law of the gun began to take root and tales of massacre and robbery drifted back east to Ottawa, where Sir John A. Macdonald, Canada's first prime minister, was struggling with the problems of his young Dominion. The stories filtered in at a time when Ottawa was astir with the prospect of a greater Canada. Unity and expansion had become central themes in government offices and departments.

The lieutenant-governor of the Northwest Territories meanwhile dispatched a military officer to investigate in 1870-71. No one wanted the tragic American experience repeated in Western Canada. The officer returned from his tour with grim news. The entire northwest, he reported, was "without law, order or security for life or property." But Ottawa seemed less impressed by the need for urgent action.

It was two years later, May 23rd, 1873, that Parliament approved "An Act Respecting the Administration of Justice, and for the Establishment of a Police Force, in the North-West Territories". It authorized a 300-member force of active, able-bodied men, capable of riding and able to write in either English or French. They were to be of good character and between the ages of 18 and 40. The minimum period of service was three years.

The first three 50-men troops were recruited from the Maritimes, Quebec and Ontario. They were a diverse group comprising farmers, soldiers, tradesmen, surveyors, butchers, professors, lumberjacks, clerks and even one bartender. Assembling at Collingwood, Ontario, they travelled by ship to the head of Lake Superior and took the so-called Dawson route overland to the Red River. They arrived in late October and spent the winter at Lower Fort Garry, 20 miles downriver from Winnipeg.

The three final troops, bringing the force to its authorized strength of about 300, assembled in the spring of 1874 at Toronto, and travelled by rail through Chicago to St. Paul, south of the international boundary. From there, they moved "across the line" onto Canadian soil and joined the earlier recruits for the journey west from Fort Dufferin.

Final preparations were made



During the March West, N.W.M.P. constables used the mowing machines, scythes and other agricultural tools to harvest the prairie grass they encountered on the way. The grass was fed to the oxen, beef cattle and horses as fodder.

rapidly. On July 8, 1874, a cavalcade of nearly 300 red-coated troopers, trailed by ox-carts, wagons and slaughter cattle, struck westward to the ring of bugle calls and the crack of bull whips. With them were 20 Metis drivers and Henri Julien, a Montreal journalist who went along as an artist and correspondent for the *Canadian Illustrated News*. (The drawings printed with these articles are apparently from his pictorial record of those days. -Ed.)

The troopers began their trek in high spirits, eager for the challenge ahead. So did the Metis drivers, some of whom showed unmistakable signs of farewell carousing. They made just three miles that first day, halting for the night beside a small lake.

But the journey had begun. A mere handful of men were on their way to patrol 300,000 square miles of territory. While the outcome was far from clear, it ranked as a bold experiment.

The Great March

When they struck out from the small southern Manitoba settlement of Fort Dufferin, the N.W.M.P. troopers were undertaking one of the most ambitious treks in the country's history. Their destination, about 700 little-charted miles away, was the fork of the Bow and Belly Rivers near the site of present-day Lethbridge, Alberta. There they expected to find



Two months after leaving Dufferin, Man., on September 12, 1874, on the Great March West, the travel-worn N.W.M.P. cavalcade arrived at the junction of the Bow and Belly Rivers in the land of the Blackfoot.

Fort Whoop-Up, headquarters of the booming whisky business, and make the first real start at cleaning up the West.

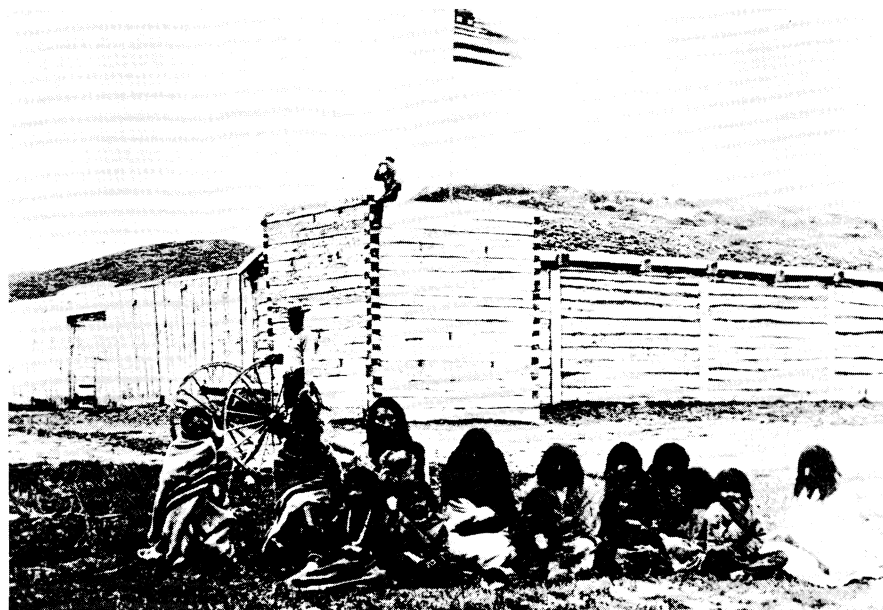
Diaries kept by several men tell how the cavalcade of almost 300 troopers, 114 ox-drawn carts, 93 slaughter cattle and 73 supply wagons was confronted daily by the hardships of frontier travel. They were dogged by prairie dust and the throat-

parching heat of summer, fierce winds and thunderstorms that drenched bedding and food. Mosquitoes and locusts descended in swarms. Wagons broke down, carts gave out, cattle became lost and horses and oxen staggered in the harnesses and died on the trail. The men themselves came down with dysentery and diarrhea. Spirits flagged and tempers flared. But, with it all, there was an underlying endurance and a drive that kept them going.

Not all was unpleasant. The western landscape was breathtaking and there was the camaraderie of the nightly campfire. At one point, several troopers formed a make-shift band, using a large tin dish and tent pegs for a drum and drumsticks. By mid-September, more than two months after leaving Fort Dufferin, the cavalcade, its supplies all but gone, reached the fork of the Bow and Belly Rivers. But, to the amazement of Lt.-Col. George A. French, the first N.W.M.P. commissioner, Fort Whoop-Up was nowhere in sight. Instead, he found only three abandoned log huts.

Not knowing his maps were erroneous and the fort lay another 70 miles to the west, French turned his men south through buffalo country to the Sweet Grass Hills near the international boundary. There they pitched camp while French went

Continued on next page.



Fort Whoop-Up, located near present-day Lethbridge, Alberta, was reported to be occupied in 1874 by American whisky pedlars and other unscrupulous whitemen trading with the Indians. It was deserted, however, when the North West Mounted Police arrived during their Great March West.

farther south to Fort Benton, Montana (U.S.A.), to get supplies.

In the meantime, plans were made to establish a N.W.M.P. post at Swan River near the Hudson's Bay post of Fort Pelly, far to the northeast. On his return from Fort Benton, where he had communicated with Ottawa by telegraph, French set out with two troops for Swan River, leaving the remaining men to push northwest to a point on Old Man's River near the foothills of the Rockies. Here they would establish Fort Macleod, the first outpost of constituted authority in the far West. With French gone, the cavalcade moved on under the command of Assistant Commissioner James F. Macleod, whose name the outpost would bear. On the way, the troopers located Fort Whoop-Up at a strategic point between the Belly and St. Mary's Rivers. But the whisky traders, warned by buffalo hunters of the approaching red coats, had fled in advance.

The cavalcade pulled within view of the fort on October 9, 1874, ready for a hostile welcome. It discovered instead a setting of peace and tranquillity. The flag of a Montana

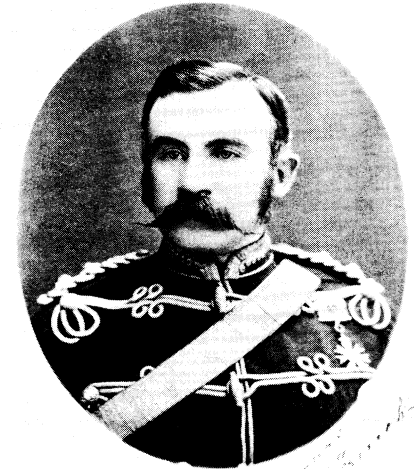
trading company fluttered over the fort, but the troopers found only one old U.S. Civil War veteran and two Indian squaws inside. Evidence of a once-bustling business lay everywhere, but the Fort Whoop-Up liquor trade had come to a standstill. With winter nearing and no need to linger at the deserted fort, the men pushed on to Old Man's River. They covered the final leg in five days and, by nightfall on October 13th, their tents were pitched on the spot where they would build Fort Macleod, a historic placename in the annals of the force. Construction started immediately and, as work moved ahead, the assistant commissioner turned his attention to the purpose of the long expedition.

This is the first of two articles on the establishment of the North West Mounted Police - now the R.C.M.P. - which celebrates its 100th anniversary this year. They were written by Dave Blaikie of the Ottawa Bureau of Canadian Press. R.C.M.P. Headquarters provided CLARION with the photographic material accompanying this series.]

with respect to the organization of the Force - and very respectfully advise that a Police Force be established accordingly and organized as recommended in the said annexed Report.

John Macdonald
Department

The Order-in-Council authorizing the establishment of a Mounted Police Force for the Northwest Territories was signed by Sir John A. Macdonald and approved by Lord Dufferin, the Governor-General.



George Arthur French became North West Mounted Police Commissioner on November 18, 1873, at the age of 32. Born in Roscommon, Ireland, he was educated at the British military colleges at Sandhurst and Woolwich. His speciality was artillery and he was posted to Canada in 1862 and became Inspector of Artillery and Warlike Stores. In 1871, he was seconded to the Canadian Militia when British troops withdrew from Canada, and became Commandant of the School of Gunnery at Kingston, Ont. As N.W.M.P. Commissioner he ordered nine-pounder guns to be taken on the March West. After three years' service in the Force he resigned to rejoin the Royal Artillery. He subsequently rose to become Commandant of the Colonial Forces in New South Wales, Australia, with the rank of Major-General. He died shortly after his 80th birthday.



The most westerly outpost of constitutional authority established by the N.W.M.P. on their March West was at a point on Old Man's River near the foothills of the Rocky Mountains. Here in mid-October 1874, 150 men led by then - Assistant Commissioner James F. Macleod established Fort Macleod. The approach of winter required that construction of the fort be started without delay. By the following summer much of the fort's construction had been completed including the main barracks building. The long structure faced onto the parade ground where an N.W.M.P. troop is seen here lined up for inspection.

An Introduction To **CHRISTIAN LITERATURE** (8)

III. *The Poetical Books and Wisdom Literature.*

JOB

1. Blackwood, A.W. Jr. *A Devotional Introduction to Job*. (Grand Rapids: Baker) 1959, 166 pp., \$2.95.

This is a recognized evangelical treatment of the book of Job. It is slanted strongly towards the devotional side, which limits its usefulness for study societies.

2. Calvin, J. *Sermons from Job*, selected and translated by L. Nixon. (Grand Rapids: Eerdmans) 1952, 300 pp., \$4.50.
3. Delitzsch, F. *Job*. (Grand Rapids: Eerdmans) 1866, 915 pp., \$6.95. (**)
4. Dhorme, E. *A Commentary on the Book of Job*. (London: T. Nelson) 1967, 675 pp.

Here is an outstanding critical commentary, translated from the French. It was originally published in 1926 but it contains some first class exegesis still of value today. For those who wish to supplement it with a more recent work there is M.H. Pope, *Job* (Anchor Bible). Recommended for pastors and theological students.

5. Ellison, H.L. *From Tragedy to Triumph: The Message of the Book of Job*. (Grand Rapids: Eerdmans) 1958, 127 pp., \$2.50. (***)

The reader will find in this book a good guide to understanding this difficult piece of wisdom literature. The author makes a special effort to show how applicable this work is to modern life.

PSALMS

1. Alexander, J.A. *The Psalms, Translated and Explained*. (Grand Rapids: Zondervan) 568 pp., \$5.95.

Originally published in 1861, this old classic is still regarded as a must for every pastor's library; however, also the layman will find here a wealth of information.

2. Calvin, J. *Commentary on the Book of Psalms*. (Grand Rapids: Eerdmans) 5 vols., \$33.50.

Although it is somewhat dated, this is one of Calvin's best commentaries. It is full of sound exegesis and valuable comments.

3. Delitzsch, F. *The Psalms*. (Grand Rapids: Eerdmans) 1877, 1,268 pp., \$6.95.
4. Dickson, D. *Psalms*. (London: Banner of Truth) 2 vols., \$5.00.

A rich devotional commentary in the Puritan tradition.

5. Hengstenberg, E.W. *Commentary on the Psalms*. (Edinburgh: T & T Clark) 1876.

Another old classic which can still be of help in studying this most beautiful of Bible books. The comments are reliable and stimulating.

6. Leupold, H.C. *Exposition of the Psalms*. (Grand Rapids: Baker Book House) 1959, 1,010 pp., \$9.95. (***)

This modern, evangelical work by a Lutheran scholar is

probably the best general commentary available on the Psalms. It leans to the devotional side but does not neglect the explanation of the text.

7. Spurgeon, C.H. *The Treasury of David*. (London: Marshall, Morgan and Scott) 1950, 6 vols., \$24.00.

An interesting exposition by a world famous preacher. It is strongly devotional.

8. Weiser, A. *The Psalms*. (Philadelphia: Westminster Press) 1962, 841 pp., \$10.00.

The best critical commentary available on the Psalms, belonging to the *Old Testament Library* series. Recommended for pastors and theological students.

PROVERBS

1. Bridges, C. *Proverbs*. (London: Banner of Truth) 656 pp., \$5.95.

Bridge's method of commenting makes him attractive and useful for the layman; however, his exegesis is not too thorough.

2. Delitzsch, F. *Proverbs, Ecclesiastes, Song of Solomon*. (Grand Rapids: Eerdmans) 1874-75, 1,164 pp., \$6.95.

3. Greenstone, J.H. *Proverbs with Commentary*. (New York: Jewish P.S.) 1950, 354 pp., \$3.50.

A fine conservative Jewish commentary.

4. Kidner, D. *The Proverbs*. (London: Inter-Varsity Press) 1964, 192 pp., \$3.85. (***)

This contribution to the *Tyndale Old Testament* series makes for informative and stimulating reading. Kidner gives a verse by verse commentary plus a number of subject studies on the family, wisdom, the tongue, life and death, etc. It is especially well-suited for study groups.

ECCLESIASTES and SONG OF SONGS

1. Bridges, C. *Ecclesiastes*. (London: Banner of Truth) 1960, 324 pp.

In much the same line as his commentary on Proverbs, it is interesting but shallow in exegesis.

2. Burrowes, B. *A Commentary on the Song of Solomon*. (London: Banner of Truth) 1958, 458 pp.

A trustworthy and interesting book; however, its exegesis is weak and its typological interpretations extreme.

3. Delitzsch, F. (see under Proverbs).

4. Gordis, R. *Koheleth - The Man and His World*. (New York: Jewish T.S.) 1955, 404 pp., \$2.45.

An excellent Jewish commentary by a leading scholar on wisdom literature. Recommended for pastors and theological students.

(*) Recommended for individual purchase.

(**) Recommended for societies or church libraries.

(***) Recommended for both.

J. VISSCHER

From the History of the Smithville School

Some time ago the editor invited our school societies to submit for possible publication a brief history of their local endeavours. The first response came from Smithville in the form of a historical sketch by br. K. Flokstra. This is an English-language version of it.

1. The Church of Smithville was instituted on Sept. 14, 1952. As a result there was a gradual development of church and society life in a more or less organized form. Society life had in part been established already: the women had taken the lead with their women's society. Later came a men's and a young people's society as well as an immigration society, and, very soon afterwards, also a school society. The following brethren were the founders and board members: H. van Egmond, chairman; J. Schutten, secretary; C. Blokker, treasurer. The goal was: our own day-school. There was not much discussion of the question whether it would be better to send the children to the public school or to the so-called christian school. No, the answer was: on towards a school of our own.

2. But when you have a society, money has to come in. I don't know whether the contribution was set by the board or by the society but the membership fee was 10 cents per week. Later it was discussed at a membership meeting whether this amount was to be increased by 10 or by 15 cents per week, i.e. whether the weekly contribution was to be 20 or 25 cents. The majority voted in favour of 20 cents. A quarter was too much, it seems. The contributions were gathered by br. Blokker, who had to go to the people's homes anyway with groceries.

3. For some time we had a Saturday school. As a result the board set the regular contribution at \$1.50 per week. School society meetings were held regularly. These were well attended. A topic was then introduced, after which a discussion followed.

In other congregations it was noticed that in Smithville there was an active school society. Thus the congregation grew, for these people

also saw the need for our own school and felt that they had to assist us. As a result the board gradually got more work to do.

4. As far as constitution and by-laws are concerned, we must conclude that these have been tinkered with from the start, and this has continued, I would almost say, until this very day. It is not intended as criticism, but I must confess one thing, between brackets: personally I am glad that at that time the chairman was chosen at a membership meeting.

5. After some time it became evident that, considering the costs (about \$1,000 per year), the Saturday school was not satisfactory. Only a small number of all the children could profit from it, e.g. because of the transportation problem. In brief, we had to go all out to realize our goal, our own school. At the membership meeting which followed, the treasurer announced that we had \$3,000 at our disposal. Then one of the members asked the board: "When are we going to start building a school?" Yes, there was no lack of optimism. The answer of the board was: "If in a year's time we have \$10,000, we shall begin to have specifications and drawings prepared. If you then ask what is to be done next, this means that 35 members can figure it out for themselves: 35 x \$4.00 is \$140.00 per week x 52 is \$7,280.00. Go ahead. It depends also on you." In other words, no new rates were set, but the result was that many began to pay \$4.00 per week. The following year our capital increased to \$7,000. This meant that in one year \$4,000 was collected - more than in all the previous years combined.

I don't know if it was the same optimist who asked the same question as the year before, "When are we going to build?" The board then came with this proposal: "As soon as we have \$12,000 at our disposal, we intend to have specifications and drawings made, and as soon as we have \$20,000 we shall begin to build. Again, the same remedy. Go your way. The board will await the results." Then we began to make headway, as people saw possibilities

for the future. That amount of \$5,000 was collected in a relatively short time. This meant that the board had a lot of work on their hands. Land had to be bought, but where? It was considered best to have the school as close as possible to the church. That is how it turned out, as one can see today.

The construction of a four-classroom school (of which three were to be used) as well as a teachers' room, washrooms, heating, lighting, etc., was estimated at \$28,000. Then several brethren came with the request to build a basement under the school, to be used by the church for congregational meetings, societies, kitchen facilities, etc. We shall not elaborate here on this matter, but it was decided that this would cost the church \$12,000. The total therefore came to \$40,000.

Then there was much to be done. Not only the school had to be built, but also school furniture, blackboards, chalk, paper, pencils, pens, ink, the necessary books, and so on, had to be acquired. The board was informed that desks were for sale at a school in Niagara Falls at \$1.00 each, since they were being replaced. One or two truckers in the congregation, with the help of others, saw to it that these arrived in Smithville. They were scraped off and refinished by qualified painters and some volunteers. To divide the workload as much as possible, various committees were formed: financial committee, education committee, building committee, and finally also a transportation committee. In the meantime our capital had grown to \$20,000, so that it was time to call for tenders, after which construction could begin. Also, there were things to be discussed with the school inspector of the district, Mr. Klim. His question was, "Why do you want your own school?" Therefore a meeting with Mr. Klim was arranged and the board tried to clarify matters to him. The result was that he could understand our viewpoint and that he agreed to provide his full cooperation and to do as much for us as he could. He not only promised this but also put it into practice - for which we remain grateful to Mr. Klim.

Since the term of office was set at five years, there were not many changes in the board; however, from time to time the number of board members did have to be increased. The above-mentioned committees

required eight already. Because of this increase a change also took place with regard to language. What was the case? Br. Ruggi was chosen as board member. To the question whether he was prepared to accept the position, the reply was, "How can you do that? You'll run into trouble with your language." The answer of the undersigned was, "That's easy. We have to change over to the English language, that's all."

6. For a school you need not only all the things that have been mentioned but also a teaching staff. Advertisements were placed in papers here and abroad. As for the teachers - Mr. Wm. Wildeboer, Miss A. Plantinga, and Miss F. VanSydenborgh - we succeeded within a relatively short time. Obtaining a principal was more difficult, for if he had to come from the Netherlands he would have to be familiar with the English language. We had several contact addresses in the Netherlands and our attention was drawn to Mr. M. Vandervelde of Schildwolde. After further information had been obtained, he was appointed. However, he was not found prepared to come over to us. Only after a second request and an urgent appeal did he decide to come. Then there was another problem: accommodation had to be found for the family. We could hardly buy him a house; renting wasn't easy either. It was then suggested to house them temporarily in the basement. This solution was accepted. Chairs, tables, beds, cupboards, forks, spoons, knives, dishes, you name it - everyone lent something. I myself with one of the board members had the honour of welcoming the Vandervelde family at the airport in Toronto and to guide them to their temporary dwelling.

7. Everything was then so arranged that the weekly fee was set at \$7.00 per week per family, with the understanding that in the first year all the children would attend the school, regardless of whether the parents could raise the \$7.00.

From the beginning the intention was to have no debts at the time of the opening of the school; however, we were left with the financial side of the transportation problem. For this we required \$9,000, I think. We were \$5,000 or \$6,000 short and would have to get a loan. When this was made known at a membership meeting, the members did not like the idea and it was proposed to raise this money by

means of a drive. It was felt that the board had enough to do and it was decided that a number of brethren would make themselves available to collect the amount. This attempt was a partial success; it still became necessary to get a loan from the bank on terms that we could meet.

8. Finally the day of the official opening dawned. However, this was preceded by a welcoming evening for members and staff. For the official opening various people were invited. Also present were members of the municipal council. Everything was well looked after - coffee, sandwiches, etc.

Then, last but not least, there

was the morning in September 1964, on which the children arrived in three buses and, under the supervision of the staff, lined up to enter the school. That is one of our most pleasant memories.

Gratitude filled our hearts because we were allowed to see the hand of the Lord, who had given us all this. For not we ourselves, but *He* caused us to prosper. If only we are faithful. He is the Faithful One, who will never abandon the work of His hands. May the Lord grant that also with regard to the future we may time and again remember this. Psalm 75:1.

K. FLOKSTRA

mission news

Rev. H. Knigge and the four oldest of his six children are now safely in The Netherlands, to be reunited with Mrs. Knigge and the youngest children, after several month's separation. To this good news we may add another item of the same. According to the Dutch doctors, Mrs. Knigge's ear problem does not necessitate an operation, but can be cured with treatments, which she is presently receiving.

As you will no doubt remember, the spectre of heathen mysticism has reared its ugly head again in Butiptiri. This in itself is distressing enough, but Rev. Knigge was particularly disturbed in view of the fact that he was soon to depart on a six-month furlough. To date the Board has not received any further official correspondence on the matter. One of the Board members, however, has received a personal letter from Rev. Knigge in which the indications are that the majority of the Butip congregation has returned to a normal, faithful life. We may thank the Lord for this, and at the same time increase our prayers for the spiritual welfare of our newly converted brothers and sisters.

The Board also received a report of the 15th annual meeting of the Mission Workers of the "Zending Geref. Kerken op Irian Jaya." This meeting took place from March 26-29 in Kawagit, and was chaired by Rev. Knigge. To give you some impression of the purpose of these meetings, a

translated quote from point 2 of the Report: "After establishing the agenda and setting meeting times, there is a discussion about the character of the meeting of Mission workers. The meeting is of the opinion that it is faced with a three-fold task:

1. advisory with respect to sending bodies
2. coordinating with respect to third parties (MAF, TMF, etc.)
3. to foster cooperation between the various ZGK-posts through:
 - a) mutual contact
 - b) exchange of experiences
 - c) to establish a common policy with respect to native co-workers, keeping in mind local differences.

Just from these few points, we get some impression of the interdependence of the missionaries in the primitive areas in which they work.

Rev. Knigge made two exploratory journeys in February of this year to investigate the possibility of expanding his work to other tribes. As soon as the technical difficulties involved have been ironed out, we hope to submit his report in map form.

D.V. the family Knigge will arrive in CANADA at the end of August. Soon thereafter, you will have the opportunity to meet them again. ON LABOUR DAY, SEPTEMBER 3, a MISSION - PICNIC is being planned. KEEP THIS DATE OPEN, AND WATCH FOR FURTHER DETAILS.

APPEAL TO WHOM? (Continued).

the Consistory for three or four years and now all of a sudden no longer has a say in things. Yet, the responsibility is no longer his.

Is it really so that, if a Consistory does not take over a proposal of a member, this member has the right to appeal to Classis? Has he been *wronged* by that refusal of the Consistory to be his armour-bearer? I don't believe a word of it.

Article 31 of the Church Order does not say that one has the right to appeal if he *disagrees* with the Consistory or if the Consistory disagrees with him! *Injustice* must have been done to a person before he can appeal. That should be borne in mind.

That in the first place.

When Wronged.

In the second place: I disagree

with Rev. Stel when he says that a member can appeal only "when the decision is in conflict with God's Word and/or the Church Order." Here he puts an undue limitation on appeals.

Nowhere do we provide in the Church Order that one has a right to appeal only when a decision conflicts with God's Word and/or the Church Order. Such a conflict gives the right not to consider the relevant decision settled and binding; it is not the basis on which one would have the right to send in an appeal.

An appeal can be sent in when one feels himself *wronged* by a decision. Even if that decision does not conflict with God's Word and/or the Church Order.

Even so, one should think twice or even thrice before deciding to appeal.

But that is a different subject. vO

Alberta Women's Rally

The Annual Rally of the Can. Ref. Women's Societies of Alberta was held June 20 in Calgary and hosted by Edmonton's Ladies' Society "Lydia". A total number of 71 ladies from north and south came together to enjoy each other's company and to listen to Rev. J. Visscher speak about "The Role of Women in Marriage". Because the Women's Lib movement seems to be so popular these days, his wife had suggested to him that maybe the title "From Adam's Rib to Women's Lib" might be more suitable. The speech was very informative, dealing with such things as family planning, to use or not to use birth control, and what Women's Lib is all about. A number of questions were raised, which he answered admirably.

Dinner followed, consisting of turkey plus all the trimmings. Then we were off to Heritage Park to see how the pioneers lived, what tools they used, and observed their way of life. The sunny weather certainly helped make it an enjoyable afternoon. Back we went to the church, where we continued our programme with games and quizzes. Coffee, tea, and pastry were served to complete the programme. Thus re-fortified we were homeward bound - those going north, on the chartered bus; those going south, by private cars.

Mrs. Gerda Zeldenrust

BOOKS

Roger R. Chambers, *The Plain Truth about Armstrongism*. Grand Rapids: Baker Bookhouse, 1972. Paperback, 146 pages. \$1.25.

Roger R. Chambers, the Publisher tells us, spent two years in intensive research on the subject of Armstrongism while studying for his Master's Degree at Cincinnati Bible College.

Everywhere in this book the writer gives evidence of a thorough knowledge of the statements and doctrines of Herbert W. Armstrong. He also proves Mr. Armstrong wrong all the

time. His statements are devastating, but not without basis or argument. The last sentence of the book reads, "Armstrongite philology enjoys the intellectual stature of Mother Goose."

Whoever, as this reviewer, has seen the anit-Christian doctrines of Armstrongism enslave people and bring them to statements about our Saviour which causes one to shiver for fear of the immediate wrath of God, will be thankful for every weapon in the arsenal which may be useful in the defense of God's Truth and God's People.

The above mentioned book is such a useful weapon, indeed.

For the larger part we have read it with appreciation. vO

Mr. and Mrs. Gerrit Hutten are pleased to announce the forthcoming marriage of their daughter:

GRACE

to

PETER

son of Mr. and Mrs. J. Smid.

On Saturday, August 18, 1973, at 3:00 p.m. in the Cornerstone Canadian Reformed Church in Hamilton. Dr. J. Faber officiating.

Their address will be:
101 - 2393 New St.
Burlington, Ont.

Mr. and Mrs. Gerrit Kuik and Mr. and Mrs. Simon Tuininga take great pleasure in announcing the marriage of their children:

DAVIDA

to

BRUCE DAVID

The ceremony will take place, the Lord willing, on Friday, August the seventeenth, nineteen hundred and seventy-three, at three o'clock; Canadian Reformed Church, Winnipeg, Manitoba.

Rev. H.A. Stel officiating.

307 Kildare Ave., W.
Winnipeg, Man.

Future address:
Neerlandia, Alta.

our little magazine

Hello Busy Beavers,

It's holiday time! Everybody is going somewhere, it seems. Did you go away, too? I'm interested in hearing how you enjoyed your holiday, and what you did.

Did you get to see some more of our beautiful country? It really is big, and there's so much to see!

Let's pretend we're going together on a trip right across Canada, from east to west. You may travel any way you like, by plane or train, or car, whatever you wish! Here are the names of the places we are going to visit. But the names are all mixed up! Before we start we have to put all the names in order. Remember we are going from east to west! (Think you'll need your atlas?)

Quebec City
Jasper
St. John's
Thunder Bay
Cape Breton Island
Vancouver
Ottawa
Winnipeg
Saint John

What will we see on our trip across Canada? There are ever so many interesting and beautiful sights to see! Here is a list of just a few. Match them up with the places we will visit. Happy holidays! (Answers next time).

Quebec City	The Sleeping Giant
Jasper	Grouse Mountain
St. John's	Parliament Hill
Thunder Bay	Signal Hill
Cape Breton Island	Clear Lake
Vancouver	Plains of Abraham
Ottawa	The Reversing Falls
Winnipeg	Louisbourg
Saint John	Columbia Ice Fields

A Holiday Story

Paul and his family were camping under the trees, close to the sand dunes and the beach. Every day they swam in the clear, cool water and rolled in the warm yellow

sand of the dunes. The sun shone warm and the sky was ever so blue.

One afternoon Paul decided to go to the beach on his own. There were always other boys to swim with, and there was a life-guard, too.

Paul took a winding, little path through some poplars, along the side of a hill. The sand in the shade was cool. He started to run. He could hear the waves on the beach, not far away.

Suddenly Paul stopped. He heard something. Someone was crying, a little child. But there were no campers here! Paul started running to his right, from where the sound came. Just over a little rise sat a very small boy in a little, red bathing suit, rubbing his eyes with his fists. He was sobbing.

Paul fell on his knees beside the little fellow. A tear-stained little face looked up at Paul. Soon he had told Paul his trouble. His family was having a picnic - and he had wandered off trying to follow a rabbit.

Paul took his hand and pulled him to his feet.

"We'll soon find your Daddy and Mommy," he said. The little boy looked grateful and followed Paul willingly.

Soon they were on the beach. Paul walked straight up to the life-guard. The life-guard smiled when Paul told him the little boy's trouble. With his bull-horn the life-guard called, first to the right, and then to the left, for the lost Daddy and Mommy.

Paul watched anxiously if someone would come for the little lost boy. Sure enough! A little way down the beach a man came out of the trees and turned to where the life-guard was.

"Daddy, Daddy!" yelled the little lost boy as he ran toward him. Paul told the little boy's father the whole story. And the man thanked Paul and the life-guard for helping his little fellow.

Later Paul told his family the whole story of the little boy lost in the sand dunes. Paul's father said he was proud of Paul.

"But how did you think of the life-guard's bull-horn?" his father asked.

"Yesterday when a boat came too close to shore the life-guard used it to warn the people in the boat. We could hear him even though we were far away. I knew the little boy's father would hear!"

Everybody smiled and felt proud of their kind and clever Paul.

Bye for now, Busy Beavers. Are you having fun working on your entries for our Summer Contest? The final date is August 31, remember?

Yours,
Aunt Betty.

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