

Clarion

THE CANADIAN REFORMED MAGAZINE

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The Works of the Law Acknowledged

The Ottawa Journal recently published a series of articles on "The New Cuba at 20."

Our general impression is that the glasses through which the writer (the Rev. Dr. A.C. Forrest) looked when gathering his material for these articles and the ink with which he wrote them were very coloured and that his description and evaluation of the various aspects of Cuban life under Dr. Fidel Castro were certainly not inspired by what the Lord has revealed to us in His Word about the natural

heart of man. When we read that "the people have become honest" we wonder whether the gift of discretion -- which is mentioned as one of the gifts needed for admission to the ministry without having followed the prescribed course of study -- was lacking with the above reverend gentleman who even has a doctor's degree.

We are told that in Cuba a woman is safe in the darkest alley any hour of the day or night. That may be so: yet no Cuban is safe wherever he is,

either outside or inside, for the secret police is everywhere; what is safety?

For some of the factual information which the above articles provide we can be thankful.

It shows that, in spite of himself, man must come to the conclusion that life will be ruined when the commandments of the Lord are ignored or even despised and purposely trampled under foot.

Our Western world has become a world of permissiveness. It has become a world in which the values have become inverted and the roles in many instances reversed. Do we not hear the complaint that the law and law-enforcement agencies often-times seem to favour the criminal more than the victim? Sometimes I wonder how anyone is still willing to become a policeman, seeing that instead of being regarded as friends and

YOUTH COLUMN

FAIR OR FAITHFUL (4)

We have pointed out some Scriptural passages which give us standards for the problematic question: may believers have and develop love-relationships with unbelievers? We concluded (from the Scriptural standards) that this was explicitly and definitely forbidden. We referred to O.T. and N.T. passages to establish and confirm this standard. However, so far it probably has sounded quite negative and some of you probably feel like saying, okay, we believe it, but how about the positive approach and standards? I agree. It is only fair and right that both the negative and positive standards are given. Mind you, the law of God first stressed the negative standards and teachings. First the house must be swept spic and span. Then, of course, you must fill it. Otherwise the cleansing is useless. Christ also teaches that something far worse might even occur. You read of that in Matt. 12:43-45:

Now when the unclean spirit goes out of a man, it passes through waterless places, seeking rest and does not find it.

Then it says, 'I will return to my house from which I came'; and when it comes, it finds it unoccupied, swept, and put in order.

Then it goes, and takes along with it seven other spirits more wicked than itself, and they go in and live there; and the last state of that man becomes worse than the first. That is the way it will also be with this evil generation.

Let us therefore try to remain on a positive note this time.

First of all, we can review our previous positive notes. The right order of priorities - (1) profess your faith publicly, (2) choose your vocation, (3) then choose (with open eyes and ears) a life-partner - should be followed. We stressed

especially the first priority - public confession of faith. Faith in the triune God of the triune comfort must leaven our whole lives. Without faith we cannot please God. And it is the adhesive glue of faith that cements a couple in a lasting marriage. Faith in Jesus Christ our Lord sets things straight - with God and with our neighbours. Therefore, faith in the triune God of the Scriptures is a primary, positive standard.

Let me elaborate on the above-mentioned point. Some young people think that you have to be popular in order to be an attractive target for the arrows of love. Others think that flashy (even ultra-modern) dress will catch the eye of the boys (or the way some male peacocks dress, of the girls). Being popular, a good physique, flashy dress, a jovial or humorous character, and so forth, comprise some of the prerequisites the world might recommend. Young people of Christ's church, however, must use different primary standards. In a word, the more your lives are realigned according to the standards of God's law, the more eligible you become as a life-partner. You see, to love someone can be good and wholesome. But only those things are good "which are done from true faith, according to the law of God, and to His glory; and not such as are based on our own opinions or the precepts of men" (Q. & A. 91, H.C.). There you have it in a nutshell. Faith produces thankfulness to the triune God that He has done so much to buy us and to make us His own. Thankfulness to God means to love God and to keep His commandments (second commandment). Obeying God's law in turn cleanses our lives and makes them wholesome. Listen to Psalm 19:7-9, noticing how David designates the law (his Bible), describes it and states its blessings:

The law of the Lord is perfect, restoring the soul;

protectors, law enforcement officers oftentimes are being reviled and put on the defense as if they were the real villains.

The permissiveness becomes evident also in the manner in which many offenders are being treated and the ease with which they apparently can receive passes for weekends and other occasions. The protests which are being raised against the apparent permissiveness witness to the growing uneasiness among the citizens.

It has been said that morals cannot be legislated.

But the writer in the *Ottawa Journal* stated that the Cubans are going to give it a try.

Laws are being discussed which aim at curbing prostitution. Severe penalties can be expected by sexual offenders. An adult who rapes a male or female child may face execution.

More examples of planned legislation are given.

On the whole, the writer stated, one receives the impression that the laws by which Cuba tries or will try to legislate morals, are of such a nature that they would please a John Calvin, as also many devout Christians.

We are thankful for his remark as such.

It shows us that, in spite of himself, man must admit that lawlessness and permissiveness will result in the opposite of what he actually longs for.

The heathen, who does not have the law, do by nature, or custom, or tradition, the *works* of the law. That appears to be the case also in Cuba, if the information given is correct. Communist-inspired legislation tries to curb and stamp out many evils which had crept in, undoubtedly to a large

extent under influence of the decadent Western world.

That proves that, even though the Law of God may be ignored and eliminated, man must come to the conclusion that the only thing that can prevent a total collapse is: that he at least does the *works* of the Law.

It is doubtful that our world will draw that conclusion.

It is to be expected that a collapse cannot be avoided.

The warning voice, however, is being heard. It may be national pride, it may be reactionary feelings, it may be a desire to eliminate everything which reminds a nation of the pre-revolutionary past; whatever it is: it is deemed necessary to do what we recognize to be the work of the Law. Only thereby, it is understood, a nation can be preserved.

There is still time.

vO

The testimony of the Lord is sure, making wise the simple.

The precepts of the Lord are right, rejoicing the heart; The commandment of the Lord is pure, enlightening the eyes

The fear of the Lord is clean, enduring forever;

The judgments of the Lord are true; they are righteous altogether.

Life becomes purified, well-founded, wise, enlightened, joyful and lasting - in a word, normal. The law exposes sins and hidden faults. Yes, David even *prays* that the law may expose and erase his sins, especially presumptuous sins done in defiance of God. God's Word is like honey. Once you taste its blessings, you desire more. You feel the urgent desire to have things "right". Quarrels and differences cannot be left hanging over your heads like black threatening thunderclouds. "Let not the sun go down upon your wrath", says the Word in Eph. 4:26. And where faith, hope and love reign, humility, thankfulness, and an appreciation for all that is true, honourable, right, pure, lovely, of good repute, etc., (cf. Phil. 4:8) will grow. In that house everything is in the proper Scriptural perspective. Would you not agree that Christ has made that disciple of his into a very eligible life-partner?

The prerequisite, which really involves being a complete disciple of Christ, should be the main positive standard. Look for a faithful partner, one full of faith. Then we will also be rid of that silly sentimental idea that there is only ONE for each of us. That idealism only causes persons to wonder - "is he/she the right person?" or, "how do I know he/she is the only one for me?" In answer to that we could say, there are probably more eligible faithful partners for you but if you have chosen this "one" and he/she is faithful, then let love grow. Let me quote the well-known Dutch author W.G. DeVries (about the period of engagements):

If the question arises: "how do I know that only that boy or girl suits me", then we could name many motives and list a number of standards, but an outsider cannot give the last word about such a question. This is especially so because it is not true that the one whom one chose is the only one in the world with whom a good engagement is possible. The idea that "there is no one else to be found in the whole world to whom I can be engaged", comes from a foolish IDEALISM which belongs more properly to the period of love-sick infatuation than to the period of real love. Does it not happen that a person sometimes wavers between two persons? But the special characteristic of love and engagement is that one finally, with one's whole heart, CHOOSES precisely for that 'one person'. (1)

In the O.T. the choice was often made by the parents. Mind you, the parents had to be careful to pick a faithful partner. We consider that practice odd. However, think of how Abraham sent out his servant to choose a faithful wife for Isaac. Isaac had never seen Rebecca beforehand, yet he loved her. A person from India once remarked to a European, "You marry the girl you love, we love the wife we married".

We could refer to many more standards for choosing a life-partner, but may I refer you to the excellent articles of Rev. G. VanDooren, "The Mystery of Christian Marriage". (2)

Let us conclude by saying, choose for Christ, also in the matter of love-relationships. Then "that boy" will of course not love you because you are either fair OR faithful but because in his eyes you are both fair and faithful.

W. HUIZINGA

(1) HET HUWELIJK IN ERE, De Vuurbaak, Groningen, 1970, p. 84.

(2) In Holy Array, Vol. XX, Nos. 3-7.

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

[Part Two]

[Canadian Scene] - Although the whisky traders had fled Fort Whoop-Up before the N.W.M.P. troopers completed their Great March west in 1874 to bring order out of lawlessness, the traders had not fled the West.

Word of the force's arrival had spread to every trader's rendezvous and Indian camp in the area but, before October ended, the first blow to the liquor trade was struck. A Mexican half-breed and three others were taken into custody after an Indian chief told of trading two ponies for two gallons of whisky. With the arrests, the troopers seized two wagonloads of whisky. Two of the traders were fined \$100 each and the others \$50. They were the first outlaws brought to justice at Fort Macleod.

A key priority during the first weeks at the fort was to establish good relations with the Indians. Without their trust, the task of bringing order to the West would be hopeless.

The troopers' red coats provided an important asset in reaching this goal. Besides clearly distinguishing them from the traders, the red coat had a tradition in itself. For some 300 years, the British had used red as the outstanding feature on their military uniforms. Gradually, as white explorers spread through the New World, the red coat came to mean honesty, courage and square-dealing to the Indians.

But winning the faith of western natives hinged, above all, on winning the faith of Chief Crowfoot, head of the Blackfoot Confederacy. Meetings were held with lesser chiefs who went away convinced the mounted men were their friends. Finally on December 1, 1874, Crowfoot himself arrived at the fort. An atmosphere of suppressed excitement prevailed as the tall, lithe chief, carrying an eagle's wing to signify his high office, came face to face with Macleod, the assistant commissioner. The two shook

hands and greeted each other cordially. It was a crucial moment for Canada and the red coats.

The North West Mounted Police had proved their credibility and gained a chance to win the West.

Mounties bring order to lawless West

Before the North West Mounted Police arrived, the law in the Canadian West was what each man wanted to make it. For all practical purposes, it was non-existent.

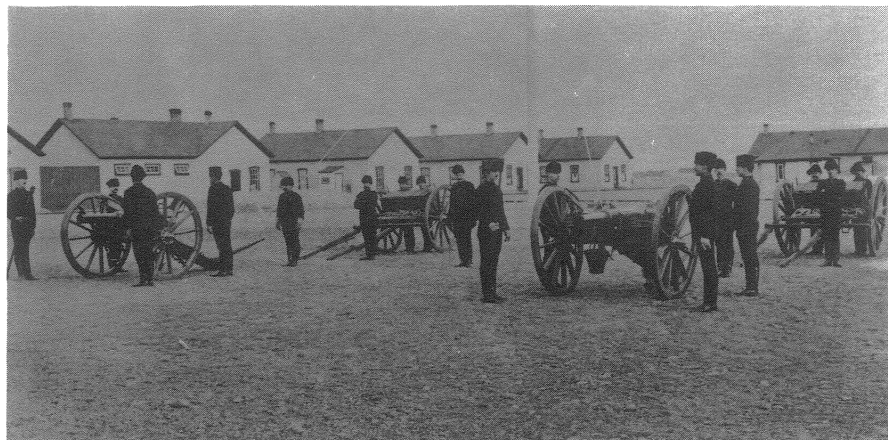
The coming of whisky traders in their liquor-laden wagon trains and their subsequent clash with the culture of prairie Indian bands made this fact painfully clear. The traders roamed at will, exploiting the Indian wherever they could find him and leaving a trail of bloodshed and violence in their wake.

The outstanding single incident of what might happen in the absence of established order occurred in the Spring of 1873 in the Cypress Hills of present-day southern Saskatchewan and Alberta. There, one May afternoon, an Assiniboine camp on Black Creek was attacked by a group of

freebooters seeking revenge for the theft of about 20 horses by a Cree and Metis band. Opening fire with repeating rifles, they systematically cut down men, women and children, then set fires to their lodges and hung the head of their chief on a pole over the smouldering camp. Estimates of the dead have varied between more than 20 to more than 100, with official historians settling on 22. News of the massacre rippled across the Prairies and spread east to Ottawa where the Government, appalled at previous reports of lesser violence, was just beginning to organize the N.W.M.P.

Official Ottawa reacted in horror and, when the first 300 N.W.M.P. members moved into the West the following Spring, the capture of those responsible loomed as one of their first major assignments. The force did manage to trail the murderers across the border and round them up in Montana more than two years after the slaughter. But they failed to win the long and emotional extradition trial that followed in the Summer of 1875 at Helena, Montana. The case was heard in a bitterly partisan atmosphere before crowds of local town-folk who, after half a century of warfare, harboured an open hatred for the Indians. A flood of conflicting evidence was presented and, in the end, the court ruled it was unable to send the men back to Canada for trial.

The N.W.M.P. had lost the case, but it had nonetheless proved its persistence and served warning that criminals could no longer roam the Canadian West without fear of being



The NWMP's artillery detachment with its two nine-pounder guns was part of the force that established Fort Macleod in 1874, the most westerly point of constitutional authority on the March West. The guns were of the muzzle-loading type and fired a shell a distance of 3,500 yards with considerable accuracy. Each gun had a crew of eight men as seen here on the parade ground of Fort Macleod.



Crowfoot, head of the Blackfoot Confederacy, said of the North West Mounted Police at the signing of Treaty No. 7, "The advice given me and my people has proved to be very good. If the Police had not come to this country, where would we all be now. Bad men and whisky were killing us so fast that very few of us would have been left today. The Police protected us as the feathers of the bird protect it from the frosts of winter."

brought to justice. By the end of 1875, the force was becoming firmly established. N.W.M.P. posts had been located at Fort Macleod on Old Man's River near the foothills of the Rockies; at Fort Walsh, near the site of the Cypress Hills massacre; at Fort Edmonton and Fort Calgary, at Fort Saskatchewan, 19 miles northeast of Fort Edmonton, and at Swan River in western Manitoba.

The red-coated North West Mounted Police worked hard to win the trust of the Indians and to cope with problems that emerged with the increasing flood of white settlers from the East. They battled prairie fires, cracked down on smugglers - especially whisky traders - and collected customs duties. They aided victims of winter blizzards, fought starvation and attended to illnesses and accidents. They transported mail and performed weddings and funerals. Lost and stolen stock was rounded up and returned to its owners, missing travelers were located and insane persons were taken into custody as well as criminals.

The West was developing rapidly and the growth of mining, lumber and construction camps, and settlements placed an ever-increasing burden on the force. The railway was pushing

West and with it came a growing population and the need for more N.W.M.P. officers. In 1881, the strength of the force was increased to 500 from 300 men.

While the once-dominant Blackfoot Confederacy accepted the coming of the force in 1874, the arrival of settlers had a profound impact on the Indian way of life. Buffalo herds thinned out and there was sometimes famine and fighting in the native camps. The Crees and Assiniboines became restless and there was resentment among the Metis at the westward thrust of the easterners.

The tension produced the North West Rebellion led by Louis Riel in 1885. The mounted police, overwhelmed by the rising tide of opposition, needed help, and got it, from a force of nearly 8,000 military troops. The rebellion was finally put down on May 16, 1885, with the defeat of the rebel forces and the capture of Riel, their Metis leader.

Added responsibilities

Subsequently, the N.W.M.P. assumed responsibility for the maintenance of law and order and the exercise of general jurisdiction throughout the West. To meet the increasing demands, its strength was raised to 10 divisions and 1,000 members, who patrolled the West from posts at Regina, Maple Creek, Medicine Hat, Swift Current, Moose Jaw, Broadview, Moosomin, Whitewood, Fort

Qu'Appelle, Moose Mountain, Shoal Lake, Prince Albert, Calgary, Edmonton, Battleford, Lethbridge, Fort Saskatchewan, Fort Macleod, Swan River and Chief Mountain.

Across the Rockies, in response to complaints that Kootenay Indians were skirmishing with miners and settlers moving west on the Walla Walla Trail, Fort Steele was erected and N.W.M.P. jurisdiction was extended to the shores of the Pacific.

Next came the North and the Yukon gold rush in 1895. To cope with the rush of hungry fortune seekers, the N.W.M.P. set up detachments at the Chilcoot and White Horse passes on the Alaskan boundary. A Yukon judicial district was established and, by 1898, a force of 254 men and 12 officers was working to impose order in the North.

The force pushed from there into the sub-Arctic, establishing posts at Cape Fullerton, McPherson and Herschel Island in the early 1900's.

In 1904, it was granted the prefix "Royal" by King Edward VII in recognition of its services. And by 1911 it had become a Canadian symbol strong enough to share the guard of honour at the Coronation of King George V in London.

With the coming of the First World War in 1914, the strength of the force stood at 1,268 men. But, with the need for soldiers overseas, the number was allowed to drop and by 1918 when the war ended, it had

Continued on next page.



Commissioner James F. Macleod was Assistant Commissioner in 1876 when Commissioner George A. French resigned to rejoin the Royal Artillery. During the March West, Assistant Commissioner Macleod was invariably riding in the vanguard of the cavalcade. He is seen here, with his hand on his horse's saddle, flanked by two of his officers in a picture taken at Fort Walsh in 1878.

dwindled to only 303 men.

After fighting ceased, the Government boosted the force back to a permanent strength of 1,200 men and assigned it to enforce dominion legislation for the whole of Canada west of Port Arthur and Fort William, now merged as Thunder Bay, Ontario.

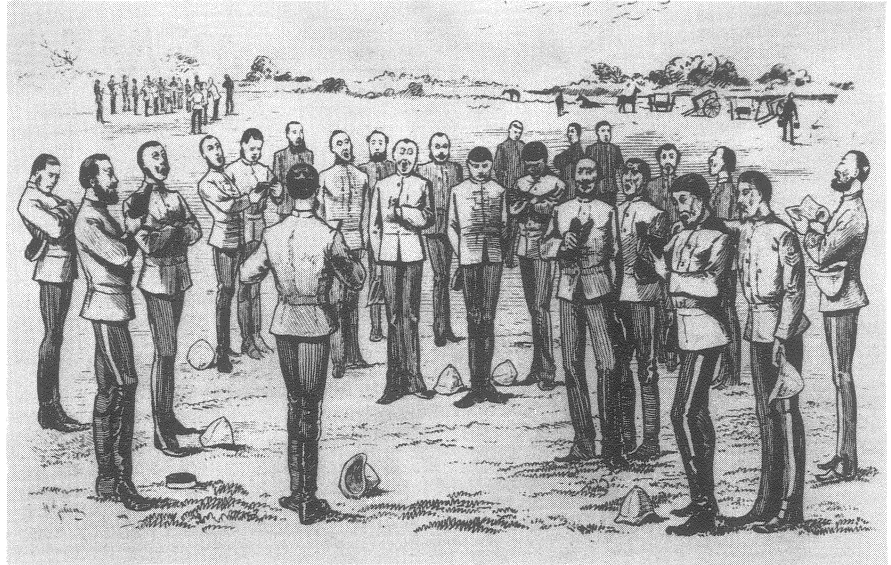
Broadening governmental activities soon made it obvious that the enforcement of federal statutes throughout all of Canada must be made the responsibility of a country-wide force. And so, in 1920, the name of the force was officially changed to the Royal Canadian Mounted Police, and new headquarters were formally established at Ottawa.

From there, the R.C.M.P. developed to what it is today - a body of more than 12,000 men enforcing federal statutes across the country and provincial laws in all provinces except Quebec and Ontario.

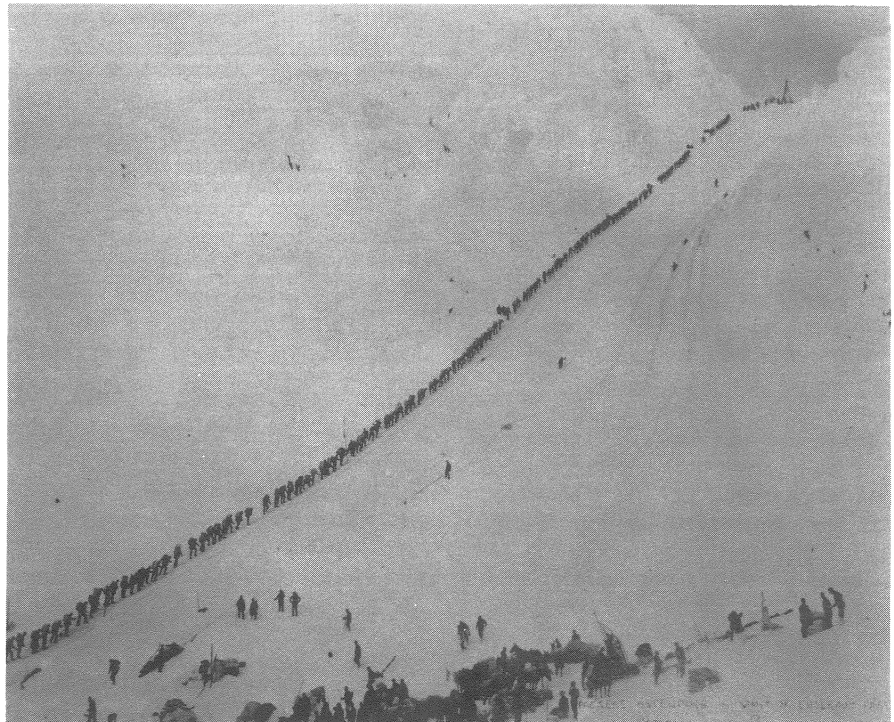
[This is the second of two articles on the establishment of the North West Mounted Police - now the R.C.M.P. - which celebrates its 100th anniversary this year. They were written by Dave Blaikie of the Ottawa Bureau of Canadian Press. R.C.M.P. Headquarters provided CLARION with the photographic material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



Guide and interpreter Jeremy Potts was hired by Asst. Commissioner Macleod in 1874 to lead the North West Mounted Police to Fort Whoop-Up, a suspected centre of illegal whiskey trading located near present-day Lethbridge, Alberta. He served with the Force for many years and acted as an interpreter at the signing of Treaty No. 7 involving Chief Crowfoot and the Blackfoot Confederacy.



Open air church services that included hymn singing were a feature of Sunday life in NWMP camps. In the absence of a minister or Force chaplain, the service would be conducted by the senior officer present.



The customs duty performed by the NWMP at the top of Chilcoot Pass in the Yukon in 1897 was just one of many functions performed by Force members during the Klondike goldrush days. Amid a conglomeration of all classes of people infested with criminal elements, the little force of red-coated members struggled to maintain law and order. They forestalled smuggling, especially of whiskey, tracked down murderers, thieves and gamblers and found lost travellers. They even carried the mails to the scattered gold camps. An estimated 64,000 miles was covered in a single year in the performance of this service.

Chilcoot Pass was a favourite Canada-U.S. border crossing point for the Klondike gold miners and prospectors. They frequently lined up by the hundreds to enter Canada through the NWMP customs post at the summit of the Pass.

Thanks for the "MEMORY"

Since the release of the first group of POWs, I, like many other, have been pouncing on every scrap of information available concerning their captivity. The last piece of intelligence was of particular interest. In one camp, the prisoners put together as much of the Bible as they could recall.

It made me wonder how much of the sacred Word the members of my congregation could reconstruct out of their common memory pool, if banished to some prison camp by persecution. Suppose the Holy Scriptures were suddenly confiscated. How many texts and passages, together with their references, would I be able to put together?

The ability to remember is a wonderful gift of God. He has bestowed it on more than elephants. But, like faith, it strengthens with exercise - while it atrophies with disuse.

So, when is the last time you memorized anything?

The fact is that many of us are too lazy to exert ourselves in this God-given capacity. Why should we memorize in this age of canned entertainment and computers? A few generations ago there were those among us who could recite a poem or two at a moment's notice. Today, a kind of generalized amnesia has set in.

I have come up with at least one conclusion which is hardly original. It seems generally true that what is earliest remembered, is best retained.

How I hated those multiplication tables! How I struggled to avoid becoming their master. Today I thank those teachers who drilled them into me with such relentlessness. 8 x 7? I can give the answer in a flash, though I haven't looked those tables in the eye for decades.

To this day, I get the numbering of the Ten Commandments all confused. That is because I memorized them as a child in their Lutheran order. And I can still do pretty well with those Old Testament kings of Judah and Israel. That is because I had them thrown at me in their proper order so often when my age turned to double figures.

I remember my first catechism book. Who was the first man? Adam.

Who was the first woman? Eve. I can still see the page. And I remember a book, dog-eared, furled and unfurled till it fell apart, by Hylkema and Tuuk. I never got out of the house until I had recited the answers to my father. In class, at church, I had to recite them again. Those answers, too, are with me still.

I had the good fortune (though at the time I called it something else) of having to attend Dutch services as a boy. I can still see my parents singing any psalm the preacher announced, without ever cracking a book! It was a continual source of amazement to me. Years later, I discovered the key. They had been made to memorize when they were young. Some years after that I went to a seminary other than our own and found classmates from other Christian traditions who could recite chapter and verse and content out of Scripture with such facility as made me envious. I consoled myself with the thought that I had a stronger hold on doctrine. That was true. In that department, however, they soon caught up with me. But with all my memorization of proof texts as a seminarian, I never caught up with them. They had an unbeatable head start.

By all of which I fashion an appeal. Our rising generation, for the most part, gets lost in the sixty-six books. Church School teachers, but parents most of all, make your children memorize choice texts and passages from God's Word. Insist on it while they are young.

A number of years ago, an aged parishioner of mine was moved to a rest home. She was not far from five-score years. Her mind was dim. At the age of fifteen, she had moved from the old country where the psalms had been drilled in. But for close to seventy years, she had not spoken in her mother tongue. Indeed, she had forgotten it.

Her last days in the rest home saw her semi-conscious. My visits elicited no response. I quoted Scripture and familiar hymns, yet it seemed I wasn't coming through.

On my last visit, I had an idea. I would get close to her ear. I would quote a psalm in her native tongue.

Accordingly, I found a Dutch Bible and took it along. Slowly and distinctly, and in a foreign language, I said, "The Lord is my Shepherd."

She had not spoken for several days. She had not spoken in her mother tongue for seventy years.

It seemed to no avail, yet after one long minute, she stirred. Her lips moved. I barely heard her. Yet her sister did, and so did I. In fact, I can still hear her today, and the accent of the province of her native land.

"*Mij zal niets ontbreken*" (I shall not want).

It was fantastic!

The next day she went to heaven.

- From an article by Rev. J.D. Eppinga which first appeared in *The Banner*, reprinted here with the permission of *The Banner's* editor.

OUR COVER

National headquarters for the
Royal Canadian Mounted Police
on Alta Vista Drive in Ottawa.
[RCMP photo]



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news medley

Yes, here we are again.

This time we can mention a few things which have not been learned from bulletins, but from our own experience and observations.

The first Sunday of July, I had to be in Ottawa for a classical appointment. When we arrived at the Church building where the services are held, a large Schoolbus pulled in, and out came many children with some teachers: it appeared that some grades of the John Calvin school in Smithville camped at Lac Philippe, north of Ottawa, and now came to Church. It must have been quite something for the Ottawa Congregation to see the auditorium almost filled. The addition of many young voices increased the volume of the singing considerably. After the morning service the whole group, with the teachers and almost the whole congregation went to the Holtvluwer residence, where a meal of soup and sandwiches strengthened the multitude to face the heat. It is not considered the proper way of doing things, but otherwise we could have had the afternoon service there, in the open air. Also the following Sunday there were some visitors. And it will have been the experience of all visitors: the Ottawa Congregation does its very best to make the brethren and sisters from other places feel right at home. It is not entirely without "selfish" reasons: they hope, of course, that some will decide to make Ottawa their home and thus will strengthen the number of Church members there.

From Ottawa we went to Winnipeg, mainly to see our brother Stel and also to see whether any points had to be discussed in person for the promotion of *Clarion*. I took pride and pleasure in helping with the folding and further preparation of one issue for mailing. It seems so simple when our magazine is pushed through the mailslot and when we open it and read it; few are aware of the work that goes into a paper, even apart from writing the articles and other items.

As for the condition of Rev. H. Stel, he was getting treatments for his back when we left, and this appeared to be of some help. The one day he feels better than the other, but nothing definite can be said. He would love to resume his work after the holidays, but we do not know whether he will indeed be able to do so. It was good to see each other and to discuss a few things. We parted with the Scriptural greeting: Shalom, Peace!

That it was good to see each other applied not only in this case. It takes quite a bit of travelling, and not every one likes it, but it would be very good for everyone to visit the various Churches, to meet the brethren and sisters, and to learn about the things which are going on in those Churches. Personally, we

could understand it that the Apostle Paul when re-visiting the Churches, was strengthened and encouraged. Seeing again those with whom one went through the first years in Canada, with whom one attended Synods, with whom one has personal bonds, is encouraging and strengthening, indeed. That's what we noticed and experienced. We recalled the days and months spent in Carman on the occasion of the first two Synods of the Churches. And we marvelled at the grace and mercy of our God, Who has blessed His Church so abundantly.

Understandably, Carman was also visited. The Rev. J. Geertsema recovered from the surgery he had to undergo, but not until after the holidays will he resume his work. He felt fine.

Let us follow Professor and Mrs. Selles on their way West and visit Edmonton (only via the *City Guide* in our case). There was an item which caused us much joy: Subject to further investigation and consultation with the Congregation, the Consistory authorized the Committee of Administration to go ahead with preparations for the purchase of a 2 manual, 17 rank pipe organ. The organ was built in 1904, but with a little overhaul would last for many, many years. Congratulations!

Edmonton also decided to send a letter to the City Council protesting the fact that the Sunday was designated as part of the celebration of Dominion Day (Canada Day), although the official day for that celebration was Monday, July 2nd. We are thankful for this action of Edmonton's Consistory.

Going a little south, we visit Calgary. Calgary solicited designs and a new name for their bulletin. They would like to start with it in September. Maybe there are more talented people who could offer suggestions. (I do not mean "more talented than in Calgary"; I mean: more people who are talented!!). The Ladies Auxiliary surprised (?) the Consistory with a Baptismal Font. What would the Churches do without the Ladies Aids? Auditoriums and School buildings would be bare!

Turning further West, we reach first of all Abbotsford. The Rev. M. VanderWel also underwent surgery for the removal of a kidney stone. The Lord protected him, too, and he expects to be able to resume his work after the holidays.

Closer towards the coast we find Cloverdale. I now have a better idea what that Slave Auction was all about. And I think that we had better not tell the big labour unions about the hourly wages which the young people who offered themselves for all sorts of jobs, succeeded in squeezing out of their "purchasers". The hourly rates varied from four to twenty-five dollars per hour. Almost as much as my neighbour's dentist makes. The average hourly wages were eight dollars per hour or sixty-five dollars for the whole day. And the Mission Aid was the beneficiary.

Meanwhile, brother and sister J. Kuik, sent out by Mission Aid, are on their own now that the Rev. C.

Van Spronsen and his family are on furlough. The work in Brazil has been started and the reports of our brethren Van Spronsen and Kuik speak of a growing interest among the population and of the many difficulties which have to be overcome. It has been decided to erect a simple Church building, since the building now in use is becoming unsuitable for the growing number of people attending and the growing number of activities which are being planned and considered necessary.

The Church at Lincoln received from their Mission Committee the excellent suggestion to try getting Rev. C. Van Spronsen also here in the east to tell about his work and by means of colour slides to bring it closer to us all. The only thing is that, when I see the schedule which has been drawn up for the few months our brother expects to be in Canada, I would not know how the poor man could find the time to extend his informative tour to Ontario. Maybe Lincoln will succeed to the benefit of us all. On the other hand, it would be very good for the West if Rev. H. Knigge could return such a gesture and visit the West. That would prevent that the Churches remain unaware of each other's activities.

When I read the reports in *Mission News*, I am strengthened in my desire to have it all in our *Clarion*. It would prevent duplication of work and cost; and it would enable many more of our Church members to enjoy (yes, indeed: to enjoy) those reports and the ones from New Guinea. We also could insert pictures. Think about it, will you?

Cloverdale also is making some changes in their Church building. The Consistory-room, which had become too small anyway, will be added to the Auditorium, if I understand it well, and one room in the basement will be made into a Consistory-room. The result is that no decent catechism-room is left. A request will be made to the Board of the William of Orange School - a new school building is being erected next to the Cloverdale Church property - to be allowed to make use of one of the classrooms in the new school building. Good idea: there will be a room which has been built (or is being built) with the specific purpose of teaching in mind, and it prevents duplication of costs and space.

Cloverdale also considered the question whether, during an election, all the ballots should be read at the meeting convened for the purpose of having an election. It will be discussed at a Congregational meeting whether a change should be made to the effect that not only the ballots are no longer counted during the meeting, but also that the number of votes each candidate has collected will no longer be made known. The Consistory will simply announce who have been elected.

As for this counting of ballots during the "election-meeting", this appears to be a remnant from the days when the Congregations were smaller, and it would be better, indeed, to do this later. Especially

when the Congregations are large and the members wish to go home as soon as possible after the service. There are advantages in counting the ballots during the meeting, and oftentimes it is very pleasant, mainly when the differences between the votes for the various candidates are small. One feels how every one present holds his breath, wondering how this will end, what the result will be. But the larger the Congregation becomes, the more it is to be preferred just to vote and then to depart.

As for the second part (not informing the Congregation about the number of votes each candidate has acquired), I have my doubts whether it would be wise. But I cannot see anything wrong with it. It might even be good with a view to future elections and candidates. I'll have to think about it.

The liturgy also had Cloverdale's attention. There is the place of the announcements in the services, for instance. Personally, I am convinced that they should be confined to the absolutely necessary things, namely only to those matters which *have* to be announced to the Congregation and cannot (or should not) be brought to their attention via a bulletin. Announcements are to be made of the names of the brethren who are to be ordained or installed; further there are the public admonitions; the bans of those who wish to enter into the marriage state; and such information as the Consistory deems necessary to bring to the attention of the Congregation without the possibility that they become "world-wide" via a bulletin. As for the rest, announcements should not be made. It is very convenient to make use of the fact that the Congregation is together, but whatever is not part of the worship service should be avoided and eliminated. Secretaries who have failed to send in notices for bulletins, etc., must face the "wrath" of the society-members and not try to make up for their inaccuracy by asking the minister to make an announcement. We shall await Cloverdale's conclusion with interest.

Another point which was mentioned is the reading of the "summary", Mat. 22:37. Here, too, we have a point at which differences exist in the Churches. (I mean: in the one Church it is read; in the other Church it is not done; the one minister does it, the other omits it.) In the first Church where I served it was customary, but I did it not for long, for I am convinced that it is incorrect to do so. Either the Ten Words still apply to us (*mutatis mutandis*, that is: considering the change of position in the New Testament dispensation), but then we should not give the impression as if they no longer applied by reading a sort of New Testament "summary", or they no longer apply to us, but in that case we should omit their reading altogether. It will be clear that I am convinced of the former; I say this to prevent misunderstanding.

New Westminster decided to introduce the Revised Standard Version for use in the services. The Consistory also received a report on the cost of a new Church building. Continued on next page.

And, to mention a last item from the Valley: A Youth Rally was held during the Dominion Day weekend, where Mr. R. Koat spoke on "Christian Faith and Modern Man", and Dr. B. van der Kamp on "Faith, Hope, and Charity in Our Daily Life". Would it be entirely impossible, brethren, to let all our readers enjoy these speeches via our *Clarion*?

It is a big jump from the Pacific Coast to the Great Lakes area, but we'll have to do it.

We already mentioned Lincoln. In addition to what we wrote the previous time, we may now pass on to you that a loan has been obtained so that a parsonage can be built.

Remaining in the same Classis, we visit Chatham. The *Church News* tells us that the Consistory tabled a proposal that the elders sit with their families during the services. Much can be said in favour of that, especially when the children are small (only then??) and when the mother may not hear much of the sermon because she has to pay constant attention to the behaviour of her offspring. And yet it should be clearly visible that the Congregation is together under the supervision and guidance and direction of the Consistory. We'll see what Chatham comes up with in due time. Further we are told that the increase in the price of a Church building cannot be undone. A special meeting is scheduled to discuss this point and to decide about it. Finally: an Annual Church Picnic was scheduled for July 2nd (Chilliwack and Abbotsford planned one for August 4th). That reminds us of those first years when the Congregations usually had an Annual Picnic. It is good to see one another in somewhat different circumstances than usually is the case.

We next reach Hamilton. On the last holiday Sunday I saw the inside of this Church building for the first time. It is beautiful, indeed. However: I looked in vain for a well-equipped catechism-room. Remember: that was the first thing I would look for . . .

Hamilton decided to have a (third) Dutch service every Sunday evening at 7:00 o'clock for a trial period of three months. By one of the brethren I was told that some thirty to forty people attend these services. Hamilton also is in the process of erecting a school building (which I could not enter and therefore saw only from the outside) and welcomed their new principal: Mr. E. Gosker, who arrived from Smithers, B.C.

Rev. W. Loopstra wrote a little piece in the bulletin, informing the Congregation that he and Mrs. Loopstra are off on a tour which will bring them to the Netherlands and also South Africa. We wish them a good time, a pleasant and fruitful trip, and a safe return.

From Hamilton we go to Burlington East. Rev. G. Van Dooren touched upon the question how long a missionary should stay, once the Church has been established in a certain place. He reminded us of Paul's method, although there is a slight difference: in most

instances there will have been a (maybe small) core of believers from the Jews who were well-acquainted with the Holy Scriptures. The question thus raised is important, indeed. Mr. Van Dooren correctly stated that in the past missionaries oftentimes settled down in a certain place whereas they should have travelled on.

The previous time we already mentioned the evangelization activities in Burlington. It appears that the activities are conducted by both "East" and "West". Now we are told that no less than 152 persons expressed the desire to be enrolled in a Bible-course. A training course for workers is also set up, and there are plans to bring the Gospel into the hospitals and the homes for the aged, and in parks. Thus others will be told what has been learned in Church and catechism-classes.

Burlington West's latest result in the drive for a certain sum for building purposes is that from four they have climbed to fifteen percent of the total goal. The Consistory would like to see all pledges and/or gifts in by September.

Orangeville received a letter from Dr. Huh of Korea, expressing his and Mrs. Huh's gratitude for the support received for the purchase of a home.

And finally, Brampton received word that delivery of their new organ was delayed. As for a minister, the Consistory appears to have come to some conclusions which will be discussed with the Congregation.

It was a rather lengthy medley. During our holidays we heard anew in various Congregations that our medleys are being enjoyed. One sister called them irreverently "The Reformed Gossip Column". Is it really that bad? Another sister told me that when she read something I said about a matter in which she had taken a large part, she was angry with me, until she realized that I was only making fun of the manner in which that particular thing was described in their bulletin. There is the rare case (*very rare case*) in which poison is being produced from our column. We leave that for the responsibility of its makers.

Till next time, the Lord willing.

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IV *The Major Prophets.*

1. Ellison, H.L. *Men Spoke from God.* (London: Paternoster Press) 1952, 160 pp., (***)

An outline is given of each book together with a study of each prophet and his message. Ellison touches also on major points of criticism and exegesis.

2. Ellison, H.L. *The Prophets of Israel.* (Grand Rapids: Eerdmans) 1971, \$4.50.

A very readable and perceptive introduction to the prophets. Attention is paid to those prophets who worked in the northern Kingdom, especially Amos and Hosea.

3. Young, E.J. *My Servants the Prophets.* (Grand Rapids: Eerdmans) 1952, 232 pp., \$4.50 (**)

Young deals with the development, nature, and significance of prophecy in Israel. He also discusses recent criticisms and contributions in this field.

ISAIAH

1. Alexander, J.A. *Commentary on the Prophecies of Isaiah.* (Grand Rapids: Zondervan) 2 vols., 1953, 990 pp. "One of the finest commentaries on any biblical book," E.J. Young. Unfortunately out of print.

2. Calvin, J. *Commentary on the Prophet Isaiah.* (Grand Rapids: Eerdmans) 4 vols., \$23.00.

The spiritual force and clarity of these volumes establish their abiding worth for every reader. Some of the volumes are no longer available.

3. Calvin, J. *Sermons on Isaiah's Prophecy of the Death and Passion of Christ.* Translated and edited by T.H.L. Parker. (London: James Clarke) 1956, 162 pp.

4. Delitzsch, F. *The Prophecies of Isaiah.* (Grand Rapids: Eerdmans) 1890, 985 pp., \$6.95.

5. Leupold, H.C. *Exposition of Isaiah.* (Grand Rapids: Baker Book House) 2 vols., \$17.00. (***)

A modern commentary by a dependable scholar which will immeasurably deepen your knowledge of this major prophet.

6. Westermann, C. *Isaiah 40 - 66.* (Philadelphia: Westminster Press) 1969, 429 pp., \$9.95.

Originally published in the *Das Alte Testament Deutsch* series, this commentary clearly reveals its critical origin; nevertheless, it does give some informative and thought-provoking exegesis. Recommended for pastors and theological students.

7. Young E.J. *The Book of Isaiah.* (Grand Rapids: Eerdmans) 3 vols., 1964-72, 1,647 pp., \$30.00. (**)

Prof. Young completed the manuscript for his third volume shortly before his death in February, 1968. His commentary is an outstanding achievement, combining careful exegesis with a very lucid style of writing. No minister can afford to neglect this work; also church libraries will benefit from it, although Leupold's cheaper commentary may be used just as fruitfully at the layman's level.

JEREMIAH and LAMENTATIONS

1. Bright, J. *Jeremiah.* (New York: Doubleday) 1965, 516 pp. (The Anchor Bible)

A recent work, this study includes a fresh translation plus comments; however, like all the volumes in this critical series, the notes are very brief. Still, Bright's volume is at present the best available. Recommended for pastors and theological students.

2. Calvin, J. *Commentaries on Jeremiah and Lamentations.* (Grand Rapids: Eerdmans) 5 vols., \$34.00.

3. Keil, C.F. *The Prophecies of Jeremiah and Lamentations.* (Grand Rapids: Eerdmans) 1873, 874 pp., \$6.95.

4. Laetsch, T. *Jeremiah.* (St. Louis: Concordia) 1953, 412 pp., \$4.50. (***)

Proceeding from the reliability of the O.T. text, this Lutheran author produces a worthy and comprehensive study of Jeremiah. Lamentations is also included.

5. Thomson, J.G.S.S. *The Word of the Lord in Jeremiah.* (London: Tyndale Press) 1959, 20 pp.

An interesting study of a recurring theme in Jeremiah.

EZEKIEL

1. Calvin, J. *Commentary on Ezekiel 1 - 20.* (Grand Rapids: Eerdmans) 2 vols., \$12.00.

2. Eichrodt, W. *Ezekiel.* (Philadelphia: Westminster Press) 1970, 594 pp., \$12.50. (The Old Testament Library).

This critical commentary is translated from the German (ATD). Like most critical commentaries it takes far too many liberties with the text; however, it gives some stimulating information on the prophet-priest tension and the exegesis is thorough. Recommended for pastors and theological students. *Note:* In the near future W. Zimmerli's monumental commentary on Ezekiel will appear in the *Hermeneia* series (Fortress Press).

3. Ellison, H.L. *Ezekiel: The Man and His Message.* (Grand Rapids: Eerdmans) 1956, 144 pp., \$1.75. (**)

A scholarly but non-technical study that explains numerous questions and problems which the reader of this Bible book will encounter. A very useful volume.

4. Fairbairn, P. *An Exposition of Ezekiel.* (Grand Rapids: Zondervan) 1960, 504 pp., \$5.95.

A good, reliable commentary.

5. Keil, C.F. *The Prophecies of Ezekiel and Daniel.* (Grand Rapids: Eerdmans) 1876, 1,368 pp., \$8.95.

6. Taylor, J.B. *Ezekiel.* (London: Inter-Varsity Press) 1969, 285 pp., \$4.35. (***)

Another volume in the *Tyndale O.T.* series. The author opens with an excellent introduction on interpretative problems and gives a succinct survey of the prophet's life and message. The commentary is trustworthy, brief, informative and well suited to Bible study groups.

(*) Recommended for individual purchase.

(**) Recommended for societies or church libraries.

(***) Recommended for both.

J. VISSCHER

Letter-to-the-Editor

Permit me a few words in our *Clarion*. As I have written before to our Printer/Publisher in Winnipeg: *Clarion* gets better every week, both in appearance and contents. This letter is to urge you: keep it up! And no doubt the most read feature in *Clarion* is your "News Medley" in which the editor tries to avoid meddling, is informative and always amuses the reader with a good sense of humour.

Part of your July 14 News Medley concerns an item from a Chatham bulletin, the item itself is not published. (1) In his comments the editor suggests the proper wording to be used in a bulletin (and from the pulpit?) when a member breaks with the Church. From the context it is clear that he refers here to the rare instance when a member of one of our Canadian Reformed Churches leaves our Church to join an Evangelical Baptist, or Gospel Church, a Christian Reformed Church, or perhaps a United or other liberal Church. The editor sees that some churches have problems with the proper wording in announcing such regrettable news. He is right. I have seen some absurdities announcing these myself. But he suggests a sort of uniform type of announcement, which in my (and the Scripture's!) 2) opinion is not much better. I hope I have read wrong and will only be too happy if corrected. Your editor suggests that the following announcement be made when a member decides to leave our Church for another denomination: "SO AND SO HAS BROKEN WITH THE CHURCH OF THE LORD". That is terrible. But surprisingly: the congregation is in most cases (3) not even encouraged to pray for this apostate member. When someone breaks with THE Church of the Lord, he or she breaks with the Lord Himself, and places himself on a road which leads straight to hell. But usually (4) the announcement is made without even pleading with the Lord in public prayer for So and So's repentance and return! Yet the wording suggested by your editor, and already practised in some of our churches clearly implies that So and So, (who according to his own confession (art. 21 H.C.) "forever is and remains a living member of the Church which is chosen to everlasting life"), has now broken with that same church which he confessed in art. 21 of the H.C. (5) I can see a minor problem which might have been the cause of such drastic wording to be thought of. As the editor says: it would be

wrong to differentiate between the different denominations for which So and So might be leaving. I fully agree. And I do know that the trap of Kuyper's pluriformity theory, (which is now accepted far beyond the Reformed circles), is still wide open. But we must also avoid the other extreme. The Church of Christ, as we confess it in Lord's Day 21 (Praise the Lord) includes many, many true Christ believers in every town and city, who do not belong to a Canadian Reformed Church. (6) What your editor suggests is really worse than differentiation, it sounds to me like wholesale condemnation of all who do not belong to a Canadian Reformed Church. (7) My Bible clearly teaches that there are several aspects to the Church, and one of these we confess in art. 21 of the H.C.: (8) this aspect of the Church extends far beyond any local Canadian Reformed congregation, see Eph. 1:22, chapter 3:10 and 21, Ch. 5:23 - 25 and 27, as well as a number of passages in Corinthians. (9) Calvin, Ursinuis, Bavinck and many other good Reformed theologians have confessed this Biblical aspect of Christ's Church gathering work. We have rejected some of their terminology, and perhaps that is good. But many in our churches have rejected this Biblical teaching in order to win practical advantages, such as strong organizational unity in both church and other areas. (10) Let that be as it is, the purpose of this letter is to suggest that we should be very careful in judging others who do not wish to belong to our fellowship. (11) Let us practise true Christian humility here. One way to make the wording of the announcement acceptable (12) to those who believe in the existence of a Church of Christ outside our Canadian Reformed Churches and to those who do not, would be simply to announce: SO AND SO HAS LEFT OUR CONGREGATION. (13) And if that person, as usually will be the case, has asked for attestation for another Canadian Reformed Church, simply add "WITH ATTESTATION FOR THE CONGREGATION OF THE LORD IN . . ." Let us also in these matters try to practise I Cor. 10:32: "GIVE NO OFFENSE TO . . . THE CHURCH OF GOD". (14)

Dear Editor, thank you for the space. You were right: this is a topic for a well-researched article: perhaps you can still let us have it.

Yours in Christ,
Gerry Denbok
Burlington, Ont.

COMMENT

For a long time I looked at the above letter, pondering what would

be the best way in which to deal with the matter in question. Finally I came to the conclusion that it would be best to follow the letter and to make notes with various statements found in it.

In the first place I would like to thank brother Denbok for his words of appreciation and praise. We of *Clarion* do our best to serve the Church people (and possibly others); it is encouraging to learn that this is being appreciated. Thank you for that!

Now I should like to make the following remarks in connection with his letter.

1. Indeed, I did not quote the literal text of Chatham's formulation, although I expressed my wholehearted agreement with it. It was written as follows, that ". . . has broken with the Church of Christ".

When expressing my agreement with it and when explaining why I prefer such a manner of putting it, I did not state that any other method is wrong. Each Church has the right to fix a certain formulation as it deems best. However, what every Church should see to in my opinion is, that in the wording used the sin of a person breaking with the Church is made clear and the seriousness of such an action is impressed upon the Congregation. Although "has withdrawn" is a term which may have been taken literally from the Confession, yet it sounds too neutral in my ears, and does not point out how wrong it is to do what this person has done.

2. I would need proof, and solid proof at that, to agree with the writer that his opinion and the teachings of Scripture are on a level in this respect. For the time being I see a great discrepancy.

3. Our brother states that "in most cases" the congregation is not even encouraged to pray for the former member. I do not know about the experience of others. But my own experience is different. With the writer I agree (and am thankful for it) that such "withdrawals" are rather an exception within the Canadian Reformed Churches. But that is the more reason why we should call upon the Lord with fervent prayer to bring this late member back from a disobedient way.

4. Here we find the word "usually". I find the same (easy) general statement and, in fact, general condemnation which we also noted under 3. As far as I can recall, I have never made such an announcement without asking for the return of the sinner, and I can hardly believe it that any other minister would fail to bring such a matter before the throne of grace after having been told to make such a sad and saddening announcement.

I am tempted to insert a whole form in this reply to the above letter. It is a form which was drawn up in Schiedam, where I was a minister before coming to Canada. It was drawn up in the days when many renounced the Liberation and returned to the bondage: the years around 1950. This form also contained a prayer, and the whole was patterned after the Form for Excommunication. We were not content with just announcing something sad and sorrowful: earnest prayer was offered up. The more I think about it, the less I can believe it that "usually the announcement is made without even pleading with the Lord in public prayer for So and So's repentance and return".

And as for the point that one who breaks with the Church "places himself on a road which leads straight to hell", I would ask: Is that then not so, when it comes to the point? Let no one be hasty with his judgment now, and let no one draw the (wrong) conclusion that I would state that therefore everyone who breaks with the Church goes to hell. All I wish to point out here is that the first step leads to the second one, and so on, if the Lord does not forbid it. Are we not always warned against the very beginning of actions which would cause us to be alienated from the Church of God? Do parents not warn their children in this manner: "If you set out on this road, the end will be everlasting ruin"? Do we not warn the Congregation in the sermons that we should shy away even from the very beginning of disobedience, since the end will be horrible?

In Lord's Day 30 of our Catechism we say that the popish mass "at bottom", i.e. when it comes to the point, *basically*, is nothing but a denial of the only sacrifice of our Lord Jesus Christ and an accursed idolatry. And in the Lord's Days in which we explain the Ten Words of the Covenant we point out time and again that such and such an action or even desire, *at bottom*, is the same as what the Lord forbids here. For instance: desire of revenge is *basically* murder. But we do not say that someone who desires to avenge himself is by that very fact an actual murderer.

Thus we are to warn a person who breaks with the Church: Do you realize where such action ultimately will lead you, if you continue in this path? Then we warn a person against the ultimate consequences of his action, without stating thereby that we are assured that that will indeed be his end. *That* we leave up to the Lord our God. Our judgment and our authority cease as soon as one is no longer a member of the Church. We judge the

deed, not the *person*. I know that it may be dangerous to make such a distinction, but it is necessary to bear the difference in mind.

5. It would take several pages to take away and point out all the misunderstandings I see in this sentence. Does the writer wish to state that when we make the confession formulated in Lord's Day 21 we have something different in mind than when we say "I do" to the questions at the public profession of faith, when we have appeared "before God and His holy Church"? Does the writer wish to claim that the Church we speak of in Lord's Day 21 is different from the Church of which we confess in Art. 30 of the Belgic Confession that there must be office-bearers who together form the Council of the Church? Or from the Church which, according to Art. 31 B.C., has to lawfully call brethren to the offices? I hope not!

Certainly, in the one case we refer to the Church as she has existed from the very beginning, the Church-in-general, so to speak; in the second case we refer to the local Church. But that does not mean that they are two different Churches!

I am afraid that, unwittingly, the writer has fallen into the trap which he himself mentions.

I cannot but draw this conclusion from the writer's statement: we must judge a person's deed by his own confession and not by what he does: He has confessed that he will forever remain a living member of the Church; that's what we have to go by. I do not believe that brother Denbok means that. But I can go only by what he wrote. Whoever breaks with the Church denies his confession, indeed.

6. As I have stated above, in Lord's Day 21 we refer to the Church-in-general. But the question is: when we speak of that Church do we, then, mean something different from the Church to which we belong in Burlington and in Houston and in Ottawa? The question is: Can and do we still uphold that confession: In obedience to the command of Christ I have joined myself with His Church, my name is in the books which the clerk of the Consistory keeps up to date, and in this manner I am a member of that holy catholic Church which Christ gathers, defends, and protects from the beginning to the end of the world?

I repeat and cannot repeat and stress it sufficiently: **OUR CONFESSION IS A CONFESSION ABOUT OURSELVES AND NOT ABOUT OTHERS.**

That is the basic mistake, I believe, which brother Denbok makes in his letter and which so many others make. When we confess what we are (that is: what the Lord says we are),

immediately someone stands up and says: "Oh, that means that you say about so and so . . ." Wrong! Totally wrong!

I have stressed, not only in my answer to this letter but also in the relevant News Medley, that we should NOT pass judgment on others. But brother Denbok does pass judgment, be it a very favourable judgment. However, as *judgment* it is just as wrong as an unfavourable and condemning judgment! I wish that were seen.

7. It will therefore be clear that the qualification: "wholesale condemnation" is totally incorrect and undeserved. I speak, and spoke, only of what we confess about ourselves and what a person does who breaks with what I (and we all) confess to be the Church of Christ. If anyone does not confess that, I fail to see how he can avoid falling into the trap of pluriformity and "denominationalism".

8. What we confess in Lord's Day 21 is *not* one of the many aspects of the Church: it is the brief summary of the *promise of the Gospel* insofar as it speaks specifically of the Church. I am afraid that the writer, speaking of various *aspects* of the Church, again, unawares, falls into the trap of pluriformity.

9. That the work of Christ is world-wide and "history-wide" and that that is one of the points mentioned in Lord's Day 21, is correct. But what must be proved -- and has not been proved by the writer -- is that when speaking of that world-wide Church we speak of something which is *different* from the Church in whose membership list our names are found.

10. I do not know to which teachings of those theologians the writer refers. I think that it would take more than just mentioning their names. Nor is it clear to me who the many are who have rejected "this Biblical teaching" and how this relates to the reason for such rejection as described by the writer. It is too vague for me.

11. That is now exactly the point: I have not judged others and have even warned against doing it!! Further: I did not speak of people "who do not wish to belong to our fellowship", but I spoke of persons who, *belonging to "our fellowship" broke with it*, and the manner in which this is made known to the Congregation. Thus there is no pride or haughtiness; there is a humble acknowledgment of what the Lord has given to us.

12. A Consistory should not choose a wording with a view to making it acceptable to the Congregation.

Continued on page 15.

our little magazine

Hello Busy Beavers,

Are you enjoying the last of your holidays? The deadline for our Summer Contest will soon be here! If you still have entries that you want to send in, please do it right away. *August 31* is our last day, remember? I will let you know as soon as I can after that who our winners are.

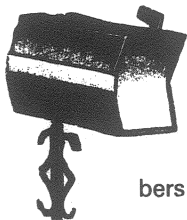
I have received some entries already, as I write this. And I think they are really fine - I'm looking forward to more! But I thought you'd like to see some of the pictures I received, so here's a sample from Busy Beaver *Annette Hoeksema*.

Grace Jongs would like to share this little poem with you. Thank you, Grace.

In the Meadow

In the meadow - what is in the meadow?
Blue bells, buttercups, meadowsweet,
And fairy rings for children's feet.
In the meadow.

* * * * *



From the Mailbox

First of all let's welcome our new members!

Welcome to the Busy Beaver Club, *Hilda Tams*! Please write again and tell me your birth date, Hilda. And have you decided to join in our Quiz Contest?

Hello, *Albert Riemersma*. We are glad to have you join us. Have you collected many stamps already, Albert?

Thank you, *Glenda Bulthuis* for your poem. Will you be joining in our Summer Contest, Glenda? You must have had a lot of fun at Grace's house, playing store!

Welcome to the Club, *Billy Doekes*. I hope you'll enjoy all the Busy Beaver activities. And thank you for the nice entry in our Art Contest!

And welcome to you, too, *Charles Doekes*. Thank you for your nice letter. I hope you'll write again soon.

Hello, *Anneke Hart*. We are glad to have you join us, even if you live far away in Australia! We hope you'll enjoy being a Busy Beaver. You certainly did well on the Quizzes you sent in! I'm curious when your sister celebrates her birthday, Anneke!

Thank you for your letter, *Aneta Van Seters*. I really am happy to hear from you. I hope you're enjoying your holidays. Are you planning to enter our Quiz Contest?

What a nice school trip you had *Patsy Linde*. You told the story so well I almost felt as if I went with you! Write again soon, Patsy.

How did you feel watching the bride at the wedding,

Mary Vande Burgt? And how was your outing to Cultus Lake? I'm curious, too, how your needlework is coming!

Hello, *Greta Paize*. Congratulations on a good report card! How are your swimming lessons coming?

You're a busy girl, *Wilma Van Woudenberg*, helping with all that hay and writing such a long poem! And thank you for your letter, too. I'll be watching for your answers to the Quiz Contest, Wilma.

Congratulations on passing, *Grace Jongs*. Did you enjoy your picnic and staying with Cathy?

I'm glad you're enjoying the summer, *Annette Hoeksema*. And thank you for your entries in the Art Contest. I'm sure you've enjoyed making them as much as I've enjoyed receiving them!

Hello, *Geraldine De Boer*. Did you ever find your kittens? Is it safe to have so many cats when you have budgies? I'm watching for your picture, Geraldine!

How is your little poodle doing, *Cathy Wendt*? Whatever did you do with the pail full of minnows you caught at Maple Bay? Did you have fun fishing and camping?

Thank you for your poem, *Lorette Dam*, and the picture, too. I'm glad you did well on your report card, and that you'll get your very own room now! Hope you like your new house, too!

Thank you for your card, *Jo-Anna Flach*. It must have been a pretty place where you were staying.

Congratulations on your prize in the music contest, *Jenette Kno!* I'm sure we're all very proud of you! How are your swimming lessons coming?

Wish I could see your flower garden, *Debbie Kno!* Have you ever tried growing straw flowers to dry and make winter bouquets of real flowers?

* * * * *

September brings lots of birthdays for our Busy Beavers! We wish you all a very happy day and God's blessing for the year to come.

	September 2
Lynn Metzlar	2
Ronald VandenBos	3
Eleanor Smouter	7
Debbie Krikke	8
Dianne Bosscher	8
Grace Jongs	9
Emmy Flokstra	9
Belinda Van Grootheest	11
Annette Hoeksema	11
Mary VandeBurgt	12
Karl DeBoer	13
Patti Medemblik	13
Andrew Vink	14
Carolina Barendregt	17
Alice VanEerden	19
Martha DeBoer	19
Floris Wiersema	21
Rolean Hulleman	22
Irene Hordyk	24
Patricia Barendregt	24
Frederika Snippe	26
Frank Meliefste	26
Jenette Kno!	29

Till next time, Busy Beavers.
Yours, Aunt Betty.

LETTER - Continued from page 13.

gation. Also in the wording of announcements which have to be made, a Consistory has to lead and guide the Congregation and to edify the Church. It should be impressed upon them all how serious such action is.

13. It will be clear that I would have strong objections to such an utterly meaningless wording. Should the Congregation not be told the vast difference between leaving the Congregation because of a move to another place, and leaving the Congregation because one does not wish to have anything to do with it any longer??

14. I cannot but note with thankfulness that brother Denbok, ultimately, comes to the correct wording. First I rubbed my eyes when I read it, then I thought: Yes, here he is back on the right track. The writer wishes to announce to the Congregation that a brother or sister has left "with attestation for the Congregation of the Lord in . . .", then he says that we should "give no offense to . . . the

Church of God". The underlining is his.

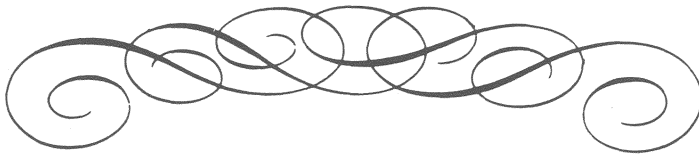
Now I ask: And when such a person who left with an attestation for the Congregation of the Lord in another place, there breaks with that Congregation of the Lord, and when that Consistory then announces that so and so has broken with the Congregation of the Lord, is that then not what I have been trying to argue all the time?

And when brother Denbok quotes from I Corinthians, and speaks of the Church of God, should it then not be made clear that breaking with the Church of God gives offense to the Church of God because it is a temptation to go and do as that former member?

I deny that announcing it in that manner "gives offense", i.e. entices to sin. On the contrary: it points out the sin and thus edifies Zion.

Thank you for the opportunity to elaborate on the above point from a News Medley. In a certain sense it has become an article, but I was more or less bound by the order of the letter.

vO



Hymn 8

Stanza 3.

O come, thou Rod of Jesse, free
Thine own from Satan's tyranny;
From depths of hell the people
save,
And give them vict'ry o'er the
grave.

Paraphrase.

O come, Branch from the stump
of Jesse, Isa. 11:1; deliver thine own
from satan's tyranny, Mat. 12:29;
Luke 13:16; Heb. 2:14, 15; from the
depths of hell, Mat. 23:33; and grant
them the victory over death and
grave, I Cor. 15:54-57; Rev. 20:14.

Stanza 4.

O come, thou Day-spring from on
high
And cheer us by thy drawing
night;
Disperse the gloomy clouds of
night,
And death's dark shadows put to
flight.

Paraphrase.

O come, Thou Day-spring, Luke
1:78; and gladden us by Thy coming,
Isa. 62:11; according to Thy promise,
Isa. 9:2, 3; bringing us out of the
darkness, Isa. 49:9; into light and life, I
Pet. 2:9, 10.

Stanza 5.

O come, thou Key of David,
come
And open wide our heav'nly
home;
Make safe the way that leads on
high,
And close the path to misery.

Paraphrase.

O come, Thou who hast the key
of David, Who openest and no one
closes, Rev. 3:7; open the door also
for us, John 14:3; Thou Who art the
Door, John 10:9. Lead us safely in the
path of obedience, John 10:3, 4; Mat.
7:14; lest we choose the path that
leads to everlasting misery, Mat. 7:13;
Ps. 1:6.

Church News

A Mission Day will be held on Monday, September 3rd (Labour Day) at Kelso Park, Burlington. Kelso Park may be reached from Highway 401 via the Campbellville interchange and from Highway 5 via the Appleby line. Follow special directions to parking area. Please bring your lunch, refreshments and Book of Praise.

Entrance fee is \$2.00 per car. Starting time is approximately 10:30 a.m. Main attraction: Meet the Knigge family.

For the Mission Board
I. Kuntz, Secretary.

To Smithville's Congregation

As can be read in the Press Release of July 31, 1973, published in this week's Family-Post, Rev. H. Scholten has asked the consistory to be relieved from his work and activities as Minister of God's Word in our congregation.

The doctor has established that no further improvement in Rev. H. Scholten's health can be expected, and so far our minister has lived and worked in hope of improvement.

Although the pressure of his activities has been bothering him since last year, it is impossible to keep it up if no betterment can be expected.

This is the basis of the decision of the doctor and Rev. H. Scholten himself.

The consistory informs you with regret about these facts. The date of retirement will be set in the near future.

More information will follow in due time.

The Consistory.

FROM THE PRINTER:

We would like to apologize to the readers of "CLARION" for the lateness of this issue. We are aware that a human can fail but we didn't think a computer would - however it did happen. Our Computer-typesetter broke down and we had to wait for parts to come in from the States before we could do any repair work.