

Clarion

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"Polarization" In The Church?

EVERYWHERE

The word "polarization" is really in, today!

One can hear it everywhere, and read it in literature of a political character, but also in Church magazines.

This term is frequently used among the so-called "concerned" in the synodical churches in The Netherlands -which are incorrectly known as the GKN, De Gereformeerde Kerken in Nederland, which name legally belongs to our (Liberated) sister-Churches.

We also read and hear the same word as soon as we turn our attention to the Christian Reformed Churches in the United States and Canada. This is one of the many parallels between the situation in The Netherlands and that on this continent.

In the issues of *The Outlook* since February of this year the managing editor, the Rev. John VanderPloeg, strongly propagates what he understands as being "polarization" as a means to try to cure the Christian Reformed Church.

When recently we attended a public meeting organized by the Association of Christian Reformed Laymen, we heard the Rev. John J. Byker of Toronto answer the question, "Secession or Polarization?" by choosing the latter.

WHAT IS "POLARIZATION"?

From the just mentioned question, "Secession or Polarization?" we may learn to understand that sometimes - we repeat: sometimes, for the just mentioned Rev. Vander Ploeg does certainly not do so, but considers the latter as a "prelude" of the former - "polarization" is considered as a real alternative to "secession", as a true possibility to do something in a situation as in which certain churches, e.g. the Christian Reformed Church, are living.

Therefore it may be useful to have a closer look at this term, in particular at what is understood by this word.

We are greatly assisted therein by an article which we found in the May issue of *Petah-ja*, the official magazine of the League of Men's Societies in our sister-Churches in The Netherlands.

Br. H.P. de Roos gave a contribution in which he rendered a clear exposition of what "polarization" actually means.

We will quote part of it - in our translation.

POLARIZATION

Here it is:

This world is full of polarization. In physics this is a quality of material from which man can really benefit. The ability of Polaroid sunglasses to eliminate certain rays of the sun is very pleasant when one is driving on a road that acts like a mirror. The glasses hold the mirroring effect and let through the not-annoying rays only.

However, this one-sidedness, this one-way-traffic, is an evil thing in human life. Polarization means also: To let part into two different poles that each point into a certain direction, one North, the other South. This

separation causes disharmony in life that was created by God as very harmonious.

It has become a vogue word, the term "polarization", just as our modern-revolutionary society has created so many new terms. The old meaning has been sharpened, is presented in an exaggerated way, has been polarized.

That way polarization has actually become the challenge of revolution. Trial actions (of Trade Unions and suchlike, whereby a certain plant or factory is selected but the whole industrial branch of the country is kept in mind; G. VanR.), spot-checks, demonstrations, occupations (of University buildings, e.g.; G. VanR.), they all fit in the class struggle wherein Unionism acts as a weapon - the old marxist struggle - but also in the efforts made by other pressure groups, in particular of students, to introduce lawlessness into national and social life - the neo-marxist doctrine of Marcuse and his followers.

CAREFUL

We are of the opinion that this origin of the term "polarization" should make us careful and hesitant to use it.

Projected on the scene of the church it would mean so much as: Let us join hands and establish a strong pressure group that will try to win all the influential positions and so rule the church that in the long run church life will be fully renewed and in complete harmony with our ideas!

However, is this what those who propagate "polarization" in the life of some churches mean?

We do not think so. On the contrary, although this term may be used, their actions have not much in common with "polarization" because the people who start them and stimulate others to join them know perfectly well right from the beginning of their activities that they only fight for their own place in the church and do not expect to ever become a majority, because they are fighting a rear-guard action.

Therefore it is better to avoid this vogue term.

Would the adoption of the language of revolution please God?

REVOLUTION

In one respect, however, their actions have indeed something in common with the revolutionaries.

It is this, that they are in danger of taking for granted others who think differently and are falling away from the Word of God in doctrine and conduct.

Then their attitude can be covered by the following description: Let us form our own group within the denomination; let us not bother too much about the others; let us reckon with them only as far as external church unity is concerned; no secession, please; not another denomination; let us stay where we are and make the best of it, but look into it that the rights of our group are acknowledged.

This, then, is fundamentally rebellion. It is rebellion

against the Head of the Church, our Lord Jesus Christ.

For this is the all-important question: Is He left in His peculiar place as the One Who gathers the church? Is the church really acknowledged and confessed as being His work, and not merely as a human affair?

This is the point: Do the people who speak and act this way still believe that the Son of God gathers His Church in the unity of true faith, and in no other way than by His Word and Spirit? If the above-pictured attitude - which is sometimes covered by the word "polarization" - would be legal, then there are at least two legal heads of the Church, Christ and the devil. Then the Scriptures would no longer be true which say: "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?" (II Corinthians 6:14, 15).

Those who propagate this sort of "polarization" in the church are in fact doing something that is of a revolutionary character. Christ, the Head of the Church, has given us some clear indications concerning the gathering and life of His church. They, however, neglect them.

Christ's apostles followed this up by issuing strong and clear warnings against the danger of false doctrine and practices creeping into church life. Their epistles are full of them. They clearly taught that Christian discipline should be one of the marks of the church.

However, the people who - surely, as we understand, in their misery and asking: what shall we do? - at least for the time being - for they undoubtedly are hoping and praying for better days - seem to be content with a discipline-less church, act contrary to the expressed will of Christ and His apostles! For a discipline-less Church is an impossibility. In the church Christ's Word rules and reigns. Otherwise such a body can hardly be called a church any more.

Christ and His apostles taught us differently. And their teachings are authoritative.

Consequently, these people's actions have indeed something in common with the rebellious promoters of real "polarization".

"SECESSION OR POLARIZATION?"

It is no wonder that many people connect the term "polarization" with another wellknown word, "secession", and create the dilemma of the question which is frequently asked - as happened during the recent meeting of the Laymen's Association which we mentioned before -: "Secession or Polarization?"

Of course, we can imagine this - perhaps even better than they themselves because we had to go, apart from through the comforting and joyous part of it (great is the mercy of the LORD to set His people into freedom again!), through all the miserable aspects of a schism, even as far as a court case in which our reputation was publicly and purposely hurt. But in the meantime we must not forget that secession or separation is a command!

We may refer to Isaiah 52:11, which says:

Depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.

We also may refer to II Corinthians 6:17 where we read:

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

Above all we may refer to Revelation 18:4,

and I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

Her, that is "Babylon, the great", the false church of those days, this "synagogue of satan". unbelieving Israel that had fallen down to the level of Egypt, the Egypt of the exodus that oppressed the people of God and tried to annihilate them.

Come out from among them! This is Christ's command when error and heresy are getting the upperhand and satan's lies are given a legal place in the church - soon afterwards becoming dominant, of course.

CONFESSION

Those who make the dilemma "Secession or Polarization" forget that they have solemnly declared to accept the Confession that says (Article 28):

And that this may be the more effectually observed, it is the duty of all believers, according to the Word of God, to separate themselves from all those who do not belong to the Church, and to join themselves to this congregation, wheresoever God has established it, even though the magistrates and the edicts of princes were against it, yea, though they should suffer death or any other corporal punishment.

The underlying truth is again this, that Christ gathers His church together, with His Word and Spirit, in the unity of true faith, and not by a mixture of truth and lies a competition between the Holy Spirit and the spirit of darkness.

When in these days it is so frequently asked by the "concerned" in some churches: "What must we do?", then the answer is: Remember your own Scripture and clear confession, and act accordingly!

REBUKE

Does this mean an immediate separation or secession ?

This depends on what has been done already, or has not been done. For there is something else wherein these people's own confession can give them good guidance.

In Article 32 we confess that

those who are rulers of the Church . . . ought studiously to take care that they do not depart from those things which Christ, our only Master, has instituted. And therefore we reject all human inventions, and all laws which man would introduce into the worship of God, thereby to bind and compel the conscience in any manner whatever. Therefore we admit only of that which tends to nourish and preserve concord and unity, and to keep all men in obedience to God. For this purpose, excommunication or church discipline is requisite, with all that pertains to it, according to the Word of God.

This, then, is one of the marks of the church of the Lord Jesus Christ. What has to happen when there are serious deviations, when Church discipline is no longer exercised or in a corrupt way?

Article 29 of the Belgic Confession of Faith shows us the way in a sentence which deals with the false church, and says that it

persecutes those who live holily according to the Word of God and rebuke it for its errors, covetousness, and idolatry.

Then the faithful ones have to rebuke the church.

This is a very strong word, "rebuke". It presupposes and includes stronger action than only establishing "fellowships" and "associations", writing appeals, arranging public meetings and suchlike.

In a situation wherein Christ is no longer acknowledged in His position as the one and exclusive Head of the church, wherein "liberalism" is getting more and more influence, even wherein it is permitted to take a small place, Reformed people have, according to their own confession, to do one thing only: to rebuke the church and take all the consequences thereof.

They should not feel victimized, but act according to the office which they have received, the prophetic office-of-all-believers, and confess Christ's name in a concrete way, and strongly remind the church: He only is the King and Head of the Church and His Word should reign, and not the ideas of man!

Then it does not make any fundamental difference whether there are many people who agree with each other, or only a few of them that support one another.

For the reaction of the church to such a rebuke is decisive, even when it is the response to the rebuke given by one single brother or sister.

WRONG SEPARATION

Many people flee into what they call today "polarization" because they are so very much afraid of "another secession".

However, one more thing must be considered in the meantime, a thing that is frequently overlooked and completely neglected by many.

There is another "separation" that is dealt with in their own confession, a wrong and un-Scriptural one.

For Article 28 of the Confession, at the end speaking about the congregation of true believers, says:

Therefore all those who separate themselves from

the same or do not join themselves to it, act contrary to the ordinance of God.

And Article 29 says:

Hereby the true church may certainly be known, from which no man has a right to separate himself.

It is to be hoped that the "concerned" in the churches that are deviating from the truth of God's Word, will not forget this aspect of their own confession.

They have to "maintain the unity of the church", "submitting themselves to the doctrine and discipline thereof".

Staying in an apostate church at all costs - under the cover of promoting unity (!) - means a separation!

Then one separates oneself from the many who are their brothers and sisters in Christ because they have the same confession.

Then one separates oneself from the congregation that is described in Article 27 of the Belgic Confession of Faith.

This is a forgotten sort of "separation", which unfortunately many people are not afraid of at all!

It is even sometimes forgotten by those who separate themselves from an apostate church. We have some experience in being completely neglected by people who after their secession from an unfaithful church did neither look to the right nor to the left but established "their own church".

CONCLUSION

The way which is described by their own confession - which we want to show to those "concerned" brothers and sisters whom we can reach with our Magazine, out of concern for them and for the Church of Christ - is a more eminent one than that of any "polarization" whatsoever!

G. VAN RONGEN

[This article first appeared in Pro Ecclesia, the publication of the American Reformed Church, Grand Rapids, Mich.]



Fraser Valley Women's League Day

On Tuesday, June 25, the annual league day of the women's societies of the Fraser Valley was held in the Cloverdale church building.

Mrs. H. Berends opened the morning meeting a little after 10 o'clock and we sang Ps. 95: 1 and 2, with Mrs. P. Jansen accompanying us on the organ.

After prayer and reading with us from the Scriptures, Mrs. Berends welcomed everybody and wished us a good day together. Then Mrs. A.C. Lengkeek of Chilliwack's Women's Society "The Lord Is Our Refuge" was given the floor to introduce the morning topic, "Beginning of History" (based on Genesis 2 and 3). In her introduction Mrs. Lengkeek emphasized the position of the woman before and after the fall.

The discussion was lively and many ladies took part. We discussed when exactly the falling into sin took

place and why it says in the Bible: Sin came into the world through men. Also why Satan used a serpent to mislead women, and why Christ was the Tree of Life. As closing of the discussion we sang our League Song.

Next on the agenda was a poem recited by Mrs. Driegen of the Abbotsford Women's Society "Faith, Hope, and Charity". The morning meeting was closed with the singing of Hymn 61 : 1, 2, and 3.

Lunchtime was very much enjoyed by everyone, with the ladies of the Women's Society "Sola Fide" of Cloverdale serving and entertaining.

At 1 o'clock Mrs. C. Onderwater opened the afternoon meeting. We sang Ps. 66 : 1, 2, and 4, after which Mrs. S. Faber of New Westminster's Women's Society "Thy Kingdom Come" was given the opportunity to introduce to us "Observance of the Sabbath Day". In her essay the in-

roducer brought forward, among other things, that the Lord's Day is to be enjoyed in the Lord's Service.

Next came the entertaining part. First some ladies of the Cloverdale Women's Society "Sola Fide" did their daily exercises, and thereafter some ladies of the Abbotsford Society "Faith and Knowledge" kept us busy with an intriguing quiz about women of the Bible.

We sang yet Ps. 19 : 1, 2, and 4, after which Mrs. C. Onderwater closed with thanksgiving to our heavenly Father, who made this day possible.

We can look back on a very nice day, strengthened again by discussing God's Word together, to do our daily tasks as wives and mothers according to God's will and to His glory.

(Mrs.) Hester Schouten

Secr. Women's Society "Sola Fide"

Canada Day and Canadians

On Canada Day 1974 we were on our way from Ottawa towards Winnipeg and thus we were prevented from taking part in the celebrations which were scheduled in our Capital City. The program was attractive, but since we did not wish to hurry and also intended to reach Winnipeg by Friday at the leisure speed of some 50 miles per hour, we had to leave early. Yet we celebrated in our own way: while travelling we enjoyed the varied beauty of this immense country, its fertile fields and rushing streams, its vast forests and rugged hills. All this we could do while driving on excellent highways which are being improved, widened and smoothed almost constantly.

During our journey we saw many police cars, marked and unmarked ones, but none of them ever made any move to stop us or to pay more than scant attention to us. The times when we did see a police officer standing somewhere and talking with drivers of stopped vehicles, it was evident that he was there only to offer help: a car with a flat tire, a trailer with a broken spring, and some of the other hazards connected with holiday travel. Not a single time we felt our hearts starting to pound with fear when seeing a uniformed peace officer. We knew: this is a country where freedom is honoured. We were thankful that we may live in this country. We were thankful that we may be Canadians.

Via our car radio we were kept being informed about what was going on in the country and in the world.

Special attention was paid to this very first of July, formerly called Dominion Day, now named Canada Day, the day on which we celebrate Canada's birthday. At least, that's what I learned; that's what I had to know when being examined by the judge who was to decide on my application for Canadian Citizenship. But the knowledge which is required of applicants for Canadian citizenship appeared to be no common knowledge.

The CBC broadcast interviews with different people in different parts of the country to learn what Canada Day means to them and - which is more, and also more important - to learn what it means to them to be a Canadian. of living in Canada was that he was making good money.

A logger was the first one whose opinion we heard. Evidently he resented the interruption for he did not bother to shut off his powersaw until requested to do so by the interviewer. His answers were very disappointing, to use a mild expression. When asked what Canada Day means to him, he answered, "I don't know". That was his reply to several questions. His evaluation of being a Canadian was that he did not know what it meant to him. His appreciation of living in Canada was that he was making good money and that he could go hunting and fishing.

A Newfoundlander, even after twenty-five years of Confederation, was able to say no more than that July 1st was Memorial Day, a day of remembering the dead and the fallen. Stubbornly he clung to that explanation, in spite of suggestive questions into the right direction.

The one who appreciated being a Canadian and living in Canada and pointed to one of the great privileges which we enjoy here, was a Hungarian Canadian. Having fled the communist regime, he experienced what freedom means, and happily expressed that.

As a result of the questions asked and the answers given, I too started pondering what Canada Day meant to me and what it means to me that I am a Canadian.

Canada Day itself means no more to me than any other anniversary. And an anniversary derives its meaning and importance only from the event of which the day is the anniversary date. It is the fact that it is *Canada's* birthday which makes it a day worth remembering.

If one should ask whether I am *proud* to be a Canadian, my answer would have to be explained and modified, for there are many things which are no reason for pride.

During an election campaign such as was conducted during the past weeks, one does not hear the name of the Lord being mentioned, or His Word acknowledged as the rule to which also politicians are bound if they wish to serve their country well and wish to promote its real interests.

It is no reason for pride that the express and clear will of the Lord is ignored in cases of murder: the Lord wills that a murderer shall be put to death, but for many years already no such obedience was shown by those in authority over us.

It is no reason for pride when murders can be committed upon request with impunity: the liberalization of the rules covering abortion cause us great concern and make us fear the anger of the Lord of all life.

It is no reason for pride when materialism and humanism appear to be the guiding principle and pragmatism the motive of the course of life and of the choice of actions to be taken.

But if one should ask whether I am *thankful* to be a Canadian, I reply with a wholehearted, "Yes, I am". I am also willing and ready to give reasons why I am grateful.

This is a country where we enjoy freedom to serve the Lord. Every Sunday anew we come together as Church of God without any hindrance. We pray for those who are in authority over us, and the Lord does give us a tranquil life in peace and honesty through them. Thus there is room for the Church and all activities in the Church. We are not forbidden to have our catechism classes, our society meetings, our Church picnics, our League Days. We can publish our periodicals and books, we can propagate the Gospel, we can establish and maintain our schools. Our Churches and - in most instances - our schools enjoy freedom from property taxes, a sign of a favourable attitude of the civil magistrates towards the Church, a favourable attitude for which we should strive, as is explained in Confession and Church Order.

This is a country where also in other respects freedom is enjoyed. No one would forbid me to move from Fergus to Winnipeg and the next week to Halifax, N.S. If two months later I should decide to move to Yellowknife in the Northwest Territories or to Whitehorse in the Yukon, I would have the perfect freedom to do so and no official would ask me any question even.

Canadians are one of the few nations in the world who know what *freedom* is. If only they *know* it.

It is a freedom given to us by the Lord not just to make good money and to go hunting and fishing and to do

whatever we like to do: but it is a freedom which has been given to us and left to us to lead a godly life to promote the coming of Christ's kingdom and the appearing of our Lord and Master. That, we are able to do in freedom.

It is no reason for pride when legislation is passed which appears to favour the big and powerful international labour unions, but it is a reason for gratitude when there are officials who give evidence that they see the plight of those who for conscience's sake cannot join those organizations and are willing to give them room to work and live, with their families.

There is none among us who does not know what to eat or to drink or to set before his children that they may be satisfied, or who sees his children wasting away because they cannot receive the proper medical treatment or the proper medicine. And if anyone is indigent and in need, the Church of Christ is there: she has ample means to provide those who need it with whatever they need.

It is no reason for pride that those who wish to have their children instructed at school in submission to the Word of God and in harmony with His Truth, have to pay double, and thus are being discriminated against, since Roman Catholics do have that right without having to pay twice: but it is a reason for gratitude that we do have these schools and are not hampered in this work; it is a reason for gratitude that more and more eyes are opened so that they see the dangers of an allegedly "neutral" instruction.

The more I think about it, the more reasons for thankfulness I discover. I could mention many, many more things, but the above may be an incentive to you, our readers, to start pondering the question, "What does it mean to you to be a Canadian?"

As for me, I am not always proud of being one.
But grateful?
Always!

vO



Revision of the Church Order

THE RIGHT TO REVISION.

Among the most important Reports that will be submitted to the forthcoming General Synod is the one about the revision of the Church Order.

One realizes that such a revision is not only a very responsible but also a time-consuming work. Therefore it is no surprise that the Committee, already appointed in 1968 (see Acts Synod Orangeville, art. 179) could not yet complete its mandate. The Committee has sent to the Churches a proposal of revision of the first part of the C.O., the articles 1 - 28 dealing with the offices in the Church.

A first question is, does a Synod have the *right* to give such a mandate? It surely is not a minor thing! We hear a lot about revisions of Creeds; we know about a new Church Order, adopted by the synodical churches in the Netherlands, in which all kinds of un-reformed actions have now been legalized. Is it not better to leave the old, trusted and tested Church Order unchanged? Where do we go if we start changing the rules of our church life?

Our Churches have, since the beginning, not hesitated to change some articles, or put them between brackets, for the simple reason that such articles did no longer fit the situation of our church life in Canada. One example: already in 1954 the observance of Ascension Day was "left in the freedom of the Churches"

because Ascension Day is not a holiday in Canada as it is in the Netherlands.

We should not unnecessarily change our Church Order. Its articles contain many creedal elements, biblical principles that never may be changed. But they also contain practical rules which have not been prescribed in the Scriptures but have been found beneficial for the Churches in a specific historical situation. If that situation changes, it is wise to reconsider them. Otherwise respect for the Church Order would diminish: "one does not keep several articles anyway . . . they cannot be kept . . .".

The right to change and/or revise is there; it is expressed in art. 86. "These Articles, relating to the lawful order of the Church, have been so drafted and adopted by common assent, that they may and ought to be altered, augmented or diminished, if the profit of the Churches demand it." Synod 1968 referred to these words when it gave the mandate for revision. The article continues, "However, no particular Congregation, Classis or Synod shall be at liberty to do so, but they shall show all diligence in observing them, until it be otherwise ordained by the General Synod."

Only the General Synod is allowed to revise the Church Order.

THE NEED FOR REVISION

We have already mentioned that the need for some minor revisions was felt from the beginning.

The feeling grew stronger when a previous committee translated the Church Order. The draft translation can be found in the Acts 1968.

How would you translate art. 6, "particuliere heerlijkheden, gasthuizen", or art. 9, "Nieuwelingen, mis-priesters, monniken"? These articles clearly remind one of specific conditions in the Churches in the Netherlands during the 16th and 17th century. The same may be said about art. 21, "The consistories everywhere shall see to it that there are good teachers who shall not only teach the children reading, writing, languages and arts, but also instruct them in godliness and the Catechism." Is it not impossible to "maintain art. 21. C.O."? We now believe that our schools should be parental instead of consistorial, and we have, since the 19th century, no longer the situation that Catechism is taught in the schools by the teachers: we have our Catechism instruction in the church building, by the minister. It would be wrong to keep this article unchanged.

There are more such articles.

In addition, the Church Order was not composed at one specific time in the history of the Reformed Churches. We know from that history that successive Synods took decisions, set rules for the young Churches which had to start all over again after the Reformation. Thus the Church Order grew gradually, till finally, in 1618, it was completed (although in 1905 some more changes were ad-

ded.). One result is that the various articles have been born from necessity and not from the brain of a Church Polity professor. Another result is that the *order* of the articles is not always obvious, or logical. Provisions for one and the same matter are sometimes found spread over several articles. In the opinion of the present writer it would be helpful, therefore, to re-arrange the order and apply some more subdivision in 'chapters' that then contain all provisions for one and the same matter or situation.

This brings us to

THE PRINCIPLE OF REVISION

The reader understands that, once such a revision is started, the thoughts multiply: should we not now 'streamline' the whole Church Order? Make a new building, using the same bricks, or anyway most of them, and add some new ones? Synod 1968 did not elaborate on its mandate. It was: "to revise the Church Order where such revision would profit the Churches" (words taken from art. 86).

In 1971 the Committee came back stating that there was a difference of opinion among its members. What do the Churches want? "Just a correction as to the wording and outdated expressions and institutions" (see the examples given above) "or a general revision"? After several observations and considerations Synod 1971 adopted the following recommendations of its advisory committee: "to give the following, more specific mandate."

"to undertake a general revision of the presently adopted Church Order, as much as 'the profit of the Churches demand it' (Art. 86 C.O.), with preservation of the Reformed character of the Church Order; paying special attention to suggestions submitted in the past by churches and major assemblies concerning change, correction, updating and/or deletion of articles, as well as profitable additions.

Thus: a general revision was the aim. In the past a long list of suggestions had been tabled in various assemblies. Personally I remember a Regional Synod where several examples were submitted of "change, correction, updating, deletion, additions".

Let's now see what the Committee has submitted to the Churches.

In the preamble we read:

We have adopted the following guidelines for our proposed revision.

- I. If there is no urgent need to change the set-up of the Church Order, this set-up should remain the same. We have found no urgent need to change it.
- II. With the revision we seek to go in the line of the practice as it has grown among us, taking into account relevant synodical decisions. Thus we eliminate such practices from the Church Order which are no longer found with us. If in the original provision a principle was expressed, we endeavour to formulate it in other words.

There are good and wise elements in these guidelines. The Committee went forward carefully; it wanted to stay close to the historical development, just as was the case in the 16th and 17th century. It wanted to avoid unnecessary changes which could cause much controversy and even strife.

Yet, one wonders whether the guidelines of the Committee run 100% parallel with that of Synod 1971.

To use an example, we have always learned that the difference between Luther and Calvin in their method of reformation was that Luther wanted to leave unchanged as much as possible; only reform the most offensive misuses. Calvin, however, started from the bottom and built upon the foundation of the Scriptures in agreement with the creeds of the Early Church.

Please take this comparison with a grain of salt. We do not say that our Church Order needs a reformation, that it contains offensive elements. The point of comparison is only: do we get from the committee incidental changes here and there, or "a general revision"?

From what I have seen of the Committee's work and from its adopted guidelines I feel I must conclude that we can not expect such a "general revision".

I have great appreciation for the changes proposed by the committee. They are logical, clear and certainly not controversial. Examples will have to wait.

But, just having concluded a course for confessing members in Church Order, the same articles 1 - 28, I remember that time and again the

question arose why we should not re-arrange the articles, avoid repetitions, bring elements that refer to the same use or rule together in one article, or a 'chapter' of articles. One example may clarify what I have in mind.

Art. 8 defines how, in certain exceptional cases, a person can be admitted to the Ministry without having received the regular theological training.

But then we find in art. 20 an additional rule, how "it may be arranged that for their training they speak an edifying word."

I cannot understand what could be adduced against bringing these elements, that refer to the same case, together in one provision.

We are all for making our Church Order 'popular' for the whole membership. They must be able to find their way and to find right away what they are looking for.

Such a re-arranging of the material in a logical way does not become clear from this first result of the Committee's work. One should not underestimate the tremendous effort demanded for such a "general revision" but we should also prevent that, after some years, again the wish is expressed that we want a thorough revision of the whole Church Order as such, "maintaining its Reformed character", as 1971 said.

G. VANDOOREN



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MATTERS: (subscriptions, advertisements, etc.):

CLARION, Premier Printing Ltd.

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Phone (204) 222-5218

ADDRESS FOR EDITORIAL MATTERS:

CLARION

P.O. Box 54, Fergus

Ontario, Canada N1M 2W7

EDITORIAL COMMITTEE:

Editor: W. W. J. VanOene

Co-Editors: W. Helder, D. VanderBoom

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C. Tenhage, C. Van Dam, G. Van Dooren

H. C. VanDooren, C. Van Spronsen,

J. Visscher, M. C. Werkman.

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news medley

Life is full of surprises. Every time with the arrival of the summer holidays I expect the flow of news to become slower or even to peter out completely. And then there comes a stack of bulletins which gives me new material for a chat. Here we are then. This time these lines are written at the very same place where our magazine is printed: Premier Printing in Winnipeg. Again I have the pleasure of seeing the preparations for a new issue and of taking part in it. However, our readers are not too much interested in my personal experiences. Yet they may wish to know a little about the holiday plans of our ministers.

The Valley **Church News** informs us that the Rev. Geertsema has accepted an invitation to preach in Cloverdale. We also saw the name of the Rev. Moes in the same periodical. He is expected to visit Canada on the occasion of the wedding of one of his sons. The Van Rongens and the Van Rietschotens are in the Netherlands, as far as we know. We are in Winnipeg, and the Mulders are somewhere in Alberta. Not much important news, but good enough for a "gossip-column", as our dear medley was once called, be it good-naturedly.

With our "Church-news" we start this time in the far West. And then I may tell you that a steeple has been installed on the Smithers Churchbuilding. I have not read anything about whether the requirements for the design were met, but I guess that this is indeed the case. A further piece of information about Smithers is that the annual Church picnic was to be held, as usually is done, on July 1st. I recall the day, now twenty years ago, when we went along on that picnic on a cold and windy July 1st. The already cold glacier did not become any more appealing by the cool temperatures, but the beauty of our God's creation could be seen very clearly. And in the company of the brethren and sisters we enjoyed ourselves.

Hoping that I do not interfere too much with my brother Werkman's column, I dare to mention that the school society adopted a motion that the teachers should be free from the obligation to pay tuition fees; they are, however, to pay the membership fee. That appears to me to be a good decision: I see it to be in harmony with what the Apostle Paul writes, that whosoever feeds a flock should drink of the milk of the flock. I do not think that the teachers should have to pay for what they themselves are doing. It may well be that in the past this rule was not followed, and it seems that it is something new also for Smithers, but I think it to be a good rule.

That is all we have to mention about British Columbia this time. Political remarks are not expected from us in this medley. I cannot refrain, however, from remarking that I think that the British Columbians did well by defeating several NDP candidates in the last election.

Edmonton comes next when we go east. It appears that I misunderstood a remark in the short report of the Consistory meeting and I am thankful to the brother who pointed this out to me, so that I can correct it. The report dealt with the examination of candidates for the public profession of faith. I have now been told that Edmonton too has the custom that the young people are examined

one by one, but that the information that the Consistory was split into two groups for this examination meant only that each group examined half of the candidates one by one. I gladly pass this correction on to our readers. It appears that the same wisdom which I found in the east was already present in the west.

In Coaldale a Mayday was held. No, dear reader, this had nothing to do with disaster or something like that. Nor did it have anything to do with the May-day celebrations which we find in various countries where, allegedly, the labouring man and labour itself is honoured. Although, the Coaldale Mayday - which, incidentally, was held some time in June - did have something to do with labour: the people were urged to bring their own lunch and their own hoe. It appears that the beets were to be hoed. Babysit would be provided, and from this I drew the conclusion that also the sisters of the Congregation were expected to take part in this venture. I could have given some names and addresses of brethren and sisters in the far west who have some experience with hoeing beets ! However, I doubt that they would be prepared to resume their old occupation, the one they had when coming to Canada some twenty-two or twenty-three years ago. Here we have, undoubtedly, another of those ingenious schemes of ladies aids or something like that to gather moneys for a worthwhile cause.

Winnipeg's ladies were also very successful in their endeavours to provide some extra funds for the Churchbuilding-to-be. I'll tell you about that later. First about the ladies. Enclosed with **Pro Congregatione** was a pamphlet such as had been widely distributed in the neighbourhood. At first I thought that it showed a little poodle jumping up for joy, but a closer look and the butterfly sitting on top of a sign which said "Signs of Spring" convinced me that a lamb was meant. Just the same to me. I mean : that a lamb was meant instead of a poodle, not that it was a lamb instead of a poodle. However, let me get more serious. The ladies organized a sale of bedding plants. But don't think that that was all ! No, they sold "also tomato-plants, spanish onions, and all sorts of cabbages as well as potting soil and peatmoss." Their net profit ? No less than the sum of \$ 789.56 !! And we read that they are looking forward to even better results next year ! I would not be surprised one bit if they succeeded too !

As for that Churchbuilding-to-be of Winnipeg, I have some firsthand information now, but do not know what I am allowed to tell and what should remain here for the time being. Let me say this much : the Lord has greatly blessed our sister Church in Winnipeg and the endeavours of those who had to conduct the negotiations with the City and with some big companies that are involved in the development of the area and of the roads that have been planned in that very region. Some exchange of property and some change in plans has resulted in quite some savings for the Winnipeg Church. Also here we see how good it is when the good favour of the magistrates is obtained and retained. It is expected that they can start the work of building a new place for worship as soon as one road has been pulled through the area. An added advantage is that now the main entrance of the Churchbuilding is planned towards the south, which will protect them that try to enter from the cold blasts which during the winter months come down from the Hudson Bay, Is not "Portage and Main" considered to be one of the coldest spots in Canada during the winter months ? One would not say so

when these lines are typed in a temperature of close to 90°

Toronto is the first place in Ontario which we reach on our mental journey. There appears to exist a "knitting club" within that Congregation. What they are making is not just socks for husbands or baby-suits for grandchildren. They make all sorts of things and use the proceeds for worthwhile purposes in the Church. These ladies found a worthwhile purpose which I have not seen too often in other Churches. Having taken pity on the caretaker, the ladies went and purchased a commercial-type cleaner-polisher for him (to be used in the Churchbuilding, of course). That is not only a very worthwhile purpose, it is also worthwhile to mention it.

A caretaker's job is not one of the easiest ones, as every caretaker and Committee of Administration will confirm. On the one hand a caretaker runs the risk of assuming too much power and authority, but on the other hand, and this happens more often, every one seems to think that he can push the caretaker around and that the good man (and his wife) just has to smell it when there is a meeting or a wedding or some other activity. In the course of the years I have heard many complaints from caretakers (and also about caretakers) and their main complaint oftentimes was that so little appreciation was shown so that the love and dedication with which they wished to do their work were frequently hampered by the feeling that everything they did was taken for granted and that, on the other hand, it was oftentimes hardly noticed.

It is, therefore, something which I mention with gladness and eagerness that the ladies in Toronto have provided the caretaker with some (pardon the silly expression) "heartwarming socks".

We are not ready with Toronto yet. I read that br. and sr. B.Smouter celebrated their fortieth wedding anniversary, and I do not recall having paid attention to that already. I should have had this information when I saw them the last time; then I could have confirmed the words of congratulation with an extra handshake. Now we must confine ourselves to the written word, but it is just as well-meant.

A very interesting piece of information from Toronto's bulletin should not be unmentioned either. It is the following which I take over in literal quote:

Cable TV. At a recent meeting of the Home Mission Board it was revealed that free time on Richmond Hill Cable T.V. was readily available to use for the purpose of spreading God's Word. Air time can be had at regularly scheduled intervals - weekly, bi-weekly, monthly, etc. - for any length of broadcast time, long or short. The context of the programme and script can be determined by the producing group, and will be assisted by the Cable Company's technical staff. The Home Mission Board sees this as a unique opportunity to present the Good News, and to make use of special talents and interests of our members.

Here is indeed an opportunity which we should consider very seriously. For many years already, the Churches in the Valley have been broadcasting via the radio and brought the glad tidings to the thousands and hundreds of thousands living around Vancouver. That work has been maintained in spite of rather substantial financial consequences. In Edmonton the broadcasting was also resumed some time ago, and there too the cost is borne by

the Church members. In the Valley some equipment has been purchased and there is quite a studio, I may state.

It is not generally known that many Cable T.V. Companies would be willing to broadcast either free or for a very low price any programme which we would wish to bring to the people. I have been told, for example, that in Fergus the company just runs a continuously revolving disk with advertisements on their "own" channel. In order to make their own channel more attractive, they might be willing just to insert a video-tape which we would provide. I have also been told that the Baptist Church in Fergus purchased their own camera and video-recorder and now regularly broadcast their own program. A few times we had the opportunity to have our services video-taped, which were broadcast later on. The last time, a member in the hospital could benefit from that. This broadcast was sponsored by some businessmen in the community, and someone from the company had to come out with all the equipment to tape the service.

It is, therefore, an idea well worth considering whether we could not purchase some recording equipment and video-tape services or other programs. The tapes might be exchanged between the various Congregations taking part in such an undertaking. It would be a costly enterprise as far as the initial costs are concerned; once everything rolls, it could be one of the least expensive ways to bring the glad tidings to others. I do not know to what extent for instance our sister Churches in the Netherlands have gone into this; they do use the medium of the television and we might benefit from their experience; although the conditions differ from country to country. I just pass this one idea on.

In Burlington East's bulletin the Rev.G.VanDooren expressed his thankfulness for the fact that now the second "Burlington Boy" (as he called them) was allowed to conduct services. He referred to the Rev.C.VanDam as the first one, and Mr.S.DeBruin (who received permission from Classis Ontario North held in June this year) as the second one. I would not have mentioned this if it had been the only thing. However, there were a few remarks added to my colleague's little piece which I would like to pass on. Rev. VanDooren also pointed to Irian Jaya, and he stated that the years of preaching, catechetical instruction, society work and Reformed education, should cause some fruits to be seen, fruits which do not consist in having a good position and making good money, but in a willingness and eagerness to serve the Lord also in the ministry and in other fields, as the work of mission aid. He asks this question: "What do you do with your talents?" Let every one consider that question.

In the mail which reached me was also a letter from Vonkenberg Study Aids. They informed me that under separate cover they sent me a booklet **The Words of the Divine Great King**, containing outlines on the book of Deuteronomy by the Rev. G. VanRongen. I have not yet seen this booklet, and therefore cannot say anything about it yet. However, if it is in the same line as the book which Rev.VanRongen wrote about the Covenant of God and its set-up and nature, then I have no doubt that it will be a useful tool for our societies.

For the moment I had better continue to enjoy my holidays, although writing a News Medley is almost the same as having holidays. From the office of Premier Printing I send my cordial greetings.

vO

Press Review

LEWIS B. SMEDES, TRANSLATOR,
NOMINATED FOR
CALVIN SEMINARY

In *The Outlook* of June 1974 Rev. John Vander Ploeg writes an article in the form of questions and answers about the nomination, for a teaching position at Calvin Seminary, of Dr. Smedes, who not only translated the book by Kuitert, *Signals from the Bible* (see previous press review), but also the book by J. Rinzema, pastor of the (synodical) Reformed Church of Leeuwarden: *The Sexual Revolution*. He writes:

Q. Who is the nominee we have in mind ?

A. Dr. Lewis B. Smedes, presently serving on the faculty of Fuller Theological Seminary in Pasadena, California. Dr. Smedes was ordained to the ministry in the Christian Reformed Church in 1954 . . . he served on the Calvin College Faculty from 1957 - 70; and has been at Fuller since 1970.

Q. For what position and by whom had Dr. Smedes been nominated ?

A. The position is that of Professor of Philosophical and Moral Theology (formerly called Ethics and Apologetics) . . . Dr. Smedes has been nominated for this chair by the Calvin Seminary Faculty. Twice before, the Calvin Board of Trustees rejected this nomination; but now, on the third try, the Board has approved and is sending it to Synod for action.

Q. What are some of the views advocated in this book . . . now made available in an English translation by Dr. Smedes ?

A. Especially in the final chapter of the book, entitled "Toward a Christian Morality", Rinzema gives his own views. Specifically, attention may be called to his views on premarital sex, divorce, abortion, pornography, and homosexuality.

Q. What does this book advocate concerning premarital sex ?

A. . . . On page 100 we are told: "We must face the fact that morals are rapidly changing in this situation; sex relations between unwed but committed people are becoming

acceptable in society. *And we cannot indict such young people for moral lapse if they are ready to accept responsibility for each other and for whatever consequences their sexual activity brings*" (Ital. added by the author.)

The author of this article adds:

This is proposed here, mind you, as a guideline "Toward a Christian Morality"!

And I would add: It is the "New Morality", based not on the Word of God, but on the so-called rights and needs of man.

Rev. Vander Ploeg goes on:

Q. What does this book advocate concerning divorce ?

A. . . . On page 101 we are told: "As legal requirements for divorce are relaxed everywhere, Christian people will have to look at the positive side. . . . Morally, we will be more responsible if we are willing to admit the existence of situations in which divorce is unavoidable than if we think legalistically in terms of specific "grounds for divorce" (as stated by Christ e.g. in Matthew 5:32, J.G.).

What is our norm? Is it the written Word of God? Or is it what people say and what people want, and what is more and more the accepted practice? Many times when one wants to maintain the written commandments of the Word of God, one is scorned as being "legalistic". However, the Pharisees and Scribes were legalistic, who did *not* keep the commandments of the LORD, but, on the contrary; made these commandments invalid through their own many rules; see Mark 7:13, where we have Christ's word to the Jewish leaders: that they were "invalidating the Word of God" by their "tradition".

Further we read:

Q. What does this book advocate concerning abortion ?

On pages 101 - 102 we read the following:

A. . . . Most of them (the protestant moralists, J.G.) have agreed that abortion is justified when performing it is necessary to save a mother's life. *But other reasons may also justify an abortion.* (Italics added by the author) If we are medically certain that the child, *if allowed to be born* (italics mine, J.G.), would be gravely malformed we may well have justification for

abortion. The social and psychiatric indicators must also be considered. . . ."

Basically, we have the cruel humanity of a man as Adolf Hitler here, who ordered all retarded people to be killed. This euthanasia must appear as Christian love. That enemies of God say things like these could be understood, maybe. But it is terrible when "Christians" adapt the Gospel to "humanism".

The next point:

Q. What does this book, *The Sexual Revolution*, tell us about pornography ?

A. . . . on pages 103 - 104: "*It is no sin to look at pornography; but only sadness and frustration can keep people looking at it* (italics added by the author).

Q. Finally, what does *The Sexual Revolution* have to say about homosexuality ?

A. At the end: ". . . as there are rules (not: commandments of the LORD, J.G.) for the relationship between married people, *we believe* (but that is not with the true faith which "holds for truth *all* that God has revealed to us in His Word", L.D. 7, J.G.) *that society must both create room for and find rules by which homosexual people can live together in permanent relationships*" (italics added by the author).

The author asks "Had enough?" I would say: yes. Comment superfluous!

Further:

Q. And how does Dr. Smedes justify his translation of such a book as this and thereby give further circulation to it ?

A. Among other things, he says in the "Translator's Preface": ". . . *this is the way the Christian community develops a viable ethic, through discussion and debate.* I have translated this little book on this huge subject in the belief that it can prod American Christians, as it has European Christians, into a more vigorous, wide-awake, and self-critical confrontation with the radical changes going on around us and within us" (pp. 6, 7).

Indeed, changes "around", but alas, also "*within*" Christian Reformed circles. Let us take heed. We live in the same surrounding world. "Let him who thinks he stands take heed lest he fall", I Cor. 10:12.

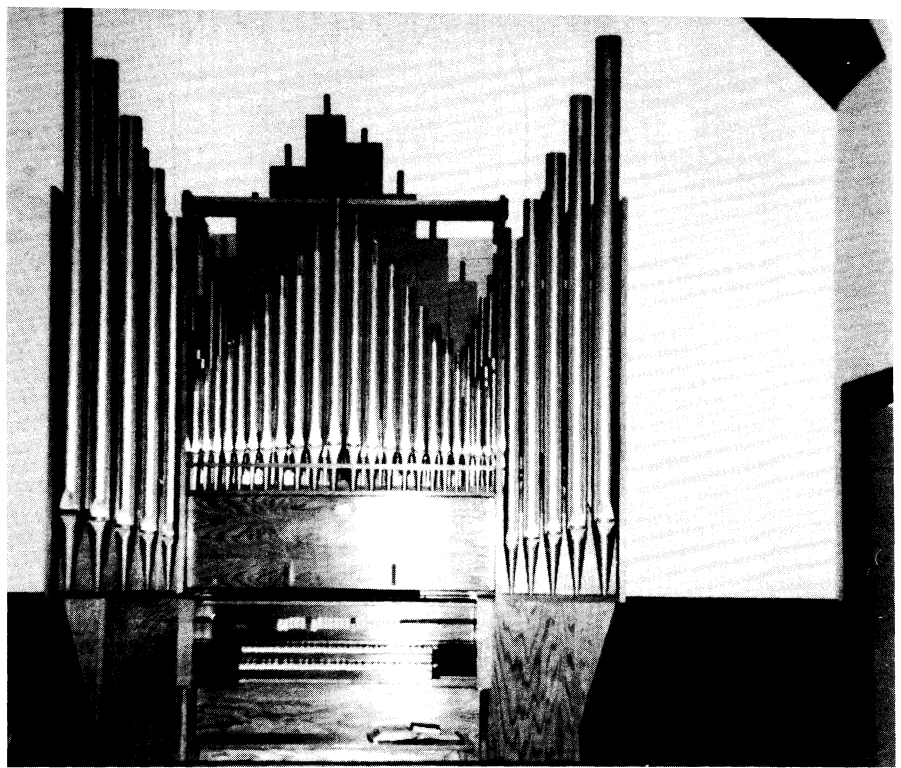
The author, Rev. Vander Ploeg, ends his article with three observations of which we quote:

2. . . . What we miss here so sorely (both in Smedes' "Preface" and also in Rinzema's book) is the insistence on a thorough study of Scripture and a constant emphasis on "Thus says the Lord" to develop a *genuinely Christian ethic*.

3. . . . it is imperative that the CRC Synod make sure that these views (of Kuitert and Rinzema, J.G.) are not to be imported from the Netherlands into Calvin Seminary. Let the CRC (Christian Reformed Church, J.G.) thoroughly probe the views of Dr. Smedes, as well as of anyone else, who may be considered for teaching positions, lest these evils should spread any further than they already have.

Let us hope and pray that not only the Synod of the CRC but all the members watch for these evils. Synod 1973 went already a step in the wrong direction in the matter of homosexuality.

J. GEERTSEMA



*The new organ of the Brampton Church.
[Photo by 10-year-old John Wanders, Jr.]*

OUR COVER

[Canadian Scene] - After the Treaty of Utrecht in 1713, France withdrew her forces from Newfoundland and the mainland of Nova Scotia, and sent them to the Island of Cape Breton, the only portion of the Canadian sea coast left under the French flag. There, at a place named Louisbourg, French engineers built a great fortress to guard the approach to the St. Lawrence River. This work began in 1720 and went on for more than 25 years.

The town of nearly 3,000 inhabitants filled the space between the ramparts and the harbour and was a busy depot for the triangular trade between France, Canada, and the French West Indies. Also it formed a base for thousands of French fishermen who crossed the Atlantic every spring, salted and dried their catch on the Cape Breton shore, and returned home with laden vessels in the autumn. With all these military and civilian activities, the town developed into a centre of commerce rivalling that of Quebec itself.

As a fortress, however, it had two fatal weaknesses. While the harbour was so well defended as to make a forced entry virtually impossible, insufficient attention was paid to its situation on a flat moor overlooked by hills where hostile cannon could sweep the ramparts and lob shells into the town, and to the wide stretch of coast, east and west, with coves where an invading army could land troops and cannon.

In 1744 a force from Louisbourg attacked Canso, an outpost of the New England fishermen in Nova Scotia. This created a furore in Boston, and in

1745 the New Englanders entered the coves outside the fortress and the small French garrison surrendered; however, their victory was undone by the peace terms arranged by England and France at Aix-la-Chapelle in 1748, and Louisbourg was returned to the French. But in 1756 the final struggle for the New World began: it was 'England versus France once again. Without a strong French navy to patrol the sea beyond its walls, Louisbourg was captured in 1758 for the second and final time. The British went on to take Quebec, and in 1760 the British Government sent in army engineers to systematically blast the bastions and ramparts of Louisbourg into a mass of rubble.

After more than two centuries of ruin and abandonment, Louisbourg is rising again, stone by stone, and brick by brick, as a project of the Canadian Government and the people of Canada. Already the famous King's Bastion has been rebuilt and furnished as it was in the eighteenth century, just one feature of this most massive and painstaking reconstruction in the world.

In 1967 construction moved outside the Citadel with the building of the Magasin General, chief storehouse for Government supplies, and more buildings have been scheduled for reconstruction in the years ahead. Plans for development of the Louisbourg National Historic Park have been projected through to 1976.

[Our photo of Fortress Louisbourg was supplied by the Nova Scotia Communications and Information Centre].

mission news

NEWS FROM IRIAN (1)

Many months have already passed since the last issue of the Mission Newsletter was published. In the interim, of course, Rev. Knigge and his family, have spent several months in our midst. During this time he had the opportunity to visit the cooperating Churches and personally explain his work.

In a letter written on the nineteenth of January, Rev. Knigge tells of their safe arrival in Irian Jaya. The journey was very long and the travellers were very weary when they reached their destination. They, and we with them, were thankful for the Lord's guidance on their journey.

The stay in Sentani was brief, for Rev. Knigge had to proceed to Kouh for a meeting of all the missionary workers. While at Kouh he was able to converse via radio with Januarius, and thus ascertain that the situation in Butiptiri was quite good.

Rev. Knigge writes that he was appreciative of the opportunity to begin his fourth term with the meeting of missionary workers. It brought him up to date with the situation and completely immersed him in the task again.

Out of this meeting came a request which has been approved by the Board. Since Rev. Knigge is about to begin work in the Sait region, it is geographically much more sensible and convenient to switch some responsibilities with the missionary of Groningen, Rev. Versluis.

At the end of the meeting the family (minus the school-age children in Sentani) proceeded to Butiptiri. Here things were found to be in good order, although a "spring-cleaning" was certainly necessary in the home!

Reacquainting themselves with the village people, they discovered that three women had passed away during their absence. They were Jongon, Kjarob, and Bonenop. Each was the mother of several small children, for whom the fathers and their relatives must now care. It appeared that Januarius and Laurens had done a good job operating the polyclinic and looking after the compound, respectively.

On the spiritual level, Rev. Knigge reports that Rev. Kruidhof had visited Butiptiri several times during his absence. The problem that disturbed the life of the congregation early last year was discussed and, in Rev. Kruidhof's opinion, clarified, so that the Lord's Supper could again be celebrated. It appears that Rev. Knigge has not yet had the time to make his own accurate assessment of the congregation's consciousness of sin and wrongdoing in this regard.

In the early part of February, Rev. Knigge went to pay a visit to Kaesah. This was done by boat, since the energy crisis has also caught up with the MAF. A visit was paid, en route, to officialdom at the newly named district, or 'ketjamatan', of Getentiri, Butip, which previously belonged to the district Tanah-Merah, now belongs to Getentiri. Kaesah is also in turmoil due to changes demanded by the civil authorities. Kaesah is to join the village of Wagai to become a new 'dessa'. Very little progress in building had been made in Wagai since before the Knigges' furlough. Several people were living in filthy bivouacs, and others were away hunting crocodiles. It appeared that after every work period on the new houses, someone fell ill and died on returning to the old village. They blamed it on 'suangi', (evil ghost in the jungle) and thought there was a curse on their work. At the old village of Kaesah, buildings were also in disrepair and dirty. Because of the plague of mosquitoes, sleeping is impossible in the village and thus occurs in a large bivouac in the jungle.

Rev. Knigge assesses the situation by quoting Elijah: "How long will you go limping between two opinions?" The people must move to Wagai, but don't build their houses. They want benefits from the Protestant church at Merauke and from the 'Zending'. They believe in 'suangi' and magic, yet do not object to coming to a Christian service. In the present circumstances there appears to be little opportunity to work fruitfully among them.

Two elementary school gradu-

ates from Kaesah have requested to study at the Boma Bible School. Rev. Knigge thinks that this might be an effective manner to work among these people, to train their own as evangelists.

On the date of the last letter, written on February 20, the Knigges had not yet had any news from Canada. It is possible that mail will be even slower in future than is possible that mail will be even slower in future than is normally the case, because of the less frequent MAF flights caused by the fuel shortage.

The next trip will be to Kawagit and from there to Mangellum and the Sait region. Let us pray that our missionary may have success in this new endeavour, that a field may be prepared where the seed of the Gospel is sown and faith may blossom.

NEWS FROM IRIAN (2)

In a number of letters, written in the second and third weeks of March, the Rev. Knigge has brought us up to date on his (then) current activities. Our missionary has left his original post of BUTIPTIRI for the time being. This is in keeping with a mission Board/Missionary decision to try to open up a new field among the Sait people, considerably to the north of Butip. Butip is now a well-established congregation and is deemed capable of conducting its own affairs. A Counsellor will visit the congregation regularly.

The situation in Butiptiri looks quite good at the moment. Guruareb, the man who had the prophetic dream which caused a wholesale desertion of the village, in a temporary reassertion of 'black magic', has returned to the 'fold'. Apparently there was some duplicity from neighbouring villages involved. Guruareb has repented of his wrongs before the consistory and resolved to follow the Christian way. Rev. Knigge's final statement on the matter is a hope that we can share; "that the congregation may stand more firmly by God's grace in the future".

There were again reasons for joy and sorrow during the Knigges' few weeks' stay in Butip. Three babies were born, all delivered at the small maternity home near the Knigge residence. The parents of the children also asked for baptism for them, which is definitely an encouraging sign, since this has been a point of

frequent admonition in the past. One of the babies has since died of unknown causes. Also, two young people passed away, a boy and a girl. They died of t.b. and malaria, respectively. In the case of the malaria victim, her unconscious state of the previous 24 hours had remained unreported to the Knigges, nor were they asked to attend the funerals. All the barriers have not been overcome, obviously.

Two weeks were spent in Catechism instruction, of the congregation generally, and of villagers requesting admittance to the congregation in particular. Four of these people had to be refused, because their lifestyle is not in accordance with their expressed desire. The remainder will hopefully do confession at the minister's next visit, after further instruction by the elders. Frans Tenemop has been elected as a third elder. He will be able to help Ambrose in conducting the services and shepherding the growing flock.

The Kaesah situation is still depressing. Rev. Knigge was informed via radio that a murder has been committed there. The body was then dismembered, portions thereof sent from village to village, and then were eaten. Let us redouble our prayers that the Lord may remove the veils of ignorance and unbelief which so thickly cloud the minds of men!

After leaving Butip, the Knigges spent about a week travelling. This was necessary because of the fuel shortage, and flights are now at a premium. We also get some impression of the interdependence of the mission workers in the field. Sickness in the Versluis family, which necessitated a trip to Holland, plus some furlough of the Wolf family, brought a request for Mrs. Knigge to run the polyclinic in Kouh, to which she readily agreed. Since Mrs. Knigge would otherwise be alone in Kouh, her husband shortened his stay in Manggelum in order to join her there. One gets the impression that a missionary has indeed to be a versatile and adaptable person.

The name MANGGELUM will soon become as familiar to us as the name Butip is now. This is because the village of Manggelum will be the new residence of the Knigges and the starting point of the work among the Sait people. From the village of Kawagait, Rev. Knigge asked a reliable man to be his assistant and to move with his family to Manggelum. This man,

Garet by name, agreed to the request, and immediately asked to be released from the office of deacon which he held in the congregation of Kawagait. This was also speedily accomplished.

The trip from Kawagait to Manggelum, which was accomplished by outboard motor and sloop, went fairly well considering the low water level of the Digoel River. This was partly thanks to Garet's good knowledge of the best spots in the river. Even so, large chunks of the propeller blades were broken off when they hit gravel. Upon arriving it was discovered that Manggelum had grown since the last visit. This was because the inhabitants of two neighbouring hamlets had moved into the village. It now comprises appr. 200 souls. When Rev. Knigge told the people of his plans to work among them, their response seemed positive in every respect, which is a cause for thankfulness. They showed this also in locating a good site for a house, on a hill close to the river. Garet's house will be built there first, of which the Knigges will occupy a room till their own house can be built. The clearing of land and the cutting of poles was immediately begun. Locating a site for an airstrip proved to be more difficult, since it requires appr. 1200 feet of level ground. A suitable place was finally found but work on it will not begin immediately since Rev. Knigge is of the opinion that a floatplane will be able to land and take off on the river. On the next trip such an attempt will be made. When Rev. Knigge had to shorten his visit in order to return to Kouh, Garet stayed behind to complete the building of his house with the aid of the village people.

So the work in Manggelum has begun. Let us remember this work in our prayers, and ask that the Lord will bless this new undertaking to spread His Word among the heathen, to the greater glory of the Father, Son and Holy Spirit.

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87 Canterbury

Chatham

Telephone: (519) 352-6024

Ottawa

New correspondence address:

Mr. A. Zuidhof

2577 Kaladar Ave.,

Ottawa, Ont.

K1V 8C4

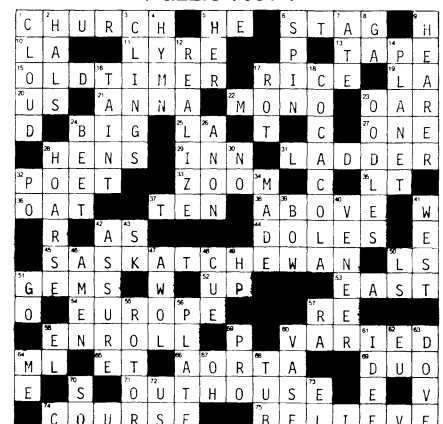
Watford

Clerk of the Church:

Mr. J. Janssens

R.R. 7 Watford, Ont.

Puzzle No. 1



by Mr. G. De Boer

our little magazine

Dear Busy Beavers,

Are you keeping busy now that you have all day to yourself - all day ? I know some of you are going on trips, and some of you are taking swimming lessons. But what about the rest of the time ? Do you do summer jobs ? Do you help out at home ?

I think now is a good time to remember our Birthday Fund. Remember we *Busy Beavers* collect money to give to our Theological College when its birthday comes in September. So if you get jobs to do (or maybe you can find some chore for which you'll be paid) and earn some money - remember BOOST OUR BIRTHDAY FUND !

Have a good holiday, Busy Beavers ! Especially if you go camping I wish you beautiful weather. Usually I get some cards from Busy Beavers on holidays. And now I'm curious where they'll come from !

It isn't August yet - but it will be before you know it! And we wouldn't be last to wish these Busy Beavers a very happy August birthday ! May the Lord guide and keep you in the year ahead !

<i>Danny Linde</i>	Aug. 1	<i>Irene VanOene</i>	Aug. 17
<i>Alice Schuurman</i>	2	<i>Anne Bergsma</i>	20
<i>Billy Doekes</i>	3	<i>Sandra Knegt</i>	21
<i>Evelyn Geusebroek</i>	3	<i>Tommy Linde</i>	22
<i>John Hofsink</i>	6	<i>Martha Meester</i>	22
<i>Benita Tamminga</i>	7	<i>Henry Vis</i>	24
<i>Cor Lodder</i>	8	<i>George Hofsink</i>	27
<i>Elizabeth Medemblik</i>	10	<i>Hetty Witteveen</i>	27
<i>Joanne Hulst</i>	11	<i>Adele Hulzebosch</i>	28
<i>Elizabeth Linde</i>	11	<i>Jeanette VandeBurgt</i>	28
<i>John Beukema</i>	15	<i>Idelle Vander Schaaf</i>	29
<i>Yolanda Schulenberg</i>	15	<i>Jeanette DeBoer</i>	31
<i>Trudy Tamminga</i>	17		

Here are two poems for you to enjoy. The first one is from Busy Beaver *John Wendt*.

I like to be a worm and squirm
In nice soft dirt
And not have to worry
Or ever be sorry
Of getting mud
On my nice clean shirt.

And this one is from Busy Beaver *Betty Bouwers*.

There was a cat
Who sat on a mat,
She could eat nothing
But a little baby rat.

BOOK NOOK

Also for your summer reading - here are two BOOK LOOKS on books you will like. You can find these books in any library. If you can't find them be sure to ask the librarian. Maybe she will put a RESERVE card on the book if it's out.

Title : *Strawberry Girl*

Author : Lois Lenski

This book tells us how some neighbours get along with each other. At first they are very mean to each other, but then they find out they must help each other out of trouble.

The book mostly goes about a girl who helps her father save strawberries from the crows and other animals. I like the book because it tells how you have to love your neighbour as yourself.

by Busy Beaver *Greta Paize*

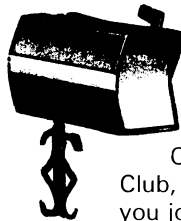
Title : *Heidi*

Author : Johanna Spyri

This book is about a girl named Heidi who lives on the Alm with her grandfather. She runs about with Peter and the goats. Her aunt then takes her to Frankfurt where Heidi becomes homesick. She goes back to the Alm, followed by her friend Klara a few years later. Klara is lame. She learns to walk at the Alm and everyone is happy.

This book is my favourite. I read it a lot and I *do* hope other Busy Beavers will read it as well, with just as much pleasure !

by Busy Beaver *Anneke 't Hart*



From The Mailbox

Of course you may join the Busy Beaver Club, *Marsha Oosterhoff*. We are happy to have you join us, and I hope you'll really enjoy all our Busy Beaver activities. You did very well on the quizzes, *Marsha!* Keep up the good work.

And welcome to you too, *Betty Bouwers*. Are you enjoying your holidays and your swimming pool ? How is your kitten doing ? Thank you for sharing the poem, *Betty*.

Thank you for your big letter, *Patsy Linde* ! I'm glad you did so well on your report. Did you have some good detectives on your scavenger hunt ? Have a good summer, *Patsy*.

Hello, *George Hofsink*. Congratulations on passing to the next grade. Did you get the job picking fruit ? You did very well on the quizzes, *George* ! Keep up the good work !

Did you enjoy your trip out west, *Melanie De Gelder* ? I hope you'll write to tell about all the exciting things you saw and did ! Bye for now.

I'm glad you got your basement cleaned up so well, *Greta Paize*. It must have been a real disaster ! Is your mother all better now, *Greta* ? I think you must have been very happy to have her home again.

You certainly know how to think up brain-teasers, *Celia Van Woudenberg* ! They're sure to keep the Busy Beavers busy ! Did you enjoy your schooltrip ? You must have a very interesting scrap-book by now, *Celia*.

Thank you for a very nice letter, *John Wendt*. I really enjoyed it and I'm sure the Busy Beavers will like the riddle and poem too. Bye for now, *John*.

Hello, *Charles Doekes*. Thank you for your letter too. I'm glad you enjoy *Our Little Magazine*. Write again soon, *Charles*.

Thank you for your letter and picture, *Billy Doekes*. That lynx sure looked fierce ! Did you ever hear any more about it ? Bye for now, *Billy*.

Quiz Time

First we have two word puzzles. The first one is from Busy Beaver *Marsha Oosterhoff*.

My first is in seat,
But not in meat.
My second is in ear,
But not in run.
My third is in milk,
But not in man.
My fourth is in tilt
But not in wish.
What word am I ?

Here's another for you from Busy Beaver *Patsy Linde*.

My first is in did,
But not in rice.
My second is in up,
But not in pop.
My third is in chop,
But not in hop.
My fourth is in keep
But not in peep.
What word am I ?

Answers: 1. sell 2. duck

And now for *Celia Van Woudenberg's* brainteasers ! All the letters must be used to make one word. And here's a clue for you - two of them are names. And no peeking at the answers !!

1.PNLLLLLEESSSS 2.VLLEE 3.OOITARN
4. NN00AAIIIGRZS 5.AATTCIOMU
6. AAANDC 7. SSDDEAR 8.EEEDDNXT

Answers: 1. sleeplessness 2. level 3. Ontario 4. organization 5. automatic 6. Canada 7. address 8. extended

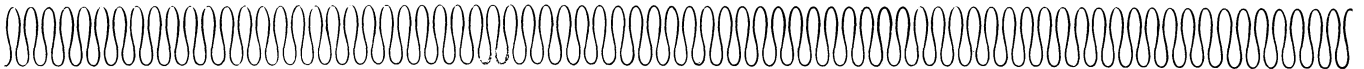
Here are the answers to *Mary Van Woudenberg's* Cross-word puzzle of last time. How did you do ?

Across: 1. Joseph 4. two 7. Reuben 9. Ye
10. wash 13. ate 14. silver

Down : 1. Jacob 2. Simeon 3. Pharaoh
5. open 6. Judah 8. Egypt 10. way 11. his
12. ill 13. age

That's it for today, Busy Beavers. Hope you enjoyed the poems and quizzes ! Next time we'll talk about our Big Contest, all right ? In the mean time remember our BIRTHDAY FUND !

Bye for now, Aunt Betty



An Introduction To

CHRISTIAN LITERATURE (16)

JOHN

1. Brown, R. *The Gospel According to John*. (Anchor Bible) (Garden City Doubleday) 2 vols. 1966 and 1972.

This Roman Catholic work, although leaning toward the critical side, is both exegetically faithful to the text and devotionally helpful. Recommended for pastors.

2. Hendriksen, W. *Exposition of the Gospel According to John*. (Grand Rapids: Baker) 1953-54, 768 pp., \$9.95. (**)

Another gem of a commentary from this retired Calvin Seminary professor.

3. Luther, M. *St. John's Gospel*. (St. Louis: Concordia) 3 vols.

In these volumes you will find some of Luther's greatest sermons.

4. Morris, L. *Commentary on the Gospel of John*. (NICNT) (Grand Rapids: Eerdmans) 1971, 936 pp., \$12.50.

The newest, and according to some the best, Reformed commentary on the Gospel of John. Personally I find it is hard to choose between Morris and Hendriksen, both are outstanding and will be of assistance. (**)

5. Tasker, R.V.G. *The Gospel According to St. John*. (TNTC) (Grand Rapids: Eerdmans) 1960, 240 pp., \$2.25. (***)

The best of the shorter commentaries on the English text.

6. Westcott, B.F. *The Gospel According to St. John*. (Grand Rapids: Eerdmans) 1950, 426 pp., \$6.00.

An older work but well worth consulting. It has a fine introduction and is filled with penetrating comments.

ACTS

1. Alexander, J.A. *The Acts of the Apostles*. (London: Banner of Truth) 1857, 984 pp., \$5.95.

A dated but sound and sober exegesis.

2. Blaiklock, E.M. *The Acts of the Apostles*. (TNTC) (Grand Rapids: Eerdmans) 1959, 198 pp., \$2.25. (***)

A good, reliable and brief commentary, especially strong on historical material.

3. Bruce, F.F. *Commentary of the Book of Acts*. (NICNT) (Grand Rapids: Eerdmans) 1954, 566 pp., \$7.50. (**)

Probably the best treatment on Acts available today.

4. Bruce, F.F. *Commentary on the Acts of the Apostles*. (Grand Rapids: Eerdmans) 1953, 512 pp., \$7.95.

This commentary by Bruce deals mostly with technical, critical and linguistic matters of the Greek text. Together with above volume by Bruce, an excellent tool for the pastor.

(*) Recommended for individual purchase.

(**) Recommended for societies or church libraries.

(***) Recommended for both.

J. VISSCHER