

Clarion

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A New Dress For The Heidelberg Catechism

We must be thankful that the forthcoming General Synod will have to do positive work for the upbuilding of the Churches. One of its tasks is to decide on the revision of the Church Order (see the two-part discussion of the Report in *Clarion*).

Of at least equal importance is the Report submitted by "The Committee on the Translation of the Heidelberg Catechism." Students have asked for years, When are we going to get the Catechism in modern English? They knew that preparations were being made and they were and are eagerly looking forward to it.

The work of this Committee, if accepted by Synod, will soon put a "new Catechism" in their hands.

FROM NEW TRANSLATION TO REVISION.

The matter of a new dress for the Catechism has had the attention of the Churches for some years already. Synod 1965 appointed a Committee to find out if any of the modern translations of the H.C. would be acceptable. The report, submitted to Synod 1968 was somewhat disappointing. Although there were a number of new translations (in 1963 the H.C. was 400 years old and this event was celebrated with some new translations in various languages), none of them seemed to find mercy in the eyes of the Committee. Synod 1968 therefore could not come to the acceptance of one of them. "Neither of the translations mentioned (was) such an improvement over the text presently in use as to warrant adoption." The same Synod considered, "It will be very difficult to find within the churches persons with the required qualifications" (as the Committee has mentioned); also, "adoption of another translation at this time might be premature in view of the work being done by others." If I am not mistaken (I was at that Synod), news had been received that the Christian Reformed Church was working on a new translation, and Synod 1968 obviously wanted to wait for the results. That's why they gave the new Committee the mandate "to be diligent with respect to all aspects of a new translation . . ."

Thus Synods 1965 and 1968 had in mind a *new translation*.

Then came Synod 1971. A motion to maintain the mandate of 1968 was defeated. The advisory committee was "not convinced of the necessity of an entirely new translation, but does feel that there is a strong desire to have a revision" of the present one. It added that the draft translation presented to the Christian Reformed Synod appears to be "very helpful for the purpose of a revision" and that therefore "continual attention to this draft should be given in the future."

All in all it is a bit confusing. Although many arguments could be brought forward for staying as close as possible to the present translation which already has taken firm hold in the minds and hearts of many, especially of the

younger generation, "new translation" and "revision" are two different things. There is a "Modern King James Version" which took the King James Version as basis but resulted in a strange phenomenon. It is not the King James anymore, nor is it a new translation on the basis of the original languages of the Bible. It is just what it wants to be: a revision of a translation, not as a correction or improvement of the original King James but as a modernization of it - taking quite some liberties here and there.

However this may be, we have now before the churches a revision.

The Committee tells us that for their work they have made use of the original German and Latin texts as well as four new translations. First, of the new Dutch translation adopted in 1972; then, the one prepared by the Christian Reformed Church, which is still 'provisional'. Further the 400th Anniversary Edition published in 1962, and finally the one given by T.F. Torrance in his book, *The School of Faith*.

WHY A REVISION?

First, the reader should not confuse a revision of the language with a revision of the substance of the Catechism! No one among us is asking for a change in contents! One should realize, however, that the demand to preserve the Catechism fully and purely, makes a revision a difficult undertaking. Wording and contents cannot be separated because the words are the vehicle of the contents, and in a way the contents itself. Yet, a revision is possible, while leaving the substance undefiled. This Report proves it.

For the purpose of our Catechism classes such a revision is not a luxury. Two weaknesses of the present text stand out. In the first place, that many answers are long, and often complicated, sentences, which makes it very hard for the youngsters, not only to learn them by heart (and we insist on that) but even to comprehend them, which should precede learning-by-heart.

Another weakness is that many questions are formulated as 'dependent' sentences. They start often with "that . . ." If you keep in mind that, notwithstanding all efforts of catechetes, many youngsters learn only the answer, then you realize that all too often they learn what they do not understand.

Therefore the synod 1971 gave the mandate, "1. to replace difficult and anachronistic words and expressions as far as proper equivalents can be derived from today's English;

2. to recast sentences which are too complicated, into positive, independent sentences, which form a direct answer to the question, in close adherence to the original German text."

Looking back at this 1971 mandate, I wish we had been a bit more specific.

We should have added, "and repeating (part of) the question in the answer so that the answer in itself is a unity, and can be understood even when one does not know the question by heart.

We must be very thankful that the Committee has endeavoured to do just that, although I wish they would have been more consistent in this good work.

THE RESULT.

The reader understand that in an article like this one we cannot go into a detailed analysis. The present writer had the privilege of looking in on the work of the Committee and giving his opinion on their work. Thus he knows what he is talking about when stating that this revision is greatly to be appreciated and welcomed.

The Committee, aware that such a revision is a tremendous undertaking, suggests to Synod that another committee be appointed to evaluate this draft-revision; also that it be printed in such a way that the churches can further examine and comment on it. The best way to do that is, of course, to start using it on a trial basis. For that purpose I would disagree with the suggestion that this whole revision be printed in the Acts. Although the Committee adds, "preferably in a form that makes it easier for the students to memorize the questions and answers" (they mention Rev. Scholten's booklet, where, as in the Dutch Bremmer-Visee edition, the answers are typeset in a 'poetical' form, which makes understanding and learning easier).

I would suggest that Synod decide, after a provisional examination and appraisal, to have this draft printed in the form of a handy booklet that should have the same format as the Book of Praise. The cause is so important that we should not hesitate to lay out some extra money for that, even if we are not a federal government that promises all kinds of subsidies and then starts pickpocketing. I am sure that the costs will not be prohibitive.

One more remark before I conclude with some examples. The Committee also speaks of the prooftexts, suggesting that for the time being the same prooftexts be printed underneath the answers as we have in our present

edition; and then this Committee or its successor should "draw up a proposal about the prooftexts to be used in the definitive edition." Here is some overlapping with the work of the Committee on a catechetical textbook. It cannot be denied that these prooftexts are of the greatest importance because the Catechism should, at every step, lead to the Scriptures. At the same time all ministers know that the present prooftext, or rather their selection, are often not perfect. Here a cooperation between the two committees should be established. (If we use this draft-revision for three years only, it might not even be necessary to print all the Bible references. Omitting them would make the temporary edition less expensive, while for the prooftexts the existing version could be used alongside.)

Now some examples.

Generations of young Catechism students have stumbled over the "extra-calvinisticum" in L.D. 18: "for since the Godhead is illimitable and omnipresent." Now it reads: "for his divinity is without limits and everywhere present." This is just one of the many examples, to show that the Committee had indeed acted upon the first part of its mandate, mentioned above.

As to the second part, the best example would be the first answer, known by us all. This answer now no longer starts with "that . . ." but repeats part of the question, while also 'cutting' the one long sentence into a number of sentences. This one example should make us all look forward to the day that we can use the revised edition of our beloved Catechism. Here it is.

My only comfort is that I am not my own, but belong with body and soul, both in life and in death, to my faithful Saviour Jesus Christ.

He has, with his precious blood, fully paid for all my sins, and delivered me from all the power of the devil.

He also preserves me in such a way that without the will of my heavenly Father not a hair can fall from my head, yes, that all things must work together for my salvation.

By His Holy Spirit He therefore also assures me of eternal life, and makes me wholeheartedly willing and ready from now on to live for Him.

G. VANDOOREN

Gifts

Among the gifts we received for the library of our Theological College were three copies of a type-written report, entitled *Short History of the Missionwork done by the Canadian Reformed Churches of Western Canada*.

The author, Mr. John de Haas from New Westminster, wrote: "A long time ago our Mission committee received from our College the request to be supplied with data about the missionwork of the Canadian Reformed Churches in West-Canada. Unfortunately for a time this request was not honoured. But later the undersigned received the charge to deal with this matter and the result is enclosed.

For compiling this report I have made use of the minutes of the

mission-committee meetings; the reports which the committee received from various sources, as well as the correspondence, received from and sent to quite a few persons in various parts of the world.

The present members of The Missionboard all have read this report and in one of its meetings it was approved and adopted . . . I will express my sincere wish that this report will help the students out at College in their studies. Hopefully others, who will read it, as well."

We thank Mr. de Haas for a job well done. The report consists of 37 pages; added to it are four pages about "Mission-Aid".

Another special gift was *The Cultural Mandate and the Gospel Mandate: A Historical and Biblical Study*.

It is the thesis presented to the Faculty of Westminster Theological Seminary at Philadelphia, in partial fulfillment of the requirements for the degree Master of Theology, by Ralph F. Boersema, April 1974, 195 pp. We gladly congratulate the Rev. R.F. Boersema, M.Th., we thank him for his gift to our library, and we hope that his thesis might receive good attention, especially in the circle of Reformed theologians of Dutch extraction.

Een bezoeker uit Zwolle die ook wel iets afweet van het cultureel mandaat, schonk ons \$50.00; uit Harkstede kwam \$20.00; en een zuster uit Harlingen bracht \$10.00.

Last but not least: our sister-church at Albany, Australia, sent us a money order for \$153.62. Such gifts corroborate our faith concerning the catholic church.

J. Faber

Environmental Crises and the Christian Perspective

PART I

This year particularly, the realities of the environmental crisis seem alarmingly close. Scarcely a day goes by that the radio does not report yet a new item in short supply and prices about to rise. We cannot deny that many world resources are running out. Moreover the current rapid increase in population in the countries of Asia, Africa and Central and South America will certainly aggravate the situation further. The present world population of 3.6 billion will double in 35 years at the current rate of growth which is 2% per year (Hoagland, 1971; *Annals of the New York Academy of Sciences* 184: 143). If that rate continues for another 35 years it will be 14 billion.

No doubt these problems will affect us more and more in the years ahead. Christians and secular society will differ in their outlook on all aspects of these problems, especially as the solutions suggested are those of an increasingly irreligious, secular society. Sadly, Christians often fail to recognize the anti-Christian premises upon which current proposed solutions are based. The resulting damage is two-fold. Their grasp of the gospel, and the logical basis for any opposition to such proposals, are severely jeopardized. Informed Christians must realize that they differ at every point from the current (and increasingly popular) opinion. A study of the Scriptures suggests that Christians will differ on 1) the initial premise, 2) the concepts which follow, 3) the solutions proposed in the light of these concepts, and 4) in their hope for the future of "planet earth".

Let us compare the current secular position with that of the Christian at each of the levels listed above.

1) INITIAL PREMISE:

The secular philosopher starts with the premise that "evolution is a process which has produced life from non-life, which has brought forth man from animal" (Dobzhansky, 1967; *Science* 155: 409.) There are two elements in the system assumed necessary to have brought about the origin of life and ultimately of man. The first of these is *chance* and the second is continual *change*, called natural selection. These two mechanisms are seen to encompass all of reality. In other words they are considered to be the only absolutes in our universe and in all history.

The implications of such a world view are incredibly far-reaching although some Christians are reluctant to admit this. Mayr, a well-known biologist-philosopher, saw in the Darwinian revolution "perhaps the most fundamental of all intellectual revolutions in the history of mankind" (Mayr, 1972; *Science* 176: 981). He suggested that it would affect "every metaphysical and ethical concept, if consistently applied" (981). He maintained that the logical conclusion of the evolutionary viewpoint is the independence of all reality from guidance by an Omnipotent Creator. He stated that "The natural causes postulated by the evolutionists completely separated God from his creation, for all practical purposes" (988). Strickberger, another biologist, echoed Mayr's sentiments:

Darwin's works made clear that it was no longer necessary to believe that biological relationships must be explained by the actions of a supernatural creator. Instead he presented the notions that there is in nature continual change, unpredictable chance events, an unrelenting struggle for survival among living creatures, and no obvious guidance. He thus replaced what had seemed to many to be an understandable view of nature, that is the creativity of a humanlike god, by the most heretical concept of all, randomness and uncertainty, or the fear that now nothing can really be understood. (Strickberger, 1973; *BioScience* 23: 419)

2) THE CONCEPTS WHICH FOLLOW THESE PREMISES:

That such an overwhelming variety of exceedingly complex organisms could have developed through the mediation of chance variation and natural selection inspires a sense of awe and respect in these philosophers. In this context man is seen to be as valuable as any other organism but not more so. Certainly his existence does not betoken any special role in the ecosystem, as Strickberger states:

The fear that Darwinism was an attempt to displace God in the sphere of creation was therefore quite justified. To the question is there a special purpose for the creation of man, Evolution answered NO. (419)

According to the current view, not only has natural selection made man what he is, but it continues to operate on two facets of man's character; his genetic constitution and his cultural heritage. The two are considered to operate in a feedback relationship. Man's genetic constitution is thought to have made the initial gropings toward culture possible. Those individuals best suited to the new cultural milieu were presumably more successful at producing offspring. These offspring further developed the culture so that the environment was changed further. So the process continues. Montague, an anthropologist, sums up the theory thus: "Man through his creation of culture has created himself" (Montague, 1965; *The Human Revolution*, Bantam Books, Toronto, 160).

Selection, then, works on the whole population, or in other words, on society. Evolutionists speculate on the possible exploiting of this knowledge, especially in the face of the world crisis in population numbers. Dobzhansky says, "One may well ponder the ways and means for possible control of the evolution of the human species" (410), while Platt states bluntly, "It is the end of the era of evolution by natural selection. It is the beginning of evolution by human selection" (Platt, 1969; *Journal of the History of Biology* 2: 239). Thus the continued favourable development (evolution) of society implies that each person must subordinate his "rights" and "needs" to those of society as a whole, as Montague philosophises: "With love the preservation of the group is supreme. Love is simply defined as behavior calculated to confer survival

benefits upon others in a creatively enlarging manner" (156).

At no point does the Biblical outlook on man and nature coincide with that outlined above.

1. INITIAL PREMISE:

The Christian firmly maintains that God, through Christ, created the whole universe, both non-living and living components; and their continued existence depends solely on his maintaining them. That this is so, is stated not only in the early chapters of Genesis, but it is reiterated throughout the Scriptures. David sang in Ps. 33: 6-9:

By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as a heap: he layeth up the depth in storehouses. Let all the earth fear the Lord: let all inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded and it stood fast.

The apostle John began his gospel with the statement that the world was made by Christ:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made. (John 1: 1-3)

The apostle Paul devoted much of his letter to the Colossians to a discussion of the person of Christ. Early in this letter he stated:

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him. And he is before all things, and by him all things consist. (Col. 1:16-17)

This belief in God's wonderful work of creation need not be a blind faith. Convinced Christians can defend, and are successfully defending, their position in scientific terms. Even evolutionists, if they are objective, occasionally admit that the evidence in favour of evolution, is pretty shaky. For example, a well-known botanist, Bold, in the 1973 edition of his university text, stated:

While there can no longer be doubt that living organisms are changing constantly and that mutations are being transmitted and selected for in successive generations, it is quite a different matter to trace in detail and with assurance the *course* of the resulting diversification of species and especially of the larger groups (higher categories) such as genera, families, orders, classes, and divisions - categories which *by extrapolation are postulated to have developed* by the same mechanisms of change demonstrated at the individual and specific level. *Although evidences for such extrapolation are not as compelling as one would wish*, no other satisfactory alternative *scientific* hypothesis to explain the diversity of living things has as yet been suggested. (italics mine). (Bold, 1973; *Morphology of Plants*, Third Edition; Harper and Row, Publishers, New York, 4)

This aspect will not be further pursued in this paper. The author wishes merely to emphasize that the Christian position is not one of wishful thinking but is intellectually defensible.

2) THE CONCEPTS WHICH FOLLOW THESE PREMISES:

Christians see order and purpose in nature. They believe that it reflects something of God's glory, his logic and wonderful attention to detail. The Psalms are full of praise to the Lord for the wonders of his creation. For example in Psalm 19:1 we read: "The heavens declare the glory of God; and the firmament sheweth his handiwork," and in Psalm 104: 24, "O Lord, how manifold are thy works! in wisdom thou hast made them all." The apostle Paul goes one step further. He declares that it is only the arrogance and determined blindness of unregenerate man which prevents him from seeing the glory of God in his creation:

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools. (Romans 1: 20-22)

In this vast and wonderful creation is it presumptuous of man to assume that he has a unique rôle? David pondered this point in Psalm 8. "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him? and the son of man, that thou visitest him" (Ps. 8: 3-4). Amazing as it is, the whole of Scripture testifies to the unique importance of man to God. As early as Genesis 1, we are told that God created man in his own image and gave him the use of and responsibility for all other living things upon the earth:

So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea and over the fowl of the air, and over every living thing that moveth upon the earth. (Genesis 1: 27-28)

In keeping with this injunction the law in the Old Testament is full of instructions on how to raise cattle and to grow crops to satisfy the bodily needs of the children of Israel. Moreover the use of sacrificial animals as a substitute for man the sinner, also testifies to the much greater importance of man.

Christ himself testifies to man's greater value in God's sight. In Matt. 10: 29-31 he asserts, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows." Later, in the days of the early church, Peter, in a vision from God, is offered a meal including not the usual domesticated "clean" animals but "all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air" (Acts 10: 12). Indeed, it is not a sin to use the riches of God's creation. They are there for our use.

A thoughtful Christian, in fact, can scarcely fail to see that the whole of God's plan of salvation is man-centred. Christ, the second Adam came to redeem mankind, lost through the sin of the first Adam (I Cor. 15: 21-22). Nature also has fallen far from its initial state (Gen. 3: 17-19).

This too is the result of Adam's sin. Both believing Christians and nature look forward to the second coming of Christ (Rom. 8:22-24)

Mankind, then is important to God, but does this mean as well that he is concerned about individual persons? That God is concerned with each one of us individually is also evident throughout the Scriptures. Such concern can be seen, for example, in God's rescue of Lot and his family before the destruction of Sodom and Gomorrah (Gen. 19: 15-16). Christ's concern for individuals, even well-known sinners, is particularly striking. Some joyful examples of his concern include the woman who anointed Jesus' feet (Luke 7: 36-50), the centurion (Matt. 8: 5-13), and especially Zaccheus (Luke 19: 1-10). Christ repeatedly stated that he came to seek and save those who were lost (Matt. 18:11) and that there was greater joy in heaven over the repentance of one lost person than over the large number of people who were believers already (Luke 15: 7). Possibly the most moving accounts of God's concern for each one of us come from the Psalms. For example in Psalm 37:23-24 we read:

The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand.

Possibly the most wonderful hymn of praise to the Lord for his astonishing knowledge and care for each one of us, even long before our birth, is found in Psalm 139:

O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compasses my path and my lying down, and art acquaint-

ted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. (Ps. 139: 1-4)

My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book my members were written, which in continuance were fashioned, when as yet there was none of them. (Ps. 139: 15-16)

In the light of God's concern for individual persons the Christian must similarly be concerned not about people in general, but for each person in particular. The non-Christian looks at society as a whole, the constituent parts of which are subordinate to the whole and many of these parts may be dispensable if it is in the interest of the whole. This idea the Christian is morally bound to resist.

The Christian, in summary, views the world and history to be the result of God's creation and continued direct intervention is history. Nature is of value because God made it and because it reflects some measure of his glory. God created man in his own image and placed him in a special, dominant position in nature. Lastly God's special interest extends not only to mankind in general but to each person in particular. The Christian, as he approaches solutions to the environmental crises, thus has a different view of history and of the value of mankind from the non-Christian. Therefore it is not surprising that the two schools of thought will differ drastically in their solutions and in their hope for the future. The second part of this study will examine these latter two aspects of the problem.

MARGARET HELDER

Love of neighbour

... whatever man you meet who needs your aid, you have no reason to refuse to help him. Say, "He is a stranger"; but the Lord has given him a mark that ought to be familiar to you, by virtue of the fact that he forbids you to despise your own flesh [Isa. 58:7, Vg.]. Say, "He is contemptible and worthless"; but the Lord shows him to be one to whom he has deigned to give the beauty of his image. Say that you owe nothing for any service of his; but God, as it were, has put him in his own place in order that you may recognize toward him the many and great benefits with which God has bound you to himself. Say that he does not deserve even your least effort for his sake; but the image of God, which recommends him to you, is worthy of your giving yourself and all your possessions. Now if he has not only deserved no good at your hand, but has also provoked you by unjust acts and curses, not even this is just reason why you should cease to embrace him in love and to perform the duties of love on his behalf [Matt. 6:14; 18:35; Luke 17:3]. You will say, "He has deserved something far different of me." Yet what has the Lord deserved? While he bids you forgive this man for all sins he has committed against you, he would truly have them charged against himself. Assuredly there is but one way in which to achieve what is not merely difficult but utterly against human nature: to love those who hate us, to repay their evil deeds with benefits, to return blessings for reproaches [Matt. 5:44]. It is that we remember not to consider men's evil intention but to look upon the image of God in them, which cancels and effaces their transgressions, and with its beauty and dignity allures us to love and embrace them.

John Calvin
Institutes, III, 7 [tr. L.C.C.]

Revision of the Church Order⁽²⁾

EXAMPLES.

In this second article some examples are given of revision; they will be briefly discussed, in some cases questioned. The purpose being to awaken the interest of the membership and to demonstrate the problems that arise, once one starts revising.

ART. 2 OF THE OFFICES.

The old article speaks of "four kinds", adding to the office of minister (why not the biblical word "pastor and teacher"?) elders (why not overseers?) and deacons: "the doctors". This is a heritage from John Calvin, who thus understood Ephesians 4:11. He thought that Paul spoke of two different offices, "pastors" and "teachers", meaning professors of theology. The Greek original, however, shows that Paul spoke about one group only, "pastors and teachers". The Committee suggests that we speak of three offices only, and we must agree. For that reason art. 18 is also to be revised. Instead of "the office of the Doctors or Professors of Theology" is now suggested: "the task of Professors of Theology". Rightly so.

I have a question, though. Do we really have only three offices? As we hope to see later on, the missionary task of the Church gets hardly any attention in our Church Order. To me that is wrong. But I also doubt that we should call a missionary a regular minister. Or rather, I suggest that we take another look at the New Testament, whether not Paul in Eph. 4, by putting "evangelists" in between "apostles" and "pastors and teachers" gives us an indication what to call a missionary: an evangelist! the name is derived from the verb that is used in the so-called Great Commission of Matthew 28:18, 19, "be evangelists to all the nations."

Finally, as I said, when Paul speaks about "elders" in distinction from deacons, he calls them "overseers" (episcopoi, bishops).

ART. 4. CALLING TO THE MINISTRY.

Several minor changes are proposed by the Committee (after art. 3 has been cut down to size). One

deserves closer attention. Instead of the old rule, that the ordination of a young minister (or one who becomes a minister) shall take place, among other things, "by the imposition of hands by the officiating Minister (and by other Ministers who are present)", the Committee suggests: "and the imposition of hands". The words "by the Minister(s)" are left out. As ground is given: "More and more the conviction grows that the 'body of elders' shall take part."

I am glad with the proposed revision, though not enthusiastic. The Comm. refrains from "advice in the one direction or the other." Why not suggest that we, not "grow towards a conviction" (that might be a novelty then) but "return to the Scriptures?" Timothy was ordained "when the elders laid their hands upon you", 1 Tim. 4:14. I have always considered it a romanist remnant to give only a minister the right of the laying on of hands (this wording to be preferred above "imposition", which has other and unpleasent meanings).

Once you start thinking about this laying on of hands, the need is felt to have some more clarification of its real (and not superstitious) meaning. One also starts wondering, then, why only the ministers?

This would bring us to an important and interesting topic: can it be denied that our Church Order gives a somewhat higher position to the pastor-and-teacher than to the overseers and deacons? In his position in the local church, also in the confederation. Proofs galore. Art. 17, remarkably, speaks *separately* about "equality among the ministers of the Word"- and - "which equality shall also be maintained among the elders and deacons." Why not simply: "equality shall be maintained among all office-bearers"? The same in art. 84. "No church shall in any way lord it over other churches, no ministers over other ministers, no elder or deacon over other elders or deacons." Why the ministers in a class apart? One could even conclude that the Church Order does not forbid a minister to lord it over elders and deacons; only that he may not do so over other ministers.

Maybe I am too suspicious, but now that we are going to revise the Church Order, we might take another look at issues like these. Is there not a very tiny hierarchical ladder in our C.O., and also in the Forms for ordaining office-bearers? Sure, the office of preaching is foremost and number one. But that refers to the *work*, not to the *position* of the preacher.

Now you see how a minor revision evokes major meditations! Rev. Dr. Huh has in his doctoral thesis made clear that the point itself - laying on of hands by the ministers only, or by "the elders of the flock" - has been a major issue in the history of Presbyterian Churches (it even caused a split) and 'betrays' a certain theology. So much for that.

ART. 6 & 7. STATIONED IN A PLACE.

Art. 6 is drastically simplified; it now states, "No one shall service ("service"? vD) in the ministry unless he is bound to a particular Church." The simplification is good, but why the next article (7), "No one shall be called to the ministry of the Word without his being stationed in a particular place, except he be sent to work as a Missionary."

I have a list of questions here.

1. Why *two* articles that seem to speak about *one* issue?

2. Do not the original words of art. 7 speak about something different from "work as a missionary"? It says: "to organize the Church in a certain place." This again points to the historical situation in the age of the Reformation. Churches had to be organized among dispersed and/or unorganized believers. This is essentially different from Mission, if the Committee means Foreign Mission. It could refer to what was (and is) called Home Mission in the sense of organizing churches among new immigrants.

3. Is it wise, is it Biblical to affix the primary task of Mission to an article like this, starting with "except . . ." ? Should not, in a "general revision" a proper place be given to Christ's mandate of preaching the Gospel to all nations? We could use a separate chapter of articles on that!

4. The Committee does not differentiate between Foreign and Home Missionary.

5. Could not this article be combined with art. 15, anyway the second part, that speaks about "no one shall be permitted to preach in places

where no church is found, without the consent and cooperation of the nearest Church or Classis'? Here again the need for re-arranging the articles in a clear and logical way is felt (by the present writer).

ART. 11. SUPPORT AND DISMISSAL.

The reader notices that these are two quite different things.

Art. 11a speaks about the duty of the consistory to provide for proper support of its minister(s).

Then, the link being the word "and", art. 11b continues: "shall not dismiss them (the ministers) without the approbation of the classis, etc."

Checking synodical decisions in the matter of 'dismissal' proves that this dismissal is not understood as "granting retirement". Art. 13 regulates that. Often this article was used in a case of "losmaking": when a situation had arisen that the minister could not continue his ministry with blessing in a church, although there were no grounds to suspend or depose him. If we want to keep this possibility (and let's keep it!), then should not a separate article, and at a different place in the C.O., regulate this, instead of combining two unequal things in one article by the word "and"?

ART. 19. NEEDY STUDENTS.

The Comm. remarks that the words "as far as necessary" have been deleted. It was indeed a riddle the way it read. "The Churches shall exert themselves, as far as necessary, that there be students of theology who are supported by them." What do we make of that? That the Churches must, by all means, see to it that there are needy students? Of course not. It is the task to "exert ourselves that there are students" (for the ministry), although the article does not state in what way and manner this exertion has to take place.

The Committee now suggests this: "The Churches shall exert themselves that there be students of theology. They shall extend financial aid to those who are in need of it." The Comm. is convinced that this is "clear and not liable to be misunderstood." We hope so (apart from the question, why make an exceptional case for theological students in a time that every student tries hard to work himself through college).

Moreover, the original article ap-

plied the words "as far as necessary" (also) to "churches exerting themselves." If there are enough or even too many theological students (which will not happen too soon; there is so much to be done in the spreading of the Gospel), then the exertion may stop for a time.

But, indeed, the new wording is much better.

ART. 21. CHURCH AND SCHOOL.

This well-known article was already mentioned before. The old article is "antiquated and no longer fits our situation", according to the Committee. Yet, "we retained the obligation of the Consistories to exhort the parents to fulfil their obligations."

Thus the proposed new art. 21 reads:

"The Consistories shall exhort the parents to have their children instructed in all subjects in harmony with the Word of God as the Church has summarized it in her Confessions."

But now some questions again.

1. This wording comes very close to that of the promise at the baptism of our children. The only 'feeling' that we have here something else or more, is the addition, "in all subjects." That points to a day-school.

2. But then, the Comm. continues, "We did not mention schools expressly, for there is also a possibility that parents instruct their children or have them instructed without the means of a school." True in itself, but is that a reason not to mention the schools anymore in an article that, originally, was meant to speak of schools only? To me it is a bit far-fetched to say, with the committee, "If we should mention schools expressly, we would thereby declare that parents are not allowed to make use of this possibility."

Does the Comm. think of the case of a family having a private teacher for their children? And if they think of that or something similar, do they indeed think that "parents would not be allowed" to do it that way if a new article 21 would expressly speak of schools?

I for one cannot see my way clear here. The Churches should think twice before accepting this proposal. I doubt if the word 'schools' can be deleted.

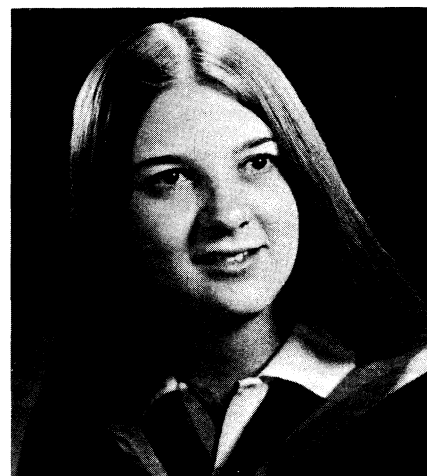
We need something new indeed, and the Comm. has taken an important step. If we sit down and take a

close look at this whole matter, we might also ask if it should not be stated in clear terms how and by what means the consistories shall exhort the parents. The foremost means are, of course, preaching and family visitation. Other related questions are, what do consistories (have to) do if parents do not act upon their exhortations? Another question, exactly what kind of schools are meant, when their basis has to be "God's Word as summarized in the Reformed Creeds"? Is this a matter of basis only, or also of membership?

But let this be enough; enough to awaken the interest of all and to make us realize that a (general) revision is a must, of great importance, but also a very extensive task, whereby every new suggestion must be weighed. In my opinion this revision will take quite some time.

My questions were made only to underline the importance of this work. And again, if we undertake a "general revision" as Synod 1971 had in mind, should we not, by all means, rearrange articles in such a way that the whole Church Order becomes transparent for the whole membership, and that we can live by it faithfully, even joyfully?

G. VANDOOREN



Congratulations to Mary Lydia Veenman of Chatham, Ontario, who received her Bachelor of Applied Science degree from the College of Family and Consumer Studies, University of Guelph, on May 22, 1974.

Canadian Reformed World Relief Fund

One way to measure the affluence of Canadian society is to take note of the superior plumbing facilities that we have become accustomed to. Many of our emigrating parents knew the poverty that accompanies lack of water and outdoor toilets. One of the first improvements that were made as finances improved was to install an indoor pump or toilet. Yet today we take for granted hot and cold running water, three-piece bathrooms and even second bathrooms. We have become so spoiled that we even demand flush-toilets, shower stalls, and laundry facilities at campgrounds where we vacation for a week or two in the summer.

Thus it is hard for us to realize that there are countries in the world where such facilities are unheard-of luxuries that only the rich can afford. Korea is one such country. In the slums of Seoul, the capital of South Korea, thousands of people live in shacks with one pump or tap servicing a hundred homes and with the human refuse running in the gutters. At the orphanages that we support conditions are better, but still they cannot compare to the comfort that we have. Each orphanage has a supply of its own water, but all water for cooking or washing must be carried in pails into the buildings. This is no small task when we remember that

sixty to eighty people live in one orphanage. The laundry must all be done by hand in a tub, using a scrubbing-board. Many of our older women did their laundry this way too in the early immigrating years. But which of our mothers had to wash for sixty or seventy children? There are no indoor flush toilets in any of the orphanages. Besides the smell that must be endured under such conditions, there is the great inconvenience suffered during wet or cold weather and the difficulties that arise when a child is sick and bedridden.

Does it make any difference to us that we know all this? Do we sit in our comfortable chairs in our centrally-heated homes with our modern and clean facilities and our stomachs full of good food and say, "So what?" Have we become so accustomed to all our riches that we have forgotten that they are blessings that the Lord has given us? In Leviticus 26 we read, "If you walk in my statutes and observe my commandments and do them, then I will give you your rains in their season, and the land shall yield its increase, and the trees of the field shall yield their fruit. And your threshing shall last to the time of vintage, and the vintage shall last to the time for sowing; you shall eat your bread in full, and dwell in your land securely." We should go on to read the curses

that will fall on our heads if we do not obey the laws of the Lord. One of these laws is that we shall show kindness to the poor, widows, orphans and strangers. We read in Leviticus 19:9, Leviticus 23:22, and again in Deuteronomy 24:19 that the people in Israel should leave the gleanings in the fields for the poor. All through the Old Testament there is unceasing emphasis placed on kindness to those less fortunate. These laws apply to us no less than to the people of Israel, for our blessings are great and we have been given much. Let each one of us be sure that he has done his full share in caring for the poor wherever the Lord has placed them on our path.

Our Christian brothers and sisters in Korea look to us to provide them with the necessities of life. Let us not forget them when we leave the gleanings of our abundance for the poor. "And when the Lord your God brings you into the land which he swore to your fathers, to Abraham, to Isaac, and to Jacob, to give you, with great and goodly cities . . . and houses full of all good things . . . and when you eat and are full, then take heed lest you forget the Lord . . . lest the anger of the Lord your God be kindled against you, and he destroy you from off the face of the earth." Deuteronomy 6:10-15.

Mrs. F. Vander Boom,
Secr. CRWRF, Burlington.



The staff of one orphanage do the laundry in this way.



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mission news

The month of May will long be remembered by all of us as marking another milestone in the history of the mission work here in Brazil. We are most thankful to the Lord and all of you that we can write you this report and describe one of the highlights in the events here. We only regret that we have to *write* about it, and that you could not yourselves be witnesses.

INAUGURATION OF CHURCH BUILDING

Chimes, ringing from the bell-tower, invited and welcomed the citizens of São José to the first public gathering in the new church building of the Igreja Reformada, on Sunday afternoon, May 26th. The sun even interrupted a series of rainy days (normal for this season) to add to the festivities. Many people were already waiting by the gate in their best attire: a new shirt here, and a better dress there, a haircut for the boys, and even a jacket here and there.

And so they kept coming, all the children of the Sunday School with many of their friends, all of the other regular and irregular attenders, many of the new neighbourhood and at the last minute, or even late, those who had received a special invitation, as behooves local dignitaries. The building was filled to capacity and many even had to be content with a place outside by the doors.

The program opened with the singing of an invocation of the Lord to the melody of Psalm 42, after which all the guests were welcomed, especially the local authorities, Rev. F. Schalkwijk from Recife and Rev. J.T. Oldenhuis from Curitiba (see below).

After calling upon the Name of the Lord in prayer we heard His voice in the words of Psalm 100, to which all responded with the singing of a hymn: "We praise God: in His great love He gave His blessed Son."

That there is not only progress in the building but also in the work with the people the program clearly illustrated. What we did not dare to think of two years ago, is reality now: a large part of the program could be provided by the people themselves. Dona Al-

bertina sang a solo for us, accompanied by Mrs. Kuik; Dona Cicera recited a poem; two girls sang a duet, Aurilene and Edite; a boy, Manoel, recited part of Solomon's prayer at the occasion of the opening of the temple (I Kings 8:27-30), and the Sunday School sang "The Church's One Foundation". All did remarkably well!

After this I held my inaugural speech entitled "The Workshop of the Holy Spirit", based on Eph. 2:8 and Rom. 10:17: "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God . . . So faith comes from what is heard, and what is heard comes by the preaching of Christ." After this we thanked the Lord in prayer for this gracious gift and implored Him for His grace that in this building His Word may be proclaimed and that the Holy Spirit may work faith in many.

The first speaker of the invited guests was Rev. F. Schalkwijk, missionary sent out by the Synodical Reformed Churches of the Netherlands, who is presently lecturer at the Presbyterian Seminary in Recife. His speech was framed by the singing of his children. He spoke about previous efforts of the Reformed Churches in this region more than 300 years ago when prince Maurice of Nassau was Dutch governor of a small part of Pernambuco for a short period. He presented us with a copy of a study he prepared recently entitled: "The History of the Classis Pernambuco of the Reformed Christian Church of Dutch-Brazil, 1630-1654."

He was followed by the ex-mayor of the town, Dr. Severino (in many ways still the executing mayor), who spoke on behalf of the Town Council, Municipal District and the people of São José, and congratulated us and the town on this happy occasion.

Last but not least was the Rev. J.T. Oldenhuis, our colleague and fellow labourer from Curitiba, who extended the best wishes on behalf of the workers of our sister-Churches. After expressing his joy and thankfulness for the developments in the work here by the Lord's grace he presented us with one of the products of their labours: a copy of 10 Psalms in Portu-

guese, for the majority translated and rhymed by them. Undoubtedly we will make grateful use of them! Although we had sent an invitation we had sent an invitation we hardly dared to expect them to be present, seeing the distance and cost involved. You can imagine our pleasant surprise when we heard they would be present. Ties and contacts were renewed and we had good opportunities to exchange views and discuss the work here in Brazil in all its aspects.

It was moving to hear at the end of the program so many join us in singing wholeheartedly: "Now thank we all our God, with heart and hands and voices, Who wondrous things hath done, In Whom His world rejoices." Yes, many were still not really aware of what they were singing and to whom, and perhaps some will never know, but there was also an amazing number who begin to taste it, who are truly thankful and who feel that they now have their own place of worship here in São José. May in God's grace this be the beginning of a Church chosen to everlasting life to praise and give thanks to God for ever. May this humble building of clay-stone serve the Building of living stones of which Christ is the chief Cornerstone.

Postponement: We had planned the inauguration for the previous Sunday but in the preceding week it became evident that it would not be ready, and therefore it had to be postponed one more week. Even then the front doors were installed Saturday-evening and the power had to come from our home by means of an extension-cord. The last days were hectic: so much had to be done and so little could be done in advance since the work was still going on.

For Friday we had asked for volunteers for the cleaning up: and did they ever come! The scrubbers hardly found a place to scrub because of all the feet. Mr. Kuik was in charge of the yard-cleaning with a team of volunteers, removing all the debris, being drenched by the frequent showers. It was actually one of the first real joint-projects and it seemed like all enjoyed it!

Saturday was moving day: the V.W. combi of the Kuik's came in handy, while numerous boys were carrying benches and tables on their heads from one side of town to the other. But late Saturday night all was ready.

First Sunday: Apart from the inauguration we also held Sunday School in the morning and a regular service in the evening. We had not expected many people since the long program of the afternoon was hardly over. But again large crowds came: some simply did not go home and waited for the 7 o'clock service. Because of the excitement of many and the large number it was noisier than usual. Rev. Oldenhuis also presented a message. *Bibles:* We have now a supply of Bibles on hand and the first one has been purchased by a 12-year old boy, who had wanted one so long already and has now saved enough money to pay the required Cr. 7,00. You may recall that quite some time ago we received \$36.00 from the boys and girls in Carman. We decided now to use this amount to pay for the difference between the real price and the amount that is paid. This will enable about 15 children to buy a Bible. The Carman youth will then help the youth



Children's Choir at the inauguration of the church building.

of São José. For others it will be paid out of the mission fund.

Since this report has already become rather lengthy, I will have to leave some matters for a next time.

We extend our Christian greetings to you all: May the Lord bless and keep you.

Yours in His service,
C. VAN SPRONSEN

An Introduction To

CHRISTIAN LITERATURE (17)

THE PAULINE EPISTLES

INTRODUCTION AND SPECIAL STUDIES.

1. Machen, J.G. *The Origin of Paul's Religion.* (Grand Rapids: Eerdmans) 1967, 329 pp., \$3.25. (**)

It shows, contrary to the liberal claim, that Paul's religion is not of his own making but is based squarely on the prior teachings of Christ.

2. Ramsay, W.M. *St. Paul the Traveller and Roman Citizen.* (Grand Rapids: Baker) 1960, 402 pp., \$2.95.

A study especially valuable for its historical and archaeological details. See also W.M. Ramsay, *The Cities of St. Paul* (Baker) for more background information.

3. Bornkamm, G. *Paul.* (New York: Harper and Row) 1969, 259 pp., \$7.50.

In the first part of this book Bornkamm presents the life and travels of Paul based on N.T. information; in the second he examines Paul's ideas and beliefs, his "gospel and theology". An excellent work but not always orthodox. It is hoped that the translation of Ridderbos' work *Paulus* (Kok) will fill the evangelical gap on Paul's "theology".

4. Ridderbos, H.N. *Paul and Jesus.* (Philadelphia: Presbyterian & Reformed) 1958, 156 pp., \$3.50.

"A brilliant modern introduction to the study of Paul's proclamation of Christ." - N.B. Stonehouse.

5. Vos, G. *The Pauline Eschatology.* (Grand Rapids: Eerdmans) 1961, 365 pp., \$3.95.

A unique study of Paul's understanding of the doctrine of the last things in a scholarly, well-documented treatise.

ROMANS

1. Bruce, F.F. *Commentary on the Epistle to the Romans.* (TNTC) (Grand Rapids: Eerdmans) 1963, 288 pp., \$2.25. (***)

One of the finest commentaries in the Tyndale series, combining scholarly acumen with simplicity.

2. Hodge, C. *Commentary on Romans.* (Grand Rapids: Eerdmans) 1950, 462 pp., \$5.50.

A masterly commentary by a great Princeton scholar, although it is somewhat dated.

3. Liddon, H.P. *Explanatory Analysis of St. Paul's Epistle to the Romans.* (Grand Rapids: Zondervan) 1961, 309 pp.

Liddon's commentary is a detailed analysis and exegesis of the Greek text and will be especially valuable to seminary students.

4. Murray, J. *The Epistle to the Romans.* (NICNT) (Grand Rapids: Eerdmans) 1960, 694 pp., \$8.95. (**)

The best modern commentary in the Reformed tradition on this epistle.

5. Sanday W. and A.C. Headlam, *Romans.* (ICC) (Edinburgh: T.&T. Clark) 1905, 450 pp.

A classic in the liberal tradition with valuable material for the exegesis of the Greek text. Recommended for the pastor.

(*) Recommended for individual purchase.

(**) Recommended for societies or church libraries.

(***) Recommended for both.

J. VISSCHER

Perspectives in Teaching

TEACHING CHILDREN OF THE KINGDOM

The Kingdom of God is not coming with signs to be observed; nor will they say, "Lo, here it is!" or "There!" for behold, the kingdom of God is in the midst of you. [Luke 17: 20, 21]

Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. [Matthew 25: 34]

God fulfills His Covenant promise: the Kingdom (of God, of the Father, of heaven) has been restored by Christ. Sin may have cruelly shattered that Kingdom, we may have lamented with Jeremiah, "The crown has fallen from our head; woe to us, for we have sinned!" (Lamentations 5: 16) Christ has restored the Kingdom by His death. Although sin and evil still obscure the glory of the Kingdom, true believers can distinguish it on this earth already, be it only partly, and they may believe and trust that they will see it fully revealed on and after Judgment Day.

When John the Baptist proclaims that Kingdom ("Repent, for the kingdom of heaven is at hand"), then he announces something new indeed, but not something revolutionary. For the King of that kingdom has been the subject of many prophecies ("Rejoice greatly, O daughter of Zion! Lo, your king comes to you; humble and riding on an ass," Zech. 9 : 9), and the law, the constitution of that kingdom was laid down in the Covenant ("think not that I have come to abolish the law and the prophets; I have come to fulfil them," Matthew 5: 17). The rules in that Covenant are even stipulated in greater detail ("You have heard that it was said . . . but I say to you . . ." the Sermon on the Mount). And the subjects of that kingdom are they who have circumcised their HEARTS, the believers.

Of that great kingdom which encompasses heaven (the angels) and earth (all people with whom God made His covenant) we and our children may be citizens. With that citizenship in view we understand and may teach our students that we are strangers and exiles on the earth,

that we can not and may not be conformed to this world, that we are not allowed to be yoked (mismatched) with unbelievers. With that kingdom in view we are going to study and judge contemporary culture.

It must be clear to our students that true culture means: working in the Kingdom of God and working on the Kingdom of God. We must turn back to the "old" mandate given to Adam and Eve, the householders of the LORD, "Be fruitful and multiply and CULTIVATE the earth," i.e. make it grow and develop, and rule over it in such a way that it will glorify Me! That is culture. That only. And all those activities, all those arts that do NOT seek to honour and glorify God, all performances and shows and displays which do NOT present themselves as Kingdom-works belong to that other kingdom of which the LORD speaks: the kingdom of the Prince of the World, the Evil One. All that is anti-culture, anti-Christ.

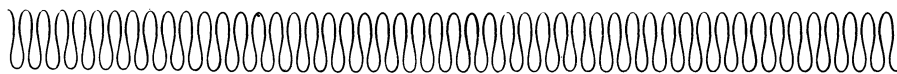
It is very hard on the students to accept the proper view on culture, on the Kingdom of God and the beauty thereof. Its truth, its honourableness, its justice, its purity, its loveliness, its grace and its excellence (Phil. 4: 8) are obscured and seem so insignificant in comparison with the glitter and the colourfulness of worldly

manifestations. Children are naturally attracted by colours, contrasts, excitement, and not only children; it is a heavy task for parents and teachers as well to look away from Sodom, that beautiful city in its beautiful surroundings ("like the garden of God," Gen. 13: 10). But we must, to prevent that our eyes, blinded by pomp and splendour, fail to see real beauty, fail to see the work to be done for the furtherance of the Kingdom.

To live up to our standards as children of the Kingdom we have to build up an own scale of values, in agreement with the rules of our King, and consequently different from the rules of the Prince of the World. Wheat does not look like weed; it is altogether different. The apparel which the Lord prescribes may not be to our (natural) liking: armour ! Truth around your loins, righteousness as a breastplate, the gospel of peace on our feet, a shield of faith, a helmet of salvation, and the sword of the Spirit (Eph. 6: 14-17). Committing culture, and our students must know it, means commitment like Nehemiah displayed: "Neither I nor my brethren nor my servants nor the men of the guard who followed me, none of us took off our clothes; each kept his weapon in his hand."

With the trowel in the one hand and the weapon in the other we may build the city, the architect of which is the LORD of hosts. What a perspective!

EWOUND GOSKER



Press Review

ABOUT THE NEW PENTECOSTALISM

Some time ago Rev. G. Van-Dooren wrote about New Pentecostalism. I think it would be good also to listen to some other voices. In the June 7, 1974, issue of *Christianity Today* two articles were published about the movement of the New (or: Neo-) Pentecostalism. The first one from which I quote is by professor W. Stanford Reid, professor of history at Wellington College, University of Guelph, Ontario, who received the

Th.M. degree from Westminster Seminary. In his article he refers to another article:

in the September 14, 1973, issue of *Christianity Today* (in which) Clark Pinnock wrote an irenic article in which he sought to bring about some sort of rapprochement between the neo-Pentecostals and the evangelicals who are doubtful of the charismatic movement.

Professor Reid remarks:

I cannot but feel that he (Clark Pinnock, J.G.), like some others has ignored some basic questions.

Then he continues:

Those who raise these questions by no means deny the sovereignty of the triune God . . . Nor would they attempt to put limits on the working of the Holy Spirit. On the other hand, throughout the history of the Church they have seen many movements of various type arise, claiming to be the renewers of the church and the instruments of the Holy Spirit, only to cause great divisions and then to fade away . . . Moreover, they (i.e. those who raise the questions, J.G.) recognize that there is a spirit of unbelief, apostasy, and deceit working within the world today that may deceive even the elect (II Cor. 11:14). Consequently they feel strongly that they must test everything rigorously by biblical standards, raising questions to ensure that this and all other movements are indeed truly "of God" (I Thess. 5:21).

One of the first questions that comes to mind is the use of the term "charismatic". It derives from the Greek "charisma", which in the New Testament denotes the gifts of the Spirit conferred upon Christians. Among neo-Pentecostals it is usually applied to those who claim to have received the gift of speaking in tongues and sometimes the gift of healing, as they appear in the New Testament. The question that arises at this point is: By what right do those who claim to have these gifts insist that they are *the* "charismatic Christians"? Is this a truly biblical distinction? In the light of New Testament teaching can we say that there are "first class" Christians and "second class" Christians, i.e., those who are charismatic and those who are not?

The author then writes about what the Scripture says about the speaking in tongues. Those who want to read about that again, I refer to the articles in *Clarion*, issues 22-25 of November and December 1973, written by Rev. G. VanDooren. Professor Reid points at the history of the Church and writes:

Carrying this matter somewhat further, what about the Church from the close of the apostolic age down to the nineteenth century? During this interval of some 1,800 years, apart from the Montanists (a sect which started about the year 160, J.G.), there seems to be a paucity of evidence for tongues-speaking within the Church. Augustine of Hippo in the fifth century made it quite clear that he believed this gift had ceased to be given to the Church, and history shows he (Augustine, J.G.) has been used mightily of God in the Church since his day. Did he not have the baptism of the Spirit? . . .

Then what of the Protestant Reformation? The Reformers did not speak in tongues, so were they not baptized with the Spirit? Calvin, for instance, who was often referred to as the "theologian of the Holy Spirit", regarded the gift of tongues as purely temporary. Yet anyone who knows anything about the history of the Church can hardly adopt the view that the Reformers did not experience the full working of the Holy Spirit in their lives and ministry.

After the author has written:

True, some tongues-speakers claim to use other known languages to bring their witness to persons who do not know the speaker's own language,

he makes the important remark:

But here also we have to be very careful to make absolutely sure that these cases are genuine instances of speaking in foreign languages without prior knowledge, *for the human mind can do very strange things at times, particularly under great emotional excitement.* (Italics mine, J.G.)

And further he notices that some "have pointed out, there is a new joy in Christian faith and a new sense of liberty", but he places overagainst this:

On the other hand, as we look at what is happening in many churches where the "charismatic movement" has gained entry, we find division and conflict.

Now conflict and division can go along with "new joy in Christian faith and a new sense of liberty". Let me take as example the "Liberation" in the Netherlands of 1944. Then there

was a new joy in the Christian, the reformed faith, and a return to and holding to the Word of God. There was also conflict and division, because there was resistance against that holding to the truth. Such a situation of conflict and division can be the consequence of a return to the Word of God, as it is in every Reformation. But is that the case here with the New-Pentecostalism? The author points at the fact that "faithful Christians are told that they do not have the baptism of the Spirit unless they speak in tongues" and he asks:

Is this way of speaking the work of the Spirit of God or of some other spirit?

And he continues:

Also, many of the Roman Catholics involved in the "charismatic movement" still go to Mass and pray to the Virgin Mary without seeing anything wrong in so doing. Is this the work of the Spirit?

And he ends his article as follows:

We must keep in mind that other spirits are also active in the world seeking to seduce the Christian from his allegiance to Jesus Christ (Eph. 6:12; I John 4:1). Indeed we are told that Satan can come as an angel of light (II Cor. 11:13ff.), and we must remember that those possessed of demons often acknowledged Christ to be the Son of God and the apostles to be the messengers of God (Mark 1:24; 5:7; Acts 16:17). Consequently we cannot simply take the word of those who claim to be baptized by the Spirit that they are . . .

I would like to make one last remark here about the joy and happiness and the "sense of liberty" of which you can read that it is found in the "charismatic movement". It is for sure that the Word of God tells us that joy and liberty belong to the fruits of the Holy Spirit. But let us not think that the devil only can give unhappiness. He can also give great feelings of joy and of being liberated. To see this very clearly we only have to look at modern movements from the East: (young) people finding joy and happiness and liberation in worshipping Guru Maharaj Ji as their Saviour. Not our experiences are the norm. But only the Word of God and the true doctrine thereof. And we would do well to stay in the line of Augustine and Calvin.

J. GEERTSEMA

our little magazine

Dear Busy Beavers,

Are you ready? We have ever so many things to do! Nobody will have time to be bored! We have funny poems. We need another pen-pal. And THEN to top it all off HERE IS THE QUIZ CONTEST you've been waiting for! Hope you like the quizzes. Hope everyone will do his best, and then enter the contest. You know there are 3 age groups in this big contest and there are PRIZES! So do your best and send in your answers RIGHT AWAY to:

Aunt Betty
Box 54,
Fergus, Ontario N1M 2W7

* * * * *

Here is a real holiday poem for you from Busy Beaver *Jo-anna Flach*.

At the Seashore

I think the seashore's lots of fun,
And I love to collect shells,
Especially in the hot sun.
I always grow sad when my brother yells:
TIME TO GO HOME!

And some limericks from Busy Beaver *Lorraine Heres*.

There was a young Indian girl,
She had too many curls.
She cut her hair,
It made here bare.
Oh what a young Indian girl.
There was an old Indian chief,
He had too many teeth.
He ate a pie,
It made him cry.
Oh what an old Indian chief.

* * * * *



From The Mailbox

Welcome to the Busy Beaver Club, *Helen Sto!* We are happy to have you join us. You did very, very well on the quizzes you sent in, so you really will make a good Busy Beaver, Helen. Please write and tell me your birthday.

Thank you for your letter and picture, *Yvonne Van Amerongen*. Have you been swimming a lot? And do you like your holidays?

Hello *Ria Hofsink*. Thank you for your pretty letter. You did very well on the quizzes, Ria. Keep up the good work! Did you enjoy your stay at Babine Lake? I'm really looking forward to your letter.

Thank you for your letter, *Joanne Koning*. It was nice

to hear from you again. You did very well on the quizzes too, *Joanne*. Good practice for our Contest!

Hello *Denise Van Amerongen*. Thank you for your pretty letter. Will you enter our Quiz Contest? Bye for now, *Denise*.

You did very well on the cross-word puzzle, *Nellie Knol*. How did you and your sisters do on your swimming lessons? Thanks for the quiz, *Nellie*. I'll have to save it a while though.

Thank you for your pretty card, *Hilda Tams*. Did you enjoy your holiday in Victoria?

How do you like your new house, *Margaret Van Den Haak*? I'm glad too, that you passed to Gr. 5. I think you were happy to see your parents back from their trip, weren't you. Please write me your new address, *Margaret*.

Thanks for your letter, *Joan Hofsink*. You, too, did very well on the quizzes! Keep up the good work. Write again soon, *Joan*.

Hello *Hetty Witteveen*. Did you read about our Birthday Fund in our last Little Magazine? Did you have a nice trip north to your relatives? I hope you will like our Quiz Contest, *Hetty*.

I'm glad you like quizzes and puzzles, *Lorraine Heres*. You'll be sure to enter our Quiz Contest then! Thank you for your limericks, and I hope you soon have a pen-pal!

Would you like to be *Lorraine's* pen-pal? You can write to her at this address:

Lorraine Heres
134 Pemberton Avenue
Willowdale, Ontario
M2M 1Y7

* * * * *

QUIZ CONTEST!

Quiz Number 1 — Fathers and Sons

Match the names of the sons in the second column to the names of the fathers in the first.

- | | |
|---------------|----------|
| 1. Terah | Ephraim |
| 2. Amram | Gideon |
| 3. Jacob | Eliezer |
| 4. Nebat | Moses |
| 5. Haran | Issachar |
| 6. Moses | Jeroboam |
| 7. Abraham | Lot |
| 8. Omri | Caleb |
| 9. Joash | Ahab |
| 10. Joseph | Isaac |
| 11. Jephunneh | Abraham |

Quiz Number 2 — Who said it?

- | | |
|---|------------|
| 1. "I must be about my Father's business?" | a. Caleb |
| 2. "I know that thou canst do everything." | b. Job |
| 3. "I am not eloquent." | c. David |
| 4. "I will sing of the mercies of the Lord forever." | d. Peter |
| 5. "I can do all things through Christ who strengtheneth me." | e. Paul |
| 6. "Am I my brother's keeper?" | f. Moses |
| 7. "I saw that wisdom exceedeth folly." | g. Solomon |
| 8. "I have no greater joy than that my children walk in the truth." | h. Jesus |
| 9. "Silver and gold have I none, but such as I have give I thee." | i. Cain |
| 10. "I am as strong as I was the day Moses sent me." | j. John |

Quiz Number 3 — Prophets

1. What prophet lived in the wilderness, wore garments of camel's hair, and ate locusts and wild honey?
2. What prophet was beaten and put in stocks in Jerusalem because he prophesied against the city?
3. What Old Testament prophet did God command to remain single?
4. What prophet was commanded by God to eat a scroll which became like honey in his mouth?
5. What prophet predicted the coming of the Messiah and was often quoted by New Testament writers?
6. What prophet was trained for the king's service and was later rebuked by the king?

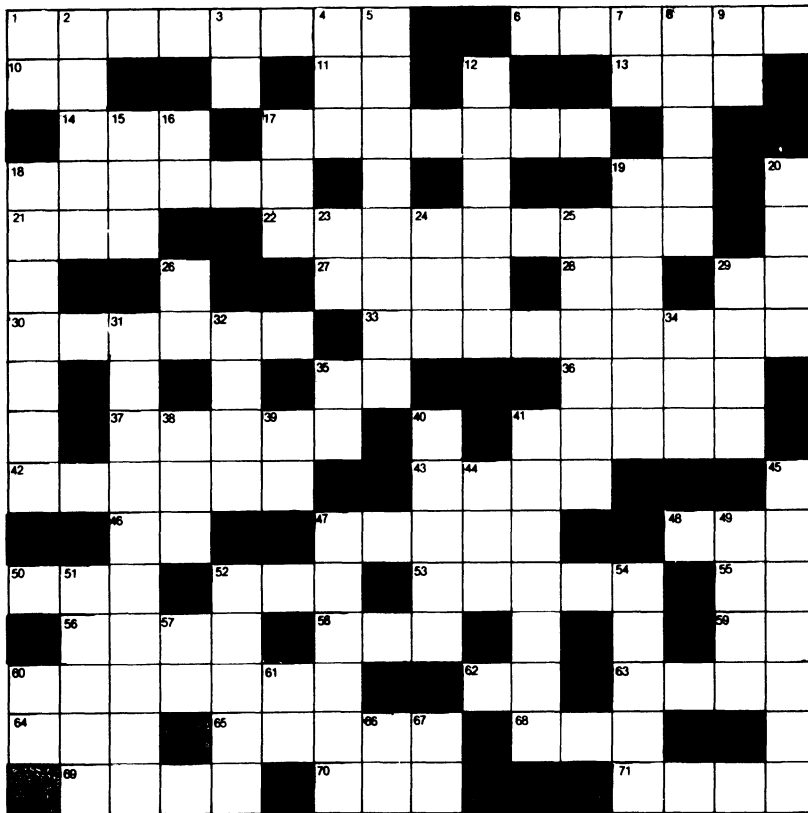
7. What prophet purified the pottage and multiplied the loaves?
8. What prophet is known as "the weeping prophet"?
9. After seeing the Lord in a vision what prophet responded with, "Here am I, send me"?
10. What prophet saw the Lord in the year King Uzziah died?

Have a good time Busy Beavers, doing the quizzes. And be sure to send them in right away!

Bye for now.

With love from your,
Aunt Betty.

Puzzle No. 2



55. behold
56. food taken
58. past tense of 'to be'
59. political party, abbrev.
60. tilled land
61. upon
63. squeezing tool
64. United States of America
65. a cardinal point on the compass
68. golf equipment
69. closed
70. tennis term
71. highway

DOWN

1. this that
2. mechanical person
3. denial
4. gentleman
5. musical instruments
7. upon
8. reception
9. personal pronoun, 3rd pers.
12. obstruct
15. female sheep
16. editor
17. 4-18-1st letters of alphabet
18. an associate
19. alliance
20. given to the needy
23. added to a letter after signature
24. shelter
25. who reads a book
26. above
29. branches of learning
31. biblical name
32. fleshy parts of the mouth
34. snakelike fish
35. to such an extent
38. a yelp
39. what did you say? impolite
40. twirls
41. thwarts
44. a (French, fem.)
45. go on
47. buildings
49. mountain system in Europe
51. improper
52. a vegetable (any)
54. waterway
57. chemical symbol for aluminum
60. you (French)
61. depart
66. chemical symbol for tellurium
67. height, abbrev.

ACROSS

1. musician
6. musical instrument
10. Royal Order
11. chemical symbol for iridium
13. fishing equipment
14. insect
17. musician
18. perfumed dust
19. the (French)
21. consumed
22. fruit tree
27. generation
28. each
29. pres. tense of 'to be'
30. place of worship
31. young people
35. for example
36. two
37. sorts
41. strips
42. to work up in a new form
43. the of a cat
46. aloft
47. string
48. part of face
50. oil product
52. please turn over
53. not at any time

G. DEBOER