



Clarion

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The Tap! The Tap!!

It was Professor K. Schilder from whom I heard it for the first time: the warning that it would not help to keep mopping up the water from the floor as long as one leaves the tap running. When there is an infection in the body which becomes evident in a sore, a wise physician will not just pay attention to the sore, but will look for the hidden infection which causes it.

The Canadian Reformed Churches sent an *Appeal* to the 1963 Synod of the Christian Reformed Church, pointing out the failure of the Christian Reformed Church to judge the decisions and actions of the Gereformeerde Kerken in Nederland which caused the Liberation of 1944, and warning the Christian Reformed Church that this failure and the subsequent continuation of their sister-relationship with those Churches which deviated from the Reformed doctrine and Church Polity would become the gate through which all sorts of un-Reformed ideas and influences would enter the Christian Reformed Church.

It was not just a matter of "switching sides", as one writer put it a few months ago in an article in *The Banner* in which he tried to describe for the Christian Reformed people what the trouble was in the contact (or lack of contact) with the Canadian Reformed Churches. Much more was - and is - involved. If one puts things as that writer did, one wonders whether such a writer has ever taken serious note of the issues at stake.

The tap is still open: all sorts of influences from the Netherlands flow into the Christian Reformed Church, and the fears which we expressed in 1963 become reality. It is to be hoped that the seriousness of the situation will be recognized more and more and that there will be action instead of resignation and return instead of polarization.

The Synodical Churches in the Netherlands have gradually deteriorated as far as the faithfulness to Scripture is concerned. There is also a remarkable difference between the severity with which those were treated and dealt with who could not be proved to be in conflict with Scripture or with the summary of Scripture as found in the Confessions and whose only "sin" was that they opposed some pet-ideas of certain theologians, on the one hand, and those who nowadays clearly deviate from the Confessions and who boldly deny the historicity of large parts of Holy Writ, on the other hand. Here I am reminded of a word that Dr. Faber once spoke: "I believe that a Church that abuses the Church discipline and does not wholly repent of such sin, cannot use Church discipline correctly later on."

I am referring now especially to the manner in which the Synodical Churches dealt with Dr. Wiersinga, a theologian who rejects "the notion of Christ undergoing the judgment of God in our place." The conclusions to which a synodical committee came after no less than 70 hours of meeting with Dr. Wiersinga, was that the latter departs from the Confession. "That part of the reconciliation which involves Christ's taking our sins upon Himself in order to bear God's wrath for us is completely denied by him."

At Synod, Wiersinga's views were characterized as a "serious abbreviation of the Gospel".

One would expect that a Synod that wishes to remain Reformed, would not tolerate such deviations from the formulated Truth. Fear was expressed, indeed, that "if Wiersinga's views were tolerated any longer, the confessions would be undermined and complete doctrinal freedom would result. This would inaugurate an essential change in the nature of the church: it would become a 'dialogue church'."

Others, on the other hand, argued that other deviations and errors were not dealt with in the same manner as it was proposed to deal with the ideas of Dr. Wiersinga. These arguments are about in this line: Why should we discipline someone who has murdered a person when there are so many who are thieves and are not disciplined? It also reminds me of the elder in the days of the Liberation who tried to stall a decision on whether to break with the Synodical hierarchy by pointing out that there were so many cases in the Congregation which urgently needed to be dealt with . . . It seems that not the fear of God ruled the decisions, but another fear, for "again and again, the fear was voiced that if the Synod proceeded on the road of traditional discipline, a mass exodus would result, especially of the youth." Oh, 1944!!

Professor Herman Ridderbos "expressed the feeling that his church is at a junction beyond which its Reformed character might well be in doubt."

We are convinced that that junction was there in 1944, when Professor Ridderbos' church threw the switch and persecuted those who lived holily according to the Word of God and when the discipline was abused. What is experienced now is only the bitter fruit of that deviation of thirty years ago. This church has been a dialogue-church for a long time already, and there is no chance of it slowly climbing up the banks again to reach the heights of being truly Reformed unless it repents completely of its former sins and thus becomes able again to apply the Church discipline to punish the sins of unfaithful conduct and of unfaithful doctrine.

No, our insistence that the Christian Reformed Church judge what happened in the Netherlands sister Churches in 1942/1944 was not just a demand that the Christian Reformed Church should switch sides. But we are aware of the strong bonds which have always existed between the Christian Reformed Church and the Gereformeerde Kerken in Nederland. An "unbiased" witness of this strong bond is Dr. J.H. Kromminga, who writes in his *In the Mirror*, pp. 42-43:

Dependence on the Netherlands for theological leadership has been both a direct and an indirect result of immigration. Immigrant members and leaders have brought their knowledge with them to enrich the Christian Reformed Church. Some of their controversies have also been imported. This has kept the eyes of the Christian Reformed Church turned consistently to the Netherlands for leadership. The Doleantie move-

ment, the Free University of Amsterdam, The Conclusions of Utrecht, and various theological controversies have all definitely affected the American group . . . But few American denominations have so persistently maintained their ties with the old world.

That is the reason why we warned in our *Appeal* in 1963 against leaving the tap open. See what poison can stream into the Christian Reformed Church. That is the reason why we repeat: "Close the tap!!"

We may be accused of harping on the same string. Listening to us may be compared to listening to a record stuck in the same groove. Yet, for the sake of Sion we shall not keep silent. There was a time when we could sit together at the one table of the holy supper. It is not our fault that that was rendered impossible. It should not be our fault when that condition is continued.

The Christian Reformed Church has no future if the tap remains open.

If the tap is closed and if the errors which have crept in are rejected and eliminated, then there is a future, and then there is also the possibility that, in that future, we come together.

If the Christian Reformed Church should become a "polarization-church", as their Netherlands sister churches have become "dialogue-churches", then we have no hope.

We have no desire to fish in troubled waters, but only to help get the water clear and sail in the same boat towards the safe haven.

That is possible only when we follow the compass humbly and faithfully so that no theology will lead the church by the nose so that it no longer has the opportunity or breathing space to confess clearly and unambiguously the name of Christ."

Oh, that tap!

vO

Note: The quotations in the above article were taken from RES News Exchange, July 2, 1974, and August 6, 1974.

BOOKS

ONTARIO'S EDUCATIVE PREJUDICE: a critical exposition of the history and philosophy of education in Ontario, by Adrian Guldemond. (A research study commissioned by the Board of the Committee for Justice and Liberty Foundation.) Obtain from CJL Foundation, 229 College Street, Toronto, M5T 1R4.

This is a scholarly paper which provides useful information on historical trends and the philosophical background to Ontario's education system. The study itself is intended to provide a basis for legal and political action by the Committee for Justice and Liberty, but this does not make the paper less worthwhile for thoughtful reading by people outside the pale of the CJL's brand of Christian action.

Mr. Guldemond's skill as a researcher and critical thinker comes through in his ability to integrate a number of historical events. His analysis of Ryerson's contribution to education is quite intriguing in itself. Also Guldemond may have set the record straight on the supposed conflict between Ryerson and Strachan by suggesting that, in many ways, Ryerson pursued a similar perspective on education.

The pioneers in Ontario's system of education were quite sincere in attempting to set up a Christian public school system. The importance of religious principles was never disputed, although the emphasis was clearly in the wrong place. The main

objective of men such as Ryerson, Strachan, and Duncomb was to create social harmony - something to give impetus to a young nation, and adapt the individual to a properly based community. For this they were willing to prescribe dosages of religion, and thereby set the standard for today when religion is reduced to a dedicational and inspirational function. With respect to the place of religion in the school curriculum almost all political leaders adopted a position of compromise. Thus religious instruction was alright as long as it was not too specific to offend anyone. Religion would have to play second fiddle to the peaceful community ideal. No wonder that with this kind of sentiment, so well entrenched in the history of this province, our Canadian neighbours regard us as spoil-sports refusing to play the game.

Guldemond's analysis of current educational policies is to the point as well as informative. With the Davis government the educational scene has settled into a "relaxed secularism". The curriculum is now mostly "futuristic", guiding students to prepare for and adapt to future society. This development is, of course, not surprising in view of historical precedents. As far as Guldemond is concerned the Department of Education in Ontario has lost any sense of direction. He suggests that: "Its (the Dept. of Education) main concerns are those of economy, efficiency and keeping parents confused and/or content so that they won't raise a stink" (p. 115).

While the report has many merits

there may be some limitations for the reader who, as in my case, does not have the best grasp of philosophical terms. Also, to do justice to the report, one should probably refer to some of the original government documents which are often quoted by the writer. (A good start would be the several Commission reports which should be obtainable from a good library: the Hope Commission report, 1950; the Hall-Dennis Report, 1968; the MacKay Report, 1969; the Wright Commission, 1971). Such an effort should amount to more than just an academic exercise but provide plenty of material for understanding the present stance of our politicians and the attitude of many of our fellow citizens in matters of education. This should also provide some hints as to how prejudicial practices against our own Reformed schools might be handled.

H.C. VANDOOREN

Postscript

Something which I did not know until I read Guldemond's work is that, if a serious conflict arises between our own system and certain government practices, this will have to be resolved at a local level. This may mean a lot of variation in community acceptance and future concessions. Our own School Boards would, therefore, be well advised to get to know the key people on the local public Boards. Also for those who are looking for a site for the Canadian Reformed High School it would be expedient to test the local conditions which would inhibit or facilitate such a project.

H.C.V.

Environmental Crises and the Christian Perspective

Part II

The first article in this series set out to establish that Christian and secular attitudes to the current environmental problems are based on diametrically opposed foundations. The non-Christian considers the world to be the result of random variation (chance) and natural selection (change). The Christian believes, on the other hand, that God created and continues to maintain our universe and that we can only start to comprehend the amazing logic and precision of this creation. The evolutionist feels a sense of awe that chance and change could produce the observed order and diversity among living creatures. Thus he too values nature. Man, however, is considered to be no more valuable than any other organism and in fact some philosophers take a very negative view of man and his place in nature. A well-known biochemist, Asimov states: "The first mistake is to think of mankind as a thing in itself. It isn't. It is part of an intricate web of life." (Asimov, 1970; *weekend magazine* 20: 5) He sounds very bitter later in the same article when he equates man with a cancerous growth: "The present rate of increase of Earth's swarming human population qualifies Man as an ecological cancer that will destroy the ecology just as surely as any ordinary cancer would destroy an organism" (6). The Christian, of course, will disagree that man is no more valuable than other organisms. He maintains that God made man in his own image, that God instructed him to make use of nature and that God is working in history especially for the salvation of those people who accept his Son as Saviour. Lastly the evolutionist believes that the evolutionary process still continues. As this process works on a population, favouring some individuals at the expense of others, so the evolutionist emphasizes that the good of society must take priority over individual persons in that group. The Christian sees each person as valuable in his own right. Moreover, with his moral code, there are certain things which a Christian would not do to anybody, no matter how endangered he felt himself to be. We shall see in the rest of this article that the Christian would strenuously resist solutions which the secular thinkers are presently proposing, and which, they suggest, will at last achieve utopia here on earth.

3) SOLUTIONS:

The pessimism many evolutionists feel toward man and his irresponsible treatment of nature, they blame on the present cultural milieu. Many specifically attack Western man's Judaeo-Christian heritage. This heritage produces a man-centred view of nature and justifies, they suggest, man's ruthless exploitation of nature for his own ends. They maintain that once man has been taught his proper role in the ecosystem, then he will start acting in a responsible rather than a destructive way towards his environment. White, a historian, made this point in an article which has been widely reprinted and quoted, especially by ecologists. His basic theme was:

What we do about ecology depends on our ideas of

the man-nature relationship. More science and more technology are not going to get us out of the present ecologic crises until we find a new religion, or rethink our old one. (White, 1967; *Science* 155:1206)

Hardin, one of the most prolific authors in the field of human ecology, similarly states that natural selection must be a premise basic to everyone's world view:

... the essential thrust of Darwin's work is still almost universally ignored. This thrust is *the ubiquity and incapability of natural selection* (sic), an idea that should be as much built into everyone's thought patterns as is the concept of universal gravitation. (Hardin, 1972; *Social Biology* 19: 350)

Let us suppose, then, that people did come to think of themselves as a small element in the web of life and that the interests of society must take precedence over single constituent members, since natural selection is effective only at the level of the group. To what end would they direct their activities? Hardin maintains that there is only one "good" in life and to this goal society must address itself. "In nature the criterion is survival" (Hardin, 1968; *Science* 162: 1244). He further maintains that survival of the group must take absolute precedence over any other ideal or ethic. "Injustice is preferable to total ruin" (1247). Many other people echo this same inglorious sentiment. Ketchel, a physiologist on the staff of a medical school, used similar reasoning to justify his proposal for the compulsory administration of fertility control drugs as a solution to the world population problem (Ketchel, 1968; *Perspectives in Biology and Medicine* 11:699). Unlike White, Hardin feels that a change of outlook by society as to the necessity of survival, is inadequate to protect man's future. He maintains that social responsibility can be achieved only through force. This force, however, would have the support of the majority of the people:

The only kind of coercion I recommend is mutual coercion, mutually agreed upon by the majority of the people affected. (1247)

There would of course be no place for dissent by minorities. Right now, Hardin points out, it is impossible to curb "the family, the religion, the race, or the class . . . that adopts overbreeding as a policy to secure its own aggrandizement" (1246), but under the new regime they would be forced to bow to the will of the majority.

4) HOPE FOR THE FUTURE:

Once society has recognized that survival of the group takes ascendancy over any other ideal or ethic, it is just a short step to recognizing that the future development (evolution) of the group should similarly take precedence over any other ideal or ethic. In other words the future cultural and biological evolution of the group must take precedence over the interests of any individual in society. Brown, writing from the Hastings Centre (an institute set up in New York to study society, ethics, and life sciences),

stated that control of reproduction in society would be necessary even if there should be no population crisis.

Even if we should be lucky enough to be approaching zero population growth through a decline in the birth rate which has not resulted from explicit government policies for this purpose, it does not follow that a population policy is unnecessary . . . An explicit policy, and further research on the determinants of fertility, are needed if we are to control and limit population growth in an orderly way - a way designed, insofar as possible, to protect our values in the process. (Brown, 1972; *The Hastings Center Report* 2: 7)

Once society has accepted the necessity of society's control over its own biological and cultural evolution (the two elements postulated to be involved in man's evolution), then, of course, society must accept control over who breeds with whom. In this connection Dobzhansky states: "The problems of the management of human evolution are . . . as much sociological as they are biological" (414). He was echoing Huxley, who many years earlier had said, "We cannot succeed in achieving anything in the nature of adequate positive eugenics unless we attempt the control of the social environment simultaneously with control of the human germ plasm" (Huxley, 1948; *Man in the Modern World*, A Mentor Book, Toronto, 53). Huxley anticipated that segregation and sterilization would be necessary to deal with those people showing inadequate performance in the new favourable conditions brought about by the manipulation of society. Moreover, carriers of genetic defects, "nests of defective germ-plasm," would be subject to the same fate (53). Dobzhansky states that with proper medical and legal safeguards "There is nothing cruel about eugenic sterilization" (410). He however doubts the effectiveness of this technique in reducing the load of defective genes in the population compared with more positive measures such as manipulating who mates with whom.

We can attempt to summarize the current secular solution to the present environmental crisis as one in which man as a species recognizes his own small rôle in the ecosystem and, simultaneously, the small importance of man, the individual, compared to the necessity for survival of the species, man. Once this attitude has been achieved, man, the individual, will acquiesce to increasing control over all aspects of his life in the interest of survival of the species and of its continued favourable evolution. "Man," Dobzhansky summarizes, "should be the maker of his history, including his evolutionary history." (414). This then is the hope for the future that the evolutionary philosophers hold out for mankind. Greene, a historian who traced the history of evolutionary thought from the eighteenth century to the present, in a widely acclaimed book, *The Death of Adam*, summarized the evolutionists' hope for the future thus:

A free, intelligent agent, man is in a position to plan all sorts of things, himself included. But who is to plan the planners? Who will prevent them from using the power entrusted to them to establish a tyranny over man's mind and body? Who is to restrain man from choosing the evil which he would not do in place of the good he would do? Is man in truth a kind of Prometheus unbound, ready and able to assume control of his own and cosmic destiny? Or is he, as the Bible represents him, a God-like creature who, having denied his creatureliness and arrogated to himself the role of Creator, contemplates his own handiwork with fear

and trembling lest he reap the wages of sin, namely, death? The events of the twentieth century bear tragic witness to the realism of the Biblical portrait of man. (Greene, 1961; A Mentor Book, New York: 332)

Greene clearly saw how opposed the evolutionary and the Christian viewpoints are. Let us now look at the solutions the Christians would propose and their hope for the future.

3) SOLUTIONS:

Christians assert that the secular solutions which we discussed in the first part of this article are based on two fallacies: firstly that the Bible justifies ruthless exploitation of nature and secondly that mere education will change man from greedy, aggressive ways to considerate, cooperative characteristics.

The attack on Judaeo-Christian thinking is centred on Genesis chapter 1, especially verses 26-28. McHarg, a landscape architect, is particularly vocal in his attack. In one article, after quoting part of Genesis 1:28 (Be fruitful, and multiply, and replenish the earth, and subdue it), he says: "Now, if you want to find one text of compounded horror which will guarantee that the relationship of man to nature can only be destruction, which will atrophy any creative skill, then you do not have to look any further" (McHarg, 1973; *Ontario Naturalist* 13:21). Of this Biblical attitude he says later, "It has no correspondence to reality. It has no survival value. And indeed is the very best guarantee of extinction" (22).

Such attitudes reflect a basic humanistic assumption that, given the right environment and training, man can be made to act responsibly. Christians would point out that man is tainted with sin. No amount of education will change his self-seeking nature. Both the Old and New Testaments attest to this fact. The Apostle Paul, for example, wrote to the Romans (3:10-12): "There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." A biologist Wright, in an article in the scientific literature, said much the same thing though in subtler tones:

McHarg believes that the command to have dominion and subdue the earth has encouraged the exploitive activities of man, *implying that without this explicit command man would have behaved differently toward nature* (sic). A fair test of this idea would be a major civilization which developed largely outside of the Western and Judaeo-Christian traditions and has a written history. Mainland China is an excellent case in point. Tuan (1970) shows that the Chinese environment has fared very poorly even though Taoist and Buddhist traditions emphasizing man as part of nature were prevalent for many centuries. (Wright, 1970; *Bio-Science* 20:852)

Thus the Christian maintains that it is man's greedy nature and not the Biblical injunctions in Genesis chapter 1 which are to blame for the ruthless use of Nature. He further maintains that the secular philosophers are a little naive to assume that the Biblical attitude to nature can be garnered from the first two or three pages of a book with 1000 plus pages. Ruthless exploitation of nature, in fact, is an activity which the Scriptures time and time again, expressly reject. Two excellent publications on this theme include theologian Schaeffer's book *Pollution and the*

Death of Man (1970) and an article by a biblical linguist, Oswalt (*Eternity* 22:16-18), in 1971. Both authors maintain that the Christian attitude to nature should be one of "sober responsibility". It there behooves mankind to treat this wonderful gift entrusted to us with great care. The Israelites, in fact, were given specific instructions by God as to the proper care of their land. Every seventh year the land was to lie fallow. In Lev. 25: 3-5 we read:

Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord; thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vineyard undressed: for it is a year of rest unto the land.

In the next chapter we find the penalty for disobedience to God's command. Should his people not obey, they would be taken away in captivity and the land would accumulate the fallow years which the people had not given to it.

And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, . . . because it did not rest in your sabbaths when ye dwelt upon it. (Lev. 26: 33-35)

Sadly, the children of Israel did not listen to the word of the Lord and in the end his patience ran out. They broke this commandment just as they broke all the rest. We read in II Chron. 36 that King Nebuchadnezzar came and carried God's chosen people away to Babylon "To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years" (II Chron. 36:21).

We therefore see that God requires responsible use of his gifts. Christ further points out that material possessions should not be the goal of believers anyway:

Therefore take no thought, saying, What shall we eat? or What shall we drink? or Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth ye have need for all these things. But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you. (Matt. 6:31-33).

A person whose aim in life is to serve Christ will not set out to exploit nature, because he does not care about worldly riches. Moreover, those who take seriously the injunction "love thy neighbour as thyself" (Mat. 19 : 19) will find themselves unable to carry out projects which will be to the disadvantage of others.

Thus the Christian will not exploit nature nor condone this activity by others. What kinds of practical solutions does this conclusion have for us in a world facing environmental crisis? The only real solution would be the repentance of all men and their acceptance of Christ as Lord and Saviour.

Therefore if any man be in Christ, he is a new creature . . . For he (God) hath made him (Christ) to be sin for us, who knew no sin; that we might be made the righteousness of God in him. (II Cor. 5: 17a and 21)

This is the only change in attitude which would cause men

to act responsibly. One important duty of Christians, then, is to preach the gospel. They must, of course, act responsibly toward nature themselves, as an example to others. Lastly they must strenuously uphold certain standards, no matter how imminent environmental disaster is. Nothing can justify forbidding religious freedom. Moreover, those who object to birth control must not be forced to practise it. Nothing can justify sterilization of individuals who do not want it. Nothing can justify control of who mates with whom. Not even "survival" is an adequate excuse for "injustice"!

4) HOPE FOR THE FUTURE

The Christian actually can face our present environmental crisis with considerable equanimity because he knows that God is working in history and nothing happens which is not according to his will. Ecologists tell us that the world is growing old. We are running out of non-renewable resources and are saturating our environment with waste products. All this was foretold by the prophet Isaiah:

Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be forever, and my righteousness shall not be abolished. (Isaiah 51 : 6)

While we are on this earth the Christian is duty bound to do what he can to alleviate the present problems. However, the Christian's hope is not bound to "planet earth". The apostle Paul proclaims that both creation and believing men look forward eagerly to Christ's second coming:

For we know that the whole creation groaneth and travaileth in pain together until now. And not only they but ourselves also , which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope; but hope that is seen is not hope . . . (Romans 8:22-24a)

Christ himself states that the time of his second coming will be one of chaos and fear:

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear . . . (Luke 21:25-26a)

The apostle Peter summarizes the Christian attitude in the face of these impending, awesome events:

Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. (II Peter 3(12-14)

The author believes that no statement could be more relevant to the present situation. All that can be added is a heartfelt amen!

MARGARET HELDER

NOTE

We thank the author for offering these articles for publication in Clarion and we hope that they may serve to stimulate further discussion. Ed.

Life Between Death and Resurrection I

Until recently we all believed in a so-called 'INTERIM'. By this we meant the condition of one who has died from the moment of his death until his resurrection from the grave at the coming of the Lord in glory. We believed that during this 'Interim' those who have fallen asleep in Christ enjoy happiness, and those who have died in unbelief live in misery. True, we knew that this 'Interim' is tentative, in this sense that both, the condition of happiness as well as the condition of misery, are for the time being and will be complete after Christ's coming. But at the same time we felt that immediately after death the everlasting reality would be found for everybody: either happiness or misery. The term 'for the time being' in this connection does not at all mean: changeable. Although the ultimate happiness and misery will not be experienced, their initial reality will be there right after death. In principle there will be no change anymore. The Roman Catholic doctrine about purgatory was rejected unanimously.

To be sure, we knew the word of John Calvin who said that one should not examine 'curiously' the state of the dead because it is wrong to try to lift the veil which God has spread over unknown things. But we felt we could deduce from the Scriptures, not only that there is an Interim, but also that the following main things are certain: the glorification of the 'soul' who died passes through several stages; immediately after death she receives the complete sanctification, the angels bring her into heaven, she is safeguarded against the hardships of life on earth, she enjoys heavenly joy, she sees and praises the risen Lord, she longs for the complete glory in the resurrection from the dead and in the union of all the elect. For one who dies without Christ things are quite different but the distinction of the various stages remains.

This strong conviction directed our thoughts when we had to bury a loved one. We knew, we did not stare into the sky. We knew that 'the soul, after this life, is immediately taken up to Christ, its Head' (H.C., L.D. 22). Sometimes we even felt that in a certain sense we could exercise the communion of saints with them. Of

course we did not believe that they knew about us and our lives on earth, but we did and we do believe that they with us pray for the coming of the Lord. We believed that what we confess in Art. 37 of our Confession ('therefore we expect that great day with a most ardent desire'), is true also for those who went before us and that they too pray for Christ's coming in glory. (Rev. 6). In this sense there is the communion of saints also with those who have died.

So, we felt that this was the teaching of the Scriptures. All those who die, the believers as well as the unbelievers descend into the 'realm of death', or hades. In this 'realm of death' there is an essential difference. Immediately after death man has to face a tentative judgment. 'It is appointed for men to die once, and after that comes judgment' (Hebr. 9:27). Consequently there is this tentative misery for the unbelievers and this tentative bliss for the believers - think of the rich man and the poor Lazarus in Luke 16: the former lifted up his eyes 'being in torment' (vs. 23), the latter was carried by the angels to Abraham's bosom (vs. 22). He who rejects Christ is condemned already (John 3:18) 'the wrath of God abideth on him' (vs. 36, KJV). The criminal on the cross came to Paradise immediately with Jesus (Luke 23:43). Stephen prayed when he was killed: 'Lord Jesus, receive my spirit' (Acts 7:59). And John says: 'Blessed are the dead who die in the Lord henceforth' (Rev. 14:13).

Some people claim that also in this 'Interim' the souls of the wicked develop in evil and the souls of the godly in good, but the Bible does not know of that. It does tell us that in this realm the godly enjoy but a tentative bliss and the wicked a tentative misery, because they miss their body in the first place. That is what Paul refers to in Rom. 8:23 when he mentions 'the redemption of our bodies'. Besides, they are but in heaven and not yet in the new heaven and on the new earth. Also we read that the rest which they enjoy there does not exclude the prayer and the longing for the perfect bliss and glory of this new heaven and earth (Rev. 6:10). After Christ's coming and the resurrection

of the dead follows everlasting life, which means: misery beyond words for the unbelieving, for they will be tormented in body and soul for ever and ever (John 5:29). But for the godly it means: everlasting life in body and soul in the fellowship and through the Spirit of Christ (Rom. 8:11). The resurrected body which will remain a physical body although different from the old body, will be a glorified body above all physical needs and desires (Mat. 22:30, I Cor. 6:13). It shall put on immortality and the imperishable (I Cor. 15:53) and be changed to be like Christ's glorious body in His exaltation (Phil. 3:21).

Besides, the godly shall not only inherit heaven but also the earth. Already in the Old Testament the LORD promises to create new heavens and a new earth (Is. 65:17; 66:22). The New Testament passes on this promise in II Peter 3:13, and John in his visions saw it fulfilled (Rev. 21:1). Then the new Jerusalem, the ultimate presence and communion with God, shall come down from heaven to the earth. Then heaven and earth will be united. Now the communion with Him is but in part and is disturbed daily by sin. Then it shall be undisturbed. Then there will be the everlasting knowledge of God and Jesus Christ whom He has sent (John 17:3), and an everlasting song and praise before Him (Rev. 4:11; 7:9 etc.).

A.B. ROUKEMA



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news medley

Yes, you did miss me the other time. I simply did not have time to write one, and, besides, the number of bulletins which I received was rather small. The harvest is still not such as to boast of it, but we have sufficient material to at least write something. Of course, we always can write **something**, but it must be worthwhile.

The last I saw of the Winnipeg plans and activities with respect to a new Churchbuilding was a large orange-coloured paper which was to be displayed on the property and in which everyone having objections to the erection of such a building on that property was invited to bring in his objections before such and such a date. That's about all. We shall have to wait for more particulars until I receive another bulletin. I also got along a copy of the plans, and am quite impressed by them. On this plan I still find a tower, but I was told that that tower has since been replaced by a steeple. As a whole, the plan shows clearly that a **Churchbuilding** is planned. In this, as a recent visitor from the Netherlands remarked to me, we are still ahead of the Netherlands, where the newer Churchbuildings frequently are hardly recognizable as such. And this same visitor stated that he also could understand it now why I pay so much attention to Churchbuildings in our Medley. The main reason, however, why I do it is to enable you all to know what's going on in the midst of the Churches.

Let's move on. One Saturday afternoon we went to Carman for a visit. There we heard that the Mulders were at a lake some twenty miles from Carman. Our host drove us down there, and thus we had the opportunity to meet the Mulders and their boys in the center of the country. Here East and West met again, and the unity was sealed with a handshake. No, there was no antagonism and no differences had to be solved. But it was a comforting thought that representatives from Churches in Ontario and in British Columbia could meet there, be it for only a few hours.

Another minister I met was the Rev. Cl. Stam. It was quite a few years ago that we were sitting there behind our house on 10th Avenue in Burnaby, discussing many things. Now my colleague was here to meet the Congregation of Burlington West, which called him to become their minister. He told me that he had also received a call from Launceston, Tasmania. It will be quite hard for him to decide, since he is hardly two years in his present Congregation. It was very pleasant to receive him and his wife again in our home.

Now that I speak of Burlington West: via the bulletin I learned that they planned the laying of the cornerstone on Saturday, August 10th, at 2:00 p.m. That will be past tense when you receive this issue. According to the bulletin, Mrs. J. Hordijk Sr. and the Rev. G. Van Dooren were invited to "officiate". I hope that someone snaps a picture and sends it to **Clarion**. As for the building itself, I haven't seen it yet after the holidays, but in the bulletin we are told that the "Roof decking will be of 2x6 cedar over laminated trusses and purlins which are already in place." A 55' deep well has been drilled and there is a "good

supply of drinking water." A comforting thought for the ministers who are going to preach there! The bulletin also mentions that a family has offered to "furnish the future Consistory room". Small wonder that we read: "If there are any other . . ." I would say: "No reasonable offer refused!"

The Consistory expressed their appreciation of the fact that "several members informed their ward elders that they would be absent because of their annual vacation." Good!

Burlington East is also talking about building. The Consistory had to deal with a proposal to build an addition to the Churchbuilding, namely a Consistory room and a nursery. Various aspects were considered, but the result was that a committee was appointed to advise the Consistory on this matter. It struck me that two sisters were also appointed into this Committee. I presume that the reason for this appointment was not just the fact that a nursery was involved in the plans and discussions!

As I mentioned a long time ago, Burlington East offered a Bible Correspondence Course to interested citizens of that place. Now there was a report by the Committee that saw to that work. One hundred and forty-eight persons requested a correspondence course, we are told; only eleven sent in their work, and only three continued to do so during the whole course. In spite of this rather disappointing result, a similar program is planned for this year. The Vacation Bible School appears to enjoy a broader interest: initially eighty children enrolled, which number "swelled to ninety". All we have to do is sow the seed, and water the soil. And still, our God sometimes grants us the privilege that we may see fruit.

Before we leave Ontario, I wish to mention that the Consistory of London decided to increase the remuneration for ministers conducting a service there by \$5.00. Inflation has caught up with our Consistories too. I am happy that the brethren did realize that and took that decision. I know that in another Church the mileage allowance for visiting ministers was increased from 10 to 15¢ per mile. I am thankful that there are Consistories that take good care not only of their own minister, but also of others. And I mention this in order that others may hereby be brought to a discussion of the point of remuneration.

Now we go back to Manitoba. In Carman it was brought up in the question period "that the minister bought three Bibles: one Revised Standard Version and two North American Standard Version." I would say: "How does he dare to buy three Bibles!!" But I presume that it was for use in the Church or the Consistory, or Catechism Classes, so that it was an ecclesiastical matter after all!

Edmonton has apparently entered into an exchange-program with the Valley for their broadcasts. Twelve tapes have been exchanged, and the first "Valley tapes" were broadcast by the Edmonton Church. This is a beautiful way of cooperation. It lightens the burden of those who have to prepare the messages and the tapes. I know by experience what all is connected with that work and we can do no better than work in the direction which is now being followed by Edmonton and the Valley.

In Calgary the Consistory decided to discontinue the practice of the Consistory praying after the service, so that the minister can greet the Congregation at the door. There are not many Churches left where a Consistory-prayer is found before as well as after the service, as far as I know. Personally, I cannot see the importance or necessity of it. Rev. Boersema adds, "I invite you to also make use of this

opportunity to briefly discuss some of your reactions to the sermon." I would not extend such an invitation to the membership and personally would rather go in the line of another colleague who tells anyone who wishes to discuss the sermon, that there will be an opportunity to do so on Tuesday. It is different, of course, if someone has a question or wishes to have a certain point clarified. But I would rather not discuss reactions to the sermon right after the service. It might also be wiser if the members first let the sermon sink in before they come with their reactions.

A very strange thing I find that the Consistory decided "that for one month, the congregation will be given" the opportunity to discuss the sermon "immediately following the morning service, and that these discussions should not exceed 10 minutes". I am glad that it is only for one month, and I sincerely hope that it will be all over by then. There is, of course, a slight possibility that it is Calgary's intention to return to the "profetieën" as they were found in the days of the Reformation, but my impression is different. Besides, those "prophecies" or "prophesyings" were different too. And it is a good thing that Rev. Boersema adds, "This is not meant to be a time for sermon criticism or criticism of the minister." What, then, is it meant to be? I am afraid of this development, to be frank.

We end our journey at the coast.

The Canadian Reformed Senior Citizens Home Society is still alive and kicking. Or, as the **Church News** an-

nounces happily: "The baby survived!" Some younger members of the Churches in the Valley joined the society and one of them explained his decision to join in this way: the older people have prepared a place for us here, they have built Churches and Schools. Now it is our duty to reward them to the best of our ability. This is one of the ways in which I can do it. When this conviction becomes more general, I have no doubt that the Senior Citizens Home will be built. The Board tells us that they investigated no less than 25 properties, but that thus far they have not succeeded in finding a suitable one or in securing the few suitable places they did find. One of the difficulties is that it must be financed wholly by the membership. Subsidy can be obtained, but then occupancy is restricted to that segment of the membership (resp. population) which does not exceed a certain social level, whose income is below a certain limit. That would exclude many of our members and thus the purpose of such a home would be defeated. For the purpose is: Let the brethren and sisters help and accompany each other also on that last stretch of the journey through the desert, and let them enjoy the company of those with whom they are one in faith. If financial restrictions render this impossible to achieve in a subsidized home, then we'll have to bear the burden ourselves. And let us not wait too long.

That's all the news I have to pass on to you this time. Hopefully, there will be more next time.

Yours, vO



YOUTH COLUMN

ABOUT BABES AND GROWNUPS

It is hard to row against a current. Similarly, to stand untouched by the currents in your world is hard for you as youth. To maintain your own course and goals you need much determination.

In this struggle have you ever been bothered by the fact that other young people seem to be so free in enjoying the many 'experiences' of life. You abstain from these 'experiments' since they do not agree with your life-aims. As a result you start to feel a bit of an oddball. Others might even consider you a baby, afraid to face the facts of life.

Let me illustrate the above. Ann had been asked out to the graduation dance by a handsome young man. He did not happen to belong to any church at all. What was she to do? She had worked hard for many years to come to this point. Could she not enjoy this part of life? Would she have to abstain again? But how could she tell the young man, who had been quite persistent? What excuses could she bring forward? On the other hand, why not accept the invitation? Oh, she had heard how these dances ended. Usually what came after the dance was worse than the dance itself. Others had told her of booze parties and the use of drugs. These parties lasted all night. No wonder that some had even 'experimented' with sex. It seemed that everything went at these occasions. But then, she did not have to take part in that, she thought. Should she go? One

thing plagued her mind. She knew she should not go but what would she be called if she refused? These were 'normal' festivities to others. Would they understand her refusal?

This is only one example. A stream of other 'experiences' and 'experiments' are flowing your way in currents. What are you going to do? Some take the viewpoint that one should find out the facts of life for oneself. However this is not the standard which we take in this column. For then we would end up as follows: "and everyone did what was right in his own eyes" (Judges 21:25). That was a condemnation which we do not want pronounced against us. Let us again seek an answer from the Scriptures to such questions as: Do you need to feel badly about not keeping up with the evil 'experiments' of your generation?

While groping with the question whether we need to be apologetic about not taking part in these ventures, I ran across this text from the first letter of Paul to the Corinthians:

Brothers, stop thinking like children. In regard to evil be babies, but in your thinking be adults. (14:20)

This statement is a passing remark. The main subject concerned speaking in tongues in congregational services. To sum up Paul's remarks about that we can quote verse 19:

But in the church I would rather speak five intelligible

Rehoboth Church

"You will write a nice piece about it in the News Medley, won't you?" one of the brethren of Burlington West said to me when we were gathered together for the unveiling of the cornerstone of the new Church-building. However, such an occasion is too important for a humble mention in our famous column, and thus a separate piece is dedicated to that.

On Saturday, August 10th, organ sounds floated across the property on which the new Churchbuilding is being erected. It is not ready by far, and therefore I was wondering why

they had already installed an organ which, at least partly, would be under the open sky. Closer inspection revealed a turntable and a loudspeaker: it was Charles de Wolff who made us enjoy a piece by Bach.

The stone which was to be unveiled was hidden by some drapes and meanwhile members of the Congregation and other interested persons were milling around looking at the building from all angles, until the hour of two was there: then the ceremony started.

I was proud that the Consistory

had asked me as their Counsellor to take an active part in the proceedings, even though it was more or less as a master of ceremonies.

We started with the reading of some verses from Ephesians 2, in which part the Apostle speaks of the cornerstone, which is the Lord Jesus Christ. Then a word of welcome was spoken. It was directed to all the Churchmembers who were present there. Special mention was made of Mrs. J. Hordyk Sr., who was to do the unveiling. I was told that the Consistory asked her because she rep-

Youth Column - continued

words to instruct others than ten thousand words in a tongue.

The Corinthians had to become mature, grownups as far as their mind was concerned. Little children look to the outside of things. They like to boast to each other about what they have. Some Corinthians were such little children, boasting to each other of their spiritual gifts. It was high time they grew up, learning how to use their Spirit-given talents for the whole body of Christ.

But while Paul is on this subject of babes and grownups he makes this side-remark: "in evil be babes, but in your thinking be grownups". Now you know from where we got the title of this article. This is a valuable comment for our subject. To apply it to our topic means that as far as the evil experiences today's youth look for are concerned, be babes. Babies do not understand. So also you need not even know about these evils. You need not even keep up to date with the evils of your time. Be ignorant of them. That is no sin. It is good to be 'babies' as far as that is concerned. The Bible tells you not to worry about that. So what if you do not know everything (or even anything!?) about liquor, drugs, sex, films, movie-stars, or the top ten? The world might call you a baby but God says that this is good. There is nothing wrong with that.

For sin is powerful. It is both addictive and infective. As Haggai prophesied to the people who had returned from exile - the unclean makes the clean unclean (2:12, 13). Sin spreads and grows. If Ann had accepted that invitation to the dance she would have exposed herself not only to the dance, its music and dancers, but probably also to what happens afterwards. Could she have rowed against the stream? To decline such an invitation may cost much inner struggle. It is worth it. After all the Bible teaches us: "avoid every APPEARANCE of evil" (1 Thess. 5:22). Ann could comfort herself with the assurance that God did not mind if she was a babe in the evil desires of youth. In fact God had ordered this. And God is most important.

But this is only half the story. Positively, Paul com-

mands us to be grownups in our mind. Funny, is it not, how sometimes we must be babes and right afterward we are considered grownups. You probably had that happen to you. For some things you were too small but for other things you had to show you were grownup! Here, Paul enjoins us to be babes and grownups at the same time. To understand this we must remember in what we should be babes and grownups. Are you grownups in evil and lawless activities, knowing everything you should not know, or are you grownups in your thinking?

Paul urges us to be grownups in our mind. In the context of 1 Cor. 12-14 this meant that the Corinthians must seek the welfare of the whole church and not just a great name for themselves. Self-conceit plagued them. As far as that goes, says Paul, grow up and act your age.

We also must be grownup as far as our 'mind' is concerned. 'Mind' refers to the direction, aim and style of life. To understand what this grownup 'mind' involves, look to Christ. As Paul wrote in the beginning of the letter (2:16), "but we have the mind of Christ". In other words, Christ has taught us how to direct our lives. His message now guides our lives. What directives are we referring to? Well, the Gospel is packed full of them. Let me just quote a few from the Sermon on the Mount:

Blessed are the pure in heart, for they shall see God . . .
Do not lay up treasures upon earth, where moth and rust destroy, and where thieves break in and steal . . .
But seek first His kingdom and His righteousness . . .
Enter by the narrow gate; for the gate is wide, and the way is broad that leads to destruction, and many are those who enter by it.

Such teachings develop a grownup 'mind'.

If we once catch the glitter of the pearl of pearls in our eyes, we will pay a great price to 'purchase' it. All other pearls lose their glitter. As a result who then cares whether the world (your generation who live without Christ) considers you a babe for not experiencing the many (evil) pleasures of life? In fact, to be called or considered a babe in this sense would be a compliment! As long as one is a "babe in evil but grownup in his mind". W. HUIZINGA

resented more or less all the older faithful members of the Church who have lived there almost from the very beginning. Having come from the Netherlands as a widow with her boys, she had a good place in the midst of the Church, and although the sisters have no right to vote in the Churches, yet we wish to honour them whenever we have a legitimate opportunity to do so.

Another person who received special mention was Mrs. Joan Allingham, representative of the local government. It was said that the Lord tells us in His Word that we shall make intercession for all those who are in authority over us; further that we confess that we shall do our best that there be a good relationship between the Church and the civil magistrates. We are happy that Mrs. Allingham's presence shows that this good relationship does exist.

After those present had been told that the stone was not only given by a brother but also engraved by him, Mrs. Hordyk was invited to perform her important and happy task. With a red carpet to stand on, she slowly pulled the cord, revealing the stone: REHOBOTH A.D. 1974. Cameras clicked and bulbs flashed, although it was a beautiful sunny day. At least some of those pictures must have turned out!

Then the floor was to the Rev. G. Van Dooren who began with telling us some of his reminiscences. But soon he started to speak on what we read in Ephesians 2: that the Lord Jesus Christ is the cornerstone. He reminded the audience of it that the original meaning of the cornerstone is not that a wall or two walls rest on it, but that

the ancients, when they started a building, cut a stone with perfect angles, which they placed in the corner of the building-to-be: from that stone they took all their measurements and bearings, so that the cornerstone determined the shape, the measurements and design of the whole building. Thus the Lord Jesus Christ is to be the Cornerstone of this Church as of all His Churches. This means that not only the words spoken and the actions taken in this building should be determined by Him and be in complete harmony with the directives given by Him, but that also the words and the actions of the Churchmembers in their daily life should be governed by that very same Cornerstone.

Rev. Van Dooren also wished to do the same thing that happened in



The Rev. G. VanDooren speaks on this occasion.

the ancient world, when the cornerstone was laid: then they spoke a blessing, and they uttered a curse. The blessing in this case is that the Lord may bless this Church and all her members in all their activities when all things are done in submission to His Holy Word; and the curse in this case must rest upon everyone who tries to lead the Church away from the Truth and who would use this building to propagate lies and deceit.

Speaker admitted that he was a little jealous of the beautiful building that the Church at Burlington West



Mrs. J. Hordyk Sr. unveils the stone of the Rehoboth Church.

will have in the near future, but this did not prevent him from wishing her the blessing of the Lord and the privilege that they may receive their own minister in the time ahead.

Burlington West's former minister then led in prayer of thanksgiving and supplication.

Mrs. Allingham spoke on behalf of the local government and expressed her best wishes also for a good cooperation within the City of Burlington. She congratulated the Congregation and stated that this building was an asset to the community.

Since there were too many scaffolds and beams and holes inside the building which could hurt especially children, there was not yet an opportunity to inspect everything. That will have to wait till later. But what we saw convinced us that the Kamstra Bros. have done a good job thus far and that this building will be an asset not only to the community, but to all the Churches who rejoice with their sister Church.

Some coffee was served on the lawn of the future caretaker who already lives on the property, and then every one went home again. From several members I heard that they would not have missed this opportunity for anything.

I hope that I have been able to convey some of the feelings in the above report.

vO



During the speech of Mrs. Joan Allingham, representative of the local Government.

Clarification

There are two difficult things in this world; the one, to write so correctly, clearly, transparently that your opinion comes across; the other to read so objectively, open-minded, etc., that you as a reader do not read things completely different from what is actually written. These are two evils under the sun.

It may be a combination of both (I am willing to take my share of the burden) that certain things that I have written in recent months, have been misunderstood. I received several letters; have, to my knowledge, answered them all, but because the writers told me that others had read the same way they had, it may be good to give some clarification. First I want to thank the letter-writers for the way they wrote: not a single unpleasant word or trace of suspicion.

“READING OUR NAME INTO ART. 29 OF THE CONFESSION.”

You may remember that I published a ‘paper’ read for a section of our congregation, under the title, *“The Reformed Religion, a Minimum and a Maximum”*. That paper was read in order to reconcile opposing views or ‘wings’; the one leaning towards ‘pluriformity’ and related subjects and opposing Catechism preaching and stress on the Confession; - the other, in reaction I assume, asserting the opposite extreme. As to the latter, I warned that, the Reformed Religion being also a Maximum, we would break the unity by *adding* to our common agreement in the Three Forms. In that meeting (also in the article) I gave some examples. One was: “You add to the Reformed Religion if you read the name of the Canadian Reformed Churches into the words of art. 29 of the Confession.” For those present in that meeting these words were 100% clear. There were (I hope, there *were*) some who reasoned: “Art. 29 tells us what the marks of the true Church are; our Churches are the true Church; there is only one true Church, thus . . . Art. 29 says in fact that the Canadian Reformed Churches are the *only* true Churches.”

I call that: “reading our Church name into art. 29”. Art. 29 does not

contain that name; and maybe within 25 years the Canadian Reformed Churches are no longer true, i.e., faithful Churches where “all things are managed according to the Word of God, all things contrary thereto rejected.”

Art. 29 states the NORM, or the MARKS by which one may discern from the Word of God which is the true Church.

In addition to that, my remark intended to contradict the assertion that there is, even stronger, that there *can* be, *only one* true Church, in the whole world; that’s us. Let’s hope and pray, and assume that there are, next to us, spread all over the world (Art. 27 Conf.) many gatherings of believers which bear the marks as defined by art. 29. We still believe - do we not? - that Jesus Christ gathers his Church from all nations, Cat. L.D. 21.

This is what I had in mind when I warned not to read our Church name into the words of art. 29. One correspondent called my statement a *negative* one; he had rather preferred a bold, “positive”, statement because he had in his mind the difference between the Christian Reformed Church and us; and, to him, my statement was not free from danger.

I maintain that what I said and wrote, was very positive, taking into consideration Cat. L.D. 21, and art. 27 Conf., especially the last paragraph.

I also maintain that the demand of some (this correspondent does not belong to them) to admit that art. 29 says that we are the only true Church, is a sectarian demand.

And, in closing, I wish we would talk a bit less about “being the true Church”; that can become an unhealthy introspection; let’s rather strive to live so faithfully according to all the commands of God that others come to the conclusion: there you have the real thing: a true Church! That would be “positive”.

P.S. Permit me to add that I also received several thankful reactions to the same article, especially because it gave its warning in *two* directions, - the one underrating and maybe undermining the solid Reformed position, the other risking the danger of getting astray in sectarian waters. I

am deeply convinced that the second danger is not the lesser of the two and that it is threatening us. For a long time I have been planning to point out “sectarian tendencies” which are as dangerous to the truly Reformed Church as any liberal, ecumenistic, etc., tendencies. Maybe some articles will be ‘born’ some day . . .

“DO NOT JUDGE NOR CONDEMN RASHLY.”

The same article listed among the dangers threatening the Reformed unity, and “adding to” what binds us together, the fact that some condemn others, and in quite strong terms (!) because they send their teenagers to a Christian High School that is available, but that is not a Canadian Reformed High School. One brother wrote that the way I spoke about this, leads us into the direction of “the dialogue Church”, “interkerkelijke samenwerking”, etc., and to him that is a very bad thing.

I would urge the reader first to take into consideration that I wrote, and write, from the situation in the midst of which I live, and spoke. I am not sufficiently informed about other parts of the country. So, please do not take me as an “authority” on any situation anywhere.

Where I live, the high school situation is that, next to a galaxy (?) of public high schools, there are two christian high schools, one to the east, but a bit far away; the other close by, in a neighbouring city. They are not “officially” Christian Reformed High Schools, although many among us call them ‘synodical’. Upset by the terrible deterioration in the public schools, a growing number of parents send their children to the Christian High School in Hamilton. They say: in Holland we would not dream of sending our children to the “Openbare School”. They gladly bear the financial consequences which are very heavy. At the same time they all, as far as I know, are very much interested and active in the promotion of Canadian Reformed High School education. Others cannot understand that, and even condemn these parents (do not ask me in what terms sometimes . . .). It was in *that* atmosphere that I spoke a word of warning against condemning each other in the *present* situation. We have, in Burlington, the privilege of the John Calvin School with nearly 300 students. I

have no objections whatsoever to 'condemning' parents who do not send their children to that school, especially not because we have always had the policy to help each other financially, if necessary.

But condemning parents who do not dare to send their children to a public high school, while something better is close by, and who at the same time hope and work and pray for a Canadian Reformed High School is, to me, condemnable.

"THE ECCLESIASTICAL WAY AND ART. 84 C.O."

One brother wrote about that article; I answered him that he had totally misread what I wrote, but he assured me that 'many' had read it the same way.

Thus the following clarification.

He understood it as though I approved what Dr. Polman had done in 1939 in Holland as a member of a general synod. He had, without any foreknowledge of the churches, tabled the proposal that synod deal with the controversies raging through the churches. The synod adopted it and there started the misery that ended in a split. This synod added to its Agen-

da without having been requested by the churches.

My correspondent thought that I recommended the same, and how could I say that C.R.M. had advocated this in the years past!

The objective reader will remember that I wrote exactly the opposite. To put it very briefly: I am of the opinion that, if any church (consistory) has an overture for the upbuilding of the churches, something that regards the churches in common, it should send that suggestion directly to the convening church for the next synod, with a copy to all churches, so that all churches, consistories, congregations, can think it over, weigh it, test it, on an equal footing, instead of one group of churches busying themselves with it without any knowledge of the other churches. In that way we get a lively "denominational" life, in which everyone can participate. Thus we also prevent that a synod takes 'unexpected' decisions that surprise the churches, or that any matter arrives at the synod table without the knowledge of the churches.

So much for clarification. Writing is a difficult business. Writing too!

G. VANDOOREN

Letter-to-the-Editor

Dear Sir:

In the July 13 issue of *Clarion* under "School Crossing" the author was wondering why there were no men caretakers among the list of janitors in the Yarrow School. This letter is to assure him that indeed there are, but not listed in the school news.

There is at least one male janitor in the list. The rest of the men

1. drive the schoolbus
2. repair the schoolbus
3. repair the leaking roof, the broken desks, etc.
4. renovate the school to make more use of the space
5. make swings, seesaws, and a cement tennis court for the children
6. do the plumbing
7. fix the furnace, the electricity, and do countless other jobs that we all know need to be done in maintaining the upkeep of any building.

Yours truly,

Jack and Frances Vandermeulen

*Good work, Jack, and all the others!
Keep it up.*

vO

An Introduction To

CHRISTIAN LITERATURE (18)

I CORINTHIANS

1. Grosheide, F.W. *The First Epistle to the Corinthians*. (NICNT) (Grand Rapids: Eerdmans) 1953, 416 pp., \$6.95. (**)

The best full-length Reformed commentary presently available.

2. Hodge, C. *Commentary on First Corinthians*. (Grand Rapids: Eerdmans) 1873, 374 pp., \$4.95.

A valuable older work which is still available today; however, it fails to take modern scholarship into account.

3. Morris, L. *The First Epistle of Paul to the Corinthians*. (TNTC) (Grand Rapids: Eerdmans) 1958, 250 pp., \$2.25. (***)

A clear and concise commentary, well-suited for the layman.

4. Robertson, A., and Plummer, A. *First Epistle of Paul to the Corinthians*. (ICC) (Edinburgh: T. & T. Clark) 1911, 424 pp.

Of all the critical commentaries available today, this is still the best. Recommended for the pastor.

II CORINTHIANS

1. Hodge, C. *The Second Epistle to the Corinthians*. (Grand Rapids: Eerdmans) 1869, 320 pp.

A solid work of definite merit.

2. Hughes, P.E. *Commentary on the Second Epistle to the Corinthians*. (NICNT) (Grand Rapids: Eerdmans) 1960, 544 pp., \$7.95. (**)

Ranks with the best commentaries in the New International series and is certainly the best in-depth Reformed treatment on this epistle.

3. Tasker, R.V.G. *The Second Epistle of Paul to the Corinthians*. (TNTC) (Grand Rapids: Eerdmans) 1958, 192 pp., \$2.25. (***)

A very useful short commentary.

4. Plummer, A. *The Second Epistle of St. Paul to the Corinthians*. (ICC) (Edinburgh: T. & T. Clark) 1915, 404 pp.

Again, Plummer, the dean of critical studies gives an excellent commentary. Recommended for the pastor.

(*) Recommended for individual purchase.

(**) Recommended for societies or church libraries.

(***) Recommended for both.

J. VISSCHER

our little magazine

Dear Busy Beavers,

Did you ever think a summer could go so fast? Here it is nearly September already again! So enjoy the last of your holidays. Have you entered our Quiz Contest yet? Don't miss out on the fun. Send your answers before the END OF THIS MONTH to

Aunt Betty
Box 54
Fergus, Ontario N1M 2W7

* * * * *

These Busy Beavers start not only a new school year, but a whole new year of their life! Let's wish them a happy birthday and a happy year ahead! May the Lord guide and bless you.

<i>Lynn Metzlar</i>	Sept. 2	<i>Greta Bosscher</i>	Sept. 14
<i>Ronald Vanden Bos</i>	2	<i>Caroline Barendregt</i>	14
<i>Eleanor Smouter</i>	3	<i>Alice Van Eerden</i>	17
<i>Debbie Krikke</i>	7	<i>Martha De Boer</i>	19
<i>Catherine Wendt</i>	7	<i>Floris Wiersema</i>	19
<i>Dianne Bosscher</i>	8	<i>Richard Woelders</i>	20
<i>Grace Jongs</i>	8	<i>Rolean Hulleman</i>	21
<i>Emmy Flokstra</i>	9	<i>Irene Hordyk</i>	22
<i>Belinda Van Grootheest</i>	9	<i>Patricia Barendregt</i>	24
<i>Joanne Koning</i>	10	<i>Elaine Schoon</i>	24
<i>Henrietta Stieva</i>	10	<i>Frederika Snippe</i>	24
<i>Annette Hoeksema</i>	11	<i>Frank Meliefste</i>	26
<i>Mary Vande Burgt</i>	11	<i>Beverly Schouten</i>	26
<i>Karl De Boer</i>	12	<i>Janette Knol</i>	29
<i>Andrew Vink</i>	13		

Busy Beaver *Elizabeth Linde* has some last advice about summer for us.

A Summer Day

Summer's fun,
We can play in the sun.
To keep ourselves cool
We swim in the pool.
This is the nicest way
To spend a summer day.

And here is Busy Beaver *Lorraine Bosch's* poem about the raccoon she saw on her holidays!

Rascal

Rascal is a mischief maker
He loves to come for food.
At night he is a garbage taker
When he is in the mood.
He's black and white with fingers long,
He climbs a tree, and is quite strong.
He's God's own creature to be free,
To roam in the woods for us to see.



From The Mailbox

You know, Busy Beaver, how I like to get your letters! It's really nice to get letters in the mail - you know that too!

Well, *Lorraine Linde* has sent in the address of *Corinne Tenhage* who would really like some mail, I think. She is 7 years old and has had an operation on her hips and has to lie in a cast for many weeks. Let's brighten her days by sending her a card or a picture you can make. Or maybe you would like to write her a little letter.

Corinne's address is:

Corinne Tenhage
30 Corby Crescent,
Brampton, Ontario

Welcome to the Busy Beaver Club, *Michael Bosch*. And thank you for the Bible cross-word puzzle. You must know the Busy Beavers always like them! Hope you like quizzes too, and will join our Quiz contest yet!

And welcome to you too, *Brian Bosch*. I hope you will like being a Busy Beaver too! Thank you for the pretty bird picture, Brian. I really like it.

And also a big welcome to you, *Lorraine Bosch*! I'm glad you had such a nice trip to B.C. Thank you for your poem, Lorraine.

Hello, *Irene Van Grootheest*. Welcome to the Busy Beaver Club. I'm glad you and your sister enjoy Our Little Magazine and the quizzes. Have you entered the Contest already?

And welcome to you too, *Marion Van Grootheest*. Just think, you are an aunt already! I don't think too many Busy Beavers can say that! Write again soon, Marion.

We are glad to have you join the Busy Beaver Club, *Cynthia Linde*. Thank you for your pretty picture. Write again soon, Cynthia. Bye for now.

Hello *Jeanette Vande Burgt*. I'm glad you're enjoying your holidays so much. How is your swimming coming along? Thank you for your letter, and write again soon, Jeanette.

It was nice to hear from you again, *Greta Bosscher*. You're lucky to be able to go swimming every afternoon! Did you get to go on holidays, Greta?

Congratulations on a good report card, *Lorraine Linde*! Too bad you had such rainy weather on your school trip. Thank you for sending the address of the little girl who needs some mail. Let's hope she gets a whole pile from the Busy Beavers!

Thank you for your nice letter, *Mary Vande Burgt*. It was good to hear from you again. You sure made lots of nice things at school! Have you been to the orchards, and have you made a lot of jam already?

Hello *Elizabeth Linde*. I'm glad you had such a nice school trip, and such a good report card! Thank you for your nice picture and poem, Elizabeth. Bye for now.

And congratulations to you, too, on a good report card, *Jenny Bosscher*. How did your seed mosaics turn out? Are you busy now with your felt? Write again soon, Jenny.

* * * * *

RIDDLES

Before we close here are some riddles for you from Busy Beavers *Caroline Barendregt* and *Marianne Bergsma*.

1. What word becomes shorter when you add two letters?
2. What always weighs the same no matter what the size?
3. How do you get seven from twelve?
4. What must you do before getting off a merry-go-round?
5. How high do people usually stand?

6. What did the bald man say when he received a comb as a gift?
7. What did the rake say to the hoe?
8. What did the big chimney say to the little chimney?
9. What can you throw straight and it lands crossed?
10. What happens when you throw a rock in the water?

Answers:

4. get on it
5. over 2 feet
6. Thank you! I'll never part with it!

1. short er
2. a hole
3. use Roman numerals XII, VII

7. H! hoe!
8. You're too small to smoke.
9. a pair of scissors
10. It gets wet.

Bye for now, Busy Beavers. Be sure to send in your answers to the quizzes before the END OF AUGUST!

And when you get back to school I hope you will all have a happy new school year! Don't forget a lot depends on YOU! So long!

With love from your Aunt Betty.

Rally 74

From June 28 to July 2, young people from across Canada gathered in Carman, Manitoba, for five days of study, fellowship and fun.

Friday evening was spent in the church to get acquainted and to enjoy entertainment.

Saturday morning after the Rally was officially opened by Herman Veenendaal, Rev. M.C. Werkman of Chatham, Ontario, spoke to us about "The First Commandment" which was followed by a general discussion. For lunch we gathered in the Memorial Hall, where the ladies of the church served an excellent meal. The meal was "handicapped" by the fact that everyone was given everything but a soup spoon to eat their soup, e.g. meat forks, serving spoons, spatulas, etc.

After lunch there was a car rally in the Pembina Hills. After supper we participated in sports activities.

On Sunday we attended church services and spent time with our hosts and hostesses. In the evening we were entertained by some very good guitar playing and skits.

On Monday we gathered for another study session where Rev. J. Geertsma spoke on "Why The Cults of To-day", and a discussion followed.

The afternoon was spent at Lake Stephenfield and a wiener roast was held at night.

Tuesday morning we gathered at King's Park for a Pancake breakfast. After breakfast we attended a panel discussion "The Christian's Calling at Work and Leisure". The discussion was excellent. We had lunch and the rally was officially closed. The organization was excellent and the Carman societies are congratulated for a job well done.

MARY DOEKES

Engaged:

AUDREY RAAP

to

JOHN TOET

Aug. 2, 1974 Winnipeg, Man.

Wonderful are Thy Works!

Ps. 139:146

With great joy and thankfulness to God, we announce the birth of our first born child:

ALVIN LLOYD

Born: July 22, 1974.

Peter and Rinie Vandermeulen
Box 1003,
Carman, Manitoba R0G 0J0

With thankfulness and joy we announce that our Covenant God has again entrusted us with one of His children.

We call her:

MARTINE DOROTHEA

Rev. and Mrs. A.H. Dekker
*Tony, Jenny, Lucy,
Johanna*

Lincoln, August 9, 1974

Box 831, Beamsville, Ontario

OUR COVER

The Fraser Canyon. [British Columbia Government Photograph].

With thankfulness to our Covenant God we announce our engagement:

BETTY LINDE

and

JOHN SIEBENGA

August 1, 1974

Burlington, Ontario

With thankfulness to the Lord our Creator, we announce that He entrusted to our care another covenant child:

BERT ANDREW

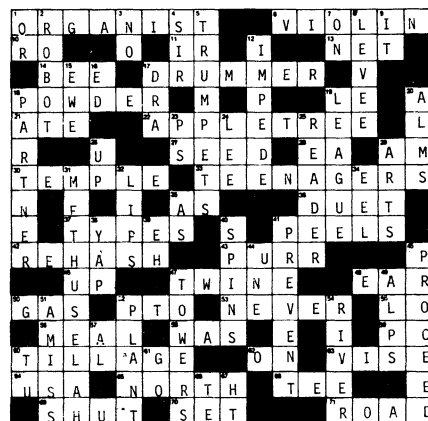
Born: July 1, 1974

A brother for: *Jacqueline,
Martin and Nicky*

Nick and Betty Nyenhuis
(nee Slomp)

568 Mohawk Rd. W.,
Hamilton, Ontario

Puzzle No. 2



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