

# Horizon

CANADIAN REFORMED MAGAZINE

29

October 5, 1977



# Ideas and Ideologies <sup>(1)</sup>

The heading chosen for these articles needs some explanation. When I first thought of writing the series I planned to concentrate upon the question of our attitude to modern learning, and upon the difficulties which a Christian often experiences when confronted with the world of scholarship. In a sense this is still my topic. The more I think about the question, however, the more I reach the conviction that little will be accomplished if we treat scholastic learning in isolation. It will have to be dealt with in relation to a much broader realm of ideas, one that may not have as many real connections with knowledge properly so called than is often assumed, but that nevertheless impinges upon it in countless ways and that strongly influences the manner in which that knowledge is used and evaluated.

I am convinced that this same world of ideas has a great deal to do with the Christian's intellectual doubts and perplexities. Firstly because it gives rise to various confusions regarding the nature and function of scholarship proper. And secondly - although not in the second place - because it so easily exerts its influence upon our own thinking and view of reality. The warning that we must take care not to fall prey to "philosophy and empty deceit, according to human traditions" applies as much to us as it did to the Colossians. One of the tasks therefore that continually confronts us - and it does not really matter whether we are students or not; we all live in the same spiritual environment - is to sharpen our awareness of this world of ideas, to alert ourselves to its hidden but pervasive influence, and to test its assertions. I hope that these articles may prove to be of some help to us in performing this task.

First let us try to define the world we are talking about. I referred to it as the realm of ideas and ideologies. It might also be called the general "mental atmosphere" of our culture, the "spirit of the age", or, to use a more fashionable expression, the current "climate of opinion". Those three terms give, in combination, a fairly close indication of what is meant by the phenomenon. It is so much a part of our world, and so pervasive, that it can indeed be compared to the atmosphere in which we live and breathe, and to the climate that characterizes our environment. It is at the same time a spirit, which directs our society and informs the manner in which it works and thinks and builds its system. And lastly, it is not a set of ideas that has been closely scrutinized, but a cluster of opinions. And opinions, as Plato has pointed out to us with an abundance of arguments, are not the same as knowledge or truth.

The irony of the situation is however that these opinions often have the force of truth. Partly, perhaps, because they satisfy man's desires or enhance his opinion of himself. But another reason why they have such power over man's mind is that they claim a more exalted status than they possess. There is hardly a popular philosophy or ideology that does not *proclaim* to possess ultimate truth, attested by the infallible proof of scientific investigation and impeccable logic. One of the means, as we shall see, is to take a mere scientific hypothesis, wrench it from its

context, adapt it to whatever purpose it is to serve, and raise it to the level of universal truth.

It is this "use" of science, incidentally, that is at least partly responsible for the reservations which we as Christians have with respect to the world of scholarship. Too often we are asked to believe that science has "proven" the validity of certain fashionable, but anti-Christian theories, while in fact it has made no such claims. There can be a world of difference between the actual findings of science and those that are claimed on its behalf by its popularizers. By saying this I am not suggesting that therefore all our reservations with respect to modern learning are unfounded. I do not think that they are. Scholars, including scientists, do not operate in a spiritual vacuum but are influenced by the prevailing climate of opinion, which they themselves help to create. But I *am* suggesting that, if we do not want our confusions to multiply, we must distinguish carefully between scientific proof and assumption.

So far I have been speaking mainly in abstractions. It will clarify matters if we move on to some concrete examples. A good way of doing that is to take an ingredient of the fashionable world view, look at its genesis, and trace its development and implications.

One such ingredient is the "idea of progress", by which is meant the belief that man and society are steadily advancing and will finally reach a stage approaching perfection. The idea is comparatively new, at least as a generally accepted creed. (In any period there can of course be thinkers, even influential thinkers, whose beliefs are at variance with the dominant ones. Our concern is not with exceptions however, but with the general trend.) In this sense the Greeks did not know it, and neither was it part of the mental baggage of the Middle Ages. There is even little evidence of it in the subsequent period of European history, that of the Renaissance, which began around the fourteenth century in Italy. The men of the Renaissance may have had a far more exalted idea of human ability than had their medieval ancestors, yet they were, like them, essentially backward looking. For them the golden age of society lay not so much in the future as in the past, that is, in the world of classical Greece and Rome. Here they found their examples, and their greatest ambition was to establish a civilization comparable to that of antiquity. Comparable. They aimed not at the creation of something wholly new, but, as the name Renaissance (Rebirth) already implies, at the restoration, the revival of something that had already been. Modern civilization, in other words, did not have to surpass that of antiquity; the possibility that this could happen was in fact hardly considered during the earlier part of the Renaissance.

And when, in the course of the sixteenth century, evidence began to accumulate that nevertheless it might happen, this was not a cause for general rejoicing. To the contrary, in the mind of many it gave rise to a profound feeling of malaise and insecurity. Understandably so. In practically every aspect of their life and culture they had been inspired by, and followed the example of, antiquity. If it should be true that the antique world had not reached the highest possible level of perfection, if the ancients had been

deficient in wisdom and knowledge, then modern man could no longer rely on their guidance, and society would have to embark upon an untried and uncharted course. Some people no doubt were quite willing to accept the challenge, but others refused to do so, and the war that broke out between the "ancients" and the "moderns", that is between those who continued to preach the superiority of antiquity and those who maintained that at least in some areas modern culture had surpassed it, was both fierce and lengthy. It would continue until the eighteenth century, when the "ancients" were finally defeated.

The "moderns" had of course steadily been gaining ground. They could point, first of all, to the technological inventions of their period, such as printing with movable type, gunpowder, the use of artillery, the improvements in shipbuilding and navigation. Further evidence was supplied by the trans-oceanic voyages, and particularly by the discovery of America and other hitherto unknown worlds and cultures. These inventions and discoveries were indisputable proof that modern man knew more than his predecessors. They also showed that many of the ancients' opinions, which so far had been accepted as truth, were mere speculations. The scientific studies of the sixteenth century (especially those in the life - and the physical sciences) had a similar effect: much of the medical knowledge that antiquity had bequeathed to the West was plainly erroneous, and many of its theories about the nature of the physical world appeared to be in need of drastic revision. The great expansion of science which the seventeenth

century witnessed reinforced the conviction.

The vindication of the moderns was one of the preconditions for the rise of the idea of progress as we know it. It did not necessarily have to lead to it, however, and it did not immediately do so either. True, post-Renaissance man knew that his physical and mental boundaries were expanding beyond any limits previously known. He also knew that the new methods, especially the reliance on observation and experimentation, had been highly successful, so that their use might well lead to a continuous increase in knowledge. Furthermore, the aim of knowledge was no longer considered to be primarily the understanding of final causes and the satisfaction of man's intellectual curiosity. There were other goals. As the English scientist-philosopher Sir Francis Bacon was to point out: knowledge was power. It might help man to conquer diseases, to control his physical environment, to increase his technological know-how. But power over nature was not the same as power over the spirit, and as far as I am aware few of the scientists of the period in question confused the two realms.

In any event, the idea of universal progress did not become a widely accepted doctrine until the eighteenth century, the Age of Reason and Enlightenment. And even then the concept remained a limited one. Its full development had to await the advent of nineteenth-century historicism and evolutionism. It will be instructive to look at the conditions under which the process took place in each of the two periods.

F.G. OOSTERHOFF



## Press Review

INTRODUCING  
THE REFORMED CHURCH IN THE U.S.

Under this heading the Rev. Lloyd Gross, pastor of the Peace Reformed Church (Reformed Church in the U.S., Eureka Classis) of Garner, Iowa, acquainted the readers of *The Outlook*, July 1974 issue, with the churches he is a member of. He writes:

People of the same faith in the Lord Jesus Christ should know each other. Such however is not always the case. Perhaps many readers of THE OUTLOOK are not very familiar, if at all, with the Reformed Church in the U.S., Eureka Classis. It is not because either one of us is new. It is rather that we do not always have the best communication with each other. This article, by request of the editor of THE OUTLOOK, is intended as a brief introduction of the Reformed

Church in the U.S. to the readers of THE OUTLOOK.

This is good and timely. We in the Eureka Classis, . . . have gone through very trying times. We see the Christian Reformed Church going through very trying times today. We see THE OUTLOOK championing the cause of the historic biblical faith, the Reformed Faith. We seek by the grace of the sovereign God to also champion the cause of the historic Reformed Faith. We believe not only in holding the line, but in propagating the biblical faith in our humanistic nation and world . . .

The Reformed Church in the U.S. came to this country as early as 1710. Our roots go back to Germany rather than to Holland . . . Early in the 1700's Pennsylvania became the hub of the German Reformed Church in this

country. In 1710 the first German Reformed congregation was established in Montgomery County, Pennsylvania. For the better part of the 18th century we had a close relationship with the Dutch Reformed Church in Holland. Financial aid was received by us from several Synods in Holland. Our first Synod was held in Philadelphia in 1747 which marked the beginning of the German Reformed denomination in America.

In our second Synod meeting in 1748 the Heidelberg Catechism and the Canons of Dordt were made our official creeds. Some time later, for reasons not presently known, the Canons of Dordt were dropped. However, the Eureka Classis meeting at its 64th annual session in April 1974 at Menno, South Dakota, took steps toward readopting the Canons of Dordt as part of our credal standards.

By the time of the Revolutionary War, the German Reformed Church was the sixth largest denomination in the U.S. In 1863 the adjective "German" was

dropped from our name . . . By 1934 our denomination numbered about a quarter of a million members . . .

Now the sad part of our history. Unbelief in the form of liberalism began to be tolerated already in the 19th century in this denomination. Discipline, in the love of the Lord and His Word, was not firmly exercised against those who began to undermine the faith. The result was disastrous. The Reformed Church in the U.S. became very ecumenically minded in an apostate direction. It became a member and promoter of the old ultra liberal Federal Council of Churches. In 1934 came the big and final break. The Reformed Church in the U.S. merged with the Evangelical Synod of North America, which denomination itself had been the result of a merger of Lutheran and Reformed elements tracing back to Germany. It was an unbiblical union with much confusion on all sides. The new church was known as the Evangelical and Reformed (Church, J.G.).

In the article a line is not printed, while another line is repeated. But the intention of the author is clear. He wants to say that the Evangelical and Reformed Church was neither truly evangelical nor reformed. He tells us that the creeds of the new church were the Heidelberg Catechism, Luther's Catechism and the Augsburg Confession; and he adds that none of them was binding and that "it was in effect a creedless church". Today you will not find this Evangelical and Reformed Church anymore. It merged with the Congregational Church and the Christian Church in 1957. These two had merged already before in 1931 and had formed the Congregational Christian Church. The name is now: United Church of Christ. Rev. Gross continues:

However we find in our own denomination the pattern God used in the Old Testament days and in church history since the time of the apostles. He brings out a remnant . . . In 1934 by the sheer sovereign grace of God, one Classis in the Reformed Church in the U.S. did not go along with the merger. Also some individual Reformed congregations did not join. The Classis

Eureka, now the continuing Reformed Church in the U.S., refused to give up its Reformed confession and principles. The Eureka Classis continues today, by the sovereign grace of God, as the Reformed Church in the U.S. seeking steadfast faithfulness to the Reformed Faith as summarized in the Heidelberg Catechism.

He then gives some statistical data which do not differ that much from those of the Canadian Reformed Churches. He writes:

The "remnant" of the Reformed Church in the U.S. today consists of 24 churches, 21 ministers, 1300 families, 4,000 baptized members, and 3,000 communicant members. It is a small "remnant" indeed.

Further he informs the readers:

We presently maintain fraternal relations with the Orthodox Presbyterian Church which has a very similar history to ours. About ten years ago we also had some fraternal relations with the Christian Reformed Church. These relations however have deteriorated in the light of the ill winds we see beginning to blow in the Christian Reformed Church today. In 1957 we adopted Westminster Seminary in Philadelphia as "our" seminary . . . Our Eureka Classis, small in numbers, is however large geographically as it stretches from Napoleon, Ohio, to Bakersfield, Shafter, Sacramento, and Anderson, California . . . We support Dordt College and Hope Haven.

The rest of the introduction is more an appeal to the Christian Reformed Church to maintain the Reformed Faith; or, if these churches would go on in the wrong way, that, then, the faithful may learn from the history of also the Reformed Church in the U.S. and separate. Literally he writes:

Can we learn from church history? We pray we will. We pray that the Christian Reformed Church will take the lessons seriously also . . . We plead now with all those in the Christian Reformed Church who love the Lord and His Word of grace to be separate from unbelief. . . The Christian Reformed Church has had a glorious history in this country. It was glorious because

the Bible as God's infallible Word was taken seriously. We fear that the Christian Reformed Church is today losing its heritage . . . Compromise, we have found, spells one word - death.

A special concern with regard to the Christian Reformed Church is the following:

We are presently deeply concerned with, among other issues, the rise of neo-Dooyeweerdianism and the Cosmological Philosophy in the CRC and also at Dordt College. The Eureka Classis at its recent annual meeting set up a committee to study the presence of the Cosmological Philosophy at Dordt. We are concerned that it is a philosophy which might not be carefully derived from the Scriptures. We are also concerned that its doctrine of the Word of God might not be carefully derived from the Word itself.

Dordt College, which the Reformed Church in the U.S., Eureka Classis, supports, is a Christian Reformed college.

He concludes his article as follows:

Brethren, it is the gospel of the Bible which alone today is adequate to challenge the Humanism that is engulfing America and the Western world. If, in order to present that gospel as a clear trumpet sound, it means *separation* (italics by the author, J.G.) from a larger body, so be it. The power is not in man but in the presence of the Lord. By the sheer grace of God, the Reformed Church in the U.S., Eureka Classis, has found that out. We humbly pray that the lessons of our history might help our brethren in the Christian Reformed Church.

This is a word that differs from what we could read before in *The Outlook* - that which an article of the Rev. VanRongen referred to in the July 27 issue of *Clarion*: " 'Polarization' In The Church?". Separation, if necessary according to the Word of God, is a better way than polarization. Polarization results in a "dialogue-church": not maintaining the confessed Truth, but discussing it; and having truth and lie beside each other in the same body.

J. GEERTSEMA

# The Liberation In The Forties

PERSONAL RECOLLECTIONS (3)

## THE DOCTRINAL ISSUE

Before we continue our local story let us see what it was all about.

Let us first of all give some attention to the doctrinal point that became the subject of a controversy.

Actually we should say: Which doctrinal point played the most prominent role? For there were other points as well, e.g. "common grace", "the immortality of the soul", etcetera.

The best thing I can do within the frame of these "personal recollections" is to give a sort of translation of the first part of my pamphlet, the "doctrinal one".

Here it is:

During the year 1942 the General Synod of the Reformed Churches in The Netherlands issued the following statement concerning the Covenant of Grace, and the position of Infants to be baptized:

2. that without any doubt the LORD in the promise of the covenant says He will be the God not only of the believers, but also of their seed (Gen. 17:7); however, that He no less reveals to us in His Word that they are not all Israel which are of Israel (Rom. 9:6).

3. that consequently - according to what the Synod of Utrecht 1905 (Acts art. 158) has judged - "the seed of the covenant is according to the promise of God to be taken as having been regenerated and sanctified in Christ, until as soon as they grow up proof to the contrary is given by their way of life or doctrine", although the said Synod correctly added to this that this does not at all mean that each child would have been regenerated indeed.

This statement was unanimously accepted.

## OPPOSITION

Why, then, was so much unrest and opposition shown soon afterwards?

Well, now we could tell our readers a long story of all sorts of machinations. But in brief it is this:

Synod referred to its predecessor

of some forty years ago. In the quoted phrase the teachings of Abraham Kuyper concerning "presumptive regeneration" had been rejected, though in a very soft way - it is said that this happened because he had just been compelled to retire as a Prime Minister of The Netherlands and the Reformed people did not want to hurt him too much as a theologian as well.

This is why nobody voted against this statement of the 1942 Synod. They considered it to be a sort of repetition of "1905" - which was a pacification formula and not considered as a confessionally binding statement. Besides, nobody had been condemned as a heretic. And this was taken as a nice thing after the serious accusations published at an earlier stage against K. Schilder, A. Janse and others by e.g. H.H. Kuyper and V. Hepp. But what happened afterwards?

Soon it became known that the followers of the theologian Abraham Kuyper used this part of the declaration of 1905 as a sort of late rehabilitation of his doctrine concerning "presumptive regeneration" and the covenant. They saw their chance to let their own opinion dominate.

This was revealed when a sort of official interpretation was given by Synod, called "Elucidation" ("Toelichting").

Later on a second formal and official explanation was issued under the name of "Pre-advice".

Then it was very clear that any other feeling in this matter was condemned and considered as illegal and treated as such.

Later on these two last-mentioned documents were dropped. But it was never stated that their contents, their doctrine, was withdrawn. It was all a matter of "Church politics"!

## REASONING

How, then, did Synod reason?

For indeed, it was a matter of reasoning, not of simple Bible-reading! This is always a danger.

Surely, according to the commandment we have to serve the

LORD also with our whole mind. This includes our intellect, our brains.

It is a tragic mistake to think that "love" is a matter of one's feelings only. People who think this way easily accuse others that "it sits just one foot too high" with them.

But on the other hand, we have also to realize that our mind has also been affected by sin and is by nature corrupt.

The consequence of this belief - which is based upon God's Word - is that we have to be very careful in our logic and our reasoning.

The Church in particular, e.g. in its synodical statements, has to be on its guard against this danger. So easily it could put the believers under a yoke that is definitely not from heaven!

This danger may be apparent to even simple people as soon as no clear Scriptural proof is given to support the statements issued.

And this was exactly the case with the statements and other documents issued by the Synods of the forties in The Netherlands.

It is no wonder that there is hardly anyone left who believes, still believes, the theory of those days.

Although in the meantime it had done much harm.

However, we have to leave this for next time.

G. VAN RONGEN



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# A High School for Sailors

The Book of Proverbs is a very practical book for young and old. Our highschool students can learn a lot from it. In Proverbs the Lord Jesus Christ, the Wisdom of God, shows us the two ways in life: the narrow road which leads to life and the broad, wide road that leads to destruction and death. The way of life, the narrow road is the road on which the wise travel. They are also called the righteous, the godly. The wide road is the one which the fools, the wicked take. When we read of what the righteous and what the wicked are doing, the Lord urges us, and especially the young man, not to follow the way of the wicked but to stay away from it completely and instead to follow the way of the righteous. Proverbs teaches us the wisdom of obedience to the LORD's commandments.

Wisdom originally means: firmness, solidity, to be steady and steadfast in our mind. The opposite we find in Ephesians 4:14, where Paul writes about being carried about with every wind of doctrine. True wisdom starts with the FEAR of the LORD. This fear of the LORD is the principle, the very beginning of it, while the NORM for true wisdom is the LAW of the LORD.

Our young highschool students are the rising generation. They are the ones (together with the other young people) who will have to take over in a number of years where the present adult generation will leave off. How will they be able to do that? How will they at the time when they need it, have true wisdom? NOW is the time for them to prepare themselves. Now - while they are still 'simple', still openminded to all sorts of influences and ideas. Now is the time for them to learn 'subtlety', the prudence to discern between truth and error, between wisdom and foolishness.

A high school has a very important function in the lives of the students. It is here where they receive so many impressions which often last for life. That is true of course for the elementary school also, but we are now facing our high school students. And the question is: how will they be influenced at the various high schools they attend? In Proverbs 1:5 we read: "... and a man of understanding shall attain unto wise counsels". What do these words mean? What are those

wise counsels? The Book of Proverbs is for young and old. For the young man of verse 4 and also for the wise man and the man of understanding. Even those who are more mature already and have been learning true wisdom, let them never think that they know it all. They too still have to increase in knowledge and wisdom. Even the older and the wise, the men (and women) of understanding must hear, must listen and pay attention and not think themselves too wise to learn. Is that not the mistake made sometimes by parents? But a truly wise man knows that he too knows indeed very little. Now the Lord teaches us that even a wise man must increase learning and a man of understanding 'attain unto wise counsels'. The word used here means originally 'rope-pulling', handling the sails on a ship. In other words: steering, directing a ship by pulling the ropes of the sails. And so it means direction and guidance.

It is the art of seamanship. It means that a man of understanding will become a good SAILOR. He will be able to guide himself and others through the rough waves of the seas he is travelling on. He will be able to steer his ship in the right direction and keep it in that direction and so also be an example for others to follow him.

This is the duty of the older generation that is past the highschool stage. They are to guide and direct the students through the troublesome oceans of the world of learning. Students often feel lost as reformed students in the high schools they attend. They want to go in the right direction but do not know where to turn. It is up to us to show them the way. It is up to us to provide them with reformed high school education in order that they may also see the narrow road in the world of learning. A reformed high school is necessary for these students for they too must learn the art of good seamanship. Our students must learn to become good SAILORS. When they feel lost, we may not leave them wandering around. They are still 'simple', openminded and their minds must be influenced by the teaching from the LORD's commandments. That will give them true wisdom. Then they will 'attain unto wise counsels'. Then

they will see and learn how they must pull the ropes of their ship. Then they will be aware of the storms that are coming up and being warned they will pull the ropes in time and sail in the right direction. Then they will not be tossed to and fro with every wind(!) of doctrine.

Is a reformed high school necessary? You may as well ask: is it necessary for our students to walk on the narrow road, to sail in the right direction? Of course that is necessary. Well then, let us not talk too long but come to action. Let us not frustrate or delay the plans any longer. For every year we wait, new students have to sail through the storms by themselves and they have not been taught which ropes to pull. We do not want their ship to capsizе, do we?

They have the COMPASS of the commandments of the LORD. Let us show them how to apply these commandments in their world of learning. Let us teach them how to become good SAILORS so that their ship will reach its destination, which our LORD has marked out for it.

M.C. WERKMAN

## Church News

Change of Address:

*Canadian Reformed Church at  
Orangeville  
(Consistory and Deacony)  
Box 7  
Orangeville, Ontario L9W 2Z5*

\* \* \* \* \*

Declined:

REV. W.W.J. VANOENE

of Fergus, Ontario has declined the call from the Church of Winnipeg.

\* \* \* \* \*

Called:

REV. CL. STAM

of Langeslag, The Netherlands by the Church of Winnipeg.

\* \* \* \* \*

COLLEGE EVENING

The College Evening will be held on Friday, November 8, 1974. (*Please note: not on Nov. 1, as announced earlier.*) *Place:* Wellington Square United Church, Caroline Street, Burlington, Ontario. *Time:* 8:00 p.m. *Speakers:* Professor Dr. J. Faber and Rev. M. VanderWel.



# Life Between Death and Resurrection IV

Last time we saw that we cannot understand Christ's word to the criminal on the cross, 'to-day you will be with Me in Paradise', unless we accept an 'Interim' and consciousness in it. This time we will listen to some other words from the Scriptures.

Think of Luke 16:19-31, the parable of the rich man and the poor Lazarus. The former woke up 'being in torment', sees Lazarus in Abraham's bosom and asks if the latter can be sent to the earth to warn his brothers and all those who are still alive.

Of course, we have to bear in mind this is a parable and in explaining a parable I may not simply 'transfer' each part. It is silly to think that each part of the story can be used as proof of some dogmatic issue. But on the other hand: a parable is not a fairy-tale. Fairy-tales take place in a world which does not exist and cannot exist; in a fairy-tale animals talk and old women fly through the sky on a broomstick. But parables take place in reality; they do not tell true stories, perhaps, but neither do they tell impossible stories. In a parable reality is even the framework in which the entire story is placed; that which is told in the parable did not happen, perhaps, but it could happen - think of the parable of the good Samaritan; whoever knows a little of the conditions at the time in the Jewish country, knows that such things happened indeed.

Therefore, one who bears this in mind understands that in this parable of the rich man and the poor Lazarus the Lord starts from faith in an 'Interim'. The entire story presupposes it. For both of them, the rich man and poor Lazarus, the wicked and the godly, have died. One is in torment, the other in glory. But both of them are still before the Last Day. The rich man still has brothers on earth; they still live in unbelief, but there is still the possibility of repentance. In other words, the Last Day and the Last Judgment have not yet come. And at the same time the rich man knows about this, he knows about their 'state'. Naturally, within this framework there is much 'wording', e.g. the talk between Abraham and the rich man, the drop of water on his tongue.

But exactly this framework makes this 'wording' possible. That is: a state of consciousness between death and the Day of Judgment.

Some people say: the Lord Jesus has accommodated Himself to Jewish ideas of the time, and there is some truth in that. But this accommodation does not imply adoption of wrong ideas. We do believe that the Lord accommodated Himself in his teaching to that which people could digest and to that which was thought and taught at the time among the people. But we do not believe that He also adopted that which was wrong in those thoughts and teachings and just superstition and misunderstanding. If we would assume that, that the Lord and also the other writers of the books of the Bible have adopted substantial parts of unbelief and superstition, we would be in conflict with Scripture itself as far as Christ's reliability is concerned; on top of that we would derogate the inspiration of the Scriptures. Therefore once more, in this parable of the rich man and the poor Lazarus, the Lord takes the line that there is an 'Interim', a conscious interim between death and resurrection.

In a somewhat different connection the same thing appears in another part of Scripture which is quoted often, Rev. 6:9-11, the vision of the souls under the altar. We read that these souls of martyrs cry out with a loud voice: 'O Sovereign Lord, holy and true, how long before Thou wilt judge and avenge our blood on those who dwell upon the earth?' They are told to rest a little longer until the number of their brothers and their fellow servants shall be complete, who are to be killed as they themselves had been.

First, this 'rest' which is used here, rather: still rest, rest until the time will be fulfilled, that is: the Antichrist's fury will have spent itself. Prof. Greijdanus says about this 'rest': 'The Greek word for "rest" does not mean just 'to keep quiet or still, but: to enjoy rest, take a rest and enjoy oneself, read: 14:23, Mat. 11:28' (*Comm.*, p. 156). The martyrs of the future must have reached the finish. Therefore, 'the dead must wait for it in a blessed rest' (Greijd. 157). This is

what this vision states: there is a conscious existence of these martyrs after their death; this existence is called a 'rest'; but then, it is a 'positive rest', an enjoyment in and of this rest; their present state is not yet what it shall be in eternity, but shall pass into a different one after the Last Day.

Again, some people say: this is a vision and one cannot do much with a vision; one cannot draw conclusions from it, much less build a teaching on it. That is true, of course. But again, there are limits. Also a vision uses things from reality; therefore it is much more connected with it than many people think. Read the vision of the Gog and the Magog, in Ez. 38, 39. Is it not related to the present at all? Naturally, it is. The prophet mentions Persia, Cush, Put (Ethiopia) (38:5), Sheba and Dedan, Tarshish and its villages (38:13). He says that God comes 'from the North' (38:6); at that time the enemy always came from the North, etc. In other words: Ezechiel's vision could be understood only from the conditions of the time and therefore it cannot be detached from it. Thus it is clear that also in a vision a prophet is not isolated from that which is known to him. The same applies to John's Revelation. In 19:20 it says that the Beast, the Antichrist, and the false prophet were 'thrown alive into the lake of fire'. That was a term which John's readers knew. For among them 'the lake of fire' was the name of Hell 'in its ultimate form' (Greijd. 398); everlasting misery after the end of world-history is called by this name. Only from this well-known idea one can understand the vision.

If we keep this in mind when we read the vision of Rev. 6, we notice that the souls under the altar, the martyrs, are told to rest a little longer until the number of their fellow-servants who shall be killed, is complete. That is: until the man of sin will have been thrown into the lake of fire. In other words, John receives his visions within the framework of well-known ideas and conceptions. And he tells them within the same framework because his readers knew it. Otherwise, he and the Holy Spirit would have played with us. For nobody could then understand it. Therefore, also the vision of Rev. 6 of the 'souls under the altar' forces us into accepting an 'Interim' between death and Christ's return, and in this 'interim' one is consciously 'resting'.

A.B. ROUKEMA

# Another Master of Theology

In recent years some of our ministers have received the opportunity to continue their studies in theology. Not a few have obtained their Master of Theology degree. Now another minister, Rev. R.F. Boersema, has obtained the Master of Theology degree. He is the youngest minister to join the ranks of these 'masters'.

Rev. Boersema graduated already on May 29, 1974. That is some time ago. However, the thesis which he wrote kept the reviewer busy for some time. But now it is time to report.

Personally, I could not attend the graduation ceremonies because of the distance and time involved, even though it would have been a pleasure to re-visit the school at which both he and I studied before. We met the Boersema family while they were en route with their car and tent and belongings to their place of ministry in Calgary, Alberta. From that visit we learned about his course work and thesis.

Rev. Boersema studied at Westminster Theological Seminary in Philadelphia, Pennsylvania, where he had previously obtained a Bachelor's degree in Theology. To finish his course work (six courses) and his thesis he resided with his wife in Philadelphia for one year. The consistory in Calgary gave him leave for this purpose.

To give you an idea of what is all required in such a Masters program take a look at this list of courses he followed: Classic Reformed Theology, Prophets of the Restoration (Haggai, Zechariah, Malachi), Philosophy of Herman Dooyeweerd, Theological Argument, Advanced Pastoral Counselling and The Theology of Missions. Besides these six courses our brother also managed to write a lengthy thesis on the timely subject: "The Cultural Mandate and the Gospel Mandate: A Historical and Biblical Study". One can tell that the course work and the work on the thesis must have complimented each other. We would like to compliment and congratulate our brother upon finishing his studies successfully. Personally, I find it amazing that he could have completed all this in one year.

It seems good to give a brief outline of the thesis so that all our

church members may benefit from the fruits of our colleague's studies. To understand the scope of the thesis you could ask the question: what is the Christian's main aim in life - to develop the world God created or to declare God's Word to a fallen mankind? R. Boersema introduces the topic in this way:

Christians recognize that man's sin and the resulting curse on the creation has changed the original order of the world. The question arises, "Given this changed order, what must our attitude now be to this world and its development?" Some answer that Christians must remember that their citizenship is in heaven. Their primary task on this earth is to witness for Jesus Christ in order that many may be saved. Others remind us that this whole earth is the Lord's and they argue that God is also interested in the cultural development of this earth. (p. 1)

In order to arrive at an answer a historical survey is followed. First of all the views of sixteenth-century reformers and reformed documents are noted - those of Martin Bucer, John Calvin, Wolfgang Musculus, Peter Martyr Vermiglius, Heinrich Bullinger, The Heidelberg Catechism, Zacharias Ursinus, and Adrianus Savaria. Much biographical data is also offered, which makes for interesting reading. Then come the views of the early seventeenth-century - those of Johannes Wollebius, the National Synod of Dort, Justus Heurnius, The *Leiden Synopsis*, and Gisbertus Voetius. Last but not least in the historical survey are the views of Abraham Kuyper, Klaas Schilder, and Jochem Douma who have all written extensively on this subject.

With the benefit of this historical study our new 'master' studied the Scriptures in order to arrive at his own conclusions.

Since we will try to keep this a report and not a critique, we will take some quotes from the summary of the thesis. To sum up the historical study on the cultural mandate he writes:

At the Reformation, the idea of the cultural development of this world to the highest possible lev-

el as a task given by God to man seems to have been unknown in Reformed theology . . . In general, these early Reformed theologians all had an appreciation for man's God given duty to work in this world. For Calvin this meant that man was to use this world in such a way that he would be assisted on his pilgrimage to the new Jerusalem. When compared to the future life this present one was to be despised. Reformed theology did not, however, lend any support to the Anabaptist contention that Christians ought to withdraw from the world. (p. 186)

Then there came a shift as R. Boersema summarizes:

In later Reformed thought, when theology became more systematized, teaching about man's responsibility with regard to culture became even more limited. Abraham Kuyper in the nineteenth century shows a great shift. For him the cultural development of this world was very important. Even after the fall it was God's purpose that all He had deposited in creation should be developed to the full. Much of this development is done by unbelievers, although their work is greatly promoted by the work of the Christians. The development of culture is an independent aim (next to the salvation of the church) in the history of the world. When the culture of this world is fully developed, and the church is completed then Christ will return. The culture of this world will pass over into the next world in germ form. K. Schilder did not believe that this culture would pass over into the next world, nor did he believe that unbelievers can really be said to develop culture. However, stressing man's office, he did teach that man has a mandate to bring out of creation all that is in it and lay it at God's feet. This development of the cultural mandate as seen in Kuyper and Schilder is distinctly different from earlier Reformed theology. J. Douma is correct in showing that this later idea about culture does not do justice to the pilgrimage idea. It also gives a different slant to the emphasis in earlier theology concerning Christ's Kingdom as not



of this world and our first seeking the Kingdom of heaven. (pp. 186, 187)

About the history of the gospel mandate he writes:

It cannot be said that the gospel mandate was fully developed in early Reformed theology. The development of this doctrine seems often to have been held up by the idea that the command of Matthew 28:19 was given only to the apostles and had been fulfilled by them. Also, the idea that the ordinary office of "minister" was limited to a particular congregation slowed down the development of understanding the scope of the gospel mandate. (pp. 187, 188)

The results of his study of the Scriptures occasioned R. Boersema to draw the following conclusions about the cultural mandate and the gospel mandate:

A study of Scripture shows that the way the cultural mandate is to function in our lives differs in the several stages of history. At creation, before the fall, God established a covenant with man in which He gave man the position of lordship over all living creatures on the earth and over the earth itself. Man was given the task to multiply and fill the earth. He was to cultivate the whole earth, to watch over and preserve it. He was to subdue it by forming it and transforming it from its original state to a higher state of glory. When he completed that task he would enter his rest and rest from his works just as God rested from His.

The fall of man into sin brought about a radical change. To punish man God caused him to be dead and placed a curse on creation. The creation was made subject to corruption and vanity. Man was no longer able to bring it to its completion. God did establish a new covenant, a covenant of grace. He provided that men could live on this earth. It was his concern that man still multiply and increase on the earth so that a great population might be produced. He has commanded man to continue to cultivate the earth to sustain himself, but this work does not serve to bring the earth to its fulfillment.

## Pictures Anyone ?

Here is a request for pictures.

It is known to some that I am working on a book in which some aspects of the history of the Canadian Reformed Churches are described. The larger part of it has been written.

It would greatly enhance the value of such a description if pictures could be added of Churchbuildings, old and new, historic events, maybe even of houses in which the first immigrants found shelter.

I therefore request anyone who has any such pictures in his or her possession to lend them to me. I hope that so many will be sent that we could fill a whole book with pictures alone. Then we can choose the most interesting ones or the ones which are clearest. You will receive them back in due time, and they will not be damaged in any way.

At first I thought that it would be best to write the Consistories and to ask them to insert this request in their bulletin. However, in this way I also reach everyone.

Would you please do it now and not put it off till tomorrow? Premier Printing Ltd. would like to have the copy as soon as possible, so that they will not be caught with this project during the "Christmas rush".

Please?

W.W.J. VANOENE

Box 54, Fergus, Ontario N1M 2W7

The cultural mandate is fulfilled by Christ who is the second Adam. He accomplishes what Adam did not. Because of sin and the curse the cultural mandate can only be fulfilled by way of redemption. At present Christ is redeeming men. At the last day He will transform them from a state of humility to one of glory. Then too the whole creation will be set free from its slavery to corruption. Then the cultural mandate will be fulfilled and man will enter his rest. Christ is fulfilling the mandate in stages. At present His work is that of creating a new humanity, the church, His body, which is the fulness of Christ who fills all in all.

God has willed that in the present age Christ's work of redemption, of saving people, should be accomplished through the preaching and teaching of His word by His church. The great work that Christ is now accomplishing in this world is that of gathering in the elect. He has given the gospel

mandate to accomplish this end. This mandate was given to the church as a whole and to every member of the church. This activity of proclaiming the gospel is the thing which determines and structures our history. When the gospel has been preached to all nations, then the end will come. Then creation will be set free from corruption and brought to the higher state of glory. Then the cultural mandate will be fulfilled. Now the gospel mandate is bringing about the present stage of the fulfillment of the cultural mandate for that fulfillment finds its place only in the new heavens and the new earth. Now Christ is gathering in a people for that new creation. All our work in this world must be directed to that end. (pp. 188, 189)

Hopefully these lengthy quotes make up for the fact that these thesis are not published. May God use the fruits of our brother's studies to further the gathering of His church.

W. HUIZINGA

# news medley

From every Church bulletin it is evident that the holidays are over. Schedules for catechism classes are published; society-news appears regularly again, and the elders make ready to resume the yearly family visits. More than one recalls with fondness what happened during the holidays, and undoubtedly photographs and colour-slides will keep the memories alive. I hope that my colleague and friend VanderBoom has a colour-slide of the fish he caught during his holidays this past summer in the interior of British Columbia. "Before any exaggerated rumours are spread", he writes, "I may as well tell you that on the last day of our stay I caught an eight-pound gray trout." I heard that gray trout are better fighters than brown trout, and therefore I admire my brother the more for his achievement. This past summer I caught a pike (as they are called here in Ontario; in Manitoba they call them Jacks) of maybe two pounds just ten minutes before we were going to quit. But then, I usually do not have much success and more often caught a king-size headache than a king-size fish.

Now it is "back to work", and I fully agree with what Rev. VanderBoom also wrote in the bulletin of Toronto (he most times writes something different than fish-stories): "Contrary to many 'NEW' ideas I still insist on 'learning' and 'memorizing'. It has been proven by experience that it is much harder to 'say it in your own words'."

Training is provided not only for the younger members of the Church. At more than one Consistory meeting the office-bearers held discussions about the nature and the method of their work. Calgary decided to conduct special meetings for the training of office-bearers "so that the special officers in the Church may be better equipped for their respective tasks". These meetings are not only for the office-bearers: everyone who is interested is welcome.

Hopefully, the meetings are not interrupted as the meeting of the Winnipeg Consistory was. In **Pro Congregation** we read, "The discussion was interrupted when we heard glass shatter and instinctively ran out to investigate. Outside nor inside the building could we find any evidence of who or what had caused the noise. At any rate, it was decided to cover the storm windows with plastic." Apparently, this time someone else was the victim of the "accident". Anyway, plastic was needed there seeing that also during this past summer more than one window let in air.

Also in Winnipeg they sometimes do better things than that. Let me mention that the Consistory felt that, for the benefit of the whole Congregation, all worship services should be conducted in English. Until now they had a Dutch service every first Sunday of the month. Further we may tell you that the hearing which had to be held for the permit for their Churchbuilding was successful and that now the only thing needed was the stamp of the engineering department of the city. Orally I was told that the permit has now been finalized and that the work can start. They hope to have the building under the roof before the snow comes and the weather turns cold, so that they can continue inside also during the winter months. Meanwhile, the Pledge Committee showed the same financial abilities

which I could notice with Winnipeg before. From their reports it became clear that they "have changed" their "savings accounts resulting in getting an extra 6%." It is not that long ago that we were happy to get six percent in all. Now they even manage to get an **extra** six percent.

Winnipeg's bulletin also writes about the advantage of travelling and visiting other Churches. Then you learn that in another place things sometimes are done differently. As long as we are willing to learn from each other, it is all right. One aspect that was mentioned especially was collections for "the Church". The bulletin asks, "Why should a bag go around in the worship service for 'the Church' (either in donations or collections)? The Gospel is free of charge!" It is sufficiently known what I think of this point. I won't ride any wooden horse.

From Edmonton we learn that the organ is ready by now and that the Congregation was already enabled to hear its possibilities. That must be joy. Just recently a brother who used to play an organ but now, for the time being, has to be satisfied with accompanying the Congregation with an electronic one, confessed that he greatly missed the instrument. Hopefully, Edmonton will always have members who are able to play this instrument. In Brampton the Consistory published the following notice in the bulletin: "Anyone in our congregation who might wish to take organ lessons with a view to playing the Church organ, please contact a member of your Consistory. The Consistory is looking into the feasibility to provide lessons for this purpose." Splendid!

Edmonton also decided that there shall be no pictures taken at baptism. That is the first time I hear that in one of the Churches people tried to do that, so that a Consistory was even compelled to make a decision as the one Edmonton had to make. Even when the marriages were still "solemnized" in an official worship service, no pictures were taken on that occasion. I recall that once, in the Netherlands, someone stealthily took a picture which was shown to me hesitantly long after the wedding. And I also remember that once here in Canada a visitor from the Netherlands, not realizing that the solemnization did not take place in a worship service, angrily stalked out when a photographer did his work. It is, of course, always wrong to walk out of a service in protest against something. That is no ecclesiastical style; but that brother was doubly wrong.

And, to mention one last thing about Edmonton, the Korea Committee received this time the proceeds from the fountain in the Centennial Mall. It took them a long time to clean and wrap all the pennies, but they collected \$83.26 in total. A letter of thanks was to be sent to the manager of the Mall. Correctly so.

Speaking of Korea, in Burlington East there was a "Sleeping Bag Action", as was the case here in Fergus and in Guelph. Since Burlington collected enough money to buy sleeping bags for the orphanage in Korea which is being supported, the money that was collected here in Fergus and in Guelph (more than \$1,700.00) is destined for building purposes. Yes, these committees of ours, whether it be for Korea or for the school or for general purposes, sometimes work miracles by their steady, unobtrusive labours. The Carman Ladies' Auxiliary tells what all they bought. They mention a Communion Ware set, a coffee percolator, teatowels, etcetera. Modestly they add, "Nothing spectacular, nothing to brag about; no - but all these things contribute to the wellbeing of the Congregation, as we all know."

Some special achievements are also to be noted at times. Two of these special achievements are: the purchase of some property for homes for the aged. Hamilton had a meeting of the society to approve the purchase of a property; if I am well informed, this property is situated just beside the Church property. That would greatly facilitate a installation via which occupants of such a home who are unable to attend Church still can follow the services.

In the Fraser Valley the Board of the Society purchased a property in Langley, and a meeting was convened to approve of this purchase. Their membership now stands at 67, and more and more persons between 20 and 40 years of age join the society. That is very encouraging.

Let us pay some attention to Churchbuildings.

The Burlington West building project is progressing satisfactorily. In the Chatham **Church News** we hear similar sounds: "When we see how beautiful the building looks at this stage already, we long all the more to occupy it as soon as possible." Chatham also chose a name: it is "Ebenezer".

New Westminster's plans for a new building are ready by now, but the sale of the old building fell through. The property on 12th Street will be listed again.

As for the Cloverdale Churchbuilding, there was a puzzling statement concerning that. "Instead of having vertical aluminum siding on our church building, it was decided to change this in horizontal. Because of the height of the building horizontal sliding could not be installed without a 'break' in it, which would not look good." Something is wrong there.

We are jumping all over the place in this Medley anyway, and so we visit our sister Church south of the border. This time we can mention only one special thing: The Church at Grand Rapids sent a telegram to President Gerald Ford in which they expressed their gratitude for what he had done for them and in which they assured him that he would be remembered in their prayers, as the Lord commands us in His Word.

The other time I wrote that a Church which did its homework would come with a well-founded proposal to General Synod or . . . might not come with a proposal at all. That is the case with Smithers. They decided, as we saw the other time, to ask some information from the National Presbyterian Church in America. They did receive a reply, but about this reply we read in the bulletin: "The information received is so vague that the Consistory can not send a well-founded proposal to General Synod to consider establishing contact with these Churches."

Sometimes it happens that a boy meets a girl and then exclaims, "Hi, beauty, where have you been all my life?" I had to think of that when I read in a report of a Consistory meeting the following line: "Report from the Committee on Church Book, namely the Book of Praise; they are publishing a booklet with the Three Forms of Unity. The Consistory decided to order some." Here too I would ask, "Brethren, where have you been these last two years?" It is about two years ago that this Committee informed the Churches that such a booklet was available. It was printed upon the request of quite a few Churchmembers and Evangelization Committees, but I have the impression that the Committee now questions the wisdom of complying with that request. Anyway, it is there.

A somewhat more exciting news item was found in the bulletin of Orangeville. I was surprised when I read the

## *Of Success and Disappointment*

*. . . he who rests solely upon the blessing of God . . . will neither strive with evil arts after those things which men customarily madly seek after, which he realizes will not profit him, nor will he, if things go well, give credit to himself or even to his diligence, or industry, or fortune. Rather, he will give God the credit as its Author. But if, while other men's affairs flourish, he makes but slight advancement, or even slips back, he will still bear his low estate with greater equanimity and moderation of mind than some profane person would bear a moderate success which merely does not correspond with his wish. For he indeed possesses a solace in which he may repose more peacefully than in the highest degree of wealth or power. Since this leads to his salvation, he considers that his affairs are ordained by the Lord. We see that David was so minded; while he follows God and gives himself over to his leading, he attests that he is like a child weaned from his mother's breast, and that he does not occupy himself with things too deep and wonderful for him [Ps. 131:1 - 2].*

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

following. "There is a 'left-over' from the Wiener roast, organized by the Choir last month." I had all sorts of visions about food-poisoning, etcetera. But then I read that the "left-over" was a coat found at the place where the Wiener roast was held. Hopefully coat and owner have been reunited before the winter season starts.

Let us tell you also that the League of Women's Societies in Ontario will have a League Day in Smithville on Wednesday, October 9. In the morning Mrs. M. Hofsink will have an introduction on "The Last Judgment" and in the afternoon the Rev. P. Kingma will speak on "Our Justification". We wish the ladies a happy and fruitful day.

Not too many couples can be mentioned lately who celebrated or are going to celebrate their 40th wedding anniversary. This time we may congratulate a couple for whom that day is already past: Brother and sister D. VanLeeuwen at Fergus remembered that festive event in the midst of their children and grandchildren on September 13th. Also via **Clarion** we wish to congratulate them right heartily. We can find the name of D. VanLeeuwen already in the minutes of the first Classis Canada where he was present as a delegate from the (then) Church at Georgetown. They have therefore been in Canada for most of their married life and all their children are living here. No one could have foreseen in 1950 that the life of the Churches would develop so richly as it has done under the blessing of the Lord.

May we all work together for the further edification of these Churches, their preservation with the Truth, and their faithfulness to the "sound doctrine".

## IRIAN BARAT

Our report begins with some items arising from the minutes of the meeting of the "Commissie van Overleg" (CvO), held in the Spring. One such item deals with how the native Churches can come to a reformed confession of their own. It is found to be undesirable to simply copy our symbols, or on the other hand to simply ignore them. At the last meeting of mission workers, Rev. Kruidhof suggested that the congregations begin to express their belief and conviction in certain concrete questions they must face locally. This is deemed to be a step in the right direction.

Another problem arose with respect to the education of village children. At Butiptiri, among other places, several pupils will be completing their elementary education this year. The question arises; where do they go from there? Some, depending upon their ability and deportment, may be able to attend the Central Bible School in Boma; others may attend the High School in Tanah-Merah, although it is not a Christian school. Others will probably follow in their fathers' footsteps and take up the jungle life. It is a great pity that facilities are so limited!

It appears that Rev. D. Zandbergen has received his visa for Irian. He is expected to arrive in Dawagit in September. He will be a welcome addition to the work force there, especially in view of some recent departures.

Turning to other matters, during parts of March and April, Rev. Knigge taught in the Bible School at Boma. The major part of his work there dealt with the exegesis of the Old and New Testaments. The school now consists of seventeen pupils, all of whom appear to be eager to follow the lessons. Early during their stay in Boma, Han Knigge suffered another of his recurrent attacks. He and Mrs. Knigge were flown to the doctor's station where he was treated. They returned within the week, and all appears to be well now. The dosage of medicines he receives for his illness however, had to be increased.

In the latter part of April, Rev. Knigge again visited Manggelum,

which is to be the new centre of missionary activity. His arrival drew quite a crowd, since many of the inhabitants had not previously seen a floatplane land on the river. There was evidence of progress as the site of Gare's house (Rev. Knigge's native assistant) and that for the mission was cleared. Gare's house was under construction but not yet completed. For the duration of their stay, they resided with the local teacher.

The village was a bee-hive of activity, since the residents of surrounding hamlets are moving to Manggelum and building their homes there. The idea that Manggelum is to become a central station has caused a revival there, but it is not likewise so on the spiritual level.

From Manggelum, a visit was made to Heyokubun. There seems to be some growth there. The local people are anxious to get a teacher, but there is no one available at the present. Even if there were, the act of cannibalism referred to in a previous newsletter, occurred in this region and likely involved some people from Heyokubun. This is certainly sufficient reason for pause and reflection!

During the Manggelum visit Rev. Knigge began to explore the Wambon language. He reports it is still difficult to catch the right sounds, plus the fact that there are significant differences in the language even as close as neighboring villages and hamlets. This would appear to be one of the most difficult of preparations for the mission work.

Because of (fortunately short-lived) back problems which Rev. Knigge experienced, Gare visited Avitauwop for him. He reported this village as fallen into decay and almost deserted. This was not surprising since there is little to attract people to the village. These events demonstrate the importance of local evangelists such as those in Manggelum and Sawagit, since they tend to bind the people to the villages, especially in the interest of their children's education.

At Nipsan, a mission post of the Dutch Reformed Churches in the mountains, a serious set-back has been suffered. The missionary was on furlough in the Netherlands, and had

left fifteen workers to attend to the mission compound during his absence. The Nipsan people have always been hostile to the missionary, and took advantage of his absence. The people systematically trapped and murdered all fifteen workers. The evidence of their premeditation lies in the fact that the airstrip was covered with rock and many holes were dug in it to keep the police from landing in the area. The police managed to make their way on foot however, but the results are not yet known. If we needed anymore evidence of the primitive savagery still so close to the surface in Irian, this tragedy surely provided it.

In closing Rev. Knigge reports that his family is well, and they are looking forward to being together as a family when the older children have their holidays.

## SAO JOSE DA COROA GRANDE

We are thankful to the Lord that we may again report on our work here. In His patience the Lord continued His work of grace in this world for another month and He has enabled us to make a tiny contribution in this global enterprise. This time I would like to report on the influence of the new building on our work, the newly started preconfession-classes and some other affairs.

### *Influence New Building:*

Did the move to a new building at a different location have an effect on the work? Some effects are difficult to measure as yet, since the move is very recent and other factors also influence certain aspects, such as attendance.

The first few weeks attendance was very high, but this has decreased to the regular level the last weeks. This may also be caused by other factors. The weather has held people home more: much rain and "cool" weather. This month also marked some celebrations, such as St. John's (on Sunday, June 23) and St. Peter's (June 29).

There are a number of new visitors on a regular basis. Some because it is located conveniently for them now, and others for whom this was the moment to start attending. One example is an elderly lady who lived beside the other building but never entered even though she would often listen by the door or even in her own

house. Now she has to walk three to four blocks but never fails! Others find this distance too far: evidence that their interest did not have much depth.

For some their interest was true enough but it has become nearly impossible to attend. One of them is Cicera who is very busy with her six small children. Before she could just slip out of the house when the smallest were sleeping, but now she cannot get ready anymore, nor leave her children. This is a pity and we are thinking of a solution.

Sunday School attendance remained about the same except for a higher number of adults now. We have lost some children from the neighbourhood there, but gained others again. Others, who actually live closer to the new building, did not come anymore since the main attraction was the car-ride they would get occasionally. Now that it is next-door the car remains in the garage all day.

There are definitely a number of favorable effects: services are much quieter and more orderly; temperatures are much more bearable in a

well-ventilated building and good lighting facilitates reading. Being on the main-road one attracts more passers-by and when the summerguests come we will probably attract some of them as well.

Another big advantage is that we now have good facilities for teaching and that brings me to the second subject of this report:

*Pre-Confession Classes:*

We have now completed the first month of these classes and let me give you some first impressions: three groups in total, depending on background and age.

*Group I:* Those who have been professing members of other protestant churches, seven in total, of whom five come regularly. Tuesday-morning, 8:30 a.m. . . .

This is the best group. All (except two) are sincerely interested, study and take an active part in discussion. It is a pleasure to work with this group and there is good progress. They have chosen the good part and are there to gain understanding.

*Group II:* Non-protestant background adults, half of which are illiter-

ates or near. Of the 14 in this group, only half attend, and not always the same ones . . .

This is the hardest group to work with . . . Yet there are some in the group who are sincerely interested and faithful and through much repetition should acquire a basic knowledge.

This class is held on Sunday-afternoon, 3:00 p.m., the most suitable hour for most of them.

*Group III:* Young people, of various backgrounds. Saturday-evening, 7:00 p.m. Of the seven, five are regular attenders . . .

This is an excellent group. They study and we have animated discussions, often centered around "Christian Liberty". (Nothing unusual for young people!) It would be wonderful if we could hold on to this group, give them a good training, and in this way prepare them for work in the Church in the future. So far it is promising, but we realize it is a big step for them and that the temptations are many.

C. VAN SPRONSEN  
(from the June report)



**An Introduction To**

**CHRISTIAN LITERATURE (20)**

PHILIPPIANS

1. Hendriksen, W. *Exposition of Philippians*. (Grand Rapids: Baker) 1962, 218 pp., \$5.95. (\*\*)  
Another masterly Reformed commentary.
2. Martin, R.P. *The Epistle of Paul to the Philippians*. (TNTC) (Grand Rapids: Eerdmans) 1959, 186 pp., \$2.25. (\*\*\*)  
A useful short treatment.
3. Motyer, J.A. *Philippian Studies: The Richness of Christ*. (Toronto: Inter-Varsity Press) 1966, 188 pp., \$3.50.  
This study brings home Paul's message with force and urgency.
4. Moule, H.C.G. *Philippian Studies*. (London: Pickering and Inglis) 1928, 264 pp.
5. Muller, J.J. *The Epistle of Paul to the Philippians and Philemon*. (NICNT) (Grand Rapids: Eerdmans) 1955, 200 pp., \$5.50.  
Penetrating and very useful.

COLOSSIANS AND PHILEMON

1. Abbott, T.K. (see under Ephesians).
2. Bruce, F.F. (see under Ephesians).
3. Carson, H.M. *Epistle of Paul to the Colossians and to*

*Philemon*. (TNTC) (Grand Rapids: Eerdmans) 1960, 112 pp., \$2.25. (\*\*\*)

A recommended short commentary for the layman.

4. Hendriksen, W. *Exposition of Colossians and Philemon*. (Grand Rapids: Baker) 1964, 243 pp., \$6.95 (\*\*)

Once more the best of the full-length commentaries.

5. Lightfoot, J.B. *St. Paul's Epistles to the Colossians and Philemon*. (Grand Rapids: Zondervan) 1957, 430 pp., \$5.95.

A classic work among the Greek text commentaries.

6. Lohse, E. *Commentary on the Epistles to the Colossians and to Philemon*. (Hermeneia) (Philadelphia: Fortress Press) 1972, \$10.00

The first volume of a new critical commentary series called *Hermeneia*. Most of the contributions will be translations of German critical classics from such authors as Bultmann, Dibelius, Zimmerli, Wolff, Kraus, etc. The printing format is unsurpassed; hopefully future content will be even better. Lohse's initial volume is of special philological worth. Recommended for the pastor.

7. Muller, J.J. (see under Philippians).

(\*) Recommended for individual purchase.

(\*\*) Recommended for societies or church libraries.

(\*\*\*) Recommended for both.

J. VISSCHER

## Letters-to-the-Editor

Dear Editor,

In his article "The College as Study Centre" in *Clarion*, September 21, the Rev. VanDooren suggested that attempts be made to turn our Theological College into "a study centre for many more people." We are convinced that our members would be happy if it could become a centre of reformed instruction also for non-theologians, and we hope that Board and Faculty will find the ways and means to expand its functions. And then indeed in such a manner that not only southern Ontario, but the "outlying districts" also, may reap some of the benefits.

At the same time we feel (and we are sure that the Rev. VanDooren agrees with us) that the College's first concern is and should remain the training of our future ministers. The fact that we can expect only a small enrolment is of course irrelevant here. Six years ago the churches knew that there would be only a "handful" of students. They nevertheless decided to establish the College, bought property, and engaged full- and part-time faculty for the instruction of that handful. They were right in doing so.

We are writing this letter not because we want to give suggestions regarding the additional uses which the College might serve, but rather to ask whether its possible expansion should not benefit the theological students as well (and in the first place). We, and others with us, have in fact been wondering for some time if it is not necessary to review the matter of their training, including their pre-theological training. When the College was established it was decided that the normal period of theological study should be three years, and that the normal admission requirement would be a B.A., preferably with a major in classical languages. We assume that the latter regulation was made because there was no apparent possibility of having the preparatory training provided by the College itself; perhaps also because it would allow the students to remain at home for at least part of their academic career. Their stay at Hamilton could be reduced to a relatively short period.

The question remains however whether it is the best of all possible approaches. In many cases it will mean that the student's reformed instruction is restricted to his three years at the College, and it is doubtful whether this can be considered a satisfactory situation. It certainly is not a normal one in the history of the reformed churches, which have usually been able to provide not only for

christian elementary and secondary education, but also for a pre-theological training at their own colleges or universities, and for a more extensive theological training. It will be some time before our students will have the same opportunities, especially at the level of their secondary education. But should not the possibility at least be considered of extending their period of studies at the College? We are thinking, for example, of the institution of a "pre-theological" course, followed by a formal theological training of three or four years. Another possibility might be to have the entire post-secondary instruction centred in Hamilton. While enrolled at the College, students could take additional courses at the local university. In time our own Faculty might even be able to take care of the entire instruction (as is done, for example, in Kampen).

An expansion along these lines would make an increase in the number of instructors necessary. It may also mean that (more) financial support to students will have to be provided. (Elsewhere - see *Clarion* of August 10, p. 8 - the Rev. VanDooren asked whether an exception should be made for theological students "in a time that every student tries hard to work himself through college." We do not know whether our theological students have the same opportunities in this respect as others have - we think of scholarships, bursaries, interest-free loans, long summer holidays, etc. If they do, there is perhaps no need for additional support. If they don't, it may well be necessary that the churches continue to provide financial aid and even increase it. But this is a different topic.) As far as the financial aspects of the College's expansion are concerned, we doubt that it would place an insupportable burden upon our membership. There is in any case no reason to complain that so far our College has been unduly expensive; an amount of \$17.00 per year per confessing members is not very high. If it should have to be doubled we still do not think that it would surpass our means.

Our apologies, Mr. Editor, for the length of this letter. We would appreciate it if the question we have raised could be given some attention also in the columns of *Clarion*.  
Winnipeg, Manitoba

G. KUIK  
F.G. OOSTERHOFF

### EDITOR'S COMMENT

Our Consistories have received copies of the report of the Board of

Governors to Synod. From this report it is clear that the training of future ministers has the continued attention of Board and Faculty. There is no difference of opinion as far as the necessity of a thorough training is concerned. I am, of course, not entitled to write here about things which I know only in my capacity as member of the Board. My suggestion would be that the Consistories consider this point of the training for the ministry and come with proposals in this matter to the General Synod. If the set-up is to be changed, this is a matter which has to be decided upon at a General Synod, although both Board and Faculty can do some preparatory work; which they are doing indeed. I doubt whether this forthcoming Synod can make any responsible decision in this respect; the matter has not been sufficiently investigated from all angles. Let us keep this point alive and try together to come to a solution which is best for the Churches. We shall gladly open the columns of *Clarion* for a thorough discussion.

vO

\* \* \* \* \*

Dear Mr. Editor,

The press release of the Reg. Synod of the churches in Western Canada, held in May, also reports this decision:

"Concerning the request of the br. G.D. and K.S. . . . the Reg. Synod declares that it is not within the province of this synod to decide on this matter because the Regional Synod should not do what classis should have done (art. 30 C.O., part b)."

This decision apparently refers to c. Letters of 4 brothers appealing a decision of classis Pacific of April 17th, 1974.

The press release of this classis states in part:

"Classis Pacific, having taken notice of the appeals made to her by etc. against the decision of the council of the church at New Westminster decides: (then follows the decision as reported).

From the press releases it seems clear, Mr. Editor, that:

- A. the matter referred to in the above mentioned decision of the Reg. Synod first came on the agenda of classis by way of appeal against a decision of the council;
- B. this matter subsequently came on the agenda of the Reg. Synod by way of appeal against the decision of classis Pacific;

I do, therefore, have difficulty with this statement of Synod:

"That it is not within the province of this synod to decide on this matter . . . (art. 30 C.O. part b)

Part b of art. 30 C.O. states: "In



major assemblies only such matters shall be dealt with as could not be finished in minor assemblies, or such as pertain to the churches of the major assembly in common".

I cannot but see a conflict here with what you have expressed on several occasions regarding art. 30 and 31. Article 30 refers to "regular" church-business; article 31 (the *only* one) to appealing a decision of a minor assembly. The decisions of the Synod of Kampen 1951, which had to deal with this question "de jure" and "de facto", completely support your view.

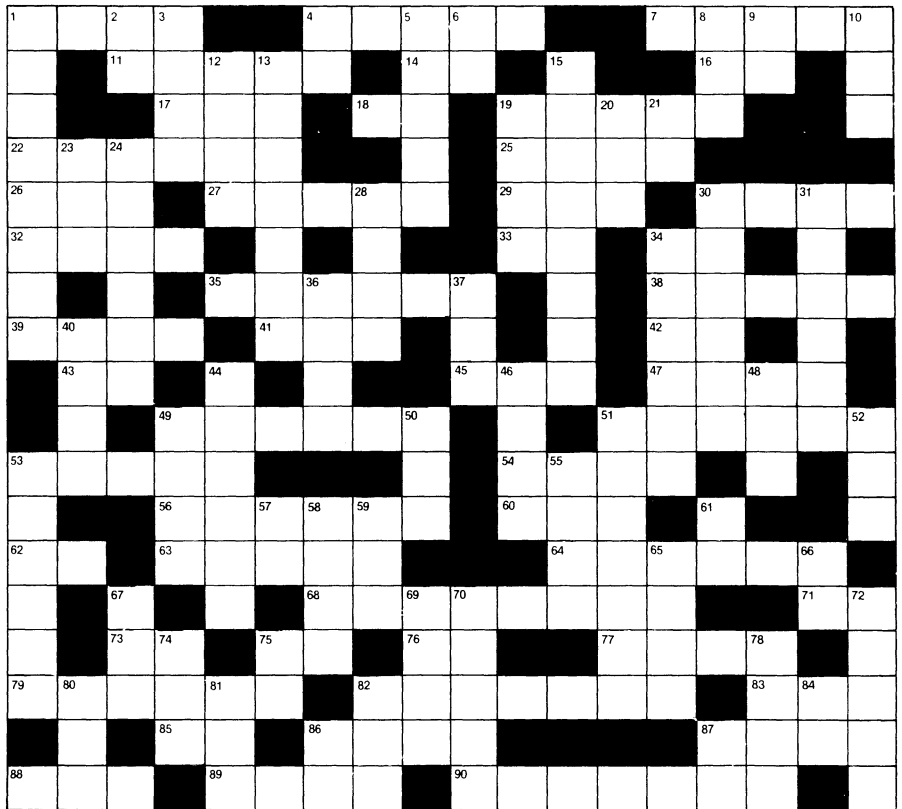
So far my conclusion can only be that the Reg. Synod erred in its above-mentioned decision and in fact blocked the "ecclesiastical way" of which we have read so much lately in *Clarion*.

Yours in Christ,  
C. De Jong  
New Westminster,  
B.C.

#### OUR COVER

*St. Andrews-on-the-Red, located just north of Winnipeg, is the oldest stone church in Western Canada that is still in regular use. [Courtesy Manitoba Department of Tourism and Recreation]*

## Puzzle (4)



#### ACROSS

1. needy
4. fertile spot in desert
7. fruit
11. arrive at
14. chem. symbol for tellurium
16. present tense of "to be"
17. length of life
18. musical note
19. get up
22. worshipper
25. path
26. transportation vehicle
27. to tolerate
29. transgression
30. "extends" sail of ship
32. song of praise
33. either / . . .
34. three-toed sloth of S. America
35. able to give
38. in a lower place
39. to depend on
41. over there (archaic)
42. pronoun, plural
43. exclamation of pain (Dutch)
45. see 26 across
47. a footprint
49. manufacturers
51. amphibious rodent
53. marking post for aviators
54. parts of a foot
56. vegetable of the lily family (pl.)
57. Ontario Motor League (abbrev.)
62. "hail to the reader"
63. vein (botanical)
64. wart or mole (Lat.)

68. without beginning or end

71. see 33 across
73. Northeast
75. symbol for iridium
76. organization helping alcoholics (abbrev.)
77. snakelike fishes
79. number
82. agreements
83. a vase or vessel
85. see 18 across
86. pain
87. insects
88. period of time
89. not wild
90. doing business

#### DOWN

1. who delivers sermon
2. see 33 across
3. in the back
4. expression of surprise
5. see 27 across
6. that is (abbrev. Lat.)
8. food
9. postscript (abbrev.)
10. part of face
12. grows old
13. to assure
15. large, treeless tracts of land
19. too
20. tavern
21. Southeast
23. part of the week
24. alloy of copper, zinc, and tin

28. part of the day
30. midday rest
31. company of actors
34. corrupt practices
36. the front
37. very small quantity
40. not hard
44. ensign
46. to
48. biblical name
49. any planetary satellite
50. Save Our Souls
51. tardy
52. massage
53. platform in a church
55. all (prefix)
57. see 75 across
58. surplus
59. fishing equipment
61. part of the day (abbrev.)
65. the organs of sight
66. in that or this manner
67. see 79 across
69. apiece
70. went at full speed
72. wash lightly
74. dwarf
75. see 6 down
78. performed a song
80. conflict
81. container for liquids
82. champion
84. right (abbrev.)
86. see 16 across
87. a, before vowel sound

G. DEBOER

# our little magazine

Dear Busy Beavers,

Are you all on pins and needles, all curious to hear who the winners are in our Quiz Contest? Well, here they are! You know we always have three age groups the youngest - Junior, the middle group - Intermediate, the eldest - Senior. And here are the names:

The Junior winner is *Audrey Knol*;  
 the Intermediate is *Peter Van Assen*;  
 and the Senior is *Diane Holtvluwer*.

Congratulations, winners! You should receive your prize soon.

In the meantime I want to thank all the people who joined in the Contest. I hope you all had fun doing it, and that you learned something too, maybe!

\* \* \* \* \*

Can you make up your minds, Busy Beavers, about which you like better - summer or fall? Do you like the fall colours, and the warm sunshine, and the burning of the leaves? Do you like to go for hikes now? And have you put away some of the prettiest leaves to dry in a big fat book? I like fall. It's the nicest way to end the summer and start the winter.

\* \* \* \* \*

Some of our Busy Beavers are good poets, as you know. Here are some animal poems for you from them.

The first one is by *Jeanie Linde*.

## ANIMALS

My friend the squirrel went out to play  
 On a very beautiful day  
 She goes in her cage and eats  
 And gets very many treats.  
 And when in the grass I did see  
 I looked, I saw a bumble-bee  
 It was so very very close  
 It nearly stung me in the nose!

And now one by Busy Beaver *Jenny Bosscher*.

## LION

Fierce, huge  
 Growling, roaring, creeping  
 He's king of the beasts.  
 Lion

## BOOK NOOK

Now that the days are shorter you find you like to read more (again). Here is a BOOK LOOK about a book that a few of the Busy Beavers may remember was printed story by story in Our Little Magazine some years ago. Maybe after reading this BOOK LOOK the other Busy Beavers will like to read this book too!

Title: *MARY JONES and her BIBLE*  
 Author: *Mary Carter*

Mary Jones went with her mother to a meeting every week and Mary wanted to go, for the gospel was precious to her. She did not know how to read because there was no school near Llanfihangel, Wales. Mary knew many scriptures by listening intently to the meeting discussions.

Later Rev. Thomas Charles founded a school in Abergynolwyn, two miles from Llanfihangel. When the school opened Mary went and a Sunday school was built. Mary went to Sunday school but every Saturday she went to Mrs. Evans the Farmer to study the Bible and know more about it.

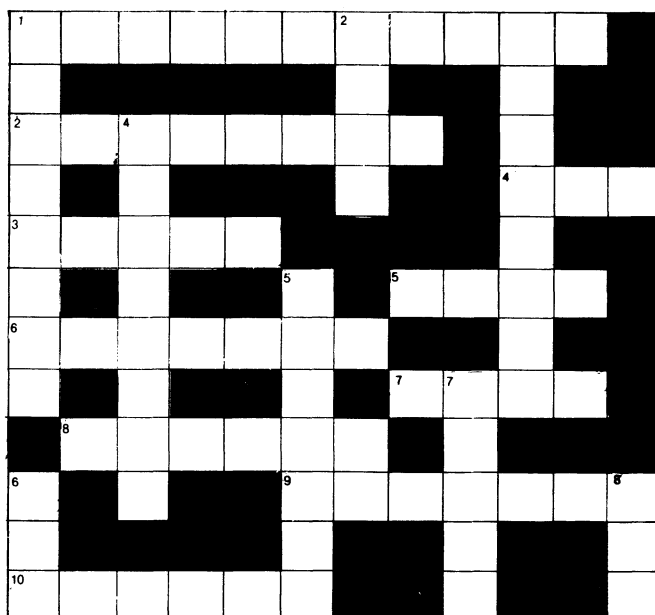
Now since Mary knew how to read she wanted a Bible even more. She planned on saving in order to get a Bible. Mary saved for six years doing odd jobs like, picking up sticks for old Mrs. Rees, doing needlework for Mrs. Lewis and some more. When Mary had enough money saved she decided to go to Bala, to Rev. Thomas Charles to get a Bible. Bala was 25 miles away from Llanfihangel and Mary had to walk. By the time she arrived it was late and she stayed at Pastor Edward's for the night. The next morning they went to Rev. Thomas Charles' place and unfortunately he had no Bible except a few promised to others, for Welsh Bibles were scarce in those days. As soon as Rev. Thomas Charles heard Mary's story he said, "You *shall* have your Bible." And when Mary came home with her Bible they rejoiced and before going to bed that night Mary read from her Bible to her parents.

by Busy Beaver  
*Rita Hoeksema*

## QUIZ TIME

How would you like another crossword puzzle? We haven't done one for a while. Here is one Busy Beaver *Michael Bosch* sent in for you. See how well you can do! Answers next time, all right?

## BIBLE PUZZLE



## ACROSS

1. When Asa died, he became King.
2. He said, "My father chastised you with whips, but I will chastise you with scorpions."

3. A sharp rock, 1 Sam. 14.
4. A good king who reigned 41 years.
5. The first murderer.
6. Samson killed thirty men there, and took their spoil.
7. First a captain, then a king.
8. The god of worldly things.
9. The archangel of the Lord.
10. A prophet during David's time.

5. He asked for wisdom from the Lord.
6. It makes God angry and sad.
7. A measure equal to more than a bushel.
8. Abraham's nephew.

Now the answers for last time's "unscramble" quiz.  
Did you get them all?

Ahaziah	Elisha	Gehazi	Jezebel
Elijah	Benhadad	Naboth	Jehoshaphat

\* \* \* \* \*

Have you sent me your story about the summer yet?  
I'd like to send you a book mark in exchange for it!  
Bye for now, Busy Beavers. Till next time!

With love from your  
Aunt Betty

## DOWN

1. First king of the 10 tribes.
2. A wicked king, the son of Jotham.
3. A terrible queen.
4. God added 15 years to his life.

## Press Release

*Classis of  
the Canadian Reformed Churches in  
Ontario-South, held on Wednesday,  
September 4, 1974 in London, Ont.*

This Classis was convened by the Church of Grand Rapids and after its constitution put under the care of the moderamen, which consisted of the brothers Rev. M.C. Werkman, chairman; Rev. A.H. Dekker, clerk; Rev. G. van Rongen, assessor.

The Rev. A.B. Roukema, who attended the meeting as the minister-emeritus of Grand Rapids, acted as an adviser according to Article 42 of the Church Order.

Church visitation at London on June 13, 1974, was reported.

The Church of Smithville reported on the convening of Regional Synod, to be held on September 25, 1974 at Smithville.

In reply to an instruction of the Church of Grand Rapids regarding the appointing of a Church according to Article 66 of the Church Order, this Church was referred to Article 96 No. 13 of the Acts of the General Synod of New Westminster, 1971.

The Church of Grand Rapids proposed to re-appoint the delegates to Regional Synod which will now be held on September 25, 1974, as they were appointed by the previous Classis. This proposal was adopted as far as the ministers were concerned, the delegates being: the Rev. W. Huizinga of London and Watford; the Rev. P. Kingma of Smithville; the Rev. G. Van Rongen of Grand Rapids; and the Rev. M.C. Werkman of Chatham. The Rev. A.H. Dekker of Lincoln being deputy.

The following elders were delegated: brothers L. Haan of Watford (deputy: J. Jissink Jr. of Grand Rapids); P. Oosterhoff of Smithville (R.J. Oosterhoff of Smithville, deputy); F. Wildeboer of London (deputy: P.A. Ten Haaf of Grand Rapids); G.

van Woudenberg of Smithville (W. Schuurman of Hamilton, deputy).

During Question Period according to Article 41 of the Church Order some advice was requested and given.

Church visitation is still to be brought at Grand Rapids and Hamilton.

Next Classis will be convened by the Church of Hamilton, on December 11, 1974, at 10 a.m. in London,

Ontario; the moderamen will be: the Rev. P. Kingma, chairman; the Rev. M.C. Werkman, clerk; the Rev. A.H. Dekker, assessor.

The Acts of Classis and the Press Release were adopted.

The chairman closed the meeting, after Psalm 106:1 and 24 was sung, with thanksgiving prayer.

On behalf of Classis,  
G. van Rongen, h.t. assessor

## FOUNDATION FOR SUPERANNUATION OF THE CANADIAN REFORMED CHURCH

### News Report

Consistory of the Churches at Carman and Winnipeg held a Board meeting on the 23rd of August, 1974, in the church building in Winnipeg. The chairman, Rev. J. Geertsema, opens the meeting, reads Lev. 7:28-36, and leads in prayer. In his opening remarks he welcomes everyone present, and remembers the passing away of Rev. H.A. Stel, who always had chaired these meetings. The agenda is made up. The minutes are read and adopted. The secretary of the Administration Committee, br. L. Toet, reports on activities since the previous boardmeeting. A few letters are discussed and will be answered accordingly. A request for a loan cannot be complied with, because the foundation is not allowed to grant a loan on any one parcel of real estate exceeding the amount of two percent of the total bookvalue.

A membership meeting is tentatively scheduled for the first Friday (at 2 p.m.) after the opening of the General Synod at Toronto this fall. Requests in connection with this meeting will be mailed to the convening Church and the Synod.

The Actuary Report is not yet up to date, and it will therefore be discussed at the next meeting. The Administration Committee proposes to request the member churches to submit, before Sept. 20, any matters they

may have for the membership meeting. Adopted. Another Board meeting is scheduled for Friday, the 27th of September, in Carman.

The Financial Report and the Stewardship Report are discussed and accepted. The Committee's chairman, br. K. de Wit, had requested to be relieved, and the members of Carman's consistory nominate br. Fred de Wit to take his place. The Board appoints him and the re-appointed members of the Administration Committee to the following positions: G. Kuik - chairman, L. Toet - secretary, H. van Beek - treasurer, A. Poppe - vice-chairman, F. de Wit - assistant-treasurer. The chairman thanks the Committee for their well-performed work, and expresses that the Board's re-appointments indicate its trust in the Committee. The Board delegates the Admin. Comm. and the Board's chairman to attend the membership meeting in Toronto. During the question period a few clarifications are to be made, and the chairman expresses the Board's thankfulness for the dedication and responsibility br. K. de Wit has shown during the many years he served the Foundation. After thanksgiving to the Lord, the meeting is adjourned.

On behalf of the Board,  
D. Teitsma

# Country Walks

From early spring to August the wild cucumbers have spread out their vines. Going over and through the tangle of last year's weed stalks, they've used every support and means in order to go higher and to obtain the necessary sunlight needed to produce flowers and fruit. Covering wild raspberry patches and burdock-weeds, elder and dogwood or wild grape vines, they've grasped the lower branches of the wild maples and willows until they could finally stop spreading and concentrate on developing their tiny, white, but very fragrant flowers into fruit.

Their appearance could be considered the end of summer as it always coincides with the time that the fruit of hawthorn and mountain ash turn ripe and the ripe seedpods of milkweed are visible everywhere. At the same time the leaves of the hickories become mottled and show a queer mixture of brown, yellow, and black, and the leaves of maples already show a bit of red, brown and yellow.

Combined with these signs of approaching fall also comes the biggest annual wildflower show. Fields, woods, and waste places at the moment (early September) are covered with late summer and early fall flowers. Everywhere we see the pinkish-purple colours of thistles and clover, joe-pye weed, wild geranium, and knotweed, the bluish-purple colour of wild aster, vervain, selfheal, and chicory. Along the high bank of Fletchers Creek, sunflowers abound. Their yellow is shared by a host of other species of wildflowers: not only the fields of goldenrod, but also a few late jewelweeds and buttercups, the tall mullein plants, butter-and-eggs, large patches of St. John's wort, and the evening primrose in the shady, damp spots near the willows. Such a variety is in bloom at this time, that a trip scheduled for birdwatching could easily develop into an attempt to discover rare or unfamiliar species of wild flowers.

We can also feel the tang of fall in the air when during these late-summer nights we hear the screeches of night-hawks as they circle up in the sky in search of insects at a time when the swallows start to congregate and the goldfinches have discovered a horn of plenty wherever thistles abound. This is also the time that young humming-birds usually discover my canna-lilies in front of my front-window and make their regular rounds in search of nectar. The cannas didn't do so well this year - not as many flowers appeared; not enough to fill their appetite, and quite often the hummingbirds go around them twice in a row. One of them woke me up once when I was dozing in a chair. It was trying to get through the window at a plastic red rose my wife has put in a pot of Christmas cactus standing on the window-sill.

The robins, strangely silent, prepare for their long journey by growing fat and strong on the ripe fruit of hawthorn and mountain ash, fruits also appealing to birds like cedar waxwings and starlings. The kingfishers and blue jays seem noisier at this time of year, or does their sound carry farther now with the humidity of summer gone?

The vireos who all during summer have sung in our backyard from early morning till dusk, have already flown south. For a few days in late August their concert was accompanied by the whistles of Baltimore orioles, who are known to sing only during nesting and breeding time and



*Belted Kingfisher*  
[National Museum of Canada, Ottawa]

also just prior to their departure south. If their departure is a sign, even more so is the arrival of several kinds of warblers, who by dozens must have inspected every leaf of the hickories, oaks, and white ash trees in our backyard. I have managed to identify the myrtle warbler and the Canada warbler so far. As in other falls, the remainder of the warblers have me baffled. Some are streaked, others again are not; some with or without wingbars; male, female, and juveniles, each with their own markings. A challenge for years to come!

In the next two months, when so many birds pass by and so many wildflowers put on a last display, a walk along the woods or field-fences will leave an unforgettable impression.

COR TENHAGE

## *Help or Hindrance*

*... even though the freedom of believers in external matters is not to be restricted to a fixed formula, yet it is surely subject to this law: to indulge oneself as little as possible; but on the contrary, with unflagging effort of mind to insist upon cutting off all show of superfluous wealth, not to mention licentiousness, and diligently to guard against turning helps into hindrances.*

*John Calvin*  
Institutes, III, 10 [tr. L.C.C.]