



EDUCATION

REFORM MAGAZINE

Volume 23 No. 22

November 2, 1974



New, Old and Oldest

The point in dispute is, Whether it is more expedient for your salvation, and whether you think you will do what is more pleasing to God, by believing and following what the Catholic Church throughout the whole world, now for more than fifteen hundred years, or (if we require clear and certain recorded notice of the facts) for more than thirteen hundred years, approves with general consent; or innovations introduced within these twenty-five years, by crafty, or, as they think themselves, acute men; but men certainly who are not themselves the Catholic Church.

Thus wrote James Sadolet, bishop of Carpentras, to the Senate and citizens of Geneva, in a letter dated March 18, 1539. It was a dangerous effort on his part to woo the city back to the Romish church and to bring them anew under the supremacy of the pope.

Calvin replied in a letter dated September 1, 1539. To the above allegations of Sadolet the Reformer replied, among other things, as follows.

You know, Sadolet, and if you venture to deny, I will make it palpable to all that you know, yet cunningly and craftily disguised the fact, not only that our agreement with antiquity is far closer than yours, but that all we have attempted has been to renew that ancient form of the Church, which, at first sullied and distorted by illiterate men of indifferent character, was afterwards flagitiously mangled and almost destroyed by the Roman Pontiff and his faction.

In these quotations we find one point which returns time and again in the writings of the Reformers and of their pupils. It was not without reason that they quoted so frequently from the writings of the early Christian writers and from the records of the early Councils. Not only did they go back to the Holy Scriptures as the ultimate Authority and did they appeal to them, they also showed very clearly that they were following in the line of the pupils of the Apostles and in the way of the early teachers in the Church. In his reply to Sadolet, for instance, Calvin reminds him of the condition of the Church in the days of "Chrysostom and Basil, among the Greeks, and of Cyprian, Ambrose, and Augustine, among the Latins". There is, he stated, as great a difference between the condition of the Church as it was then and as it later had become under Rome as there was between the time of David and Solomon on the one hand, and of Zedekiah and Jehoiakim, on the other hand. And what else was the aim of the Reformers and their pupils but to free the Church from all impurities, "to ameliorate its condition, and restore it to pristine splendour"?

In his *The Necessity of Reforming the Church*, presented to the Imperial Diet at Spires, A.D. 1544, Calvin speaks no differently. For instance, while conceding that the prohibition of the marriage of priests is ancient, as is also the vow of perpetual continence, taken by nuns and

monks, he remarks, "And it is of importance to observe how unfair judges they are, who, in this matter, allege against us the practice of the ancient Church. Is there any antiquity of the Church, either earlier, or of higher authority, than the days of the Apostles?" But it was, Calvin writes, not until two hundred and fifty years later that "the question of enjoining celibacy on ministers was agitated." Yet even then no such law was enacted.

Reformation may seem to promote innovation, it never is; it always is a return to that which was before the deviation began. When the Church wishes to be truly Reformed, she is to be reformed continually, i.e. she is to refer continuously to the Word of God and to remain in the way of Apostles and prophets.

This, as I am well aware, is no "new" truth, no unexpected viewpoint; yet it is to be repeated all the time, especially when we are exhorted to throw off the old garments and to bedeck ourselves with modern clothes. If the Church is to mean anything today, we are told, she is to understand the times, she must shed the old-fashioned image and present herself in new colours. New times require new approaches, and changed conditions require a changed attitude. You cannot come to today's youth and to today's world with truths and statements which may have been very applicable one hundred years ago but which are out of tune in our highly developed, mechanized, computerized society. Get out of your stuffy atmosphere and let a new wind blow through the Church!

It is good to recall what those children of God whom we honour as His instruments in the great Reformation of the sixteenth century, did not tire of reminding the people that the attitude and the teaching of the Church must be determined by that which has been of old: the Holy Scriptures are the Source and Standard and they alone are to regulate what the Church says and how she presents the Truth. Antiquity is not decisive, but everyone who wishes to follow the Scriptures will find that he is in agreement with that which is oldest.

vO



May Jesus Christ, the Son of God, who, seated at the Father's right hand, gives gifts to men, sanctify us in the truth; bring to the truth those who err; shut the mouths of the calumniators of sound doctrine, and endue the faithful ministers of his Word with the spirit of wisdom and discretion, that all their discourses may tend to the glory of God, and the edification of those who hear them. Amen.

(conclusion of the Canons of Dort)



Ideas and Ideologies (2)

The eighteenth century is conspicuous in the history of ideas not only because it produced, and bequeathed to us, the concept of progress. It gave birth to various other doctrines that helped to shape the modern climate of opinion, and we will probably have to return to different aspects later. For the time being, however, we will try to stick closely to our topic and concentrate upon the Enlightenment's contributions to the idea of progress.

Opinions, once they have been generally accepted, can persist regardless of the contrary evidence which experience and common sense may supply. But in order to *become* generally accepted, the contradictions must not be too obvious, and one reason why the idea of progress seemed a feasible one in the eighteenth century was undoubtedly that affairs appeared to be improving. Not only intellectually, but socially as well. For centuries, since the late Middle Ages, Europe had been subject to recurrent and fierce international wars, social unrest, and great economic instability. When the eighteenth century dawned it seemed as if these evils might be part of the past. The period was a comparatively stable one, during which most of western Europe enjoyed efficient government, relative peace, steady economic expansion and increasing prosperity. These conditions help to explain, if not the belief in progress, at least the feeling of optimism which was necessary for its rise and acceptance.

It often happens when things are improving that the evil which still exists becomes more noticeable and the demand for further changes increases. So it was in the eighteenth century. The men who fanned the desire were the so-called Enlightenment "philosophers". They were a rather heterogeneous group of educated laymen - not philosophers in the technical sense - who were united by the belief that continued social progress was possible and that eventually a brave new world could be established. They were also convinced that the road to such a utopia was reliance upon man's rational powers. Human reason, if properly used, would set things right. To believe in man's fallen state was, in their opinion, a relic of a superstitious past. Whatever appeared as sin was in fact ignorance and unreason. Salvation was to come by education; the perfect society would be there when reason ruled supreme.

Whence came this unquestioning faith in man's reason? In large part its origin must be sought in the scientific achievements of the previous century, and in order to understand the Enlightenment something must be said about the developments in the world of seventeenth-century science. The most striking event in this field had been the formation of a new theory regarding the physical universe. The old world view, the one that had now been replaced, had in its major outlines been inherited from the classical world. Among those who had contributed to its development were the Greek philosopher Aristotle and the Hellenistic astronomer Ptolemy of Alexandria (4th and 2nd cent. B.C. respectively), and it was by the latter's name that it was known. The salient points of the Ptolemaic system are familiar to us: the universe was conceived as a finite, closed system, whose centre was a stationary earth around which the sun and other heavenly bodies revolved. Their revolution was accounted for by the introduction of a

number of transparent, crystalline spheres in which the heavenly bodies were embedded, and which were set in motion by yet another sphere, the *primum mobile*. The intermediaries in this process of motion were the Intelligences (or Angels) which each individual sphere possessed. The ultimate source of all heavenly movement was the First Unmoved Mover, that is, in the Christian Middle Ages, God Himself.

Another characteristic of the Ptolemaic universe was that it consisted of two sharply distinguished realms: the terrestrial or earthly, and the celestial or heavenly. The one was definitely "below" the other, in a spatial but also in a qualitative sense. The heavenly world, to which the spheres and all the heavenly bodies belonged, was the realm of permanence, incorruptibility and perfection. As such it was of a totally different order than the terrestrial world, man's habitat, which was subject to change and decay and all manner of evil.

One does not need to know much about the general temper of the Middle Ages to realize that the Ptolemaic view fitted it to perfection, and reinforced many of the people's most cherished beliefs. For that reason alone it was apt to lose its popularity in the new period, when beliefs and value systems were undergoing drastic changes. Another reason why it was displaced however was its scientific inadequacy. It was of course not so that the Ptolemaic theory was a mere figment of the imagination. Both in origin and in purpose it was a scientific tool. Much observation and calculation had gone into its construction, it had been tested by generations of physicists and mathematicians and astronomers and, with all its deficiencies, it did what it was supposed to do. It "saved", as the men in the Middle Ages used to say, "the appearances". That is, it accounted for the heavenly phenomena that could be observed with the naked eye (the telescope had not yet been invented) and it enabled astronomers to make quite accurate calculations and predictions.

Yet its limitations had increasingly become obvious, and scientists began to search for a simpler hypothesis that would "save the appearances" just as well. One of them, the Polish mathematician Copernicus (d. 1543), found that in Hellenistic times already a rival theory had existed which placed the sun at the centre and let the earth revolve around it. He tested this "heliocentric" (sun-centred) theory and concluded that it was an improvement upon the traditional one. Copernicus' hypothesis was not immediately accepted, but the publication of his findings nevertheless proved to be the beginning of the end of Ptolemy's rule. After more than a century of further investigation its overthrow had been completed and the new world view established.

This Newtonian universe (so called after its major architect, the Englishman Sir Isaac Newton) was drastically different from its predecessor. The earth had been removed from its stable and central position. It had been demoted to become a planet among planets, a restless wanderer, "set upon its whirling course around the sun." And the sun itself was now only one among many in a boundless universe which might contain multitudes upon multitudes of solar systems. To some people the picture was profoundly disturbing. Man's place and habitat had been lost in endless

Perspectives In Teaching

TEACHING UNTO WISDOM

For he who finds me finds life and obtains favour from the LORD; but he who misses me injures himself; all who hate me love death. [Proverbs 8:35, 36] The fear of the LORD is the beginning of wisdom. [Psalm 111:10]

Every person to whom God has entrusted children in order to have them brought up and taught, must know very well to what end he is instructing. There must be set a very explicit and definite goal by parent, teacher, and minister which will guide him in his selection of matters expe-

dient to the child. "Of making many books there is no end, and much study is a weariness of the flesh" (Eccl. 12:12); knowledge in itself is no asset or cause for pride or satisfaction ("He who increases knowledge increases sorrow," Eccl. 1:18). Our goal in education must determine our choice of what is and what is not necessary for the child to know for the fulfilment of his task in this world.

It is obvious that not the child himself can provide the purpose of education; he is prone by nature to do evil and unable to judge what is good for him. Therefore we refute any bas-

ically humanistic goal which proposes "to allow the child to develop, etcetera." The government cannot set the goal either; the child is not brought up for its sake. Not even the natural parents may set that goal; children are not their POSSESSION, but they are God's possession. "Streng genommen gibt es keinen anderen Vater ausser Gott; aber et lässt die irdischen Väter teilhaben an der Ehre, die ihm eigentlich allein zukommt." (1) (Strictly speaking there is no father except God; but he allows earthly fathers to partake of the honour that actually is only his due.) He, the Father only, can by right set the goal.

John Calvin defines God's purpose of education as knowledge of the Father (der doctrina) and the fear of the LORD (der Furcht Gottes; de



space, and everything that existed had been subjected to impersonal, remorseless natural laws. No one perhaps has better expressed the feeling of alienation and sheer dread that the new universe could inspire than the seventeenth-century French scientist Pascal, when he spoke of the terror that assailed him when he considered "the eternal silence of those infinite spaces."

But there were other aspects to the new cosmos, and these the Enlightenment stressed. The earth might have been reduced to a mere nothing in an immeasurable universe, yet man could take comfort from the fact that this universe was no longer one of superstition, irrationality and unpredictability, subject to constant supernatural intervention and supervision. It had become an autonomous entity: an immense, but perfect machine, which might have needed a First Mover to set it in motion, but which now operated in conformity with its own unchangeable, eternal laws. The cosmos was orderly, its laws knowable by man, its behaviour utterly predictable. Everything was rational. All mystery was gone, all darkness removed. As the eighteenth-century poet Alexander Pope proudly exclaimed, "Nature and Nature's laws lay hid in night: God said, Let Newton be! and all was light."

We know now that the faith in this "rationality" was premature. The new science, with which the name of Einstein is associated, has reintroduced a good deal of the mystery and "irrationality" into our picture of the physical universe, and few are the scientists nowadays who speak with any confidence about rational, unchangeable and eternal natural laws. But the men of the Enlightenment had no inkling that the Newtonian universe would not endure forever.

What had all this scientific endeavour to do with the faith in reason, and in human-and-social-perfectibility-through-reason?

There are a number of connections, but before we can begin to show them attention must be given to certain assumptions which the period held regarding the nature of knowledge. One of these was that all knowledge was really synonymous with truth, and that truth was power. It would enable man to overcome the obstacles which so far had

barred the way to a fuller and happier life. In the second place, the Enlightenment believed that essentially all knowledge was one. This faith is indicated, as some historians have pointed out, also by the terminology used at the time. Science, for example, was called natural philosophy, theology divine philosophy, ethics moral philosophy, politics, political philosophy, and so on.

Now in one of the branches, natural philosophy, great strides had been made, thanks to the adoption of a new method. In earlier times, as we already saw, the idea existed that all that was worth knowing had already been known. There was little to be *added* to the sum of human knowledge, and the scholar's main duty was to rediscover, clarify, and elaborate upon old truths. The practice had not always conformed to the theory, but the theory had nevertheless influenced the approach of scholars, including scientists. The opinions of an ancient "authority" - Aristotle, for example - often carried greater weight than insights gained by direct observation.

The seventeenth-century scientists had consciously discarded this approach. Realizing that the ancients had made mistakes, and that reliance on their authority would lead to the perpetuation of errors, they had concluded that the best way to advance learning was by actively doubting all that had been delivered by the past, and by relying solely on one's own observation and powers of reasoning. By following this approach science had solved, at least in the eyes of contemporaries, most of the mysteries that since the beginnings of time had confronted mankind in regard to the physical universe. It had also shown the road for the discovery of further scientific knowledge, of additional truths. In any area whatsoever. Progress in natural science was chiefly to be valued, as one of Newton's admirers pointed out, because it provided such an admirable basis for progress in "divine philosophy" and in "moral philosophy".

These then were some of the "scientific" foundations upon which the faith in man's progress - including his moral and spiritual progress - was based. There were others, as we hope to show.

F.G. OOSTERHOFF

godsvrucht). (2) Herman Bavinck quoted 2 Timothy 3:17 as "his" goal of education, "that the man of God may be complete, equipped for every good work." (Translation N.E.B.: that the man who belongs to God may be efficient and equipped for good work of every kind.) Others - in line with Prof. K. Schilder - stress the God-given cultural mandate of man, "Be ye My stewards in My creation." All these goals imply a thorough knowledge of man's position in God's Kingdom (children of the Father, men that belong to God, stewards of God), and a walk of life in accordance with that position.

The first purpose of education then is to impart knowledge; the child needs to know his Father, his Creator, his God. Knowledge of God differs from the knowledge of a mathematical fact like $2 + 2 = 4$. In the Bible knowledge always goes together with love: God knows His people; a man knows his wife; the believers know Christ Jesus whereas the world does not know Him. Such knowledge is called "wisdom." We want our children, our students to become "wise." Critics who blame Christian education for taking an intellectual approach are altogether wrong. Christian education has never been intellectual and has never taken pride in intellectual achievement; the faithful elder is and has been esteemed higher than the "brilliant" scientist. When Christian schools (or so-called Christian schools) want to get rid of their "traditional image" and try to create a more contemporary outlook by introducing much-emphasized manual skills (the do-school as opposed to the think-school), they are reacting to a false dilemma and endanger the fundamental goal, the passing on of wisdom. The heavy accent on methodology (how do you present the child with a problem) tends to push away the awareness of the ultimate goal: wisdom.

The student in our school must know that knowledge and wisdom are not regarded as identical; he does not need to know and experience everything: "If you do not know that, if you have not seen that, you don't get anywhere!" Ultimately the child is not judged by the number of his talents: one, two, five, or ten, but by his wisdom: "What does the LORD want me to do?" When Paul speaks about the members of the body of Christ, he does not praise the one because he is

a hand and blame the other because he is "only" a foot; he praises both hand and foot in so far as they function properly. And when do they function properly? When they do what the head, Christ, wants them to do. Wisdom is: acknowledging that man must be attentive and obedient to Christ rather than operate on his own; it is constant decision-making and submitting to the Word of God. Such wisdom is life!

EWOUDE GOSKER

- 1) Quoted from Reinhold Heotke, *Erziehung durch die Kirche bei Calvin*, page 61.
- 2) It is significant that Calvin defines ONE purpose of education for the parents, the school, and the church. He does not fall into the trap of the modern theology that proposes one creed for the church, another for the school, a third one for society, and so on. "Hear, Israel, the LORD your GOD is ONE!"

BOOKS

A.M. Rehwinkel, *The Wonders of Creation* (Minneapolis: Bethany Fellowship, 1974), 288 pp., \$3.95.

This book is written by the well-known author of *The Flood*. In its contents, style and format, it is certainly a worthy successor to the latter. Dr. Rehwinkel deals with the Genesis account of creation on the premise that it is both factual and historical. In fact his first chapter is a stout refutation of the enemies of this account, namely: rationalism, higher criticism, neo-orthodoxy, and evolution. He shows clearly that there is no conflict between Gen. 1 and 2. After he has cleared up most of these objections, he then proceeds very systematically to explain the wonders found in each of the days of creation. He delves deeply and extensively into the occurrences of each day. Take for example the fourth day; in regard to it Dr. Rehwinkel speaks of: "The creation of the sun, moon and stars. The indescribable wonders of the sun: Its immensity in size, its incomprehensible heat and energy, and the absolute precision of its movements among the other heavenly bodies. The creation of the moon and the planets, and the myriads of stars in the universe: The immensity of their size; the meteorites; the comets; the galaxies, and their respective orbits in which they move with mathematical precision." (chapters 10 and 11). Such is the author's treatment of only one of the days of creation.

Sprinkled throughout this book one also finds discussions on certain controversial questions: the authorship of Genesis; the validity of the evolution theory; the length of the days of creation; the creation and origin of angels and the devil.

In the writing of this book the

author tells us that he had a threefold aim in mind:

1. "To arouse in the reader the emotions of awe, reverence, and adoration for our God, who created all the wonders of heaven and earth in His infinite wisdom and by the omnipotent power of His word.
2. "To show that the most effective refutation of the absurd theory of evolution is to direct the honest seeker after truth to the wonders of nature and to the laws by which all things are sustained. No person in his right mind can honestly believe that a world so complex, so cosmic in its expansion, so wonderful in all its details could possibly have happened by accident or by itself without a superior intelligence to design and create it.
3. "A third aim of this book is to confirm the Christian - the young, inexperienced Christian - in his conviction that the interpretation of the riddle of the universe, as stated in the First Article of the Apostolic and Nicene Creeds of our Christian confession, is the only interpretation that does not do violence to the intelligence of a normal human being, and to show that not we, but the evolutionists, are on the defensive."

Dr. Rehwinkel has certainly achieved what he set out to do. I recommend this book highly to you and to your teenage children. It is an eye-opening, inspiring book.

J. VISSCHER

Press Review

ABOUT THE FREE REFORMED CHURCH OF NORTH AMERICA

As the readers may know, the forthcoming General Synod of the Canadian Reformed Churches has to deal with an overture of the church at Lincoln that Synod appoint deputies to establish contact with the Free and Old Christian Reformed Churches of Canada and the U.S.A. To give some information about these churches, we in this Review will pay attention to a "Brief Report" of their Synod, which was held on August 8 of this year. This report appeared in *The Messenger*, the official organ of these churches. It is from the hand of Rev. L.W. Bilkes, who was the secretary of that Synod. After reporting on the "Opening" and the examination of credentials, he mentions the names of the delegates. Among them we find the name of Rev. K. VandenBelt. If I am well informed, this is the former minister of our sister church at Twijzel in The Netherlands, who, with a part of the congregation, left our sister churches, which schism was caused by specific "oud-gereformeerde" so-called "bevindelijke" ideas of this minister.

Then, sub. 4 of the report we read:



THE CANADIAN REFORMED MAGAZINE

Published biweekly by Premier Printing Ltd.
Winnipeg, Manitoba.

Second class mail registration number 1025.

ADDRESS FOR ADMINISTRATIVE

MATTERS: (subscriptions, advertisements, etc.):

CLARION, Premier Printing Ltd.
1249 Plessis Road, Winnipeg
Manitoba, Canada R2C 3L9
Phone (204) 222-5218

ADDRESS FOR EDITORIAL MATTERS:

CLARION

P.O. Box 54, Fergus
Ontario, Canada N1M 2W7

EDITORIAL COMMITTEE:

Editor: W. W. J. VanOene
Co-Editors: W. Helder, D. VanderBoom

REGULAR CONTRIBUTORS:

J. M. Boersema, J. Faber, E. Gosker,
W. Huizinga, P. Kingma, H. J. Ludwig,
H. M. Ohmann, A. H. Oosterhoff,
F. G. Oosterhoff, A. B. Roukema,
C. Tenhage, C. Van Dam, G. Van Dooren
H. C. VanDooren, C. Van Spronsen,
J. Visscher, M. C. Werkman.

SUBSCRIPTIONS:

\$13.50 per year (to be paid in advance).

ADVERTISEMENTS:

\$3.50 per column inch (width of column:
one-third of page). Contract rates upon
request.

All delegates rise and so express their agreement with the Three Forms of Unity.

An old use from The Netherlands, as many of us will know. Then sub 6:

During the executive session Synod also discusses the reports by deputies training ministers . . . I may give you the following information.

And that information is given in a separate article by the Rev. C. Pronk, who is the secretary of the committee for this matter. He writes:

Synod adopted the following proposals:

1. That beginning September 1974 students . . . (the names of three students follow, J.G.) enter the seminary of the Protestant Reformed Church . . .

The next five points are for us irrelevant to know. In connection with this first point Rev. Pronk gives a "word of explanation". We read:

As you know our students have so far received their training at Calvin Seminary of the Christian Reformed Church. Three of our present ministers . . . graduated from this Seminary, and we as a Church are grateful to the Christian Reformed Church for the co-operation and courtesies extended to our students during their theological training at Calvin.

It is remarkable that we find here, as in many other articles in reformed circles, that writers speak about their "Church", by which they mean the whole "denomination", one church-body of which the local congregations are the "members". We speak of the Canadian Reformed Churches which form a confederation together. And I have learned that that is the reformed way of speaking. When one speaks of "Church" meaning the whole "denomination", one is in danger of giving the impression that a synod (General Synod) is the *highest* governmental body, instead of a *major* assembly. We continue to quote from the article of Rev. Pronk:

In recent years, however, there has been such a liberal trend in the Christian Reformed Church - at least in the opinion of your

Committee - that we felt it irresponsible to continue sending our students to Calvin Seminary. Though there is still much good there with which we can agree, there are also dangerous elements in the teaching, to which we do not want our students exposed.

Mentioned is, then, the adoption by the Christian Reformed Synod of Report 44 on the Nature and Extent of Biblical Authority, of which is said that it opens the way to liberal teachings. Then the article goes on:

Also the increasingly lax stand on worldly amusements, film, drama, etc., as well as the casual and flippant attitude to sacred things is of great concern to us.

For these and other reasons we as a Committee saw the need for sending our students to a Seminary which was more orthodox and Reformed. Our choice fell on the Seminary of the Protestant Reformed Church of Grand Rapids.

And then some information on the Protestant Reformed Church is given. We return to the report of Rev. Bilkes. He continues with reporting about adopted overtures of which the first one dealt with "Divorce and remarriage", "a translation of the position taken by the 'Generale Synode der Christelijke Gereformeerde Kerken in Nederland 1959'." The second overture was about a new name for the denomination. We read:

After a lengthy discussion and after prayer Synod decides to adopt one name for the denomination and votes this name to be Free Reformed Church of North America.

Just as the decision on "Divorce and remarriage", a lengthy one divided in points a to j, was adopted as "Article 70, sub D in the revised proposed Church Order", so the third adopted overture will also be part of the revised C.O. The author tells his readers:

The chairman reads the following overture:

That Synod officially adopts subclause 2c of Article 60 of our Proposed Church Order.

This subclause reads as follows:

"Children who have been legally adopted by members of our churches, have the right to the

sacrament of Holy Baptism, wherefore for their baptism the same stipulations exist as for the other children of believers and the same Form of Baptism shall be used."

I wonder whether decisions of this kind belong in a Church Order.

Also the next overture was adopted:

"Classis South and East" being of the understanding that in the English language only the King James Version of Holy Scripture is being used in our denomination for the public worship services, for catechism classes, Sunday-schools, and church societies, requests that this policy be continued and that no other translations may be used unless it is approved by Synod.

Then we come to point 8 of the report and of the agenda of Synod: the Reports. I shall give you an idea what the reports were about, not rendering all the decisions. Many had to do with (re-)appointments.

A. *Committee Public Authorities* . . .

B. *Committee Church Order*. After a long discussion and adopting some changes the Synod gives permission to the Church Order Committee to have the English Church Order, as proposed by the committee, printed for the use in the churches . . .

C. *Committee Missions*. Synod adopts the following proposals: . . .
iv. To give permission for deputies to go ahead and call the Rev. M. Rebel, missionary for the Christelijke Gereformeerde Kerken at P.K. Sibasa, Ntvl, Republic of South Africa, as missionary for our denomination in order to labour near Pretoria and to appoint the St. Thomas Church as calling and sending church.

Who are now calling: the deputies of Synod or the St. Thomas Church?

D. *The Messenger*. Synod adopts the following proposals:

i. That at least for one year, starting 1975, the Rev. G. Hamstra should write the monthly meditations . . .

ii. That Rev. J. Tamminga continue to write on contemporary dogmatic questions.

iii. That Rev. G. Hamstra continue to write monthly articles which are of special interest to our young people.

iv. That Rev. Stehouwer will con-

tinue to be in charge of writing the "Reports from the congregations", so that the bulletins of the local churches must be sent to him. In this connection, we urge the respective secretaries of our churches to mail their church-bulletins more regularly . . .

v. That it would be desirable and useful if all our consistories should decide to take a group subscription for their congregation.

vi. That the churches continue to have two collections for *The Messenger* every year . . .

E. *Committee Retirement Fund* . . .

F. *Committee Evangelism*. (About radio broadcasting, J.G.) . . .

G. *Committee Church Unity and Correspondence*. The Rev. Stehouwer reports that contact has been maintained with the Christelijke Gereformeerde Kerken in The Netherlands, also with the Reformed Presbyterian Church of North America . . .

H. *Committee Immigration* . . .

I. *Committee Needy Churches* . . .

J. *Youth Committee*. Rev. Bilkes reports. The Genesis 1 - 11 outlines . . . will be stencilled this summer . . .

K. *Committee English Sermons* . . .

L. *Committee Salary Guidelines*. Synod adopts the following proposals:
i. A suggested salary for ministers of \$7000.00. ii. A car allowance should be granted of \$1500.00 annually; . . . iii. The consistory should provide adequate housing . . . iv. A reasonable allowance should be authorized to purchase new books . . .

In the report we further find the points about the Synod Finances, Church Counselships, Pulpit Supply, a report about the yearbook, appointment of convening church for the next, 1975, Synod, and Closing.

And this was to give you an impression.

J. GEERTSEMA

Letters - to - the - Editor

Usually I agree with the Reverend Werkman's articles on "School Crossing". Not so with the one in the September 7th issue of *Clarion*. There he launches an attack on the AACS and says among other things: "This movement is more dangerous than we at first glance may assume. Let the Boards of our Societies and the members keep themselves informed about this organization". I think he should apply this to himself first of all. He bases his words on something written by prof. J.G. Vos of Geneva college. The latter wrote somewhere about the AACS something like: "what is good in it is nothing new, what is new in it is wrong". To prove this he writes: "Thus some (not all) of their men say that man does not have a soul". Well, in the same issue of *Clarion* an article is written by the Rev. A.B. Roukema which makes the same statement, with reference to what A. Kuyper wrote as early as 1870 and to a report written by K. Schilder and D.H. Th. Vollenhoven, some 30 years ago and published in Schilder, *Heid. Cat.*, III, 69-79. Also with reference to Bavinck's *Dogmatiek* and writings of L. Lindeboom in 1882. So, this idea is neither new nor wrong.

Secondly, prof. Vos writes: "Some say that the Ten Commandments are not applicable today". They do not say that, but they *do* say that in Christ the Law, also the Ten

Commandments, is fulfilled (not abolished!!). That is also neither new nor wrong.

Thirdly he says: "Some say that the Bible does not contain moral teachings". They do not say that, but they *do* say that we should not call the Ten Commandments "the moral law", because then we separate these commandments from the whole of the Law, and even worse, we restrict commandments of the LORD to moral life, while they cover *all* of life (read K.S. on this).

Finally, he says: "All say that the Bible is only one of various forms of the Word of God." Well, I read the same thing in Bavinck's *Dogmatiek*, I, pages 421-22. And what about the division of a sermon of the late prof. K. Schilder on "The wise men and the Word of God"? These men (1) were led to Jerusalem by the Word in nature, (2) to Bethlehem by the Word in the Scriptures, and (3) they knelt before the Word in the flesh. Read Dr. B. Zylstra in *Will all the King's Men* . . . , page 181, etc.

I do not have any objection whatsoever against criticizing the AACS (for instance their idea on the Church). But I feel that if we want to do that in public, we should study their own works and not go by writings of an American who apparently did not understand them at all.

A.B. ROUKEMA

The Liberation In The Forties

PERSONAL RECOLLECTIONS (5)

UNWANTED DELEGATIONS

Recently we were reminded of what happened in the early forties in The Netherlands when we read that the latest Synod of the Christian Reformed Church decided to send a delegation to the First Christian Reformed Church of Toronto. These delegates were sent to explain a letter which they had to bring there. In this letter the Consistory was admonished by Synod. For this local body had given notice to Synod that it would not keep as settled and binding the several points that were mentioned in the "Open Letter" of the Christian Reformed Laymen's Association.

Similar delegations were also sent during the year 1942.

The Consistories of the Churches of Kampen and Giessendam-Nederhardinxveld were of the opinion that they could not accept the binding force of the famous doctrinal declarations of 1942, or apply it to others. They had to receive some delegates from Synod, who told them their negative decisions were of a schismatic character and had to be taken back - which they did, for the time being and under protest because of the threatening attitude of Synod and its hierarchical actions.

We have been told that at Bunschoten-Spakenburg things took a different course.

There the local minister had - without the knowledge, let alone the consent, of the Consistory - invited a few synodical delegates, who would have to give "information" and "instruction" to the Consistory members. This happened on a Friday evening. The fishermen had just returned to their base.

However, the chairman of the Consistory - the minister concerned - waited and waited, together with a small number of elders and in the presence of a professor and a prominent minister-member-of-Synod.

At last he went outside to have a look and see where the other Consistory members were. They all stood there. He invited them to come inside because it was time to open the meeting. They flatly refused.

One of them asked the minister

whether the delegates of Synod had been invited by the Consistory and when the decision regarding this had been made.

The minister could only answer: I did it personally, on my own initiative.

Then the men told him: First you have to send those people away, otherwise we will not come inside; we want to discuss things in full freedom, even the question whether we will receive the men or not.

This, then, happened indeed. The said professor and Synod-member had to leave the room and wait for the decision.

This was in the negative. They were not given permission to attend the meeting and speak. The brothers were of the opinion that they had no need of this unwanted and not-requested help. Rather: they did not like to be put under pressure.

This is the way in which to deal with hierarchy!

VERDICTS

In the meantime Prof. Dr. K. Schilder - who was of the opinion that Synod 1943 had been closed - had sent a copy of a letter to Synod to every Consistory. This happened in the month of January of the year 1944. In this letter he replied to the well-known "Pre-advice".

He himself could not attend Synod because he was in hiding from the Germans, who were after him.

Later on we heard that he was staying with Dr. P. Jasperse in Leyden, who arranged for him the borrowing of a great number of books from the Leyden University. The floor of his temporary "study" was littered with books. His reply to the just mentioned document, then, was thorough indeed! The latter was ripped to pieces!

This letter was intended as just a simple way of informing the Consistories about the opinion of their Professor of Dogmatics and wanted to prepare for the next Synod.

Some people grew angry. A number of ministers of The Hague sent letters and a telegram to Synod requesting this body to take measures against this "revolutionary" activity of Prof. Schilder - as they called it. After

several closed (!) sessions - and without hearing the defendant - Synod declared on February 25, 1944, that Professor Schilder was guilty. He was a schismatic! He was given two weeks time to categorically answer five questions and express regret for his actions. This answer had to be in at 11 p.m.

Well, he could not feel any regret, and answered the questions in the negative.

This resulted, on March 23, in his suspension for the time of the three months as Professor at the Theological Seminary at Kampen and . . . as minister-emeritus of the Church of Rotterdam-Delfshaven - which suspension was later prolonged with another month and then followed by his deposition.

Great was the indignation because the Consistory of the Church of Rotterdam-Delfshaven had never been consulted about this affair.

Great was the indignation also because the grounds were completely insufficient, and based upon the hierarchical ideas of Synod.

Is a Synod entitled to administer Church discipline? Can such a body suspend and depose a local office-bearer?

As a matter of fact, later on the Church Order was altered. Which means that the above-mentioned measure was "legalized" in retrospect! But this is, even among unbelievers, felt as immoral!

PRAYER LETTER

Synod even went further. It sent a letter to all the Consistories. It was intended to be publicly read from the pulpit just before the "Long Prayer" during the Church service on the next Sunday morning.

This letter was no kind invitation to consider - as a Consistory - its contents. It was based upon the supposition that a Consistory had simply to do whatever a Synod "requested". The Church members were urged to pray for the conversion of Professor Schilder.

I was at that time a "vicar" (hulpprediker) somewhere in the province of Utrecht. On the Sunday concerned I had been invited to replace an ill minister closeby.

The clerk of the Consistory handed me the letter.

I suppose there had been no

[Continued on page 9]

“God’s Own People, That You May Declare . . . ”

Now that the second print of “*Get Out!*” A Guideline For Reformed Congregational Evangelism is available, it may be good to state for what purpose it was written, and - consequently - what its main contents is all about.

The fast depletion of the first print may be considered proof that there is a demand for a publication like this one.

As the sub-title proves, the main concern was and is to find out precisely what is to be “Reformed” when one feels the urge to evangelize. A first answer to this question is also found in this sub-title, i.e. that such evangelizing has to be “congregational”.

We live in a time of various, massive and worldwide activities in evangelism. Can we go along with some of these? Or do we have to go our own way?

This question is multiplied several times over, now that we are no longer “immigrants” and a second, already the beginnings of a third generation “takes over”. Will they take over? Will they go in the path of the Reformed heritage, in this and other respects?

THE LIBERATION - Continued

special meeting of the Consistory to deal with this letter.

I kindly asked the Consistory to give me permission to leave the letter unread since I could not do this. From my “boss” at Breukelen - the late Rev. O.W. Bouwsma - I had heard about the letter and its contents, so that I was informed in time.

Well, the Consistory was so wise as not to insist.

But I remember that his refusal to read this letter became one of the grounds on which the Rev. B. Telder of Breda was suspended.

Synod was lording it over the consciences, while it knew quite well that several ministers really could not read this letter to their congregations and with a clear conscience pray for the conversion of Professor Schilder.

I ask our readers: Is this hierarchy or what else is this?

G. VAN RONGEN

The younger generation wants “to do something”. Is it not our task to give them some good guidance?

* * * * *

In order to answer these questions, this booklet pays much attention to the Reformed past as well as to discussions, differences, misunderstandings which pop up as soon as the term “evangelizing” is mentioned.

1. It starts with an analysis of the accusation that we, Canadian Reformed people, have thrown up so many “Obstacles” for others to join us, that we had better forget about bringing in those others. The main five “obstacles” mentioned among us are considered and reduced to proper size.

2. Then “objections” against evangelizing, as they have been brought forward in the past of the Reformed Churches, and still are repeated today, are given the floor. These objections appear to be mixtures of good and of not-so-good elements. Those who want to evangelize, are invited to listen well to the good elements.

3. That is the reason why in a separate chapter a survey is given of the history of Reformed Evangelism. Because this information is not accessible to our younger generation, without translating it “across the ocean”, this chapter must be considered important. We must be willing to learn from the past.

4. The survey of this history brings us then directly to the question of Reformed principles with regard to evangelism. These principles are concerned with the Reformed concept of the special offices given to the Church by her King as well as with the glorious truth that the so-called ‘laity’ is no less than “a chosen race, a royal priesthood, a holy nation, God’s own people, that you may declare the wonderful deeds of him who called you out of the darkness into his marvellous light” (1 Peter 2:9). Thus evangelism has to be congregational if it is to be done in Reformed style. The task of the office-bearers is, then, found in Ephesians 4: they have to equip the saints for this work of ministry. Suggestions are given how

this equipping must and can be done.

It also becomes clear that Reformed evangelism is to be “God-centered” and something more than “winning souls for heaven”.

5. Against this background several questions are discussed. First, what is the cause of our “Guilty Silence”? One who is honest will not deny that there is such a “silence” and that many feel “guilty” about it. Suggestions are given how to overcome it. It all boils down to a new awareness of the riches just mentioned in the words of Peter.

6. A next question is, then, how the Church of Jesus Christ “becomes visible” not only in our going to church on Sunday but especially in everyday life and in the neighbourhood where we live.

7. This leads automatically to the searching question whether our congregational life is “organized for action”, in agreement with the New Testament picture of the local congregation.

8. The booklet concludes with a list of suggestions, drawing lessons from the past which stresses as of first importance: production of good Reformed material, which again demands the concerted efforts of all talents available among us.

At the end an extensive list is provided of titles available on the bookmarket today, several of which may help us to the degree that they are truly biblical.

* * * * *

Returning to the purpose of this publication: every chapter is set up in such a way that it presents ample information for a fruitful discussion. Such a discussion could (and should) take place in:

- courses for confessing members;
- young people’s societies;
- the older societies;
- neighbourhood Bible study groups.

The hope is therefore expressed that this booklet, to the degree that it gives truly Reformed guidance, be studied, discussed among us, not in order to get stuck in hair-splitting discussions, but in order that we may learn to “get out!” The one purpose is:

“Go forth in His service,
Be strong in His might
To conquer all evil
And stand for the right.”

G. VANDOOREN

news medley

From practically every bulletin and Church News it is apparent that the preparations for the forthcoming General Synod are in full swing. Congregational meetings are held here and there where the minister informs the Congregation about the items which will be dealt with; Consistories study and in many cases come with proposals to be sent to the Synod. That is good, for the matters dealt with at a General Synod are the matters of the Churches. It is, however, not necessary when a Consistory agrees with a certain proposal or report, to inform the Synod about that. As I wrote some years ago, a General Synod is no ballot box. The brethren are to discuss the matters and as a result of such a discussion a decision is made. However, let me not repeat things.

No one can predict as yet how long the Synod will last. Some pessimists speak of about a month. Recently I was asked by a brother in Burlington West whether I had any idea whether it would take more than a month or not, for they had set a tentative date for the official dedication of their new Churchbuilding. That is about four-and-a-half weeks after the beginning of Synod. I think that they may safely stick to their date. We'll inform you further about their plans when official word has been received. It is always a little bit risky to go by the word of mouth. That's what I had to think of when I read in a report on a Consistory meeting of October 7, "A matter arising from Regional Synod is dealt with". I was wondering how that was possible. This Regional Synod was closed on Saturday, October 12, at 1:36 a.m. and no letters went out until the week after October 13th. How can a Consistory then deal with a matter arising from that Synod on October 7? There is more in this world than I can understand. Obviously so, someone may remark. Be it so.

What about some remarks about ministers now? Let's do that.

In the first place I mention that Rev. C. Van Dam enrolled in Knox College to continue his Old Testament studies. I would not have mentioned this if it had not had a special meaning for the Churches. Here is a graduate of our own College who enrolls for post-graduate studies. Yes, it was not easy for him to be accepted, for the Toronto School of Theology undoubtedly was aware of it that acceptance of such an applicant would imply recognition of the degree obtained from our College in Hamilton. And, as Rev. Van Dam told me, he has been accepted "provisionally" which means that they first will see what the level is of his theological training received thus far, before permitting him to continue. But it is a significant step and decision, and for that reason I mention it. As for the rest, whether ministers study or not (I mean, of course, special study) should not be a topic for our Medley unless something special happens, and we are informed about it. But here the Churches as such were and are involved, and therefore it is important that we all know it.

In Edmonton the Consistory decided that the Rev. D. De Jong and the Rev. R. Boersema should have permission to exchange pulpits four times a year. Actually, it appears not to be an exchange of pulpits but rather an opportunity to visit each other and to spend the weekend

together for the so much needed contact. If Calgary goes along with this, Rev. De Jong will go to Calgary twice a year and Rev. Boersema will come to Edmonton twice a year. This appears to be a very good and wise decision. Especially when ministers are isolated more or less, it is important that they be enabled to have a "breather" once in a while. To preach twice a Sunday is not that hard, but to have two sermons ready every Sunday, that is not easy, especially when one just starts as a minister or when one has been in a Congregation for a number of years. The Scriptures are very rich, inexhaustibly rich, but the "scribes" are limited in their possibilities. It is understandable that every Congregation likes to see their own minister on the pulpit every Sunday, but personally I think that permission to exchange pulpits once a month is no luxury. I hope that it was just a "slip of the typewriter" when I read twice in a row about the "axchange" planned in Edmonton. Do not get any visions, please!

The last minister to be mentioned here will be the Rev. C. Olij. **The Sheepfold** tells us that one of the local doctors advised him that he should take it easy for a while. We express the wish that our brother may soon be able to resume his work fully.

The Grand Rapids bulletin tells us about an accident which caused some damage to the parsonage. Rev. VanRongen told us during the Regional Synod that he was sitting in the living room reading **Nederlands Dagblad** when all of a sudden a trailer got loose from a truck and crashed into the front porch of the manse. Happily, no personal injury resulted. But imagine what would have happened if our brother had not been sitting there and had not been reading **Nederlands Dagblad**, but had been cutting the lawn instead! Anyway, also not-so-serious incidents should also be mentioned, shouldn't they?

Let's bring some order in the order.

From Grand Rapids we travel eastward and arrive in London. There we learn that no one asked for the janitor's job and that the Consistory may even have to ask the brethren and sisters to take turns and do the cleaning by free labour. That, **The Messenger** tells us, would amount to a saving of \$300.00 for the Church. I do not know how much work is involved, but I would not tackle the job for three hundred dollars per year either. It amounts to six dollars per week, and this will not even pay for the hours a caretaker has to be busy on Sundays: he cannot even reach the level of the minimum wage standard.

Don't misunderstand me: I am not criticizing London. I only use this as an opportunity to say something in general about the caretaker's wages. Yes, it is nice when you can do things with voluntary labour and thus save some money. In Lincoln, for instance, quite some money was saved when volunteers cooperated to a large extent in the building of the manse. And when recently the weeds had to be controlled, there were again volunteers who made it look pretty, as Rev. Dekker tells us in the **Family Post**. When everything goes well, volunteer work is nice and also tends to enliven the interest of the members: it is easier to shell out some dollar bills than to be actively engaged with one's own time and muscles; and the latter is necessary. But there are also some darker sides to that volunteer plan. When you pay someone for a job, you can tell him what he has to do and you can go back to him if something is wrong and if he has not done his job well. If you depend on volunteer labour, the chance is there (and it is not just imaginary!) that, when you come to point out

that the work was sloppy or that something has been forgotten or that this or that should be done better next time, you receive a reply in this vein: "If you don't like what I do or the way in which I did it, you can do it yourself next time!" It is sad to say, but that is oftentimes the experience. With volunteer labour there are oftentimes only chiefs and no Indians. However, we hope for the best. And when the Consistories consider the budget for 1975 it would be advisable in some instances to take a good look at the item "Caretaker, Wages".

A national or civic holiday usually is fixed on a Monday and this is too bad for the boys and girls that have to attend Catechism classes on that day!! Or isn't it? "Why do we always have Catechism on Tuesday and why do they always have the evening off when there is a holiday?" There is an advantage in it when one minister serves two Churches: When the 14th of October was a holiday for the students in London, it was decided - in order to prevent excessive howling from Watford - to give the students there the Tuesday evening off, too.

London is also in the possession of a new pipe organ, and Rev. Huizinga already told me: You should come and have a look and listen to it! We can congratulate the London Church with this acquisition and, who knows, some day we may indeed have the opportunity to look and listen.

The Consistory also received the report of the Committee on Correspondence with Churches Abroad. "The Consistory gratefully acknowledges the expensive report, and one aspect of this report will be tabled again." Don't you have to, if you wish to get your money's worth out of it?

From London to Hamilton we travel. Hamilton decided to purchase two tape-recorders, one to remain in the Churchbuilding, and one to be used in the Congregation. That is a good idea, to purchase two recorders. Even if the one should fail one time, there is always the other one to record the services. We have come a long way since, shortly after tape-recorders came out, we purchased one in Schiedam from an American sailor who needed money, and started to record the services. You not only had to carry the rather heavy instrument, but also a not-so-light transformer to make amends for the difference in voltage. Now there are cassette recorders that almost fit in your inside coat pocket.

Up to Ottawa we go. The Consistory there decided to pay for the materials needed to put a ceiling in the room which they use for their services. This is a room, as you know, in the Ottawa Christian School. It is a gesture of goodwill and, at the same time, renders the room more pleasant for the Congregation.

Along the Ottawa River, via the Superior Route, through the Lakes District, we drive towards Winnipeg. In the previous issue of *Clarion* you saw a picture of the pouring of the foundation for the new Churchbuilding. The brethren there hope that they will be able to finish the building before it gets really cold, so that they can vacate their present premises and meet in the new sanctuary. The old building is meanwhile in the hands of a real estate firm. Toronto sent a proposal to General Synod about the voting rights for female communicant members. In Winnipeg they made use of the good taste, the skill and the experience of the sisters by requesting their advice regarding colour schemes, light fixture models, etcetera. Smart move! The ladies appear to be active there anyway and to

be able cooks, for during the film evening which was held (among other things: the film of Queen Juliana's twenty-five years as a queen was shown) the "snert" or "erwtensoeep" was gone even before all those present could be served. The profit of the evening, combined with a collection held, amounted to \$222.47.

The Consistory is in the process of reviewing the rules for the election of officebearers. Hopefully we shall get some more information next time. I was struck by the sentence: "As Christ appoints by means of an election, we saw, for example, no need for more than one vote." Are we to gather that the Consistory will appoint after just one vote, even if no one has a majority? Personally I would have no objection to that. To decide that one has to have one-half plus one of the total number of votes to be declared elected is just as arbitrary as to decide that one has to have two-thirds. It all depends what percentage is set before the election. In previous Congregations where I served the rule was that one could be appointed by the Consistory if he had more than one-third of the total number of votes. There is no need to follow the custom that more than one-half is needed. It may look more "democratic" (what actually IS that??) but in the Church the rules invented by man's thinking and systems do not necessarily apply.

Let's cross the Rockies and conclude with mentioning that Smithers decided to have all "normal" services conducted in English and to institute two **extra** services per month which will be held in the Dutch language. There will not be many Churches left where the regular services are conducted alternately in English and Dutch. It is good that we do not forget those who have problems with understanding a sermon in English; but it is also good when it is evident that we realize that the language in the Church should be the same as the language in the country. We have something to give!

In order to be able to give, one has also to receive. It is, therefore, also beneficial to bear in mind the remark which Rev. Boersema makes in the Calgary bulletin: Is it not better to read a book than to do some of the other things with which the Churchmembers sometimes occupy themselves? No one gets any wiser from just driving around and going out every night.

Think about it, will you?

vO

A LAST AND URGENT REQUEST!!

Time is pressing. A "Thank You" to those who sent me pictures from which a choice can be made to illustrate a planned book and to tell history also in pictures.

What I would like to have is: a picture (preferably black and white) of any earlier Churchbuilding and of the present one. You will get your picture back undamaged.

Would you please (!!!) send me one? If you don't have one, could someone with an "instant camera" make one? Any extra costs will be repaid.

We cannot wait any longer than about the first week of November. Do it immediately after you have received this issue of *Clarion*. Do it, for once, right away!

W.W.J. VanOene

Box 54 Fergus, Ontario N1M 2W7

Foreign Mission and Reformed Creeds

In Toronto's *Newsletter* on Foreign Mission, August 1974 (see also *Clarion*, October 5 issue), we find the following paragraph:

"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 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."

Without "crying, Wolf!" right away, I would like to make the following remarks.

1. First, we should have understanding for the problems of our mission workers. They face people who just came from the stone age and cannibalism. Beginning with the Canons of Dort would seem an impossible undertaking. One cannot be too simple, in order to reach these people.

2. Yet, there are some words and expressions in this Report that I must question. Some examples. "How the native Churches can come to a reformed confession of their own." I understand alright that the purpose is to state that these young Christians and churches must be able to say, "This is what we believe." The Reformed Confession has to be (come) their own, indeed. But does that mean, first, that they by themselves have to go "all the way" again from the beginning of apostolic times, and develop their own "apostolic Creed", Nicene, etc.? Second, behind this conclusion of the CvO lies, of course, the conviction that we Canadian Reformed Churches, should not put on the shoulders of these young churches burdens that are too heavy for them, but then I ask, Is that not exactly what CvO is doing? They, in Irian Jaya, have "to begin to express their belief and conviction," etc. "To begin." But did they not receive the Gospel from a much older "sister",

the Gospel as it has been attacked and defended and formulated throughout the centuries? And would these young churches, instead of having to do it all over again, not greatly benefit from that struggle-of-centuries if we helped them to find their way in the Scriptures with the "map" of the Reformed Symbols?

3. "Simply copy" is another expression in this statement. I know it is rejected, but why is it put that way? Does anyone have the idea that we, missionary churches, must "force down their throats" what is completely alien to them and an (unnecessary?) addition to the Gospel that we brought to their shores?

Is it not true that our Reformed Symbols do nothing but confess "the complete doctrine of salvation"? And is it not also true that our missionaries have been charged to bring them that "complete doctrine" of "our undoubted Christian faith"?

Take the central biblical doctrine of the *Covenant*. We discussed that in a mission meeting in Hamilton with the Rev. H. Knigge. And came to the conclusion that mission without teaching the *Covenant* is incomplete, and unbiblical mission. Are our "young sisters" in Irian not "old enough" to learn that doctrine, to confess it, to live according to it? I simply refuse to believe that. What about the slaves in Abraham's tents?

4. I want to keep this article short, but grant me one more remark: do our Reformed Symbols contain any extra-biblical truths that fall outside the scope of mission as formulated by our Redeemer, ". . . teaching them ALL that I have commanded you . . ."? Preaching *and teaching*. What other teaching than the three parts of the only Comfort (Catechism); the doctrine of the Scriptures, the Triune God, Church and Sacraments and His second coming (Confession); the doctrine (in a world of Arminian mission) that it is all God's work and not our own doing that we have been and are being saved (Canons)?

Sure, I understand that this teaching has to be done in a very simple way (is that not true for every "pastor and teacher"?) but essentially and substantially our "young sisters" will have to be taught all these doc-

trines because they form "the complete doctrine of salvation" and they cannot do with anything less.

I hope there are some misunderstandings on my side in reading the above paragraph. But I "taste" something in it that is not to my taste, i.e., as though our Reformed Symbols contain anything that does not really belong to "the doctrine of salvation". I was a bit surprised to learn that this comes from ministers from the Dutch sister churches which, again, went through a struggle against playing down the Creeds.

I conclude with the hope that we as churches (including our College where *Missiology*, the theory of Missions, is taught) will earnestly study the matter discussed in these fragmentary remarks. Reformed Mission has to be and to remain (and our brothers the missionaries fully agree with that, of course) *Reformed Mission*.

G. VANDOOREN

Church News

Declined:

REV. CL. STAM

of Langeslag, The Netherlands, has declined the call from the Church of Neerlandia (in combination with the Church at Barrhead).

Declined:

REV. CL. STAM

of Langeslag, The Netherlands, has declined the call from the Church of Winnipeg.

New Address:

The address of the clerk of Brampton, Ontario, is changed and is now:

Mr. B. Tenhage
26 Flowertown Avenue
Brampton, Ontario
L6X 2K2
Phone: (416) 451-5786

New Address of Burlington-East:

The address of Ebenezer Canadian Reformed Church is:

Ebenezer Canadian Reformed Church
P.O. Box 124,
Burlington, Ontario

mission news

IRIAN JAYA

What follows is part of a translated report of the Rev. C.A. Versluis about a visit which he paid to Butiptiri in his capacity as counsellor to that congregation.

The people of Butiptiri, in spite of their sombre nature, have made a humorous decision. Where one approaches the river bank, specifically where Laurens has built a stairway to ease the otherwise arduous ascent, one encounters a well-lettered sign informing one and all that it is prohibited to cross the bridge by automobile. Literally: "Dilarang melalui jembatan dengan bermobil" - Use of the bridge by automobile is prohibited!

As a matter of fact, it is almost necessary to have a car in Butip nowadays. The village is at least four kilometers in length. The new construction is progressing nicely. Even a new sideroad is being constructed between the hills, close to the "House of Knigge" and the airstrip. Laurens is building a new house there, to be better able to keep an eye on the "House of Knigge". Ambrosius, "ketua - the elder" as he is called by heathen and Christian alike, will live there. The Church, school, and teachers' homes will also be moved there.

A new and better site for an airstrip has been discovered only 100 metres removed from the present one. This will allow for the landing of larger planes. Rows of new houses have been built along this site, thus accounting for the expansion of Butip. Church members in these new locations now live far away, at least for the walker.

The sign on the riverbank originated at Mindiptana and drifted to Butip, where it was promptly erected. I ask myself if it wasn't also meant for purposes of diversion in its place of origin. I can hardly imagine the necessity of such a sign there, since there will be few in possession of any form of transport other than the "benenwagen".

My visit was meant to last approximately 14 days, which is an optimum duration. It became much shorter, since Mrs. Knigge contracted a nasty illness in Kawagit. The doctor,

consulted via radio, diagnosed it as a strain of typhus. Rev. Knigge contracted the same illness. When it affected a number of other workers as well, Kawagit was quarantined. These events necessitated my presence at the Bible school in Boma, upon request by Rev. Knigge, who as head of the ZGK is responsible for such arrangements.

Due to these circumstances, things had to be hurried along in Butip. The one thing I was unable to accomplish was the examination of confession candidates. "The elder" has been busy explaining the questions from a small booklet I wrote on my previous visit. He had not yet completed this task, so I did it. Every morning at 6:00 o'clock one hour of Biblical instruction.

I was also able to teach at the school again.

Some things are likely to change at the school. Some time back the local gurus and the Catholic catechist of neighbouring Quiptiri decided to amalgamate the elementary school. Then Rev. Knigge separated them again. Now the Chairman of the school board comes to say that it is not fitting that Butip should have three subsidized gurus whereas the children of Quiptiri receive no education. He understands of course that they cannot be united in religion, but surely the Quiptirians can profit from the instruction in "practical" subjects. If the Butiptirians receive Protestant Bible instruction, then the Catholic catechist can be called upon to provide his version for the Quiptirians!

Apparently the Catholics have no objection to amalgamation; it appears they have become broad-minded. I have advised the local Board Chairman to say that the children of Quiptiri are welcome to follow the lessons, but the school will remain a JPPGI school. It is possible that the children will then also follow the Protestant Bible story-telling . . .

I had suggested to the congregation to do something about the singing in Church. I had left some books behind and they were to sing Saturday evenings. The gurus would take turns leading the singing. This they did competently, judging by the board covered with musical notation

to accompany Psalm 118 which was standing in the Church. As for the sale of Psalm books, however, I encountered little success. This idea had previously been raised at a congregational meeting, and met with a lukewarm reception. When I raised the question this time, the reaction was similar. In a vote, eight were in favour, including the four consistory members. The rest refused to be trapped, for such, as I discovered, is how they perceived the whole question. Although no one voted or spoke against the proposal, it remained undecided. Finally Januarius spoke for the majority. According to him, although he was not personally opposed to (nor for) the idea, the people felt it was not "fitting to sell the Word of God". There I stood. I attempted to explain that there were costs involved in printing, and assured them that I did not profit by the sale, but they remained unmoved. However, when I made motions of gathering the books and taking them with me, someone quickly stood up to suggest I leave them, for otherwise I would surely sell them elsewhere. This was certainly true, for I am frequently mobbed in Tanah-Merah for Psalm books. I will of course leave them here, but I don't tell them that!

Several brothers had been refused admission to the Lord's Supper. During a visit to Butip by a merchant, the people thronged about him and relieved him of all his short-pants. Among the thieves were five Christians. One of the *heathen* in the community was disgraced in the incident and fearful of the consequences, so he went around to all the thieves to retrieve the stolen goods. The identity of the thieves was wellknown, and they willingly gave up the stolen property, even though one had already been worn to Church! The conscientious heathen returned them to the verandah of the merchant's temporary home during the night. Soon thereafter the merchant left, being disenchanted with the village. The offending Christians were summoned before the Consistory and were refused admittance to the Lord's Table until they had confessed their guilt and made peace with the merchant they had offended. Of the five guilty ones, three had just been baptised at my previous visit!

In spite of these events, we were able to have a good Sunday . . .

C.A. VERSLUIS

Women's Convention In Smithville

Wednesday, October the 8th was a busy day. Ladies from far and near came to Smithville, where the annual convention was held. The hostesses were the two societies of Smithville. They received the travellers in the school basement with refreshments. Before long the visitors filled the church, where they were welcomed with organ music, for Mr. Lloyd Kingma was already busy playing the organ.

At 10 a.m. our president Mrs. Riemersma opened the meeting. We sang Ps. 98:1, 2 and 4; She read 1 Cor. 1:18-31, and led in prayer. Mrs. Riemersma welcomed the ladies and gentlemen; a special welcome was given to guests from Holland, to Mrs. Selles our ex-president and the organist Mr. Kingma.

Some announcements followed: Mrs. Bergsma from London was elected secretary. The proceeds of the collection will go to Love Home Korea.

Annual reports of the secretary and the treasurer were read. For Mrs. de Boer it was the last time; the president thanked her for all the work she did as secretary.

Congratulations were received from the Netherlands, also from Mrs. Knigge and Mrs. Werkman. Mrs. Knigge wrote that she bought a refrigerator with the money given her last year. She hoped that it could be used soon, to treat her children on ice cream.

Roll call told us that 312 guests were present, including 9 men.

After singing our league song, Mrs. L. Hofsink read her essay, "The Last Judgement". She showed us that for the church, the Last Judgement is not an event to fear, but in time of persecution and oppression it is even a comfort and hope. It may seem that in this time the ungodly are more prosperous, but in the Last Judgement they will be judged according to their works. Then the books will be opened and they will be convicted even by their own conscience. The faithful also will be judged, but Christ will claim them as His own, and therefore they will not be convicted but acquitted for His sake. Though the destiny of all people is decided at their death, for the honor of God and His justification, the Last Judgement is necessary. For then everybody, the ungodly included will confess, that Jesus is indeed the Son of God.

After singing Hymn 46:3, 5, discussion followed. Many questions were brought forward and answered. After the discussion we sang Ps. 68:2, 12, while the collection was held. The meeting was adjourned till after lunch.

The ladies of Smithville had prepared a very good meal. We were treated on soup, coffee, buns, and fruit, there was plenty for everybody. After lunch was enough time to talk to old friends and make new ones.

At 1:30 p.m. the afternoon meeting was opened. We sang our national anthem O'Canada. The women's society of Smithville entertained us with song and recitation, which was titled "Waakt".

Reading Rom. 3:19-31 followed, after singing Ps. 118:7 and 10, Rev. Kingma was given the opportunity to present his introduction, Articles 22 and 23 of the Belgic Confession. Article 22, Our Justification through faith in Jesus Christ, and Article 23, Wherein our Justification before God consists. There is Justification by faith only, which the Holy Spirit works in our hearts, through the preaching of God's Word. It is not our faith as such that justifies, but the sacrifice that Christ has accomplished for us on the cross, unto a complete remission of all our sins. There is nothing we can add to it, not even good works, though in good work we show our gratefulness. Jus-

tification does not change our inner being, but our status before God. After singing Ps. 85:3, 4, the introduction was given into discussion. Many questions were brought forth. Rev. Kingma had no trouble answering them, his answers were short but to the point.

After the discussion Mrs. Riemersma thanked Mrs. Hofsink, Rev. Kingma, Mr. Kingma the organist and the ladies of Smithville for all they had done to make it such a successful day. The proceeds of the collection were \$216.33; Mrs. Walinga will take care of it. We sang Ps. 89:1, 7, 8, whereafter one of the ladies of Smithville thanked Mrs. Riemersma for the wonderful way she had led the meeting. This was done in rhyme.

Rev. Kingma closed with prayer of thanksgiving. The meeting was closed.

Coffee, cake or buns were again waiting for us in the school basement. We could refresh ourselves before going home, and many of us had still a long way to travel, some even as far as Grand Rapids.

League day 1974 had been a good and joyful day. Now it belongs to the past, but the Lord willing, we will meet each other again next year in Toronto.

Press Release

Regional Synod, Sept. 25, 1974, and October 11, 1974, at Smithville, Ont.

Opening. On behalf of the convening church at Smithville, Rev. P. Kingma opens the meeting. He requests the delegates to sing Ps. 116:8, 9, 10, and leads in prayer. He reads Phil. 2:1-11 and welcomes the delegates.

Credentials. The credentials of the delegates are examined and found to be in good order.

Election of officers and constitution of Synod. Rev. G. Van Rongen is elected as chairman, Rev. W.W.J. VanOene as clerk and Rev. M.C. Werkman as assessor. Synod is constituted.

After a few additions, the Agenda is adopted.

Incoming mail. a) a letter regarding correspondence with the Government of Ontario. The following motion is carried: "Synod having taken note of the communication re Art. 28 C.O., and the review of the *Mortmain and Charitable Institutions Act*, decides to appoint a Committee with the mandate:

1. To contact the *Ontario Law Reform Commission* to make itself known and to bring to the attention of this Commission what the polity of the Canadian Reformed Churches is and to

make suggestions as to how the rights of the Churches might be protected in a revision.

2. To study the above Acts and to investigate the matter of revision.

3. To report to the Churches, to digest eventual remarks by the Churches and also to report to the next Regional Synod."

Instructions. a) The instruction of Classis June 12, 1974 Ontario-South to its delegates "to inform Regional Synod that Classis Ontario-South, held June 12, 1974, expressed its regret that Classis Ontario-North of March 21, 1974, not only requested the convening church for the Regional Synod to postpone the Regional Synod of May 15, 1974, but also informed the convening church that it decided not to elect delegates to Regional Synod, which put the convening church before an accomplished fact" is read.

b) To the instruction of Classis Ontario-South of June 12, 1974 to its delegates "to inquire whether there are any rules for the convening of Regional Synods", Synod answers that it is not aware of any such rules.

Synod adjourns for lunch.

Proposals and Overtures. Synod decides that it cannot deal with the proposal of Classis Ontario-South of

March 13, 1974, concerning Art. 70 of the Church Order and the proposal of Classis Ontario-South of March 22, 1972, concerning the Revised Standard Version of the Bible, because not all the churches have received these proposals and therefore have not been able to consider them.

Synod adjourns for lunch.

After reopening, appeals are dealt with.

Synod adjourns for supper.

After Ps. 65:3 has been sung, the chairman reopens the meeting.

Appeals are dealt with.

Synod decides to continue its meeting on October 11, 1974 at 9:00 a.m.

Appointments. The following delegates to the General Synod are chosen: Ministers (primi): Revs. P. Kingma, G. VanDooren, G. Van Rongen, M.C. Werkman. Secundi (in the following order): Revs. W.W.J. VanOene, W. Huizinga, D. VanderBoom, C. VanDam.

Elders (primi): H. VanVeen, G. Gritter, R.J. Oosterhoff, W. Visscher. Secundi (in the following order): F. Wildeboer, H. Oosterveld, L. Haan, J. Bouman.

Hostesses. The chairman expresses the thanks of Synod to the sisters who served with the meals etc.

The delegates sing Ps. 119:26. The chairman leads in prayer and adjourns the meeting till October 11th.

Reopening at 9:00 a.m. October 11, 1974. The Chairman invites the delegates to sing Ps. 85:3 and 4, reads Psalm 85 and leads in prayer.

Roll call. Rev. G. VanDooren is replaced by his alternate Rev. C. Oly.

Acts of the meeting on Sept. 25th are read and adopted.

Incoming mail. A letter of the Church at Brampton, dated 31-8-1972 concerning an auditor's report is dealt with and answered.

Appeals are dealt with.

Synod adjourns for lunch.

After singing Ps. 86:4 Synod continues dealing with the appeals.

Synod adjourns for supper.

After singing Ps. 19:12, Synod continues dealing with the appeals.

Reports. a) Report of the treasurer of the Regional Synod is received and accepted with appreciation for the work done by the treasurer.

b) Reports of Deputies ad art. 49 C.O. are read and accepted.

Appointments. a) Mr. C. Van Esch is honorably relieved of his position as the treasurer of the Regional Synod. Mr. J. Schuller of Hamilton is appointed in his place.

b) Auditing Church: the church at Hamilton.

c) Archives: the church at Toronto.

d) Checking the archives: the church at Brampton.

e) Deputies ad Art. 49 C.O.: for Classis Ontario-North - Revs. P. Kingma and G. Van Rongen; Alternate - Rev. M.C. Werkman. For Classis Ontario-South: Revs. C. Oly and W.W.J. VanOene. Alternate - Rev. D. VanderBoom.

f) Nominations of Governors for the Theological College: Revs. P. Kingma, D. VanderBoom, W.W.J. VanOene. Alternate (in the following order): Revs. C. Oly, G. Van Rongen, W. Huizinga.

g) Convening Church for the next Regional Synod: the Church at Toronto.

h) Committee re Mortmain and Charitable Institutions Act: Mr. H. Aasman, prof. J. Faber, Mr. Cl. Loopstra, Rev. G. VanDooren, Rev. W.W.J. VanOene. First alternate: Rev. C. VanDam; second alternate: Rev. D. VanderBoom.

Acts are read and adopted.

Question Period.

Censure ad art. 43 C.O. is held.

Another appeal is dealt with.

Acts are read and adopted.

Press Release is read and adopted.

Closing. Rev. D. VanderBoom leads in prayer and the chairman closes Synod.

On behalf of Synod,
M.C. Werkman, assessor.

* * * * *

PRESS RELEASE of Classis Pacific of the Canadian Reformed Churches held at Chilliwack, B.C., October 9, 1974.

Br. K.F. Huttema, on behalf of the convening Church at Chilliwack, opens the meeting. He requests the delegates to sing Psalm 25:4, 6, leads in prayer and reads I Thess. 5:1-11.

He welcomes the delegates with appropriate words.

The delegates of the Church at Abbotsford report on the credentials. All Churches are duly represented. There are no instructions.

The following brethren are present:

Abbotsford: Rev. M. VanderWel, elder K. VanderLinde. **Chilliwack:** elder K.F. Huttema, elder A.C. Lengkeek. **Cloverdale:** Rev. J. Mulder, elder H. Bosscher. **Houston:** deacon-ass. elder A. Brien, elder A. Meints. **New Westminster:** Rev. M. van Beveren, elder H. Klos. **Smithers:** Rev. J. Van Rietschoten, elder A.G.J. Barendregt.

Classis is constituted. As officers serve Rev. J. Van Rietschoten, chairman; Rev. M. VanderWel, clerk; Rev. M. van Beveren, vice-chairman.

The agenda is adopted. No correspondence or proposals have been received.

The Church at Houston reports that the classical archives kept by the

Church at Smithers are in good order. With reference to a decision of a previous classis the Church at Smithers is requested to continue their efforts to add to the archives Acts of Classis West (period 1951-1963); if no originals are available, photocopies should be obtained.

During the Question Period ad Art. 41 C.O. one of the Churches requests and receives advice regarding discipline matters.

It is decided to uphold the appointments made by the previous classis.

The Church at Chilliwack requests the same preaching arrangements as made by the previous classis except for the month of November 1974, for which they request a classical appointment of the Rev. J. Van Rietschoten. Classis decides that the Church at Chilliwack will receive each month four services equally divided over the three ministers in the Fraser Valley. The following schedule is adopted:

November 1974:

Rev. J. Mulder

Rev. M. van Beveren

December 1974:

Rev. M. VanderWel,

Rev. J. Mulder

January 1975:

Rev. M. van Beveren,

Rev. M. VanderWel

February 1975:

Rev. J. Mulder

Rev. M. van Beveren

March 1975:

Rev. M. VanderWel

Rev. J. Mulder

April 1975:

Rev. M. van Beveren

Rev. M. VanderWel

May 1975:

Rev. J. Mulder

Rev. M. van Beveren.

With regard to Chilliwack's request to have a classical appointment of the Rev. J. Van Rietschoten in November 1974, classis decides not to grant the request.

The Rev. J. Van Rietschoten is appointed counsellor for the Church at Houston upon their request.

The Church at Cloverdale is appointed to convene the next classis at Cloverdale on a Wednesday in April 1975 at 9:30 a.m.

It is decided that church visitation shall be done in all churches before the Fall Classis of 1975.

Censure ad Art. 43 C.O. appears to be not necessary.

The Acts and the Press Release are adopted.

The chairman expresses Classis' appreciation for the good care by the Church at Chilliwack and their appointed ladies. He requests the delegates to sing Psalm 68:12, leads in thanksgiving and prayer, and closes this Classis Pacific.

For the Classis,

M. van Beveren, vice-chairman

"O Canada" To Become Official Anthem

OTTAWA - A revised version of "O Canada", which will become Canada's national anthem, was introduced in the House of Commons on October 4 by Secretary of State J. Hugh Faulkner.

The new version, recommended in 1968 by a special joint committee of the Senate and the House of Commons, was first introduced in Parliament by the Secretary of State on February 28, 1972. After receiving second reading it was referred to the Standing committee on Broadcasting, Films and Assistance to the Arts. With the dissolution of Parliament on September 1, 1972, the Bill died on the Order Paper.

There are differing accounts of the origin of "O Canada", but all agree that the anthem was written well after Confederation, that the French version of the words preceded the English, and that the music was composed by Calixa Lavallée in 1880. In that year Dr. Theodore Robitaille, Lieutenant-Governor of Quebec, took the lead in urging Adolphe Routhier, President of the French Canadian National Convention, to write a poem to serve as a new national hymn. Lavallée was commissioned to compose an anthem.

The first English translation of the words, by Dr. Thomas Richardson of Toronto, appeared in 1906. The three-hundredth anniversary of the founding of Quebec inspired many poets to produce verses for "O Canada" and one of these, by Robert Stanley Weir, became the accepted English text.

An official version was adopted for the Diamond Jubilee of Confederation in 1927, and the playing of "O

Canada" became so general that successive Prime Ministers saw no need to give the song formal recognition as a national anthem. Lester Pearson disagreed, and while he was in office, a parliamentary committee recommended the official adoption of "O Canada" as our national anthem with Routhier's and Weir's verses (with minor changes) for the words.

The new English version of the anthem reduces the repetition of the words "O Canada" and "stand on guard". Lyrics of the official English and French versions follow:

O Canada! Our home and native land!
True patriot love in all thy sons command.
With glowing hearts we see thee rise,
The True North strong and free!
From far and wide, O Canada, we stand on
guard for thee.
God keep our land glorious and free!
O Canada, we stand on guard for thee.
O Canada, we stand on guard for thee.

* * * * *

O Canada! Terre de nos aïeux,
Ton front est ceint de fleurons glorieux!
Car ton bras sait porter l'épée,
Il sait porter la croix!
Ton histoire est une épopée
Des plus brillants exploits.
Et ta valeur, de foi trempée,
Protégera nos foyers et nos droits.
Protégera nos foyers et nos droits.



An Introduction To CHRISTIAN LITERATURE (21)

I and II THESSALONIANS

1. Frame, J. *A Critical and Exegetical Commentary on the Epistles of St. Paul to the Thessalonians*. (ICC) (Edinburgh: T. & T. Clark) 1912, 326 pp.

A solid, worthwhile critical study. Recommended for the pastor.

2. Hendriksen, W. *Exposition of I and II Thessalonians*. (Grand Rapids: Baker) 1955, 214 pp., \$4.50.

In the Hendriksen tradition of solid, Reformed scholarship.

3. Morris, L. *The Epistles of Paul to the Thessalonians*. (TNTC) (Grand Rapids: Eerdmans) 1957, 152 pp., \$2.25. (***)

A useful brief commentary for Bible study purposes.

4. Morris, L. *The Epistles to the Thessalonians*. (NICNT) (Grand Rapids: Eerdmans) 1959, 274 pp., \$5.95. (**)

A more detailed study by the same author. In this case it is preferable even over Hendriksen's usually top-rated works.

I and II TIMOTHY and TITUS (The Pastoral Epistles)

1. Dibelius, M., and H. Conzelmann. *The Pastoral Epistles*.

(Hermeneia) (Philadelphia: Fortress) 1972, \$10.00.

Shorter and more technical yet than Lohse's first volume in this new series. Recommended with reservations to the pastor.

2. Guthrie, D. *The Pastoral Epistles*. (TNTC) (Grand Rapids: Eerdmans) 1957, 228 pp., \$2.25. (***)

A valuable little volume both in criticism and exegesis.

3. Hendriksen, W. *Exposition of the Pastoral Epistles*. (Grand Rapids: Baker) 1957, 404 pp., \$6.00.

Highly recommended.

4. Kelley, J.N.D. *A Commentary on the Pastoral Epistles: I Timothy, II Timothy and Titus*. (Harper's New Testament Commentary) (New York: Harper & Row) 1963, 264 pp.

A good, solid critical commentary. Recommended for the pastor.

5. Simpson, E.K. *The Pastoral Epistles*. (London: Tyndale) 1954, 176 pp.

A provocative commentary on the Greek text.

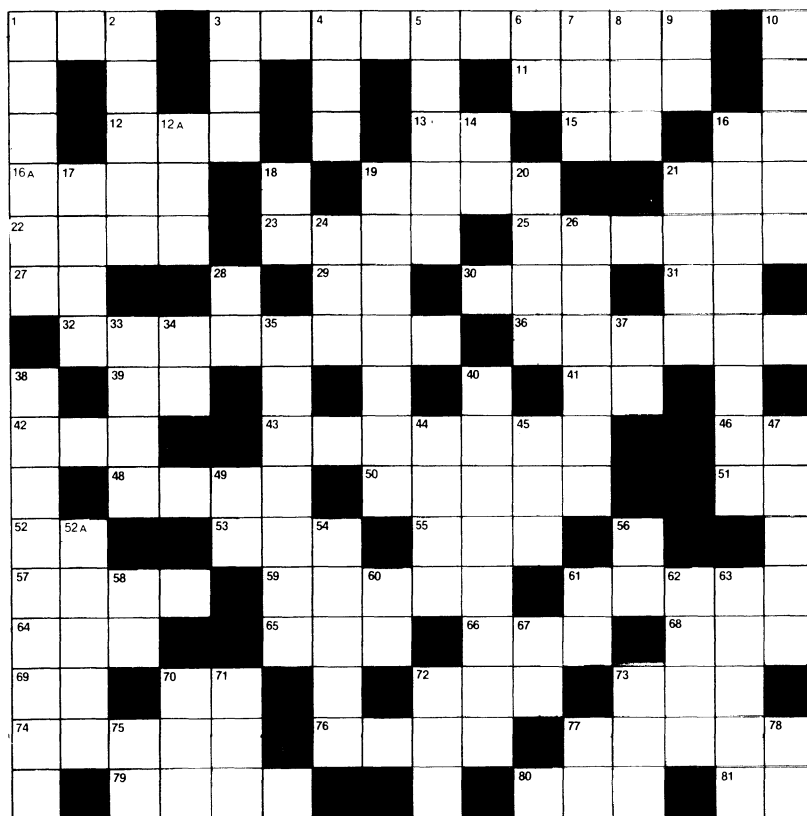
(*) Recommended for individual purchase.

(**) Recommended for societies or church libraries.

(***) Recommended for both.

J. VISSCHER

Puzzle (5)



ACROSS

1. vehicle
3. fundamental doctrines
11. a special disposal of goods
12. a solemn promise
13. on account, (abbrev.)
15. First Minister
16. Great Britain
- 16a. of various colours
19. tall
21. musical note
22. master
23. one who does something
25. on land
27. in printing, half an em
29. chem. symbol for radium
30. article of clothing
31. chemical symbol for silver
32. a grade of excellence
36. who gathers
39. upon
41. initials of well-known Dutch theologian
42. Women's Voluntary Service, (abbrev.)
43. pardon
46. pronoun (pl.)
48. agitate a liquid
50. nautical term
51. thus
52. musical note
53. Save Our Souls, (abbrev.)
55. gain victory
57. take out a sword
59. twirls
61. the Israelites ate it
64. latitude, (abbrev.)
65. a small child

66. part of the foot
67. the organ of hearing
69. and (French)
70. chem. symbol for samarium
72. a monetary unit
73. strike with great force
74. set again
76. a prophet
77. concerns
79. where the sun rises
80. make choice
81. see 51 across

DOWN

1. pair
2. wanderer
3. foot of animal with claws
4. tavern
5. a company of singers
6. postscript
7. front part of skirt
8. name of tree
9. a point on a compass
10. Holy Writ
- 12a. eccentric
14. see 31 across
16. splendid in appearance
17. electrified particles
18. Anno Domini
19. listeners
20. a natural covering
21. cleaning product
24. pray (Latin)
26. searcher
28. not out
33. pitch
34. indefinite article
35. to remove ice from

37. to such an extent
38. these talk without sense
40. clergyman
44. robe
45. covered truck
47. see 50 across
49. present tense of "to be"
- 52a. to talk loftily
54. places
56. Alcoholic Anonymous, (abbrev.)
58. . . . the controls
60. abbrev. of country in Europe
61. pronoun
62. close
63. reputations
67. upon
70. large body of water
71. Auxiliary Territorial Service.
72. affirmative
73. rodent
75. wind direction, (abbrev.)
77. candlepower
78. thus

G. DEBOER

BOOKS

John J. Davis, *Contemporary Counterfeits* (Baker Book House, Grand Rapids, 1973), 43 pages, \$1.00.

Here is a useful concise guide for young and old which seeks to expose the dangers and sin involved in the current interest in occultism. Topics include astrology, tea leaves, Satanism and witchcraft. The strength of this booklet is that it continually seeks to take its reader back to the Bible, for as the author contends, if we are knowledgeable in Scripture, we stand strong. The author therefore correctly urges that we busy ourselves with studying the Word of God. Then our faith is increased and we stand firm overagainst the many deceptions there are. We must even be careful not to study occultism too much. We should have a healthy fear of it and stay away. An important piece of advice that keeps cropping up is "Don't ever try any form of occultism, no matter how innocent it seems" (e.g. ouija board, palm reading). One can be in deep trouble before one knows it (examples abound). We belong to the Lord and should not even start to submit ourselves to the devices of the great deceiver, for, being the deceiver that he is, his tricks will always seem to 'work' and 'prove' their usefulness to the one seeking answers with the devil.

Unfortunately the bibliography at the back of the book, gives no indication of what would be a good book to read and what is not really recommended at all. It must, therefore, be treated with caution. C. VAN DAM

our little magazine

Hello Busy Beavers,

Do you think a lot about what you'll be when you grow up? One Busy Beaver wrote and told me she's going to be an author - and she included a story in her letter! I guess that makes her a writer already, doesn't it?

Of course we can't all be writers. How about it? Are some of you good at building, and planning to become carpenters? Maybe we have some budding nurses in our Club, too? What are you good at doing? What do you like to do? What do you plan to be? Aunt Betty likes to hear from you, I'm interested in your plans and projects!

And now we have a job for you!

Maybe you think Christmas is still a long way off, but it really isn't. We always try to make the Christmas edition of Our Little Magazine very special, as you know. And now YOU can help. You can

- make a picture
- write a story
- make up a puzzle
- make a design
- write a poem
- make up a Bible quiz

OR (for a real favourite with the Busy Beavers!)

make up a PICTURE quiz.

for the CHRISTMAS ISSUE of *Our Little Magazine!*

Think about it, Busy Beavers, and send yours in just as soon as you can to:

Aunt Betty
c/o Box 54

Fergus, Ontario N1M 2W7

* * * * *

Busy Beaver *Stephanie Berends* would like to share this poem with you. She wrote it herself!

Sunshine,
Sunshine,
As bright as can be;
Yellow and red,
That's the colours we see.

And Busy Beaver *Joyce De Gelder* sends this poem in for you.

After the End

After a book is finished
Don't you wish you knew
Everything that happened
After it was through?

Aileen Fisher

* * * * *

BOOK NOOK

Now that it's dark outside so early are you reading more? Here is a BOOK LOOK for you by Busy Beaver *Linda Kanis*.

Title: *Understood Betsy*

Author: Dorothy Canfield Fisher

This book is about a girl who for nine years had been pampered by her Aunt Frances. Then her Aunt one day could not take care of her, so she sent her away. She soon

found herself at the Putney farm which her Aunt said were horrid people. But Betsy finds out that these people are very nice, and not the least bit worried about her. From the skinny pale girl she becomes the rosy plump girl. When her Aunt comes back Betsy still loves her but actually would rather stay at the Putney farm. Aunt Frances is married in the meantime, and seeing her, Betsy would rather stay, and she would rather not have Betsy on her trips again.

This is a very, very interesting book and I know that everybody will like it. The book is much nicer than I wrote because I'm not good at telling them back.

The illustrator of the book is Martha Alexander, whose drawings are very beautiful.

* * * * *

QUIZ TIME

I think it's time for some quizzes again, don't you think so too? Here are *two* for good measure! See how well you can do. Answers next time, of course.

Visions

God spoke to many of His children through visions. Match the vision and the person.

- | | |
|--------------------|-----------------------------|
| 1. Peter | a. the Lord on a throne |
| 2. Zechariah | b. basket of fruit |
| 3. Jeremiah | c. ladder |
| 4. Ezekiel | d. golden candlesticks |
| 5. Amos | e. tree, leaves, and fruit |
| 6. Joseph | f. new heaven and new earth |
| 7. Jacob | g. sheet and animals |
| 8. Paul | h. two baskets of figs |
| 9. Isaiah | i. river and cows |
| 10. Daniel | j. four beasts |
| 11. John | k. sun, moon and 11 stars |
| 12. Pharaoh | l. wheel |
| 13. Nebuchadnezzar | m. man calling for help |

BIBLE BLACK SHEEP

Here is a list of names in the Bible. In each grouping is one considered *good*, the other *bad*. Underscore the *black sheep* of the group.

- | | |
|---------------------|-------------------------|
| 1. Cain; Caleb | 6. Barnabas; Barabbas |
| 2. Jemimah; Jezebel | 7. Job; Jehu |
| 3. Joseph; Judas | 8. Belshazzar; Benjamin |
| 4. Pilate; Philip | 9. Sodom; Sinai |
| 5. Delilah; Deborah | 10. Herodias; Hannah |

And here are the answers to last time's rhyming riddles. Did you get them all?

- | | |
|-------------|---------------|
| 1. chair | 7. cherry |
| 2. shoe | 8. whisper |
| 3. white | 9. chimney |
| 4. shawl | 10. chin |
| 5. three | 11. whistle |
| 6. chipmunk | 12. chocolate |

That's it for this time, Busy Beavers. Have fun with the quizzes! And all you writers, poets, quizzers, and puzzlers, be sure to send in your entries for the CHRISTMAS ISSUE of *Our Little Magazine!*

With love from your,
Aunt Betty