



Clarion

THE CANADIAN REFORMED MAGAZINE

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Interference

“Free market system dead: PM”, the paper tells us.

The radio informs us that our prime minister stated that free enterprise did not work and that the government therefore was compelled to step in and to regulate prices and wages.

By these remarks the impression is given as if there was no interference on the part of the federal government as yet and as if there was really “free enterprise” even before the federal wage- and price-controls were put into effect, as if we were not buried under marketing boards, government agencies and whatever else there may be under different names.

Nothing is farther from the truth. Government interference has grown steadily and often unobtrusively but nevertheless persistently. And the worst part of it is that our people, too, begin to think that it is the duty of the federal government, of any government, to step in and to take measures and to regulate things. “Why does the government not do anything about this?” they ask. The socialist theories are being applied (Mr. Trudeau has not been a Liberal that long; besides, what is the difference of principles between the Liberals and the NDP???) and even many of the Reformed people honour those principles and measures with loud acclaim.

I still hold on to the conviction that the task of the civil government is very limited and that they should restrict themselves basically to what we confess to be their “office” in Article 36 of the Belgic Confession. I am well aware of it that in this Article we do not give a political program or a blueprint for civil government. But I am equally convinced that the basic principles have been adequately described here and that we should let ourselves be directed by them when thinking about the task and the authority of the civil government and the boundaries of that task and authority.

It is the endeavour of the socialistically indoctrinated to regulate and direct everything. They are honest in their intentions and are wholeheartedly convinced that only when their directives are followed the golden future will arrive. But how would a few persons, hidden in the seclusion of their office, be able to make decisions which only a man at the spot can make? Should one not be right in the middle of the action to be able to weigh all aspects and arguments, instead of sitting behind a desk and drawing up nice plans and blueprints which always remain artificial and theoretical? “Free enterprise” means that the man who is involved and who has an interest in the business looks for the best way to improve on things, to have everything run smoothly, and to make a profit for himself and for those who have a financial interest in his undertaking. When that is rendered impossible, the result is that someone who is detached, sometimes out of touch with reality, and who may be sitting behind a desk thousands of miles away, draws up the plans, makes the decisions and states that according to his calculations the results must be such and such. Look at the Russian economic achievements for what such a stand brings about! Was the Ukraine not at one time the “breadbasket” of Europe? What is it now?

The socialist concept necessarily brings with it an army of “experts” who take the place of the owners and executives, and who make the executives simply the executives of directives received from “the government” (in fact, from civil servants who are not “the government” but who nevertheless act as if they are and who are “promoted” to experts that are supposed to know much better than the owners how things are to be run.)

The socialist concept also necessarily brings with it a paternalistic attitude. Big Brother knows best and will take care of everything, of your wellbeing, of your future, of your safety.

In many instances such measures are welcomed and it seems that it does not penetrate that all this is costing us our personal liberties. Big Brother shall tell us what to do for our wellbeing, our progress, our safety.

Many people welcomed the laws that drivers shall wear seatbelts at all times. The pros and cons have been discussed at great lengths and, among others, the provincial government of Ontario has made the wearing of seatbelts mandatory. It has been decided by the experts that this is necessary for my safety when I am driving.

I have neither the know-how nor the time nor the money to test the validity of that law, but I am convinced that this is an impermissible infringement upon my personal liberty.

If I drive in a manner that is dangerous to others, then there is a task for the civil government. If the front seat of my car is so crowded that my ability to drive is impaired and that I constitute a danger for others on the road, that's where the civil government has a duty. That laws are made making it mandatory to install safety devices in automobiles, that is all right: everyone who wishes to use them should be able to do so.

But that a law is enacted which tells me *how* I shall sit in my car when driving, and that (not for the safety of *others* but for my *own* safety) I shall wear a seatbelt at all times when driving - no, that is something which is none of the government's business. *How* I drive on the public roads, that is something which does regard the government; but the car is my private property and when I am in my car I am free either to wear or not to wear a seatbelt. The fact that I drive my car on to a public road does not make it a public vehicle: I am and remain on private property. The government does not have the right to tell me how I shall sit in my car and whether I shall tie myself down with one or two straps of leather or cloth. As long as I pose no threat to *others* I am free to sit as I want to.

Of course, the law being there I shall have to obey, for it does not require anything of me which the Lord God forbids me to do; but I wish that someone with the know-how and the financial means would challenge it in the courts. I cannot but see in it a further encroachment upon the personal liberties, caused by a paternalistic attitude of the civil government. Whether this encroachment comes in the form of wage- and price-controls or of seatbelt laws, or of minimum wage laws, that does not make any difference to me.

Drama and Church (2)

Second in a series of five, including: Drama and Preaching, Drama and Church, Drama and School, Drama and these Modern Days, Drama and Holy Scriptures.

SHIFTED

At the same time another process was going on. We mentioned in the first part of this second article the "Ordo Adae". Well, this play was performed at the church door, so halfway in- and outdoors. Indeed, religious drama shifted slowly from indoors to outdoors. The plays came more and more in secular hands. The laity, in particular the trade guilds, which were religious guilds also, took over from the clergy. Consequently the language changed from Latin to the vernacular. One of the results of this process was that the resurrection plays became less popular than the passion plays.

PASSION PLAYS

The passion plays were most likely also additions to the resurrection plays in the form of prologues. They were closely related with the Feast of "Corpus Christi", which was established by the Council of Vienna in the year 1311 and held on the Thursday after "Trinity" in honour of the Mass.

The plays of this day, passion plays, were particularly popular in England. They were originally performed in the church, at the "loca" or "sedes" or "stations". Later on they moved outside: During the procession about the city processional plays were performed on wagons. They were enacted in chronological order at selected places, as e.g. church yards, market place, or in the streets. That way a great number of plays could be performed simultaneously at different places. They were given the name of "cycles", being sequences of short scenes which followed the lines of the history of redemption. At a certain stage the following successive scenes could be watched: the fall of satan - called Lucifer -; the creation of the world and of man; the fall of man; the stories of Abel, Noah, Abraham, Balaam, the prophets; the Nativity story; Christ's Passion, His Crucifixion, Resurrection, Ascension into heaven; and the Last Judgment. As a matter of course the plays varied from town to town, let alone from country to country. Some of the Abraham-and-Isaac plays may have been part of a Corpus Christi Play. Dr. Thomas Howard in *Eternity* of September 1975 points to their "typological view of the Old Testament", Abraham being a type of the obedient servant of God, and Isaac of the willing victim Christ. We would prefer to speak of a mixture of "exemplary" and "typological" interpretation and are not even very happy with the use of the latter

INTERFERENCE - continued

We had better wake up to the real situation and do something about it. The first thing we have to do about it is to realize how far it has gone and how dangerous it is.

The paper reports that Mr. Trudeau said the following:

"It's a massive intervention into the decision-making power of the economic groups and it's telling Canadians we haven't been able to make it work, the free market system."

Eight years from now it will be 1984.

Will Big Brother be there, too, by that time? vO

term. However, we agree with Dr. Howard when he states that these plays were more faithful to the biblical story than "Godspell", "Jesus Christ Superstar", and suchlike.

OTHER PLAYS

Apart from the above mentioned "mystery plays" there were also the "miracle plays" or "saints' plays". They presented the lives and martyrdom of the saints. Many of them had the "Virgin Mary" as their subject. The origin of these plays was the same as that of the mystery plays: the liturgy of the church. As an example we mention the fact that from the service on St. Nicolas Day - which is December 6; and not, as many Dutch-born readers may think, December 5, which was the important "St. Nicolas Eve"; this "good old man" took a day off to celebrate his birthday in all peace and quietness! - four liturgical plays - in Latin - are known.

Another group of plays consisted of the Morality Plays, which had the nature of dramatized allegory. The characters in them were abstractions as e.g. Humanum Genus (Mankind or Everyone), the forces of Evil and Good, and Death.

Neither of these groups, however, can rightly be typified as "Bible plays" or "dramatization of biblical stories".

SOME REMARKS

1. Dr. Rittersma 6) says that the Christian Church started early in trying to win the masses, to educate the people and draw outsiders towards itself. In this context drama was considered to address the people in a better way than "abstract preaching" could do.

2. This resulted in a drastic change not only in the form but also in the contents of the liturgy. The sober ceremony of the Lord's Supper was too simple and had to make room for the "rich" liturgy of the Mass. For the weekly Sunday a complete series of Christian Feasts was added. The enriching of the liturgy had as a consequence that the reading of Bible pericopes had to be abridged. The New Testament was preferred above the Old. This way the insight in the whole of the Word of God was darkened. A. Baumstark says 7): "The cause here has been just fragilitas carnis", the weakness of the flesh.

3. The basic idea of "biblical drama" was the same as that of the Mass: the sacred events concerned were "repeated", enacted; they had to become a visible and relevant reality for today 8). We have already seen this in its historical context and therefore as a historical process.

4. Dr. Rittersam 9) correctly points to the fact that soon certain scenes were inserted in the plays that cannot be found in the biblical story itself. This happened also under the influence of the increase of the number of roles and players. Other than biblical characters were introduced, as e.g. the pedlar, the fool. When the plays turned from the church buildings to the public places humorous scenes were added, as e.g. a foot-race between the apostles Peter and John on Easter Morning.

5. This development should warn us, not only with respect to the introduction of drama in church and school but also in other fields. There is a certain tendency in contemporary Bible-translation, as is shown in e.g. "Good News for Modern Man" and "The Living Bible", to allow too much ground to the inability of the average man of this secularized

Letter from a Traveller in Korea (4)

Pusan, Saturday, March 22, 1975

First thing this morning I gave myself a break. While my wife went shopping with Mrs. Lee in the city, I went for a stroll along the bay over which our (old and also the new) Seminary looks out. I had so often enjoyed the view from above, everytime I left the school or its neighbouring church, that I was eager to explore this fairy-tale land. I didn't win this independence without first hearing forceful protests from our hostess*, who saw a thousand dangers. But she was finally reassured. How I enjoyed those few hours along the shoreline of an Eastern city! From along practically the whole shoreline I could see far above the church, the old and new Seminary buildings, and a hospital.

That was probably the most unique sight, and also the most beautiful, if one looked with Christian eyes: Here far in the world of the Orient is a small centre of Christianity, a hospital, a school for nurses, a College plus a Seminary.

That all operates as a real unity, also as an organizational whole. This is run by a Board of Trustees (Board of Control) of 15 members (10 ministers and 5 elders). Each presbytery (comparable to our Classis) has one

or more representatives on the Board, in proportion to the membership of each presbytery. The presbytery of Pusan, by far the largest, has three members on the Board. It is clear that the tasks of the Board in Pusan are quite different from those of the deputies-governors of the theological college in the Netherlands! These tasks, on the one hand, are much more extensive, and on the other hand are limited, it seems to me, to business matters. Even so, it should be emphasized that the Board gives essential supervision, and also has the right to discharge a lecturer if he doesn't keep to his instruction.

Thus the Seminary is located in Pusan. And the "classis" of Pusan has the strongest representation on the Board. This all indicates that our sister churches are strongly centred in the southern part of South Korea. The centre of activity is indeed in Pusan. Elders from the Korean Presbyterian Church can also act as representatives, as everyone can look up in our own "Handbook". But *here*, in Korea's second city and first port, much like an Asiatic Rotterdam, is clearly the centre.

That also means that our sister churches *proportionally* hold a place of importance here. (Please notice that "proportionally". The aforemen-

tioned Handbook will show you that the total church membership over the whole country is about 120,000 members, while the city of Pusan alone has a population of 2,200,000 people). Of the 400 church buildings in this city, 80 belong to the Korean Presbyterian church. It remains a minority, but as seen along the bay this morning, it is a minority WHICH PRESENTS ITSELF IN THE WORLD AS THE CHURCH.

This is shown in that each church building clearly presents itself as such to the outside world. There must be a real steeple with it, no matter how small the building and no matter how tiny the village. On Sunday in Taegu, when I led a service there, I praised the beauty of the church building (the same church where Dr. Huh was pastor for six years.) I didn't make such a good impression, I'm afraid! This church building had been bought right after the world war at a bargain price. This was possible because it had formerly been a Japanese Buddhist temple! Anything "Japanese" in Korea (and rightly so) is more than three times as bad as "national socialist" in our country. Generations lived under the burden of *this* oppressor. Now the brothers were luckily Christianly sober enough to realize that the "sin" does not lie in the building. Yet it remains "not really a church". "Really a church" here in Korea is what one would expect to see on a postcard. As a result one sees some architectural excesses which are regrettable. One can't help thinking a-

DRAMA AND CHURCH - continued

modern world to understand the specific biblical language. The same danger is there in the field of "modernizing" the language of our doctrinal and liturgical writings.

6. It is true, we are living in days of "pictorial communication": television and all sorts of audio-visual teaching aids, films, slide shows, etcetera. They involve serious dangers. It may be known that certain T.V. teams manipulate the "news". The same may easily be done with respect to the biblical stories: their contents could be altered for the sake of the form and performance, and that way the message becomes the prisoner of the act. History has proved that this often happens!

7. Zacharias Ursinus in his commentary on the Heidelberg Catechism 10), of which he was one of the main authors, wrote in his comment on Lord's Day 35 that during the Middle Ages the office of the minister of the Word had been replaced by the office of the images and stained glass windows. But apart from these "dumb images" 11) there

happened to be "speaking images" also, to which the same could be applied. How great it is that it pleased the LORD God by the foolishness of preaching to save them that believe (I Corinthians 1:21), and that this is still made true among us. We should not transfer this "office" to drama, neither in church nor at school!

G. VAN RONGEN

6) Z. Rittersma, op. cit., page 22.

7) A. Baumstark, *Comparative Liturgy*, page 23.

8) Z. Rittersma, op. cit., page 23.

9) Same, page 23-26.

10) Schat-boeck Der Verklaringen over den Nederlandschen Catechismus, Uyt de Latijnsche Lessen van Dr. Zacharias Ursinus, Op-gemaect van Dr. David Pareus, Vertaelt, ende met Tafelen, etc., verlicht, door Dr. Festus Hommius, Nu van nieuws oversien . . . door Johannes Spiljardus, . . . 't Amsteldam, By Johannes van Ravesteyn, Boeck-verkooper op 't Water in 't Schrijf-boeck. Anno 1675, page 112, second column.

11) Heidelberg Catechism, Lord's Day 35, No. 98.

bout our Eudokia church in Kampen, which is beyond praise! But on the other hand, let's be honest. They are presenting themselves to the heathen world around them. Here we are, the believers, and here the Gospel of grace calls forth. Then when one drives through Pusan by bus or taxi and here and there one sees the steeples, this does warm one's heart. Although the architecture may at times be poor or even primitive, it serves well. It also speaks clearly.

This minority, which is Christianity here, also PRESENTS ITSELF TO THE WORLD in its works of mercy. It is not accidental that the College and Seminary are attached to the Hospital and nursing school. A call goes out from here to a world full of misery. In my first letter I gave a first, very cursory glimpse of the economic situation in this country. Now that we are here a little longer one notices the same thing as one encounters in other countries with a lower standard of living than Western Europe. We are inclined to compare quickly between "home" and the country we are visiting. But the natives naturally don't do so. *They* compare between "now" and "in the olden days". In this light signs of prosperity become evident here. This is shown in the improved life style. So, too, the youth in Seoul are slowly entering the "world of entertainment" along Western lines (Michael Wengert in the *Korea Herald*, March 16, 1975). There are also more opportunities. Recently the KAL (Korean Airlines) began a direct flight between Seoul and Paris (via the Pole). (In between brackets: Isn't there something here for the G.R.V. [Reformed Travel Association]? A visit to Korea, say, at the time of the opening of the new Seminary building?)

But, although opportunities are opening, the fact remains that Korea must live soberly and that the oil-crisis has hit hard in this raw-material poor country. This is also because they must bear the heavy burden of supporting an army (with compulsory military service of *three* years) that must be in a constant state of preparedness over against the threats of the communist aggressor in the north.

Life here is thus sober, often poor and difficult. This is felt even more so in Pusan. From the total working force, South Korea has an unemployment rate of 5.3%. But this

unemployment is concentrated in the large cities, especially in Seoul (9.4%) and Pusan (10.5%). To be unemployed here means to be hungry. South Korea is no social welfare state. It is often far the opposite. And with this all has not been said. There is a whole range from *completely* unemployed to *full* employment. There are the pedlars and the hawkers, the drifting folk. Then there is the labourer who earns the minimum wage. That is about f5,00 a day. If you consider that the fishing industry is one of the most important trades of Korea (once in a while it is just as if one is in Urk or Spakenburg!) and that a fisherman earns about f6,00 a day, then it is clear that we are talking here about the living standard of the "average man". Now comparisons always remain difficult. For many commodities (as long as they do not have to be imported) can be bought at rock-bottom prices. And besides, the life style is entirely different from that in the Netherlands. But the fact remains that the "average man" often finds himself living on the edge of starvation. This is especially true in cases of sickness and old age. Luckily then there is a church that REALLY shows herself in works of mercy in the middle of a cruel and unmerciful world. It is good to keep in the front of one's mind the low level of prosperity when one considers the heavy financial burdens of these churches. Yet they maintain this all, and besides have two missionaries working in Taiwan. But if they reach into their pockets they find pennies while we pull out dollar bills. (The statistics I have used can be found in the *Korea News Review* of March 5, 1975.)

The church, during her comparatively short history in Korea, has already shown herself in the HISTORY of these people as a source of strength. I already told briefly that this comparatively small country, surrounded by giant powers (China, Russia, and Japan), was colonized by Japan for several generations. At the turn of the century this oppression began. Exactly in the years before this, the groundwork of the Presbyterian church in Korea was laid through the work of American missionaries. At first it was thought that the Christians would go along with the Japanese. But the opposite happened. Let me quote the unbiased witness of the Korean historian Han

Woo-Keun (*The History of Korea*, sixth edition, 1974):

"Generally speaking, the Christian churches of Korea, especially the Protestant ones, were opposed to Japanese rule and gave whatever help they could to the struggle against it. None of the oppressive Japanese measures ever overcame this resistance . . ." (p. 459)

Later on when the writer again speaks about the source of strength of the resistance against the oppressor (while the whole world quietly looked on and everyone was making arrangements, also with Japan, about Korea, about the so-called "spheres of influence") then he mentions again the "Protestant Christianity" that for a large part was brought into Korea by American Missionaries:

"While missionaries and mission schools and other institutions did not participate directly in the struggle, the spirit of independence and democracy which they instilled in the people inspired many of them to fight against the Japanese. Many of the people who resisted Japanese domination and suffered at Japanese hands as a consequence were either Christians or inspired by Christian teaching." (p. 472)

Who doesn't think about the struggle against national-socialism when he reads this? Who doesn't think about the role played by the small (in number) Reformed churches in the birth of the Dutch nation?

Korea and the Netherlands - both small countries that have had to live during their history among giant powers. And in both countries there is a small church. But she IS found there! The WORD is found there! This morning when I looked up from the shore of the bay and saw against the clear blue sky the church standing beside the Seminary, and when I thought about the history of this Christianity in Korea, then I saw: a city on a hill, which cannot be hid!

Isn't it a blessing to be allowed to give lectures in this building to several hundred students?

With hearty greetings (especially to all G.R.V.ers),
J. KAMPHUIS
(Trans. Mrs. F. Vander Boom)

* Not without just cause, for the way back to the other side of the city WAS somewhat risky.

Sola Scriptura

"Sola Scriptura!"

"Only the Scripture!"

We all know this was one of the leading battle cries of the Reformation. The Roman church had for years blinded and bound the children of God with its pious-sounding assertion that God's people were to be led by Scripture *and* the Spirit-guided tradition of the church. The tradition proved to be anything but Spirit-guided and many millions of people were prevented from receiving the liberating light of the Word of God because the Bible was allowed to be considered only through the glasses of tradition.

But God set His children free by once more opening their eyes to the principle of *Sola Scriptura*. From this time of the Reformation and the years shortly thereafter, the church has received some of the most elegant statements concerning this principle of Reformation. Guido De Brès said:

Neither may we consider any writings of men, however holy these men may have been, of equal value with those divine Scriptures, nor ought we to consider custom, or the great multitude, or antiquity, or succession of times and persons, or councils, decrees, or statutes, as of equal value with the truth of God, since the truth is above all; *for all men are of themselves liars, and more vain than vanity itself.* Therefore we reject with all our hearts whatsoever does not agree with this infallible rule, which the apostles have taught us, saying, *Prove the spirits, whether they are of God.* Likewise: *If any one cometh unto you, and bringeth not this teaching, receive him not into your house.* (B.C., Art. VII)

Often Rome had tied her chains around the people with her claims that very holy men had taught these things and that they followed from very long custom. De Brès, out of deep concern for the righteous claims of the Holy God, and for His beloved children, emphatically burst forth from his heart, "Therefore *we reject with all our hearts* whatsoever does not agree with this infallible rule" (emphasis mine, RB).

Sola Scriptura! - The only way to Reformation and to Liberation!

Of course, the reason why our fathers at the time of the Reformation so boldly raised this battle cry, is be-

cause the Lord teaches us this in the Bible. In a world that was rapidly changing, the only thing our fathers could hold on to was the Bible. The Belgic Confession rightly points to the apostle Paul's words to the Galatians, "But even if we, or an angel from heaven, should preach to you a gospel contrary to that which we preached to you, let him be accursed" (Gal. 1:8). The gospel, which had been preached to the Galatians by Paul and his associates, was, of course, the one in the Bible. So Paul points us to the Bible as the only rule of faith.

Often the children of God were attacked because they did not follow "the tradition" or because they were "bringing something new." Always their defence was, "We follow the Word of God. *Sola Scriptura.*"

In Matthew 15 we read how Jesus was confronted by this appeal to tradition, "Why do your disciples transgress the tradition of the elders?" In the course of His answer, the Son of God said, "For the sake of your tradition, you have made void the word of God. You hypocrites!"

When Stephen was brought before the council, false witnesses accused him, "This man never ceases to speak words against this holy place and the law; for we have heard him say that this Jesus of Nazareth will destroy this place, and will change the customs which Moses delivered to us" (Acts 7:13, 14). Not understanding the true meaning of the law of Moses, they accused Stephen of teaching new things. Stephen responded with a mighty sermon in which he pointed his accusers to God's Word. *Sola Scriptura!* Also Paul, whenever he was accused of teaching new things contrary to the customs of the Jews, always pointed his accusers to the Scriptures.

The miseries Christ's church in the Netherlands suffered in the 1940's, also arose because the *Sola Scriptura* principle was not strictly adhered to. What Dr. Schilder taught was suspected because it went against the grain of what was commonly accepted. At the General Synod 1936, a committee was appointed to investi-

gate certain teachings which deviated from the "*gangbare leeringen*" or (freely translated) the "commonly accepted teachings". These commonly accepted teachings were not teachings confessed in the confessions of the church. No, they were merely "commonly accepted".

Instead of Synod saying, "No, we will not accept charges against any teachings unless they prove that the teachings are in conflict with the Word of God," Synod commissioned an investigation of the teachings that deviated from the commonly accepted ideas and did not order a similar investigation of the "*gangbare leeringen*". (Actually Synod had no right to order such an investigation at all because no church had made any proposal along these lines.) Thus the case was prejudiced against the teachings of Dr. Schilder and others, not because their teachings were in conflict with the Word of God, but because they deviated from the commonly accepted ideas. The church was losing its Re-



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event.

formed character because it did not scrupulously maintain the Reformed teaching, *Sola Scriptura*. Teachings which were clearly defended as Biblical were suspected because they were not commonly accepted.

The church of Christ, always again must examine herself and ask, "Do we apply only the standard *Sola Scriptura*, or are we sometimes again allowing our conduct to be determined by custom, tradition, or what we are used to?"

So in the Canadian Reformed Churches today we may not reject ideas or teachings because they are "uncharacteristic of our circles" or they "imply that there is something wrong with our Reformed lifestyle". Ideas and teachings are to be rejected only because they conflict with the Scripture.

The question is not whether something is "strange" in comparison to what we are used to in our churches. To simply say, "It is not Canadian Reformed", or "The Canadian Reformed Churches have never done it this way," is not a sufficient argument at all. The only question always has been and is still for us today, "Is it Scriptural?"

It is easy for us to develop a prejudiced attitude against everything that we are not used to, but if we want to remain truly Reformed, then we must continue to let ourselves be guided by the rule of the Reformation, "*Sola Scriptura!*"

A church that does not insist that the only ideas and teachings *and* criticisms of teachings and ideas which may be accepted in her midst are those which are Biblical, sets her doors wide open for sectarianism. Then the standard becomes, "What ideas are we comfortable with within our own little circle?" and not "Which ideas are Biblical?"

Sola Scriptura! Only by maintaining this Biblical principle with regard to every detail of our church life will a solid, living church be built, for only then will it be built with gold and silver and precious stone on the one foundation which is laid, Jesus Christ. A church that is bound to what she is used to, and is unwilling to accept new expressions of the old faith or Scriptural criticism of its present weaknesses soon stagnates, becomes a sect and is on the road to death.

All of us are sinners. This means that every last one of us must be

TO BUILD A NEW CANADA

Under this heading an article appeared in CALVINIST-CONTACT of December 8th. It was written by Mr. Philip C. Blom, assistant professor of political science at St. Stephen's University, St. Stephen, New Brunswick. In this article the author gives a report of the "Biennial Liberal Party Policy Convention (which) was held in Ottawa, November 7-9". Leaving the report about the discussions and resolutions out, I take over the last part of that article. It reads (page 16):

Trudeau used the occasion to sell his wage and price control program. He was successful in sweeping the delegates off their feet. They gave him wild ovation, shouting "Trudeau, Trudeau." Explained one delegate from New Brunswick, "To see a man who could speak the way he did Friday night without a script, you couldn't vote any other way." (Quoted in THE TELEGRAPH-JOURNAL, Saint John, N.B.).

However, did the delegates hear what the Prime Minister really said? He told them that wage and price controls are not really the answer and that he did not know how long they would last. The problems are "much deeper than" inflation. Consequently, the "challenge" is more than fighting inflation. He wants to build "new values" which must underlie a "new society." He wants to change the traditional outlook of the Canadian people. He envisions "new attitudes and new behaviours" in Canadians. Trudeau intends to embark on an entirely "new era of economic history" in this country. He appealed to the Liberal skills of "understanding" and "tolerance" to encourage the "new set of values" for the "Great Society". He considers the Liberal values of freedom and tolerance basic to his challenge of change. "Human intelligence", he

changing his views constantly to become more and more conformed to the mind of Christ. Not "what we always thought", not "what we were always taught", not "what has generally become accepted among us" is the guiding rule. Only the Bible! The Word of God remains forever. Adherence to this principle alone gives us confidence in a changing world.

R. BOERSEMA

said, "is the main stream of change." The PM correctly realizes that a balance between freedom and order is difficult to achieve. Nor is it inconceivable that in the process towards a new economic and political order Canada may end up with neither individual freedom nor a liberal order. Many Liberals do now know it, but his anti-inflation policy does not aim for a return to economic liberalism. He is determined to bring about "new attitudes" and "new behaviours" in the Canadian people. He will attempt to bring about a new economic order. His Thanksgiving Eve speech stated that his goal is to change attitudes and bring about "wide income redistribution."

Is this not the terminology of socialism and communism? It looks like it. Many in our post-Christian Western world see socialism/communism in one form or another as the final answer to mankind in need, being blind for what this anti-Christian philosophy really is: "neither individual freedom nor a liberal order". However, idols never give what they promise. Idols make their adherents to suffer. It still stands: there is only one "name given under heaven among men by which we must be saved" (Acts 4:12). That is the name of Christ Jesus. He is the Saviour also for this earthly life with all its needs and problems. But this true salvation is there only in the way of faith in Him. And one can fear with respect to the future of our country and its "freedom" with this Trudeau as leader. Let us pray that Canada may receive a leader who wants to be led by the Word of Christ Jesus.

The article concludes as follows:

Much was discussed and many resolutions were passed at the Liberal Convention. However, only the passage of time may reveal the historical significance of the new course charted by Prime Minister Trudeau, and apparently accepted by a majority of the delegates.

We can hope that this new course will be stopped. And try to work to that end.

J. GEERTSEMA

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in Clarion"*

mission news

MISSION AID - IRIAN JAYA

It is November 29 today. We're in Jakarta in the guesthouse of IMBO, the Intermission Business Office.

This morning we got up at 3:15 a.m. to take our plane (to Biak and then Sentani) that would leave at 5:30 a.m.

Well, after we waited till 6:30 we could sit in the plane for half an hour, only to be told that we could go to the waitingroom again. Later on all passengers were told to try it again tomorrow. We'll see what happens . . . So far everything has gone wonderfully and we're sure this will work out too.

From Holland we both took a cold along as souvenir, but we're almost over it. The eleven days in Holland were pretty busy. Naturally all the family had to take a close look, now that we were going so far away. On Wednesday, November 19, we visited the Knigge family in Hooghalen. It was a very pleasant and interesting visit and we wished we could've met more often, to learn from their experiences.

We also were in contact with Henk and Nell Griffioen. As you may know, Henk Griffioen is the agriculturalist sent out to Irian Jaya and is now on furlough in the Netherlands. Their house in Kawagit will be our place to stay for the first time that we're in the interior. Further we received some additional medical information that proved to be very worthwhile knowing.

Then from Holland we left via Brussels to continue our flight to Indonesia. We had a very good flight, stopped only in Abu Dhabi and Kuala Lumpur but were nevertheless in the plane for seventeen hours. Truly a long enough time. And so we find ourselves in Jakarta.

Today we got up again at 3:15 a.m. to give it another try. Well, we left Jakarta at 5:50 a.m. and are hoping to arrive in Sentani by tonight. We'll write you some more later.

We made a stop in Surabaya, then on to Biak, where we changed planes and now we're sitting in a 40-seater, twin engine plane, following the coastline of New Guinea to reach

Sentani. Rev. and Mrs. Kruidhof (from Tiau) and their children picked us up from the airport at Sentani and it was really nice to get acquainted. So, today it is December 2 and it's high time this letter gets on its way. Yesterday we went to Jayapura, which is approximately three quarters of an hour drive from Sentani, where we are staying in the guest house of the M.A.F., the Missionary Aviation Fel-

lowship. In Jayapura we made some use of the all so familiar red tape. Everything goes fine so far and we thank God that also in this way he has blessed us richly. We are getting used to the people, the food, the climate, etc. It is around 30 degrees C here during the day, but at night it is very comfortable and sometimes even cool. We have to stay in Sentani until our papers in Jayapura are ready next week.

On Thursday, December 11 we hope to fly to Kawagit.

Your prayers for the mission field are needed and appreciated. With hearty greetings to all of you, in His service,

BRAM and JOANNE VEGTER

Our College

The Board of Governors asked me to fill you in occasionally on College-news and College-life. The end of the first Semester of the Course '75 - '76, the seventh in the short history of our Theological College, is a good time to do so. This semester was, namely, a memorable one.

General Synod of Toronto '74 decided, as you will remember, to extend the study time for the B.D. degree from 3 to 4 years. This decision was taken on the advice of Board of Governors and teaching staff, to get more time available for the study of the Bible languages and of Church-Latin. The students who are admitted to the College with a B.A. degree or via the admission exam, must have grade 12 or 13 Latin and 2 years of university Hebrew and Greek or the equivalent of it. However, we found out that this was not sufficient. There was no time either to make up for the deficiency during the three-year course. As it was, the work load was already too heavy. Instead of adding to it, we unsuccessfully looked for ways and means to make it a little bit lighter.

The Synod decision not only provided the necessary time for language study, but made it also possible to move some introductory courses from the theological years to the so-called propaedeutical year. Since first year students are called freshmen, and the studies are not exclusively propaedeutical or preparatory, the name "freshmen year" was chosen. Three hours of Hebrew, three hours of New Testament Greek and one hour of Latin are taught each week. In addition to that, an hour per week is spent on, respectively, Old and New Testament introduction and two hours are given in the dogmatological department; this term one hour dealt with the theological discipline as

such and one was devoted to the history and the knowledge of the Creeds. On top of all that an hour of public speaking is given by Rev. Van Dooren, in which also the senior students participate. The freshmen in turn attend the sermon sessions of the seniors; sermon preparation comes later for them.

I need hardly say that this program, with the preparation and the study which it involves, keeps the students busy - so busy, according to one of them, that in all his university years he never worked as hard as he did in the first semester. Speaking of the students, the freshmen are: Ben Berends of New Westminster, Peter De Boer of Cloverdale, Bert Van Der Woerd of London and Gerry Visscher of Thornhill. It did not take long to get acquainted, and now that the first semester is over, we may look back at three months wherein it was a pleasure to work together. That holds as well for the senior class, to which belong Jack De Jong, who hopes to finish in '76, and Bert Tiggelaar and Henry Versteeg, for whom the finish is somewhat farther away.

A new class called for a new classroom. It was not hard to find a second lecture room. We could even choose. Both the library and the board room could be used. It was decided to take the former. The installation of fluorescent lighttubes and of the indispensable blackboard and the arranging of some tables and chairs converted the library into an excellent classroom. The books along the walls are a stimulus to study and a reminder that without study nothing can be accomplished.

To give sufficient opportunity for study the rule is that classes are held in the morning. The public speaking and sermon sessions, given in the afternoon, are the

Perspectives in Teaching

TEACHING PROPER EVALUATION

Therefore do not be anxious, saying, "What shall we eat?" or "What shall we drink?" or "What shall we wear?" For the Gentiles seek all these things; and your heavenly Father knows that you need them all. But seek first his kingdom and his righteousness, and all these things shall be yours as well.

(Matthew 6:31-33)

In his book *The Lonely Crowd*, published in 1950, David Riesman, the American psychologist and sociologist, asks attention for the appearance of a new type of man in contemporary society. He has christened the novel personality THE OTHER-DIRECTED MAN, this in distinction from earlier types, the tradition-directed and inner-directed man. Whereas the tradition-directed man was concerned mainly with imitating and conforming to the accepted way of life, and the inner-directed man was concerned with getting ahead in society and being successful, the modern, other-directed man is anxious to please others and to be in tune with his peers and pals. Therefore he

OUR COLLEGE - continued.

well known exception to the rule. The study results were tested in the exam time. A reading week used to precede the exam week. It gave the students a week of uninterrupted study, but it also implied that in the exam week two exams per day had to be written. The students preferred a longer exam time. So the reading week was dropped and the exams divided over eight days. That works fine as long as we watch that not the hardest exams are reserved for the last days, in which lack of sufficient sleep and tiredness make themselves felt.

It is always a relief for all parties concerned when it is all over and preparations may be made for the new courses which are ahead. It was doubly pleasant this time since all the students went home for Christmas. We hope to see them back refreshed and anxious to tackle the second semester.

Although one term does not give much to go by for an evaluation of the course, it was enough to show to both students and teachers that the decision of Toronto '74 to add another year to the training for the ministry was a good one.

Thankful for God's goodness shown, we hope to continue.

L. SELLES

must develop "a psychological radar set - a device not tuned to control movement in any particular direction but rather to detect the action of others." 1) Modern man then is not interested in what he is able to do (achievement), but in what others THINK he can do (reputation). While the inner-directed man worried about his character, the other-directed man worries about his appearance. David Riesman is very cautious when he says, "It would be premature to say that other-direction is already the dominant mode in America as a whole. But since the other-directed types are to be found among the young, in the larger cities, and among the upper income groups, we may assume that the hegemony of other-direction lies not far off." 2) Riesman wrote that in 1950. Today, twenty-five years later, we observe that his assumption was right: other-direction is the order of the day, among our young people also.

Reformed people have always heeded Christ's prayer, "I do not pray that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil one. They are not of the world, even as I am not of the world" (John 17:15, 16). We with our children do not live on an island or in a monastery, but we have been placed right in the thick of things. That position - in the world, but not of the world - makes the Christian at once extremely potent and influential and extremely vulnerable. It is for that very reason that the need for Reformed education is felt so strongly among us: our children must be prepared and equipped to take their stand in a virtually hostile environment; they must "speak with their enemies in the gate" (Psalm 127:5). The enemy of our children anno 1975 is not a brutal, hostile opponent, but a gentle other-directed man who DEMANDS adaptation and constant adjustment to the likes and dislikes of the day. The one Article of Faith of the other-directed man is, Be in with your peers and pals. Sing the song everybody else in your age-group sings; play the music everybody plays; dress the way all the others do; use the words and

expressions they use; drive the car everybody drives; buy the products everybody buys. Be accepted, be appreciated, be in. We see the force of the peergroup in our schools also; students who do not speak the proper jargon are laughed at; students who know more about a certain subject than the class does, are cut down mercilessly with a sneering, "Shiner!"; only one type of yo-yo (the approximately \$2.00 one) is acceptable to boys. Development of specific talents is discouraged; inconspicuousness is the safest way, and fear of being out of tune is latent all the time.

In a world that is preoccupied mainly with leisure, we want our children to see their God-given task: Work! While the peergroups urges, "Be like the others, nondescript and conformable," we exhort them to exploit their individual, God-given talents, be they one, two, five, or ten. Whereas society encourages consumption for the sake of consumption, we endorse sobriety and moderation - we are not to waste God's time and money on perishable goods and entertainment. We teach an entirely different concept of life and our standards of evaluation are starkly opposed to the world's. Not fickle man with his ever-changing tastes determines our actions, but the unchanging God "with Whom is no variability, neither shadow of turning" (James 1:17b) sets us moving in the right direction. First come God's kingdom and His righteousness; anxiety about appearance and superficial reputation is out of place, even forbidden by God.

Parents and teachers, ministers and leaders of boys' and girls' clubs, all who are involved in the education of the youth of the church, face a very difficult task. They are not the authorities the children and adolescents turn to for approval, since the peergroup has taken over that function. Yet, they and not the peers and pals are charged to instruct the young people. They will need great wisdom, great determination, and the support of a praying church to resist the temptation of other-direction. May it be the life's desire of educators and educated to be truly Other-directed.

E. GOSKER

1) David Riesman, *The Lonely Crowd* (Yale University Press, 1961), p. 55.

2) *Ibid.*, p. 20.

news medley

There they came marching in, the bulletins, Church Newses, Pro Ecclesias, City Guides and by whatever other name they may be known. They were all so happy that the postal strike was over that they crowded each other almost out of my mailbox. Where are we going to start our trip? Let's go down south.

Grand Rapids decided to have the celebration of the Holy Supper for the time being only in the afternoon. That prevents the difficulty of deciding what a "continuation" would be in reality. I wish that we all could have this celebration just in one service, but I have said that before. Winnipeg does it the same way: they will have the celebration of the Lord's Supper in the morning service every second Sunday of every second month.

Grand Rapids has also been busy collecting money for the school. It seems that it will be worthwhile again to collect newspapers, for I read an announcement that the price had gone up and that the garage of the parsonage was, for that reason, available to store them. It is a strange thing: the price of materials goes up and up, but frequently we cannot get rid of the tons and tons of newsprint that can be collected. Some time ago I read the remark by someone in the Netherlands that the paper needed for a certain report meant that some four acres of forest had to be cut down for pulp! And here we are with thousands of tons of newsprint at our fingertips and oftentimes we have to stop collecting because there is no market for the stuff. If you can find a storage shed or something, you might as well keep collecting it, for the time will come that you will be rewarded for your perseverance. The only trouble is that I don't know when that time will be!

We go up and reach Rehoboth Burlington. No, first Watford. It must have been quite a while that I did not receive any bulletins from there. But now the inside workers at the post-office provided me with a nice pink-coloured bulletin of the Grace Canadian Reformed Church of Watford, Ontario. A picture of the churchbuilding adorns the cover, but to me it looks a little bare. I would have loved to see some grass or trees or even some snow for that matter. Now it really looks like a cut-out, but it is a nice cover.

Thus we go to Rehoboth Burlington. The Consistory decided to install a "Phillips Sound System" for the church auditorium. That is the so-manieth Church that decides to do that. And again I come with my question, "What is wrong with our Churchbuildings, or what is wrong with our ministers that we need sound-systems?" I have heard the Rev. C. Stam and I do not think that it is difficult to hear him all the way in the back. Could it, perhaps, be that our auditoriums are too large and that we should aim for smaller churchbuildings and, as a result, smaller Congregations? Or should we put it the other way around: Smaller Congregations and therefore smaller churchbuildings? I think so. Oh, I realize and appreciate that it is nice to be together with a large group, with a multitude, and to hear the singing: if the number of those present is small you hear yourself singing and that is not always a pleasant experience. When the massive sound swells, that really does something to you.

But that is not the only thing. I also know that financially it is somewhat easier on the members when the membership is larger: there are more backs that can carry the burdens together. However, I do not believe that the "advantages" outweigh the disadvantages of a large Congregation. In a large Congregation the danger of "fringe-people" is greater, members who live just at the fringes and have to be dragged along all the time. In a large Congregation the chances are bigger that too much is left up to too few. And the mutual bond tends to be weaker and is in danger of not being felt at all by quite a few. There may be exceptions, but we should not live by exceptions. If we sit down at the Lord's Table and if we see familiar faces, faces we have seen in Church more often, but do not really know who these members are, there is something drastically wrong. Then the Congregation is way too large. I realize that it would be extremely difficult to split up the Congregations we have, even though they number 600 or more; but I hope most sincerely and would urge this upon all our Church people that when new buildings have to be erected and when Congregations grow to an "unmanageable" size, there will be an earnest endeavour to seek the solution in the direction of more smaller Congregations and churchbuildings instead of fewer larger ones with auditoriums that have a seating capacity of four hundred or even more. I am convinced that we have to do some serious re-thinking in this respect!

From Burlington we go to Toronto first. Rev. Vander-Boom informs the Congregation via the bulletin that there will be a change in the set-up of Catechism classes. The principal change will be that the groups will no longer be divided according to age (as is the case in practically all Congregations) but that they will be "graded". The first Grade will cover a course of approximately two years. If the students have successfully completed these courses, they will be promoted to Grade II, in which the Catechism will be reviewed and attention will be paid to the Belgic Confession and the Canons of Dort besides Bible Study and Church History. If they have gone through that, they are promoted to Grade III, in which they will receive assignments to work on their own on a certain topic; further there will be a general repetition. In this manner, we read, no special pre-confession class will be needed.

I must say that this appeals to me. And I do not think that I am mistaken when I assume that the above arrangement is also a partial fruit of the work done in preparation of a book for Catechetical Instruction as envisaged by the Synod 1971, which was killed by Synod 1974. If there is a possibility to let us share the fruits of this preparatory work, please do so. I hope that there will not be too many difficulties with transportation, etc. When one cannot attend Grade II without having completed Grade I (and why should we follow a different system than we do in the schools??) what about those who will have to drive three times to bring all their children to Catechism Classes? I am interested in knowing how this will be solved. The basic thought of the above set-up is something which I would commend to the serious attention of all who have to conduct Catechism classes.

Now that we are speaking of Toronto anyway, the previous **Clarion** contained a picture of brother and sister H. DeBoer and their children and grandchildren. They celebrated their fortieth wedding anniversary. The picture and write-up came just too late for me to mention it in the previous issue and to offer our congratulations at the same

time. Although almost two months have passed since the festive day, I gladly mention this happy event in our medley and offer as yet our sincere congratulations on this occasion.

And while busy with offering congratulations, we include Opoe Buit who celebrated her 85th birthday, as we could see in the previous issue. Are you still as busy with your flowers as you were before? Congratulations!

In almost every bulletin of Toronto we can read that no word has been received concerning the Rev. H. Knigge's application for an immigrant visum for himself and for his family. Meanwhile, our brother has made it known that he would consider calls from Netherlands Churches, and to date he has received a call from two of them. Thus far no one has been found to take the place of our former missionary in Irian Jaya.

From Toronto we travel to Orangeville. The Orangeville Consistory decided to discontinue the services in Dutch. Understandably, not everyone is happy with that decision, but one day or another it will have to be made. The number of those attending such services is dwindling and of the ones who do attend several are able to understand English just as well.

Orangeville also asked for promissory notes in order to pay off the mortgage on the parsonage. If I understood the information well, the mortgage has been paid off. I did not understand completely how they did it, but it is none of their concern, of course, whether I understand it: it has been done and that is the main point.

Before we leave Ontario, I should like to ask our readers whether they can help me out. I have been trying to find the correct word for what in Dutch is called "de diakonie". In various bulletins I read the word "deaconry", but that seems to me to be just a new invention, for I cannot find it in my dictionary and encyclopedia. Neither can I find the word "deaconate". My information points to the word "diaconate" as being (also) the deacons together, the body of deacons. Could we bring some unity in our terminology? Who speaks the deciding word? I'll let you know.

I said that I wished to make that remark before we leave Ontario, but just one more thing, this time about Ottawa. I saw there, the last time I was there, that they have another organ now and that the singing no longer has to be accompanied on the piano. That is an asset. Ottawa also decided to increase the remuneration for visiting ministers as of January 1st, 1976. In this way they agree with Barrhead, which remarks that the amounts were never adjusted for fifteen years. It is gratifying that the Consistories pay attention to this. I said before that, if it were not a custom to remunerate the services, we would not have to talk about it and that then there would be no discussion necessary either whether the amounts are sufficient. But it is the practice and now that that is the case, the amounts should keep pace with all the other financial items on a budget. I can say this freely since it does not affect me at all at the moment: Oftentimes Consistories would become red in the face if they would go into the trouble of figuring out how much their remuneration would come to if calculated per hour. Then you have, of course, first to deduct the mileage (cheap at 15 cents per mile). I think that in some cases you would not get a plumber out for half an hour (including travelling time) for what a minister gets for being away from home for five hours.

We'll return to Barrhead later on, but first stop over in Winnipeg. Besides deciding that the Lord's Supper will be

celebrated only in the morning, the Consistory also decided that the special collection with the Lord's Supper (at the table, apparently) will be discontinued. It goes without saying that I am happy with that decision. The Consistory used one argument which I never heard before but which appears to be very much **ad rem**: To strangers "it may seem as if the communicant members have to pay in order to sit at the table." That reminds me of a remark which a visiting "friend" once made at the home of a young couple where I went every week for catechetical instruction: "You mean to say that they don't have to pay you for coming here?" In this case, it would have been better if they had paid, for their contributions to the Church were practically nil and later on they broke with the Church. Generally speaking, I have not seen much good of those "special hours" and the best course was always: Let them just follow the same instruction as all other Catechism students! Then they can prove that they are serious in their desire. However, we were talking about Winnipeg's argument and I think there is quite something in it, more than meets the eye even.

They had a Christmas Concert in Winnipeg and, although the Congregation is not that large, I counted no less than eight(!) names of persons who played the organ. Then there were recorders, trumpets, and a violin. Happy the Congregation where there is so much variation and where the members are also entertaining each other in this manner.

A less pleasant piece of information is that the caution to which the Consistory urged the members, appears not to have been sufficient: a few holes were burned into the carpet on the basement floor. That is the reason why the Fergus Consistory decided that, now that carpet has been installed in the basement, too, no smoking shall be permitted in the Churchbuilding.

We now go and visit Edmonton. The Silver Committee has concluded its work. The light fixtures are up, as we mentioned before, and "signs are now on the outside of the church." There was a slight deficit, but this has been "picked up" by a member, we are told.

Some time ago, the Consistory of Edmonton discussed the decision of Synod 1974 regarding the Christian Reformed Church and decided "Not to acquiesce in the decision of our General Synod Toronto 1974 . . . because Council is convinced that the decision of Synod is based on incomplete grounds." A committee was to advise the Consistory how to execute that decision "not to acquiesce in General Synod Toronto 1974 Acts art. 146." I am wondering what Edmonton's course of action will be. It may be known to our readers that recently our Dutch sister Churches have decided in the line of Synod 1974 and that they, too, have decided to terminate the contact as it was being maintained, and that they have charged their committee to contact our committee appointed to draw up an "appeal" to the Christian Reformed community. Perhaps the Dutch committee will come with a separate "appeal"; it is also possible that they express their agreement with our "appeal" which is in the process of being drafted. I am not yet convinced that both the Toronto Synod and the Dutch Synod were wrong and that the interpretation which Edmonton gives in its decision is correct. All the others must then be awfully bad readers and "understanders". Time will tell.

I promised that we would return to Barrhead. First, then, the pleasant information that a choir has been formed,

consisting of members of the Churches at Barrhead and Neerlandia. You will experience that this promotes the contact and communion with each other.

Since the Church at Barrhead is vacant, they experience difficulty in determining the date at which the holy supper shall be celebrated. It will be hard, I presume, to arrange the classical appointments in such a manner that definite dates can be kept.

Let's proceed to British Columbia where the NDP government has suffered a crushing defeat and where Social Credit is back in power. Now, you have to take this "Social Credit" with quite a few grains of salt and pepper. Among the now Sacred cabinet ministers is the former Liberal leader, some former Conservatives, and so on. It is beyond me how they could become real Social Crediters in such a short time. I don't like sudden conversions. Although, we are to bear in mind that Social Credit is not by far what Bible Bill introduced in Alberta, if it has ever been that in British Columbia. There is a possibility that in the near future the independent schools will receive some form of recognition and that the financial burdens for the parents will be lightened to a certain degree. But that's not what I wished to talk about.

The Church at Houston needs another organ, since the one they have right now shows signs of getting old and tired. Anyone know anything?

The minister of Smithers reminds the students that the questions of the Catechism have to be memorized too! "Very often the important keywords of the Lord's Day are found in the question." That is something which I gladly underline. It still happens once in a while that a student asks, "Do I have to learn the question, too?" To which my stereotype reply is, "How else would you know which answer belongs to which question?" Is it not the **question** which shows that deliverance is not just to be freed from wrath but that it means most of all "to be again received into favour"?

In Chilliwack the Consistory "decided to look into a property which was mentioned by a member of the Congregation." Yes, although they live very cheaply (as far as renting a place for worship is concerned) the ideal is always to have your own property which may become the centre of congregational activities, not just on Sundays but also during the week.

From Abbotsford we relate that the Rev. and Mrs. M. Vanderwel were involved in an accident when someone who was impaired (thus it is reported) drove into their car when they returned home from a Sunday evening visit. No personal injuries are to be reported.

In Cloverdale there appeared not to be a clear majority for institution of a Church in Langley nor for separate services to be arranged there. Now the Consistory adopted a questionnaire to be handed out and after the replies to that have been received, the matter will again be discussed. I can well understand the situation in which the Consistory finds itself. It is difficult to come to a decision in which all aspects are taken into account and which satisfies everyone. But a decision will have to be made and the Consistory appears to realize that this decision must be made soon. The sooner the better. I foresee another Church in the Langley area. Of course, I understand that the fact that New Westminster is building in Surrey is a factor which seems to have to be taken into consideration. Perhaps it has to, but it is more likely that that should not put any weight into the scales. However, now I am thinking

aloud and that is not permitted, according to some. Soit.

As for the New Westminster "Building Chats", I do not know who writes them, but this much I do know that that person makes an excellent job of it. I would suggest, if a booklet with pictures and particulars is planned, to include those chats in it, too. We are being kept well informed about the progress and dedication of the many who come to work or who, taking a look in their innocence, are drafted. That does not mean that sloppy work results from these activities: "The inspectors have compliments for the work done and praised the good workmanship. Something I'm sure you also appreciate." Thank you. Over one mile of wire went into the various circuits. As for the heating, hot water won out over others means of heating. Hurray! Once we lived in a house with hot-water heat and I would have that any time. In the auditorium the heating will be by base-board radiation; in the basement the pipes will be imbedded in the concrete floor. For the broadcasting activities a permanent recording studio will be built from which a good bird's eye view is obtained. Perhaps it can be used eventually also for video-taping the services! As for this broadcasting activity, we learn from the **Church News** that from the Valley Churches an amount of a little over \$9,000.00 will be needed and will be received to maintain the present level of broadcasting.

The fact that the Church at New Westminster was instituted twenty-five years ago was to be remembered in a service on the 21st of December. Lack of their own Churchbuilding will have prevented a more elaborate celebration, I presume. Still planning on it?

The Ladies' Circle is planning to compose a separate cookbook. It is my guess that they will make it available to others too for a reasonable (?) price. You'll hear from them if I know our ladies.

The general news about the Valley includes that a musical evening, a musical get-together was planned in Cloverdale for December 26. Further, that the Fraser Valley Young People's League organized a meeting where Mr. J. DeVos was to introduce "Not future shock, but eschatology". A somewhat dark title to me, but I do not doubt that it will have become clear to the young people.

The Senior Citizens Home is coming closer to realization. The society is active, the board is active, and the need for such a home is felt more and more. That is the case in Ontario, too. Let us keep this whole cause alive.

On our way home we land for a minute in Coaldale, just long enough to note that the Regional Bible Study Groups are doing very well and that it may be necessary to establish a sixth one. Hopefully, it will be kept up and not, as is the case with so many things, start enthusiastically and then peter out. He who studies God's Word never runs out of material!

vO

DID YOU PAY YOUR SUBSCRIPTION ALREADY?

IF YOU DID WE LIKE TO SAY THANK-YOU. IF
YOU DID NOT PLEASE DO IT TODAY.

Letters-to-the-Editor

Dear Editor,

For several weeks now the recent publication, *Lasting Food*, has been advertised, and I was quite anxious to buy a copy of this myself. Today, I did just that. The book looked so impressive to me that I could not help but leaf through it right away. I must say, and I think others ought to agree with me, this book is of a great value, and should serve a good purpose among our Canadian Reformed people. Gratitude should be expressed toward the ministers who contributed to this compilation.

However, although I have so far praised this book, I also have some criticism which causes me to write. On each page of the book, a prayer follows the commentary on the Scripture-text. It is my understanding that these prayers are meant to be read, and that they are meant to be complete prayers. This being the case, I cannot help but be somewhat disappointed with some sections of the book with regard to these prayers.

In the "Introduction", it states that in the second prayer, "We pray for Church and school, for the mission and for God's Kingdom, and so forth, . . . there are the sick, the lonesome, those being persecuted, the civil authorities and so many others". In some sections, the prayers in this book do not make mention of any of these important things, and are, in my opinion far too short. I do not wish to say that length is important in prayer - the Bible teaches differently - but I do believe that a prayer at the table with the family should have more than just one or two thoughts.

Furthermore, I have also noticed that in quite a number of prayers the proper address is not given to God. I have always been taught that we must always address the Lord by naming Him in the beginning of the prayer. Some of the prayers in this book do not even as much as address the Lord at all.

Lord's Day 46 of our Catechism is very clear on this, where it asks: "Why has Christ commanded us to address God thus, Our Father?" And the answer follows: "To awaken in us, at the very beginning of our prayer, that childlike reverence . . ." The Lord Jesus also teaches this in Matth. 6 and 7.

When we begin to speak to a person, we should address him by calling his name (if we are polite). Is it not even more important to address the LORD properly in the beginning of our prayers? I believe it is only in keeping with God's Word and our Reformed Confessions.

This criticism, dear editor, is not meant to denounce this good book. Be it far from me to do that - I hope to use this book every day in 1976 - but it is only meant as

criticism which edifies the believers in Jesus Christ who taught us to pray properly. It is my sincere hope that this book may be used well in all of our homes.

B.J. VAN RAALTE
Waterdown, Ontario.

Now that br. Van Raalte brought some objections of his to the above book to the fore, via our *Clarion*, I reply via the same magazine. If his remarks had been made in a book review, I would not have reacted at all, for when you publish something you must also take the risk that others criticize it or even cut it up. If they do, you should not start whimpering and whining. That I do write this brief reply to our brother's remark should, therefore, not be construed as an attempt to defend the book or to justify the manner in which it has been set up. I am just going to tell you a few things about its history.

However, in the first place this: On page 6 we write that the prayers that have been added "are only a help. We hope that you will use them, but we also hope that you will pray much more. You will discover that the prayers as added are always closely connected with the passage read, and do not go beyond that. For this reason already, they cannot be the whole of your family-prayers, as has been mentioned before."

From this quotation it may become evident that the authors never intended these added prayers to be the whole of our prayers after meals! I guess that our brother overlooked the above remarks. In any case he did not take them sufficiently into account.

When you make plans for a book by several authors, you discuss the various aspects together. In our case it mostly had to be done by mail. Discussing things and coming to certain conclusions does not mean that you now set rigid standards by which every cooperating author is bound. We certainly believe the pluriformity of the Church (which is basically different from the plurality of churches!) and therefore left each other a large measure of freedom which - we were convinced - would in no way be detrimental to the unity of the work.

Among the aspects discussed was also that of the prayers. It was suggested just to give some "pointers" for the prayers, not a "complete" prayer and in that manner to "teach" the users how to pray or what to mention in their prayers at the table. It was left at that and no decision was made; we left it up to each contributing author. We do not mean to say that everyone has to address God as the author of that specific "meditation" suggests, nor that he has to

offer this prayer without addressing God at all, nor even that this suggested prayer should be the whole prayer we offer up. We only wish to offer the readers and users some help. *They* are the ones who pray!

Meanwhile: we are grateful already for the many good words spoken and written about this latest product of Premier Printing.

vO

Dear Editor,

You have made it necessary for me to respond to something you have written about a Consistory decision of the Church of Winnipeg in the 'Year-End' issue of 1975 of the *Clarion*. It concerns your comments in 'News-Medley' about our decision to use the summary of Matth. 22:37-40 in addition to the reading of the Ten Commandments.

In the first place I deplore your lack of discretion for not taking into consideration that our clerk gives only a brief summary in all our Bulletins of the decisions made by our Consistory. The least you should have done when quoting from our Bulletin was to quote it in its context. Which means that you should also have included the next sentence, viz., "Nevertheless, the Rev. de Bruin will explain it later on".

When you said in this same 'News-Medley' in relation to the Bulletin of Winnipeg, "But there are some things which I cannot follow. Must be my dullness", then I in turn say: No, Mr. Editor, it is not your dullness which is the problem, but perhaps your impatience. You should have been courteous enough to wait for our next Bulletin for the explanation which was promised, instead of 'jumping the gun' and making comments which are anything but brotherly, complimentary, or upbuilding for the Church of our Lord. And even if you were to disagree with the explanation of our decision in our next bulletin, which is your perfect right, then I would still not expect you to treat it in the manner in which you have treated this brief summary from our Bulletin. For by using such a term as "flapdoodle" (which to my understanding of Yankee-Dutch means something derogatory) to describe what you have read in our Consistory report*, you have made yourself guilty of holding our Consistory (with its pastor) up to public discredit and ridicule, as well as of promoting a possible disunity in the Church of our Lord at Winnipeg.

I wish to take this opportunity to implore you to be more brotherly in the future, for this 'News-Medley' ought to bring about peace, harmony, and mutual appreciation among the Canadian Reformed Churches. If this cannot be achieved in the 'News-Medley', then I hope it will soon disappear from the pages of our *Clarion*.

Now a matter of discretion. I believe that you ought to know that many matters

Books

Shepherding God's Flock I: The Pastoral Life. Jay E. Adams, (Baker Book House, Grand Rapids, Michigan. Reprinted 1975.)

The present volume is Volume I. Meanwhile, volume 2 has also appeared in print, and perhaps, volume 3.

When reading this book, I at times felt a profound joy, at other times I felt hopelessly inadequate. That may be partly the result of the fact that I have never known the ministry as it is described in this book. Dr. Adams writes in the "Preface":

LETTERS-TO-THE-EDITOR - cont.

published in local Church Bulletins have not been published in order to be 'picked apart' by the Editor of the *Clarion*, but rather, that they have been published primarily for the benefit of *one* local Church. Which means that no one has the right to act as if they were published for all the Canadian Reformed Churches in this country. You must be aware of the fact that many of these matters have been published in brief, in order to be further discussed among the members of the local congregation. But nevertheless, if and when you (or anybody else for that matter) see tendencies or decisions which according to your better judgement are not quite the way they ought to be, then by all means be a real brother and drop us a line explaining why you consider it to be wrong. This would be much appreciated, for then the local pastor would be the wiser for it, and thus be enabled to correct the mistakes made. This is also in principle what our Lord teaches us in Matth. 18:15, and as it says in Prov. 9:8, "Reprove a wise man, and he will love you".

Please accept this letter as being out of brotherly concern, and if I am wrong in any way I would like to have the words of Ps. 141:5 applied to me: "Let a good man strike or rebuke me in kindness."

REV. SIMON DeBRUIN

* What I wrote and qualified as such was only a certain argument qua *argument*, not the decision as such.

As for dropping a line if I deem something wrong, I have not been called to be a supervisor over the Churches. All I do is that I pass on news and comment on it when I consider that necessary or advisable. I have never become and hope that I shall never be "personal" in the sense of writing "against" a certain *person*. Thanks for writing.

vO

"My ecclesiology is Presbyterian". It seemed to me that the pastorate as referred to by Dr. Adams is different from the pastorate in the (Canadian) Reformed Churches. And, frankly, I do not believe that I really have to do all that is described here as the task of a faithful Reformed minister. I do not believe it that "Ministers should be conversant with important books, poetry, plays, music, art" (p. 29). What is written on "Candidating" is totally alien to me. It seemed strange and incorrect to me when I read that the Apostles "assigned unessential matters to another group (deacons) whose office was created for this very purpose" (p. 25). Unessential? I don't believe a word of it. Nor do I believe it to be correct that by that act of the Apostles the office of deacon was created, even though our form for the ordination appears to support that position.

I am afraid that in the manner in which Dr. Adams deals with the topic everything is brought too much into the field of psychology. For instance,

when speaking of the effect of *shock*, he quotes I Samuel 4:19-21, but the element which should receive all emphasis here, namely that the *ark* has been taken, is almost neglected. It was more than just "shock"! We get the impression that oftentimes Scripture is quoted to support a psychological thesis. And that is the one great objection I have to the whole set-up of the book.

On the other hand, Dr. Adams oftentimes sheds a surprising new light on various aspects of the work of a minister and gives hints and directives which a pastor can ignore only with great damage to himself and to the flock. I learned that it was "Calvin's principle, when ministering in Geneva, . . . not to visit unless he was requested to do so in accordance with James 5:14."

Both pastors and students will do well to take serious note of this book; they certainly will find many useful elements in it even though I think that it should be used with the above reservations. vO

Church News

Change of address:

REV. A.B. ROUKEMA
P.O. Box 293,
2071 Highway 7, West
Concord, Ontario
Phone: (416) 669-1859

Declined:

REV. JAMES VISSCHER

of Coaldale, Alberta has declined the call from the Church of Hamilton, Ont.

* * *

Called:

REV. W. HUIZINGA

of London and Watford, Ontario has received a call from the Free Reformed Church, Armadale, Western Australia.

* * *

Declined:

REV. J. GEERTSEMA

of Carman, Manitoba has declined the call from the Church of Neerlandia, Alberta.

REV. H. KNIGGE

In September we reported that Rev. Knigge had submitted an appli-

cation for a visa permitting his family to enter Canada as immigrants. The Canadian Embassy in The Hague requested additional information concerning the medical records of some of the children but a decision was not received. Due to the postal strike we have been in contact with Rev. Knigge by telephone and he told us that he visited the Canadian Embassy in The Hague at the end of October, at which time he was promised that a decision concerning his visa would be reached within a week. About a week later, however, he was told that it could be weeks, but also months, before the Canadian officials would be able to tell him whether or not a visa would be given. The Immigration Department in Canada was contacted but they informed us that the decision was up to the Embassy in the Netherlands.

It is very well possible that a visa will be granted and Rev. Knigge certainly likes to consider a call from a Canadian congregation. However, his official furlough ended December 31, and Rev. Knigge wishes to avoid being idle for an extended period after that date. He has therefore made it known in the Netherlands that he will also consider calls from congregations in Holland.

Board of Foreign Mission

Press Release

of the synod of The Free Reformed Churches of Australia, held at Albany, Western Australia, from November 1 to November 7, 1975.

Art. 1 Rev. J.D. Wielenga opens synod on behalf of the convening church of Albany. He requests to sing Ps. 99:1, 2, reads Isaiah 9:1-7 and 40:1-11, leads in prayer, and addresses the meeting.

Art. 2 Delegates to synod: from the church of Albany: Rev. J.D. Wielenga, elder J. Plug; from the church of Armadale: Rev. K. Bruning, elder H. Terpstra; from the church of Launceston: Rev. A.H. Dekker, elder J. VanderRos. Moderamen: Rev. K. Bruning - president; Rev. J.D. Wielenga - assessor; Rev. A.H. Dekker - first clerk; elder H. Terpstra - second clerk.

Art. 3 The Church of Albany reports that all the documents concerning the ordination of Rev. A.H. Dekker as minister of the church of Launceston had been found in good order, in accordance with the relevant articles of the Church Order. Rev. Dekker signs the Form for Ministers of the Word. All delegates testify their agreement with the Three Forms of Unity.

Art. 4 The following schedule of meetings is adopted: 10:00 a.m. to 12:30 p.m.; 2:00 p.m. to 5:00 p.m.; 7:30 to 9:30 p.m.

Art. 5 The agenda is adopted.

Art. 6 Letters with good wishes are read, from Rev. G. Van Rongen, of Grand Rapids, U.S.A., and from the deputies of the Canadian Reformed Churches for correspondence with foreign sister churches.

Art. 7 Reopening, Monday, November 3; Psalm 25:2 is sung, I Timothy 1 is read.

Art. 8 Re proposal of Launceston, agenda 7a, synod decides to add to the synod rules sub 4c, that synod has the right to admit nondelegated elders to the closed sessions, on their request.

Art. 9 The amended proposal of Launceston to use as much as possible the English language in all synod-meetings is adopted. The Acts of synod will be adopted in English. An unauthorized version in Dutch will also be published.

Art. 10 The amended proposal of Launceston to increase the number of delegates of each church from two to three until the number of churches exceeds four, is adopted.

Art. 11 Synod decides to grant the request of the librarian of Calvin Seminary, Grand Rapids, U.S.A., to exchange copies of Acts of our synods for those of the Christian Reformed Churches, for library purposes.

Art. 12 The church of Albany reports that Rev. G. Van Rongen has left the confederation of the Free Reformed Churches of Australia with the proper certificates of dismissal, in accordance with art. 10 C.O.

Art. 13 The Church of Launceston, per instruction, requests synod to appoint de-

puties to: 1. revise and translate into English the Form for Church-visitations; 2. to prepare an authoritative English version of the Church Order, to revise the C.O., adapting it to the situation of the Australian churches.

Synod decides to appoint deputies.

Art. 14 Synod decides to appoint deputies to revise and translate the Rules of Synod, as adopted by Synod - 1956 (Acts 1956, art. 7).

Art. 15 In closed session synod deals with the reports churchvisitation.

Art. 16 After reading the Reports, the Auditors of the books of the Treasurer of Synod and the Treasurer of Synod are discharged.

Art. 17 Reopening, Tuesday, November 4; singing Psalm 86:6, reading I Timothy 4.

Art. 18 The discussion, begun in the evening session of November 3, re Armadale's proposal not to admit, in accordance with art. 61 C.O., to the celebration of the Lord's Supper in our churches persons who come from churches with which the Australian Churches do not maintain correspondence, is continued.

Art. 19 In closed session synod continues to deal with the reports churchvisitation.

Art. 20 In closed session synod deals with the appeal of D.B. against a decision of a previous synod regarding a matter of church discipline.

Art. 21 The deputies of the Churchbook propose the following: (1) to counsel the churches to be alert in evaluation of the psalms in Book of Praise and in the use of its hymns in the light of the decisions taken by synod - 1972. (b) to encourage production, assessment and publication of Bible songs suitable for use in Reformed worship; (c) to discharge deputies appointed by synod 1972; (d) to appoint new deputies with the mandate to continue efforts aimed at achieving a scripturally based churchbook and at reassessment of the hymn section of Book of Praise 1971; (e) to request the churches to examine and try out the six Bible songs which were published by the deputies. *Adopted.*

Art. 22 Reopening, Wednesday, November 5; singing Psalm 119:53; reading I Timothy 5:17-6:2.

Art. 23 Re English Bible Version synod decides: 1. to reject the New International Version on the grounds that the dynamic equivalent method of translation does not do full justice to the inscripturated inspired Word of God; 2. to reject the King James Version II on the ground of several weaknesses indicated in the report of deputies; 3. To discharge the deputies; 4. to appoint new deputies with the following mandate: (a) to study fully the New American Standard Bible and the Revised Standard Version, taking into account the many objections expressed against the R.S.V. over the last years. (b) to compare these versions with each other and with the Authorized Version (A.V.) (K.J.V.) in order to find

which translation is to be preferred; (c) to report to next synod.

Art. 24 Instructions for the church in charge of Archives of Synod are adopted.

Art. 25 The report of the deputies to control the Archives of Synod is adopted.

Art. 26 Report of deputies concerning spiritual support of churchmembers in military service is adopted.

Art. 27 In closed session synod deals with the reports of the churches concerning the work among the "scattered" brothers and sisters.

Art. 28 Synod takes the following decision in the matter of the admission to the Lord's Supper (see art. 18 of this press release):

Synod rescinds the decision re the churches outside the confederation in the Netherlands - Acts 1972, art. 42, 3rd paragraph. Synod does not deem it desirable or necessary to give a general decision regulating exceptional cases in which a church council, not without the advice of the neighbouring church, considers that it is proper before the Lord and his congregation to deviate from the general rule, that only the members of the congregation or members of the sisterchurches with a valid attestation, will be admitted to the Lord's Supper.

Synod decides that in those situations in which applications to partake of the Lord's Supper are received from members of churches which, in their own countries, in confession, church polity and practice take position opposite to churches corresponding with The Free Reformed Churches of Australia, such applications will not be accepted.

Art. 29 Deputies of Correspondence with the Government have nothing to report.

Art. 30 Training for the Ministry of the Word. Proposal to increase the quota (support according to art. 19 C.O.) is adopted. Rules regarding the eligibility and examination of candidates to the Ministry of the Word are adopted.

Art. 31 Deputies Art. 49 C.O. had nothing to report.

Art. 32 Mission. The reports of the churches of Albany and Armadale are adopted. Synod express their appreciation and thankfulness for the work done by the respective work-groups and encourage proposed further efforts. Deputies are appointed re the Training of the Mission-worker for his work.

Art. 33 Reopening, Thursday, November 6; singing Psalm 105:1; reading Titus 1.

Art. 34 Report Deputies for Correspondence with foreign sisterchurches is adopted. Correspondence with the Presbyterian Church of Korea is accepted in principle. Deputies will work out rules of correspondence with this church. Informal contacts between our churches and the Presbyterian Church of Korea are already existing.

Art. 35 In closed session synod de-

cides to reject the appeal of D.B.

Art. 36 Report of deputies concerning the schism in Pretoria - 1969 is discussed. Synod decides to confirm the decision of synod - 1972 that Die Vrije Gereformeerde Kerk (pr. Dr. Van der Waal) cannot be recognised as corresponding sister church, because the condition of synod - 1972 (the rejection of the unscriptural divorce-theories by this church in Pretoria) has not been met.

Art. 37 Contact with the Presbyterian Reformed Church of Australia. Synod decides to write a letter to these churches with the proposal to have a meeting to discuss the relationship between this church and our churches.

Art. 38 The costs of synod are divided as follows: Albany - 20%, Armadale - 60%, Launceston - 20%.

Art. 39 The church of Launceston is appointed as convening church for next synod, to come together in Launceston in October 1977.

Art. 40 Reopening, Friday, November 7; singing Psalm 138:3; reading Titus 3.

Art. 41 Synod takes the following decision re baptism of children adopted by church members:

Synod having read the proposal of the church of Armadale regarding the baptism of adopted children, having discussed the paper which accompanied this proposal, and the objections which were tabled against the decision and proposal of the church of Armadale, considering, that Holy Scripture: 1. in Gen. 17, the institution of the sign and seal of the covenant, clearly teaches, that circumcision was not only for Abraham and his children (in vs. 12 special mention is made of "those which are not of thy seed"); 2. that this institution of the circumcision was to be kept throughout their generations; 3. that all those who belonged to the household of Abraham were partakers of the promises and the demands of the covenant (Gen. 17:14; 18:19; 35:2; Ex. 12:44); 4. that in the O.T. Abraham and his household was separated from the world, as a circumcised community, as was later on the O.T. Church Israel; 5. that in the N.T. the believing parents with all who belong to them (with their children), are, in connection with the church, separated from the world, as a baptised community, because baptism came in the place of circumcision;

decides, that children, adopted by believing parents, should be baptised, on the ground of Gen. 17.

Art. 42 In closed session synod deals with matters concerning art. 41 C.O.

Art. 43 Deputies are appointed and their instructions formulated.

Art. 44 There is no business according to art. 43 C.O.

Art. 45 Acts and Press Release are adopted.

Art. 46 Final address by president. Synod is closed.

On behalf of synod,
J.D. WIELENGA

Press Release

of the Classis Ontario-South, held on Wednesday, December 10, 1975, at London, Ontario.

On behalf of the convening Church, the Church of Watford, the Rev. W. Huizinga opened the meeting. Psalm 67 was sung. Scripture-reading was Philipians 1:12-18. After prayer the Rev. Huizinga spoke a few words on this Scripture, and welcomed the delegates.

All the Churches were duly represented. Classis was constituted, the moderamen being: the Rev. P. Kingma, chairman, the Rev. M.C. Werkman, clerk, the Rev. G. van Rongen, assessor.

The chairman mentioned the call extended by the Church of Hamilton to the Rev. J. Visscher of Coaldale, and the call extended to the Rev. W. Huizinga by the Free Reformed Church of Armadale, Australia.

A request for financial support ad Article 19 of the Church Order was dealt with.

A proposal from the Church of London to raise the mileage compensation from 12 cents to 15 cents per mile was adopted.

The following Church visitors were appointed for the year 1976: for the Church of Chatham: the Revs. P. Kingma and G. van Rongen; for the Church of Grand Rapids: the Revs. P. Kingma and M.C. Werkman; for the Church of Hamilton: the Revs. W. Huizinga and G. van Rongen; for the Church of Lincoln: the Revs. W. Huizinga and M.C. Werkman; for the Church of London: the Revs. P. Kingma and G. van Rongen; for the Church of Smithville: the Revs. W. Huizinga and M.C. Werkman; for the Church of Watford: the Revs. G. van Rongen and M.C. Werkman.

During Question Period ad Article 41 of the Church Order some of the Churches, at their request, were given advice in various matters.

The Church of Lincoln was granted an extension to the assistance in the conducting of Church services by the ministers in the classical region.

The Church of London was asked to check the Acts of previous Classes whether any Church was appointed to check the Archives of Classis and the books of deputies ad Article 19 of the Church Order.

Next Classis will be held, the LORD willing, on Wednesday, March 10, 1976, at London, to begin at 10:00 a.m., the convening Church being the Church of Chatham. The moderamen will be: chairman - the Rev. W. Huizinga, clerk - the Rev. P. Kingma, assessor - the Rev. M.C. Werkman.

The Acts of Classis were read and adopted. Press Release was read and approved. Censure ad Article 43 of the Church Order did not have to be exercised.

Classis was closed with prayer in which the Rev. P. Kingma led.

On behalf of Classis,
G. VAN RONGEN, e.t. assessor

Maranatha Home

Construction of the 63 unit senior citizens home on New Street in Burlington, Ont., operated by the Hamilton District Christian Senior Citizens Home Society, is now well under way. The Maranatha Home is within walking distance of two Reformed Churches, two Christian schools, a public library, a "Dutch Store", a Netherlands' (Hamilton) Credit Union Office, and complete shopping facilities. The Burlington Mall is a mile away. Under our present policy, we are providing lodging for elder citizens from all over Ontario.

The architectural design makes the interior layout as pleasant as the exterior is attractive. All units in the three-story building feature balconies and will have a telephone connection to the pulpits of the nearby Christian and Canadian Reformed Churches.

Tenants have a choice of two one-bedroom layouts. Rents will be geared to income up to a maximum of \$160 per month. Those who are not able to pay the full amount of rent, will be subsidized in relation to their income. The building will be ready for occupancy in April, 1976.

Requests for further information may be submitted to:

Mr. H. de Bruin,
620 Dynes Road,
Burlington, Ontario
416 - 637-0567

MODIFICATION OF "THE ACT BENEFITS FOR THE 1940 - 1945 VICTIMS OF PERSECUTION" (A.B.V.P.)

The A.B.V.P. has been modified and as of July 1, 1975, it also applies to a certain group of ex-Dutch citizens living abroad and their next of kin, who are regarded as victims of persecution by the occupying forces during the Second World War, on account of their race, religion and world-conception and are unable to earn an average income, as a consequence of diseases or infirmities caused or aggravated by persecution.

Applications for benefits, compensation and/or allowances as victims of persecution, as well as applications for benefits as surviving dependents of victims of persecution, must be presented in writing to the Consulate General of the Netherlands, Suite 900, 10 King St. E., Toronto, Ontario.

OUR COVER

Winter scene near Wiarton, Ontario. (Ontario Ministry of Industry and Tourism).

our little magazine

Dear Busy Beavers,

A Happy New Year to you all! Did you get to "sit out" the old year and ring in the new? And did you feel excited as the New Year came closer?

Now we have a brand new year ahead of us! What will you do with it? Here is a song that seems just right for starting the new year. Can you sing it? If you can't, maybe your Mom or Dad will teach you to.

Take my life and let it be
Consecrated, Lord, to Thee.
Take my moments and my days;
Let them flow in endless praise,
Let them flow in endless praise.

* * * * *

Have you entered our latest Contest yet? Remember our topic is "My Best Day in 1975." I think we could arrange to have a small prize for everyone who enters. But please send yours soon. The last day to enter will be January 15.

I'm looking forward to a pile of entries!

* * * * *



From the Mailbox

Thanks, *Ria Hofsink*, for telling me all about your trip this summer. The way you wrote about it, it almost made me feel I was making the trip with you! You must have had a very good time visiting with your relatives and seeing all those interesting sights.

Hello *Joanne Kuipers*. It was sure nice hearing from you again. But I still haven't figured out your riddle, Joanne. Bye for now. Write again soon.

Are you having lots of fun in the snow, *Joyce De Gelder*? Thank you for your pretty letter and your poem. Have you entered our contest, *Joyce*?

* * * * *

Now, to all the Busy Beavers who celebrate a January birthday, we wish each and everyone of you a very happy day, and may the Lord our God guide and keep you in the year ahead.

Happy Birthday! Many happy returns of the Day!

Dick Barendregt	Jan. 1	Kenneth Vanden Haak	9
Brenda Kobes	2	Debbie Knol	11
Nick Mans	3	Nellie Knol	11
Cathy Wendt	3	Marian Lof	11
Gerlinda Buist	4	Helena Blokhuis	12
Albert Bultena	5	Joan Veldkamp	16
Anita Oosterhoff	9	Ena Beyes	17

Walter Geurts	Jan. 19	Dianne Holtvluwer	24
Debbie Hartman	19	Hilda Tams	24
Jackie Hordyk	20	Henrietta Veldkamp	25
Henrietta Selles	22	Vera Vandenberg	26
Aneta Van Seters	22	Judy Jansen Van 't Land	27
Clarence Blokhuis	23	Diane Breukelman	29
Yvonne Byker	23	Janette De Haas	31

* * * * *

QUIZ TIME

Quiz of Many Colours

Use the names of colours to fill the blanks of this quiz. You'll find it fun.

1. Because Joseph's father loved him, he made him a coat of _____ colours.
2. Lydia was a seller of _____.
3. The twenty-third Psalm says the Lord maketh us to lie down in _____ pastures.
4. Manna given the Israelites looked like coriander seed. Its colour was _____; its taste like wafers of honey.
5. Prophetic passages tell that Heaven will be a city of pure _____.
6. If we lift up our eyes we will see fields _____ unto harvest.
7. When Jacob and Laban separated, Jacob was given all spotted cattle and all _____ sheep.
8. Jesus says we ought not to swear by our heads because we cannot make one hair _____ or _____.
9. Isaiah prophesied, "Though your sins be as _____ they shall be as _____ as snow; though they be _____ like _____ they shall be as wool."
10. In the story of Esther, Mordecai left the king arrayed in royal apparel of _____ and _____.

And now . . . a geography quiz!

The Highest, the Longest and the Biggest

1. the highest mountain in the world
2. the biggest island in Canada
3. the longest river in Canada
4. the biggest ocean in the world
5. the highest mountain in Canada
6. the biggest lake in the world
7. the longest river in the world
8. the biggest lake in Canada
9. the biggest island in the world

Lake Superior	Greenland	Caspian Sea
Pacific Ocean	Mt. Logan	Nile River
Baffin Island	Mt. Everest	Nackenzie River

Answers next time!

In the Nov. 27 issue we had some Mother, Father, Son puzzles. Were you able to find all the answers? Here they are. How did you do?

James - Zebedee, Salome
Solomon - David, Bathsheba
Samuel - Elkanah, Hannah
Ephraim - Joseph Asenath
Till next time, Busy Beavers!

Yours, Aunt Betty