

# Clarion

THE CANADIAN REFORMED MAGAZINE

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# “Catechism Preaching” (1)

## IMPORTANCE.

Although as Reformed Christians we take Catechism-preaching for granted, it is worth our while to meditate about this important part of preaching.

No less than 50% of the sermons we hear is “about the Catechism” (whether this is a correct expression will be discussed later). A minister who has completed his forty years of ministry, has delivered at least 2000 sermons “on the Catechism” (another expression that will have to be considered closer).

We are bound by our mutual agreement in the Church Order, Article 68, to prepare such sermons, and to listen to them, half of the time. Thus it is as important for preachers as for the congregation, for the pulpit and for the pew, to take a closer look at this one-half of all preaching.

Why did we bind ourselves to that obligation? Was and is it a biblical binding? Is it not true, “in the Church nothing but God’s Word”?

## NO LONGER TAKEN FOR GRANTED.

We started with stating that Catechism-preaching is taken for granted, but is that indeed still the case today? The answer must be that this type of preaching is being questioned, also among us. We have even, in recent years, met with some aversion against it, even rejection of it. Thus seems to be the mood of the times in which we live: all “established” patterns are being questioned today.

I see as some of the reasons for this:

a. a misunderstanding of this kind of preaching, as though it is, indeed, a “preaching about or on the Catechism.” But can a “minister of the Word” bind himself, then, to such an obligation? Did not his letter of call demand from him to preach the Word and “nothing but the Word”? The Word is divinely inspired; the Catechism, however beautiful and faithful, is the work of men, of fallible men, and therefore should never be put on a level with the Word of God.

b. the cause may lie with ministers who treat the Catechism as

though it is inspired, and in their sermons “explain and apply” the text of the Catechism in exactly the same way as they do explain and apply a text chosen from the Holy Scriptures. Is this not against Article 7 of our Confession: “Neither may we consider any writings of men, however holy these men may have been, of equal value with those divine Scriptures”? The Catechism is not inspired! Therefore it can never be “the text for the sermon” in the same way as a passage of Scripture is “text for the sermon”!

c. a different kind of reason why Catechism preaching is no longer taken for granted by everyone is, I fear, what Paul mentions in his letter to Timothy, II Timothy 4:3, 4, “For the time is coming that people will not endure *sound teaching* but, having itching ears, they will accumulate for themselves teachers to suit their own likings, and will turn away from listening to the truth and wander into myths.”

d. closely related to this is the fact that some reject Catechism preaching, even Catechism teaching in the classes, because they have fallen victim to another, *unwritten*, Catechism. They have fallen victim to some sect or other, in whose midst, often with dictatorial force of the “leader,” the Holy Scriptures are “robbed” of certain sayings which then are put together in a sectarian doctrine, as is the case among Jehovah’s Witnesses, Adventists, Baptists, “The Brethren,” “The People of God,” and so on . . . Their minds have been poisoned by such sectarian indoctrination and brainwashing and for that reason, as Paul said, “will no longer endure sound teaching . . . but wander into myths.”

e. Finally, a reason for not taking Catechism preaching for granted anymore, is the accusation that Reformed people usually know their Catechism better (even by heart) than they know their Bible. They hardly know their way in the Bible and are unable to meet, for example, Jehovah’s Witnesses, on the level on which these people come to your door: “The Bible says . . .” Then a reference to the Catechism does not help. Sure, “infants

should be baptized.” The Catechism says it clearly in Lord’s Day 27, question 74, but a phone-call to the minister is needed: “Reverend, I’m talking with a Baptist: where does the Bible say that infants must be baptized? I can’t find it in the New Testament!” (This is just one quote from my experience.)

This deplorable situation, some say, is the result of all that stress on the Catechism, in teaching as well as in preaching. Let the ministers teach Bible in the Catechism class, instead of Catechism! And call it then a *Bible* class!

The conclusion of all this is that “maintaining Article 68 of the Church Order” (more details later) is, first, a human invention. Then, it is an unbearable yoke. Finally, it tends to replace the Bible by the Catechism.

Thus, the reader will agree, it is no luxury to study this phenomenon of “Catechism preaching” together. Let’s try to find out *what* “Catechism preaching” is; anyway, what it should be. Then also *why* it should be maintained because it is so important. And finally, maybe, also a few remarks on *how* it should be done.

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## SOMETHING ABOUT THE HISTORY.

Notwithstanding the mood of our time that history is of no importance and consequence, we believe that it is always wise and helpful, for any topic, to have a look at the past.

Catechism preaching has a history!

The beginnings of this kind of preaching (and teaching) are much older than the Age of the Reformation, although that Age became undoubtedly the Golden Age of Catechisms.

Already after the return from exile a system of Catechesis, preaching as well as teaching, developed around the synagogues. And since then there has been a remarkable *continuity* of Catechism-contents in the history of the Church.

In that early period, just mentioned, religious instruction was centered around what I call “*the four fundamentals*.” Jewish young people

were taught in the same four main subjects that still form the main body of our Catechism. Of course, at that date in the history of revelation and redemption, these "four" were partly different. The synagogue taught: 1. The Creed (a combination of biblical statements under the heading, "Hear Israel, the LORD our God is one Lord"). 2. The Law (same as we have in Catechism 34-44). 3. Prayer (called "eighteen-Prayer" because it had 18 lines or petitions). 4. The Sacraments (but then, Old-testament of course: Passover and the other festivals; also about sacrifices and liturgy in the temple).

These same "four fundamentals," but now in New-testamentic attire, are found in the Early Church as contents and summary of Christian preaching and teaching. Now they became The Apostles' Creed, The N.T. Sacraments, The Ten Commandments, and The Lord's Prayer. They were preserved all through the Middle Ages, notwithstanding the apostasy in the Church. And then, look and behold! The Reformation did not start something completely new. Indeed, countless Catechisms were written in the 16th Century. Only a few survived as permanent. But, in one way or another, Lutheran as well as Reformed and/or Presbyterian, they were all built, in different order, around these "four fundamentals." In our Catechism in this order: 1. Apostles' Creed (Lord's Days 7-22); 2. Sacraments (25-31); 3. Ten Words (34-44); 4. The Lord's Prayer (45-52), with an introduction (Lord's Day 1) plus some connecting Lord's Days.

But now the reason why all this was mentioned in an article on Catechism *Preaching*: The Heidelberg Catechism (to confine ourselves to this one) was written for *two, even three, distinct purposes!*

The first, as teaching guide for the young generation. Hence the form of questions and answers.

The second, as a program for preaching in the afternoon services. Hence the division into 52 "chapters."

The third, to accomplish a reconciliation (in Heidelberg) between "Calvinists," "Zwinglians" and "Philippist Lutherans" (those Lutherans who kept more to Philip Melancthon than to Luther in the doctrine of the Sacraments, etc.). For that reason so much attention to certain doctrines like Ascension, Lord's Supper, justification, etc.

We are now especially interested in the second purpose.

#### CATECHISM PREACHING STARTS.

Already at a very early date the Catechism became the guide for *preaching*. Martin Luther, building upon the "rest" of the truth that had been maintained during the Middle Ages in the "four fundamentals," started preaching his Catechism in Wittenberg in 1533. Bullinger, a fellow-worker with Calvin, had already started it in 1532. In London, England, where a congregation of Dutch refugees was instituted, A. Lasco started preaching on the Catechism of Geneva in 1550, and replaced it by the Heidelberg Catechism the same year the latter was published: 1563.

In The Netherlands itself Rev. Peter Gabriel, Amsterdam, was the first one to take the Heidelberg Catechism as theme for his afternoon preaching in 1566, soon followed by many other ministers.

When the Synod of Dort, 1571, convened, the second (!) item on the Agenda was Catechism preaching. All Synods that followed up to the great Synod of Dort 1618/9 which com-

pleted Article 68 Church Order in its present form, made regulations for this kind of preaching. They had, at certain times, to deal with requests to provide books with Catechism-sermons for the benefit of preachers who were not able yet to do it without help.

Thus Article 68, the rule that every Sunday the Catechism be preached, grew until it became complete. (The only change was made in 1905, when the words were added, "as much as possible"; see below).

It is about time to have a look at that article. Here it is in the draft-translation of 1968, the only one we have as Churches.

#### ARTICLE 68 CHURCH ORDER.

The ministers, everywhere, shall on Sundays, ordinarily in the afternoon service, briefly explain the sum of Christian doctrine, comprehended in the Catechism, so that, as much as possible (1905!), the explanation shall be annually completed according to the division of the Catechism itself.

A second article is needed to elaborate on several aspects of this important article.

G. VANDOOREN  
(To be continued)

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## Preaching and Emotions

### FUNNY STORY

The famous Italian dominican preacher Gabriel Barlette once illustrated one of his sermons with a funny story.

This man was, next to the well-known Savonarola, the most renowned among the Italian preachers of the late Middle Ages. He was at the peak of his strength around the year 1470; that is, approximately half a century before the Great Reformation.

According to expert opinion he was definitely not the worst of the preachers of those days. Yet he was clearly influenced by the days in which he was living. He, too, made every now and then use of inferior means to keep his hearers' attention.

One of those means was — and still is — the inserting of anecdotes in the sermon.

The illustration we referred to runs as follows:

"A certain priest, in celebrating

the mass, observed a woman who seemed much touched, and freely wept as he intoned the service. After it was over he spoke to the woman and asked the cause of her emotion, and she told him it was his voice, which reminded her tenderly of her recently deceased ass!"

Now Edwin Charles Dargan, from whose *History of Preaching* we derived this (Volume 1, page 304), adds that some of his readers might "recognize the story as having been related of a much respected minister of recent times in Virginia."

In other words, the same most likely happened in relation with the way in which the sermon of a certain preacher stirred a woman's emotions. Rather, even not the sermon itself but the voice of the minister did the job.

### ANOTHER STORY

This story has much in common with the one that may be wellknown to some of our older readers.

It regards "dokter Van der Valk" as Rotterdammers used to call the Rev. M.A.H. van der Valk, who for years had his own independent congregation — a sort of "People's Church" — in "het Verkooplokaal" in the largest harbour-city of the world.

According to the story, van der Valk promised a friend that at the end of the sermon he would have half of his congregation in tears while the others were laughing. Which — we cannot guarantee the truth of this story — became true. Van der Valk preached that day in such a heart-moving way that many people had to make frequent use of their handkerchiefs, while indeed others were quietly but intensively laughing, since the preacher had so exerted himself that a piece of his underwear could be seen by part of the congregation.

#### THE REFORMED PREACHER

Now both stories will never have their parallels in a Reformed Church. The preaching of God's Word is too serious an affair for that.

Yet we would like to write a few

lines about the relation between preaching and emotion.

Should the preacher do his best — let alone his utmost — to affect his hearers' emotions?

We leave out of the picture the question whether or not a preacher is allowed to have his hearers produce a smile. The Bible itself gives us an example: When Miriam objected against Moses taking a "black" woman for his second wife, the LORD struck her with leprosy and made her skin as-white-as-snow. He used a black-and-white-scheme!

On the other hand, the sermon should never become a means of entertaining people. The preacher should not act as an entertainer.

However, this rule should not only be applied to the matter of laughing, it should also be obeyed as far as the other side of the scale of emotions is concerned. The preacher should not stir one's emotions of sadness, sorrow, and suchlike, in a cheap way, either.

#### THE GOSPEL

Let us have a look and see what Scripture says about this, and what we confess e.g. in our Catechism.

Then the first thing is that the Gospel indeed stirs our emotions.

This really jumps to the fore in Lord's Day 33, where true conversion is described as "the mortification of the old man and the quickening of the new." The former is confessed as being "heartfelt sorrow," the latter as "heartfelt joy."

Sorrow and joy, even heartfelt, both of them — are they not human emotions?

#### DETAILS

Our Catechism gives us also some details of the same thing.

God's commandments are preached, even strictly, with this purpose that "all our life long we may learn more and more to know our sinful nature, and so become the more earnest in seeking remission of sins and righteousness in Christ" (Lord's Day 44).

Our liturgical Forms call this: We have to humble ourselves, we have to feel humble and penitent.

The Gospel preaching appeals to our consciences (Lord's Day 23, No. 60).

Our Catechism makes it perfectly clear to us that we have to consider the "three parts" of Lord's Day 1 time and again and have to go on doing so, all through our life. "Sin and Misery"

is not a station we have left behind us some time ago! On the contrary, every now and then we have to be reminded of the fact that we need the protection of the blood of Christ and the divine activity of the Holy Spirit's regeneration work.

The Gospel stirs other emotions as well.

O no, not only the just mentioned ones. True Christians are not living under the yoke of: "In klagen en klagen vergaan mijn dagen," i.e. all my days are packed with wailing and lamenting because of my sins.

For does not our Catechism, apart from "hearty sighing" also contain the little but great word "joy" on several of its pages? Does not the believer feel "the beginning of eternal joy" in his heart (Lord's Day 22 No. 58)?

Does it not speak of "cheerfully" employing one's gifts for the advantage and salvation of other members of Christ and His Church (21-55)?

How often do we find such words as "thankful" and "thankfulness" in it?

And what about one of the most important terms of the whole Catechism? Is that not the word "comfort"?

Do we not find its synonyms in "confidence," "trust"?

An essential part of the Gospel is the fact that Christ told His believers to address God as "Our Father." Well, when our Catechism answers the question why Christ commanded us to address God this way, it says: "To awaken in us, at the very beginning of our prayer" a certain feeling — yes indeed, a certain emotion! —: "childlike reverence and trust."

This may be enough to prove that the Gospel and the Gospel-preaching certainly stirs one's emotions!

#### "WARM SERMONS"

However, how is this done?

Definitely not in a cheap way. Not by inferior means.

But by its contents, the contents of the Gospel.

In other words, the preacher should never try to polish up the Gospel.

When the Word of God is preached, the Gospel of Christ Jesus, no one can ever react to the preaching by saying: The sermons of the minister are not warm enough! The Gospel has its own warmth. And even to this nothing extra should be added. This would be man-made, and cannot last.

This biblical rule has to be applied

(Continued on page 182).



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## “BRIBERY”

Lately we've been hearing a lot about the "international payoffs," made by multi-national industries to secure overseas contracts and to ensure business abroad. What is especially exasperating to Canadians of Dutch descent is, of course, the allegation that Prince Bernhard accepted \$1.1 million from the Lockheed Aircraft Company. Those who remember the sincerity and reputed integrity of the Dutch prince, will have reacted in disbelief and apprehension, I hope. While the anti-monarchists in The Netherlands have greedily made use of the accusations to declare the whole Dutch royal family guilty of various atrocities and to clamour with renewed vigour for removal of the throne. . . .

In the CHURCH HERALD (Official magazine of the Reformed Church in America) of April 30, there is an editorial entitled, "International Payoffs." I would like to quote the following: "The last weeks have brought news of huge and extensive payoffs overseas. A month ago Newsweek reported that ninety-five corporations were under investigations by the SEC for questionable payments abroad."

Ninety-five. It seems that Lockheed isn't the ONLY company handing out bribes, but that bribery is common procedure with most multi-national concerns. If American business has suffered an "international black-eye" through this Lockheed scandal, it certainly also should cause some discomfort to Canadian and European industries. The kettle should not accuse the pot of being black; everyone should put his hand within his own bosom. Let's not forget "Skyshop."

I certainly cannot condone this bribery which involves millions of dollars and causes many to be tempted. On the other hand, I feel that we should be careful in our estimation of these things and remain quite down-to-earth. Every business venture will need to spend funds on advertising and commissions, etc. When the venture becomes of mammoth proportions and branches out into other countries, these costs become quite extensive and could eventually involve millions.

And, sadly enough, it is almost inevitable that activities will take place which cannot be deemed acceptable. Let's face it, the business world is in many ways a HARD

# Circumspection...

world, internationally even more so, in which not only personal dollars are at stake, but also the welfare of peoples and nations. A world easily manipulated. The communist world, e.g., will use any sinister means it can find to control or influence the western economy. Not that we must retaliate with the same measures. As the Church Herald writes, "That one villain can always cite another's violations, can hardly justify his own." True. But let's also understand that the whole matter isn't all that "easy." There is such a thing as "economic warfare," whether we like it or not.

Besides, sensational news media have the tendency to overdo things and easily condemn and accuse industries and people, especially nowadays the rich and the influential. Some of the things being written about Prince Bernhard are both disgusting and unproven. I'm glad that the Dutch Reformed Political Union (G.P.V.) has made the following public proclamation: "The Prince has clearly declared that he has not received money. Yet it must be deemed correct that the government (i.e. the QUEEN and the Cabinet!) has appointed a committee to examine on which grounds the American allegations were made and what is the implication of all this. Meanwhile His Royal Highness REMAINS for the Reformed Political Union what he was, a person whom we do not regard as guilty."

Yes, I like that attitude very much. The possibility is reckoned with that the American statements are true. The prince isn't infallible, you know. But he is regarded innocent until PROVEN guilty. And as such still is esteemed and respected in office. This is the attitude I expect and demand from a Reformed political party in ANY country when matters of this nature turn up. As we confess in the Heidelberg Catechism, we may not "join in condemning any man rashly or unheard" (Lord's Day 43).

Advertising is necessary, but easily misleading and deceptive. Persuasion quickly becomes bribery. The international business climate would certainly be more healthy if everyone strived towards honesty in these things and did not transgress

the limits of God's Word. Payoffs are nothing less than a disgrace to one's own efforts and claims. There may be something in what the CHURCH HERALD writes: "Payoffs are an acknowledgement that the business transaction itself is not fully honest. If the product were worth its price, payoffs would be unnecessary." It could also be, however, that due to political manipulations, the "better" product would be refused, because some other party was offering bribes, in money, in aid, or in other things. Again, it's not all that easy.

Now we do not have any control over these multi-national business tycoons. At least, I don't. And we may therefore deem ourselves not responsible and just shake our heads at these million-dollar misdemeanours. But we don't get off that easily, either.

If we condemn these international bribes, we'll have to SHOW in our own life that we do honour the Lord's commandments in these things. We do have enough "businessmen" in our midst, even some small tycoons — perhaps more than in some other circles, since our refusal to join the unions forces many of us to set up our own businesses.

Anyway, in every transaction, whether much or little money is involved, we should persist in showing righteousness, even if the general climate deteriorates. We must be fair in dealing, prompt in paying and truthful in promises. So that we are being noticed as trustworthy and dependable, and become desired business-partners for many others, within the Church and without.

Not only Prince Bernhard is being examined; we are also being scrutinized. People are watching us, because the Church is always investigated by the world. That's how it should be, for we must have something to SHOW, also in financial dealings as responsible stewards over God's gifts. As the CHURCH HERALD writes, "Honesty and fairness in business dealings have always been attributes of godly people."

Also in the way we obtain and spend our dollar, we must be renewed after the image of Christ.

Cid



# Africa Loses One of its Most Important Christian Leaders

IN CONVERSATION WITH  
DR. BYANG KATO.

Nairobi — it is one of those brilliant days, which is not the exception but the rule in Nairobi, capital of Kenya. The bright sun, tempered by the mountain breeze, makes you realize that you are in the tropics, but other than that you imagine yourself, although only a bit south of the equator, to be on the Coolsingel in Rotterdam. The busy onrushing traffic keeps to the left, just as everything in Kenya's capital reminds one of the United

Kingdom. The stores and warehouses, run mostly by Asians, do good business with the many American and English tourists. The privileged sector of the population of Nairobi works in the high modern office flats and bank buildings, and on the streets at the foot of these gigantic structures the beggars walk, sit, crawl, or limp. They belong to the less fortunate ones. Most of those belonging to their class do not come into the city. They saunter around in the slums at the edge of the city or sit in their "houses" made of cardboard or zinc plate.

"Nairobi, city of contrasts," it is called in a press release from the World Council of Churches, which is, at that moment, assembled for the fifth general meeting in the luxurious Kenyatta-Conference Centre. Nairobi knows that she has the "churches" within her walls. You see assembly members walking everywhere; if you don't recognize them by their ecumenical crest, then you will by their often ostentatious dress. Volkswagen buses with "Oecumene" on the windshield are everywhere. They drive the assembly members to and from their hotels. A little beggar also seems to know that "the churches" are assembled in Nairobi. With "hey, churchman," he tries to get my attention.

It is a special day for those of the African churches that are affiliated with the World Council. Today the first stone will be laid for the new headquarters of the Pan-African Council of Churches, the AACC. At a construction site somewhere in the middle of the city the feeling of celebration is clearly noticeable. There are Kenyan flags everywhere, with in the middle, a large one, that of the KANU, the ruling and only party in Jomo Kenyatta's country. The "mzee" (leader) is there himself, too. He will lay the first stone.

## FIRST STONE.

Before it is so far, the necessary speeches must of course first be made. The always somewhat militant canon Burgess Carr — the man who predicted several months ago that within a number of years Africa would be "the most Christian continent" — inserts a lot of "liberation" and "unjust structures" in his speech, and John Gatutu — he is the originator of the moratorium idea — joins him in this. Africa's "own identity" and in particular that of Christian Africa is high on the list in his speech, and President Kenyatta serves as a shining example. He announces yet that the building will cost twelve million shillings, about four million guilders. The great moment has arrived: the mzee lays the stone — which originated in Lake Turkana (the birth place of the whole human race, according to African myths) — neatly in its place. African dancers and singers add lustre to the festivities. The

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## PREACHING AND EMOTIONS — Continued.

to this matter also: No additions to the Scriptures! A minister is not supposed to preach in a "dierbare" way: by speculating on the fact that certain people's emotions can easily be stirred.

The Gospel itself should awaken our feelings, feelings of humbleness and sorrow, but also feelings of joy and thankfulness.

### KNOWLEDGE

This was the first thing we have to keep in mind.

The second is this, that these feelings are awakened by the Gospel because it provides knowledge.

In the opinion of many people emotions, or feelings, and knowledge are absolute contrasts; one would exclude the other.

However, this idea is completely wrong.

Remember again our Catechism. How often it uses the words "knowledge" and "know."

Faith is — and now we reverse the order for a minute — not only confidence but also knowledge!

### INCREASE

This is perfectly biblical. For II Peter 1:5 says that faith includes virtue, and virtue includes knowledge.

Some more places from the Bible are these:

Isaiah 1:3 — "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, My people doth not consider."

Isaiah 11:9 — "the earth shall be full of the knowledge of the LORD, as the waters cover the sea."

Luke 1:77 — John the Baptist would "give knowledge of salvation unto His people by the remission of their sins."

Romans 3:20 — "by the Law is the knowledge of sin."

Ephesians 1:17, 18 — "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints."

We are even supposed to grow and increase in this respect. Colossians 1:10 — "that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

The same is said in II Peter 3:18 — "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

### PREACHING AND EMOTIONS

Knowledge is the way in which our emotions are stirred.

The preaching should not be "heart-moving" in the popular sense of the word, but move the hearts by providing more knowledge.

Let us be thankful when we can hear this Scriptural type of preaching!

G. VAN RONGEN

"church of Africa" builds towards her future.

#### ANOTHER AFRICA.

The day before I had visited another African Council of churches — the Association of Evangelicals in Africa and Madagascar (AEAM). Its headquarters are in a suburb of Nairobi, in a villa which it shares with a number of other organizations. Here no pomp and circumstance, but only a tiny office with two or three people working there. The man I want is not there. However, the evening after the stonelaying I meet him in the assembly centre, where he attends the meetings as observer. It is Dr. Byang H. Kato, secretary-general of the AEAM. We discuss the happening at the construction site a bit, and he regrets the great unity between church and state, as it was expressed in the speeches of Kenyatta as well as those of Carr and Gatu, and points out that not God, but only Kenyatta was thanked. I notice that a different African is speaking here, and we set a date for an interview a week later.

That evening we, a broadcaster colleague and I, are cordially received by Kato, his wife, daughter and two sons. A meal is waiting for us. After dinner we continue our discussion about Africa, the AACC, the AEAM, the moratorium, liberation movements, African theology, black theology, etc. There are enough extremely timely topics in Africa anno 1975.

At the end of the evening Kato brings us to our hotel. "I will soon come to Europe," he tells us. "Some lectures in Germany and likely also a visit to The Netherlands." We exchange some addresses, make appointments. But it was really not necessary anymore. For barely a week later the news arrives that Byang Kato has passed away. Drowned while swimming in the Indian Ocean.

Christian Africa has lost an important leader. A true leader in a continent of which Carr may say that it will likely soon be the most Christian continent, but where the name "Christian" is, in many cases, no more than an epithet for a nominal Christianity, or a label for liberation ideologists who preach revolution.

#### THE MOST CHRISTIAN?

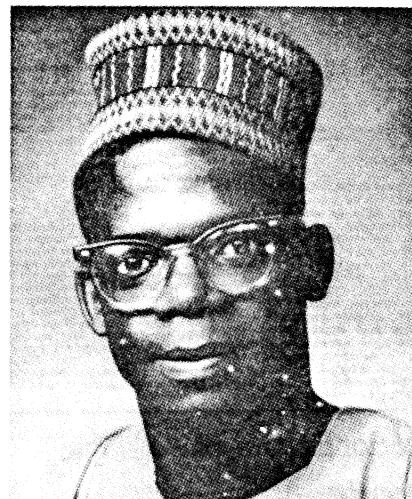
Dr. Byang H. Kato was born on the 23rd of June, 1936, in Kuoi, Nigeria. He passed through the schools of the Sudan Interior Mission, studied

theology at London Bible College in England and was promoted to doctor of theology at Dallas Theological Seminary in the United States in 1974 with a thesis about the influence of the African tribal religions on African theology. Before being appointed as secretary-general of the AEAM in 1973, he was secretary of the approximately 1400 churches in Nigeria which are connected with the Sudan Interior Mission. He was one of the most important speakers at the World Evangelization Congress of Evangelicals held in Lausanne in 1974.

The AEAM, of which Kato was secretary-general includes a great number of evangelical churches with a total membership of approximately ten million. The basis of the organization is the Holy Scriptures as the complete, trustworthy, and infallible Word of God.

A figure of ten million naturally looks impressive, but when one realizes that there are about 150 million Christians in all of Africa, a different light is shed on this figure. Byang Kato, in spite of those 150 million, doesn't have much faith in Carr's statement that Africa will soon be "the most Christian continent." "Christianity in Africa has indeed experienced a tremendous growth," he said during the conversation we had with him in his home in Nairobi. "In many areas the Christian population doubles every four or five years. Seventy-five years ago there wasn't a single Christian in my birthplace in Nigeria. Even when I was young the number of Christians was negligible, but today about 65% of the inhabitants attend the church services on Sundays. But we must not exaggerate these growth figures, and, besides, we must realize the dangers connected with such fabulous growth. There is a lot of nominal Christianity in Africa. Here in Africa everyone who raises his hand at evangelism meetings in answer to the question whether he wants to become a Christian, is automatically counted as a Christian. Look at some of the so-called independent churches here. I am convinced that many of the members of those churches barely know what conversion to Christ means."

"Because of this," he continued, "the AEAM, in contrast with the AACC, pays so much attention to the theological forming of her members, to church development, and to mission and evangelism. The central office of the AEAM is available to all



Dr. Byang H. Kato

the member churches. It publishes a magazine, *Afroscope*, in English and French and, besides this, a theological magazine, *Perception*. The office coordinates the joint activities, arranges evangelism campaigns, and organizes theological courses and conferences. The organization has two permanent committees: one for theology and one for Christian education. The last mentioned committee provides, among other things, Christian textbooks and study materials which are specially oriented to the African situation, and supports the work of Bible schools, colleges, and seminaries.

An important task of the theological commission is the establishing of biblically faithful theological colleges. The first training institute of this sort will start in October in Bangui in the Central African Republic. A second college will have to direct itself especially to the English-language area.

"With all this," Kato emphasized, "we keep in mind Christ's great charge, 'Go and teach all nations and make them my disciples.' For it is of course nice to speak of Africa as the most Christian continent, but when one remembers that three-quarters of the African population has never heard of Christ, then Christian mission is still one of the things that is needed most on our continent."

(To be continued.)

The above is a translation of the first of two articles by P. A. Blasoski(?) which appeared in *NEDERLANDS DAGBLAD* of January 8 and 9, 1976. At my request Mrs. R. Kuik translated them for our magazine. They provide us with a good impression of what is going on in Africa. Since they are too long for a Press Review, they are published apart from that regular column. J.G.

# news medley

Wedding anniversaries appear again to be the order of the day. Our previous **Clarion** contained a picture of brother and sister Hulleman, of Burlington, who celebrated their forty-fifth wedding anniversary on May 15th. There is no doubt in my mind that they will have experienced the communion of saints on that day. And on behalf of the far larger Family I wish to add our congratulations to those which they did receive at that occasion.

This time we shall see a picture of brother and sister Meints of Houston. They, too, celebrate their forty-fifth wedding anniversary, which will be a thing of the past when you see these lines. It is a long time ago that I went along with them into the bush where they had a small sawmill. It is many years ago that steep ravines opened their mouth beside the road which wound up the mountain, on which a groaning lumber truck crawled down with a heavy load of freshly-sawed boards and beams, with a visiting minister aboard. The days of the small sawmill operator are past, at least in that region. And the Meints family settled on a farm. They had their tensions and their "worries," also in their family life. But the Lord has helped them through and they are allowed to celebrate this day. Our sincere congratulations on this occasion.

Let us, from Houston, travel down to the Valley.

As general news from there, we mention that brother Jaap Zwart conducted an evening of song and music in the Cloverdale Churchbuilding on May 2nd.

And as a second item of general interest we tell you that there exists now a sort of society of "elderly" and retired people, which is called "De Blijvende Jeugd" (Lasting Youth; a translation which I gladly give up for a better one!). Their meetings will be held on a monthly basis, but when I look at the program, then I think that there will be not a few members who wish to have meetings more frequently. They already had meetings with recitals and music and songs. Now they planned a bustrip, going to the Gulf Islands (beautiful!), then to the Vancouver Island, crossing over to the state of Washington, to return via Bellingham, Wash. Further we read, "If you had a birthday recently, we will sing for you, and take the cake, or whatever you may want to take along (no booze!)" Most gracious! Is it not beautiful when our members when they get older can thus enjoy each other's company and have a good time together? Something to be really grateful for.

In Abbotsford and surroundings the ladies had a stand in the Cottonwood Corner Mall, and they made a clear profit of \$107.65. I might not have mentioned that if there had not been something else. They appear not to have been content with just having a stand, but they also could bare this fact: "On top of that we won also a prize of \$25.00 for best costume design and booth display." Another opportunity to offer congratulations!

Travelling towards Cloverdale, we learn that the institution of a Church in Langley will become a fact. Classis Pacific of April 21, advised to proceed with the institution. That Classis brought some unnecessary big guns into the field. I think. For we read that "the delegates of Cloverdale

do not take part in the voting according to Article 33, Church Order."

In the first place, it appears to be wrong to speak of "delegates" once a Classis has been constituted. Then there are no longer delegates, there are only members of that Classis. You could speak of "the brethren from Cloverdale." To speak of "the delegates of Cloverdale" is not correct. But then that Article 33 Church Order. Was that really necessary? I won't say that it is wrong to mention it, for this article provides that the brethren shall have the right to vote in all matters except in those matters which concern specifically their own persons or their own Churches. And it is beyond doubt that this is a matter which concerns the Cloverdale Church in particular. But is it not just a matter of course that, when you ask advice, you do not cast a ballot or vote when the advice is to be given? You simply don't advise yourself. Let's keep things simple and plain.

As for the regulations and arrangements drawn up by the Cloverdale Consistory, they are too extensive to mention them all here. But from these arrangements as they have been published it becomes clear that the whole matter is well-prepared. And it is also understandable that the request from New Westminster for permission to use the "old" organ was granted with the restriction "until the time we need it!" If I understand this well, then the new Church at Langley will right away have an instrument which served the Cloverdale Church for quite a few years, until the present organ was built and dedicated. Am I ever glad that my advertising for the old organ had no result!

## 45th Wedding Anniversary



*Anne Meints and Klaske Meints, nee Bergsma, celebrated their 45th wedding anniversary on May 21, 1976.*

*Dad Meints was born November 26, 1905, in Smilde (Dr.); Mom Meints was born January 16, 1909, in Smilde (Dr.). They have 12 children: 7 sons and 5 daughters; 10 of them are married. They have 43 grandchildren (at present).*

*They immigrated into Canada in 1954 from Assen (Dr.). They settled in Houston, B.C. and have been there ever since. Dad Meints worked in the lumber for 16 years; he then bought a farm, which he worked for 9 years. After that, they sold the farm, bought a house in town, and retired.*

*In the last 1½ years Dad Meints has been having health problems: a severe heart attack just before Christmas 1974, and we are certainly thankful that he is still with us.*

*Mom and Dad both attend Church regularly. Dad was in the Consistory for four years.*

*Their address is: A. Meints, Sr., Box 121, Houston, B.C. V0J 1Z0.*



By now the New Westminster Churchbuilding will be in use, I presume. In the latest **Church News** which I received, hope was expressed that the paving of the parking lot would be completed by a certain Sunday. That date is past by now. Give us an extensive report of the dedication ceremonies, will you? Or are you going to wait till the holidays?

Concerning the C. Van Spronsen family we learn that they expect to arrive from Brazil on May 27th and that they are to stay in Canada for some four months.

From the Calgary bulletin we gathered that Professor Selles will speak there on August 5th, apparently on the way back from the Westcoast. The ladies in Calgary also planned a Mission Aid dinner on May 14. The price? \$15.00 per couple. At that price you can at least make some profit on a good dinner. Too far from here to participate. And the same Calgary bulletin tells us that there will be a Women's Rally in Edmonton on June 16.

A little north of Calgary, in Edmonton, a Young People's Walkathon is planned for the school. The distance will be 19 miles. And, if I understand it well, it is planned far from the city, so that some fresh country air can be inhaled when trying to complete the course.

Winnipeg, too, is going to use the trip of the Selles family, for they have invited our brother to speak there on June 25th, and to conduct services on June 27. That's what they call a "working holiday."

Winnipeg's building committee expects to have the parking lot in operation soon. And for the benefit of visitors ushers will be appointed. Hope is also expressed that in the future both Bibles and Books of Praise can be placed in every pew, so that there are always copies present. The decision to do so has been taken in New Westminster, where it was decided to purchase 200 Bibles and 200 Books of Praise for that purpose. It is a good thing that the new printing of the Book of Praise has arrived, as I was told, for otherwise those two hundred copies would have remained a pious wish and no more.

The news from Ontario is not all that much.

Brampton's Consistory decided to send an overture to next Synod "in which a request is made to have four part music in **The Book of Praise**." Some suggestions to that effect were received before. I do not think that it is the task of a Synod to decide about that. There are plenty of books available with harmonizations of the Psalms and you would run into all sorts of problems with copyrights, etcetera, if you should wish to print them along with the rhymed versions of the Psalms. As for the Hymns, a booklet is (or was) available with fourpart music. Besides, I heard rumours that one of our brethren in The Netherlands is working on a harmonization of the hymns, too. If we should have to commission someone to compose the harmonizations, it would cost a small fortune, I presume. Besides, there is more to printing music than there is to printing words! I do not know by how much the price of a copy of the **Book of Praise** would have to rise if we were to do what has been suggested from more than one quarter. And sometimes I wonder whether those advocating this have any idea of what is involved in printing music. That is a specialized branch of the printing industry. You'll have to pay for it! It is not that I would not love to see a four-part setting for our whole **Book of Praise** in one volume! But I looked through the Dutch Psalmbooks which I have and in none of them I found a four-part setting. Which, I admit, does not mean at all that **we** should not have it either! But we should consider ev-

## 40th Wedding Anniversary



*Mr. and Mrs. A. Bergsma of Carman celebrated their wedding anniversary on May 27, 1976. They came to Canada in 1949 from Assen, Holland and landed first at Barrett Lake about seven miles from Houston, B.C. After working in the lumber industry for seven years they moved to Carman, Manitoba in 1956 and started farming. Mr. and Mrs. Bergsma retired from active farming in 1968. They have five children, one daughter and four sons. Three children live in the Carman area, while two sons live in South B.C. Their address is Box 423, Carman, Manitoba R0G 0J0.*

erything well before making a decision which, I am convinced, is outside the jurisdiction of a general synod or of **any** ecclesiastical assembly for that matter.

The Rehoboth Church, Burlington, had a memorable occasion. A few weeks ago, five children were baptized in one service. That in itself is not so strange or exceptional, at least not in the larger congregations. But the exceptional thing was that there were **two** sets of twins! If that ever happened before in any of the Churches, let me know, and I shall mention it in one of our medleys. For the time being I assume that it is a unique event.

We conclude our journey this time in Hamilton. The Consistory reported with obvious satisfaction, "We were properly notified that Br. and Sr. N. will visit The Netherlands for the next three weeks." Usually it is well-known when a couple make a trip to the old country, but it is gratifying when official notice of absence is given to the Consistory. There are quite a few couples and families in our midst who will never fail to tell the Consistory, even if they will be absent for one Sunday!

On May 20th, we read, it will be twenty-five years ago that the Church was instituted in Hamilton. "Rev. Loopstra will be asked to preach on May 23/76 in the morning service bringing out the fact that the Lord has kept together our congregation and has richly blessed us."

Let's count our blessings, everywhere.

vO

# “How to Conquer the World”

by the Honourable P. Jongeling, member of Parliament, The Netherlands, for the Reformed Political Union (G.P.V.). Translated from the March 6 issue of Ons Politeuma.

More than half a century ago, Lenin wrote that the great world-revolution must conquer the capitalistic western world via the east.\* In connection with this, another Leninistic theory teaches that Asia, Africa and South America form the “country” of the world, while the United States and western Europe represent the “cities.” Communists must first acquire the “country” with its rich resources, and then the “cities” will be surrounded. Cut off from the necessary and vital raw materials, the cities will soon fall into world-communism’s eager bosom like “overripe apples.”

Lenin’s grammatical theory has, meanwhile, been applied. In the fifties, communists took China by force. In the sixties and seventies, Vietnam (and other Asian countries) followed.

A few setbacks, however, did occur. China did become communist, but on nationalistic grounds, and soon became anti-Soviet. Besides, the technical and scientific developments — especially the invention of atomic weapons — rendered armed aggression very dangerous. The West appeared to be safe behind its “atomic shield,” for atomic warfare would mean mutual annihilation.

Many STILL feel safe today. They believe that the Soviet Union has climbed down a peg or two. Helsinki (S.A.L.T. talks) would be a hopeful beginning. But the REALITY is different. Moscow has developed a NEW strategy to conquer the rest of “the country of the world,” making use of the many weaknesses of the Western nations.

No efforts are made to penetrate the NATO shield directly. At present, that would be too precarious. The Soviet Union would rather crawl around the atomic shield.

NATO’s influence reaches southward to the Tropic of Cancer, i.e. North Africa is still included, but not the rest of that continent. Which gives the Russians an excellent opportunity

to fish in these troubled waters. In the Angolan civil war, the Soviets have used a very refined tactic. There was an invasion, not of white Russians, but black Cubans, 12,000 “volunteers.” With ultra-modern Soviet arms, these men conquered Angola for the Marxist M.P.L.A. And they’re staying in Angola! It seems that a part of the families of these Cubans is already en route per ship to Angola. There is enough room for these new colonial soldiers; they will take over the farms and plantations of the non-communists who have fled.

The next target is Rhodesia. It is said that Rhodesia would be able to defend itself for no longer than one month against massive attacks from Angola and Mozambique. And Mozambique already is packed with Soviet military “advisors.” Then it will be the turn of South-West Africa, nowadays often called Namibia.

South Africa is watching its defensive ramparts crumble one by one. It will be the last to fall, but it is certain that Moscow’s final objective is Capetown. The Western world has let itself be taken by surprise, but has also made itself powerless. For years the western world has been denouncing South Africa as a semi-fascist nation, which has been carrying out the most terrible racial discrimination. When the black (but politically “red”) liberators eventually roll over the borders — armed to the teeth with Soviet weapons — the Western world is almost obliged to applaud. And many western progressive politicians certainly will . . .

Lenin’s grammatical theory of revolutionary world-conquest is now being applied successfully to southern Africa with its vital resources of diamonds, gold, uranium, coal, and many other raw materials. Meanwhile the Soviet fleet is acquiring new bases and other points of support. The route around the Cape — so important to the western world — is duly being threatened.

It’s partly still “music of the future,” and if it ever gets that far, South Africa will fight to the bitter end. But the threat is very REAL.

And after southern Africa, Latin America will follow. Kissinger has al-



The Honourable P. Jongeling

ready anticipated this, and warned Cuba ahead of time that the U.S. will not permit armed intervention in the Western hemisphere.

Moscow has developed a new and extremely dangerous tactic to conquer the world. But all the political ostriches — and there are many of these in the western world — are still sticking their heads in the sand.

(translation Rev. Cl. Stam)

\*See Rev. G. VanDooren, “A Communist behind Every Tree?” in the February 7, 1976, issue of *Clarion*. Cl. S.

## Church News

Canadian Reformed  
Cornerstone Church of Hamilton

Effective immediately the new mailing address for all church related matters and invoicing has changed to:

P.O. Box 6421, Station “F,”  
Hamilton, Ontario L9C 5S3

Recording Secretary for the consistory:  
Mr. A. Dejong

Corresponding Secretary:  
Mr. A.L. “Tony” Vanderhout

### OUR COVER

Waterworks Park, St. Thomas,  
Ontario. Photo courtesy Min-  
istry of Industry and Tourism,  
Toronto, Ontario.

## Letters-to-the-Editor

Dear Editor,

To use the analogy that Rev. W. Huizinga mentions in his article on "unionism," namely that for a minister to speak on unionism is like asking a plumber to preach a sermon, sums up my feeling pretty well with regard to this particular article.

I have strong feelings against union membership for it is relatively easy to show from Holy Scripture that belonging to a union and belonging to Christ is incompatible. But the approach used in the article completely ignores the historical perspective. It ignores the injustice that helped to make unions what they are today. For example the child labour in Europe; the coal miners of England in the 1800's and early 1900's, where a man slaved from dawn to dusk and yet did not earn enough to prevent his family from starving and freezing.

To hold forth on unions in a "researched" article and ignore the problems of Co-operatives, Associations of all sorts, Marketing Boards, all of which set prices, quotas, and lay down conditions, is like giving a discourse on the visible part of an ice berg and ignoring the part that is under water.

While the article may be suitable for a Young People's Rally, for which it was first written, I do not think that it is very helpful for any of the readers who are really faced with these questions.

H. KLOS,  
Surrey, B.C.

\* \* \*

### COMMENT BY REV. W. HUIZINGA

In reply to the unfavourable criticism of br. H. Klos, I would like to refer to the second part of my article. Here you may read:

Of course the local unions claimed that much good has been done by unions. They have removed much of the exploitation of the worker by the management, secured better working conditions, reduced long working hours, and obtained better wages. Who would deny this? We heartily concede this, although the same could be said of a communist or socialist regime maybe. The point is not whether unions have done some good but whether their principles and constitution allow a Christian to work as a union-member. Does the oath of allegiance to the constitution, by-laws, and ritual of a union conflict with a Christian's oath of allegiance to the constitution of the Kingdom of God? That is the crucial question.

Therefore to state that my article "completely ignores the historical perspective" is incorrect. Certainly, the stress did not fall on it — purposely. I receive the impression

from br. Klos that he feels we "throw out the baby with the bath-water." In other words, if we have to denounce their principles and practices based on those principles, then we must condemn everything connected with unionism. In the article this was not done. Instead, we asked the rhetorical question, "Who denies this (that the labour movement has brought many improvements)?" But those improvements were based on wrong principles. Therefore today the pendulum has swung from one extreme (exploitation and wrong domineering by the bosses) to the other extreme (lusting for power and wrong domineering by the workers).

For the rest, certainly, everything has not been said. "Mine will not be the first nor the final word" (first part of the article). Much more could be said about the history of unions, cooperatives, association, professional unions, Christian unions, marketing boards, and many other boards. But did you honestly expect me to speak and write about all those subjects at once? If you did, you esteem me too highly. Meanwhile, that you agree that union-membership is incompatible with being a Christian, makes me glad already. Moreover, if you or anyone else has knowledge about those topics mentioned, why not write? CLARION certainly solicits participation from its readers. For what is the use of skipping and skimming over a broad, general topic, making general comments on everything but studying nothing in detail?

W. HUIZINGA

\* \* \*

Dear Editor,

One of our ministers once expressed congratulations on behalf of a neighbouring sister-church, and to demonstrate the intimate relationship between the two congregations, he used as comparison the words "mother" and "daughter," the explanation being that many in the "daughter" congregation grew up in the "mother church." Personally, I do not see why a reference to sister-churches (which they are) would reduce the intimacy referred to.

The Rev. G. van Rongen also uses similar expressions in the *Clarion*, Volume 25, No. 7. In referring to the South African Churches, (the "Doppers"), as well as to the Reformed Churches of both New Zealand and Australia, he classifies them as "daughters" who had to admonish "mother," i.e. the synodical churches in The Netherlands.

The above explanation may very well be intended, because the words are between quotation marks. However, not so in the title. This seems to indicate a relationship that is intentionally and purposely so classified.

I expect that this then should have been explained, for I trust that it is not a signal of a growing trend among us, which may perhaps be understandable, but is in my opinion nevertheless misleading, dangerous and contrary to our scriptural understanding of the word "church" as reflected in the Church Order.

DENNIS TEITSMA  
Winnipeg, Manitoba.

\* \* \*

Dear Editor,

"You are welcome! . . ."

For your private home you can buy doormats for the front door with the inscription: "Welcome." I never saw any such doormats at the front door of any of our Churches. And I wonder why not.

It is a common saying among us that "the doors of the Church are open for anybody." But what is the experience of those who *do* make a visit? I mean: visitors from another Canadian Reformed Church, or visitors from "outside." I am afraid that the welcome is not too hearty, in general. There are complaints that visitors get not much else besides a cold shoulder, that they are at a loss where to take a seat in the church on account of reserved pews. Have we forgotten that we could be giving a welcome to angels, unawares? How is the hospitality in our churches?

It is one thing to sing: "oh, come with us and do as we do." It is another thing to treat a visitor as a welcome quest. Must we just stare at them till they get goosepimples and feel out of place and un-welcome? . . .

Consider! . . .

W.H. DEVRIES  
Fergus, Ontario.

*In its generality the above letter seems somewhat unfair. There are other examples, too. Just as we have heard complaints, so we have also heard favourable tidings in this respect. Which does not mean that we all should not take the warning to heart.*

\* \* \*

Dear Mr. Editor,

Allow me to give some information on the skim milk powder situation, about which you wrote in the editorial "Blindness," *Clarion*, April 3, 1976.

First of all, I appreciate it that you do not begrudge our dairy farmers a good price for the milk they ship. Just as I appreciate the realistic attitude of consistories toward their ministers in financial matters ("News Medley," same issue of *Clarion*).

Skim milk powder is a by-product of butter production and has traditionally been sold in large part on the world market, with a subsidy financed by farmers' contributions. The size of this subsidy depends on the world powder price. Currently it is a levy of \$1.35 per cwt. of milk.

Subsidies and quotas are tied to, and regulate, the domestic requirements of butter fat. However, for every pound of butter

fat, approximately 2 lbs. of powder are produced, the disposal of which, as mentioned above, is a farmer's responsibility. The causes of our present surplus are, in simple terms:

1. we finally achieved and even surpassed our butter fat requirements, but with the accompanying powder surplus;
2. loss of purchasing power of developing countries, primarily as a result of the energy crisis (our traditional customers are Mexico and Cuba);
3. dumping on world market by EEC countries and New Zealand, with disastrous results for the price structure.

You state that the "price is artificially kept high, and this can only be done by means of subsidies." The question might be asked, however, if we would be better off without subsidies and let the consumer pay for the product. Or is it a heresy to suggest that subsidies are in effect consumer subsidies, used as a means to keep prices down? "Artificially kept high," you said. Possibly so, but what about other pro-

ducts? For example, what about the price of gasoline, your car, your fridge, farm machinery, the levels of salaries and wages? Concerning the latter: with something like 7% unemployment, wages continue to soar. That must surely be the most successful supply management and quota system in existence. As long as the farmers have to compete with the unemployment commission for employees, and with their city cousins for land, food prices will be high, or food simply can't be produced for a living.

Dumping powder on the domestic feed market is an issue all by itself, on which, I think, one should not comment without understanding all the complications. Moreover, our soybean and rape seed growers surely don't need any competition in the feed market.

I have been unable to confirm your allegation that feed-grade powder (and incidentally, feed powder is denaturated), is sold to communist countries. I do agree that Iron Curtain countries are dumping cheap cheese on the Canadian market. But they have done so for several years, long

before this problem of powder surpluses. It can't be said, therefore, that it is the result of the sale of Canadian milk powder, which even at fire sale prices cannot compete with vegetable proteins. The cheap labour in those countries is usually given as the chief explanation for the low prices of these products.

What I am trying to say is that the situation may be a bit more complicated than it looks at first sight. I would also like to suggest that in this age of consumerism we don't ignore the problems producers have to solve, or put all the blame for high prices on them.

P. OOSTERHOFF,  
Dunnville, Ontario.

P.S. For information on the Dairy Industry you may contact: Canadian Dairy Commission, 2197 Riverside Drive, Ottawa, 613-236-9997.

Dairy Farmers of Canada, 111 Sparks St., Ottawa, 613-236-9997.

Ontario Milk Marketing Board, Box 4027, Station A, Toronto, 416-920-2700.

## Books

*To Find a Better Life: Aspects of Dutch Immigration to Canada and the United States, 1920-1970.*

This is a publication of the Curriculum Department of the National Union of Christian Schools, supported by a grant from the Christian School Education Foundation, and the result of much study and research by G. Oosterman, A. Guldemon, G. Vandezande and J. Vreugdenhil.

The best introduction to this interesting book is to quote the preface:

Christian schools have as one of their goals the constant awareness of God's controlling providence. One reason they are organized is to help students grow in their everyday assurance of faith that God controls the world and all the events of history. To achieve this goal, Christian schools use the Bible as a primary source. They also use a variety of other teaching materials. Materials closely related to your background and experience are the most effective. Many of you will be able to identify with immigration experiences because a family member immigrated to Canada or the United States some time in the history of these countries from whatever "old country." We hope the experiences related here will make you sharply aware of God's providential direction in your own life.

The stories included about the courage and hard work of immigrants, their prayerful dependence on God's blessings, their homesickness and struggles, their adjustments and contributions to their

new land, combine to make this a most interesting book.

In successive chapters, and mostly in the words of immigrants themselves, this book gives valuable and interesting details about the reasons why, after World War II, so many Dutch people, especially those of calvinistic conviction decided to cross the ocean. The pain of leaving so much behind. The crossing, often under unpleasant circumstances. The strangeness of the new country and the hardships of the first years. Then, starting from scratch, slowly but surely establishing themselves, by hard work and utter thrift. Especially the priority in their minds: we need a Church where the Word of God is preached faithfully. And we want christian education for our children. Then, integration started, and people got settled, in various degrees of smoothness. They even ventured out in Canadian life with the establishing of such organizations as they had known and left behind in the "old country". Also the conclusion that calvinistic immigrants have not yet reached the point where they have real impact on the course of the new home-land.

As to the integration, from numerous letters there emerges a threefold picture. Some want to remain Dutch in nearly all respects. Others from the start threw everything overboard. In between: the largest group, adopting from the new land the good things, but holding fast to the fundamental calvinistic style of life.

With only a few exceptions, all letters praise the goodness of the LORD, His guidance and providence.

Several appendixes are added which

offer very interesting statistics. The book concludes with "suggested activities"; and this brings us to the advice that this book be used by our teachers. Our young generation can only benefit from its contents. They must know and never forget the hardships their parents went through; and especially they must be confronted with what, for their parents, in most cases, was the important thing: not just dollars but serving the Lord as they had done in the old country.

Many among us, when reading this book, will recognize their own immigration history, even sometimes with tears in their eyes.

The book is, indeed, composed by a study-committee of the N.U.C.S. Our Churches are mentioned once; the Christian Reformed Church a few times, so also the Reformed and the Roman Catholics. But that is only "natural" to give a complete picture.

In addition to *Inheritance Preserved*, which I expect to become a textbook in our schools, this Report would be a valuable help. I hope that our teachers will avail themselves of it, and then, for example, in the course of a number of weeks, read and discuss it in grades 7 and 8. I expect they will not be disappointed about the results.

Once more, in this book you hear many immigrants tell their story, with which most of us can identify ourselves.

G. VANDOOREN

### FOR THE READER'S INFORMATION

This issue of "Clarion" was mailed from Winnipeg Central Post Office on May 21, 1976.

# our little magazine

Dear Busy Beavers,

Yes, first of all we will announce the winner of our Make-a-Quiz Contest. I knew you would be curious!

Well, we want to congratulate Busy Beaver *Walter Geurts* for winning our Contest! Walter sent in a very interesting, easy to read quiz. Congratulations, Walter. Keep up the good work!

We also want to give honourable mention to Busy Beavers *Heather Bergsma* and *Sylvia Jans* for their very fine entries. Good work, girls!

Also many thanks to all the Busy Beavers who participated in this contest, and made it such a success. I hope you all enjoyed sending in your entries. And who knows? Maybe next time YOURS will be the best entry!

Yes, Busy Beavers, we hadn't even finished this contest yet, and some of you already wrote to ask about our NEXT contest!

Well, you don't have long to wait. Summer holidays are almost here, and that's the time for our BIG summer contest. You know that's always lots of fun. So we have that to look forward to.

In the meantime we have lots of other things to do. Are you helping Dad and Mom in the garden? Are you going on a school trip? You know I enjoy hearing from you, so drop me a line!

That reminds me, Busy Beavers. If you, or your older brothers or sisters have "outgrown" Our Little Magazine and would rather NOT have your name appear on the birthday list, please LET ME KNOW. Then I can remove your name from the list. I don't know all your ages.



## From the Mailbox

Welcome to the Busy Beaver Club, *Geraldine Hamoen*. I hope you will enjoy your plane trip, and the visit with your relatives! Bye for now, Geraldine.

And a big welcome to you too, *Wendy Vis*. We hope you will really like being a Busy Beaver. Be sure to join in all the fun! Write again soon, Wendy.

Of course you may join the Busy Beaver Club, *Henny Oussoren*. I see you are a good puzzler. Just like all Busy Beavers! Thank you for the contribution to the Birthday Fund, Henny, and also for the poem.

Thank you very much for the picture, *Evelyn Hamoen*. I'm happy for you that you will be making such an exciting trip! Who knows? You may even meet some of the Orangeville Busy Beavers. Be sure to let me know how you enjoyed the trip, Evelyn.

Thanks for writing, *Andrew Vink*. Maybe you can fix up the other quiz for another time, right? How do you like today's quiz, Andrew?

Hello *Rose Barendregt*. It was nice to hear from you again. I'm glad you had such a nice birthday party. And I really hope you will have a grand trip to Holland! Yes, I too, would love to go for a trip there.

I wish you lots of success on your garden project, *Benita Tamminga*. You'll have to let me know how you do! Did the ice storm cause much damage where you live?

Congratulations, *Frances De Boer*, on your new sister! I'm happy you enjoyed the book. Do you read quite a bit, Frances?

Thank you for your poem, *Henry Vis*. It was nice to hear from you again. And you have a good attendance record at school. Keep it up, Henry!

You'll have to be sure to let me know how you enjoyed your trip, *Julia Huttema*! I'm really looking forward to hearing from you. Maybe if you really work at it you just may get some of those B's back on your next report, right?

Thank you for your pretty letter, *Tanya Harlaar*. How is your piano playing coming? Write again soon, Tanya.

Hello *Elaine Schoon*. It was nice to hear from you again. Did you read about the summer contest, Elaine? And I hope you soon get the pen-pal you're looking for.

Thank you for your very nice spring poem, *Cynthia Ludwig*. Do you mind if I save it for next year? Don't you think, too, that we'll need it more then?

*Busy Beavers*, we need another pen-pal! Would you like to exchange letters with Busy Beaver Elaine Schoon? Her address is: 8 Gretna Drive

Brampton, Ontario L6X 2E5

## QUIZ TIME

### Flower Emblems

Can you match the names of our provinces with the names of their floral emblems? Let's start with British Columbia. Lots of our Busy Beavers live there!

British Columbia	Madonna lily
Alberta	Pitcher plant
Saskatchewan	Trillium
Manitoba	Purple violet
Ontario	Dogwood
Quebec	Prairie lily
New Brunswick	Trailing arbutus
Prince Edward Island	Prairie Crocus
Nova Scotia	Wild rose
Newfoundland	Lady's slipper orchid

Here are the answers to our Easter cross-word puzzle.

**ACROSS** - 1. day 3. risen 5. Mary 8. sat 9. departed 12. Mary 13. Magdalene 16. ye 17. Lord 19. stone 20. fear 21. seek 22. see 24. tell 25. dead 26. held 27. lo 28. shake 30. women 31. word.

**DOWN** - 1. door 2. end 3. raiment 4. it 6. angel 7. you 10. place 11. crucified 14. disciples 15. earthquake 18. descended 22. snow 23. dawn 29. he.

And these are the answers to last time's rhyming quizzes: A. Noah, B. Silas.

How did you do?

Now it's time to say good-bye. Till next time, Busy Beavers!

With love from your  
Aunt Betty