



Clarion

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This is how it began . . .

In the beginning God created the heavens and the earth. Genesis 1:1

How do I know this? Because God Himself told Adam and Eve, perhaps during one of their evening walks in the garden. To create is a work of God. No creature can ever comprehend it. No human being was present there, except the Lord Jesus as the Son of God. Adam came only when everything was ready. The first two people on this earth never wearied themselves with questions such as, "Who are we? Where do we come from? What will be the end of our life?" God Himself must have told them of His own palace in the heavens, beyond and above the heaven in which the sun moves, the air in which they saw the birds flying. They must have asked Him hundreds of questions about His beautiful creation and that magnificent garden of Eden.

Adam and Eve, in turn, told everything they had heard from God to Cain and Abel, to Seth and their other children and the many grandchildren and great-grandchildren, and so on. Don't forget: Adam himself lived for more than nine centuries and the oldest man, Methuselah, even reached an age of 969 years. A believing author has written somewhere that it is reasonable to assume that when the flood broke upon the earth, at least as many people were living on it as there are right now. All those millions of people could have known *that* and *how* God created our world because He took real pleasure in it and He wished to let us share in that joy and wished us to know that He worked only six days on it.

No doubt, they knew much more about all that than we do. How much knowledge must have perished when man and animal drowned and when God's creation was devastated in that universal flood! We are living on top of a world-graveyard! There was much knowledge through God's word-revelation and also much knowledge through His work-revelation, namely through what He did with His creation since He made it, by upholding it and sustaining it and by governing that human race comprising millions and

millions of people, of which the larger part even lived in constant war against Him. How much of that knowledge concerning God and His work on earth must have perished through the flood. This revelation of God, by His word and work, is, in fact, the *general* revelation, because it was made known to the whole world population of that time. Noah had the beginning of our Bible in the ark; I don't know whether it was in written or in unwritten form — that does not matter either. After the flood, when the earth gradually began to be populated again, God revealed Himself *especially* to Abraham and further to Abraham's generation (Israel) through Moses and the prophets.

* * *

Thus the faith in God the almighty Creator of heaven and earth is from hearing and the hearing is from the speaking of God Himself (cf. Romans 10:17). It still is only a normal thing that a child believes and trusts its parents. No child can live and flourish in the parental home without this basic trust. "In the beginning God created the heavens and the earth." That was the beginning of all God's works until now and the *certainty* about that rests in the information which God in Person gave to Adam and Eve; and they believed Him, of course, as children at home believe their father. For that reason the Bible does not begin with: "There is a God," then to "prove" this. Should man be sitting on the throne and should God stand in front of it with the "proofs of His existence" and with His "credentials" in His hand? Never! The Holy Scripture does not begin with a "proof" for God's *existence*, but with the revelation, the message concerning God's *work*: "In the beginning God created . . ." The revolution of man against his Creator is not sanctioned! Never enter into a discussion about the question whether or not God exists! Do not become engaged in a debate about the trustworthiness of the Bible! Genesis 1:1 is not just a piece of information which you can critically hear, over against which you can determine your attitude

later on, whether you shall believe it or not! No, what child would do such a thing? By our revolt against God, that basic trust of our first parents has been destroyed and this destruction settled in the hearts of all their descendants. But man cannot live like that! That is an "un-natural," un-human, sub-human existence!

* * *

What is the basis and what is life's expectation of everyone who does not have this "creation-faith"? Is it the "evolution-faith," which can be summarized in three words: "Time plus chance" (billions of years full of chance and coincidence)? Let us not laugh about it. In super-human hatred the evil one nowadays chases many from the *doubt* concerning God's word and work to the *denial* of it and thus to the *contempt* of it, with the result that in despair and in a darkness without prospect they come to ruin: ruin of the family, wrecking of marriage, destruction of society, annihilation of culture, extermination of people, suicide, total and radical abolition of all standards. Who shall tell me where to go if there is no Creator? This "war," started in Genesis 3, broke out in the sixties with unprecedented ferocity. We are going through this war! Many "leaders" have no idea how many young people are standing with the handle of the Church door in their hands . . . ! May the Holy Spirit of our Lord Jesus Christ keep working in us all, by Bible and sermon, and may He continually strengthen that basic confidence of childlike faith, which is the opposite of a "childish" faith that swallows everything and that trusts every spirit instead of probing it by means of the whole Scripture. Why do we believe unconditionally (*that* is childlike!) everything in the Bible?

At first I did that on the authority of my parents; then upon the authority of the Church and Catechism classes, but actually and mainly — and that was clear to me when I made public profession of faith — because the Holy Spirit convinced me of it that the Bible comes from God. Besides, the

Continued on page 251.

Groen
van Prinsterer:

What does it
mean to be a

CHRISTIAN IN THE WORLD

What does it mean to be a Christian in this world? The question is often asked as Christians seek to be in the world and yet not of it. Scripture tells us to love God and our neighbour; to cling to God's truth as we are sent into the world with the gospel; and spiritually to discern the scoffers who deny it (Matthew 22:36-40; John 17:14-19; II Peter 3:1-12). Yet each generation must apply the truth of Scripture to the changing circumstances of the world — a difficult task!

One classic answer to this most vital question was given by Guillaume Groen van Prinsterer (1801-1876), an important Christian statesman in The Netherlands. Through the work of the Christian emancipator Abraham Kuyper (1837-1920), Groen's answer has

HOW IT BEGAN — Continued

Bible itself proves that it is God's own Word, for whatever is foretold therein is fulfilled without failing (cf. Article 5, Belgic Confession). By reading the Bible we learn to believe the Bible. Apart from the Bible we have no standard, no ground and no nourishment for our faith. The Bible did not drop out of the clear blue sky. God has always "discussed" His work with man and He will always do that. We, on our part, always ought to "become like a child" by giving to Him the confidence of our heart, a confidence to which He as Father (Creator and Re-creator) has a right.

P.K. KEIZER

influenced a significant number of Christians in Europe, the United States, Canada and elsewhere

19th CENTURY BACKGROUND

In order to understand more clearly Groen's answer to the question of Christians being in the world, a word of explanation must be given of the four main factors influencing Groen and European life in the nineteenth century.

The first factor was the almost overwhelming impact of the French Revolution of 1789 on European life. Just think of the conquests of Napoleon after the bloodbath of Robespierre's Reign of Terror! Here we see the birth of an on-going revolutionary movement. While most people in Holland opposed these revolutionary shocks, the most influential circles agreed with Prime Minister Johan Thorbecke (1798-1872) that a moderate secularist or "neutral" approach to life and politics was best.

Poverty was the second factor, caused by the Napoleonic occupation of The Netherlands, the Napoleonic wars, and the rise of the post-war *laissez-faire* factory system. The results were low wages, child labor abuse, bad working conditions, and significant unemployment. The cities had ghettos of poverty causing many people to become alarmed about the serious consequences of the "Social Question."

The Evangelical Awakening, which flowered in Europe between 1800 and 1865, was the third factor. Some representatives of this spiritual awakening were William Wilberforce's socially concerned Clapham Group in England, the free churches of Switzerland centering around Reformation historian J.H. Merle d'Aubigné (1794-1872), the confessional element in the Dutch Reformed Church, and Groen's Anti-Revolutionary or Christian Historical political movement.

The final influence was the general social reform movement that grew up in the 1840s. Many individuals recognized that poverty was a serious problem throughout the continent. Various solutions had been proposed by socialists, anarchists, pre-Marxian communists, liberals, nationalists, pietists and Christian democrats. England provided the example of social reform legislation with the Reform Bill of 1832, based upon the findings of royal investigative commissions and establishing legal limits on who can work where and for how long per day or week. Pri-



Guillaume Groen van Prinsterer
1801-1876

vate groups, such as the Salvation Army, also tried to minister to the down and out. It was during this period that the beginnings were made of organized political parties, labor unions, protest committees and even radical conspiracies.

GROEN'S CAREER

Groen van Prinsterer grew up in aristocratic circles in The Hague. His father had been the personal physician of King Louis Napoleon during the French occupation of the country and later served as the first Dutch Inspector of Public Health.

Groen's youthful belief was that of a moderate rationalistic liberalism. While at Leiden University from 1817 to 1822, he came under the influence of the Reformed poet-historian Willem Bilderdijk (1756-1831), who ran a L'Abri-type discussion group near the campus. The young scholar had shown promise at Leiden and several years later he was appointed the personal secretary to King Willem I (reigned 1813-1840). It was during this period that Groen was led to an evangelical conversion under the ministry of the Court preacher, the Rev. J.H. Merle d'Aubigné.

The Belgian Revolution of 1830 had a great impact on Groen and helped him to clarify his life-task, the development of a Christian analysis of revolution and secularism. A life-long journalist, he edited *Netherlands Reflections*, and *The Netherlander* at various times. In 1831 he was appointed the Archivist of The Netherlands. He edited and published, in many vol-

umes, the papers of the House of Orange for the Reformation period. He thus gained an international reputation and was in professional contact with such important historians as François Guizot (1787-1874) and Leopold von Ranke (1795-1886).

Working for his Christian principles as a member of the Dutch parliament for several terms from the 1840s to the 1860s was a task to which Groen dedicated much of his time. The national anti-slavery committee was also under his chairmanship.

Some of Groen's most important tasks were: giving leadership to confessional orthodoxy and opposing the modernism of influential segments of the Dutch Reformed Church; calling for the establishment of Christian schools and Christian scholarship; and the founding of the Anti-Revolutionary or Christian Historical political movement. Abraham Kuyper, as Groen's successor, then developed a Reformed mass movement in church and society between 1872 and 1920 that significantly influenced the course of Dutch history. Thus a viable Christian witness

was begun that is still of importance today.

"UNBELIEF AND REVOLUTION"

It is in his most important book, *Unbelief and Revolution* (1847), that Groen articulated his Anti-Revolutionary or Christian Historical world view. His Christian faith was strengthened by Bible study, the theology of John Calvin and the Heidelberg Catechism. In all his writings Groen stressed the themes of God's sovereignty, human depravity, the need for personal conversion, the gracious character of Christ's atoning work, the life of Christian obedience, and the infallibility of the Bible.

Notice that *Unbelief and Revolution* was published just a year before Karl Marx's *Communist Manifesto* in 1848. What a contrast between the two! Only two small installments of *Unbelief and Revolution* are now available in English dealing with unbelief in religion, thought and politics (Groen van Prinsterer Fund, Hoofdgebouw 13A-31, Free University, P.O. Box 7161, Amsterdam, The Netherlands).

GROEN'S BASIC VIEWPOINT

It is in the very important (an untranslated) first chapter of *Unbelief and Revolution* that the whole history of this movement of thought can be seen in a nutshell. Here Groen has two concerns: (1) defining the basic problem of our age, and (2) evaluating the obligations of the Christian toward this problem.

Why did Holland suffer decline during the period 1795-1845? The social fabric, he declares, was greatly damaged by scepticism in religion, ethics, and law. Radical government experiments were unable to deal with social problems. The influence of the captains of industry was almost irresistible, causing exploitation and failing to solve the social question. The church was also in a state of confusion with various rationalistic views of the Bible being freely preached.

Groen's question is very practical: What caused all these problems? Was it merely riots in the streets, defects in the character of the people, and bad leaders? Or was it caused by something deeper? Groen remarks, "The history of Europe, for more than half a century, is the inevitable result of the errors which have made themselves master of the dominant point of view."

The argument then turns to the Cause behind the causes of the disor-

ders: the almost overwhelming secularization process that had been sweeping through the world since the eighteenth century. The statesman asserts that *The Revolution* is this "reversal of thought patterns and attitudes which is apparent in all of Christendom."

Today Groen's concept of *The Revolution* can be more clearly defined as the secularization process. This basically religious trend is rooted in a rejection of the gospel and has often led to a series of miseries in public life. Thus "events are the boundaries and forms in which the constant outworking of the spirit of the age manifests itself." Moreover, "The Revolution ideas are the application of unbelief in the area of state-law." Just think of the damage done to millions of citizens in the name of political enlightenment!

The great dividing line in all of life, including politics, is between those who base their view, in faith, on the gospel of Jesus Christ and those who do not. Thus Groen worked for a Christian, democratic pluralism in government. He opposed the notion of the absolutely normative character of reason, for example, in the humanistic understanding of liberty, equality, the "social contract," and centralized government by decree.

As can be imagined, Groen found himself at odds with the prevailing ideas and policies of the governing circles in The Hague. The Anti-Revolutionary statesman knew he was in a minority position, yet he did not give up his systematic dissent. He believed that the religious clash between secularization in its many forms and the Christian faith touched the heart of the gospel. He saw the danger of any man-centered stance, whether revolutionary or democratic neutralist. Modernism in theology and Liberalism and Conservatism in politics were all objects of his criticism because they all claimed that the Christian faith was only relevant for the private aspects of life.

THE CHRISTIAN'S TASK

Groen then turned his attention to the obligations of the Christian. It is as sinners, he begins, that we seek to be saved. The truth — the good news — is the atoning sacrifice of our Savior, the gift of free grace that saves those who believe. Groen stood by the scandal of the cross. Heart-felt belief in this truth requires the Christian to keep his obligations where he is, as seen in the light of Scripture.



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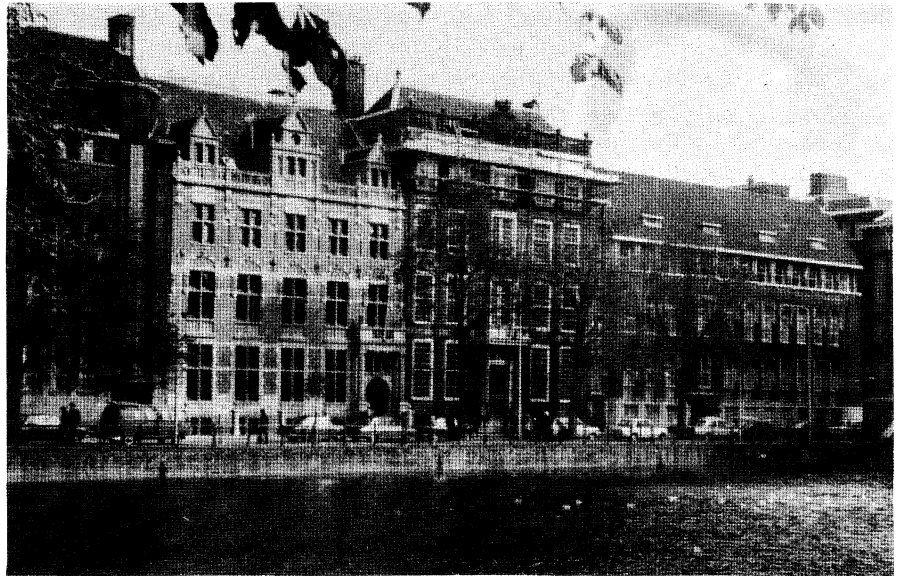
Christians, Groen declared, are to be "preachers of the Gospel that brings healing to every aspect of life." We are to witness to the truth of God as contrasted with the wisdom of this age. Gospel truth is the leaven, but we must apply it to our lives in the world. "Our slowness [to act] finds no deceptive pretext in the all-sufficiency of God's Word." We must fight with the weapons of spiritual light. As a true patriot, Groen then called for constitutional and social reform.

Commenting on the importance of the Christian's task, Groen declares, "The Revolution in relation to world history is opposite in meaning to what the Reformation is for Christendom. Just as the Reformation brought Europe out of superstition, so has the Revolution thrown the cultured world into the abyss of unbelief. Like the Reformation, the Revolution has implications for every aspect of practical and scholarly life. Formerly the principle was subjection to God, but now the revolt against God is the most basic principle. Thus there is a single holy struggle in the church, in the state, in scholarship. The one great question concerns the unconditional subjection to God's law. More than ever before, this viewpoint toward the Revolution is needed in order to understand our age."

Listen to Groen's fervent appeal for the Christian presence in the world: "Let us all, in so far as we have placed our faith in Christ, remain mindful of what is required of Christians. The characteristics of the dominant frame of mind are uncertainty, scepticism, despondency, lazy unconcern and passive or selfish resignation. The Christian acknowledges a principle that gives stability to knowledge. This principle, when followed, should be sufficient to restore the tottering state-structure to the unmovable foundation. It is not permissible for Christians to sleep in the defense of law and truth when their own self-interests are not directly touched. Heavy are the obligations which the darkness and decay of the times impose on them who are called to be the light and the salt of the earth."

CONCLUSIONS:

In summarizing Groen's importance, the following three conclusions must be made: (1) The Christian is called to consistent, biblical living in all areas of life, including politics. (2) Christians must be concerned to de-



Groen van Prinsterer's impressive home in The Hague.

velop a basic social and political critique and not merely try to fight certain isolated "issues." (3) Christians must begin to apply biblical norms to political problems in order to work for Christian social justice and thus witness to the total character of the gospel's power.

At this point in the life of Christianity in America, we should not become overly concerned about tactics (protest group, information agency, Christian political party, etc.). Rather we must begin to talk to each other as to what the basic problem of our age is. From prayerful discussion, fellowship and study, a Christian political consensus could develop.

If this should develop into something big, that would be fine. But even if we witness to the total power of the gospel and that is all God allows us to do, it will be more than enough. Many young people in America and Europe are crying out for the witness of this gospel that relates to all of life!

With J. Gresham Machen, Groen taught that Christianity and Modernism are two antithetical religious life-views (as in Machen's *Christianity and Liberalism*). With Cornelius Van Til (*In Defense of the Faith*), Groen believed that we must present and defend the Reformed faith as the most consistent expression of Christianity. With Francis Schaeffer (in his *The Church at the End of the Twentieth Century*), Groen was concerned to develop a Christian critique of the secularization of culture.

Today Solzhenitsyn's *Gulag Archipelago* and the problems of Water-

gate point to the deeper decay to which Christians must address themselves. With Groen, we must also discern the crisis of our age and consider "the extent of our responsibility" to think and act in ways that reflect our faith in the Way, the Truth, and the Life.

MCKENDREE R. LANGLEY

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Mr. Langley is at present completing work as a Ph.D. candidate at the Free University of Amsterdam, working on a thesis dealing with the formation of Abraham Kuyper's Anti-Revolutionary Party in the 1870s. He received the M.Div. from Westminster Seminary in 1970.

OUR COVER

Cabot Tower stands on the top of Signal Hill, 500 feet above sea level, overlooking the city of St. John's. Built in 1897 to commemorate the Four Hundredth Anniversary of John Cabot's discovery of Newfoundland, it replaced the old Block House which was built in 1796. It was here that Marconi received the first transatlantic wireless signal on December 12, 1901. Alcock and Brown flew over the tower as they set out from St. John's on the first successful non-stop flight across the Atlantic in 1919. This was the last sight of North America seen by Charles Lindbergh on his historic solo flight to Paris in 1927.

(Photo courtesy of the Newfoundland and Labrador Tourist Development Office, St. John's.



News items are published with a view to their importance for the Reformed Churches. Selection of an item does not necessarily imply agreement with its contents.

CHRISTIAN REFORMED SYNOD 1976

Grand Rapids, Michigan. The 1976 CRC Synod began its sessions on June 8, at Calvin College with an agenda consisting of 541 pages. Besides having to deal with various reports (e.g. on radio ministry, missions, and publications), Synod will discuss the "Form of Subscription" by way of a revision report. A main item seems to be, however, a discussion of the Doctrine of Reprobation, which was brought to the 1975 Synod by Dr. Harry Boer, missionary-teacher for the theological students in Nigeria. Dr. Boer cannot find scriptural proof for this doctrine and has asked Synod to supply this evidence. A committee appointed to report on the admissibility of the matter has recommended that the Synod declare that the request of Dr. Boer be open for public discussion and study in the churches.

REFORMED DAY SCHOOL IN CAPETOWN

Capetown, South Africa. Die Vrije Gereformeerde Kerk (Free Reformed Church) of Capetown has instituted its own "day school." A Reformed school society had already been organized 20 years ago. A Saturday-school was started in February 1960. Members are remodelling an old house into a school-building and hope to be finished by October 1976.

OBSERVER AT RES

Kampen, The Netherlands. The Reformed Churches (Outside the Federation) in The Netherlands have decided to react positively to the request of the Reformed Ecumenical Synod to send an observer. The so-called "Buiten Verband Kerken" will request their African missionary, Rev. J. Vonkeman,

to be present on their behalf at the Synod which will be held in Capetown this fall.

ANNIVERSARY IN ARMADALE

Armadale, Australia. At the occasion of the 25th anniversary of the Free Reformed Church at Armadale, the consistory has organized a memorial service, held June 24. A small booklet will be published containing the history of the church, which was instituted as the first Free Reformed Church in Australia on June 24, 1951. The congregation at present has approximately 950 members and is being served by the Rev. K. Brüning.

SERVICES FOR RETARDED

Enschede/Hengelo, The Netherlands. The consistories of the Reformed churches (Liberated) of Hengelo and Enschede have decided to reply positively to a request "to organize adapted church-services from time to time for the mentally retarded." These services are organized usually once a month, every time by a different denomination and always under the complete responsibility of the organizing church.

COMMENT

Was Synod 1975 of the Christian Reformed Churches really in such a predicament when it received Dr. Boer's request to supply Biblical proof for the doctrine of reprobation? Did a special committee really have to be appointed for the matter?

It has been concluded by this committee that Dr. Boer's letter is to be treated as a GRAVAMEN. And a gravamen is any objection against the doctrine of the Church brought along the accepted ways to the attention of the assemblies, starting with the own consistory. In that case, however, Dr. Boer would not have asked a simple QUESTION but would have made a definite assertion, giving well-documented proof from Scripture that the doctrine of reprobation is unbiblical. Dr. Boer incorrectly asks of Synod what he himself should have offered: Scriptural evidence. And I'm afraid, it's not a matter of laziness, but a choice of tactics. I've experienced this kind of approach in The Netherlands.

The Synod should have emphatically declared this question inadmissible and unworthy of a Reformed office-bearer, strongly urging Dr. Boer to maintain the Reformed confession according to the Form of Subscription,

until HE had proven a certain segment of that confession to be wrong. It is that simple!

Now the committee even takes the opportunity to ask Synod "to declare that any communication though it may purport neither to be an appeal or a gravamen, which does in fact express doubt about any expression or teaching of the Church, should be dealt with as a gravamen." Take note of this: ANY communication expressing doubt is a gravamen?

If Synod does declare this, I am convinced it is making itself impossible and breaking down the whole character of major assemblies. Synods are not reference-books or oracles, but necessary assemblies which deal with general ecclesiastical matters and, if necessary, well-documented appeals. In the committee's proposal, the door is opened to an unlimited barrage of questions and doubts. In this way any point of doctrine is a free target for malcontents.

Even more dangerous is the suggestion that the "request of Dr. Boer be open for PUBLIC DISCUSSION AND STUDY IN THE CHURCHES" (emphasis mine, C.I.S.). Synod is supposed to give evidence and simultaneously open the matter for general discussion?

What has happened, then, is that the church's confession is no longer maintained as the truth, not even given the benefit of the doubt, but reduced to a debatable matter. This would be nothing less than a rejection of the Canons of Dort, Article 16 of the Belgic Confession and a.o. Lord's Day 7 of the Heidelberg Catechism. And all this because of an undocumented question boldly put before Synod? I say, Dr. Boer must have struck target one when he decided to express non-confidence in the doctrine of reprobation.

I sincerely hope that the CRC Synod sticks to its task and condemns such seemingly innocent inquisitiveness. The doctrine of reprobation has already been whisked out of the Synodical Reformed Churches in The Netherlands. The Amsterdam Free University professor Dr. G.C. Berkouwer is quoted by OUTLOOK as having said, "To me it has become increasingly clear that scriptural proof of reprobation from eternity does not hold . . ."

If the doctrine of reprobation is

Continued on page 263.

"BI-CENTENNIAL"

Today I'm going to engage in something quite precarious for a Canadian Reformed Columnist. I want to congratulate the United States of America with the present Bi-Centennial 1776-1976, unofficially also on your behalf. Please, read on.

Why precarious? Well, it cannot be denied that the realization of the "big American dream" began in a rather revolutionary way, and Reformed columnists are per definition ANTI-revolutionary. How can I, then, congratulate a nation with its celebration of a bloody revolt? After all, when the one George crossed the Potomac, he certainly wasn't anticipating a "tea party" with the other George.

Besides, being Canadian, and a Tory Loyalist at that, I found it somewhat ignoble to congratulate Uncle Sam and all the nephews with the anniversary of such a totally un-British event. Precarious indeed? My last objection was swept away royally when the Queen — no doubt inspired by the great Olympic spirit which Canada has so splendidly financed — crossed the Atlantic to acknowledge the U.S. as an independent nation.

Since Britannia no longer rules the waves, I may now wave the rules and congratulate my friends and neighbours south of the Border with their present Bi-Centennial. And if I am truly "Entre Amis" in this bi-weekly, you will agree with me that we can finally afford to be benign about the whole thing, ever since Americans started paying on the Canadian dollar and Habs overcame the voluptuous vocalisms of Kate Smith.

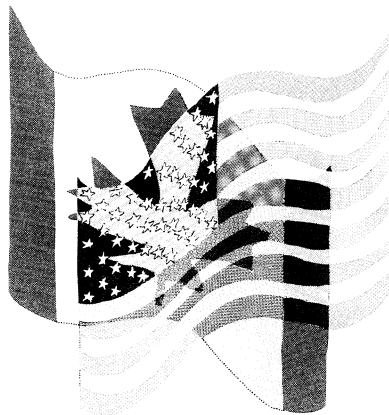
I'm not much of a historian, you'll notice, so I'll leave that rather revolting American birth for what it is. Permit me to concentrate on the existence of America as a nation today. Shouldn't a bicentennial wish be in the spirit of "let bygones be bygones"? And, befitting the style of any centennial, I shall, of course, make a few bold statements.

Generally speaking, the United States of America (and may I speak singularly for a moment?) is to be congratulated with the position it has taken in and the role it has assumed in the history of (at least) this century. The U.S. has proven itself to be a reasonable democratic nation, which has been able to sustain not only its own people, but also to aid many others throughout the world. The U.S. has "marshalled" in many ways, economically, politically, socially. At times Americans have been willing to sacrifice themselves in the "free world's"

Circumspection...

struggle against Fascist and Communist surges. American foreign policy generally intended to maintain "the balance of power" in a peaceful co-existence.

Now, of course, it is the Lord Who rules the nations and "His are the shields of the earth" (Psalm 47:9). Therefore we must say that the Lord has given the U.S. the tough task of being a major atomic power and has also used the U.S. effort to give times of peace and prosperity in this world, so that the Gospel could continue its course. The part of history, which is embraced in this Bi-Centennial, certainly does not fall beyond the Lord's providence, but clearly SHOWS it.



Even though the U.S. was born out of revolution, it certainly has not devoted its history to an ongoing revolutionary process, like e.g. the Soviet Union, but has mostly attempted to stabilize. We may be grateful, as Reformed people also, for what the Lord has given us in the United States of America.

Criticism? Yes, I admit that there have been many American mistakes these past decades; mistakes almost traditionally as big as the country itself. Domestic and foreign policies were not always noble and righteous. America has so many faces: it is a Disneyland of sin and a hinterland of piety. And especially in the last few years, Americans have been forced to

wake up to a few unpleasant realities. Those who strutted, have staggered.

The United States most likely NEEDS this Bi-Centennial to establish a new self-assurance after the steady blows of the sixties. Vietnam, Watergate, energy crisis, etc., it has been almost too much to bear. Many other nations would have slipped into anarchy and chaos long ago

What bothers me most is that the Western world — also generally — has let the U.S. bear the brunt, and when mistakes were made, was first to criticize. I daresay, Americans have unjustly been maltreated, shunned, insulted, kidnapped, murdered, and despised by the world at large, by self-professed enemies and (what is worse) by so-called friends. If isolationism is again growing down south, it's no small wonder. In this respect also, Canada should bow its head with shame; very often we did not act "Entre Amis." And, I'm afraid, a cheap photobook doesn't always portray reality.

Now concretely my bicentennial wish. "I sincerely hope, United States of America, that you will continue to use your full resources, materially and spiritually, in a lasting anti-revolutionary struggle, at home and abroad. May our own nation, Canada, succeed in giving real assistance in this struggle, in a way that befits true friendship and unity. We share the same continent. We share the same prosperity. We share the same freedoms. God gives us both the same responsibilities in a world of evil to do good for all and unto all, positively working towards the coming of the Kingdom of God. May the near future show better things in this regard than the recent past."

Let us remember, in the end the Lord will judge the history of nations, also of the U.S.A. and its various counterparts. The Church is called at every centennial-of-men to pray, "Arise O Lord, judge the earth, for to Thee belong ALL the nations" (Psalm 82:8). In this bicentennial good-will message, I would finally like to place my neighbour, America, before Him Who has received all power in heaven and on earth.

Sing it, Kate. And I hope you really mean it. I do. GOD BLESS AMERICA. Cid.

press review

200 YEARS AGO: THE DECLARATION OF INDEPENDENCE.

On July 4th the United States celebrated their 200th Anniversary. It was on July 4th, 1776 that the American Congress adopted "The Declaration of Independence." Naturally, this celebration caused many to write about what happened two hundred years ago, and about the causes and backgrounds. The Declaration of Independence and the war with Great Britain that followed is called the American Revolution. In an article in CHRISTIANITY TODAY's issue of July 2, 1976, which is devoted to the Bicentennial, Mark Noll, assistant professor of history at Trinity College, Deerfield, Illinois, writes about: "Tory Believers: Which Higher Loyalty?" In this article he shows that many believers did not agree with the revolution 200 years ago. They thought they had to be more loyal to God and thus to the British king than to the patriotic cause of their opponents. Among them were, as is understandable, many Anglicans, because the British sovereign is also the head of the Anglican Church. However, he writes (page 8):

Members of the Church of England were by no means the only American Christians to remain loyal to Great Britain during the Revolutionary period. Other Christian groups also harbored significant Loyalist sentiment.

What were now the reasons to remain loyal to Britain? We read (pages 6, 7):

Anglicans did not suffer in silence as the war approached but countered the patriots' arguments with four general theses: (1) that the English monarchical system was a distinctly better form of government than the democratic republicanism proposed by the patriots; (2) that individuals had a moral, indeed a Christian, obligation to submit to lawful rulers and to obey their laws; (3) that inviolable oaths sworn by Anglican clergymen prevented any tampering with the church's liturgy in order to appease patriotic scruples; and (4) that the Bible explicitly condemned the kind of actions taken by the patriots.

And a little further the author says:

All the talk of natural rights, British tyranny, and a grasping Church of England appeared to these Anglicans as transpar-

ent excuses to throw over the traces of civilization and to embark on a social bacchanal that could end only in destruction, confusion, and the death of Christian culture. From this point of view, the Christian rationale for patriotism seemed very shaky indeed.

Besides being unable to grasp the logic of the patriot cause, members of the Church of England also thought that all men, and Christians in particular, had a moral obligation to submit to the rulers that God had provided for them.

He concludes his article with the remark that this:

Loyalism must not be neglected by modern Christians who desire a fuller understanding of the event whose bicentennial we are celebrating.

Probably this remark is made with respect to the strong modern theology of revolution. This remark is to the point. I will come back to it. First, I would like to give a quotation from a following article in the same issue of CHRISTIANITY TODAY. It is written by David P. Scaer who is associate professor of systematic theology at Concordia Seminary, Fort Wayne, Indiana, which is a Seminary of the Lutheran Church — Missouri Synod. He writes:

Today most Protestants would give little if any support to the overthrow of the present American government. But the question needs to be asked, Was it morally and legally defensible to overthrow the colonial British government two hundred years ago?

He answers this question in the following way:

Jesus and the apostles Peter and Paul all teach allegiance to the emperor. Those who see no justification for the War for American Independence see George III as a counterpart of Augustus, Tiberius, or Nero. Such an equation belies the history of the English-speaking people. The British king in the eighteenth century was not the absolute monarch that the Roman emperor might have been in the first century. Even before the Norman invasion of 1066 there was a history of parliamentary participation in government that asserted itself in Magna Carta in 1215. Henry VIII and his daughter Elizabeth made sure their acts had a parliamentary legality, even if sometimes it was merely a show of legality.

Their successors, the Stuarts, were

more obsessed with the divine right of kings than with the history of English law, and they are regarded as failures just because of this. James I never matched the popularity of his predecessor, Elizabeth I; and his son, Charles I, lost his head over the matter. His son James II was exiled. The Civil War in England, 1642-51, and the Glorious Revolution of 1688, which deposed James II and enthroned William of Orange, were both fought on the principle that the king was not totally absolute but in some matters had to have the consent of some of the governed. No one is arguing that seventeenth-century Englishmen were modern democrats, but there were certain principles that the monarch could not contravene. If he did, the representatives of the people could hold him accountable.

The House of Hanover, of which George III was a member, shared with the Stuarts this trait of not really appreciating the unique relation between the king and the people through the parliament in England. Under the rule of Charles I it had been established that the king could not impose a new tax on the people without the consent of parliament. Under the British system in the eighteenth century there was no way in which the Americans or any other colonists could be represented in the parliament, because the boundaries of representation had been established centuries before. The American Revolutionary cry of "no taxation without representation" had been the cry of Englishmen more than a century earlier. Two centuries before, Henry VIII and Elizabeth I had raised funds for the military only after obtaining approval from parliament.

The events that brought about the American nation were the acts not of rebels but of Englishmen loyal to principles that can be traced back to the misty foundations of that nation. These principles had already surfaced many times. The Americans in 1776 were descendants and relatives of Englishmen who had brought the monarch down twice in the previous century and had in 1688 established a constitutional monarchy in quite explicit terms.

When the English colonists arrived on the American shores, they continued to act like Englishmen. In New England there were the town meetings and in Virginia there was the House of Burgesses. Later colonial assemblies were in fact little parliaments. The group who gathered in Philadelphia in 1776 to sign the Declaration of Independence were the representatives of thirteen colonial parliaments; they had assembled to take joint action against the king, who had acted without their consent. Joint action against the king was a principle established in English law over one hundred years before. . . . In the English system, unlike others, the law and not the king is ultimately supreme. Christians living under

this kind of a system really "honor the king" by upholding the entire system under which they are ruled and not by giving blind loyalty to a person who is called king or emperor or leader. In other systems a more personal loyalty might be required.

The American experience of 1776 belongs not to the popular uprisings so common throughout the world but to the natural development of English law.

Here again we have a strong warning against an identification between the American Revolution of 1776 and modern leftist revolutionary movements, also at work in the United States, and promoted by some clergymen.

However, although it can be stated that the Revolution of 1776 was in fact not a popular uprising but a maintaining of the old English law, when one reads the Declaration of Independence of 200 years ago, one can very easily draw the line from that Declaration to the modern leftist revolutionary thinking and actions. I refer back to the quotation from the first mentioned article: "All the talk of natural rights . . . could end only in destruction, confusion, and the death of Christian culture." Let me quote the beginning and the end of the literal text of the "Declaration of Independence" here. It was reprinted in CHRISTIAN BEACON of June 10, 1976, but can also be read in Encyclopedias, e.g. World Book. I leave out the middle part which contains all the grievances of the colonists against King George III, and are not really relevant. The Declaration starts (the italics are mine — JG):

In Congress, July 4, 1776. The unanimous Declaration of the thirteen united States of America.

When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which *the Laws of Nature and of Nature's God* entitle them, a *decent respect to the opinions of mankind* requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain *unalienable Rights*, that among these are Life, Liberty and *the pursuit of Happiness*.

That to secure these rights, Governments are instituted among Men, *deriving their just powers from the consent of the governed*.

That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation *on such principles* and organizing its powers *in such form, as to them shall seem most likely to effect their Safety and Happiness*. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security . . .

We, therefore, the Representatives of the united States of America, in General Congress, Assembled, *appealing to the Supreme Judge of the world for the rectitude of our intentions*, do, *in the Name, and by Authority of the good People* of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be, Free and Independent States; that they are absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do.

And for the support of this Declaration, *with a firm reliance on the protection of divine Providence*, we mutually pledge to each other our Lives, our Fortunes and our sacred honor.

Now I do not want to discuss the whole Declaration here. My only intention is to point at its man-centeredness. "Laws of Nature" (which come even before "Nature's God"), man's rights, and his happiness are the basics. Not the service of God according to His Word and to His glory. God's written Word and the laws therein revealed are not mentioned or referred to at all. According to the Declaration, the authority of the government is not from God (as we can read e.g. in Romans 13 and I Peter 2), but is derived "from the consent of the governed."

When the references to God are taken away from this humanistic piece, or ignored, the Communists can use this same Declaration for their own revolution. This is not strange. The draft of this Declaration was pre-

pared by Thomas Jefferson, who later became the third president of the United States. He was very much influenced by the British philosopher John Locke, a humanist. He taught that a good life is a life in happiness; a good ethical conduct is a conduct that produces happiness. He believed that there was a divine law, and that religion, especially the Christian religion, is good and true as long as it is reasonable. The divine law can be discovered, according to Locke, (not from the Bible!, but) by human *reason*. This is exactly what we read in the Declaration of Independence: it is all human reasoning with a closed Bible. It is, indeed, pure humanism. That is why so many leftists in the United States can call for a *New* (and *second*) *Revolution* today, since, according to them, the first Revolution failed to bring happiness, and since the established government, being capitalistic, is oppressing the people; therefore they want that New Revolution: to bring about real happiness.

May the United States — in the next century — turn, not to the Law of Nature, nor to a liberal idea about a reasonable god, but to the Scriptures of the only true God, and so to the God of the Scriptures, the Father of our Lord Jesus Christ. Back "to the law and to the testimony" (Isaiah 8:20). Only then there is hope and future, also for the United States. That is our wish at the event of this 200th birthday; the more because we must give thanks to our God for what He gave to the (still) free world in and through the United States. We only mention the regained freedom after the Hitler- and Japan-oppression during World War II.

J. GEERTSEMA.

REQUEST

The Consulate General of The Netherlands requests your assistance in locating:

BALLAST, Harm

- born April 27, 1911, in Wieringen, The Netherlands.
- emigrated to Canada on April 8, 1953.

If you know of his whereabouts, please contact (before August 15, 1976): W.S. ten Bosch, Asst. Chancellor, Consulate General of The Netherlands, 10 King Street E., Toronto, Ontario M5C 1C3; Phone (416) 364-5443.

news medley

The other time you missed me, as you will in the coming issue, and, perhaps, even in the issue after that. We are in the holiday season, and too late I received word that the copy for the previous issue had to be in earlier because Premier Printing is making use of the holiday season, too, in order to receive some much needed rest. And then, we, too, are going away from home. First class mail may reach me, but the second class mail (which includes the bulletins and other publications) most likely will have to wait till after our return. We'll see.

The present walkout by pilots has affected also my mail. I shall not comment on the issues involved. May it suffice to state that I can understand their position, although walkouts, etcetera, are means of the revolution and, in themselves, are just as bad, or worse, than the evil they who do walk out wish to fight by acting in that manner.

There is not much news this time, for the bulletins received are few, the activities they mention are even fewer, the participants in these activities less numerous, and thus your humble servant does not have much to pass on or to comment on.

What I would like to comment on is the fact that so many people seem to comment on the comments I make; according to some (if rumours are correctly conveyed to me) the News Medley is not for comments. If I have something to say about certain points, it is claimed, I should not use the News Medley for that. This column should restrict itself to passing on news.

Let me, in all humbleness, remark in the first place that it is mainly because of those remarks and comments that the readers almost automatically turn to the pages where the medley can be found, right after they have scanned the family announcements. That shows that it fills a need or, in any case, keeps the interest alive.

In the second place I wish to remark that the whole medley as it has been planned from the beginning, is something unique. There are no rules for such a feature. It is our own idea, conceived when the publishing of our magazine changed hands, and I have remained faithful to that original set-up. Anyone who says that the medley should be strictly news, that no comment should be included, that, if there is something to make a remark about, this should be done in a separate column, under a different heading, simply and solely expresses his own views (which mostly are inspired by his disagreement with **what** I write!) but has no rule on which he can base his statement.

In the third place: when I make a remark about something in the medley, this does not "blow up" things as much as when I should write an article about it. In the latter case the matter becomes or at least appears much more "weighty." Even so already there are angry souls once in a while.

I could, of course, do just as others (whose responsibility towards the membership in general is at least as great as mine, but) who just keep quiet in their own snug little corner, trying (apparently) to keep peace with everyone, afraid to stick their neck out, endeavouring to remain friends with everyone, taking part only in such things which

constitute no danger to their reputation. But I would not enjoy what I am doing and would rather quit if I had to do that.

This, I hope, is the last time that I reply to what I hear via the grapevine of the remarks which sometimes are made. One should not go by rumours, I agree, but I wish our readers to know where I stand, what they can expect from me. Now we proceed.

It is always pleasant when you can tell the readers that certain wrong points which you noticed really were not there at all, or that a misunderstanding played a large role, and when you can thus correct a wrong impression, even though your own reputation suffers a little from it.

Such a point is the amount which the Abbotsford c.a. ladies brought together at their stand in the Cotton Wood Corner Mall. I wrote in a note two issues ago, that I was sure that the amount was correctly written in the copy. But, O boy! there I received my copy back from Premier Printing, and it appeared that I was at fault. There was a comma behind the figure 1, but only two figures before the period. My apologies to the hard workers in Winnipeg for giving the impression that the mistake was to be sought at the printing shop. *Mea culpa, mea maxima culpa!*

There was another point at which I thought I had to make a correction. I made a remark a few issues ago about the press release of the Regional Board of the Guido de Brès Highschool, in which no mention was made of a visit by two brethren from the Fergus/Guelph area. I deplored that fact and corrected it by giving that information. I was of the opinion (and still am) that a press release should give a fair and as complete as possible picture of what has been transacted at a meeting.

Almost immediately after he had received that particular issue and read the medley, one of the members of the regional board phoned me. He was quite upset. He informed me that the Board does not issue press releases, that I could not blame the board for what someone wrote privately, and he demanded that I take back what I wrote about it.

I promised him that I would correct the situation.

However, the big question is: **Who** has to be corrected? Not me.

I gathered my information from the Hamilton bulletin of May 23rd. The back page of that bulletin contains the following heading: "Press Review of the Regional Board Meeting held on May 10, 1976." It is signed by N.N., Promotion Committee. Thus it was written in an official capacity, I should say. The whole line of this "Press Review" runs as the line of every other "Press Review" or press release. Listen: "The chairman opened the meeting with prayer and scripture reading. Minutes of the previous meeting were read and adopted. Agenda for this meeting was proposed. The principal . . . The chairman thanked the principal for her report and the board continued with the financial committee report. There was only one item, namely, the budget."

What must an innocent reader think when he reads such a publication which is announced as a "Press Review of the Regional Board meeting held on May 10, 1976"???

I still deplore it that it was not deemed worthy to be mentioned that two brethren from the area where I live were there to discuss participation by our children. I do not claim that someone who writes about a meeting has to mention everything. He certainly may be selective in his information. But then he should not present his remarks as a "Press Review."

40th Wedding Anniversary

A correction is in place: the **Board** did **not** write it. For this I am thankful. Another correction is in place: anyone who so officially presents a report, should either include everything dealt with (except some minor details) or he should make clear that he selected only certain aspects. But in that case it should also be made clear that it is not on behalf of the Board itself that such a "report" is written.

We continue for some time with the Hamilton bulletin.

In a more popular discussion of items dealt with at the Consistory meeting, mention is made of one topic which received quite some attention. "How do we spend our Sundays during our holidays?" That is a question which has received attention in more Churches and at more Consistory meetings. The increased wealth of the membership in general also influences the manner in which we spend our holidays and the places which are visited during the holidays. Hamilton's bulletin writes, "... it should be pointed out that we can be very thankful that we are able to enjoy a holiday; but when we leave for extended periods, or have a cottage or trailer up north and spend the weekends there, do we see the dangers involved in conforming with the world for not only ourselves but especially our children and future generations? Can we perhaps do something collectively in this respect? Can we approach our retired ministers? We should at least notify our ward elder. It may not necessarily be a serious thing in our congregation per se, at least yet, but it is something with which we may more and more become confronted with. No specific answer or decision is made on this point, but the advice is that we should be aware of our duty and delegation as reformed members of the Church of Christ, also when we are going on holidays."

I am glad that no specific decision was made, for a Consistory should not regulate the life of the members by all sorts of decisions. Each member has his or her own responsibility towards the Lord, towards the Church, towards the own family, and towards the world. And yet I should like to say something about it. If someone should ask me, "Am I allowed to go up weekends to my cottage or my trailer somewhere at the lake and read a sermon there with my family?" I would say, "No!" (Besides, how many families will really sit down and read a sermon twice on such a Sunday?) There is the obligation that we shall diligently attend the Church of God. **That** is an important element in **our** obeying the fourth word of the covenant. And what we need most in order to be able to do our daily work is **not** that we leave on Friday evening for the cottage, to come back late Sunday evening and, after a tiring drive amidst congested traffic, go to bed almost just as tired as when we left, but what we need in order to be able to face the difficulties we encounter with our daily task is that we are fed and nourished with the Bread of life. Countless are the children of God who, after having been together with the Church of Christ and having heard the preaching of the rich Gospel, say, "Now I can face it again." "Nu kan ik er weer tegen." We should keep our priorities straight and our values distinct.

As for the holidays, to me that is a difficult point. Personally I do not feel free to go to places where I cannot come together with the brethren and sisters as I am wont to do every Sunday. That restricts us in the places we can go to, but it certainly does not diminish the joy of the holidays or the refreshing effect of being out of the normal surroundings and being free, for some weeks, from the responsibility which goes with one's vocation.



John and Annie Veldman (nee Steendam) celebrated their 40th Wedding Anniversary on July 24, 1976.

Mr. Veldman was born in Warffum (Groningen), on September 29, 1907. Mrs. Veldman was born in Middelstum (Groningen), on March 10, 1905.

They were married on July 24, 1936. They came to Canada in 1954 and lived in St. Eustache, Manitoba, the first summer. Since then they have lived in Carman. Both are in good health and still enjoy their work. There are four sons and two daughters. The address is Mr. and Mrs. John Veldman, R.R. 1, Carman, Manitoba R0G 0J0.

Increased prosperity brings its own dangers with it. And in every respect we are to show that we are different from the world. When that costs us some "sacrifices" (if they really are that!) we are to bear in mind that the new earth will be much more beautiful than whatever we can find on earth today; and that is something which we shall be able to enjoy for ever.

Hamilton's Consistory also discussed "the Catechism rooms, or rather the lack of them!" And that is then one of the newer churchbuildings! I don't want to ride my well-known horse, but I would again urge all our Consistories to make adequate provisions before they start building, lest they run into such snags and have to lay out much more money than they would have had to spend if catechism facilities had been planned properly. But you know what I think about that.

The Consistory also adopted a proposal to have our Creed (Hymn 45) sung during the services (in the afternoon, of course); in Edmonton, on the other hand, it was decided "not to execute the decision to sing the Apostles' Creed in the afternoon worship service for the time being." Different Churches, different decisions.

The Smithers Consistory (are we ever fast in jumping from the one end of the country to the other!) has asked the organ builder to design an organ "along the lines of the new organ in the Cloverdale church." Last year I had the privilege of hearing and even trying out the Cloverdale organ. I can assure the Smithers congregation that they will get a nice and adequate instrument when they get one like that. The Consistory also decided that the organ builder should "submit to the organ committee a firm quote including an installation date."

In order to render all this possible, the Congregation
Continued on page 266.

school X crossing

JOHN CALVIN

There are several schools that bear the Reformer's name. The first one in our churches was SMITHVILLE, Ontario. Earlier this spring they had eighteen of last year's students graduating officially. I noticed that more schools have their official graduation sometime in the following season. That seems a little confusing. But perhaps they have a reason for it. Chatham has its graduation right at the close of the school term in June. That marks the end and forms a highlight. It was thankfully noted in Smithville's School News that this was the first grade eight that could continue their study at our own High School in Hamilton. Smithville has three resignations. One teacher wants to continue his studies, which is a very noble reason. Two others decided to get married to each other and chose a different profession. Although the Board did not like to see them go, they are thankful for the work done and also for the fact that they now received already four new teachers for the three vacancies. One of them will do some remedial and other relief work. In a bigger school like Smithville's it stands to reason that quite some remedial work has to be done, especially in the lower grades. The Board has lowered the admission age of the grade oners. Up till now the children had to be six years before January the first. That has now been changed to March the first. That means that some children who are very young and not quite as mature as others, will be allowed to enter the school. As we can see, it is good they have extra help now, although the parents should watch that they do not send their child just because they want to keep up with other parents. The wellbeing of the child should be kept in mind. In some cases, we should not be ashamed to admit that it would be better for our boy or girl to stay home for another year.

School trips were planned this year to Niagara Falls and Pioneer Village and Toronto Island. I am sure that the children will have enjoyed these outings very much. I hope the teachers did too.

TIMOTHY

Hamilton's school had a unique

event in May. In the church basement, the teachers and students, together with some parents and board members, gathered for a "bird's eye view of 25 years of Church History in Hamilton." In 40 slides with taped commentary they could see the developments in Hamilton's congregation and the branching off of the Smithville and Burlington churches. It was a simple program, but very instructive and pleasant. They intend to keep the set of slides with the tape as a teaching unit in the school. The principal points out that it is essential that our students know they BELONG; belong to the holy, catholic church which our Lord Jesus Christ gathers, defends and preserves for Himself; belong, also, to the Canadian Reformed Church of Hamilton. The 25 years anniversary which they commemorated was an excellent occasion to reinforce that sense of belonging. The higher grades did some art work for this occasion: a stain-glassed window (must be a stained glass window!), some posters, some three-dimensional interiors (some complete with parking lot or grave yard) of church buildings. In the back they had a chart, showing the institution of all Ontario Canadian Reformed Churches, which was very enlightening.

In all schools, I assume, class pictures are taken. Timothy did something different this year. They had a complete school picture taken, instead of the individual class pictures. Since their school population is still rather small, this was no problem. Whether all the 54 children were smiling at the same moment, remains to be seen!

Hamilton's children also went on school trips: to the Wentworth Pioneer Village, Lion Safari and the Toronto Museum and Planetarium. They also had baseball games with Smithville's team.

One thing I have never read in any other school bulletin, as far as I can remember, is the welcome Hamilton's *Church and Child* gives to newborn babies of school members. It stands to reason to do so, for these little ones will some day, the Lord willing, crowd our schools.

The Ladies in Hamilton have again been active. They held a bazaar,

cleaned the Family Christian Bookstore and did the Mother's Day gift wrapping for that store and took off with a profit of \$1,250.00. They also undertake no-money making projects, out of sheer love: they baked pancakes for the school children after they visited the maple sugar bush and took care of the lunch for the Ontario's Canadian Reformed Teachers' Professional Development Day. They were already getting ready for the Graduation Dinner and the Young People's Barbecue at the end of June. Concrete results were seen when they presented the school with a thrilling film projector, some science equipment and of course: books! From the Dominion Stores they received a cheque for \$101.00 for the tapes which they collected over a long period of time.

Although our Federal Government has voted Capital Punishment out, the higher grades of Timothy have studied and discussed Rev. Huizinga's letter on this subject (as published in *Clarion* some time ago).

The membership has been growing steadily in Hamilton. In April 1974 they had 60 members. In April 1975: 71 and in April 1976: 79. They have a new budget for '76-'77 of \$67,000. Thirty families pay \$22.00 per week; 13 pay \$16.00, 17 pay \$14.00, 4 pay \$10.00 and 15 pay \$7.00 per week. This may give our school societies that are starting some idea of what it takes to run a school.

EBEN-EZER

Chatham just adopted a budget of around \$51,000 for the coming term. It is not as fortunate as Hamilton as far as membership is concerned. After three years in operation, there are still only 24 members paying \$25.00 (parents with school going children, including some who do not have school going children anymore, but voluntarily pay the full amount). In addition to this, there are 14 members who pay \$10.00 per week. A total of 38 members. There are some supporters who donate a fair amount of money, although these figures are not published. Negotiations were still under way to obtain a new principal, but at the time of writing this, nothing is known yet.

The grade eight students hope to graduate on Friday, June 25th. They will enjoy a dinner together with the staff members and parents. After that they will have a program for the whole congregation.

GUIDO DE BRES

Ontario's Regional High School has completed its first year of operation. The Lord has put us all to shame. Some said it could never be done, others said it is not necessary at all, etc. However, a start was made and we may now look back in great thankfulness that everything went as well as it did. Plans are under way to start constructing our own building on land bought from Hamilton's Timothy school. A building permit is expected to be issued any time now. At the last membership meeting in Burlington, the members ratified a proposed budget of \$280,000 (last year's was \$175,000). As you can readily see, the contributions had to be raised. Members are classified into three categories: parents with no children in elementary school pay \$1,620.00 per year, parents who still have children in elementary schools pay \$1,260.00 per year, while other members pay \$500.00 per year. It would be wonderful if we could get some more members in this last category! In the past year the membership made it possible to meet all financial obligations. The drive in The Netherlands amounted to 945,000 guilders, with another 250,000 still to come. Mr. Bakker, who coordinated the drive in the "old country," was present at the last membership meeting to present an amount of almost a million guilders! Certainly, the communion of saints is not limited to any national borders!

Enrolment is expected to be much higher than last year. Already 180 students have registered so far and you can be sure that there will be a few more by September. It seems fairly certain that there will be at least three grade 9 classes. Six new teachers were needed and obtained. All are very qualified for their work. That is also something to note with gratitude. Sometimes our people are worried more about the academic level than about the reformed teaching itself. That can not be used as an excuse for this high school.

The students have worked very hard this year to their own benefit. They also had time to issue a regular "newspaper" of their own. It is called *The Inside Story* and often carries very enjoyable comments. A Yearbook (the first!) will soon be on the market. These could well turn out to be rare books some day!

School was closed, according to plan, earlier than other high schools,

so that the students would have more time to look for summer jobs and so be able to work their own way through, partly, at least.

SUMMER HOLIDAYS

Although the teachers and students will be off for a few months, there will be no holidays, I am sure, for most treasurers and Boards. Money is needed during the summer months as well. We sometimes easily forget about our obligations during the summer months. That should not be the case however. What is required for the ministry of the gospel and the schools comes *first*, also during our holidays.

Ministers' Workshop

Really, should it be ministers' conference or workshop? In communications from our convener both words were used. So we can pick. And the result was "workshop." We came to work. And work we did. To concentrate one's whole mind on a portion of our task involves work.

Our convener, Rev. VanDooren, could not be present due to holidays. We asked Rev. VanOene to chair the meeting in his place. Rev. Werkman was later appointed as the future permanent convener and chairman.

After some scrambling to set up the tape recorder for our colleagues in the West, we could proceed.

In the morning session brother H.C. VanDooren, a social worker, introduced the topic, "PERSPECTIVES IN HELPING DISTURBED MEMBERS OF THE FLOCK." In a practical way he explained his "bad-positioning" model. For example, church members can put themselves in a "bad position" owing to faulty and unbiblical behaviour or modes of thinking. How must we face such a person? For one thing, the introducer stressed the matter of personal responsibility of the disturbed member in order to give hope to the member (it is not his/her fate). Also, he outlined some pitfalls to avoid in helping such people. We should amplify what they want to hear, meanwhile covering up what he/she considers objectionable. Often such members want to have the minister reinforce their bad-position.

In dealing with such disturbed members we as ministers may take three relationships: 1. consulting; 2. referring; 3. follow-up.

Ministers may consult with specialists, family doctor, the family, relatives, elders, etc. Mind you, the "problem" should not be passed off to someone else. If a minister cannot handle the situation or has no time he can refer the member to someone else. However, to whom can a minister refer one of the flock? Finally, there is a need for on-

Besides that, the devil will not take a holiday this year! He is still prowling around, seeking whom he may devour. Let all church members realize this and do their utmost to support the schools also. There are still several younger couples who are most welcome to join our school societies as members, whose children will be attending our schools in years to come. Let us then help make this possible NOW! May the Lord bless the summer holidays for all. May He protect our children and staff members and renew their strength.

M. WERKMAN

going support. Often the family or loved ones need to re-orient themselves to the member who has straightened out the bad-positioning.

During the frank and informative discussion, Doctor H. Scholtens added his medical insights to those of brother H.C. VanDooren. It was a worthwhile session in which we were instructed in and reminded of many valuable guidelines for this part of a minister's work.

The professors' wives served us a delicious lunch. However, it could not silence the loquacious (look it up if you are curious) character of the ministers.

In the afternoon colleague G. Van Rongen delivered a paper entitled, "The Epistle to the Hebrews as a Word of Exhortation." This title comes from Hebrews 13:22 — "but I urge you, brethren, to bear with this WORD OF EXHORTATION" You can find a similar expression in Acts 13:15. Our speaker made a comparison with its use here. Paul and his companions went into the synagogue on the sabbath, "and after the reading of the Law and the Prophets the synagogue officials sent to them, saying, brethren, if you have any WORD OF EXHORTATION for the people, say it."

After erasing some misconceptions concerning the letter to the Hebrews, our speaker argued for the case that this letter reveals the character of a synagogal "word of exhortation." In such addresses the messianic hope always shone brightly. We find this trait prevalent throughout Hebrews. Other similarities could be pointed out too. In fact, Hebrews is not so much a letter as such but a "word of exhortation" in which all who cannot see the glory of Jesus at the Father's right hand, are reminded of the sacred events which strengthen them into boldly entering the holy sanctuary where Jesus is — in the heavenly, unshakable headquarters of the eternal kingdom.

During the discussion the meaning of

"exhortation" was debated (in a brotherly spirit of course). Some instances of it (12:5; 10:34) can be taken in a broader sense of exhorting than in the narrower and technical sense of a synagogal address, it was argued. Psalm 110 (the "text" for this sermon of exhortation) and the office of Jesus as the high-priest became focal points of discussion.

All the hearers learned much (things we normally pass over) from this well-prepared address of our colleague.

For next time — January 4, 1977 — Professor L. Selles will introduce a topic on the Sabbath in the New Testament, while Rev. C. VanDam has the freedom to introduce a topic of his own choosing but from the Old Testament.

We can also tell you how glad we were that Professor J. Faber agreed to coordinate and to edit a ministerial paper with topics from and for the ministers (including the professors of course). Rev. G. Van Rongen volunteered to do the printing and publishing of such a paper. Thankful and hearty encouragement was expressed for this.

For the workshop,
W. HUIZINGA

Church News

REV. W. HUIZINGA

of London and Watford, Ontario, has accepted the call extended to him by the Church at Hamilton, Ontario.

* * *

REV. J. VAN RIETSCHOTEN

of the Church at Smithers, B.C., has declined the calls extended to him by the Churches at Chilliwack, B.C. and Guelph, Ontario.

* * *

New Address:

of the clerk of the Church at Chatham, Ontario:

F. Westrik
69 Thornhill Cres.
Chatham, Ontario
Phone: (519) 351-1982

* * *

New address of the Rev. A.B. Roukema:

The Maranatha Home,
Apt. 205, 3260 New Street
Burlington, Ontario L7N 1M8

Press Release

of *Classis Ontario-South, held June 16, 1976, in London, Ontario.*

1. *Opening.* Br. C. Walinga, chairman of the convening Church of Hamilton, asks the brethren to sing Psalm 72:1. Hereafter he reads Ephesians 4:1-16 and leads in prayer.

A cordial welcome is extended to all the brethren and also to br. J. De Jong. Rev. M.C. Werkman is congratulated with the call which he received from the Church of Lincoln and which he has accepted. Rev. W. Huizinga is congratulated with the call which he received from the Church of Hamilton.

2. *Credentials:* The Church of Grand Rapids reports that all Churches are duly represented. The Churches of Chatham and Watford have instructions.

3. *Constitution of Classis:* Classis is constituted. The officers are: Rev. G. Van Rongen, chairman; Rev. W. Huizinga, clerk; Rev. P. Kingma, assessor.

4. *Adoption of the Agenda:* After some items have been added to the proposed Agenda, the Agenda is adopted.

5. *Instructions:* a. The Church of Watford asks advice regarding the proposed date of October 20, 1976, for the next Regional Synod to be held at Watford. Classis approves this proposal.

b. At the request of the Church of Chatham Rev. W. Huizinga is appointed as its counsellor.

The Church of Chatham also requests pulpit supply from the ministers of the Churches of Classis-district. This request is granted. Two times per month the Church of Chatham will have pulpit supply from the ministers according to the following approved schedule: September: the Revs. P. Kingma and G. Van Rongen; October: the Revs. M.C. Werkman and W. Huizinga; November: the Revs. P. Kingma and G. Van Rongen; December: the Revs. M.C. Werkman and W. Huizinga.

6. *Reports:* a. An audit report on the financial records of the classical quaestor is presented by the Church of Lincoln. Classis thanks the auditor for the report and gladly takes note of the fact that the books are found in good order.

b. An audit report on the classical archives is given by the Church of London. The archives are well kept. Thanks is expressed for the work of the auditor and the archivist.

c. An audit report is read by the Church of Chatham on the books of the treasurer ad Article 19, Church Order. The books are found to be in good order. Auditor and treasurer are thanked.

d. A Statement of Income and Expenses over 1975 is submitted by the quaestor br. C. Ouwensloot, R.R. 2, Beams-

ville, Ontario. Classis expresses its thanks for the work of the quaestor.

For 1976 classis expenses the Churches are assessed at \$1.00 per confessing member.

7. *Examination:* Br. Jack De Jong has submitted an application for a preparatory examination ad Article 4, Church Order. After the examination is held, Classis announces that it is satisfied with the examination. The Form of Subscription to the Three Forms of Unity is read to br. De Jong. After he has subscribed to it, Classis declares him eligible for call within the Federation of the Canadian Reformed Churches and grants him the right to speak an edifying word for the period of one year.

Classis congratulates br. De Jong and sings Psalm 134:3.

8. *Reports (continued):* In closed session. a. A report of church-visitation to the Church of Chatham.

b. A report of church-visitation to the Church of Smithville.

c. A report of church-visitation to the Church of Hamilton.

Closed session is ended.

9. *Approbation of Call:* After having read the good testimonials of doctrine and life presented to Classis according to Article 5, Church Order, Classis approves the call of Rev. M.C. Werkman to the Church of Lincoln and prays that the fruits of his labours in the Church of Chatham may be confirmed and that his ministry in the Church of Lincoln may be blessed.

10. *Question Period ad Article 41, Church Order,* is held. The Church of Lincoln requests to have Classis represented at the installation service of Rev. M.C. Werkman on August 29, 1976. Rev. P. Kingma is appointed.

The Church of Chatham invites the Churches to the farewell service of their minister on August 15, 1976.

11. *Personal Question Period* is held.

12. *Next Classis:* The Church of Grand Rapids is appointed convening Church of the next Classis to be held September 8, 1976, in London. Moderamen: Rev. M.C. Werkman, chairman; Rev. G. Van Rongen, clerk; Rev. W. Huizinga, assessor.

13. *Adoption of Acts:* The Acts are read and adopted.

14. *Approval of Press Release:* The Press Release is read and approved.

15. *Censure ad Article 43, Church Order* is held.

16. *Closing:* Rev. G. Van Rongen thanks the delegates for their cooperation. (The ladies who served the brethren had been thanked earlier before they left). Psalm 90:8 is sung. Rev. Van Rongen closes Classis in prayer of thanksgiving.

For the Classis,
clerk h.t., P. KINGMA

Letters-to-the-Editor

Dear Editor,

Hier kom ik met een vraag, die geloof ik ook als eens eerder gevraagd is, maar ben zo vrij dit nog eens te doen. Wij lezen *Clarion*, het blad voor onze kerkmensen. Maar als oudere mensen zouden we erg graag, ook eens Hollands daar in zien. B.v. Het stuk van Ds. Keizer uit Groningen, door vele ouderen bij ons bekend, wat was het mooi geweest voor ons, om dat in het Hollands te lezen. Het Hollands is steeds voor ons nog onze moedertaal. En nu de kinderen uit huis zijn, spreken wij samen altijd Hollands, wat bij veel meer ouderen het geval is.

Ook met onze vrienden, die van dezelfde leeftijd zijn. Is het teveel gevraagd, dat we ook eens iets te lezen krijgen wat ons vertrouwd is, b.v. één onderwerp. Soms denk ik wel eens vinden onze professoren en dominees het minderwaardig om Hollands te schrijven? En wanneer er Hollands in komt wordt het misschien ook meer gelezen.

Wilt u dit s.v.p. opnemen.

Met zustergroeten,
MRS. H. WIEGERS,
Delta, B.C.

We hebben nooit besloten dat er geen woord Nederlands meer in ons magazine

INTERNATIONAL — CONTINUED.

not biblical, neither is the doctrine of election. Then we are on the path of humanism and perhaps universalism. Salvation is then again reduced to work of man and God's plan of redemption in Christ alone is rejected. The WHOLE Reformed doctrine is at stake in this issue. The whole effort of Dordrecht, 1618-1619, is on the scaffold.

There is ample scriptural proof for the doctrine of reprobation. "The texts of God's word remain standing, even if we would want to break our teeth on them. Yes, the texts remain standing. Because GOD remains standing, and does not move out of the way of inquisitive people who would like to drag Him before the courts of their human and often through idolatry corrupted feelings" (C. Trimp in *De Schat van Christus' Bruid*, p. 87).

There is ample scriptural evidence. Perhaps *Clarion* can give some in the coming time. The point is whether people will ACCEPT it. The Christian Reformed Churches continue to be in great danger. C.I.S.

zou verschijnen. Het is zo, dat we geen Nederlandse artikelen krijgen. Een jaar of drie geleden was dat nog anders. En wat de artikelen van Ds. P.K. Keizer aangaat, deze broeder leeft zeer met ons mee en zendt ons zo nu en dan wat artikelen om vertaald te worden en dan in het Engels gepubliceerd te worden. Het zijn artikelen niet speciaal voor ons geschreven, en meestal zijn ze al in de Nederlandse pers verschenen. Het is juist de bedoeling dat ook Engels-sprekenden er van kunnen profiteren.

Bij mijn weten schaamt niet een van onze predikanten of professoren zich voor de Nederlandse taal en is er bij niemand enige tegenzin tegen het gebruik er van. Maar als we Engels schrijven kan praktisch iedereen het volgen (zij het soms met wat moeite), terwijl als we Nederlands schrijven, er een grote groep lezers is die er geen touw aan vast kan knopen.

Ik leg uw vraag gaarne aan de medewerkers voor.

vO

Dear Editor,

In your News Medley of March 20, you passed on "without comment" the fact that the Edmonton young peoples had organized a square dance for everyone in the church over the age of 15 years. In your May 15 issue of the *Clarion* you agreed wholeheartedly with what Mr. Antonides quoted from the Assen bulletin in Letters-to-the-Editor column. You ended by saying square-dancing should have no place among us.

The article presents a very negative viewpoint on square-dancing, and consequently creates a poor reflection on the young people of the Canadian Reformed Church of Edmonton. I realize that the *Clarion* shouldn't become a battle-ground for discussing the pros and cons of square-dancing, but I do think that the Edmonton Young People's should have a chance to defend their position through this article.

The Encyclopedia Britannica describes square-dancing as a type of North American folk dance, reaching its height of popularity toward the end of the 19th century. It states square-dancing today is a means of promoting understanding, and appreciation of peoples of other times, as well as a means of gaining skills, knowledge, and wholesome recreation.

It also describes another type of folk dance called "play party games."

Play party games are those simple folk dances stemming from early Puritan days when both dancing and the use of musical instruments were denounced. Ingenious pioneers found a way to dance, therefore, by calling their dances "games," and by supplying vocal accompaniments.

Maybe we should have called it a square game instead of a square dance.

The encyclopedia also at one point describes modern dancing as, "crude, vulgar, and ugly whose nervous and gyrating motions are well-suited to express the emo-

tions of a mechanical, urbanized civilization." The encyclopedia clearly makes a distinction between modern dancing and square dancing, just as I think we should.

The Bible on occasion comments on praising the Lord in song and dance. The Bible makes no comment on people actually dancing with each other. It does not condone it; it does not forbid it, therefore the only biblical reference used in the May 15th issue of *Clarion* against square dancing was Romans 14:13-23; I Corinthians 8:7-13, which state we should not give occasion to someone else for sinning, by bringing them into the temptation to commit sin.

Therefore I infer from the article that the author and his staunch supporters are not against square dancing in itself, but are against what square dancing may lead to. The article stated that: "It is a well-known fact that here and there normal dancing has been introduced as a result of square dancing." This statement is completely unsupported. The rest of the article against square dancing, I think, is also weak, and can only be accepted as a personal opinion. If you can supply actual evidence and Biblical support against square dancing we will willingly remove it from our entertainment.

The article states that square dancing should not become a replacement for bar, movie theatre, or dance hall (cabaret). I find it hard to understand why square dancing in a gymnasium with people from the Church is not a positive, acceptable replacement. Surely we are not following the world. We are only trying to provide a wider variety of acceptable entertainment. Along with the accepted car rallies, walkathons, Saturday evening sports, skating parties, Sunday evening coffee parties, etc., etc., we have had one square dance four years ago, and now we have had one more. It is as innocent as the traditional Dutch "klompen dans," and "hossen," or skating down a canal hand in hand on a frosty, winter day.

What is the positive side of an infrequent square dance? In my opinion it is excellent exercise, good wholesome Christian entertainment, and has led only to a happier, more creative, and more united Young Peoples in the Canadian Reformed Church of Edmonton.

Sincerely,
WENDELL KONING
(an Edmonton Y.P.)

Dear Mr. Editor,

First of all, let me express my appreciation that our Bulletin has received so much attention in your recent "News Medley," June 12, 1976. But besides the many positive comments, you have also voiced some negative ones. However, this letter is not written to deny you your right to react either positively or negatively to what you may read in our Bulletin.

The negative comments in question are your reactions to my article, "Does our consistory deny our Pastor his legal

rights?" In this article the question was posed, "Is our Pastor, having been properly registered, then not a public servant in the employ of the Province when he solemnizes a marriage?" The answer to this question was, "Basically, yes." To this you have responded by stating, "A minister has received his authorization (to solemnize marriage) from the Church and it is perfectly logical that the Church then also can set the conditions and put on limitations as to the types of marriage the minister will be allowed to solemnize."

If this were true, then it would indeed be "perfectly logical." But the fact is, it is not true, for it is contrary to the "Marriage Act of the Province of Manitoba" as well as to the "Certificate of Registration" which all Pastors, authorized to solemnize marriage, have in their possession. This Certificate clearly states that the person mentioned on it "is registered as a person authorized to solemnize marriage in the Province of Manitoba." The Minister of Health then states that this authorization is "Given under (his) my hand and seal of office," etc. That this minister (Pastor) has received his authorization from the Province is also clearly stated by the Manitoba Marriage Act, especially in the sections where the person authorized to solemnize marriage is instructed as to what his duties are with respect to this solemnization. Read for example the sections dealing with the prohibitions to be abided by with respect to age, sex, health, blood relations, etc., of the prospective couple. These duties for the Pastor are not required by the Church, but by the Province which has authorized him to act on its behalf.

Any minister (Pastor) who qualifies may apply for and receive authorization to solemnize marriage from the Province. His qualifications are his having been ordained and/or appointed by an existing Church or religious organization in the Province of application. So the Church may make the appointment, but the Province grants the authorization.

So you see? This sort of destroys the logic of your argument, as well as your statement that it is "nothing but a fable (that the Pastor in his capacity of solemnizing a marriage) is a public servant in the employ of the Province." A Pastor then, when solemnizing a marriage, is in the first place under the authority of the government and not of the Church. But let us remember that all authority is from God (Romans 13:1ff.); as such a Pastor acts indeed as a servant of the Lord when solemnizing a marriage.

Furthermore, the Marriage Act does not say that the person with the Certificate to solemnize marriage *has to* marry all who request a solemnization; it merely says that a properly registered person *may* do so. He may respond with either yes or no to any request for solemnization, depending on his personal preferences.

You also stated that a consistory does not have the right to set rules for someone

who is a public servant in the employ of the Province. To this I reply; Please, brother, read our Bulletin again. The stress of the whole article was on the fact that the local Pastor is not independent of, but a member of the Church council, and that as such he is fully entitled with the other members of this council to decide to place certain limitations on his solemnization privileges. I know that you agree with the decision made by the Consistory of the Church of Winnipeg, but I hope that you will also understand my disagreement with some of your comments. If I am wrong in my contentions or reasoning, then please bear with me and correct me.

With brotherly greetings,
SIMON DEBRUIN

Much to my regret, I could not locate my copy of the Manitoba Act, and for that reason Ontario will have to substitute.

Reverend DeBruin's reasoning did not "sort of destroy the logic of" my "argument, as well as" my "statement that it is 'nothing but a fable (that the Pastor in his capacity of solemnizing a marriage) is a public servant in the employ of the Province.'" Besides, his remark that "all authority is from God" is totally irrelevant in this respect. That is not the point at all.

My brother fails to differentiate between the act of *authorizing* a person (which is implicit in one's being a Minister of the Gospel and thus done by the Church) and the act of *registration* as a person authorized to solemnize marriage (which is what the Provincial Government does). See what Rev. DeBruin quotes from his "Certificate of Registration" (which is *not* the same as a "Certificate of Authorization"!)

From his receiving a *registration* certificate he concludes that therefore the Provincial Government *authorized* him. But that is now exactly where he goes wrong.

Let me quote from the Ontario *Marriage Act*.

Section 22 deals with the question who may solemnize a marriage. Note: the question is not "Who may be authorized?", but "Who may solemnize a marriage?"

Here is the answer.

"(1) No person shall solemnize a marriage unless he is a judge, or a magistrate, or is registered under this section as a person authorized to solemnize marriage.

(2) Upon application the Provincial Secretary may, subject to subsection 3, register any person as a person authorized to solemnize marriage.

(3) No person shall be registered unless it appears to the Provincial Secretary,

(a) that the person has been ordained or appointed according to the rights and usages of the religious body to which he belongs, or is, by the rules of that religious body, deemed ordained or appointed;

(b) that the person is duly recognized by the religious body to which he belongs as entitled to solemnize marriage according to its rites and usages."

Thus far, for the time being, the quotation from the *Act*. It appears that the authorization is received from the "religious body." When that authorization or recognition of being entitled to solemnize marriage is there, then such a person can be *registered* as such by the Provincial Secretary.

If *authorization* had been received from the Provincial Secretary, then such authorization would not necessarily have to end if that person's affiliation with the "religious body" comes to an end in one way or another. But the Law provides in section 24:

"(1) Where it appears to the Provincial Secretary that any person registered as authorized to solemnize marriage has ceased to possess the qualifications entitling him to be so registered, or for any other cause, the Provincial Secretary may cancel such registration.

(2) Every religious body, members of which are registered under this Act, shall notify the Provincial Secretary of the name of every such member so registered who has died or has ceased to reside in Ontario or has ceased to be associated with such religious body."

Note the constant use of the word "registration." That is all the Provincial Secretary does; he does not authorize. There is also a difference between the solemnization as performed by a minister who was authorized by the Church and one by a judge or magistrate. The formula to be used by a judge or magistrate is described in the Act.

"I, EF, Judge (or Magistrate) of . . . , by virtue of the powers vested in me by *The Marriage Act*, do hereby pronounce you AB and CD to be husband and wife."

That various conditions have been laid down in the Act which have to be met before the solemnization may take place does not mean at all the proof is therein given of one's authorization by the Provincial Government. In the light of the whole terminology used and, let's not forget that, in the light of the history, such conclusions are not warranted at all. Provisions forbidding to solemnize the marriage between certain degrees of affinity, etcetera, state only *whom* a minister of the Gospel is allowed to unite into marriage, but have nothing to do with authorization.

I do not wish to elaborate too much on this issue, but in the light of the above and of the whole place which the Church has occupied in the life of the Canadian people right from the start I still call the statement that "our pastor, having been properly registered" is "a public servant in the employ of the Province when he solemnizes a marriage" nothing but a fable.

vO

our little magazine

Dear Busy Beavers,

What do you like best about summer? Your family vacation? Not having to get up and go to school? Helping at home?

Would you like to know what I like about summer? Well, I'll tell you. In summer there's more time to read!

It's too bad, but . . . there's an end to the vacation! But your friends in your books are always there to share their fun and adventures with you, right?

Busy Beaver *Ria Hofsink* has a poem for you about this.

When Grandmother tells a story
upon her knee I climb.

She opens the story book and begins
"Once upon a time . . ."

She tells about sheep
and birds that peep.

She tells about mice and rats
and about cats.

Grandmother also tells other stories
about when she was small.

Where the barns and trees stood
bright and tall.

Of course we all know that we should be careful what books we read. Not all books are good. Always when you read keep in mind: I belong to the Lord. Does this book show and tell me good things to help me?

Here's a hint from Busy Beaver *Melanie De Gelder*. She has a BOOK LOOK for us!

Title: *Prairie School*

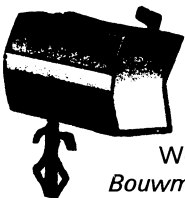
Author: *Lois Lenski*

Miss Martin's little school on the prairie is full of adventures. Numerous snowstorms come. Some pupils have to stay with Miss Martin because there is no way they can get home. Delores gets sick in the middle of a blizzard. There is no coal for heat.

Just find this book at your nearest library and find the end to the adventures.

Lois Lenski is a great author of many books.

By Busy Beaver *Melanie De Gelder*



From the Mailbox

Welcome to the Busy Beaver Club *Cathy Bouwman*. We are happy to have you join us, and we hope you will really enjoy joining in all our Busy Beaver activities. Are you happy it's holiday time, Cathy?

Hello *Sylvia Jans*. Congratulations on doing so well on your Field Day. Did you have lots of fun? Do you help your brother look after Rosey?

How are you enjoying camp, *Heather Bergsma*? Hope

you have as good a holiday as you said your parents did! I'm proud you've earned so many rewards at your school, Heather.

Have you received your membership card, *Jacqueline Riemersma*? Be sure to keep it in a safe place now. I hope the hailstorm you had didn't do too much damage, Jacqueline.

Before we start our quizzes let's wish all the Busy Beavers celebrating an August birthday a very happy day along with their families, and we wish them too, God's blessing and guidance in the year ahead. Happy birthday to all of you, and many happy returns of the day!

Danny Linde	Aug. 1	Trudy Tamminga	Aug. 17
Cynthia Dam	2	Irene Van Oene	17
Billy Doekes	3	Anne Bergsma	20
Karen Ellens	3	Sandra Knegt	21
Evelyn Geusebroek	3	Marlissa Lindhout	21
Cynthia Linde	5	Tommy Linde	22
John Hofsink	6	Martha Meester	22
Benita Tamminga	7	Henry Vis	24
Margaret Hansma	9	George Hofsink	27
Elizabeth Medemblik	10	Hetty Witteveen	27
Joanne Hulst	11	Adele Hulzebosch	28
Elizabeth Linde	11	Jeanette Vande Burgt	28
John Beukema	15	Jeanette De Boer	31
Yolanda Schulenberg	15	Theo Wierenga	31

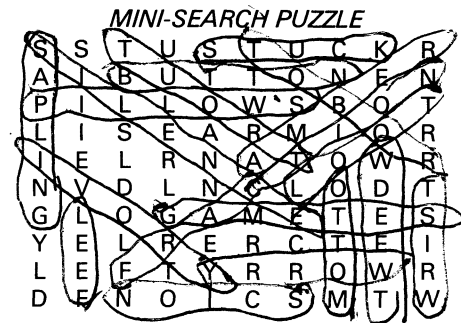
QUIZ TIME

First of all we have a quiz by Busy Beaver *Walter Geurts*.

Matching Quiz

FATHER	SON
Moses	Joseph
Nun	Ham
Puah	James
Joash	Levi
David	Joshua
Jacob	Jesus
Noah	Gideon
Zechariah	Judas
Zebedee	Solomon
Alphaeus	Gershom
Joseph	Tola
Simon Iscariot	John

And we also have a puzzle from Busy Beaver *Debbie Hartman*.



- | | | | |
|---------------------|--------------------|--------------------|-------------------|
| amber | ivory | pillar | stuck |
| button | ledgers | pillows | trout |
| cowardly | left | robot | tweed |
| feel | foot | sapling | twists |
| fraction | mangled | scion | worry |
| gametes | motto | silence | wrist |

Have fun!

Now for the answers for last time!

Of course you knew 1. Philip and 2. Andrew were the answers to the Who Am I? quiz!

Here are the unscrambled words: 1. Satan, 2. Matthew, 3. disciples, 4. heaven, 5. Kingdom.

Now for the "Five Loaves and Two Fishes" quiz: M - fragments, U - buy, L - loaves, T - twelve, I - fishes, T - baskets, U - victuals, D - lad, E - five.

Till next time, Busy Beavers. Watch for our Big Summer Contest then! It's lots of fun! Be sure to look for it and join in!

Bye for now.

With love from your
Aunt Betty.

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Read it — Advertise in it!

NEWS MEDLEY — Continued.

develops some activity, too, as they have done in the past. On July 1st, a "Hamburger stand" would be operated by the ladies. Fifty percent of the proceeds would go to the organ fund. I would say, "Eat, eat, Bruederlein, eat!" However, that does not help much if it goes as in Hamilton, where an annual Young People's Barbecue (Brrr!) was to be held on June 26th. "The entrance fee is \$2.00 a person, and we'll provide some games and all the hamburgers you can eat." There my advice would be: "Tighten your belt." But then, you can never honour a woman who cooks or bakes better than by eating much. Go ahead.

There was not much news, as you will have noticed yourselves. Yet it was good to talk to you again. Every time when I write a medley I see them before me, the brethren and sisters all over the country, the men and women, the boys and girls whom I know and I picture those whom I do not know personally. That makes it easier to talk, just to talk. And, hopefully, once in a while I have something to say, too.

Have a good time during your holidays.

Your vacationing writer, vO.

Engaged:

GERALDINE LINDE

to

LAWRENCE BLOKKER

June 26, 1976.

R.R. 2, Canfield, Ontario.

Engaged:

JENNY VAN DAM

to

FRANK OOSTDYK

July 8, 1976.

R.R. 1,
Freelton, Ontario L0R 1K0

With thankfulness to the Lord we announce the birth of our second son:

IAN CHRISTOPHER

on June 11, 1976.

A brother for *Gregory*.

Dick and Dina Lodder
(nee Penninga)

590 St. David St. N.,
Fergus, Ontario N1M 2K4.

Thankful to the Lord Who made everything well, we have been entrusted with another child, a son:

JASON RICHARD

June 19, 1976.

A brother for: *Bradley*.

Gerb and Jane Dykema
(nee Smouter)

1328 Ester Dr.,
Burlington, Ontario L7P 1L1.

With gratitude to the Lord we are happy to announce the birth of our first daughter:

KATRINA MARLENE ANNA

Born July 4, 1976.

A sister for *Jason*.

Pieter and Anna Dejong
(nee Van Grootheest)

435 Tom Street,
Fergus, Ontario N1M 2W8.

We are thankful to the Lord Who has blessed us with our third daughter:

PAULINE JENNIFER

June 10, 1976.

A sister for: *Margaret and Lori*.

John and Harma Grit

R.R. 4, Grand Valley,
Ontario L0N 1G0

With thankfulness to the LORD, we announce the birth of our son:

JULIUS MARNIX

June 26, 1976.

A brother for: *Luiz, Bernard,
Teddy, Yolanda*.

Rev. and Mrs. C. Van Spronsen
São José da Coroa Grande, PE
55567 Brazil.

(Temporary address: Box 1443,
Coaldale, Alberta T0K 0L0.)

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