



Clarion

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This is how it came about that the Lord was sorry that He had made man and that it grieved Him to His heart.

"... I am sorry that I have made them." But Noah found favour in the eyes of the Lord. Genesis 6:7, 8

How beautiful it must have been before that revolt of Adam and Eve. Beautiful and good. We read that "God saw all that He had made, and behold, it was very good," (1:31). What a joy of the Lord becomes obvious from that!

The LORD God is not satisfied that soon! We sometimes say, "Oh, well, all right, leave it. That will do." Then we are satisfied with that. With centuries of deterioration behind us, we do not even know what is good in that deep and pure sense of Genesis 1. "Very good" — and that in the eyes of God! That rich, brand-new world full of beautiful creatures and those two people without blemish, in ever-lasting youth, in unimaginable joy and peace and safety, with the heaven above their head and therein "our Father who art in heaven." It is impossible to visualize!

And, really, it was not that long ago!

We should not put the genealogies which we find in God's Word (e.g. Genesis 5) on a level with our Vital Statistics, but they are real genealogies, i.e., involving historical ties of flesh and blood by which we are connected with our forefathers in paradise.

Whoever lets that first day disappear in the mist of the past, also loses the view on the *last* day: "it may take another one thousand years." Then, for all practical purposes, you adhere in your heart to the "new theology," however vehemently you may oppose it. Then you are frightfully close to the "scoffers" in the days of Peter, II Peter 3:3. Those "actual" "scoffers" may well be found closer to the Church than to the pub. They do not invoke with all their might that redeeming day of His coming. To them the day of their death is a silent horror. That, too, is a "scoffing" which sometimes is much more against the actuality of the

hard facts of God than cursing and blustering.

* * *

There was great joy in heaven and on the earth.

God's heart was in His work and: God's heart has remained in His work!

Therefore Scripture speaks of God's repentance and that He was sorry in His heart. He does not put up with just everything!

That is our only comfort when we ponder that greatest disaster which has come upon the world and upon mankind until now: the great, tremendous flood.

And then He even made known to us His divine feelings! Not only His joy when everything was very good, but also His sorrow.

Quite something must have happened!

Yes, we know of that wilful apostasy, Genesis 3. Of the murder of Abel, Genesis 4. Of the expansion of the human race on this earth, with that gloomy refrain: "and he died," Genesis 5. Of Lamech and his boastful language and of the erasing of the boundary between the Church and the world, when boys of the Church married girls from the world: "such of them as they chose," Genesis 6:2. Without taking into account the will of God and the line which He had drawn, they simply rolled up the "front" of Genesis 3:15. We do know all those things.

But is it distinctly present to our minds what all this meant to the Lord?

To the Lord, Who in the beginning met His rebellious creature with so much grace and Who had again adopted him?

What must He have felt then!

That's what is appalling!

"I shall take away My Spirit, through Whom they all live and upon Whom they all depend! Then they can experience what they really are: flesh — fragile — mortal! I shall let go of them!"

"I shall destroy the people whom I created, from the face of the earth."

"I am sorry that I have made them." "It grieves me to my heart."

How terribly must we have provoked Him!

I do not know whether you understand this. It doesn't matter either. The believing heart understands that which is dark for the reasoning mind. Don't "touch up" these "cries" of God. Don't make for yourself a Stoic mental image of Him! That would result in Scripture-criticism and an "improved" edition of His Word. God the LORD is unsearchable. In everything He does! His creating is unsearchable. His grace towards us, too. Or don't you have any difficulty with that? God is love: isn't that something which we cannot fathom either?

No, there is no repentance with God such as we have it when we have been mistaken. There is no sorrow with Him such as there is with us when we have sinned. It does not read here: "I was mistaken when I created man." The Lord does not say here: "I should never have done this," or: "I should have done it differently," or: "I should have done it better."

Everything was very good. The Lord maintains that, unchangeably. That this world and that mankind have been created towards a certain goal, that remains, definitely. The Lord does not feel sorry about that at all, as if He made a mistake. His heart remains in His work.

But: what did we make of it and what has it become through us? A mess!

We should never psychologically "dissect" these appalling divine feelings and this divine emotion.

You are to hear how in this repentance of God His divine joy reverberates, the joy which He had originally in us, His divine expectations which we did not meet: He expected good grapes . . . Why did I expect that it would yield good grapes . . . He expected righteousness, but lo, blood . . . (Isaiah 5:2, 4, 7).

It could have been completely different with us!

Look at Noah! It could indeed be different! — "Noah found favour in the eyes of the Lord." He, too, was a man made by God! And that is something which did not cause Him regret. He kept His divine joy in Noah and God looked at him with eyes full of divine love.

God does not regret that you are here, that mankind is here, that the earth exists — He intends something with that — His heart remains in it — in your family, your work, the course of your life. Look at Noah and do as he did.

But He cannot stand it that the Adamitic world had become what it was at that time. And what it is becoming right now is even worse than in those days. He is not content with that! That never was His goal.

Sometimes we just sit down comfortably and shake our head when we read about apostasy, etcetera.

Consider what that is to Him! And how He reacts to that! How tremendously moved, disappointed, grieved, provoked must He have been by what man did and did not do (in what is *His* world) that He could come to such a thing: destroy, exterminate — flood!

Listen how later on He declaims against Nineveh: "Behold, I am against you, says the LORD of hosts, and will lift up your skirts over your face; and I will let nations look on your nakedness, and kingdoms on your shame. I will throw filth at you and treat you with contempt, and make you a gazingstock," Nahum 3:5. Just like drunken soldiers on the rampage who got hold of a girl . . .! Who would dare to speak this way about God if He did not do so Himself? Listen how He declaims against Babylon when it kept Israel captive: "The Lord goes forth like a mighty man, like a man of war He stirs up His fury; He cries out and shouts aloud, He shows Himself mighty against His foes. For a long time I have held My peace, I have kept still and restrained Myself; now I will cry out like a woman in travail, I will gasp and pant . . ." (Isaiah 42:13 ff.).

That's how Scripture speaks everywhere: "If I had not feared the scorn of the enemy —, well, then I would have blown away My Church," Deuteronomy 32:26. "For forty years I loathed" My Church. "They grieved His Holy Spirit," Isaiah 63:10; cf. Ephesians 4:30; II Thessalonians 5:19.

That's how the LIVING God is! Let's watch out that we don't make a "dead" God of Him Who "of course"

is with us always and is at our side.

What was the last straw by which God the Lord came to destroy the earth by means of the flood?

It says so expressly: the earth was full of violence. Don't say just in general moralizing: "the people were ungodly." That is too shallow. The *special* ungodliness in those days was violence.

We think of Lamech: I shall manage my own affairs. Whoever crosses me, I'll just kill! Violence, aggression which dwells in the hearts of all of us, rebellion, taking the law into one's own hands, hitting out freely if you don't like something — that evil is most obvious and prominent. It is: tyranny, lording it over others. And: women-, sex-, body-culture, race-improvement, selective breeding, superman. Thus there came the giants, the giant ones of "prehistoric times," "men of renown," 6:4, of whom everyone was afraid. It is not unlikely that the gods of the ancient myths (Zeus, Jupiter, Wodan, Donar, Freya, and Mars, the god of war) originally were the names of these beast-men, these giants of the Adamitic mankind as they were preserved in the human memory after that year of world-disaster.

This is one of the "signs of the times," "as in the days of Noah." The world of state and church is full of rancour. The Lord Jesus mentions them the one after the other: nation against nation; they will deliver you up and kill you; the one slave of the Lord begins to beat the other slave; they will cast you out of the synagogue, being of the opinion that thereby they do God a favour; the son against the father, the daughter against the mother, three against two, two against three; those who have the authority in state and church are set aside. We know of taking hostages, and so on. The lawlessness of man can no longer be contained.

Will God lash out shortly again? Will His anger burn again and then perhaps in the fire of the last day? For His heart remains in His work, whatever we make of it. He cannot and will not forget that once everything was very good here and that man is of paradisaal descent!

Noah walked with God. He found favour in God's eyes. But he was "the preacher of righteousness," II Peter 2:3, just as Enoch, who prophesied concerning the coming of the Lord, Jude 14.

Let there be in us some of His sorrow and of His anger, for only *genuine love* can lash out in such a manner. You can believe that Enoch, whom they "sought," and Noah and later on Jeremiah and Habakuk and all true prophets also trembled with sorrow and prophetic anger.

We taste in these words the *love* of God towards His work, a love which is so deep as it has become evident to us in the coming and the work of our Lord Jesus Christ. Only that love will hold out. Only that love can in reality prophesy.

Sometimes I get the impression that we believe more in a "theological" God, in a "concept" of God, than that we really know the living God of Enoch and of Noah as He is in truth!

May He throw prophetic "fire" into our hearts really to have sorrow and really to be on our guard before the living God and, at the same time, to be as sober as Noah when he was sawing and hammering, adding board by board to the ark.

If, "grumbling and murmuring," someone says to you in "harsh language," Jude 15, 16, "What kind of world is this! How does God tolerate that!" give Him then in sorrow and shame this reply: "Why do we bring Him to that!" It grieves Him to see what has become of His world, which He so loved that He gave His only begotten Son.

P.K. KEIZER



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press review

AN IMPORTANT MATTER AT THE FORTY-THIRD GENERAL ASSEMBLY OF THE ORTHODOX PRESBYTERIAN CHURCH.

In the July issue of THE PRESBYTERIAN GUARDIAN a report was given of the 43rd General Assembly of the OPC. An important matter was the "Kress case." The Rev. A.S. Kress, a missionary in Japan, "had sought out the experience of 'speaking in tongues.'" Because of this the Committee on Foreign Missions had called him home and given him "a special furlough to study the biblical teaching on the subject." The Presbytery of Ohio charged him with doctrinal error, namely that "Mr. Kress had 'asserted that the gifts of prophecy and tongues may continue in the church today.'" This, the presbytery went on to charge, was "contrary to the Word of God which teaches:

- (1) Tongues were for a sign of judgment against unbelieving Israel [I Corinthians 14:21, 22 and Isaiah 28:11, 12];
- (2) Both tongues and prophecy were for the giving of word-revelation in the apostolic church [I Corinthians 14:26-33; Ephesians 2:20];
- (3) Even private speaking in tongues is speaking in mysteries, i.e. word-revelation [I Corinthians 14:2; Romans 16:25-27; Ephesians 3:3-6, 9, 10];
- (4) The gifts of prophecy and tongues were concomitant with the gift of the apostles [Hebrews 2:3, 4; II Corinthians 12:12 with I Corinthians 12-14]."

The report continues:

It should be pointed out that Mr. Kress consistently had rejected the "second blessing" theology of many modern "charismatics." He has also insisted that, whatever the exact form of prophecy and tongues that may be found today, it can in no sense be understood as normative, infallible revelation of the kind that was incorporated in the Scriptures. And though he had strongly felt that there were gifts of prophecy and tongues today, the most he ever claimed from Scripture was that a possible continuation of these gifts was allowed for.

The Rev. Kress appealed against the decision of the Ohio presbytery. But after a long debate the Assembly upheld the judgment of that Ohio presbytery, 72 commissioners being in favour and 39 against this judgment.

In his comment the author makes a.o. the following remark:

No member of the assembly expressed agreement with Mr. Kress's position. But many did feel, that in the absence of a "good and necessary case against his views, it was wrong to find him guilty."

Then there was another charge against the Rev. Kress. He

had been found guilty of asserting that "the church ought not necessarily to exclude from the office of the ministry of the Word those who, although true believers, hold serious doctrinal errors such as Arminianism, or the denial of infant baptism . . ."

The Presbytery of Ohio judged that this was

contrary to Scripture which teaches that only those should be made Elders in the church who 'hold to the faithful word which is according to the teaching (of the apostles)' (Titus 1:9).

With a much greater majority

the appeal itself (of the Rev. Kress) was denied and the verdict of guilty by the presbytery of Ohio was upheld in this case also.

In my opinion the combination of the two charges is remarkable. Very often those who favour "speaking in tongues" and other so-called special "gifts" of the Holy Spirit today, also speak of a unity of Christians who were and are divided because of doctrinal differences. I quote here from CHRISTIAN NEWS of August 23, 1976 (page 13), which gives a report about the "opening session of the unofficial Fifth International Lutheran Conference on the Holy Spirit," taken over from "Religious News Service." We read:

Speaking on the Conference theme, "We Are Gathering Unto Him" (Genesis 49:10), Pastor Heil pictured charismatics as "blazing the trail" for "a great latter-day harvest." He said *Satan* had worked hard over the centuries to divide Christians, but the Holy Spirit was bringing them together again through the charismatic renewal movement. "We must be willing to join ourselves with people of other flavours of Christianity," he told the predominantly Lutheran audience.

Was the great Reformation under Luther and Calvin the work of Satan? Can one say this through the Holy Spirit?

The same issue of CHRISTIAN NEWS gives the following information on page 3:

A position statement on "The Charis-

matic Movement" has been published by faculty of Grace Seminary. Copies are free (Winona Lake, Indiana 46590). "People of all religions and convictions have spoken and are speaking in tongues. The experience is not limited to Christians and certainly not to spiritual Christians. Hindus, Muslims, Shintoists, Buddhists, voodoo practitioners, witch doctors, nice Christians who appear to be spiritual, and 'Christians' who are definitely carnal, living in sin, and/or *denying essential Christian doctrines* (italics added by me, J.G.), all may and do speak in tongues. One who is aware of these facts, even apart from Biblical considerations, on this basis alone, cannot affirm that speaking in tongues automatically proves anything about one's spiritual standing. Due to the current expansion of tongues speaking even among liberals, several tongues groups have recently been forced to conclude that tongues can and do occur apart from the Holy Spirit."

Again I would say: if the "Holy Spirit" unites Christians who "believe" essential doctrines and those who deny them, it cannot be the Holy Spirit. For uniting these two is against the written Word of the Holy Spirit. Did Christ not warn His church for signs and miracles that would be performed by His adversary in the last days? I think the General Assembly of the OPC did the right thing.

THE SAME MATTER AT THE ONE HUNDRED AND FIFTY-FOURTH GENERAL SYNOD OF THE REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD.

In the same issue of THE PRESBYTERIAN GUARDIAN we also find a report of the 154th General Synod of the RPCES (with a total membership of 23,584). This Synod dealt with the same matter via a study report about the work of the Holy Spirit. It says:

The report of this study committee was very short (one and a half pages), but was notable in signalling a shift away from the view of Warfield that the miraculous gifts of the Spirit (as tongues, healings, prophecies, etc.) ceased with the end of the apostolic age. The report, based on three earlier lengthy reports, concluded that the canon of Scripture is closed, that speaking in tongues is not to be sought as an attestation of the baptism of the Holy Spirit, that speaking in tongues is not to be encouraged or lauded, and that those who have had special experiences with God should guard against the divisiveness of making their private experience with God normative for all believers. While much was left unsaid and unexegeted, most commissioners believed that the RPCES needed to say something now about the activity of

the Holy Spirit as it is currently being interpreted and experienced. They believed that the most useful course under the circumstances was to agree on what they could agree on and not attempt any further clarifying consensus.

This differs from the judgment which the General Assembly of the OPC gave. There we heard a "no" with respect to the speaking in tongues and prophecies. Here we notice an acceptance of the "miraculous gifts" today as a real work of the Holy Spirit. Will this difference be an obstacle on the way to the merger of the two churches? The reader may remember that two years ago already an attempt in that direction was made. Last year, however, the General Synod of the RPCES did not approve the merger, since it did not achieve the required two-thirds majority for it. That two-thirds majority was reached at the General Assembly of the OPC. The OPC Assembly, then, by letter, ex-

pressed the desire to continue the discussions with the RPCES. And the General Synod of the RPCES of this year dealt with this issue again. We read:

Another overture from the Southern Presbytery asked Synod to present the current Plan of Union with the Orthodox Presbyterian Church (which was not approved at last year's concurrent meetings of the OPC Assembly and RPC Synod) to the 155th (1977) General Synod of the RPCES for vote, as well as urging the OPC Assembly to take concurrent action.

In response, Synod passed the following resolution: "We recommend in accordance with last year's Synod action that the Fraternal Relations Committee be instructed to continue discussions with the OPC Committee on Ecumenicity with a view towards the possibility of eventual union. As soon as possible, the committee is to present a finalized Plan of Union to the Synod, and Synod will vote on it one year after its presentation if approved for vote."

In short, the earliest a possible vote on merger might take place would be the 156th General Synod in 1978.

Returning to the report about the Synod of the OPC, we read on this matter:

A letter from the Reformed Presbyterian Church, Evangelical Synod, reported the action of their synod instructing the Fraternal Relations Committee to work toward a new plan of union with the Orthodox Presbyterian Church for presentation as soon as possible. This communication was referred to the O.P.C. Committee on Ecumenicity and Interchurch Relations for its consideration.

We shall wait and see what will happen. Two years is not a long time. In the meantime clarity will hopefully come in the relation between the OPC and the Canadian Reformed Churches through the work of the appointed deputies. It is our calling to seek unity on the basis of the truth of the Word of God.

J. GEERTSEMA

mission

In my last article on matters of foreign mission I promised to write something about the expectations of the people in Irian Jaya of the coming of a saviour. Rev. J.B.K. DeVries who is in Kouh at the moment has written a report to the "Zendingscollege te Groningen" in which he refers to several studies on this matter. I summarize from it the following: Man must try to find the secret of the other world. To be able to do that, he needs a King through whom one can experience the eternal. As long as such a king has not arrived people live in the expectation of the coming of the "lord." Most tribes have similar expectations. This is illustrated in the myth of Manarmakeri.

The old Manarmakeri catches the morningstar Sampari in the act of theft. He forces him to fulfil three wishes. He will become the morningstar by jumping into the fire, then he will receive a child by throwing a fruit to a virgin and finally he receives a wand by which he can make appear everything he needs.

With the wand he creates islands with their inhabitants, he becomes father of a child and, persecuted by his own people, he jumps into a fire. When he returns — and he shall return — utopia, the Koreri, will be es-

tablished when Manarmakeri, the lord, will live among the people again.

All this makes the work of the missionaries harder than we might expect. They do not have to preach against ignorance but against an old myth which is accepted as gospel.

* * *

In connection with the above I refer to what Rev. D.K. Wielenga writes in his *Morgenglans der Eeuwigheid* and which was quoted in the mission magazine: "All other religions are parasites of God's given Word-revelation. It is miraculous to find how . . . the Word of God before and after the Fall has entered into the life of the nations. This knowledge is held down in unrighteousness, changed and corrupted."

The same is the case with the pseudo-saviour. How this knowledge has reached other continents and how it has been corrupted is hard to trace. But it cannot be explained as a "in-born" longing for salvation.

The Dutch magazine also mentioned the name of our mission-workers Bram and Joanne. I quote: Brother Vegter is sent out by the Church at Toronto and the new missionary of Toronto — and we hope he will be

found soon — will also take up residence in Manggelum. Spakenburg Zuid will transfer three kampongs: Kajokobur, Sawagit and Manggelum to Toronto and the missionary and missionworker will scout the Sait area. Then we read something new: The old area of Toronto, namely Mandobo with Butiptiri as its main centre will then be transferred to the "Groninger Zendingscollege." This was written in May 1976. Until now (September) no official communication on this matter has been received, neither from Spakenburg nor from Groningen. The next point upon which the magazine touches is the "counselling" of Butiptiri, Kouh and Manggelum. This will be discontinued.

This is, to say the least, strange. Toronto has just assured the Churches that the counselling of Butiptiri will be continued in whatever way possible. The Churches in The Netherlands should leave that decision to the consistory of Butiptiri in consultation with the Churches who had a missionary there. No one else can decide, nor should decide in this matter.

In the meantime we may express gratitude for the way the missionaries in Irian have assisted the Canadian Churches in the continuation of the work.

Next time I would like to write something about the Bible School in Borna.

VdB.



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.

SCIENCE AND CREATION

St. Paul, USA. Every two years the Bible-Science Association organizes an international congress, during which matters are discussed pertaining to creation and/or evolution. The Bible Science Association wishes to defend the creationist view. This year in August the third meeting was held in St. Paul, Minnesota. During the conference reports were made of the many debates which have taken place these last years at schools and universities between creationists and evolutionists. The conference especially noted the place of creationism on the schools, and there was noticeable dissatisfaction with the fact that so many parents who want Christian education for their children, have to suffer financially. Among the many learned speakers, were retired William of Orange principal, Mr. W. VanderKamp of Haney, B.C., and Dr. W.J. Ouweneel (author of "Operatie Supermens") of The Netherlands.

RES CONCLUDED

Capetown, South Africa. On Friday, August 20, the Reformed Ecumenical Synod concluded its sessions in Capetown with a general resolution concerning the many racial problems in South Africa, asking the South African Churches to pay due attention to the causes of the African conflict. The moderamen later spoke with Dr. Vorsster and the RES churches will most likely meet again in Potchefstroom in April 1977 to help seek out means towards a solution of the racial problems. The Synod which lasted 10 days, was concluded with a speech by the

chairman, Dr. John P. Galbraith (OPC) and will convene again most likely in 1980 in France.

NO CHRISTIAN NAMES?

Tirana, Albania. The government of Albania has again issued legislation to remove even the least idea of religion from the country. The Albanian law now demands that the citizens change all given names which in any way have connection with the names of Roman Catholic saints or sound religious into "real Albanian names." Foreign names are also taboo, and must be changed.

POLISH POLICIES

Warsaw, Poland. In May of this year the Polish minister of religious Affairs, Kakol, issued a series of guidelines which contained the policy of the Polish government with respect to the Christian Churches. This policy was recently published in a French magazine, "La Documentation Catholique." "The eradication of religion out of the conscience and thought of man is a complicated and protracted procedure. We must avoid every sharp attack, because the church would then act like a 'beleaguered city' and become even more popular," according to Mr. Kakol. The best way to battle the church, he thought, is to create "an easier and more comfortable life" and he illustrated this by pointing to the western world's consumptive society which has in it the necessary elements to hasten the downfall of the churches. Other effective means against the churches are "disrupting the ecclesiastical calendar" and "occupying the children after school." Minister Kakol stated, "As minister I'm supposed to smile convincingly, but as a communist I must relentlessly fight church and religion." Ninety percent of the Polish population is affiliated with the Roman Catholic Church.

CONTACT VISIT

Groningen, The Netherlands. On behalf of our sister-churches in The Netherlands, the Revs. P. van Gorp (Emmen) and O.J. Douma (Groningen-Noord) left August 26 for a trip to the United Kingdom. They have the task to establish personal contact with the Presbyterian Churches in Northern Ireland (the Evangelical Presbyterian Church) and the Free Church of Scotland with whom there have been written contacts these past years. It is hoped that such contacts will lead in due time to official correspondence.

COMMENT

LOST OPPORTUNITY

In the last few issues of CLARION, you could have read information concerning the RES, the Reformed Ecumenical Synod, which was recently concluded in Capetown, South Africa. It was an important Synod, not in the least because of the confrontation with South Africa's many racial conflicts and difficulties.

For your information, the RES was organized after the Second World War (a.o. by the Dutch professor Dr. Aalders) as a reformed movement over against the World Council of Churches. The RES is also to be distinguished from the ICCC (International Council of Christian Churches) which is the rather fundamentalistic organization largely dominated by the policies of Dr. Carl McIntire. The RES started out very small, but has since grown, and many churches from all over the world participate.

Our Canadian Reformed Churches have never taken part in this reformed ecumenical synod, mainly because of the membership of the Synodical Churches. Already in 1946 the RES accepted a report of the Synodical Churches on the matters of the Liberation, and once we stood condemned, we could hardly attend in good faith. Apart from this, one could also raise valid objections to some of the doctrinal and political viewpoints of the churches involved.

In itself, I do not object against the concept of an international ecumenical assembly. If this international synodical activity is correctly regulated in the church-order (as is the case e.g. in the Christian Reformed Church, article 50), it can only be beneficial to the cause of the gathering of the church. It could be very useful that churches present matters of importance to the brotherhood at large, and the fact that we are an independant Canadian federation doesn't mean that we stand on our own. As time progresses, I fear, we'll need one another more and more, and a truly Reformed ecumenical "synod" (which to me is a meeting of sister-churches) should then not be an impossibility. To coin a phrase, "Geen klein-vaderlands gedoe."

But in the light of what happened in 1946, it was of course important to us to follow the actions of the RES with regard to the Gereformeerde Kerken (Synodical) in The Nether-

lands, which are also members of the World Council of Churches. Important indeed, because Synod was called to assess the theological developments in these churches, since churches from New Zealand and Ireland e.g. had informed the RES that they had loosened their ties with the Synodical churches because of the growth of heresies and the lack of discipline.

Well, the debate at the RES 1976 proved to be quite interesting, but not very effective. With regard to the doctrinal divergencies, the RES only "warned" the Synodical churches. The spokesman for the committee appointed to deal with these matters, Prof. Shepherd (OPC), however, did show remarkable insight. "When I compare what is now possible in the Synodical churches with what could not be permitted in 1944, then you have some idea of the great changes which have come about in these churches," he said. In this respect Prof. Shepherd found it strange that the suspension of Prof. Dr. K. Schilder had not yet been rescinded, and he urged the RES to take "as strong a stand as possible" against the developments in the Syn-

odical churches. We applaud Prof. Shepherd, but as I indicated, the RES only warned and left it at that. The opportunity was lost.

And in the matter of dual membership (of the RES and the WCC), the Synod of Capetown only dared to speak of an "inconsistency." At first the word INCOMPATIBLE was suggested, but after some discussion, the word "inconsistent" was preferred. Which means: although it is not really correct and consequent to be a member also of the World Council of Churches, yet it does not belong to the impossibilities. It was indeed, as Prof. Dr. K. Runia remarked, "a maintaining of the status quo."

Another opportunity lost. If one is permitted to be a member of BOTH, the RES defeats its own purpose and defaults its right to exist. Never mind all this sputtering about "inconsistency," dual membership is morally unsound. The RES is supposed to be a bulwark of Reformed truth over against the politically-infected modernism of the WCC. Membership of the RES is indeed incompatible with participation in the WCC. Letting the Synodical

churches remain a member of the RES under these circumstances, is nothing less than a final capitulation and a great show of spiritual weakness. The defence and propagation of the Reformed Faith can certainly not be entrusted to such a discouraging, two-faced association.

The time for the RES to act internally had come in Capetown. No assembly can pass such opportunities by and go on unscathed. Here a turning-point has been reached. Or maybe, here the initial weaknesses become lethal. If a synod which calls itself "Reformed" doesn't dare to maintain the Reformed faith and practice, it only gives opportunity for heresy and malpractice to continue unabated.

One of the editors of NEDERLANDS DAGBLAD, P. Bergwerff, found a very correct African term to describe the Synod of Capetown. He wrote, "The RES in Capetown: Moenie seer maak nie": Which means: Don't hurt anyone. Moenie seer maak nie, that indeed sums it up. The RES didn't want to hurt anyone, but wound up by mortally hurting itself.

C.I.S.

Letters-to-the-Editor

Dear Editor:

Although I am cautious not to interfere with the exchange of thoughts between an unnamed father and daughter, and although I trust that in the following issue of *Clarion* certain remarks of "Jean" will have been corrected, I cannot refrain from making a few remarks about the "Letter to my Father" in the issue of August 21st, 1976.

I have the idea that Jean is not thinking along clear and Reformed lines.

1. She writes "I hear many people referring to the highschool as 'our own school.' How can we even think, let alone call it that? Even 'our own' body and soul do not belong to us. And then we call the school God has given us the privilege of starting 'ours' and emphasize our ownership by adding 'own'."

To acknowledge in a deep humble way that God has given us the privilege of Reformed education does not exclude that we sometimes may speak of "our own school." That we, body and soul, belong to Christ, does not exclude that we may speak in a personal manner of our own life. The Catechism even says that the grace of God is so great that He grants me the perfect satisfaction, righteousness, and holiness of Christ, as if I myself had accomplished all the obedience which Christ has rendered for me. All His benefits become *ours* (Article 22, Belgic Confession). Sure, "ours" can

be the language of haughtiness, but it can also be the language of love and deep felt gratitude for God's gracious gifts. I often hear "sacrificing" parents speak about "our own school" in a manner in which I hear the considerate distinction between public and generally Christian schools on the one side, and Reformed schools on the other side, and I hear in it the language of love and commitment: Thanks be to God, this may be our own school, the Reformed school we received and may care for.

2. Jean wrote "THE SCHOOL has become more than a privilege and a blessing. It has become an obligation, an obsession, maybe even an idol for some people. The commandment to bring up your children in the fear and knowledge of the Lord comes before the command to spread the gospel over the whole world."

Is also this not an example of unclear thinking and of a false dilemma? The Heidelberg Catechism explains the petition "Thy Kingdom Come," among others, as "preserve and increase Thy Church." It is not without reason that our confession first speaks about the preservation of the Church. How can the Church be *increased* if she is not *preserved*? How can we spread the gospel over the whole world if we first of all do not bring up our children in the fear and knowledge of the Lord?

3. At the end of her letter, Jean writes "Zeal is good. To be willing to sacrifice anything and everything for God is good. But to be willing to sacrifice everything for the school is not!"

God's command is always radical. If in a certain situation a Reformed school is a matter of God's command, we have to maintain that God's command is absolute and total. We should not put "God" and "the school" over against each other, but *in* and *through* that school — object of His command — we should love God with *all* our heart, and with *all* our might, Deuteronomy 6:5. In Deuteronomy 6:4 (*one* LORD) leads exactly to verse 5 (total love) and so to verse 7: "and you shall teach these words to your children . . ." And Christ who bought us, body and soul, puts upon us the *light* yoke of living for Him with *all* we have, body and soul. Reformed language is never the language of relativism. Moreover, people who from true faith perform acts of gratitude in maintaining a Reformed school, will not be the first who neglect the worship of God in the totality of their Christian lives.

With Christian greetings to Jean and her Father,

Yours for Reformed education,
J. FABER

Church  News

New address:

Rev. W. Huizinga
102 Lynbrook Drive,
Hamilton, Ontario L9C 2K9

News and Comment

The Reformed Ecumenical Synod

Before this gathering of delegates of churches which have a Reformed Confession began its meetings in Kaapstad, prof. Dr. K. Runia wrote in "Centraal Weekblad" that the position of the GKN (The [synodical] Reformed Churches in The Netherlands) would be an important item on the Agenda of the RES. There is first the membership in the World Council of Churches and secondly the development in the churches (GKN) themselves. In Sydney (1972) the question was already asked whether the membership of the GKN could be maintained in view of Article V of the Constitution of the RES: "Memberchurches must confess and *maintain* (added emphasis) the Reformed Faith." Prof. Runia said in an interview that he does not believe that they will be sent away like the Arminians at the Ecumenical Synod of Dort. "The memberchurches would not want that; they do not like to lose a partner in the dialogue."

The last expectation has been proved to be correct. During the second week of the sessions, the RES dealt with the matter when a majority- and a minority-report were submitted to Synod. The main point of discussion became the formulation of the decision to be taken. It was either: the membership of the WCC is "incompatible" or "inconsistent" with membership of the RES. Of the two words the last one — as many of the speakers said — leaves more room to reconsider the issue.

On August 17th a decision was reached. The Synod came to a compromise by stating that membership of the WCC is incompatible with membership of the RES. However, this does not mean that there is an irreconcilability between the RES and such churches as are members of the WCC at the same time. As a kind of an addition — to gild the pill? — it was decided that the Interim-Committee will consult with those churches concerning their double membership and submit a report to the Ecumenical Synod of 1980.

* * *

At this point there are some questions already. Since when are delegates of churches appointed in committees which have to submit a report concerning these churches? Delegates

from the GKN expressed as their opinion together with others in a minority report that it would be sufficient to repeat the resolution of the RES of 1972.

Dr. N. Shepherd (of the Orthodox Presbyterian Church) emphasized that in the year 1968 the RES had proved in an extensive report that the doctrines of the WCC are in violation with the constitution of the RES.

On the one hand the conviction was expressed that the GKN now have to come to a clear decision in this matter, on the other hand — as Rev. Rietveld (GKN) remarked — "The decisions of the RES as well as of the WCC have the character of an advice." You can ignore or disregard them if you so please.

It has become clear once again that the word Synod in RES sounds very important but basically does not mean a thing. Nothing is binding. After reading through reports on the meetings and the sometimes contradictory statements one asks, "What is it all good for?" Nothing happens anyway. "They drank a glass and . . ."

It did therefore not come as a surprise that the delegates of the GKN were glad with this "decision." Decision between quotation marks because apparently it is not a decision. The RES has given the churches who are members of the WCC some time with the hope that they will terminate their membership in the WCC. Where did we read similar expressions? Was it not in the beautifully formulated words of the last Synods of the (Synodical) Reformed Churches in The Netherlands? Where teachers of false doctrine were told that Synod hoped that they would reconsider their teachings?

The perpetual dialogue, which started long ago has been continued and the RES has once again defied its purpose.

* * *

Professor Runia said it before the Synod started: "They will not send us away as they did with the Arminians in Dort." The possibility to do that was undermined already with the first decision. What was Synod going to say now in the matter of the development in the GKN concerning the "new" teachings? There is no need to go into detail. The bridge to approach the

matter clearly was blown up already. And the result?

The GKN were warned that the duty to safeguard the people of God against false doctrines (which admittedly undermine the basis of the gospel of salvation) must have priority over problems concerning the method of discipline. They were also reminded that a policy which permits unscriptural teachings and practices is a violation of the Constitution of the RES and might result in becoming a false church.

It all sounds very impressive, but we are not impressed at all. It is nothing but "stuttering." In spite of the facts which were brought clearly to the attention of this Synod by many delegates with the urge to speak an unequivocal language the RES could only agree on a word of warning which can be ignored without any consequence. As Dr. J.D. Vorster remarked: "The GKN have exchanged discipline with dialogue." The same can be said of the RES. The leading theme of this Synod (and it is not the first or the only one) was: Don't rock the boat!

In the meantime there is no doubt about it that the GKN will maintain their membership in the WCC. That, as one of the delegates of the GKN said, comes first. Dr. Runia did not want to go that far and left the question still open. Dr. Rietveld expressed as his opinion that the GKN are driven more by the living Word than by dry principles. Hoorah for the false dilemmas! Dr. Schuurman went so far as to say that the choice against the WCC means to take sides and to stand at the side of the "Oppressors of blacks and other minorities."

* * *

During the last years some churches have recognized the widening gap between the GKN and themselves and have drawn the consequences. In the light of such developments it is still a strange affair that the Christian Reformed Church never wanted to seriously discuss the matter of her relationship to the GKN. On exactly that point the Committee for Contact with the Canadian Churches has been discontinued. That other "denominations" have seen the importance of this issue while the Christian Reformed Church did not is a matter of sorrow and concern. Brotherly warnings have been submitted to Synods of the Christian Reformed Church by letters

Continued on page 329.

“Foolish Wealth”

Sometimes Synods of other churches surprise us pleasantly. Not too long ago I read in *Clarion* of the recommendation of the Synod of the Reformed Church of America that church-members “do not participate in state lotteries.” This courageous recommendation was even accepted without debate, so apparently there is much agreement on the matter. Good show.

Now I cannot fathom the full scope of this recommendation, because the news-item only spoke of STATE-lotteries. And the various (forms of) lotteries are of course not restricted to the states. The RCA Synod will know that also.

There are internationally famous lotteries like the “Deutsches Lotto” and the “Irish Sweepstakes.” There are nationally-known, government-sponsored lotteries like the Staatsloterij in The Netherlands and the Olympic lottery in Canada. Narrowing it down even more, there are provincial or state lotteries like Wintario (in Ontario, I presume), not to mention the many forms of lotteries at fairs like the CNE and PNE (you know, win-a-house, win-a-car), the draws organized by local businessmen or clubs and the gifts promised in all kinds of advertising campaigns. Firms like e.g. The Reader’s Digest effectively use the concept of the lottery (“the winning number”) to seduce potential subscribers.

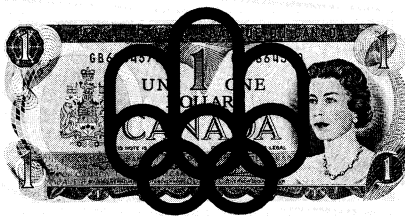
With all these opportunities, I keep wondering why most of us haven’t yet struck it rich. It is quite hard not to notice all this pecuniary activity, and I can well imagine that once in a while we are all tempted to buy a ticket or to fill out a form. Who knows what fortune may befall us?

We could perhaps even try to DEFEND our action by pointing to the ultimate goal of some lotteries, namely to raise funds for a worthy cause. Isn’t the Olympic lottery meant to pay off olympic debt? And, if you don’t like that particular cause, there are many others, e.g. medical, helping the disabled or fighting heart disease. It’s like a sport, the possibility of winning is only an added attraction, not the main purpose. And someone conveniently points to our school-bazaars in which we also employ the principle of “something for something,” and asks, “Is it not a bit hypocritical to denounce lotteries

Circumspection...

while we practise the same basic principle in other things?”

Well, an accusation of hypocrisy is easily made, and money-raising activities are in themselves not wrong. The purpose and the manner of a financial project are decisive. At our bazaars, I’m sure, lotteries are avoided and the earned money goes solely to the education of covenant-children: Extravagant prizes are never promised or handed out. Mostly there is no prize at all except the joy of together maintaining the schools. So, I’d say, our school bazaars are far



removed from the worldly spirit of greed and envy.

Participation in a lottery is definitely wrong and conflicts with the doctrine of Scripture. Lotteries thrive on sin. Lotteries are so successful because they speculate on a basic human weakness: the love of money. Therefore the underlying motive to participate in a lottery is greed, jealousy and selfish ambition. If we do not serve the mammon, we do not need the “extra chance” of the lottery. Compare I Timothy 6:6 ff., “There is great gain in godliness with contentment.”

Not only is the motive wrong, but also the means. Success in a lottery indeed is “instant prosperity.” Receiving much for little or nothing. And the Scriptures teach that such is not the way to receive or gain possessions. “Wealth hastily gotten will dwindle, but he who gathers little by little increase it” (Proverbs 13:11).

An important text. Literally it reads, “wealth gotten from vanity,” from nothing. It comes from nothing and also goes to naught. Vain, foolish wealth, easily acquired and lightly spent. Many a life has been ruined by this instant prosperity, and after a mad spending-spree, many ask dazedly, “Where did it go?” And I

confess that I could not really cope with a sudden injection of a million dollars (tax-free) to my budget.

The Lord has opened other ways for His children to receive possessions for usage in His service. There is e.g. the right to occupy un-owned territory (like “staking a claim” in the olden days) or the right of inheritance. Not everyone, however, meets these opportunities. Therefore, especially, for everyone there is the calling to “labour faithfully” (cp. Heidelberg Catechism, Lord’s Day 42). True, that is not the quickest and easiest way, “gathering little by little” but it is the way which meets the Lord’s blessing and gives real satisfaction. It is good to rest after a hard day’s work.

Work. From day to day, with our God-given talents and health, there where the Lord has called and placed us, trusting in Him and asking for His daily blessing, in the faith that He will grant us all things necessary for Christ’s sake. That is the true Christian style which we must show. Then we need not enrich ourselves, the Lord will make us rich. Then we also need not deceive ourselves with lotteries or place ourselves under the lot of some hopefully kind fate and smiling fortune, but walk hand in hand with the Lord our God Who in His providence governs and upholds all things.

And it’s noticeable, the more lotteries are initiated, the less people are willing to work. I don’t see how governments can sponsor these things, because they are undermining the spirit of the nations. Because the dream of instant wealth becomes an obsession for those who want it all for nothing to spend it only on themselves. A state-lottery is a government-sponsored obsession.

The RCA Synod was right. The matter need not even be debated. Foolish wealth is no wealth at all. Only that which has been received out of the Lord’s hand, under His blessing, along ways determined by Him, is real wealth and has lasting value.

Think of that before you fill in your coupon or purchase your ticket. Cid.



Immigrants working in the sugarbeets in Homewood, Manitoba, 1953.

“Not to us, but to Thy name give glory”

August 12, 1976 was a festive occasion for many of the former members as well as the present members of the congregation in Carman. It was twenty-five years ago, on August 12, 1951 that the Canadian Reformed Church of Homewood was instituted. Throughout the evening we were reminded and shown how Christ has gathered, defended and preserved the church at Carman.

Rev. J. Geertsema opened the evening with thanksgiving prayer and the singing of Psalm 89:1, 7, 8 after which he read Psalm 115. From this Psalm the theme for the evening was taken: “Not to us, O Lord, not to us, but to thy name give glory, for the sake of thy steadfast love and thy faithfulness” (Psalm 115:1). Rev. Geertsema then extended a hearty welcome to all present and especially to our honourable guests; former ministers, Rev. J. Mulder and Rev. C. Van Spronsen, as well as Mr. D. Froebe, a local farmer who was of great help to the new immigrants in the early 1950’s. It was with regret that Rev. Geertsema informed us that the first minister of Carman, Rev. H. Scholten, could not attend this memorable day.

The commemoration address was

given by Rev. Geertsema in which he pointed out God’s divine providence and continued guidance, evident in the history of the church at Carman. God, the governor of all things, has richly blessed His church; in Carman also. Those who trust in the Lord and follow His advice will receive His blessings. This is evident in all the history of the Church; with Martin Luther and John Calvin in the Reformation, the Secession and through to the Liberation of 1944. Thereafter new immigrants came to Canada, and there built up the Church, not on their own power and initiative but with faith and trust in our Lord that He would bless their endeavors in this vast new land. Thus we see the establishment of the Canadian Reformed Churches. God’s hand in establishing the Canadian Reformed Churches can also be seen in Carman, since the early immigrants to Carman were planning to continue on to Lethbridge in Southern Alberta, but God prevented them from doing so and as a result the church at Homewood was instituted. Truly “not to us, but to Thy name give glory.”

Throughout the evening we were entertained by the Carman “Alleluja” Choir who sang with real enthusiasm

and vigour to the praise and honour of our Creator and Preserver. Br. F. van der Meulen was called upon to relate to us what he had found in the minutes of past consistory meetings and in past church bulletins of Carman. The church of Homewood, as it was first called, was instituted on August 12, 1951 by the late Rev. J. van Popta of Edmonton. At first they were a small house congregation and had some communication with other immigrants throughout Saskatchewan and



Rev. J. Geertsema

Manitoba. In 1952 a church bulletin was started, while on May 10, 1953 the church at Homewood extended its first call to Rev. H. Scholten of Berkum, The Netherlands. He accepted the call in June and arrived at his "new" home in October of 1953. Rev. H. Scholten seemed to be an extremely busy man at that time because he conducted services and taught catechism classes in Winnipeg as well as in Carman, since the church of Winnipeg was instituted in February 1953. The year of 1954 proved to be a very busy year for the church in Carman, since the "Nationale Synode-Homewood" was held in Carman that year.

For the first year or two after being a house congregation, worship services were held in the Homewood United Church. In 1955 the meeting place was changed to Carman above the offices of "The Dufferin Leader" (the local newspaper). Rev. H. Scholten faithfully preached the Word of God in Carman from 1953 to 1957, then he accepted a call from the church at Orangeville, Ontario. Carman consequently decided to extend a call to Rev. J. Mulder of Gees, The Netherlands. Rev. Mulder declined the first call but a little later accepted the second call which Carman extended to him. Thus late in 1958 Rev. J. Mulder arrived on the scene in Carman. The year of 1958 also provided us with other changes and events. During that year the Synod of Homewood-Carman was convened in Carman, the first English worship services were conducted and have continually increased in number so that presently we have only one Dutch service per month, and lastly 1958 saw the congregation move into their own church building where



The first immigrants, the family J. Kuik, unloading their belongings.

worship services are still being conducted.

Rev. J. Mulder served the congregation in Carman from 1958 to 1966, when he departed for points westward, Coaldale first and later to the Fraser Valley. Rev. C. Van Spronsen was then called by Carman. He accepted the call, which was good news for the congregation since they had only been without a minister for seven months. He faithfully brought the Word of God to the congregation until 1970 when he accepted a call from New Westminster to be a missionary in Brazil, where he presently is. Therefore in 1971 Carman extended a call to Rev. J. Geertsema in Opende-Surhuisterveen, The Netherlands. Rev. Geertsema accepted this call and has

been our minister till the present. (He has now accepted a call to Chatham.)

We can see in this short history of the church in Carman that God does indeed provide for His Church. We can and must be truly thankful to God for the providence and guidance which He continually shows us.

After listening to the male quartet and a young musical group on the organ and recorders, Br. G. Kuik told us a few things concerning "how it all started." "Let him who boasts, boast in the Lord" was Gerry's starting point. God instituted the church at Carman and used people as His instruments. The Kuiks, being the first immigrants to Carman, were originally planning to leave the "old country" and move to Southern Alberta. The trip on the "S.S. Vollandam" was by no means a holiday. After landing at Halifax the Kuiks were told that they had been sponsored by Mr. D. Froebe of Homewood. That was fine with them, but they had no idea where Homewood was, it might as well have been on the moon! After a three day train trip to Winnipeg they all piled into the back of a half-ton truck for their trip to the farm at Homewood.

At first the Kuiks went to the Christian Reformed Church in Winnipeg, but they quickly realized that they could not, with a clear conscience, join the Christian Reformed Church, thus they obtained sermons and had services at home.

It was very isolated in Homewood, as far as church life was



The Congregation of Homewood, Manitoba meeting in the Old Anglican Church in the early 50's.

concerned, so it was decided that the Kuiks would move to Lethbridge, Alberta. However, due to the lack of employment opportunities the Kuiks were advised to stay in Homewood, which they did. The spring of 1951 saw many other immigrants arriving and thus a church could be established in Homewood. Special thanks should be given to Mr. D. Froebe and the late Mr. L.J. Bennet who were of great help to the early Dutch immigrants in the Homewood-Carman area.

After these memoirs we received telegrams of congratulations from Rev. and Mrs. H. Scholten of Smithville and from Mr. and Mrs. J. Kuik of Brazil.

Rev. Mulder and Mr. Froebe provided us with numerous laughs as they recalled some of the more humorous incidents which occurred to the immigrants due to the language barrier. (A certain minister going to the bakery for two loaves of bread and



Two of the evening's speakers; The Rev. J. Mulder and Mr. Gerry Kuik.



Carman's male quartet singing songs of praise.



Young musical group participating in the 25th Anniversary celebration.

asking the two "pretty young girls" for two sliced loaves of bread.) Rev. Van Spronsen also spoke a few words of congratulation and thanked God for the guidance which He has shown the congregation of Carman. Words of congratulations were also extended by Rev. S. de Bruin of our sister (daughter) church in Winnipeg.

All in all we had a very enjoyable evening. It is comforting to look at our history, to reminisce about the past and realize that "all things come not by chance, but by His fatherly hand" (Lord's Day X). It is with great comfort that we therefore may confess with the words of Lord's Day I:

"That I with body and soul, both in life and death am not my own, but belong unto my faithful Saviour Jesus Christ; who with His precious blood has fully satisfied for all my sins, and delivered me from all the power of the devil; and so preserves me that without the will of my heavenly Father not a hair can fall from my head; yea, that all things must be subservient to my salvation, wherefore by His Holy Spirit He also assures me of eternal life, and makes me heartily willing and ready, henceforth, to live unto Him."

"Not to us, O Lord, not to us, but to thy name give glory, for the sake of thy steadfast love and thy faithfulness" (Psalm 115:1) C. MELIEFSTE

OUR COVER

Aerial view of Homewood, Manitoba, in the early 50's.

mission news



Dear Brothers and Sisters:

So, here we are again. I can hardly believe the month of June has passed so quickly. This month of June we have been busy with many things. Perhaps I should begin by saying that it is Joanne who is writing to you this time.

In the first week of June, Bram was in Manggelum again, getting things ready for Emily and I. He came back to Kawagit for the weekend, then on Tuesday (June 8th) was flown to Boma to attend a Bible-school conference. In the meantime, I was very busy packing. *Everything* had to go to Manggelum with us, all of course neatly (!) packed and weighed, ready for the float-plane. It's amazing how much we have accumulated already. We don't even have our drum yet. Between packing, I took care of our two-month old daughter Emily, who by-the-way is very fine.

On Friday the 11th we had some trouble with our flight schedule and Bram came back to Kawagit after dark. He and Rev. D.J. Zandbergen, who also attended the conference, were flown to Kouh by land-plane and the rest of the journey was made by out-board. So our moving date was set ahead one day. Finally on Saturday June 12th, exactly 6 months after reaching the missionfield, we moved to Manggelum.

Bram left Kawagit at about 9:30 a.m. by outboard, and Emily and I followed about three hours later by plane. We were fortunate enough to get two flights on Saturday, so all the rest of our belongings could come along. We went with the second flight and many people were waiting to greet us. Most of them had seen me before, but Emily was a "first" for them. Many of them have never seen a white baby before. Of course I had no objections to showing her off a little. We are very happy with this gift from our Father above.

The rest of Saturday was spent in trying to get a little organized. At evening, just before 6 p.m. some people sort of wandered around the front of our house. Bram knew why; they wanted to see the lights go on. We obliged of course. Their curiosity satisfied, they returned home.

NEWS AND COMMENT — Continued
and by an urgent Appeal. Synod 1974 of the Canadian Reformed Churches has decided to once again appeal and to warn against the dangers of "new" teachings creeping into the churches.

When the serious warnings from different sides are seriously considered the RES of 1976 may have some positive results.

Toronto

VdB.

Sunday we went together to church. I was surprised to see so many people there; about 150 altogether. The guru — evangelist Yohan Bakai does his work in the church really well. He has a clear voice and an interesting manner of talking. This month he has been telling of David and Saul in the morning services, and about Paul's experiences with the young Christian churches in the afternoon. Sunday afternoon is also a time for general announcements, so in the afternoon the guru also reminded the people to bring us fresh fruits and vegetables to buy.

Monday the people came alright and my larder was soon stocked with beans, "spinach," papaya, squash and bananas. That first week someone also brought us a pig leg; it's great to get fresh meat once in a while. Canned food isn't everything.

By the end of our first working day, Monday the 14th, I also had two parttime houseboys; Yoah and Silas. They come for an hour or so before school (6-7 a.m.), they come back again after school for as long as I need them. Already they are indispensable.

The rest of this month we spent all of our time on working in and around the house. Bram gets about 15-20 workers here every morning after he rings the bell (our "bell" is the back of the machete against a dangling crowbar!). He puts them to work on whatever needs to be done. The men first dug a deep trench from our house to the river (approximately 25 m.) to make an escape for the water that was threatening to back-up our whole water system. Now there is no more problem, no matter how hard or how long it rains. The women cut down all the vegetation in the jungle close to our house with their machetes, and now they and the men are going over the same area again, taking out all the strings and small trees, and levelling the ground. Using only machetes, shovels, axes and their hands, they do a remarkably good job of moving the jungle away from our home. This is the same work they will have to do when we start working on the airstrip.

We also have a "team" of 5 men who go into the jungle to saw wood into beams and planks. When they bring it back here it goes through a planing machine (temporarily stationed here, from Kouh), and we have nice smooth boards. These Bram has been using to make bookshelves, deep shelves for our storage room, etc. Bram asked some helpers, who were bringing the planks from the jungle, how far away the sawing place was, and one of them replied: "very, very far, at least 6 or 7 meters; half the jungle in" (!).

Meanwhile, I have done a fair amount of sewing. The "klambu," or mosquito net had to be remodelled to fit over our bed and curtains had to be made. Slowly, as the

shelves get ready, we are unpacking things, and finally everything can be put in its own place.

Every afternoon now, sick people come for medicine. Nurse Greet Euwema gave me some medicines and instructions on how to use them, and we manage fairly well. The common thing is fever, which 90% of the time is from malaria, also colds and sores. Anything too big for me to handle we try to send downriver to Kawagit (although it is hard to convince them to go there), and the radio is always nearby for advice. A couple of days ago three school-boys appeared to sell some vegetables. After we had bought some, they put their hands on their tummys, looked very serious and told us that they were suffering from a sore stomach and fever. Please "minum abat" (drink medicine) they asked. All three had exactly the same symptoms! We asked them to come again tomorrow if they were still "sick" and haven't seen them since . . .

On June 16th we were happy to hear that Janet Velvis and Corrie VanDriel, our new nurses, had arrived in Sentani at last. On Tuesday the 22nd we talked with them over the radio. July 5th they hope to land in Kouh.

The month of June ended on a sad note for all of Irian Jaya. On Saturday, the 26th at 4:20 a.m. I woke suddenly to feel the whole house shaking under me. I was scared and woke Bram (still sleeping). The shaking lasted for almost a minute. A little later it began again, though not so bad as the first time, and then, later on, tremors. At 6 when we got up we tuned on the 2-way radio right away, and soon reports were coming in from all over. The centre of the quake was in the mountains, approximately 60 miles north of Manggelum. In this area, much has happened. Entire villages have been covered by landslides, some with people still in them. Fortunately, many people had fled to safer places.

Over 300 are known dead, most of the many unaccounted for are presumed to be alright. Also, in the worst hit areas, 80-90% of the gardens of the natives have been destroyed. At the moment starvation is a real problem. Potatoes are being flown in by the plane-full, and the flying steady as long as weather conditions are good. Two airstrips were also made un-useable; one is for 25% covered with mud, the other is cracked. Please remember these people in your prayers.

We have also arranged for more information to be sent to the Canadian Reformed World Relief Fund, and we hope they will pass it on to you. In the last week, tremors are still felt regularly in the mountains.

Although we are just unable to answer all the mail we receive, we want you to know that we do appreciate you sending us sermons, cards, letters, etc.

Wishing you all a good summer, we remain

Yours, in HIS Service,
BRAM AND JOANNE VEGTER.

The Church in China

AND ITS FUTURE

Just having finished reading "*Confucius, Mao and Christ*" by PAUL E. KAUFFMAN, I would like to say a word in favour of opening our minds and hearts for what the Lord is doing in gathering His Church in this most-populous nation of the world which in the near future will reach one billion citizens.

Paul Kauffman knows what he is writing about. He has spent the greater part of his life in what he calls his "beloved China." In addition he lives in Hong Kong as Founder-President of "ASIAN OUTREACH." Between Hong Kong and mainland China there is a steady, daily contact, not only by the many who try and succeed to escape from Mao's paradise, but also by the thousands of Hong Kong citizens who, since recently, are allowed to visit their relatives on the mainland. Many of them come back with up-to-date information about how the Church of Jesus Christ is not only surviving but emerging in China.

Everyone interested (and should we not all be?) is invited to ask for more information at the Canadian branch of ASIAN OUTREACH, Box 3100, Postal Station "D," Willowdale, Ontario M2R 3G5, and ask — to begin with — for the monthly ASIAN REPORT, free of cost.

Although this brief article is not a review of Kauffman's book, but only a recommendation to avail yourself of a copy, what strikes one most in it is not so much the clear description of this oldest of the world's cultures, and the influence of the three "saviours" mentioned in the title, of whom only the last one is the real Saviour, but the tragedy of Western Missions in China. A guilty tragedy at that. Although the beginnings of Mission in China are difficult to trace, the great invasion of Western missionaries occurred in combination with the invasion (by force) of Western governments and companies who were only interested in making money. Especially England invaded this largest land of the world with *opium* as a means of exchange for the riches of China's culture. This opium, grown in India, was shipped to China and, against the will of the Chinese governments, forced down the throats of uncounted millions of people whose lives were wrecked.

The missionaries from the same countries (Holland was also one of them . . .) may not have liked it; indeed, they felt ashamed of it because they wanted only to bring the Gospel of Christ to China. But they could only do this under the protection of the gunboats of the "foreign devils" and thus were, in the minds of China's millions, "foreign devils" themselves. However well-meant, most of the earlier mission-work never became indigenous because it bore a strong western accent which could not be swallowed by a nation which had, for so many centuries, led a completely isolated life.

There is not much to be proud of for the "free West" with regard to China. How different things would have been if after World War I, in which China was on the side of the Allies, Woodrow Wilson and the Peace Conference under his leadership had been fair to China by giving them back those parts of their country which had been in the hands of Germany, instead of giving them to Japan and Russia.

Yet, notwithstanding all these human failures, the Word of God was planted in China, translated several times by men who gave their all to bring the Gospel to Chinese hearts in their own tongue.

Mao's Communism seems to the outside world — which, by the way, knows so little about China — to have wiped away all results of Western mission by its utmost cruelty which has destroyed about fifty million of its own people, and by the "Great Leap Forward" and "The Cultural Revolution" is said to have wiped out the last vestiges of Christian influence and literature.

It is Dr. Kauffman's contention that the contrary is true. Yes, indeed, most Bibles and Christian books have been burned but the Word of God is still in China, sometimes on loose pages of a Bible, divided among people of one town; sometimes only in the hearts of those who have memorized Bible passages and passed them on to others.

What is, according to Kauffman, the "face" of the Church in China today? His answer is, first of all, that Mao's Red Booklet is on the way out.

Then, the main characteristics of

the Church in China are, first, that it is "young": it certainly is not a church of older people, about to depart from this life. Most of its members come from the teenagers who previously have been part of the Red Guards. Second, notwithstanding all Mao's endeavours to create a new type of man, the family and its strong family-ties has not been eradicated. On the contrary, the church in China today is a family-church in this sense that — also of course because of communist suppression — Christian faith and life is experienced in the family-circle. As in the first days of the Christian Church (as the New Testament describes it) the Church lives "from house to house": "where two or three are gathered in My Name, there I am in their midst." This is what strikes visitors from Hong Kong most when they meet Christians on the mainland. Sure, there are still pastors or preachers, but they are marked men, who have been in prison for years, and they do not want to endanger their brothers and sisters by openly communicating with them. Nor do the Chinese believers have church-buildings, which all have either been destroyed or converted into museums, offices, and the like, — except then those few buildings which, for propaganda-purposes, have been opened again since Richard Nixon visited China for the first time: "Look, religion is free in China! . . ."

A third characteristic of the Church in China today (we are, of course, talking about the Church as we confess it, gathered by the Son of God, by means of His Word and Spirit, in Confession Article 27 and Catechism Lord's Day 21 — there is no other Church) — I repeat: the third characteristic is that it is a "laymen's church" in this sense that its strength is not in a strong "denominational" structure, but in the strength-of-conviction of individual believers. This strength is (as Kauffman clearly points out) that God's children in China, during all the persecution and sufferings they have gone through, lead such rich and happy lives that their fellow countrymen are deeply impressed and want to know the mystery of their lives.

Next, the Church in China is one hundred percent "Bible-centered." Exactly because the Bible has been taken away from them, they value it so highly that they want nothing else but the Word of God. They would be greatly disturbed by any form of liberalism, Bible-criticism, or so-called new theol-

ogy. Since the beginning of Christianity in China the missionaries have taught them to study the Word of God verse by verse, and that is still their strength.

No wonder that refugees from China become very disappointed when they discover the shallowness of most Christians and their churches in the "free" world.

Taking all these, and more, characteristics together, Dr. Kauffman is very hopeful as to the future of the Church in China: "the gates of hell will not overpower the Church."

* * *

The reader will already have understood that for the future of the Church in China the West cannot do much, and even should not do much. The evangelization of China, as Kauffman describes it, has to come from the Chinese Christians themselves. They may need our help, first of all our prayers, and — maybe — our money as soon as it can be used for the colossal task of providing Bibles and Chris-

tian literature for this most populous nation of the world.

But certainly *not* by having the Churches from the West send their own missionaries, bearing their western culture and representing the various western "traditions." Kauffman even doubts whether Chinese Christians outside China are the best-equipped for mission in China, because they have become strangers to their own land, and are considered, unwittingly, if not as "foreign devils," then as "half-Chinese."

But Kauffman is convinced that in China itself there is today a great number of committed believers who are ready and eager to bring the message of redemption through the blood of Jesus Christ and the renewal of life through His Spirit, to their countrymen, yea even to other parts of the world! Imagine, Chinese Christians coming to this continent to tell people what the real, biblical, Gospel is all about!

* * *

In the final analysis, Kauffman's hope and expectation for the Church in China, his "beloved China," is not based on the goodwill and mission-mindedness of the Western world, not even on the strength of conviction and life of China's Christians, but on the fact that Jesus Christ is greater than Confucius, that Mao is only a mortal whose breath is in his nostrils and who has fifty million murders on his conscience. The Father has given to His Son a Name above all names, and promised Him that all knees will bow to Him and all tongues confess Him (Philippians 2). That is the future for China's Church as well as for the Church in all lands, also in Canada.

It makes one humble and ashamed, when seeing what "we," the West, have done in and to China. It makes one also hopeful that the one Church from all nations will be completed, even if there were as many Maos or Stalins and demons as the tiles on our roofs.

vD.

Letters-to-the-Editor

Dear Mr. Editor,

I am writing to you out of concern for the *Clarion* and our Church Confederation. First of all let me express my appreciation for the continuing improvement of our *Clarion* both in format and content. But there is one thing which is beginning to bother me, as well as many people like me, and that is the almost total absence lately, or I might even say in the last years, of good instructional articles by our professors at the College. Whose fault is this, yours or theirs? My question is, why is it that in the paper of our Dutch sister churches the professors of their College play almost a dominant role with respect to providing the churchpeople with some good instructional articles on a regular basis, whereas in our churches we hardly know we have professors and lecturers? We get the distinct impression that the only churches of importance seem to be in the East, for there the College Staff is heard both on the pulpits as well as with their speeches and the lectures which they give. Another question is, Why are these public speeches and lectures never published so that the churches in the West may also profit from *their* professors? Is it not possible that we may also be provided with some regular instructional articles? I have noticed that in the *Reformatie* the names of professors such as Kamphuis, Douma, Trimp, etc. appear on a regular basis. Is this not possible in Canada? Or should some of the churchmembers have to try and translate the articles of Dutch professors in order to serve

the Canadian Reformed reader? Could you please explain this situation, Mr. Editor?

And while I am at it, could you also explain why all the present articles are always from the same ministers? Do you have some kind of "closed shop"? It would be so nice to see one or two articles from every minister at least every year, for we hardly know a thing about many of our ministers. If we hear anything about them it is normally a second hand rumour which is often not at all complimentary. If they can make a hundred sermons a year, is it not possible to squeeze out one or two articles a year? Could you give us some answers?

For the sake of peace I ask you not to publish my name, just

"A Concerned Reader."

* * *

Our readers may know that the name and address of our "concerned reader" is known to our editor.

I thank our reader for his urgent appeal.

You ask whether it is my fault or someone else's that you have missed certain articles. It is not mine. In a letter to all contributors I even have offered to resign as editor if I was the one standing in their way, on this condition, that *all* regular contributors would commit themselves to contribute regularly. Although some voiced some criticism on the manner in which I do things, no one even suggested that it might be better if I disappeared. From this I can only conclude that it is not my fault.

Whenever I have a chance, I ask for the text of a speech or a lecture delivered. Our readers can judge how much fruit these requests have borne.

In order not to do injustice, I would like to remind our concerned reader of the articles which Prof. Ohmann wrote on Nahum and on Israel and the prophecies concerning the future of Israel as they are explained by millennialists and others. Further, I would like to refer to the contributions which have continued to come from the hand of Rev. G. VanDooren.

You may know that repeatedly I have approached the regular contributors via circular letters, requesting them to serve our people; you may also know that I have asked brethren for the text of speeches they delivered and that I did so via a personal letter. I have asked members whom I knew to be "specialists" in certain fields to tell our Churchpeople about their work, about the difficulties they encounter. And even if they knew few solutions or none at all, to at least tell our membership about the many questions that have to be answered and the problems which they encounter.

No, we do not have a "closed shop." We do not promise that we shall print whatever is submitted for publication either. We realize that too large a portion of each issue is taken up by reviews, etcetera. We would like to cut down on that and give these columns alternately, if only we had sufficient material for the rest of each issue. We would like to make *Clarion* a weekly magazine; but apart from financial and other considerations, the lack of cooperation is one of the main reasons why we have never made very serious plans in that direction. We realize that *Clarion* is too much of a "ministers' paper"; but what can we do about it? See how much you would

Continued on page 334.

Letter to My Daughter

Dear Jean,

I concluded my latest letter with the remark: "I don't know if this reply will satisfy you completely, but for the time being it will have to do." Although I did not know at the time whether I was going to write, some more on the subject or not, the possibility was left open. At that time I did not say much about your problem and yet I think it was enough. You see I am more concerned about you than about the people who upset you, hurt your feelings, or whatever you want to call it. That's why I spent the latter part pointing out where you were wrong or at least should be careful.

In the meantime something happened, which makes me anxious to emphasize that just a little more. I wrote: "you were rather positive. In my opinion just a little too positive. You were generalizing and that is dangerous, too." In our daily life we are very often rather worldly. We forget, we overlook, we neglect and perhaps sometimes even shake out of our minds the fact that the 9th commandment is still part of God's law. And this commandment is thus described by the Heidelberg Catechism: "That I bear false witness against no man; wrest no one's words; be no backbiter or slanderer; do not judge, or join in condemning, any man rashly or unheard; . . ."

We had some visitors the other day. Good friends, but I am not going to tell you their names. Of course we discussed all kinds of subjects and also the subject you wrote about. He seemed to agree with you, to say the least. However, he also said that some of our ministers, and one in particular, were "out of favour" with some people. He also mentioned some of the reasons they offered for this, which I obviously can not repeat here and now.

As usual, I did not say too much and listened so much the more. Food for thought! He was quite indignant about the whole business and since I happen to know this particular minister I can understand it. I realize that my liking and my sympathy for certain persons does not necessarily mean that they are always right, but in this case it was not so much the fact that this person was under attack but how. Of course as far as I was concerned this was all "hearsay" yet, although I have quite a bit of confidence in my friend.

The next day, however, I got the confirmation.

We had visitors again. Good friends again and of course we discussed all kinds of subjects again, or rather: my friend discussed them. He did not leave me

much chance to say very much and so I was content with my favourite pastime . . . I listened.

This friend appeared to be one of those with whom the same particular minister was "out of favour." He did not even say so awfully much about this minister. It was just as if that was not worthwhile. He only said: "He and his . . . (and then he mentioned an article which had just appeared in Clarion)." To tell you the truth, I could not do much else but listen in this case, because I had apparently missed this article altogether. I did not remember a word of it, not even the title. So if I had read it, it had not struck me at all, or else I would at least have remembered the title.

So you can imagine that I looked up all the recent Clarions that night to find that article. To my surprise I found that I did read it before (not very well of course). When I read it again I had another surprise. Apparently I had missed the point again, for I still did not see what was so terribly wrong with that article. I wanted to ask my friend, but he was gone.

So there was only one way out: I did not read the article again, I spelled it. I still did not see anything wrong with the article. The minister had only explained what other people had said and I could not even find too much wrong with those other people's sayings.

There is only one conclusion, Jean, and I knew that already but it had to be brought home again: My friend could not read and was most likely only repeating what he had heard. I do not believe that he would start something like this on his own. But I do believe that the ones who started this smearcampaign take an awful responsibility upon themselves.

The 9th commandment is still part of God's law!

And God's law was not given to the world but to the church, so, if anybody is exempted it is definitely not a churchmember.

That's the reason I warned you against generalizing. Be careful what you say and do. Listen well and read well before you even start to think about condemning. No matter how unsympathetic the thought or the person may be. Or sympathetic for that matter, for the other way around one can easily be led astray also, by accepting the unacceptable.

Bye for now, and don't forget: READ WELL.

Love,
Dad.

our little magazine

Dear Busy Beavers,

Last time we had birthday wishes for many of our Busy Beavers. But you know that we Busy Beavers always remember another Birthday too — with our Birthday Fund!

Now maybe some of our new members don't know exactly what our Birthday Fund is all about. And that's why we'll tell them right now!

Maybe you have heard your Dad and Mom talk about the Birthday that our Theological College has had — it's seventh, this year. Maybe they even went to attend the College Evening to celebrate the Birthday. Or better still, maybe some of our Busy Beavers went! If you did, then you will know all about the Birthday of our College — and maybe you will write and tell all the Busy Beavers about it!

Of course not all of us can go to celebrate this Birthday of the College. But we can all give something for the birthday of our College by sending a dime or a quarter (or whatever you want to give) for our Birthday Fund. Aunt Betty carefully saves this money and when there is enough we give it as a Birthday present at the College Evening.

So when you have some money, why don't you send some for our Birthday Fund so that we Busy Beavers will have a nice birthday present for our College next time?

QUIZ TIME

How well do you know the names of the Bible books? See how well you can do on this puzzle!

BIBLE BOOKS

1.	J				S
	E				
	R				
	E				
	M				H
	I				
	A				
	H				
3.	T				
	H				K
	E				
	S				
	S				
	A				
	L				
	O				
	N				
	I				
	A				
	N				M
	S				
2.	E				R
	Z				
	E				
	K				
	I				
	E				
	L				S
4.	E				
	Z				H
	R				
	A				S
5.	P				
	E				S
	T				
	E				S
	R				
6.	R				
	O				
	M				W
	A				
	N				
	S				L

Thank you, *Sylvia Jans* for this interesting quiz!
Here are the answers to last time's quiz:

Who Said It?

1. Pilate's wife; 2. Peter; 3. the men going to Emmaus; 4. Pilate; 5. the prodigal son; 6. Mary; 7. Stephen; 8. Cain; 9. John the Baptist; 10. Jacob.



From the Mailbox

Welcome to the Busy Beaver Club *Sharon Vander Meulen*. We are happy to have you join us! And I can see you're a real Busy Beaver already — sending in such a fine story. Keep up the good work, Sharon!

And a big welcome to you, too, *Linda Knol*. I hope you will really enjoy being a Busy Beaver. Thank you for the entry in the Big Summer Contest. Write again soon, Linda.

Welcome to the Club, *Nancy Van Raalte*. We hope you will enjoy all our Busy Beaver activities besides your gardening! Sounds as if you had a busy summer. Bye for now, Nancy.

We want to welcome you too, *Marian Linde*. And we hope you will enjoy being a Busy Beaver. Write again soon, Marian.

Hello *Clara Barendregt*. How did you enjoy your outing to Langley? Have you been able to do some more swimming? And are you enjoying your school friends again?

It sounds to me as if you've had lots of fun having your relatives over, *Kenneth Wendt*! Do you miss them, now? How did your swimming lessons go?

How do you like living in Calgary, *Marjorie Smouter*? Are you all settled in your new house? And how do you like your new school? Thank you for your entry in the Big Summer Contest!

Hello *Ria Hofsink*. I'm glad you enjoyed the contest. Thank you for your entry. Are you happy too, to be back in school? Write again soon, Ria.

Busy Beaver Heather Bergsma thought you would like a puzzle of a different kind! Can you:

Solve the Mystery?

A detective received a letter saying:

Feb. 30, 1976

Dear Sir,

I advise you to quit your work as a detective.

Yours,
Mr. Fraser
(Court Judge)

How did the smart detective come to the conclusion Mr. Fraser had not sent the letter?

such date as Feb. 30!
Answer: 2 reasons: a) He knew Mr. Fraser well and he would have talked to him. b) A court judge would know there is no

Before we stop I want to thank all of you Busy Beavers who sent in such fine entries for our Big Summer Contest! Did you find the quizzes easy? hard? Anyway, I hope you had a good time doing them!

OUR LITTLE MAGAZINE—CONTINUED

I don't think I have all the entries yet, though. So be patient for a while yet. We will announce the winners just as soon as we can!

Oh yes, if there are some Busy Beavers who went to the College Evening we would really enjoy your telling the rest of us Busy Beavers about it. And I promise you will receive a little reward for your effort!

Till next time then, Busy Beavers.

With love from your Aunt Betty.

Engaged:

TERESA VEENEMA

to

PETE BERGSMA

August 9, 1976.

R.R. 6, Dresden, Ont. N0P 1M0.

With gratitude and great joy we announce the birth of our first grandson:

JOHN MICHAEL

A son for *Chris and Heine Penninga*.

Mr. and Mrs. J. Stienstra

R.R. 4, Fergus, Ont. N1M 2W5.

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

MARTIN WAYNE

A brother for: *Gwenda*

Ralph and Ann Penninga

Box 385, Telkwa, B.C. V0J 2X0.

The LORD has greatly blessed us with the birth of a daughter:

MARY KRISTIN

August 7, 1976.

Freek and Jane Breukelman
(nee Moesker)

Box 83, Neerlandia, Alberta.

With great joy, and thankfulness to our Father for His precious gift to us, we announce the birth of our first child, a son:

NATHAN PHILIP

Born on August 6, 1976.

Peter and Janey Van Seters
(nee van Dijk)

15640-20 Avenue,
Surrey, B.C. V4A 2A6.

Thankful to the LORD, the Giver and Keeper of life, we are happy to announce the birth of our son:

DAVID EGBERT

August 25th, 1976.

Bill and Grietje Gortemaker
(nee Kuik)

506 Winona Street,
Winnipeg, Manitoba R2C 2N8.

Grateful to the Lord, and with great joy we announce the birth of our son:

EDWARD IAN

Born Sunday, August 22, 1976.

John and Grace Vanderwoude
(nee Harsevoort)

A brother for: *Sidney, Bradley, Sonja, Jason, Justin, and Trevor.*

6 Fairwood Place East,
Burlington, Ontario L7T 2B6.

LETTERS-TO-THE-EDITOR -Cont'd.

get for your money if the ministers would quit writing for our magazine. Don't put *all* the blame on the ministers from whom we never receive anything!

There were years when there were only a few among the membership in general who were able to inform the brethren and sisters in a knowledgeable manner about all sorts of topics and aspects of Christian life in this our country. The situation has changed by the grace of our God. I do not want to be understood as referring to anyone in particular when I say that at present there are quite a few among our members who have entered the medical profession and could tell our readers about their work, about the various aspects of this field of study. There are members who have entered the legal profession and who could inform us about the laws of the country, the legal aspects of certain federal issues, and so on. We have among our members those who could inform us about our environment and ways of conserving the resources which the Lord God has given us.

I could go on for quite a while.

And I use this letter-to-the-editor as a lever to launch another appeal to the membership in general.

There are questions in the above letter which I cannot answer.

But they gave me the opportunity to again state our case.

The prosecution rests its case, Honourable members.

Ed.

With thankfulness to the Lord and great joy we are happy to announce the birth of our third child:

TERENCE ARNETT GEORGE

Born on August 4, 1976.

A brother for: *Janet and Bryce.*

Ron and Ina Berends
(nee Wendt)

14967-108th Avenue,
Surrey, B.C. V3R 1W3.

With thankfulness to the Lord, Who entrusted us with the care of another child, we are happy to announce the final adoption of our daughter:

JULIA MICHELLE

A sister for: *Murray, Mark, Earl, and Dean.*

Julia Michelle was born on August 10, 1969, and came to us July, 1974.

Bert and Helen Wanders
(nee Zietsma)

44 Louise St., Inglewood, Ont.
L0N 1K0

Psalms 119:73

The Lord Who made everything well blessed us with another child, a daughter:

CATHERINA CHRISTINA

September 1, 1976.

Her thankful parents, brothers and sisters:

Paul and Nel De Ruiter
Ronald, Hans, Peter, Tineke, Edward, Gerald, and Paulina.

R.R. 3, Carman, Man. R0G 0J0.

The address of Maranatha Christian School has changed from Box 12, Fergus, Ont. N1M 2W7 to:

R.R. 2,
Elora, Ontario N0B 1S0