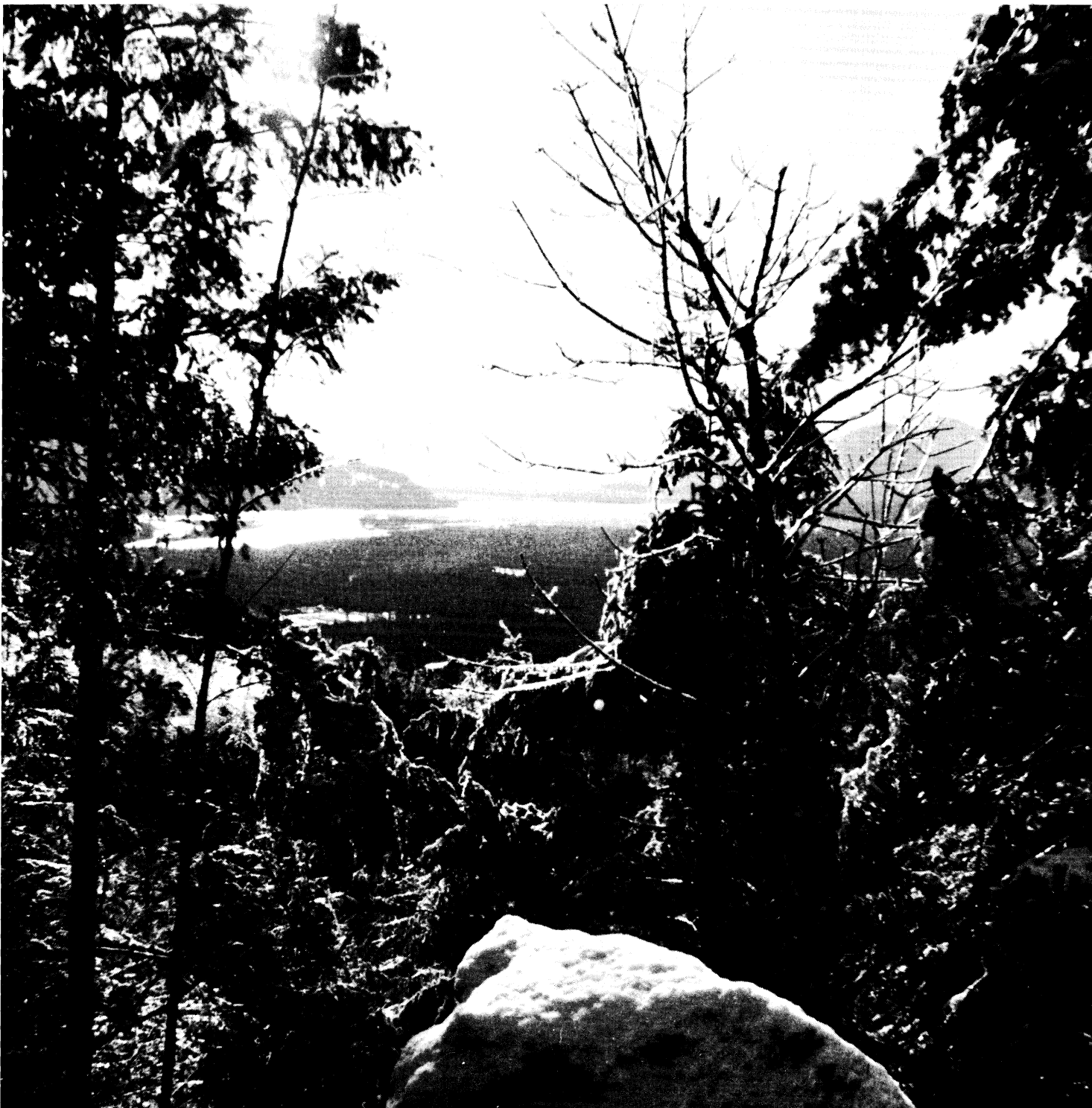


Clarion

THE CANADIAN REFORMED MAGAZINE

Volume 27, No. 3

February 11, 1978



The False Prophecy of Hal Lindsey ³

THE 1000-YEAR REIGN

A. THE DISPENSATIONALISTS' 1000-YEAR REIGN

If you look back to the diagram in our last article, outlining the dispensational timetable of prophecy, then you will notice that two time-periods receive great stress. The period called the Great Tribulation, which lasts only seven years, receives as much space on the diagram as the age of the Church, which has already lasted over 1900 years. Moreover, the period called the Kingdom of the Messiah, which lasts 1000 years, occupies much attention, too.

We Reformed people do not include these time-periods and the teachings about them in our church doctrine. Frankly, we do not believe these teachings. As a result you have heard very little about them. If you did happen to meet these ideas, you probably shook your head and exclaimed, "Another strange and weird teaching." You promptly discarded them.

However, on our American continent we can expect to meet these ideas much more frequently than in The Netherlands, though these ideas infiltrate there today, too. The sects and sectarian theories have mushroomed on this continent. It is good to arm ourselves against them. We will try to do this by outlining briefly the teachings of Hal Lindsey, who represents the dispensational school of prophecy, on these two time-periods, the 1000-year reign (this time) and the seven-year advent (next time).

1. THE 1000-YEAR REIGN ACCORDING TO HAL LINDSEY

From the diagram of Hal Lindsey's prophetic timetable you can see that the 1000-year period comes *after*

1. the age of the New Testament Church,
2. the rapture of the saints,
3. the great tribulation (the seven-year advent), and
4. the second coming of Jesus Christ.

Lindsey entitles this period the "1000 Years of New Management." I quote

from his book which explains the Book of Revelation *There's a New World Coming*, p. 270:

... the Kingdom which Christ will bring and reign over will be a world marvelously beyond man's wildest dreams. John in his vision in Revelation doesn't give us many details about this Kingdom. He merely emphasizes the fact and duration of it. It's the Old Testament prophets who paint the picture that has whetted the appetite of every heaven-bound traveler for centuries.

They tell us of a Kingdom where there will be peace and tranquility, where men will "beat their swords into plowshares and spears into pruning hooks and learn war no more" (Isaiah 2:4). The wolf will lie down with the lamb, and a man will be a child when he's a hundred years old (Isaiah 11:6; 65:20). There'll be justice for all, the wicked will be immediately punished and the whole world will be filled with the knowledge of God (Isaiah 11:9). Jesus Himself will rule from the capital city, Jerusalem, and there will be a perfect, one-world government (Zechariah 14:9, 16-21).

In order for man to inhabit the ravaged earth during the Millenium, it will first have to be restored by Jesus. That means that the whole animal and vegetable worlds will be at their highest state of development. Man won't have marred it with the refuse of his selfish activities. The sky will be bluer, the grass will be greener, the flowers will smell sweeter, the air will be cleaner, and man will be happier than he ever dreamed possible!

Quite a utopia! Lindsey could not have made it more attractive. But the question is, "Will all this happen in a 1000-year period before the new paradise?"

Some other details that should be mentioned are the fact that this period lasts a literal 1000 years according to the literal interpretation of prophecy by the dispensationalists, that Christ shall rule from His throne in Jerusalem on earth over all the earth, that the temple will be rebuilt, and that the nations shall stream to Jerusalem (Isaiah 2:2, 3). One very important part of this teaching deals with Israel and the Israelis. They form the focal point of the world, after their mass conversion to Christ. That the Jews returned to Palestine signalled the close-

ness of the first coming of Christ to rapture the saints. The seven-year advent is almost on us! Therefore, that means Christ will soon come to earth to set up His kingdom on earth for 1000 years. It is just around the corner.

To sum up, the doctrine of the 1000-year reign of Christ is (mistakenly) taken from Revelation 20, as that chapter is explained in the (dispensational) light of other Bible passages.

2. CRITIQUE OF HAL LINDSEY'S 1000-YEAR REIGN

a. *The Place of Revelation 20*

Since these articles serve as a book review as well, allow me to give the floor to Rev. Tj. Boersma.

The question now is whether this "1000 years" refers to a period of time which lies in the future, or whether this refers to a time-period which has already begun. Do the events described in Revelation 20 follow in time the events told in Chapter 19? But in Revelation 19 the history of the world apparently has reached its end. Babylon is fallen, the wedding feast of the Lamb has come, Christ has appeared, and the last battle is fought; the beast and the false prophet are thrown into the lake of fire. Revelation 20:14 tells us that the lake of fire is opened after the last judgment. And thus we see that Chapter 19 ends up in the same end of the world which is pictured in Revelation 20:10-15. There is no more opportunity for a follow-up (continuation) of world-history, no place for a "1000-year kingdom" after this [*De Bijbel is geen puzzelboek*, p. 61ff., my translation, W.H.].

As often happens in the Book of Revelation, Chapters 19 and 20 overlap. We should not place the 1000 years as a literal time-period *after* the events of Chapter 19 and *before* the descent of the New Jerusalem in Chapter 21. (I add this last remark to make clear that the 1000 years are *not* the new paradise for Lindsey and the dispensationalists.)

b. *Satan is bound*

An (only one!) angel comes down from heaven to carry out God's orders to bind the dragon under lock and key in the abyss for 1000 years. This is done. One immediately remembers

Revelation 12:7ff. where Michael and his angels waged war against the dragon. Consequently, the dragon was thrown out of heaven. There was no longer any place in heaven for the devil who deceives the whole world. From Revelation 12 we thus learn that the ascension of Christ, the completion and acceptance of Christ's sacrifice as our Mediator, resulted in the expulsion of Satan from heaven. "Now the . . . kingdom of God and the authority of His Christ have come . . ." (verse 10).

Revelation 20 speaks of throwing the dragon into the abyss. This abyss or dungeon reminds us of the words of the legion of demons who possessed that madman who roamed the graveyard in Gadarene,

and they [demons] were entreating Him [Jesus] not to command them to depart into the abyss (Luke 8:31).

That we hear of the *binding* of Satan reminds us of the argument of Jesus that He does not cast out demons by Beelzebub, the ruler of demons.

But if I cast out demons by the Spirit of God, then the kingdom of God *has come* upon you.

We need not wait for the kingdom of God or of Christ. It has come. And listen to these telling words,

Or how can anyone enter the strong man's house and carry off his property, unless he first *binds* the strong man? And then he will plunder his house (Matthew 12:29).

Jesus binds the strong man, Satan, so that He can enter his house (in Israel of all things!) to plunder it. But we must go further. Jesus will make His ministry world-wide. In order to bind "the deceiver of the whole world" Jesus died on the cross, gaining the authority over the whole world by this. Paul explains,

He disarmed the principalities and powers [spiritual, evil forces and world-rulers; see Ephesians 6:12] and made a public example of them, triumphing over them in Him [Jesus and His cross; see the context, W.H.] (Colossians 2:15).

Jesus *has bound* Satan by His sacrifice on Golgotha and His victory over death and hell. Satan has lost control over the whole earth.

Remember, in Revelation 20 the binding of Satan has a *purpose*. I quote verses 2 and 3,

And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years, and threw him into the abyss, and shut it and sealed it over him, *so that He should not*

deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time [emphasis mine, W.H.].

You see, Satan is put under arrest and imprisoned. As such, his movements are limited. Though he certainly is not completely bound in everything (see I Peter 5:8), he is strictly bound in one very important matter. His lies and deceit will not prevail. The gospel of Jesus Christ will be heard in every nation, language, tribe, and race. Satan cannot hinder the world-wide spread of the gospel of the kingdom of God and of Christ. Christ will triumph on heathen (Satan's) territory. Satan must retreat and surrender till Christ completes His work through the gospel ministry. To accent this completion of His work Jesus designates the era of gospel preaching, mission, and church-gathering work as a complete time-period — 10x10x10. Christ, the Alpha and Omega, will complete what He starts.

To sum up then, the 1000-year period represents the period from Christ's ministry on earth till just before He comes in glory on the clouds. It is *not* a future age of peace and glory for the Israelis especially, but it is *now!* It specifically refers to the undoing of the devil's lies and deceit. The gospel of our Lord Jesus Christ will have freedom to spread to the ends of the earth. For this purpose Satan is bound.

c. Satan is let loose for a short time (Revelation 20:7-10)

When the 1000 years are completed, Satan is released from prison. Notice: he is released — passive voice. He is not in control, though it may seem so.

What will he do?

He will come out *to deceive* the nations which are in the four corners of the earth, Gog and Magog, to gather them together for war.

Hal Lindsey has problems here. He has placed Gog and Magog (Russia) in the great battle of Armageddon during the seven-year period *before* the 1000-year reign. So he is at a loss here. Moreover, these nations symbolize enemies of the church and not of the nation of Israel. As Tj. Boersma says,

the enemy now comes "out of the four corners of the earth" and it is no longer "Gog in the land of Magog" but "Gog and Magog" (*Ibid*, p. 67).

This pictures no military battle. No, the devil "deceives." He is back at work,

spreading lies and slick false prophecy. Many fall for it. This spiritual warfare undermines the church worse than cannons and tanks. As Paul makes clear,

For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places (Ephesians 6:12).

Such spiritual infiltration of wickedness into the church mushrooms every-



THE CANADIAN REFORMED MAGAZINE
Published bi weekly by Premier Printing Ltd.
Winnipeg, Manitoba.
Second class mail registration number 1025.

ADDRESS FOR ADMINISTRATIVE MATTERS: (subscriptions, advertisements, etc.)

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

ADDRESS FOR EDITORIAL MATTERS:

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

SUBSCRIPTIONS:
\$19.50 per year (to be paid in advance).

ADVERTISEMENTS:
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where. Tj. Boersma brings a relevant message in this respect when he says,

Some people have a gruesome and spooky image of the end-time during which destructive powers under the leadership of Satan shall descend on the "civilized" and "Christian" western world. But it is better to see the enemy closer to home, in the spiritual infiltration of the evil one who deceives the masses. Complete countries stand in the grip of Satan today.

Is today the time of the release of Satan? At most we can say that many things give that impression. But all reckoning and speculation is forbidden. And only when Christ returns shall we know how close it was to the release of Satan and whether we perhaps lived in the "short time" of Satan's release. Along with this, one should understand well that also the term "short time" indicates a time which is not measured according to our standards. It can be a year; it can also be centuries.

There comes a time, says the Scripture, in which the gospel retreats. Then Satan receives a free hand. But also that time is under the control of Christ. Satan's deceptions in that time, too, cannot undo Christ's work. And He shall display that He is King on His throne in heaven by causing fire to descend from heaven to devour the masses who followed Satan and by throwing the great deceiver himself into the lake of fire (*Ibid*, p. 68).

From the foregoing we can see the terrible danger of a false prophecy such as that of Hal Lindsey. The great moment for evangelizing (bringing the good news) is *now* and not later during a fantasy 1000-year reign. The focus during the 1000 years is on the gathering of the *Church* from all nations and not on the Israelis. The battles to be fought are not military but spiritual. Such true prophecy does not lull us to sleep while waiting for a rapture (snatching away) of the saints to meet Christ in the air but enjoins us to put on the full armour of God so that we can resist, fight, and stand.

(to be continued)

W. HUIZINGA

FOR THE READER'S INFORMATION

This issue was mailed on Monday, February 6, 1978 from the Central Post Office in Winnipeg. Regular contributions intended for this issue arrived late or not at all due to bad weather conditions in Ontario.

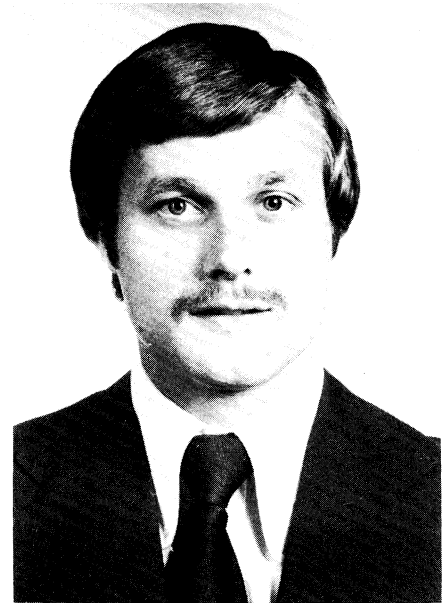
Books

B. Goudzwaard, Kapitalisme en Vooruitgang; een eigentijdse maatschappijkritiek. Assen, Van Gorcum, 1976, 285 pp.

The purpose of this book, dedicated to the memory of Groen van Prinsterer, is to provide a unique criticism of capitalism — unique in that it chooses its starting point in a biblical vision of man and reality, rather than in the humanistic views of liberalism and socialism. A book like this should then be a priority for those of us who wish to develop guidelines for Christian political action, all the more because Goudzwaard has taught in Canada for a couple of summers, and has a considerable influence there as well as here in The Netherlands. Being chairman of the Economic Planning Committee of the Christian Democratic Party and professor of economics at the Free University, as well as filling several other functions, Goudzwaard's influence in the Dutch economic world cannot be underestimated.

The question is whether the critique and the ensuing suggestions for restructuring the economic system are valid from a Christian as well as scientific point of view. Most reviewers, including those in our sister churches, seem to think so. There has been much praise of the book. The only sharp criticism I heard came from Prime Minister J. den Uyl, who charged that Goudzwaard's views were stolen from the Labour Party platform on economic policy. Whether the Dutch Prime Minister is right or wrong, his remarks do give a hint as to which direction this book goes. That is why, in my view, the guidelines that the book offers do not help, but rather hinder a specifically *Christian* witness in politics and economics; perhaps we can best argue this opinion by taking a brief look at the contents of the book.

Goudzwaard gives a monstrous definition of the capitalist order, which I have tried to translate as follows: modern capitalism can be circumscribed as that community-structure wherein the juridical order as well as the ruling morality and the organizational structure of socio-economic life permits an uncurtailed forward march of the powers of economic growth and technological development, and whereby



Jack De Jong

free competition between production relations organized on the basis of capital return takes care of the, in this context necessary, "natural" selection, (p. 10). Despite its length, three things stand out very clear in this definition. First, the entire social structure is defined in terms of *economic* criteria. That alone reminds one of Marx's definition of capitalism, in which the entire super-structure of society was made dependent on and defined in terms of the *relations of production*. Secondly, Goudzwaard is obviously convinced of the presence of free competition in the present economic order; and, thirdly, this free competition takes care of a necessary evolutionary process, the process of "natural" selection in the social sector.

Assuming this definition (which, as can easily be seen, hardly corresponds to economic reality today), Goudzwaard sets out to investigate how modern capitalism as he sees it could have developed. In his historical investigation, he chooses to reject the well-known Weber thesis which attributed the rise of capitalism to Calvinism. His method is rather to ask which barriers of medieval society successively had to fall to pave the way and prepare the basis so that the capitalist order as we know it could take root.

Goudzwaard finds three barriers that necessarily had to fall before capitalism could begin to grow. New hu-

Continued on page 54.

PRESS RELEASE

of the meeting of the recently appointed Board of the Foundation for Superannuation of the Canadian Reformed Churches, held on December 19, 1977.

The consistories of Cloverdale and Langley met together as a result of the decision made by the membership of the Foundation on its membership meeting of November 11, 1977, in Coaldale.

Rev. D. VanderBoom opens the meeting. He reads Luke 19:11-27 and leads in prayer. He explains the purpose for this meeting, namely, to acquaint ourselves somewhat with the work of the Foundation.

As of January 1st, 1978, the consistories of the churches at Cloverdale and Langley together will form the Board of the Foundation for Superannuation. It is decided to appoint Rev. J. Visscher as president of this board and br. H.A. Berends as its secretary.

The meeting also decides to appoint an administration committee to carry out the day to day administration of the Fund, commencing January 1st, 1978.

The following brethren are appointed: J. DeVos, President; J. Hendricks, Vice President; C. DeJong, Secretary: 8088 - 14th Avenue, Burnaby, B.C. V3N 2B6; S.P.C. VanderMolen, Treasurer: #207 - 6055 No. 3 Rd., Richmond, B.C. V6Y 2B2; J. Dykstra, 2nd Treasurer.

After br. J. Hendricks leads in prayer the chairman adjourns the meeting.

For the Board,
H.A. BERENDS, Secretary
8592 - 148th Street,
Surrey, B.C. V3S 3G4.

Church News

DECLINED to Neerlandia, Alberta:
REV. K. BRUNING
of Armadale, Australia.

* * *

DECLINED to London, Ontario:
REV. C. VAN DAM
of Brampton, Ontario.

* * *

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N7L 2H2

MEDITATION

I Peter 2:9-11

Aliens and Exiles, You Are God's Own People

The apostle Peter has wonderful news for the Gentile-Christians to whom he is writing: they are God's own people. There was a time that this honourable title was reserved for the Jews only. Then the Gentiles were no people, and they did not receive mercy. However, when God's mercy was shown in the coming of Jesus Messiah, the Jews as a nation had rejected Him. The Jews had stumbled over the Rock, disobeying the Word as they were destined to do. Now the Holy Spirit had directed the preachers of the Word to preach the good news to the Gentiles (1:12). The preaching of Jesus Messiah as raised from the dead had given the Gentiles faith and hope (1:20, 21). The Holy Spirit, through the preaching of the Word, had caused them to be born anew (1:23). God had called the Gentiles out of darkness to His marvelous light. God's chosen race are they now, His royal priesthood, a holy nation, God's own people. All God's promises are real for them.

Those Gentiles were our forefathers; we are Christians from the Gentiles. Today, when an Israeli citizen wants to belong to God's own people, he must believe the good news about Jesus Messiah, and become a Gentile-Christian with us.

But, if the Christian Church is now God's own people, why does the apostle Peter persist in calling us aliens and exiles? Aliens have no homeland, no rights, no protection, no king, no citizenship. How can royal priests, chosen by the King of kings, citizens of His holy nation, be termed aliens and exiles? Is not the earth the Lord's and is not Jesus Messiah King of all? Are Christians not heirs of the Kingdom with Christ? They are, indeed. Believers, as heirs of God, are convinced the inheritance is theirs. The Spirit of Jesus Messiah in their hearts is surety of that inheritance. The time will certainly come that the throne of God the King will be set up on the new earth and all men will obey and adore Him.

Now, however, many of our fellow-men on earth stumble over the Rock and reject the King of kings. The believers are among their fellow men as aliens. The unbelievers are earthly and derive their instructions from below. Believers are citizens of heaven and receive their instructions from above. As citizens of heaven they declare the wonderful deeds of Him Who called them out of darkness into His marvelous light. Believers declare that Jesus Messiah is Lord of all and that the Word of His Spirit, the Bible, is sovereign command over all and everyone. Believers declare to judges and kings, to prime ministers and M.P.'s to teachers and housewives, that they are to obey the Word of the LORD of lords. Believers themselves, as heavenly heirs to the earth, must display a lifestyle structured by the Word from heaven.

This messianic lifestyle sets believers apart from the world. Believers abstain from the passions of the flesh. The passions of the flesh belong to the pattern of the earth. The passions of the flesh are ordered by the Prince of this world, the old Serpent. The stumblers over the Rock receive their orders from him, from below. No wonder that the apostle Peter calls us, believers, aliens and exiles, for God has separated us from the world and made us His own people. We are aliens and exiles to the pattern from below for we are from above.

We may not rebel against this separation from the world. Neither may we elevate ourselves as citizens of heaven above the world. We must humbly recognize the need for separation from the passions of the flesh that wage war against our own person in our very own life. The darkness out of which we are called would like to take over again.

So we are, and are called to be, alien to the commands of the prince of this world and alien to our own sinful flesh. And we all daily experience how weak we yet are in faith. But aliens and exiles we are by the grace of God.

Take courage then, aliens and exiles; you are God's own people!

J. VANRIETSCHOTEN

BOOKS — Continued.

manistic ideals took care of the breakdown of these barriers. The first barrier was that of church and heaven, which fell with the rise of the *Renaissance* ideal of the free, autonomous man. The second barrier was that of fate and providence, which fell with the appearance of *Deism*. The great classical economist Adam Smith was a Deist, and he developed his economic theory of the invisible hand in line with this philosophy. No longer was there a need for a God Who controlled the universe; the natural order took care of itself. The barrier of fate also fell when *utilitarianism* appeared.

The last barrier was that of the lost paradise. The belief in the Middle Ages was that man had lost paradise, and that was a situation that simply had to be accepted. The *Enlightenment*, however, produced the belief that man could regain paradise by the power of his own reason. The Enlightenment saw the rise of the belief in *Progress* itself, and it was this belief in *Progress* that provided the spiritual spark needed to turn the blueprint of modern capitalism into reality.

In the second part of the book, Goudzwaard describes the evolution of modern capitalism in line with his historical approach. The belief in *Progress per se* takes a central place in the Industrial Revolution, so that it sets off a process of industrial reorganization that completely changes the face of European society. In this growth, the "set-back" caused by the appearance of socialist thought was almost negligible, since socialism, too, rested upon a firm belief in the progress of man and in the upward march of technology. Marxism and capitalism are warring sisters.

The rise of realism and positivism turned the belief in *Progress* from hypothetical utopias to the progress that is real and scientifically measurable. But it was above all the growth of evolutionary thought that changed the belief in *Progress* and thereby the entire structure of the economic order. With the appearance of *evolutionism* man himself, whether he willed it or not, was taken up in the *Progress* syndrome; he was simply a piece in the evolution of the whole. So great was the effect of this thinking that after 1850 one was required to adjust to a given degree of progress, rather than establish a certain desired level of progress.

This radical change, in which man effectually lost control of the economic system, is to be seen in the entire economic development after 1850. The rise of mass production, government intervention and multinational corporations is all a result of a system in which *Progress per se* has become so dominant and so all-encompassing that man can only adjust himself to the growth cycle. Hence, after 1850, the evolutionary rule of the survival of the fittest reigns supreme, also in the social-economic sector.

Meanwhile — this becomes the topic of the third section — the rule of *Progress* has brought much trouble and tragedy to human life. Limited energy supplies show how vulnerable progress is, and how a fixed rate of growth cannot be taken for granted. *Progress* has also shown the vulnerability of the ecological balance. The economic system itself, with its constant struggle against both inflation and unemployment, has also become increasingly fragile. Western man himself has become fragile. *Progress* has become an all-controlling god, and man, even in his entertainment and in his passions, cannot but serve the god of *Progress*. Society has become totally one-dimensional, a tunnel-society in which all social goals are subservient to the one goal of *Progress*. The tunnel-society is a closed society, and, in terms of the commanding place of progress, there is little difference between west and east.

As a step towards a solution, Goudzwaard wants to put the idea of progress back into discussion — that forms the contents of the fourth part of the book. The tunnel-society must become an open, unfolded society, a society in which life and work have meaning in themselves, rather than being subordinated to an all-demanding god of *Progress*. So great are the changes that are required, that Goudzwaard speaks metaphorically of a return of the barriers; in other words, the entire social order must change.

Such a return of the barriers, however, asks for a new view of church and heaven, providence and paradise. The social order of the Middle Ages was also a closed social order, in which all goals were subordinated to one basic belief — that of accepting one's place in society. Today we also have a closed society with one basic belief — *Pro-*

gress. Society can only unfold and open up if there is room for a simultaneous realization of all norms in society, e.g., political, ethical, aesthetic norms, and so on. This entails a community-structure in which all the norms of creation come to their rightful place, a "qualitative pluralism" that seeks an integrated and balanced unfolding of all creational norms.

For Goudzwaard, creation has an "answer-structure," which means that all men are called to answer the norms of creation. All the norms must be positively acknowledged, each in relation to the others. If one goal receives all the emphasis, the others suffer, and a twisted growth results. That is why the unfolding of our closed tunnel-society requires nothing less than a deeply rooted "conversion," a conversion of Christians and non-Christians alike.

Concretely this implies that the ideal of *Progress* and the pursuit of growth take on a more reserved place in our society. Our growth-oriented economy must become a *subsistence* economy that is careful with energy resources; it must also become a *steward* economy that is careful with the environment.

Political parties and labour unions must work together to realize these ideals in economic life. We can start small, but the goal must always be a balanced development of all societal norms. Goudzwaard mentions here what has been done by the CLAC, where members contribute a part of their wage increases to a worker-controlled fund set up to search for technical changes that make the job on the assembly line more meaningful and satisfying.

It cannot be denied that from a Christian point of view there is something attractive to the idea of a simultaneous realization of norms. Pleading for a balanced societal development is certainly not an unbiblical way of thinking. Yet with Goudzwaard, as with others who defend the notion of sphere-sovereignty, the idea remains vague, and when it comes to practical consequences, one can go various ways with it. Besides, even though the idea can be a useful guideline, it should not be given dogmatical status; the idea of the "answer-structure" of creation gives the impression that Goudzwaard does this.

However, one must be more critical of Goudzwaard's view of capital-

ism and his whole method of writing economic history. He begins by defining capitalism in terms of the progress phenomenon, and then writes his history on the basis of this assumed definition. The very terms such as "barrier" and "spark" indicate that he interprets economic history in terms of its results. Further, by placing all the emphasis on the Progress ideal, Goudzwaard has presented a definition in which economic factors have priority over all other aspects in society, e.g. political, ethical, and so on. Dooyeweerd's criticism of Marx was that he, too, did exactly that!

It is true that Goudzwaard speaks of a *belief* in Progress, even though, curiously enough, it does not end up in his definition. If it is supposed to be so all-encompassing, one wonders what the actual content of such a belief is. Progress is a neutral idea: there can be progress for the better, and progress for the worse. And that usually depends on the underlying principles. It is doubtful whether the belief in Progress *per se* ever had the dominating role that Goudzwaard chooses to give it; by virtue of its very character, it can only have a subordinate place in humanistic belief.

Goudzwaard's reasoning becomes even more problematic when we consider the limited role that he gives to the "all-encompassing" belief in Progress in the evolution of modern capitalism. For him the belief in Progress is the *spark* that sets the explosion off. Then comes the Industrial Revolution. Once the explosion has gone off, however, the belief in Progress hardly functions anymore: after 1850 man has lost control of the economic system. He has to adjust to it, rather than control it. In such a framework, it hardly makes any difference what he believes.

This is a radical divergence from the view of Groen and Kuyper (and Dooyeweerd) that concrete foundational principles (*beginselen*) determine the structure and direction of a society, and that the war between good and evil in social life is at bottom a *religious* war between two antithetical principles. Groen and Kuyper strongly maintained this over against socialist thought — all after 1850.

It is true that many believed in Progress, and the Bible also teaches that man is often made a prisoner of his own idols. But our social system cannot be *defined* in terms of economic growth and Progress, and besides, it does not operate according to an evolutionary

law of "natural" selection. Goudzwaard's simplification of actual states of affairs is misleading here. It is also inconsistent in attempting to combine a freedom principle (belief in Progress) with a determinist principle ("natural" selection).

The result gives a particular bias to the book, a bias which is decidedly oriented to the left. The capital accumulators must be put in their place; trade unions and political parties can help the government do the job. The question of what capital actually is, what kind of power it has, and who owns it does not even come up with Goudzwaard. The critical question for him is: how much growth and in what way? In effect, it makes his criticism more quantitative than qualitative.

I hope this shows that the book can hardly function as a guideline for Christian political and economic activity. It is certainly worth reading, and the issues it presents should be discussed, especially by those interested in the subject. However, in my view, the analysis of our present situation is simply too inaccurate to be of any value; and that has its consequences for the recommendations as well. Goudzwaard's view of societal unfolding is, on account of his economic history, radically different from the standard view in the Amsterdam school.

Finally, one wonders what happened to the church in Goudzwaard's historical description. Augustine was influenced by the Stoics; Calvin and the Reformation had little influence on the structure of economic relations; the 19th Century Reveil, although providing for some basic reforms, was unable to stop the Progress-avalanche that resulted in our modern tunnel-society; and, today we need a conversion of Christians and non-Christians alike.

It is a recurring theme, and that not only with Goudzwaard. Groen fought for the rightful place of the church, also in economic respects; but in this book, dedicated to his memory, it seems that the significance of the Lord's gathering work in history is simply not acknowledged. That, too, makes the book, although extremely well written, hard to endorse. Coming up for the church in a society that is not so much Progress-oriented as it is state-controlled — that would be a better memorial to Groen. That, after all, would be continuing in his line.

JACK DE JONG
Kampen, The Netherlands

Letters-to-the-Editor

Dear Mr. Editor,

After reading an article as Reformed, factual, and refreshing as "1977 In Retrospect," I found it hard to believe my eyes when I read the comments of Br. Hordyk, namely, that this article somewhat spoiled the Christmas and New Year's edition of *Clarion*, and that it contained nonsense.

Mr. Editor, what puzzled me even more, was the fact that such rude, and (in my opinion) slanderous comments found room in our Reformed magazine.

My question then, Mr. Editor, is this: do the editors of *Clarion* not have a responsibility in this respect? I was always of the opinion that the editors were to more or less screen all the material for the magazine. Or is this a responsibility of the printing firm? A further question, Mr. Editor: Is there any way such a happening could be prevented in the future?

I am certainly eager to hear from you on this matter. If you are of the opinion that my comments and questions, (and hopefully your answers) would not benefit the readers of *Clarion*, I would certainly appreciate a personal reply.

Yours in Christ,
HENRY A. BARTELS,

* * *

1. We do screen letters-to-the-editor and do not publish by far all we receive.
2. Not the editor is responsible for what is written in a letter-to-the-editor but the person who wrote it.
3. Printing such letters does not mean that the editor agrees with its contents or even that he approves of it.
4. Letters containing slander and such like should certainly not be published.
5. The letter-to-the-editor to which the above letter refers stated of specifically mentioned pronouncements, made in "1977 In Retrospect," that, in the opinion of the writer of that letter, they were nonsense.
That is an evaluation of statements about which opinions may differ; it certainly is no slander. Thus there was no reason to prevent that letter from being published. Ed.

OUR COVER

Winter scene near Chilliwack,
B.C. Photo courtesy of Larry
Boi, Langley, B.C.

Food: Facts and Fallacies

WELCOME

Today we may welcome a new contributor. Dr. John Vanderstoep teaches in the Department of Food Science at the University of British Columbia in Vancouver. His specialty is food and nutrition. We are happy to tell our readers that Dr. Vanderstoep has expressed his willingness to put his experience and technical background to use by writing periodically about a diverse range of subjects on food and nutrition. His articles will be on topics of current interest or will be as a response to particular questions that our readers may have. Topics such as food safety, the dangers of health foods, current developments in synthetic sweeteners, sound dietary habits, etc. may be discussed.

Today we place the first article and are certain that our readers will appreciate it.

If you have any questions regarding food, nutrition, and so on, you may write our brother directly. In due time your question will be answered, either directly or via a more general article. His address:

Dr. J. Vanderstoep
16766 North View Crescent,
Surrey, British Columbia
V4B 4Z5

We express the wish that this column, too, may be fruitful for our life as Christians who in Christ have received back the dominion over God's creation and are to use it in such a manner that we fulfil our task to the best of our ability.

vO

* * *

CONFUSION AND FRUSTRATION

We are living in a time of paradoxes. Science and technology has advanced by great leaps and bounds during the last half decade. Man has put himself on the moon and is capable of harnessing and utilizing highly complex nuclear and chemical reaction to his advantage. Yet there is much ignorance about such vital things as food and nutrition. Even in our highly developed Western society there are many improperly nourished people. Nutrition Canada, the most detailed and extensive study of the nutritional status of any country, revealed a variety of nutritional problems, the one most frequently encountered being obesity.

During the years that I have been involved in teaching courses in community education programs, participating in radio open-line shows, and just simply in talking with people, I have noticed a vast amount of unfamiliarity and misinformation about nutrition and

food, about how it is made and what it contains. This was equally evident from thousands of questions asked, by consumers, of the Food Information Service, operated for the past several years by the Department of Food Science at U.B.C. The preceding comments are not made to point accusing fingers at the consuming public, but rather to indicate that this situation, unfortunately, is rather commonplace. Why is this so? What are the reasons for it? There are a number of factors.

Food and drink are central to a good deal of our activity. Food is consumed to supply energy which in turn is required for bodily function. The acts of eating and drinking take place largely in response to a perceived sense of hunger, a lack of satiety and fullness. The requirement for specific vitamins and minerals is not similarly felt and knowledge about the bodily function of and hence the need to consume such things as vitamin E, thiamine, zinc, and cobalt is not widespread. Nutrition education is sadly lacking, or at least inadequate, in most schools, and certainly is not keeping pace with the tremendous strides that the science of nutrition has made during the past several decades.

A certain amount of blame for this consumer confusion lies also with the food industry. Our grandparents would never have dreamed of the 10,000 or so food items now available on the grocery store shelf. Proliferation of product type, size, and shape has been motivated by profitability and a desire on the part of the consumer for convenience and variety. A great proportion of food products bear little or no resemblance to such primary food commodities as meat, milk, eggs, cereals, fruits, or vegetables. These conventional commodities are generally recognized for their contribution of major nutrients. The substitute and new products, however, are not so easily categorized. Meat provides protein, fat, thiamine, niacin, and iron, but the popular "super-" or "soy-" burgers of a few years ago, did they likewise provide the same nutrients and in similar amounts?

A growing population, with its ever increasing encroachment on agricultural land, and with its inflated so-

phisticated lifestyles, has caused what might be termed an explosion in technology, also in the agricultural and food system. Intensive agriculture is managing to provide the required food, but only with the help of chemical fertilizers and pest control agents. Use of highly specific chemicals and very sophisticated physical processes makes the processing and preservation of much of this food possible. Preservation is a must since most food, being of an organic biological nature, will in time decay and deteriorate, some more quickly than others. Large non-agrarian communities are dependent to a very large degree on preserved and processed food. The questions occasioned by these facts: are these safe; what is the nutritional value of such products; and: won't I consume too much of these poisonous chemicals? Queries such as these are understandable and should receive appropriate attention.

Since the answers to many consumer concerns are highly technical and based on often difficult to understand scientific findings, we find ourselves accepting more readily understood solutions. Unfortunately, much of the material that is offered as an alternative is biased, unsound, and even outrightly false. Health or natural food proponents in the main are sincere in the promotion of their ideals and convictions albeit their sincerity is unfounded. It would certainly be nice if such zeal could be employed in the explanation of scientifically based information. It is so simple and plausible to say, for example, that unpasteurized fruit juice still has all of its natural vitamins and minerals, that it retains all its natural goodness. One has to be more convincing to convey to those without a technical background, that pasteurization is necessary for shelf stability and that although certain vitamins are sensitive to destruction by heat, the process can be applied in such a way as to cause only very minimal losses. Food quackery tends to appeal to the gullible nature of people, and, subsequently, it is accepted and embarked upon without question. Were it not for the serious health implications of many of these far-out schemes and ideas, there wouldn't be any real need for concern.

In certain segments of the Canadian population there is a growing suspicion of anything that is part of the so-called "establishment." Multinational corporations are viewed as being undesirable and because much of our food

supply is either manufactured, processed, packaged, or sold by them, it is suspect. I am not sure that this sort of thinking is a significant factor among us, but whether it is or not, the resultant suspicion about the quality of much of our food has crept in.

When a health protection agency announces withdrawal of permission to use certain food additives after several or even many years of use, the consumer confidence in that agency is badly undermined. Assurances by agency officials that consumer safety is the motivation for their action, do little

to restore that confidence. The banning of cyclamates and saccharin after many years of convenient use is difficult to understand, especially when it is said that they were banned because animals developed cancers after the consumption of quantities which for the human would be equivalent to that found in hundreds of bottles of diet soft drinks. A more rational explanation of all the circumstances involved in such a banning, would be very beneficial to dispel the confusion.

The above comments probably raise more questions than they supply

answers. It is hoped, however, that they do convey something of why there is so much confusion about matters of food and nutrition. Not everyone can make the study of food their vocation, but it is imperative that each of us use the gifts received from the Creator of all things, to their fullest and in the most efficient and knowledgeable manner. Improper use, particularly if it is endangering to health, should be avoided. It is hoped that by means of this column this correct utilization may be aided.

J. VANDERSTOEP

APPEAL to ... the General Synod of the Christian Reformed Church the Consistories of the Christian Reformed Church the Members of the Christian Reformed Church

This letter comes to you on behalf of the Canadian Reformed Churches. It is a letter which is intended to be an appeal to you to return from the way in which you are going and to remove the leaven which threatens to permeate the whole Christian Reformed Church and can only result in a total loss of the truly Reformed identity.

It is not the first time that we address ourselves to you. Our General Synod of Hamilton, 1962, decided to direct an Appeal to your 1963 Synod and also instructed its committee to send copies of that Appeal to all Consistories of the Christian Reformed Church. As a result of that Appeal, contact was established between a committee of the Christian Reformed Church and a committee appointed by the 1965 General Synod of the Canadian Reformed Churches.

When the Synod of Hamilton 1962 decided to send such an Appeal, it fulfilled a pledge made at the first Classis Canada of the Canadian Reformed Churches, held in Lethbridge, Alberta, November 15, 1950. This pledge was to be fulfilled, Classis stated, when the Churches would deem the proper moment for it to have come. It was not until 1962 that the decision of 1950 was executed.

And now the Canadian Reformed Churches address themselves again to the Christian Reformed Church. We can understand it if one asks, "What, then, is going on, and what is the reason why we get these 'Appeals' from the Canadian Reformed Churches?"

In answer to that question we shall relate some of the history.

From the outset strong ties have existed between the Reformed Churches in The Netherlands and the Christian Reformed Church. Does not the latter owe

its existence to the faithfulness to the Reformed heritage of members of the Reformed Churches in The Netherlands who emigrated to the United States and who were instrumental in the institution of what was then called the *Holland Reformed Church*? Those who were instrumental in instituting the Canadian Reformed Churches came from these same Reformed Churches in The Netherlands, be it that they came some one hundred years after the settlers in the 1800's.

Why did those who arrived in Canada in the 1940's and 1950's not join the Christian Reformed Church, which, by then, had expanded into Canada?

Some did, but came to the conclusion that it was impossible for them to continue as members of the Christian Reformed Church; others, coming from The Netherlands, and being aware of the situation in Canada and the United States, did not take the step of joining the Christian Reformed Church because of the latter's stand regarding the developments in the Reformed Churches in The Netherlands, for something had happened in The Netherlands during the dark years of the Second World War. And the Christian Reformed Church refused to honour its obligations with regard to the Church correspondence with the Netherlands Churches which it had maintained from its early days on.

What, then, had happened in the Reformed Churches in The Netherlands?

In this Appeal we cannot give an extensive description of what led to the events of 1942 and following years or of all the issues involved. May it suffice to state that the General Synod of Sneek-Utrecht of the Reformed Churches in The Netherlands adopted

some doctrinal pronouncements which imposed a yoke upon the believers beyond the yoke of Christ, and that a Church polity was introduced and followed which was totally in conflict with the Reformed polity as it was so strongly and ably defended by, among others, Dr. Abraham Kuyper Sr., Dr. F.L. Rutgers, and Dr. J. Van Lonkhuizen, who for many years was a minister in the Christian Reformed Church.

When the Second World War had come to a close, contact between The Netherlands and the United States was again possible. The Christian Reformed Church then found that now there were two federations of Reformed Churches in The Netherlands, each claiming to be the legitimate continuation of the Churches with which the Christian Reformed Church had maintained Church correspondence. The fact that the one group was approximately ten times as large as the other group should not make any difference. Serious students of the history of Christ's Church are aware of it that in most cases by far it was a minority that returned to the path of the old, catholic Church when a choice was to be made. Such was the case with the Church when the Lord Jesus was on earth and when the large majority of the people rejected Him; such was the case when Luther, Calvin, and others called the Church back to the obedience to God's Word in the age of the Great Reformation; such was also the case when Hendrik de Cock and others urged the Church to return to the faithfulness to the Scriptures, and when Dr. Abraham Kuyper and others during the Doleantie showed the way back to the true freedom in Christ and the total submission to Him. And although the truth is not of necessity with the minority, yet the events in The Netherlands, seen in the light of the whole history of the Church, should have rendered the Christian Reformed Church extremely careful. Besides, the rules for Church correspondence obliged it to take serious note of the events in The Netherlands and to come to a conclusion as to whether the accusations brought in were justified or not, for those accusations were very serious and concerned the very character of the Church!

These rules for Church correspondence as they were in force in 1945 and 1946 contain the promise that the corresponding Churches shall "take heed mutually lest there be deviation from the Reformed principles in doctrine, worship, or discipline." This rule can be found on page 15 of the *Acts of Synod 1914*.

Synod 1944 received an extensive report regarding the Church correspondence in which a historical review was given and in which the principles which should govern such a correspondence were discussed. The committee which submitted this report quoted from the *Acts 1898* that such correspondence "ought not to consist merely in an exchange of greetings and courtesy-visits; but also in: . . . b. the exercise of mutual

watchfulness against departures from the Reformed principles in doctrine, worship, and discipline;" and that this might also prepare the way for "a General Council of Reformed Churches." When discussing the Scriptural principles governing the relation of the Christian Reformed Church to other Christian Churches, the Committee remarked, "The ideal is denominational unity, for apart from adverse circumstances there would be no reason to dwell apart. But seeing the ideal is unattainable, we should contrive the next best. But the next best is more than our present practice presents. We should feel as did the particular Synods of the Dutch church after Dort, that we are virtually one Church and not two or more churches" (*Acts 1944*, p. 345).

When speaking of "the churches of America that are historically and professedly Reformed" but "are in the estimation of the Christian Reformed Church not now actually Reformed," the committee asked, "What, we inquire, should be the attitude of the Christian Reformed Church toward these so-called Reformed churches that have waxed untrue to their glorious past and to their excellent heritage?" The answer given by the committee reads, "To begin with, it can not properly correspond with them in the sense attached to that term in the foregoing. For the implication of correspondence, as used heretofore, is ecclesiastical parity and equivalence, and it bases on physical inability to sustain synodical connections" (p. 347).

Suggestions were also made for the immediate future. Although Synod expressed agreement with the substance of the proposals set forth in that report, no change was made either by this Synod or by the ones of 1945 and 1946, so that the 1914 rules still applied when communication with The Netherlands was restored after the war. Yet, when the Christian Reformed Church learned of accusations that the larger part of the Reformed Churches in The Netherlands had become untrue to the very nature of Reformed Churches, it acted as if these accusations did not exist, ignoring thereby the warning contained in the above-mentioned report that "the official stand of a church is a far from reliable index of its true condition" (p. 350). And as the Christian Reformed Church ignored that warning in 1945/1946, so it has ignored it in practice until this very day.

When in 1946 an invitation was received to send delegates to an "extraordinary Synod in Utrecht," which invitation was signed by Prof. G.Ch. Aalders, the Synodical Committee appointed Prof. L. Berkhof and Prof. S. Volbeda to represent the Christian Reformed Church there; but when a telegram was received from the (liberated) Reformed Church at Groningen, signed by the Rev. D. Van Dijk, inviting the Christian Reformed Church to send delegates to a Synod to be held in Groningen, the Committee replied, "The Christian Re-

formed Church does not at the present time maintain Church correspondence with the Reformed Church of The Netherlands maintaining Art. 31 of the Church Order.” The Committee informed the Church at Groningen that for that reason it was not authorized to send delegates.

Synod approved of this action by its Committee; it also decided to go ahead and to convene an Ecumenical Synod together with the Gereformeerde Kerke in Suid Afrika and the Gereformeerde Kerken in Nederland, the same ones whose invitation to send delegates was accepted. And all this without examining the serious developments and grave accusations of which the Christian Reformed Church as a whole and its Synod in particular were well aware. One has only to browse through the 1945 and 1946 volumes of *The Banner* to see that sufficient attention was paid to the situation in The Netherlands to render it inexcusable to proceed as if nothing serious had occurred and as if the only thing that had happened was that a certain group of people just broke with the Church for trivial and personal reasons.

We shall not describe the history in great detail. In our *Appeal 1963* we related some of the decisions which respective Synods of the Christian Reformed Church made in which the initially chosen course was continued and by which the Christian Reformed Church persevered in its refusal to go into the matter.

Our *Appeal 1963* occasioned the 1963 Synod to refer the matter to “Synod’s Committee on Ecumenicity and Inter-Church Correspondence, for appropriate reply” (*Acts 1963*, Article 152 I). The 1964 Synod appointed a special committee to communicate with the Canadian Reformed Churches “with a view to establishing a closer relationship with these churches.” However, this committee could report no more to the 1965 Synod than that they met twice, corresponded with the minister of the convening Church for the 1965 Synod of the Canadian Reformed Churches, and that they were addressing a letter to the latter Synod.

The reason for this delay in establishing contact was that the Canadian Reformed Churches have a General Synod only once every three years, so that no Synod could react before the fall of 1965.

The Synod of Edmonton 1965 of the Canadian Reformed Churches dealt with the letter of the Christian Reformed Committee and also with overtures received. We insert the relevant decision here as it was presented by the Contact Committee to your 1967 Synod (*Acts of Synod 1967*, pp. 178/179). Synod Edmonton decided to appoint a committee with the mandate:

To examine, together with the Contact Committee of the Christian Reformed Church, how

their and our Churches are to enter into and to maintain together the unity of the Church in the unity of faith and of the knowledge of the Son of God on the foundation of the Apostles of the Lamb, and therefore to examine, together with the said Committee, the concrete situation, as it is also determined by the differences regarding the following points:

a. The Christian Reformed Church and our Churches have adopted the same confessional forms as Forms of Unity: the Heidelberg Catechism, the Belgic Confession, and the Canons of Dort.

b. Besides the Christian Reformed Church has adopted: The Conclusions of Utrecht (1905-1908) and an official interpretation of them (1962); The Three Points of Kalamazoo (1924) and an official interpretation of them (1959-1960).

Our Churches have not adopted any other declarations concerning the doctrine of the Church besides the Three Forms of Unity.

c. The Christian Reformed Church maintains correspondence with the “synodical” Gereformeerde Kerken in The Netherlands. Our Churches maintain correspondence with the “liberated” Gereformeerde Kerken in The Netherlands.

d. The Christian Reformed Church has adopted a new Church Order; our Churches do still abide by the Church Order of Dort (Utrecht 1619-1905).

The Edmonton Synod charged its Committee to examine the concrete situation on the basis of the Three Forms of Unity.

In the course of several years, the above points were dealt with by both committees. The result was that ultimately one point was left which the Christian Reformed Church has not solved until the present day. That is the point mentioned under c., the matter of Church correspondence.

The reason why this was the last point left is that “by mutual consent the order of discussion on the points b, c, d, was changed as follows: b, d, c,” as your Committee reported to Synod 1968 (*Agenda for Synod - 1968*, p. 244).

We remind you of this to take away any impression as if, the other points having been “solved” to such an extent that no *insurmountable* obstacles remained, the Canadian Reformed Churches all of a sudden brought up the point of Church correspondence as a sort of excuse by which they tried to hide their *unwillingness* to come to closer contact.

As a result of the contact between the two Committees and the discussions held, and in accordance with reports submitted and proposals made, the Synod 1968 declared that the Conclusions of Utrecht, as adopted in 1908, no longer have the status of binding

Continued on page 64.

news medley

The broadcasting of the concert on the Coaldale organ conflicted with the times of the services in that Church. The time of broadcasting also conflicted with my time, for I had to conduct a service in Guelph at that hour. My family, however, was so kind as to tape it for me and so I was able to hear it after I came home.

I am no expert, I just love music and like to play and sing. Take, therefore, my remarks as the remarks of a "layman" (Brrr!). I thought I could notice that the building is not very large and I also thought that I heard too much "noise." It may have been the placing of the microphones that caused that. Unless I am mistaken and a record (to which I am looking forward) sounds even better than the broadcast did. I certainly hope that, if the CBC comes back later on this year, we shall receive advance notice earlier so that I can tell you all about it.

As for the rest, I do not have much to tell this time. Today I managed to get to the Post Office, but . . . the cupboard was bare. The recent snowstorm caused closure of not a few highways and the mailtrucks were not out on the road. These lines are written on Friday, January 27. Yesterday hardly a car passed by and at times I could not even see the Church building which is some thirty metres from the house. Towards the evening the worst was over, but even today there were not too many cars on the road. I had to go out for a while, but got stuck two times, being rescued both times by brothers who came with their tractors to push or pull. We have not had as many school closures during the eight years we have been here as we had this winter. Hopefully we shall be able to work uninterruptedly from now on.

I can well understand that the "Keep Fit Class" in Edmonton published, "Classes will be cancelled with a temperature of -25°C or colder."

From one of my nephews in the Fraser Valley I received a newsletter issued by Bethesda, The Christian Association for the Retarded, which association maintains a home in Mount Lehman, B.C. That is close to Abbotsford. When you see that much is done for those who have not received the gift of understanding or who have received that gift only in a very limited measure, you are really grateful for all the time and effort which so many people put into that work. It is important that also those members of the Churches whose mental age is far behind their physical age be taken care of in an environment and atmosphere where the fear of the Lord dominates everything. Oftentimes it is too difficult for the parents to take care of those children at home. And: what about the time when the parents are no longer alive? That is oftentimes their biggest "worry."

I deemed it good to draw the attention of our readers to that work, in order to keep us alive to our task and obligation also in this respect. For some time I read about activities being planned in this field in Ontario, too. But I haven't read much about it lately. Perhaps work is being done in all quietness and unobtrusively. Yet it is necessary that we are reminded time and again of that which should not be forgotten.

We all are aware of it, of course, that there are so many

projects which have been undertaken or are being undertaken by our people. And every one has a tendency to think that the cause for which he or she gives his or her time is the more important one. Yet . . .

One project which has had and is having the attention of our sisters especially is the gathering in of pennies on behalf of our College. Every so often the "board" sends out a newsletter which informs the various local committees of the results of the action and of the plans for the future. Most times only a few lines from those newsletters are inserted in bulletins. This time, however, I gathered some ampler information from the Hamilton bulletin. Being amazed at the amount which the sisters have been able to collect and keep intact — in spite of their yearly donation to the library of the College (amounting to \$3,000) — I think that it would be beneficial for all of us if we provided some wider publicity for this work. It seems so simple and unimportant when the bulletins ask the sisters to empty their piggybanks and to give the pennies which they collected to the contact-person so that the total amount can be passed on to the "central committee," but if ever the power of united action becomes evident then it is in this action.

The balance at October 1, 1977 was no less than \$36,007.67!

Some of those donating money for this action asked whether they could not get a receipt for income tax purposes. Yes, the ladies say, you can get that, but only when your donation is \$15.00 or more. If it is below that amount then the cost of separate receipts, of bookkeeping, etc., is not worth the trouble. (That is my wording, mind you.)

The amount asked for and needed was given and the same amount will be handed over, the Lord willing, in this year. No request for teaching supplies or other needed items for the College was made in 1977. We will therefore stay with our main resolution to save for the new library building and build up what will have to fill that building.

That refers to the three thousand dollars which the sisters donate for library purposes each year. At every Convocation/College evening we see Mrs. L. Selles with her happily waved cheque.

That the sisters do not spend everything they have becomes evident in the above mentioned balance. And that is a good thing. In the long run we shall not be able to stay in the present building. It did serve its purpose nicely for the first years, but especially the library should find proper quarters so that it can be used better. Although the widening of the driveway a few years ago did provide more parking space, yet it is kind of cramped to get in and out as soon as there are a few extra cars. During rush hours it is extremely difficult to get out of the driveway and onto Queen Street because of the heavy traffic.

We shall have to look for something else; and then it is extremely helpful when we know that the sisters will take care of the library building and its contents.

When they wish to know what they could buy for the College, then I know something.

At the Synod at Coaldale we had a photocopier which allowed us to use **any** kind of paper. That might be something to look into. A while ago I talked with a brother who was thinking about buying one for his business. The price was quite stiff, to be honest, but the advantages are many. The one which the College has at present uses special rolls of paper and that paper is quite heavy. Besides, it tends to become greyish. When you can use any kind of paper you

A Corner for the Sick

My grace is sufficient for you, for my power is made perfect in weakness. II Corinthians 12:9

Paul receives this answer from the Lord, after he had pleaded three times to have this thorn in the flesh taken away. "My power is made perfect in weakness," Christ says. Paul learned to be content in all circumstances (read II Corinthians 11:22 - end). Through trials, Paul learned to depend on God alone. By providing Paul with a thorn in the flesh, a messenger from Satan, Paul is kept from becoming too elated with his previous abundant revelations. When we are afflicted, we may be comforted by the knowledge that through trials our faith is tested and made stronger. Notice that Paul starts all (or most) of his letters with thanksgiving. His aim is that Christ may be glorified through him; that is why he can speak this way. We, too, should learn to live more and more to the praise of His glory. Abounding in thanksgiving! Rejoicing in the Lord!

*Though Satan's wrath beset our path
And wordly scorn assail us,
While Thou art near, we will not fear;
Thy strength shall never fail us.
Thy rod and staff shall keep us safe
And guide our steps forever;
Nor shades of death nor hell beneath
Thy people from Thee sever.* Hymn 44:2

This time we would like you to remember:

MR. ADRIAN HAMOEN, SR.
P.O. Box 13, Vega, Alberta

Mr. Hamoen is 74 years old. He is a retired farmer. In the past he served the Church for many years as elder and Church treasurer. His activities have been lessened a great deal by sickness. He is unable to attend church services and listens to taped sermons at home. He and his wife will be very happy to hear from brothers and sisters across Canada.

MISS LIZ KONING

c/o Michener Centre, Cedar Villa,
Box 5002, Red Deer, Alberta

Liz has been away from home for 6 years, she is confined to a wheelchair with scoliosis of the spine. Her epileptic seizures cause increased damage to the brain. She will not be able to write back but would very much like to receive picture postcards. She is 17 years old.

MRS. M. RUITER

P.O. Box 346, Carman, Manitoba

Mrs. Ruiter has been confined to a wheelchair for several years. She lost her husband two years ago through a heart attack and is much alone now. She has not been able to attend church services in the wintertime. She bears all this willingly. By sending her a letter or card, we can brighten her day. She is celebrating her birthday on February 10th, the Lord willing.

May God grant all of us a willing heart to help and strengthen others by responding in such a way that much joy may be given to sick and lonely brothers and sisters. Remember them in your prayers!

Send your requests to:

MRS. J.K. RIEMERSMA

380 St. Andrew Street E., Fergus, Ontario N1M 1R1

can take cheaper and lighter paper, and — as we experienced in Coaldale — the paper retains its "natural" colour.

Thus my suggestion is: look into that. We have already advanced an important step from the first copier to the present one. Perhaps we could now jump all the way to the top!

You notice, dear readers, that there is not much news. Yet I did not wish to forego the pleasure of meeting you and having our regular chat.

One more thing I am going to mention.

That is that in London it was decided to have ushers. And: that the School Board is in favour of disposing of the extra lot they have. "They will notify the Consistory as soon as they have more particulars." You may recall that the Consistory approached the school board with a view to acquiring property for the erection of a parsonage.

Now about those ushers.

a. They will look after the strangers that come to the church. They will provide Bibles and Books of Praise if necessary and lead them to a seat. (The strangers, of course vO) b. They have the oversight over the Bibles and Books of Praise. If any member of the Congregation needs one they should ask the usher of the day. To make their task easier the Books of Praise have been covered in red (Someone asked if they came from the printer like that; an accolade for the professional cover-up operation!) and the Bibles are red, so they will be easily distinguished and nobody will be able to take them home unnoticed.

What I wish to draw your attention to is not so much the first

point of the ushers' task as the second part. That first point is quite "natural" for ushers, I should say. But the second part is an aspect which has been necessitated by the behaviour of some in the Congregation regarding the Book of Praise.

If it had been a phenomenon confined to the London area I would not have mentioned it. But it is an illness which is wide-spread. It is the illness of being either lazy or cheap. Practically every Church has some **Books of Praise** for visitors. And in practically every Church there are members (most times the same ones every Sunday or even every service) whose first act when entering the Church building is: go to the place where they know the caretaker has the **Books of Praise** stored, grab one, and then proceed to look for a seat in a pew. How easily could one "forget" to put it back! I cannot remember how often I picked up a **Book of Praise** at Catechism Classes which obviously was one of the books destined for visitors! A measure such as has now been taken in London would be no luxury for most, if not all Churches.

Is it not a sad thing that Bibles and Books of Praise have to be provided with an "abnormal" colour to make them easily distinguishable???

However, perhaps the ones whom it concerns most do not even read the above lines

Hopefully we can start out with a cheerier note next time.

See you then, the Lord willing.

vO

A Farewell and God Be With You

The cold weather on Friday, January 13th, did not prevent the congregation of Coaldale from coming together to say farewell to their minister and his wife, the Rev. and Mrs. James Visscher.

It seemed like the day of yesterday that the young minister, fresh from the Theological College, was ordained as minister of the Word of God in the same church. And yet this was more than five years ago, on October 15th, 1972. But we still remembered the impressive moment when, after the morning sermon, Prof. Dr. J. Faber read the form for the ordination of ministers and br. J. Visscher answered the questions addressed to him with the response, "I do with all my heart." We also remembered that afternoon's service when Rev. Visscher delivered his inaugural sermon on the theme, "The preacher's pre-eminent task: To preach Christ crucified."

Now, five years later, we suddenly realized how Rev. Visscher has kept that promise and how with all his heart he has fulfilled that task and preached to us every Sunday again Jesus Christ and Him crucified.

And now, this evening, it was time to say farewell to each other, because the day was coming closer and closer that the Visscher family was going to depart for Cloverdale.

The evening was led by br. C. Vanvliet. In opening, we sang together stanzas 1, 3 and 5 from Hymn 52, and the Chairman led in prayer. He read from the Holy Bible Psalm 119 verses 97 to 112. In a short opening word, he

welcomed everybody, and a special welcome was extended to Rev. and Mrs. Visscher, the guests for this evening. He explained that this was not an evening to be sad but to be thankful for whatever the Lord had given our congregation in the Visscher family. Now that the time of departure was there, we thanked the Lord for His blessing and we said to brother and sister Visscher: "Farewell and good-bye. God be with you."

In the short program that followed everybody tried to show his or her appreciation and thankfulness; appreciation for so much work done and so many goals achieved, and thankfulness to God Who gave Rev. and sister Visscher ability and strength to work in His Kingdom. A small children's choir surprised us with their first appearance in public, and full of spirit they sang for us four nice songs. Many speakers addressed Rev. and sister Visscher on behalf of the different Clubs, Societies, Catechism Classes, and School Board. With a nice recital the pastoral family was presented with an album with pictures of all the covenant children baptized by Rev. Visscher. Br. Cor Hoogerdijk gave an organ recital on our church organ, and we listened with attention to some works of the famous Dutch organist, Jan Zwart, and the even more famous composer, Johan Sebastian Bach.

Particular highlights of the evening came towards the end of the program when br. P. Van Spronsen presented the Visscher family, on behalf of the congregation, with a beautiful

standing clock, some nice toys for the children who could not be present, and a beautiful bouquet of roses for the minister's wife. Also on behalf of the Young People's Societies they were presented with another hanging-type engraved clock commemorating the appreciation of the Y.P. for the work done in their midst during their stay in Coaldale.

Rev. Visscher then spoke some words of thanks also on behalf of his wife and his children. Although at first he seemed almost speechless the words came rather soon. Looking back on the five years they spent in the Coaldale congregation, the minister expressed his thanks to God Who enabled them to do their work, and he also expressed appreciation to his first congregation who has given him such a good start in the ministry. "When we came here five years ago," he said, "it was with apprehension and we did not know what to expect, good or bad experience. But if we look back now, we are richly blessed everywhere. The congregation has been a support and has given us friendship, help, and everything that could be expected." He thanked the Council for their patience, guidance, correction, and constructive criticism; "it all has been a tremendous help." "Also on behalf of my wife and children I can assure you that we always felt at home among you and we always will have a soft spot in our hearts for the congregation of Coaldale. It was hard to accept the call to Cloverdale but in thankfulness we acknowledge the fact that the Rev. Wielinga is making arrangements already to come to Coaldale. This is the faithfulness of the Lord, and therefore, above all, we thank God Who also has given faithfulness to you and Who has been such a great help to myself and my wife. Him



we are acknowledging first of all, and all of our praise goes to Him." He then thanked the congregation, Young People's and the Junior Catechism Class for the tokens of appreciation received this evening and earlier. He promised to give them a very prominent place in the new home in Cloverdale.

Br. Vanyliet then thanked the organizers of the evening, and we sang together in closing: "I thank Thee, O my God and Saviour" and "I know in Whom my hope is founded."

Br. K. Leffers spoke a few words on behalf of the Council, and he wished brother and sister Visscher the Lord's blessing in the new congregation. He closed the evening in thanksgiving and prayer. The congregation was given the opportunity to say farewell personally to the minister and his wife in a joyful get-together in the church basement where refreshments were served.

On Sunday, January 15th, Rev. Visscher delivered his farewell sermon in the afternoon service to a capacity audience. He chose his text from Deuteronomy 33 verses 26 to 29, the farewell sermon of Moses. He based his last sermon as minister of the congregation of Coaldale on the theme: In his farewell sermon Moses sings a song of Praise.

This song has two stanzas:

The first one is filled with praise to the God of Israel,

The second one is filled with praise to the Israel of God.

At the end of the service the congregation arose and responded with singing of Hymn 62:

All praise and thanks to God the Father now be given,

The Son and Him Who reigns with Them in highest heaven,

The one eternal God Whom earth and heaven adore.

For thus it was, is now, and shall be evermore.

After more than five years of intensive work, brother and sister Visscher's task in Coaldale had ended. There was no sadness when we left the church building, but thankfulness alone for so many blessings received in this brother and sister and Minister of the Word. And we all pray that Rev. and Mrs. Visscher may see as many fruits on their labour in Cloverdale as they were allowed to see on their work in Coaldale. All praise and thanks be to the God of the Covenant Who is faithful.

ARN. H. LUBBERS



Savings Action — Theological College

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BARRHEAD — MRS. A. VOGELZANG, Box 874, Barrhead, Alta. T0G 0E0.
BRAMPTON — MRS. P. ROODZAND, 1660 Bloor St., Apt. 508, Mississauga, Ont.
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LETTER OF APPEAL — Continued.

doctrinal deliverances within the Christian Reformed Church. Thereby the first point of “b.” was removed as an obstacle.

The same Synod 1968 deleted the regulation that “The consistory shall inform the pastor-elect that acceptance of the call implies his promise to abide by . . . the doctrinal deliverances on common grace of 1924 and 1959-1960.” From that Synod on, these doctrinal deliverances were no longer binding on the Christian Reformed Church and thereby the second part of “b.” was removed as an obstacle.

As for point “d.,” the new Church Order as adopted by the 1965 Synod, the Synod of Orangeville 1968 of the Canadian Reformed Churches stated that this Church Order was not an *insurmountable* obstacle for further and closer contact, and eventual unity of both Churches (Acts, Article 134, IV). The very word “insurmountable” shows that the 1965 Church Order was still considered to be an obstacle but also that, if, so to speak, an eventual unity would depend only on acceptance or rejection of that Church Order, such a unity should not for that reason alone be deemed impossible.

While recognizing with gratitude the progress made by the committee in their mutual contact and conclusions, Synod Orangeville 1968 charged the Committee to continue the contact with the Christian Reformed Church. Synod stated that, especially in the light of recent developments in the Christian Reformed Church, the part of the mandate which had not yet been completed had now become the most important item of that mandate. Synod decided the following:

2. Deputies shall point out that the contact on the part of the Canadian Reformed Churches started with the “Appeal 1962,” in which the reasons for our separate existence were given and the Christian Reformed Church was earnestly warned not to proceed with the course of recognizing the Synodical “Gereformeerde Kerken” as faithful Reformed Churches.

3. They shall then inform the Contact Committee that the Canadian Reformed Churches can continue the contact only when this matter of correspondence (with related matters) is put in the centre of the deliberations. They shall, therefore, insist that a clear answer be given by the Christian Reformed Church to the three questions formulated by the previous Deputies . . .

4. Deputies shall then wait till the next Synod of the Christian Reformed Church has expressed its willingness to enter into the discussion on this main obstacle. If the contrary should happen, Deputies shall discontinue the contact with the Contact Committee. Deputies shall then send an urgent, Christian appeal to the Christian Reform-

ed community in the same vein as (the first part of) the “Appeal 1962.”

5. If, however, our urgent request is heeded, Deputies shall be diligent in discussing all the matters that are found to be related to this main obstacle to the establishment of unity between the two Churches. Due attention shall be given to “the principles of Church correspondence adopted in 1944” . . . and their implementation, the Reformed Creeds being the Standards for such a discussion. (Acts of Synod Orangeville 1968, Article 134.)

The three questions to which Synod refers are mentioned in the report of the Contact Committee to your Synod 1969, Acts, p. 349:

a. Did not the decision of 1962 imply the factual condemnation of the acts of the (synodaal) Gereformeerde Kerken in Nederland, which suspended and deposed those who refused to submit to the demand not to teach anything that was not in full agreement with the doctrinal declarations on presupposed regeneration?

b. How must we see the relation between the decision of 1962 (no test for membership of incoming ministers) with the decision of 1949 (no change in doctrinal position or ecclesiastical conduct which would warrant a change in our relation), on the basis of which the Christian Reformed Church still maintains the relation of sister-churches with the (synodaal) Gereformeerde Kerken in Nederland?

c. Is it not true, therefore, that Synod of 1949 gave an unsatisfactory and unjustified answer to Mr. Joh. DeHaas by not acceding to his request to appoint, at least, a committee to study the matter?

In this same report to Synod 1969, the Contact Committee quoted extensively from communications received from the Canadian Reformed Committee. We insert the following passage.

And further in their communication they state: “The Christian Reformed Church can no longer stay aloof of the change in her Dutch sister-churches. We mention here only a few instances:

— the decision of Assen 1926 in defence of Scripture is removed;

— decision in principle: no objections against joining W.C.C.;

— women admitted to special offices in church;

— professors in official, ecclesiastical positions who openly attack the doctrine of infallibility of the Bible, are not disciplined;

— the Reformed foundation under the Free University removed.

The Christian Reformed Church, which we assume wants to honour her obligations (rules for

correspondence), cannot act as though these things do not exist and happen.

In their recommendations to Synod, the Committee asked “that Synod acknowledge that our church in her decisions of 1946, 1949, and 1950 did make a judgment by implication concerning the actions of its sister-church, the Gereformeerde Kerken in The Netherlands, which actions resulted in a division within those churches, even though it was said that it was “not in our province to sit in judgment over these churches” (Acts Synod 1950, Article 144, III, A).

And from the fact that there have been changes in official decisions, e.g., W.C.C., Women in Office, the Committee drew an argument to recommend to Synod “that synod instruct the Inter-Church Relations Committee to consider whether any changes have occurred in the Gereformeerde Kerken (Synodical) which could warrant a change in our relationship to these churches.” The committee was convinced that “our present rules for church correspondence require this” (Acts Synod 1969, p. 353).

Synod 1969 did acknowledge that a “judgment-by-implication” was made by the synods of 1946, 1949, and 1950. Synod further instructed its Inter-Church Relations Committee to follow the course recommended by the Contact Committee. However, Synod also adopted the following:

3. Synod take grateful note of the changed attitude of the Gereformeerde Kerken (Synodical) toward the “Gereformeerde Kerken” (Liberated) by repealing their decisions against them and offering their sincere apologies to them.
4. Synod instruct its Contact Committee with the Canadian Reformed Churches to urge the Canadian Reformed Churches to consider establishing correspondence with the Gereformeerde Kerken (Synodical) in the light of the changed attitude of the latter and to verify whether the changes in the Gereformeerde Kerken (Synodical) represent a deviation from true Reformed faith and polity (Acts of Synod 1969, Article 76, IV).

After the above decision had been discussed at a meeting of the Contact Committee, our Committee wrote, among other things, the following:

We can draw no other conclusion than that Synod 1969 did exactly the opposite of what we see as the only safe course for the Christian Reformed Church. We are convinced that FOR HER OWN SAKE the Christian Reformed Church should discontinue the correspondence with the Gereformeerde Kerken (Synodical). But Synod 1969 refused even to discuss that . . . , to put it bluntly, gave us a slap in the face and said, in fact, “You suggest that we *break off* the correspond-

ence. but due to the changes we have noted with gratitude, you had better *establish* correspondence.”

As for the changes that were to be examined to see whether those represented a deviation from the true Reformed faith and polity, our committee wrote to your committee:

We also note that there is a strong indication that Synod 1969 did not refer to the changes during the years 1942 and following, but only to more recent changes, which are the fruits of the deviation during those years, namely those mentioned under V, B, 3: Extent of Biblical Authority, Women in Office, Attitude towards World Council of Churches, “Revised Church Order and its Alleged hierarchical character,” Acts 1969, p. 53.

That is not what you recommended by implication in your report to Synod 1969, and it also darkens our joy about the admission of Synod 1969 that previous Synods did make a judgment-by-implication, for now we must come to the conclusion that the judgment-by-implication still stands, that it is not even subject to discussion. What is going to be investigated is whether *subsequent* changes warrant a change in relationship.

Our Committee also explained that Church correspondence is to us exactly what we, in the beginning of this Appeal, quoted from your Synod 1944. Further, our committee remarked, what we are concerned about is not what happens in the Synodical Gereformeerde Kerken in Nederland.

What we are concerned about is not correspondence which the Christian Reformed Church has with “a Church” somewhere in the world.

But what we are concerned about is: the influences which, via the correspondence with those particular Netherlands Churches, have entered and are entering the Christian Reformed Church.

If we had nothing to do with the Christian Reformed Church, and if we did not care what happens to her and within her, we might never have bothered you.

But the contact which we have sought and the Appeal which we sent you in 1963 and our subsequent actions were the fulfilment of a promise made when the Canadian Reformed Churches were instituted and when their first major assembly was held. Humanly speaking, if the Christian Reformed Church had judged correctly and openly, and not wrongly and by implication, there would have been no Canadian Reformed Churches.

Fulfilling a promise made many years ago, we have contacted you and we ask, “Is there a possibility that the Christian Reformed Church change

its attitude? Is there a possibility that the injustice be undone and that at least those obstacles be taken away? Are you willing to reconsider that?

If the answer should be negative . . . then we have no other course of action left to us but to conclude that the judgment-by-implication has become an express judgment and that we still stand condemned.

We hope that we have succeeded in making clear to you once more why we have to speak about that correspondence: it has occasioned the institution of the Canadian Reformed Churches and it still is the gate through which many impurities enter the Christian Reformed Church. We wish to see that gate closed for your sakes, and

also in order that our contact can be continued and — we hope — bear rich fruit.

The Committee then stated that there is a growing uneasiness among our membership about the influences and impurities mentioned above:

Although we understand that an applause, given to a speaker, may be no more than an act of politeness and does not necessarily imply approval of what he said, we also wish to state that the reaction to the address by Dr. D. Van Swighem to Synod 1969 was not very helpful in allaying that uneasiness. In his address Dr. Van Swighem promoted the modernistic view of the Holy Scriptures, the inspired Word of God, and under-

Letter To My Daughter

Dear Jean,

It's a long time ago since my last letter.

Fact is that I have been thinking quite a long time about this letter and that I was (and still am) rather reluctant to write it, but after a lot of contemplating I finally decided that I would anyway, whether you like it or not.

You see, the matter you mentioned in your letter this summer was very common; everybody does it. (Where did you hear that before?)

It is very common indeed. Old and young; male and female; black, yellow, and white, and whatever other kind you can think of: all use the unemployment insurance benefits in order to . . . yes, to what?

I have cashed unemployment insurance cheques for Mrs. H., who was a part-time cook in a hospital and whose husband was a full-time mechanic.

I have cashed cheques for Mrs. I. and Mrs. L. whose husbands were full-time heavy equipment operators for a construction company and as such made at least twice as much as an average labourer.

I have cashed a cheque for a policeman's wife, who was on pogeys because she had a baby.

I also cashed cheques for Mrs. T. who had a job with the Ministry of Natural Resources planting trees for a period of 6 to 8 weeks and then drew benefits. Her husband had a full-time job too, but that did not matter.

These cases just mentioned have a lot in common. First of all: these "unfortunate" unemployed workers have been bringing extra income into families where the income was already fair and above average for the region. They were helping to cause there being no normal income in other families. They were part of the increase of the statistics figure of the unemployed and part of the deficit of the unemploy-

ment insurance fund. By being able to spend their money more freely than other families they also were increasing the inflation. And then — last but not least — everybody is doing it, and it is perfectly legal. The law allows it and in some cases even encourages it, as far as I know.

So here I stand — with no legal beef whatsoever! Nothing to say. For your case is just as legal. A student, who cannot find a job during his holidays can draw unemployment insurance, especially if he has been working in an insurable job the year before.

I have no objection at all against helping my unfortunate neighbour. But if my neighbour makes a couple of thousand more than I do, whether in 12 months or in 10 or 8, why should he gobble up my premium? And why should my premium be increased because the fund has a deficit? And why should my premiums be used to pay my neighbour's wife for having a baby? I had nothing to do with that. And my neighbour did not lose any wages.

And on the other hand, my neighbour has no obligation at all to help you going to university. And if you cannot find a job in the summer holidays, that's your tough luck.

Therefore, dear Jean, do not ask for it as long as you are a student, and whatever you have received according to the law (with show of right): send it back. From the expression inside the brackets you will notice what I consider this to be. If you happen to be short, please let me know. And if you happen to get in the same boat again, wherever and whenever, come home and eat with us. The Lord took care of us when you fellows were all young and I had to bring home all the food for eight people; I have no doubt that He can still look after us.

Love Dad

mined their very authority, Acts 1969, p. 478ff.

We have quoted extensively from this communication in order to show that it is not just the point of "formal correspondence" which is brought up time and again, but that it is a whole complex which cannot be "solved" by changing the relationship into a shallower (and much broader!) form of fellowship, as your 1974 Synod did.

It is not our intention to mention all the decisions which your Synod made in the matter of contact with the Canadian Reformed Churches. Just a few more quotations may suffice:

Synod 1970 instructed its Contact Committee to convey to our Deputies

a. That Synod shares the concern with the Canadian Reformed Churches about certain developments in the Gereformeerde Kerken (Synodical), which concern has recently been expressed in a letter to that denomination (see Acts, 1970, Article 99, C.2).

b. That Synod intends to exercise its influence for the good of the Gereformeerde Kerken (Synodical) as long as possible.

c. That the decision of the Synod of 1969 (Acts 1969, Article 76, IV, B,4) must be seen in this light, that synod wanted to urge the Canadian Reformed Churches to use their influence for the preservation of the Reformed faith in the Gereformeerde Kerken (Synodical) even though the Canadian Reformed Churches do not have official correspondence with that denomination (Acts of Synod, 1971, Article 66 V,3).

J. FABER

D. VANDERBOOM

W.W.J. VANOENE

(To be continued.)

Theological College Lecture Series

Course #3:

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- Family life (from cradle to grave)
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Lecturer: Prof. H.M. Ohmann

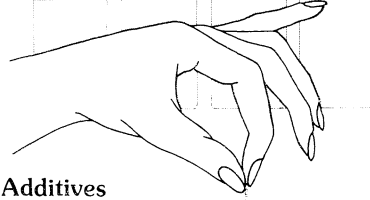
Place: College building at 374 Queen St. S., Hamilton, Ontario

Time: 8:00 - 9:45 p.m. Thursdays, February 9, 16, 23, and March 2 and 9

Pre-registration: Call 529-5569

Admission: Free.

A PINCH OF SALT



Food Additives

Food processors add small amounts of substances to food in order to change them. Some of these additions are simply flavouring, such as sugar and salt. Other are more complex substances which keep food moist or dry, or protect it from oxygen in the air. This oxygen sometimes causes off-flavours to develop because the fat present becomes rancid. Other additions are stabilizers to keep water and oil from separating in products such as salad dressing. The list is quite long and controlled by the Food and Drug Administration. Some substances added are nutrients; when bread, flour, or pasta products are labelled "enriched," they have put back into them the nutrients removed during the milling process. "Fortified" indicates that some nutrient or nutrients not normally present have been added. For example, skim milk is fortified with vitamins A and D.

The additives controversy has been raging since about 1970. I have read much for and against them. I'd like to see less of them, especially things like dyes, to make our food look pretty. Avoid them, as much as possible. How? Cook from scratch. Do your own canning and freezing. Avoid convenience and instant foods, especially artificial foods.

Do send for a booklet entitled, "You Should Know What's Good for You." It is a very informative little booklet. Aylmer sends it to you free on request. Write to: P.O. Box 2021, Hamilton, Ont. L8N 3R5.

Our recipe for this month is for a very special apple pie. It has only a bottom crust and is baked partly in a brown bag. Try it!

Dutch Apple Sack Pie

5-6 apples peeled and sliced

1/2 cup light brown sugar

1/3 cup white sugar

1/8 tsp. salt

1/8 tsp. allspice

2 tbsp. flour

*1 1/2 tbsp. margarine, cut up finely

1 unbaked 9" pie shell

3 tbsp. heavy cream

1 tbsp. milk

1/2 tsp. cinnamon

Mix all ingredients to *. Pour into pie shell. Mix cream, milk, and pour over. Sprinkle cinnamon over top. Slip into a brown bag. Fold the end over. Bake 30 minutes. Remove bag and brown pie for 15 minutes. Temperature 425°F.

NOTE: Instead of cream and milk you can use coffee cream or try homemade yogurt.

The addition of a few tablespoons of raisins is extra good!

our little magazine

Dear Busy Beavers,

How do you celebrate birthdays at your house? Do you hang streamers and decorate the birthday person's chair? Do you have a special birthday cake, and let the birthday person choose what he'd like for his birthday dinner?

And what about a party? Do you invite your friends and cousins and aunts and uncles? What games do you like to play at your party?

Oh, birthdays are lots and lots of fun! But why do you think we stop to celebrate your birthdays like that? Why don't we pick just any other day for a party and fun? You know the answer, don't you?! Of course, it's because we are thankful that our heavenly Father has kept us safe another whole year. Kept us safe so that we can grow up as His children.

Maybe your Dad and Mom say on your birthday, "Oh, you were a sweet baby!" or "Oh, you were such a tiny one (or a big baby)!" But you know why. They are ever so proud and thankful for their growing-up son or daughter!

Here is a verse for all you Busy Beavers who celebrate a February birthday. (The verse quotes Luke 2:52.)

"Jesus increased in wisdom and stature,
And favour with God and man."
You should grow wiser and try hard this year
To please God as much as you can.

Happy birthday, Busy Beavers. Many happy returns of the day!

Frances De Boer	Feb. 1	Joyce Jansen	Feb. 12
Diane Doesburg	1	Van't Land	
Judy Peet	2	John Wendt	12
Brenda Beukema	4	Marian Onderwater	12
Sheila Klaver	6	Martin Doekes	14
Cynthia Ludwig	6	Rosemary De Gelder	16
Greta Paize	6	Sylvia Poppe	16
Sonya	6	Clara Barendregt	18
Van Overbeeke		Anita Meints	19
Alan Janssens	9	Yvonne	19
Jeannette Bouwman	10	Van Amerongen	
Cathy Post	10	Betty Aikema	22
Gary Sandink	11	Irene Van Grootheest	24
		Monica De Vries	28

* * * * *

More About Birthdays

Did you know that some very famous people celebrated their birthday in February? Abraham Lincoln's birthday was February 12. Nicolaus Copernicus has his on February 19, and George Frederick Handel on February 23.

Do you know what these men were famous for? If you don't, why don't you try to find out? Look it up, at home maybe, or in your school library.

And while we're talking birthdays — remember our BUSY BEAVER BIRTHDAY FUND PROJECT? I would love to hear how you celebrate your birthday, and maybe you

could include something for our BUSY BEAVER BIRTHDAY FUND PROJECT! Or maybe you'd like to write and tell me what you found out about our February Famous People Birthdays!

Anyway, I hope ALL our Busy Beavers will help with our PROJECT so that when we give our College its Birthday present this fall it will be from ALL our Busy Beavers. All right? Don't forget now.



From the Mailbox

Welcome to the Busy Beaver Club, *Theodore Kanis*. We are happy to have you join us. I see you are a real Busy Beaver already, sending us a quiz! Good for you. Write again soon, Theodore.

And a big welcome to you too, *Caroline Boeringa* and *Joyce Huinink*. Thank you very much for your pretty letter and the riddles. I hope you will really enjoy your trip, Caroline. Will you write and tell me how you enjoyed it? I would love to send you your membership cards, girls, but you didn't give addresses in your letter! So please write and tell me right away!

Hello, *Jackie Nyenhuis*. I like your poem. But our Poetry Contest is finished, as you could read last time. Would you like me to save it for our next poetry contest? Please write and tell me, all right, Jackie?

How do you like living in London, *Yvonne Van Amerongen*? Yes, I like your poem very much. But I had it already, you know! You sent it after Father's Day, last year, remember? I think it will be very nice to put in *Our Little Magazine* this June for Father's Day. Don't you think so, too?

Thank you for the pretty card and the poem *Mirjam Vander Brugghen*. It was nice to hear from you again. Write again soon, Mirjam.

Yes, *Marcella Veenman*, your first poem was in the poetry contest. This second one is very nice, but too late. Would you like me to save it for our next poetry contest? Please write and tell me. Keep up the good work, Marcella.

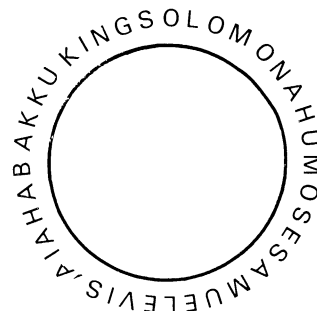
Thank you very much *Annette Van Andel* for a very nice quiz. We'll share it with the Busy Beavers next time, all right? Bye for now, Annette. Write again soon!

Can you play some songs on your new recorder, *Edith Hofsink*? And are you taking organ lessons? Will you thank Margo for me for the pretty bookmark she sent along? Bye for now, Edith.

QUIZ TIME

Puzzle Circle

How many Bible names can you find?



Thank you for sharing your puzzle,
Busy Beaver *Edith Hofsink*.