

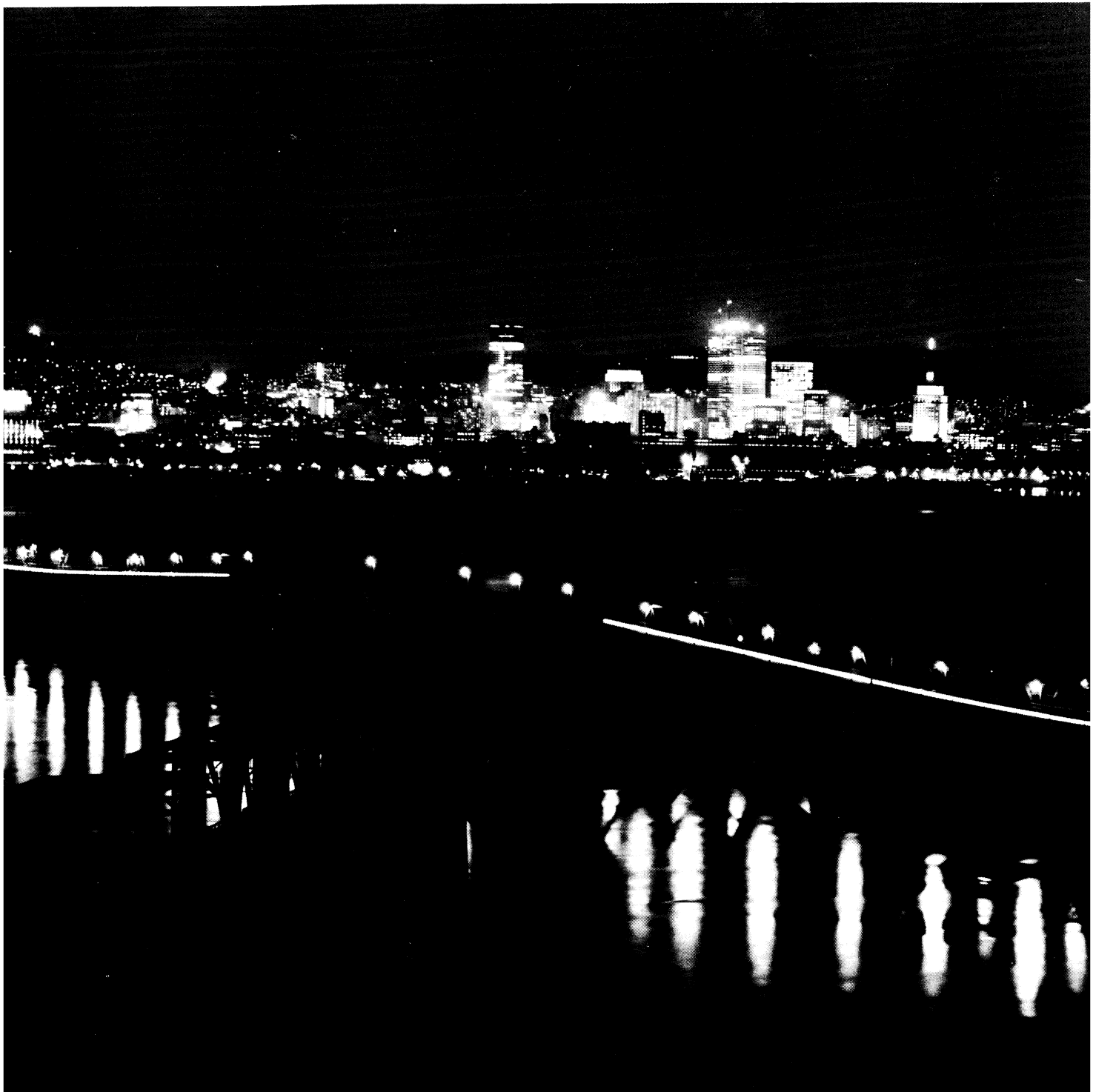


Clarion

THE CANADIAN REFORMED MAGAZINE

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The False Prophecy of Hal Lindsey

Conclusion (VI)

"The Rapture"

A. "THE ULTIMATE TRIP"

If you like reading science fiction, then Lindsey's chapter on the so-called "rapture" will provide some thrills. Listen to Lindsey spin some dandies about "project disappearance":

There I was, driving down the freeway and all of a sudden the place went crazy . . . cars going in all directions . . . and not one of them had a driver. I mean it was wild! I think we've got an invasion from outer space!

It was the last quarter of the championship game and the other side was ahead. Our boys had the ball. We made a touch-down and tied it up. The crowd went crazy. Only one minute to go and they fumbled — our quarterback recovered — he was about a yard from the goal when — zap — no more quarterback — completely gone, just like that!

You really want to know what I think? I think all that talk about the Rapture and going to meet Jesus Christ in the air wasn't crazy after all. I don't know about you, brother, but I'm going to find myself a Bible and read all those verses my wife underlined. I wouldn't listen to her while she was here, and now she's — I don't know where she is [*The Late Great Planet Earth (PE)*, pp. 124, 125].

By such stories Lindsey whets your appetites for more and for explanations and proof. The explanation comes when he says:

It will happen!

Someday, a day that only God knows, Jesus Christ is coming to take away all those who believe in Him. He is coming to meet all true believers in the air. Without benefit of science, space suits, or inter-planetary rockets, there will be those who will be transported into a glorious place more beautiful, more awesome, than we can possibly comprehend. Earth and all its thrills, excitement and pleasures will be nothing in contrast to this great event (PE, p. 126).

B. TIME AND CHARACTER

According to Lindsey's timetable the rapture occurs just before the seven-year advent (consult the time-

table diagram in the second article of this series). This means that the church does not need to experience the period of the great tribulation. Believers will be in heaven when earth becomes a living hell. No wonder that the dispensationalists call the rapture the "blessed hope" for true believers.

As we see the circumstances which are coming on the world, this hope gets more blessed all the time. This is the reason we are optimistic about the future. This is the reason that in spite of the headlines, in spite of crisis after crisis in America and throughout the world, in spite of the dark days which will strike terror into the hearts of many, every Christian has the right to be optimistic! (PE, p. 127).

This sounds much like escapism. Christian optimism rests on the hope that we can once, when the days really darken, escape into utopia, heaven. Certainly this attitude resembles the typical ostrich with its head in the sand. Instead of keeping us from the evil, God takes believers out of the world. Christ prayed for exactly the opposite in John 17:15,

I do not ask Thee to take them out of the world, but to keep them from the evil (one).

C. PROOF?

As Scriptural proof Lindsey quotes I Corinthians 15:50-53.

Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit imperishable. Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we shall be changed.

For this perishable must put on the imperishable, and this mortal must put on immortality.

The second proof-text comes from I Thessalonians 4:13-18.

But we do not want you to be uninformed, brethren, about those who are asleep, that you may not grieve, as do the rest who have no hope. For if we believe

that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus.

For this we say to you by the word of the Lord, that we who are alive, and remain until the coming of the Lord, shall not precede those who have fallen asleep.

For the Lord Himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first.

Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and thus we shall always be with the Lord.

Therefore comfort one another with these words.

One finds a striking resemblance between these two texts, since both texts refer to the same events. But which events? Lindsey must prove that the reference is not to the resurrection and coming of Christ but to the Rapture.

D. I CORINTHIANS 15:50-53

Keeping to the main points, we come to Lindsey's idea of the word "mystery" in verse 51. Lindsey explains,

The word "mystery" in the original Greek means something which has not been revealed before, but is now being revealed to those who are initiated. It was from this word that the concept of Greek fraternities came — everyone who has been in a fraternity or sorority knows there are certain secrets which are not disclosed until after initiation (PE, p. 128).

All believers are "initiated into Christ's fraternity." Only they know the secrets of God. When the rapture occurs, "only the Christians see Him — it's a mystery, a secret" and "the world is going to be mystified." However, this is not its meaning in the Bible, but in the Greek mystery-religions. In the latter only the initiated knew the secret, mystery teachings. Tj. Boersma gives a good definition:

The word "mystery" describes that part of God's plan, which before was hidden, but now in this New Testament dispensation has been unveiled (Romans 16:25, 26; Ephesians 3:3, etc.) (p. 217).

Owing to a misunderstanding about this word "mystery," Lindsey refers the events of this text to a Rapture instead of to the coming resurrection when Christ comes in glory.

E. I THESSALONIANS 4:13-18

Reread this passage for yourself. Does it mean the following:

1. The dead will be raised and these "will join the Lord first";
2. Then the Christians who are alive will be caught up (or raptured) to meet the Lord in the air;
3. Then Christ will transport them into a glorious place (heaven)?

We beg to differ.

First of all, there is not only a being taken up, but first a descension of Christ from heaven. Christ comes from heaven and His own come to meet Him. The Thessalonians do not need to worry about those who have fallen asleep in the Lord. Christ will raise them up first. "Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air" (verse 17).

Verse 16 reminds us of the Scriptural language concerning the great and blessed resurrection when Christ comes in glory. As Jesus Himself said, the Son of Man will come with a shout. "All who are in the tombs shall hear His voice, and shall come forth" (John 5:28, 29). In I Thessalonians 4 Paul refers this specifically to the believers. Then comes the herald, the archangel, to proclaim Christ's coming. The bride must be prepared to welcome the bridegroom. The glory of Christ's coming comes out in "the trumpet of God." As in Exodus 19:16 "a very loud trumpet sound" shook the earth. In the next verse we read, "and Moses brought the people out of the camp to meet God." So the trumpet-sound announces the glorious coming of the King. Let the people come out to meet Him.

So the whole church — the dead are raised and will take part, too — goes together to meet the King of glory. As with the people of Rome, who went out to welcome and meet the triumphant Caesar who came home, so we shall go out to meet our triumphant Lord. H.N. Ridderbos in his monumental work, *Paul: An Outline of His Theology*, explains:

That which is especially in view of this pronouncement lies in the final words (of verse 14): "bring with Him." They say something still more than "will cause them to arise with him," for with that the share of deceased believers in the parousia

would not yet have been elucidated. The meaning is no less than that God will make them appear with Christ in his parousia, that is to say, they will be in his company, at his side, when Christ appears (p. 533).

It is plain that this going of believers to meet the Lord has the meaning of being placed at Christ's side at his coming, the open demonstration of belonging to him and being his people. The same thing is intended in 2 Thessalonians 2:1 when "our joining together" with Christ at his parousia is spoken of, and in Colossians 3:4: "your being manifested with him in glory." With that the expression in 1 Thessalonians 4:14 — "them . . . will God bring with him" — has been sufficiently explained. God will make them come with Christ in his triumphant appearance. It cannot mean "bring with him from heaven," for they are simply to go to meet him. Likewise there is no thought of a return to heaven. For Christ's parousia is directed just toward the earth. It is being included in his company, moving in his retinue, coming with Christ in his glory (p. 536).

Included in His glorious and triumphant coming to earth, the believers then shall be with the Lord forever on the new earth in the everlasting kingdom of peace.

F. WRONG CONCLUSIONS

Lindsey incorrectly concludes that a special, secret rapture, which is distinct from Christ's glorious coming, will take place for believers. Such an idea is strange to Scripture. One does not find such an idea elsewhere in Scripture. All those bumper stickers warning of an eventual "disappearance" of drivers is thus unfounded. Moreover, this seriously upsets the dispensational scheme. If there is no Scriptural foundation for a special future time for the Jews, for a thousand-year reign, for a seven-year period and for a rapture, what is left of the dispensational teachings? Very little, if anything. Yet it offers a comprehensive, "prophetic" outlook on life. If such a system has no basis, one's whole viewpoint on life collapses. That is why we speak of "false prophecy." Christ forewarned us, "And many false prophets will arise, and will mislead many" (Matthew 24:11).

C. FINAL WORD

In order to arm the saints against Lindsey's errors and false prophecy, Tj. Boersma wrote his book. Dr. C. van der Waal, disturbed by the wrong use which Lindsey made of the Book of Revelation, wrote his book to explain his covenantal and historical explanation

of this last Bible book. Both books have great value. The book of Tj. Boersma answers Lindsey in a very systematic, thorough, and satisfying manner. We eagerly await its publication in the English language. C. van der Waal discusses the proper approach to the Book of Revelation extensively, defending his own viewpoint. We heartily recommend both.

If this series of articles has given you spiritual armour to resist false prophecy, if it has aroused an interest in God's prophecies for yesterday, today, and tomorrow, then it has served a useful purpose.

W. HUIZINGA



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Pentecost: Fulfilment of Joel's Prophecy

Our God is a God of order and beauty. When He had made all things in the beginning, and saw all that He had created, "Behold, it was very good." The whole universe was a beautiful, orderly, and harmonious whole. All the works of God's hands are marvelous, and show the splendour of His divine majesty. "Great are the works of the LORD, studied by all who have pleasure in them. Full of honour and majesty is His work, and His righteousness endures for ever" (Psalm 111:2, 3).

This beautiful harmony can also be noticed in that work of God which we call "Bible": the Word of God, inspired by the Holy Spirit. There is a wonderful harmonious order in the structure and set-up of whole Bible books, as well as in individual chapters and in parts of them. We find this set-up also in the Pentecost sermon of the apostle Peter, on the day Christ sent the Holy Spirit to His Church.

Being full of the Holy Spirit, Peter started his message to the people in Jerusalem with pointing to the prophecy of Joel. The people were astonished when they heard the sound of a very strong wind, while there was no wind; and when they saw the tongues as of fire on the disciples of Christ Jesus, while it was not an earthly consuming fire; and when they heard them speak in their own native languages about the great works of the Lord. In their astonishment they wondered what it all meant. Some said that it was a matter of drunkenness.

But this was a false accusation. In his explanatory reply Peter spoke: We are not drunk. But what you hear and see is fulfilment of the prophecy of Joel: "And in the last days it shall be, God declares, that I will pour out My Spirit upon all flesh."

When we take the Bible and compare the text of Joel's prophecy (Joel 2:28-32) with the text of its quotation in the beginning of the message of Peter (Acts 2:17-21), we notice (besides some minor differences which are negligible at this point) that the conclusion of this part of the prophecies of Joel (verse 32b) is omitted by Peter here (verse 21). This part, not quoted by

Peter, reads: "For in Mount Zion and in Jerusalem there shall be (those who) escape, as the LORD has said; and among the survivors shall be those whom the LORD calls," or "shall call." Peter concludes his quotation here with Joel's words: "And it shall be that all who call upon the Name of the LORD shall be saved" (verse 32a).

Noticing this omission we find ourselves compelled to ask the question: "Why did Peter leave these last words out in his quotation, while he was speaking through the Holy Spirit? Were these words for Peter, in his situation, not applicable and not important?" That would be very strange, for the last words of this portion of Joel's prophecy form an integral part of it.

This question is justified even more because these words are actually of great importance in Joel's prediction. He had said through the Spirit of prophecy: "All who call upon the Name of the LORD shall be saved." After this he pointed to the place where that salvation would be found, and where the Name of the LORD was to be called upon: that would be "in Mount Zion and in Jerusalem." Therefore, the place of deliverance must be significant also for Peter, we would say.

Besides, Joel added an assurance: "as the LORD has said." This means that here it is a matter of a promise of the LORD. We can translate: "as the LORD has promised." And the very end in Joel reads — as was said: "and among the survivors (of God's terrible Day of Wrath) shall be those whom the LORD shall call."

Now the attentive Bible reader, who knows and remembers what Peter spoke further in his message on Pentecost Day, will say: "It is not true at all that the apostle omitted those last words of Joel. On the contrary, for at the end of his address, when he answered the question of the hearers, "Brethren, what shall we do?" Peter said that they had to repent and be baptized in the Name of Jesus Christ for the forgiveness of their sins, and that in that way of faith in Christ Jesus they would receive the Holy Spirit. And then Peter continued: "For the promise is to you and to your children, and to all

that are far off, everyone whom the Lord our God calls (to Him)." In these last words of Peter's address we clearly recognize the last words of the prophecy of Joel, as it was fulfilled on that Day of Pentecost. *And we must conclude that the apostle began and ended his message with quoting the prophetic word of Joel.*

Now I would like to ask some more of the reader's attention for the concluding words of Peter in connection with the prophecy of Joel. In Joel we read: "As the LORD has said." We saw that we can also translate this by: "As the LORD has *promised*." I am convinced that the apostle Peter has also taken up these words, but has rendered them in a rather free way; namely, in his assurance to his hearers: "For the *promise* is to you and to your children." This promise is the promise of escape. This promise is for Israel: you and your children. It is also for those who are far off (Isaiah 57:19): those whom the LORD shall call. This includes the Gentiles.

Someone could remark that he still misses the words of Joel in which he points to the place where the escape can be found: "In Mount Zion and in Jerusalem." However, also this element is present in Peter's sermon. (Mount Zion and Jerusalem are identical in Joel's word; they mean the same. Here we are dealing with the Hebrew style-figure of parallelism.)

In the first place there is the fact that Peter is speaking *in* Jerusalem at that moment, to Jews, devout men (verse 5), whom he addressed as "Men of Judea, and all who dwell *in Jerusalem*" (verse 14), and as "Men of Israel (verse 22).

But in the second place — and this is the real point — for the right interpretation we must compare Scripture with Scripture. And then we find that the fulfilment of the Old Testament "Zion" and "Jerusalem" is, in the New Testament, our Lord Jesus Christ and the New Jerusalem. Zion was the holy city of God, where the temple of the LORD was situated, as well as the royal palace of David's house).

The temple was the house of the LORD, where God had His throne in

the midst of Israel: the ark of the Covenant with the seat of mercy. So Zion with the temple and God's throne signified and sealed the truth of "Immanuel" (= "God with us"). This "Immanuel"-truth of Zion is fulfilled (fully realized) in Christ Jesus. He is the true "God-with-us." Our Saviour Himself showed this very clearly. In John 2 we read that He cleansed the temple, and that the Jews asked Him to prove that He had the authority to do this cleansing. Christ replied to it: "Destroy this temple, and in three days I will raise it up." "This temple" is He Himself, (John 2:19-21). And in John 4 Christ says to the Samaritan woman that until that time the right place to call upon the Name of God is Jerusalem and its temple, Zion; but that the time will come that all who call upon God's Name will do so in Spirit and truth. This means: in the Name of Jesus Christ, (John 4:20-26). Thus we must conclude that Christ Jesus is the New Testament realization and fulfilment of the Old Testament Zion.

We can add the following about Jerusalem. Jerusalem was the city of David, the king of Israel. Jesus Christ is the great Son and Lord of David out of his royal house. But Christ's royal residence is not the earthly Jerusalem. It is the New Jerusalem in heaven. Galatians 4:26 says: "But the Jerusalem above is free, and she is our mother." And in Hebrews 12:22 we read: "But you have come to Mount Zion(!), and to the city of the living God, the heavenly Jerusalem."

That we have to see things in this way is also clear from Acts 2. When the Lord Jesus poured out the Spirit of God upon all flesh, He bypassed the temple. He gave the Spirit to His New Testament Church, which is one with the heavenly Jerusalem as the true mother. The earthly Jerusalem could not be the fulfilment of the Old Testament promises, because it had rejected the Saviour and was therefore rejected by the Saviour. It had become a synogogue of Satan. It was in bondage to Satan. This shows also clearly that all those speculations about an earthly Jerusalem that shall again become the residence of Christ in a thousand-year reign on this earth are not founded in Scripture, but are inventions of human fantasies.

So then, if we see that Christ Jesus with the heavenly Jerusalem and His true Church, is the fulfilment of Mount Zion and of Jerusalem, we can only conclude that Joel's word that

"there is escape in Mount Zion and in Jerusalem" definitely was not omitted by the apostle Peter in his Pentecost sermon. He only had to translate Joel's word into New Testament fulfilment-language. Joel spoke: there is escape in Mount Zion and in Jerusalem. Peter said: there is escape in the Name of Christ Jesus: "Repent and be baptized, every one of you, *in the Name* of Jesus Christ." Joel spoke of escape. Peter spoke of the forgiveness of sins and of the receiving of the Holy Spirit through faith in Christ. For that is the escape: being saved from God's wrath through the blood and the Spirit of Christ. So, at the end of his message Peter took up *all* the words of Joel's prophecy about the gift of the Holy Spirit, which were left.

It is good also to pay some attention to verses 22-36 as they are placed within the two parts of the quotation from Joel. For now we can see how beautifully and how well they fall into place within the beautiful structure of Peter's address to the people through the Spirit.

The apostle makes a division in the prophecy of Joel after the quotation of the words: "And it shall be that whoever calls upon the Name of the LORD shall be saved." There is salvation in calling upon the *Name of the LORD*. In Joel's prophetic word it is clear that the name of Yahweh, "I am Who I am," Israel's God, is meant; "LORD" written with four capital letters. In Hebrew there is also the name/word "Adonai." This is rendered by our word "Lord," written with only one capital. It means: "Master," "Owner," "Lord." Both Hebrew words are rendered by the same word in the Greek New Testament; namely, "Kurios." Where Joel uses the name "Yahweh," Peter speaks of the name of the "Kurios."

However, there is no contrast or difference here. "Yahweh" and the "Kurios" are the same. Christ Jesus, the Lord, the "Kurios," is the LORD, Jahweh, Himself. For He is God's eternal, only begotten Son. And the hearers of Peter's message must know that "calling upon the Name of the Lord/LORD" from then on means: calling upon the Name of the Lord, Jesus Christ. They have crucified and killed Him (verse 23), but God raised Him from the dead according to the prophetic word of Psalm 16, for example (verses 24-32). And God has set this Jesus at His right hand on the heavenly throne according to Psalm 110, verses

34, 35. It is this Lord Jesus, Who poured out the Spirit of God from His heavenly throne and thus fulfilled Joel's prophecy (verse 33). And therefore, says Peter, all the house of Israel must "know assuredly that God has made Him, both *Lord* (Kurios!) and Christ (Messiah), this Jesus Whom you crucified."

Peter had to interrupt the quotation of Joel's prophetic word after the words about that calling upon the Name of the LORD, because he had to explain first what "the Name of the LORD" meant. And he finished this explanation with the conclusion in verse 36: All Israel must know that Jesus is that *Lord* and Christ. This meant that, in order to be saved, all Israel now had to call upon the Name of this Lord/LORD, Jesus, the Christ. Compare Acts 4:12: "For there is no other *Name* under heaven given among men by which we must be saved."

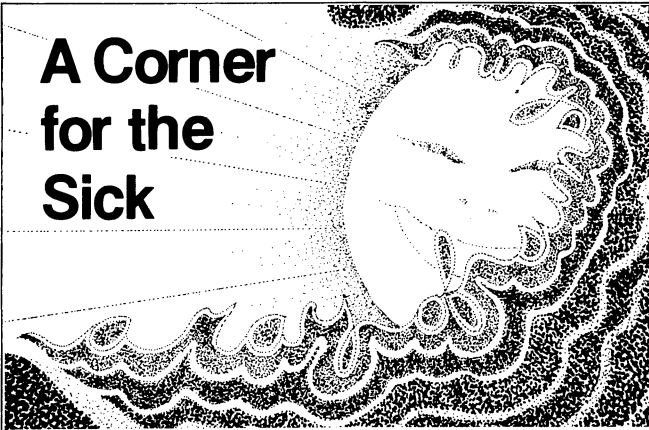
And with this division of Joel's prophecy precisely there, after those words about calling upon the Name of the LORD, Peter also had invited his hearers to come to the LORD and to call upon His Name. When those hearers then, did come and ask what they had to do to be saved from the coming wrath, Peter said: call upon the Name of Jesus Christ: be baptized into His *Name!* And you will receive God's grace: forgiveness of sins and the Holy Spirit. That is the escape and salvation. And *then* he continued with the last part of Joel's prophecy: "For to you is the promise and to your children (as the LORD has promised), and to all who are far off, whom the Lord shall call." That is the beautiful structure and orderly set-up of Peter's sermon, inspired by God, the Spirit.

I should like to conclude this study with a few remarks about the last words of Joel and of Peter. In them the LORD receives all honour for our salvation, for the escape is fully His wonderful, gracious, and glorious work on behalf of sinners. First Joel, and then Peter, said that those will be saved who call upon the Name of the LORD. It shows the responsibility of those who hear the Gospel. But the end is: to the escaped, the survivors of the Day of Wrath, belong they (they are those) whom the LORD shall call.

Salvation depends upon God's calling. It is not because of our work, even the work of calling upon God's Name, but it is because of God's effect-

Continued on Page 216.

A Corner for the Sick



Follow Me.

John 21:19b.

When we experience adversity, do we see it as punishment? The question often arises, "What did I do wrong?" or "Why do I deserve this?"

We confess in Lord's Days 9 and 10 that nothing happens without God's almighty power and will. Why then do troubles affect us, since we read in Psalm 91 that the Lord so protects His people that He will give His angels charge to guard them in all their ways lest they dash their feet against a stone? Is it not because of His protection that we are saved from eternal harm?

Do you have a tendency to look at those people whose lives, seemingly, are without any trouble or adversity? Some people experience sorrow when they are very young; others, when they are growing older. No believer is left without any chastisement. For whom the Lord loves, He will chastise. It is a part of God's plan of redemption that through much suffering we should enter into His glory. Where would we end up if we were left to ourselves? We all like sheep have gone astray; if the Lord did not lead us in His wise and loving way, we would never end up in the sheepfold.

In order that we should live fruitful lives, to His glory and honour, He sends us distress and sorrow. He prunes us, like the branches of a tree are pruned, in order that we should bear more fruit. He guides our lives in such a way that, after we have experienced adversity, we come to acknowledge Him as the only wise God and Father, our Creator, Who knows even our inward thoughts, Psalm 139; Who knows our frame and He remembers that we are dust, Psalm 103. Do not look at those people whose lives are, seemingly, without trouble.

Let us remember the words of our Saviour which He spoke to Peter when the latter was concerned about what would happen to John. Jesus answered Peter with these words: "If it is My will that he remain until I come, what is it to you? Follow Me!" (John 21:19). It does not concern us in which way the Lord will lead our brother or sister. All we have to do is: Follow Christ, in the way He has marked out for us. Let our prayer be just as the psalmist writes in Psalm 90 verse 12: "So teach us to number our days that we may get a heart of wisdom." The author of Psalm 73 was struggling with a problem, too! Notice how he concludes his psalm. Verse 28: "But for me it is good to be near God; I have made the Lord my refuge, that I may

tell of all Thy works." May tell of all Thy works, the psalmist writes! It is a privilege!

The following poem I would like to share with you.

I asked God for strength, that I might achieve,
I was made weak, that I might learn humbly to obey

I asked for health, that I might do greater things,
I was given infirmity, that I might do better things

. . . .

I asked for riches, that I might be happy,
I was given poverty, that I might be wise

I asked for power, that I might have the praise of men,

I was given weakness, that I might feel the need of God

I asked for all things, that I might enjoy life,

I was given life, that I might enjoy all things

I got nothing that I asked for — but everything I had hoped for,

Almost despite myself, my unspoken prayers were answered.

I am among all men, most richly blessed.

Prayer of an unknown confederate soldier.

For the brothers and sisters who still enjoy the Dutch language, I will include a dutch poem.

JESUS VOLGEN Johannes 21:19b-22

Volg mij, mijn kind, op 's levens steile paan,
Neem op uw kruis, vrees niet, hoe 't ook moog gaan,

Draag achter Mij uw kruis, Ik schenk u kracht;

Wat nood u dreig', wat tegenspoed u wacht;

Doch zie niet om, vraag niet: Heer, wat zal deze?

Zie slechts op Mij, opdat uw hart niet vreeze.

De Herder roept 't schaap, Hij roept het elk bij name,

Volg Hem getrouw, Hij zal u niet beschamen.

Ds. E. Prinsen

I received one request this time. It concerns a teen-aged boy who, through a swimming accident late last summer, was paralyzed from his neck down. Although there did not seem to be any hope at first, he did regain some use of his hands, and he hopes to be able to drive a car in the future. They are working with him at a rehabilitation centre to try and accomplish this. He is good-natured and has a lot of will-power, although, understandably, he has his bad days also! He will be celebrating his seventeenth birthday on May 7th. It is too bad I did not receive this request in time for publication for his birthday. We all hope you had a very nice birthday, Stan! May you receive many cards! His address is:

STAN LEYENHORST

13090 Kennedy Road, R.R. 1,

Pitt Meadows, B.C.

Send your requests for lonely and sick people (with the permission of the person involved) and possibly with some information concerning the circumstances, to:

Mrs. J.K. Riemersma

380 St. Andrew Street E.,

Fergus, Ontario N1M 1R1

World Report

TENSIONS IN AND AROUND SOUTH AFRICA

The last few years one can find the Republic of South Africa in the world news almost daily. That started in June 1977, when in the black city of Soweto near Johannesburg, which has a population of over a million people, a riot of radical young people broke out, which attracted vast international attention. Since then there appeared to be continuous tension in the southern part of the African Continent. In the Republic itself the unrest continued in places and caused the "Biko case" riot. During the national elections, the National Party, which has been in power since 1948, remained the strongest political group by far among the whites. On the black side, the Inkhata prospered, a movement mainly of Zulus, who through their leader Gatsha Buthelezi also sought connections with other black people and even coloured people and Indians. The Vorster government proposed new constitutional amendments.

But also around the borders of South Africa it continued to be restless. That started already during the withdrawal of the Portuguese colonial power from Angola and Mozambique, after which marxist regimes established themselves in those countries. The buffer of countries with which they were on friendly terms disappeared for South Africa. Besides, the situation in Rhodesia and South-West Africa (Namibia) did not develop into too positive a course. Prime Minister Ian Smith was forced to accept the concept of a black majority rule and this year succeeded in reaching an "internal settlement" with relatively moderate nationalistic leaders (Moezorewa, Sithole, and Chirau). It is to be feared, however, that with this the difficulties are not nearly solved yet. Outside the Rhodesian borders, namely, are the guerrilla forces, which are led by Moegabe and Nkomo, who are not in the least interested in democratic elections and majority rule, but rather in exclusive marxist transfer of power.

Also SWAPO leader Sam Noye expressed himself subsequently in a similar vein. That territory will get

independence from South Africa before the 31st of December of this year, but great uncertainty exists as to how it will happen. The government in Pretoria aims for those parties which, after a year and a half of fruitful deliberations in Windhoek (Turnhalle-committee), drew up a draft constitution and which indeed represent the various groups of the population of the country. Five western powers (the United States, Canada, Great Britain, France, and West Germany), however, press for a compromise with the SWAPO, because otherwise also in the case of Namibia guerrilla warfare threatens. It is clear that the recent murder of Clemens Kapuuo, who was referred to as the future President of Namibia, has not made the matter any easier.

HISTORIC ROOTS

In the following we would like to try to determine more precisely what the South African problems are, and at the same time make a few remarks about the direction in which we would like to see the solution of the difficulties sought. With that we can not avoid first to make some footnotes regarding apartheid. For even though really no holy indignation exists among the marxist "liberation movements" concerning that system, they solely want to establish a red dictatorship, yet the matter cannot and may not be disposed of in this way. Apart from revolutionary threats from the inside and the outside, it is an established fact that the apartheid in itself definitively has caused great tensions, too.

The history of the apartheid starts, so to speak, on April the 6th, 1652, when the Dutchman, Jan van Riebeeck, in the name of the "Verenigde Oostindische Compagnie" disembarks in the "Tablebay" in order to establish a supply station at the southern point of Africa. The fast growing number of whites (in 1800 already 20,000) met the native people: Hottentots and Bushmen. They themselves imported slaves from West Africa among others. From legitimate and illegitimate contacts with these groups, the group of coloured people originates.

About the same time that Jan van Riebeeck sails to the southern part of the world, large Bantu-kingdoms break up in northern Africa. Black people begin to move and migrate southward; the Nguni the farthest. With them the whites clash in the south in the 18th century. Various wars are waged, also after the Africaners (of Dutch origin) by way of their "Grote Trek" (migration) had said farewell to the British in the Cape colony. Africaners and English did not get along too well anyway; the way they lived was based on two divergent philosophies. The calvinistic "boer" based everything on the depravity of man, which could only be conquered through Christian faith. The "philanthropic" British, on the other hand (influenced by Rousseau among others), glorified natural man. Whatever the case may be, the Africaners put the case that there was land in abundance, and that they could easily live beside one another (basic apartheid concept). However, the imperialistically oriented English begrudged the Boers an independent existence and annexed them finally after two wars (Paul Kruger) to the British Empire. Not until 1961 was the tie with the British Crown broken and the independent Republic of South Africa proclaimed. But then the Africaners (the National Party) had had their say for about thirteen years.

Indeed, the apartheid concept is of ancient origin. Already during the time of Van Riebeeck the whites were familiar with certain stereotypes: the native people consisted of cannibals and barbarians. Yes, that coincided with what one saw among the Hottentots and Bantus in the southern part of this continent. There was definitively a distinct difference in cultural and social economic development which separated both groups, white and black. From a historical point of view the phenomenon of separate development (in homelands) is not inexplicable.

But what motives played a role with the whites when they started laying down this "apartheid" in laws at the beginning of the 20th century? There was a motive of self-preservation. Differently from the United States, where there is a negroid minority of 10%, the whites in South Africa faced an overwhelming black majority. Integration would destroy the typical, often Christian, identity of the Africaners. Furthermore, there was the economic motive, which could not always be called "that clean." Making use of

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cheap black labour in mines (gold and diamonds were discovered at the turn of the century) and industry, while at the same time pushing the blacks away to less prosperous homelands, has a ring of dishonesty. On the other hand, black industries which were beginning to develop were kept on their feet, against white competition, by all kinds of protective legislation.

And then there was the Biblical motive. God spoke in His Word explicitly about the existence of various peoples. For that purpose it was emphasized especially that from Genesis 11 (the building of the tower of Babel) it is apparent that the Lord divided mankind into nations to restrain their lawlessness. It was admitted that through common faith in Jesus Christ segregation can be broken through in principle (Galatians 3:28, among others), but as long as heaven was not established upon the earth, "apartheid was a wise precaution." Indeed, subsequently, nine black homelands were set up, where a good deal was done for education, social, and economic development. Also a political process was started which led to the proclamation of two independent countries, Transkei and Bophoethatswana.

But at the same time the industrialization of South Africa had drawn millions of blacks to the "white" Republic. In cities like Soweto they became more and more estranged from their original culture and homeland. They especially are the ones who feel themselves nowadays first of all to be citizens of the Republic of South Africa and secondarily of Transkei, Lebowa, Ciskei, etc. However, the official answer of the government to that is that these "city blacks" can get at most far reaching local authorities, but will have to exercise their national political rights outside the Republic in their respective homelands. And with that, the biggest problem of South Africa has been touched upon at the same time.

(to be continued.)

A. KAMSTEEG

OUR COVER

Montreal by night. Foreground Victoria Bridge over the Saint-Lauren. (Photo courtesy Tourist Branch, Government of Quebec.)

THE RELIGIOUS CHARACTER OF MASONRY TODAY

Under this heading an instructive article appeared in the *Covenanter Witness*, the magazine of the Reformed Presbyterian Church of North America, the issue of April 5, 1978. It is written by the Rev. John M. McMillan. In the introduction he says:

During the summer of 1977 I visited the large Masonic library in Cedar Rapids, Iowa and asked the librarian for his cooperation. The one book he immediately recommended was *The Clergy and the Craft*, which is written by Forrest D. Haggard, and was published in 1970 by the Missouri Lodge of Research . . .

For my purpose the great value of the book is that the author is dealing specifically with the controversy over the religious beliefs of Freemasonry, and has compiled many quotations from Masonic speeches and writings of the past fifteen years.

In the article pastor McMillan gives a number of those quotations about the relation of Freemasonry and religion. He writes:

There are those who insist that Masonry is very religious, but is not a religion. One

of the strongest official statements comes from the United Grand Lodge of England which says:

"It cannot be too strongly asserted that Masonry is neither a religion nor a substitute for religion."

No such authoritative statement, however, has ever come from the American Grand Lodge, and it is evident that there are strong voices that would oppose it. Oswald Treadway, 32nd degree Mason, in an address at the Scottish rite Cathedral in Chicago, November 9, 1967, says that Masonry does not make any assertion as to whether it is, or is not, a religion.

"It stands serene and transcendent above the dogmas that divide, the bigotry that binds, and the bitterness engendered by theological controversy . . . and without any assertion or claim of being such, is, in fact, the Universal Religion of Mankind."

The author of *The Clergy and the Craft* does not himself remain neutral on this most controverted point of his research. His conclusion is that to attempt to define Masonry as not a religion (noun) but religious (adjective), as many attempt to do, seems to avoid the issue by a play on words. Mr. Haggard holds that since 1723 the Fraternity "has been a religion in the very basic and fundamental sense of a 'natural religion.'"

Pentecost: Fulfilment of Joel's Prophecy — Continued.

tive calling of us, so that we can and will call upon His Name, that we are saved. See Romans 9:11. And in Acts 13:48 we read: "As many as were ordained to eternal life, believed."

Indeed, wonderful and marvelous are the works of the LORD, both in creation and in redemption. Peter said to the Jews: you have crucified the Lord and Christ. You have killed Him. But through the Holy Spirit Peter called those murderers of the Christ to repentance and to salvation through faith in precisely that Christ and Lord. They were granted to escape God's wrath, through Christ Jesus the Lord, by way of faith in Him. For that was the promise of God to them. And God is faithful. He gave His Son. He also now gave His Spirit. And through the message of Peter the Holy Spirit worked faith in the

hearts of those who were ordained to eternal life.

The Father has chosen in Christ a definite number of sinners. For that definite number of sinners Christ Jesus died at the cross: for those whom the Father had given to Him. And they are effectively called by the Spirit of God. "Those whom He predestined, He also called; and those whom He called, He also justified; and those whom He justified, He also glorified" (Romans 8:30).

I repeat: wonderful are the works of the LORD God, in creation, in redemption, in sanctification, in glorification, and also in Scripture, that work of the Spirit. "From Him and through Him and to Him are all things. To Him be glory for ever. Amen." (Romans 11:36).

J. GEERTSEMA

This is the first conclusion which pastor McMillan draws: Freemasonry is definitely a religion. But it is a "natural religion." This means it is not a religion which is based on revelation of God as we have it in the Book of Scripture; it is a religion which is based on "nature." We can say: it is based on the experiences and search of "nature." It is that which is claimed to be "natural." This does not make things completely clear. However, it gives the reader a little bit of an idea of what is meant.

It can be evident to everyone that this "natural religion" is entirely the opposite of our Christian religion. For the latter is not based on our own human experiences of "nature" or whatever it might be. Our Christian religion is based on the Self-revelation of God, the Self-revelation which we have in the Scriptures, in the Book which we call the Bible. It is very important that we keep this in mind, also over against modernist theology which teaches that religion has come from our human religious mind in an evolutionary way, whereby some still acknowledge that "God" influenced man's mind. But this is not what we believe. We believe what the Bible says: that God made all things, also Adam and Eve; and that God spoke to them as well as to Noah, Abraham, Moses, and so on; and that God's Word came to the prophets, and that the authors of the Scriptures were inspired by God's Holy Spirit.

True religion is not a matter of what suits us: everyone can have his own religion, the one his Eastern religion, the other his Roman Catholic religion, a third one his Anglican religion, and a fourth one his Reformed religion. That would be right if religion was a human invention. However, the LORD says that we must serve Him only; and this not in our own ways, but this only in His way: according to His Word and commandment. So true "religion" — I do not like this word here so much; I would rather speak of the true service of God — is a matter of obedient listening and submitting to God's Word.

But let us return to the article about Freemasonry as a "natural religion." We read further:

This book [of Mr. Haggard, J.G.] openly recognizes the wide difference that exists between this "basic, natural" religion of Freemasonry and the religion of the Christian churches. Dr. I. Lynd Esch, president of Indiana Central College, wrote the following on this point in *The Indiana Freemason* of June, 1967:

". . . There is a stream of spirituality

which runs deep in every life. It is this stream of spirituality which is man's true religion If somehow we could see through the symbols to the essence which they strive to express, we would find *this common spirituality which binds mankind everywhere together and to God* [emphasis mine, JMM]. It is religion in the form of this common spiritual stream, across the barriers of language, theology, dogma, or creed, that Freemasonry would encourage and stimulate in the hearts of all Masons" (p. 17).

This idea of having part in the "common spiritual stream" is clearly pantheistic (god, a spiritual high being, is in everything, especially in everything and everyone which has spirit, like man and [as some assume] like every living creature). This Pantheism is not Biblical but comes from the East. Freemasonry, in its basic ideas is rooted in those old Eastern religions, and has much in common with the basic ideas of Parsism and Buddhism.

The Rev. McMillan continues his comment as follows:

That hope of a "common spirituality" [namely, of a final brotherhood and unity of all mankind, J.G.] lies at the heart of all natural religion. It requires a direct denial of what the Bible teaches about the radical, corrupting effect of sin upon the whole human race. The barriers of dogma, theology and creed have been emphasized; the barrier of human sin has been ignored.

The Clergy and the Craft does quote from one Canadian Mason who faces the central issue of the Gospel. He is Dr. W.L. Collett, president of Mount Royal College in Calgary, Alberta. Dr. Collett says frankly:

"The Freemason's lodge has no message of redemption for the sinner and no hope of salvation to offer to those who have lost their foothold on life. No message of forgiveness and atonement is offered to those who are battered and broken by sin and wrongdoing Forgiveness, atonement, redemption and hope are all the prerogatives of the Christian Gospel as expressed in the church and it is presumptuous for a Freemason to assert that they can be found elsewhere" (p. 107).

Pastor McMillan comments:

Presumptuous or not, the late Daniel A. Polling, for many years the editor of the *Christian Herald*, wrote in his autobiography, *Mine Eyes Have Seen*, that "Masonry is a brotherhood of service and achievement, yet infinitely more than that. It is a light that shines out of the east [the reader may take note of this! J.G.] and knows its final consummation in *God's Fatherhood*" (p. 18). [The emphasis here is the author's.]

We must not forget that when here the terms "God" and "God's Fatherhood" are used, not the God and Father of our Lord Jesus Christ is meant Who has revealed Himself in Christ, Whose revelation we have in the Scripture. We have to do here with a totally different god: the product of human ideas.

McMillan continues with a quotation from the book about Dr. Polling:

Surely Dr. Polling knew the place of the promise of God's Fatherhood among the promises of the Christian Gospel, as the fruit of the atoning work of Jesus: ". . . In order that He might redeem those who are under the law, that we might receive the adoption as sons" (Galatians 4:4-7; I John 3:1-3).

The last quotation from the book is the following:

One favorite description of Freemasonry continues to be quoted from *Anderson's Constitutions* of 1723. It obliges all Masons to "that religion in which all men agree" and recognizes Masonry as "the center of union, and the means of conciliating true friendship among persons that must have remained at perpetual distance" (p. 9).

From these two quotations we can see that the "doctrine" of Freemasonry teaches a fatherhood of god for all men; and also, of course, the brotherhood of all men; and therefore speaks of "that religion in which all men agree." This is clearly unscriptural. The Bible speaks of the spiritual enmity which God has put and also maintained right after the fall in sin. It is the enmity between the seed of the devil and the seed of the woman. It is the enmity between Christ with His true believers and Satan with those who follow him. And every erasing of this enmity, this antithesis, is not from God, but from the adversary. Freemasonry clearly denies this enmity, which God put. That is why it also denies Christ Jesus as Saviour. I can wholeheartedly agree with the conclusion of the Rev. McMillan:

The Clergy and the Craft has been of significant help in making possible a new evaluation of the state of Freemasonry in North America. On the basis of this evidence we believe that we are wholly justified in continuing our testimony against the *anti-Christian character of Masonic religion. The honour of the name of Jesus as the true Saviour demands it.*

Faith in Christ Jesus and Freemasonry, the Lodges, are each other's opposite. They may not be connected. The antithesis must be maintained here as well.

J. GEERTSEMA

The Handicapped Child*

Rosemarie is a four year old girl that we met for the first time while we were on holidays two years ago. We again met her parents and her, while on holidays about three weeks ago. This young lady, however, is not what we refer to as the average four year old girl. She has Down's Syndrome or better known as Mongolism. She, in spite of this, appears quite bright, is able to talk and communicate quite well and knows simple nursery rhymes — in other words she appears to be functioning relatively close to what the average four year old would be. Studies have shown that she has a mosaic pattern to her chromosomal abnormality and therefore will probably not be as severely affected as some mongoloids. The other factor is that she has parents who have created a stimulating environment for Rosemarie. They have not taken a back seat — they have not felt sorry for themselves or her — they have taken a very positive approach such as stimulation at home as well as enrolling her in nursery school for normal children. This, to me, points out various factors such as

a. Just because a child is retarded — does not mean that he or she is not trainable or educable.

b. There are obviously various degrees of retardation.

c. The treatment of the handicapped child should be very confident and positive in its direction.

I hope to bring out some of these points in this discussion.

This evening I have been asked to talk to you on mental retardation or, as I would rather refer to it, as the "Handicapped child." (I would rather dispose of such terms as retardation, emble, moron and idiot, since these have a rather repulsive connotation. The more recent literature uses terminology which doesn't sound as repulsive.) I would rather refer to the "handicapped child" because, frequently with the problem of being mentally handicapped there is sometimes an associated physical handicap such as with cerebral palsy or with mongolism. The disease thus, can involve more than one organ, and frequently the treatment must be more comprehensive and may entail more disciplines.

However, to get off this tangent and return to square one, "mental

retardation," (as defined in Nelson's Textbook of Pediatrics 1975 edition) implies impairment in intelligence from early in life and inadequate mental development throughout the growth period; it is manifest by slow and incomplete maturation, impaired learning ability, and poor social adjustment. What is lacking is a normal pattern of development. What is measured in development is mainly *independence*, the scales of comparison relating to the individual's ability to function with progressive degrees of physical, social and later economic independence in his environment. In the handicapped child, frequently, the normal pattern of development is lacking and therefore the child may not reach independence in the physical, social and economic areas. It is undoubtedly the aim of any treatment program to strive for the maximum independence of each handicapped child.

I have taken the liberty of dividing this subject of the handicapped child in four headings:

- The Origin
- The Scope
- The Classification
- and The Management of the Handicapped Child.

When we read any textbook on this subject a paragraph is included on the etiology or causes of the mentally handicapped child. These are usually classified into Prenatal, (before birth); natal, (during birth); and postnatal, (following birth) causes. *Prenatal* causes include genetic and chromosome disorders, maternal and fetal infections, fetal irradiation, etc. *Natal* causes include birth injuries, brain injuries, infection, etc. *Postnatal* causes include infections such as meningitis, head injuries, poisonings, etc. This classification accounts for about 25% of the handicapped children. These are generally more severely handicapped and can usually be identified early in life. Yet in 75% of children there is no identifiable biologic or organic cause. These children usually do not have any physical stigma of being handicapped. There does, however, appear to be a higher percentage of sensory defects, language disorders, muscular impairment and seizures in this group. These children are more vulnerable to emotional problems: On the other hand

children with emotional problems frequently function at a retarded level. In this large group where there is no identifiable biological or organic cause, the causative factor is probably socio-cultural or environmental deprivation and is often a by-product of poverty. The majority of mildly handicapped children come from the more disadvantaged classes of society with limited education and unskilled occupations and a poor environment. These children are generally poorly nourished, prone to illness and receive less medical and dental care than do those from the middle and upper income groups. Many come from broken and disadvantaged homes. Many are born to mothers who receive very little prenatal care, and many are born to mothers either as an unplanned pregnancy or an out of wedlock pregnancy. These children learn to *survive* not *thrive*. The prematurity rate is two to three times the national average. The problem of being mentally handicapped in these underprivileged children is largely acquired, becoming apparent in the second or third year of life probably as a result of lack of stimulation, and overall deprivation in the sensory, emotional, environmental and nutritional fields. This large group constitutes about 75% of those considered mentally handicapped.

On further reading of the literature on this matter of causes of the mentally handicapped child, I wondered whether there would be included a biblical perspective to the cause. I did not find one — really I did not expect to find one. As written in the Word of God and explained by the Catechism, our depraved nature was not created by God, but is a result of the fall and disobedience of our first parents; whereby our nature became so corrupt that all are conceived and born in sin. Thus the basic cause of mental retardation is a result of the fall, a result of sin, for all have sinned in Adam. I am not inferring that the parents of a mentally handicapped child should feel guilty; that this is the result of a specific sin of theirs — by no means. It is so often the case, that we say if we had done this or not done that, then this problem would not have arisen. If we argue that way subjectivity supplants objectivity. Furthermore, we also know that there is remission of sins, everlasting righteousness and salvation freely given by God, merely of grace, only for the sake of Christ's merits — through Christ's redemptive work on the cross. There is

salvation for us as well as the handicapped — only through grace.

That brings me to the second point — the scope of the problem — I will remain brief on this point. It is estimated that approximately 3% of the population may be identified as mentally handicapped at some point in their lives. Of the preschool children about ½ % are mentally handicapped. Between the ages of six to sixteen, formal schooling seems to identify a larger number. About 1% of the adult population is mentally handicapped, this percentage having been reduced by death and by successful assimilation of some into the general population.

The intelligence quotient (I.Q.) though, inadequate and frequently misleading, does help to classify mentally subnormal children in regard to the degree of defect. The preferable terms for these groups originate from the educators. They are classified as the educable retarded, the trainable retarded and the severely retarded. Another text adds the profoundly retarded. All groups present an across-the-board delay in all developmental milestones. Their ultimate prognosis for independence as well as other differences indicate the value in discussing each group separately.

The educable handicapped child has an I.Q. between 50-75 and is considered to be mildly handicapped. This group comprises 85-90% of the total. This child will progress at about three-quarters of the normal rate and often passes for normal during the preschool years, if not stressed or evaluated critically. They may reach the fourth or fifth grade in school. They are generally self-supporting especially in jobs where little thinking is required.

The trainable handicapped child has an I.Q. approximately in the range of 35-50. These comprise 5-10% of the total. The trainable child develops at a rate of about one-half that of the normal child. His delays are therefore evident earlier in life. A high percentage of these children have associated physical abnormalities and unusual facial features (mongolism is a prime example of this group). The trainable child may be capable of his or her own self care. They also, if accepted, can make an adequate social adjustment at home and in the neighbourhood and some will attain some degree of economic usefulness at home or in a sheltered type of occupation.

Persons with an I.Q. below 35 are

classified as severely retarded and those below 20 are considered to be profoundly retarded. This constitutes approximately 5% of the total handicapped group. They have a minimal response to their environment, are usually "non-trainable" and as a rule depend on others for most of their care. Most are diagnosed in infancy and have multiple disabilities requiring special care.

From the above classification it is evident that most mentally handicapped children fall into the category of either the educable or the trainable. Unfortunately, however, classification is often a dead end. No two handicapped children are so similar in their disabilities that any single label can lead to a rational treatment program for both. For purposes of management, a profile must be determined which identifies each child's weaknesses and strong points, attainments and lags. Then a plan can be developed for therapy whereby the child is helped to use his own portfolio of abilities in order to achieve the next highest level of personal independence. Obviously as each goal is met, the profile changes and new goals must be planned. The treatment, thus, must be very individualized, the effective management of the mentally handicapped child is a complex problem and thus I will discuss this only in generalities. This will be discussed under the management of the child, family management, and institutional and community resources.

Firstly, the child should be helped to make use of his abilities as effectively as possible and become as socially acceptable and self-sufficient as his limitations permit. Immediate goals should be realistic so that success is possible, since failure discourages further effort. In other words, the child should be stimulated to obtain as much independence as possible within the framework of his or her limitations. A balance also must be achieved between over-protection and over-stimulation.

In the family most parents initially attempt to deny the reality of the defect especially if it is not obvious physically. This stage is usually followed by one of frustration, self-accusation and questioning in which fears and anxieties about the future become evident. As parents' defenses become organized, denial, hostility, and shifting of responsibility may take place. However, through proper communication by appropriate personnel, the family

can be helped to accept their problems realistically and to plan constructively for the long-term needs of the child. Most parents have feelings of guilt which must be resolved in order to prevent attitudes of self-sacrifice, excessive over-protection or rejection. If not, the child may actually be deprived of normal experiences because of over-protection or because of neglect and deprivation.

Care should also be taken that other children in the family receive an equal share of parent's time, interest and attention. Living with a handicapped brother or sister may teach other children in the family tolerance, patience and understanding. If the family can accept the child as an individual in spite of his limitations and if they accept his failures as well as they do his limited successes, a good example is set for others in the community.

This is quite difficult, if not impossible, to do on our own, and especially in our Reformed community it requires God's help and also requires a life of prayer. This also, as in all walks of life requires a total subjection to our Sovereign God and Creator. Only through Him is it possible to manage with this problem.

I would also like to touch briefly on institutional care. It should be stressed that there is a great value in the home care during infancy and early childhood, not only for the child's development, but also for the family's sense of participation and accomplishment. It has also been shown that children with Mongolism have a much greater potential if given good care in the average home *than if* placed in an institution at birth. Temporary placement away from home is indicated when the child may benefit by certain opportunities in another environment, or for a short term when family emergencies arise or when a vacation is necessary. If, however, the handicapped child becomes a serious burden to the physical or emotional health of the parents, or other children, institutionalization may be considered.

I am not sure what specific goals the Association for the Handicapped has in mind, nor am I totally aware of what the necessity is, in our Reformed community, for management of the handicapped child or adolescent. I do presume, however, that there is certainly a need, although I am not aware

Continued on page 222.

news medley

What about starting with a riddle, or a puzzle if you wish?

In our medley I am not going into the direction of crossing out words, of circling letters, of looking for combinations. I have something else in mind.

It is not a riddle which I have thought up myself. Since no one has more than five percent of his knowledge of himself (according to a statement which is ascribed to Dr. A. Kuyper, Sr.), I readily admit that I found it somewhere. I found it in the *Church News* of the Valley. Quoting the Rev. M. VanderWel, I pass on to you the following question:

Let me conclude with a question which is lately passed on among us; it reads, "Who is the youngest minister in the Fraser Valley?" You may be inclined to answer: The Rev. J. Visscher. You are all wrong! Look in your Yearbook!

That's all I'm going to say at the moment. Let our readers find out for themselves. That good old Yearbook! When I got it, I hastily compared the figures given with those of last year. There is a remarkable improvement in most respects. I found only two Churches whose membership apparently did not change one bit during the past year. But those feats become fewer and fewer by the year. In general, the membership increased although it still seems that the growth is from within and although we do not hear of a considerable influx from without. The fact that there is growth (whereas so many religious communities complain about losses which are considerable) is proof of the faithfulness of our God Who works in the hearts of His children and Who continues to show His mercy and faithfulness throughout the generations.

The Abbotsford Consistory again discussed the question of acquisition of an organ, such in combination with the planned erection of an annex. To do both things might seem a little too much at the moment, and therefore "the conclusion was reached that, taking into account that the Committee of Administration on the last Congregational meeting also has come up with the proposal of building an 'annex,' it would be irresponsible to decide about the purchase of the proposed organ without having a better impression of the opinions of the members of the Congregation. For this reason it was decided to have a questionnaire made up, which will be sent out into the Congregation."

In Langley a festive evening was planned and held on the occasion of the thirty-fifth wedding anniversary of the Rev. and Mrs. VanderBoom. Although we are a little late, we wish to add our congratulations to those which were offered to them at that occasion. Thirty-five years is a long time when one is standing at the beginning; it seems like a breath when one is standing right there, at the thirty-five year mark. During these thirty-five years our brother and sister received many blessings from the Lord, which they also acknowledge in this sentence: "We want to repeat what I said on this occasion: We are grateful to the LORD Who has guided us during these years and Who has surrounded us with His care and blessings." Our wish is: May the Lord guide and strengthen you also further and continue to be a blessing to others.

As we are offering congratulations anyway, we wish to extend them at this place also to brother and sister S. Nienhuis of New Westminster and brother and sister J. Van Dijk of Surrey, who celebrated their forty-fifth wedding anniversary. The former couple resided for many years in Edmonton, the latter in Smithers. When brother and sister Van Dijk celebrated their fortieth wedding anniversary, I told our readers a few things about the place where they lived in The Netherlands, Melissant; I shall not repeat that. May both these couples continue to enjoy the blessing of our gracious Father and see His favour in the line of the generations.

Of brother and sister A. Van Raalte of Fergus I told our readers some five years ago, when they celebrated their fortieth wedding anniversary. At that time they lived in Orangeville. When they came to Canada they settled in Alberta but later on moved to Ontario. Both are enjoying good health at the moment and brother Van Raalte still works every day in the foundry, in spite of his seventy-three years. May the Lord keep them, too.

A last item from the Valley is that the Chilliwack parsonage is expected to be ready by the end of June. And, speaking of parsonages or manses, Winnipeg decided to put their manse up for sale, as did Smithville with Manse No. 2.

Coaldale came to a somewhat lower amount than originally anticipated. The Consistory now accepted a plan which would provide them with a manse for the sum of \$85,000.00. However, there is one aspect which should not be forgotten: that is the lot excluded! It is everybody's guess what difference that may make.

Thus we reach Ontario and first go to the country's capital. The report on the Consistory meeting tells us that "Inquiries will be made with Bell-Canada regarding a listing in the telephone book for the Canadian Reformed Church in both the white and yellow pages using a member of the congregation's personal telephone number." It is hard to have a Church phone number if there is no minister or Church building. I am eager to learn whether the inquiries brought any answer to the question. Continuing, we read, "Also the consistory will look into the production of a portable sign showing Church services, times, and location." There is activity there and that is a beautiful thing.

In Orangeville the Ladies Auxiliary spent some evenings sewing new drapes for the Church building. Working together for the Church — in whatever way it may be done — is always good for the bond among each other.

The Ebenezer Burlington bulletin contained a request by the Rev. G. VanDooren. I do not wish to start an advertising column. I do not wish to get into trouble with our printer. But I do not think that anyone will take it ill of me when I pass on that one of the theological students is looking for a whole set of the *Korte Verklaring*. He wants to buy that. It could very well be that in the meantime the request has been crowned with the appearing on the scene of the whole row of neatly bound black books. It could also be that no one reacted and that it is still an open question. Further, even if in this present case the need has been filled, there is always the possibility that in the future a similar request will be made. So much about that.

The bulletin of the above Church mentions a "Silent Vigil."

The "Right to Life" Society Halton Region is preparing a "Silent Vigil" around Joseph Brant Hospital to protest against the many abortions that take place, although the

“cases” are usually referred to McMaster Medical Center.

Previously such a Vigil was done on a Sunday, But, at the request and for the sake of our two congregations in Burlington, it will now take place on Saturday, May 13th. This being the case, we would feel ashamed if not many of us would join the protest against the fact that in one year 250 unborn lives were snuffed out. It will be a *silent* vigil, but the silence will be a loud protest against this form of mass-murder.

The Smithville Consistory received a letter from the “Evangelism Committee of Hamilton asking our support for Radio broadcasting. “This letter is discussed at length, whereafter the consistory appointed a committee to take up contact with Hamilton to provide the consistory with more detailed information.”

We close with Chatham. I do not pass the following message on to invite contributions from all over the coun-

try, but just to give you some new ideas (perhaps), or to give our ever-diligent sisters a new “weapon” in their hands.

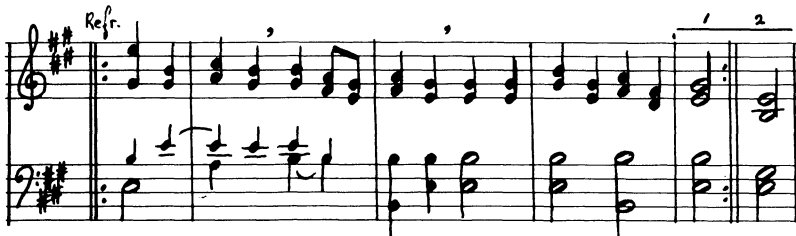
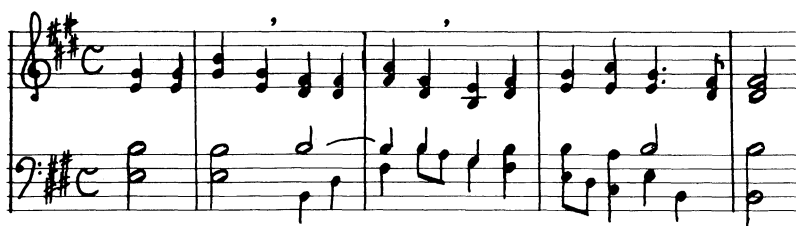
We invite all boys and girls of the Congregation of grades 1 to 8 to make drawings, picturing all the months of the year (for instance October — Thanksgiving theme, December — Christmas theme). The best pictures will be chosen to make up the monthly pages of a birthday calendar we are proposing for 1979.

Since drawing is not one of my most favoured pastimes (except during meetings, especially if the speaker is somewhat long-winded) I shall not take part in the contest. Besides, I was promoted from grade eight to grade nine and therefore am no longer eligible.

We started out with a riddle. Perhaps you could solve this one for me, too. One Consistory discussed the attendance at the Holy Supper, and then stated, “There were no unaccounted absences.”

vO

Christ is Risen



1. *Christ is ris-en, Burst His pris-on. Let us hymns of tri-umph sing,
For our sad-ness Turned to glad-ness. Death to-day has lost its sting.
Al-le-lu-ia, al-le-lu-ia! So-li De-o Glo-ri-a!*

2. *Praises sing we.
Thanks we bring Thee,
Christ, who took our sins away.
We inherit,
On Thy merit,
Righteousness and life today.
Alleluia, alleluia!
Soli Deo Gloria! (2x)*

3. *Let our living
Be thanksgiving
For what God in Christ has done.
Bow before Him
And adore Him
Jesus Christ, God's only Son.
Alleluia, alleluia!
Soli Deo Gloria!*

4. *Christ, all glorious
And victorious
Is in heaven there to reign.
He's been given
Earth and heaven.
All creation's His domain.
Alleluia, alleluia!
Soli Deo Gloria! (2x)*

5. *At the dawning
Of THE morning
He'll return from heav'n on high.
Christ descending,
We ascending,
Meet each other in the sky.
Alleluia, alleluia!
Soli Deo Gloria.*

(Irian Jaya)

Newsletter # 28

Dear brothers and sisters,

Our last letter left us looking forward to the coming of the Versteeg family in mid February. Well, mid February has gone by and we're still looking forward, trying to keep track of where the Versteegs are and when they are expected to arrive in Sentani, so that we can plan to be there too when they arrive. That will be D.V. in the second week of March. We learned that Reverend and Mrs. Versteeg will take some Indonesian lessons in Holland. That is very good and worthwhile! In Holland there are much better possibilities to pick up the Indonesian language than in Canada.

Back to January: The best news of this month is without any doubt the following. On the 9th of January we could start with Catechism instruction for the Kepala Desa (government head of Manggelum and surrounding area) and another man, Ambayasi, from Manggelum. During the Kepala Desa's three months stay in Kawagit to receive shots for his T.B., he attended cate-

chism classes there. When he came back to Manggelum he asked if he could receive catechetical instruction also in Manggelum. I asked Ambayasi to attend as well, because he had shown much interest at the "men's society." He was eager to attend and now we do our best to meet together three times a week. With things like this, it is always the problem to keep it going regularly. After, for example, a school holiday week it always takes some time for everyone to get back, or us/them being away for one or two weeks also breaks the routine. We experienced the same with the men's and women's societies. Most of the time we let the people know what's up via an announcement on Sunday, and that does help. It is very rewarding to explain the catechism to these two men. A big problem for them is to remember what has been discussed, and I have to repeat things often. But especially the Kepala Desa is able to understand everything quite well and both men listen attentively. Pray that in due time these men will, through the power

of the Holy Spirit, accept Him as their Saviour, and may receive the sign and seal of the covenant.

Further, in January we did some preparatory work for the annual ZGK conference, coming up in February. Also the official request to build a strip was completed (various forms, letters, maps, etc. are needed) and sent to the government and aviation authorities.

On the 17th our MAF 2-way radio was hit by lightning (while I was using it!). The following days it started to show ailments. For several days we had to receive via our own radio, while transmitting was still possible via the MAF radio. After a few boat shuttles between Kawagit, Kouh and Manggelum, we had a good radio again, and our broken one was in Kouh, ready for the first available connection with Sentani, where it could be repaired by the MAF.

On January 28th the Reverend J.P.D. Groen arrived in Sentani. As we also mentioned in our November letter, Rev. Groen will start his work among the Kombay people, North of Boma. Several outlying villages of Boma are situated in that area, so it will be a help to Reverend Haak from Boma as well.

The end of January brought us another sad experience. A middle-aged man from Manggelum — Muop is his name — was very sick. Joanne discussed his illness with the nurse Janet Velvis in Kawagit, and treated him, but his condition did not improve. It was decided that he should go down to Kawagit. On Friday and Saturday we asked the relatives to arrange things in order to bring Muop down to Kawagit (one day by prow; down-river). The normal response: "There's no prow" or "there are no people to help." Actually the people are afraid in a case like this, that the person will die in another village than his own. So nothing was done and nothing happened. On Sunday after the Bible story I made an urgent request to relatives and others to help bring this sick man down to Kawagit. We sure hoped it would have results on Monday, but when we checked the situation, his two older brothers were off to Heyokubun, to get a little pig. No one else of the family dared to bring Muop down while his two older brothers were not present. The trip to Heyokubun was their way of curing Muop. The little pig would be brought to Manggelum and slaughtered, after which mau-mau (black magic) would

The Handicapped Child — Continued.

of the total number of children or the age groups of these children.

I would like to make certain positive suggestions:

1. Our ministers, even though they are heavily burdened, hopefully will be aware of any families with handicapped children and be able to counsel these families in dealing with many of the management problems that arise, possibly with other qualified help if necessary. I am thus, suggesting a counselling service if the need arises.

2. I would like to suggest the possibility of a summer camp, of two to three weeks duration for the handicapped children. This change in environment may benefit the child as well as giving the parents and family a necessary holiday.

3. The third suggestion I would like to consider is the possibility of a day care centre managed by qualified personnel who are able to assess the child and also provide stimulation in order for the child to reach the maxi-

mum independence possible.

All these suggestions would hopefully be carried out in our Reformed Community and in a Reformed environment.

In closing, I should like to refer to the Form for the Baptism of Infants. Our Covenant God has established His covenant through His determination with each of our children that are baptized. His covenant with that child is the same whether that child becomes a Rhodes scholar or whether that child becomes mentally handicapped. Just because the child is handicapped, does not make the covenant null and void. And, likewise, even though the handicapped child may not understand the aforesaid doctrine in its entirety, it is still our responsibility to instruct this child to the utmost of our power.

DR. G. VEENMAN

Orangeville at the first general meeting of the Handicapped Association in the Canadian Reformed Church at Hamilton, April 7, 1978.

be done with it, in order to make Muop better.

Meanwhile, it was Tuesday morning and finally two people were found willing to bring Muop to Kawagit. His brother-in-law (silent all along) decided at the last moment to go along; but after approximately six hours they were back again. Muop had died when they were halfway. In the meantime, his older brothers had returned from Heyokubun; the little pig was standing in a house close to the river, still alive

Next Sunday Muop's brothers were in church again too, so afterwards I had a good talk with one of them.

Pray that the Holy Spirit may give these men the power and faith to stay away from mau-mau and trust in Him alone. That will be quite a change for them, but we may know that it is possible, through Him!

Yours in Christ,
BRAM and JOANNE VEGTER

Mission Aid Report

(Brazil)
Report # 66

The Month of January 1978

Esteemed Brethren,

With gratitude we may report to you that also during the month of January we were able to do our daily work unhindered. The Lord gave us all good health and many undeserved blessings.

We are in contact with many people who come for help every day again. We are glad that we can help many on behalf of you. It is a constant little "battle" to make the right decision when they come to you with their problems. Sometimes they think that you can solve them all, but that is by no means the case. But it is a very gratifying work also, and often we receive a token of appreciation for what we did for them. This month we received several big bags of bananas and many other kinds of fruits if they are in season and readily available. Usually we divide it among ourselves; it would spoil on you if you kept it all for yourselves, but this does not happen too often with a bunch of little children running around all the time. Besides our own children, we have four other children ranging from 3 to 7 years of age playing in the yard daily, and if they are healthy they can go through a lot. So

we have no problems there. Last week Sunday the parents of the twins even offered us a sheep to take home after we dropped in on them in order to see how the twins were doing. We kindly refused it and asked them to take care of it until we would be back from furlough. They agreed but insisted that we would take it then. No way out. It shows you that, although poor, they want to do something in return. Not all of them are inclined that way, you will understand. Some of them give in order to receive more from you.

By now a good many of them know that we go on furlough for four months, and rumours were in circulation that we were leaving for good. It stands to reason that many came and still come with questions, especially after they heard that the family Rev. Van Spronsen will leave for good in due time. They realize more and more that we are not here to stay for the rest of our lives. Probably it is a good thing for them to know in time. For those who understand, it provides an opportunity to tell them that the Lord will always take care of them whatever happens, and that also this work does not depend on man but on Him only. Others will come and you will learn to love them also.

The situation in the nursery is very much the same as last month. *Givolanía da Silva* (five months old) went home last week. When she left she was in good health again. Her mother has been in the hospital for three weeks but is now also home again, and her general health is much better now. She was very pleased and thankful to see her little girl back again.

The other five children in the nursery are doing fine, except that *Jadiel* is recuperating very slowly, much too slowly for our liking, also because after some weeks we will have no other choice than to bring him home because of our pending furlough. His little brother *Josemir* is doing very well, so about him we will not have any worries. Another brother, just under *Josemir*, died a few weeks ago at home.

Rosiane Caitano we can leave with her parents without any hesitation, because she is in good health again and would have gone home anyway very shortly. *Alvineia Cristina* was never mentioned last month. This little girl is three years old and has been here also when she was a little baby. She is very anemic but is improving by now. She has a good mother who will take care of her when given the means to do so.

José Macaro, the seven-year-old boy, is a very lively boy by now and has put on some weight. He will stay with his aunt here in this town, as he did before he came to our place.

So far I haven't been able to make any progress in connection with the land deal. Yesterday I talked to one of the people involved, but there is no sign of hope that it will ever come off the ground. He talked about stacks of paperwork which had to be done yet, etc., etc. It is the same as always, no definite "No," but no action either. One of these days we will have to make our own conclusion. Perhaps we still have to look in the direction of *Maragogi*, the place where New Westminster will try to establish a second mission post. We have talked about that place before but dropped it because of the distance from São José. With some effort we could probably get some land somewhere in between here and Maragogi. Our prayer is that Rev. Meijer will accept the call to become the second missionary here in this district; it would be a great blessing for all of us. It is constantly on our minds.

It is rather noisy in this town at the present time. Carnival will officially start tomorrow, Sunday, but preparations for the festivity have already been going on for some time, and many people from other places arrived to join the celebration. After carnival the big "exodus" will begin, and the town will return to normal again. To the latter we look forward.

May this short report suffice for now, and may our Lord keep you all.

With brotherly greetings and kindest regards also on behalf of others of the family.

JOHN KUIK

O SPIRIT OF THE LIVING GOD . . .

.....
*Give tongues of fire and hearts of love,
To preach the reconciling Word;
Give power and unction from above,
Where'er the joyful sound is heard.*
.....
*Baptize the nations far and nigh
The triumphs of the Cross record;
The Name of Jesus glorify,
Till every kindred call Him Lord.*

James Montgomery
1771-1854

Perspectives on Death, Grief, and Funerals (I)

What follows here is an article submitted by Mr. H. Sieders of Burlington. He is a funeral director and spoke about the topic "Perspectives on Death, Grief, and Funerals" to several groups in the community as well as to several classes in the local high school. Also upon urging of members of the Congregation, he decided to submit his address for publication in *Clarion*. It is not his intention to enter into arguments or discussions with our subscribers, although he will certainly be willing to answer questions which may come up.

We are thankful for his contribution. Here is a brother who has an occupation which differs from what is generally found among us, and we can learn from his remarks and suggestions.

When reading this article, our readers are requested to keep in mind that this contribution was originally a speech which was delivered "live." That also affects the style and choice of expressions and words.

Sooner or later we all are confronted with the necessity of taking care of the funeral of one of our dear ones. It is good to know at least something about the matter.

Ed.

"Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

John 12:24

FOREWORD

Death is so universal and grief so inevitable that they must convey some blessings. The search to find and appropriate the blessings of death and escape from the shock accompanying it have produced manifold funeral customs and rites.

(Death, as the Psalmist saith, is certain to all; all shall die. - Shakespeare.) Most people at some time will arrange a funeral or will assist in the arrangements of a funeral. Important decisions must be made. The purpose of this article is to provide a frank and open and informative presentation with a Christian perspective and a view to make these decisions wisely and in a Christian way. Whether or not it is fully appreciated, the death of a person usually sets in motion a number of religious, social and psychological forces. It is hoped that this article will help the

reader to better understand funeral traditions and customs and service rendered, also by the community funeral director. Many books, articles, seminars and lectures, have been written and given on this same subject. This article is only a small portion of what has been or could be said.

INTRODUCTION

("So teach us to number our days, that we may apply our hearts unto wisdom." - Psalm 90.)

Down through the ages, all races have used different methods of disposing of their dead. Practices involving such disposition include: a.) burial in single or mass graves; b.) interment in caves, mounds or tombs; c.) placing the body in a tree or on a scaffold out of reach of animals, with earth burial following; d.) burial at sea; e.) cremation; f.) and mummification.

Despite all the interest in death, it remains true that it is very difficult for most of us to talk about it. One of the primary reasons for this is psychological and cultural. We feel that to be in contact with death in any way, even indirectly, somehow confronts us with the prospect of our own deaths, draws our own deaths closer, and makes them more real and thinkable. So to spare ourselves this psychological trauma we try to avoid topics of death as much as possible. The subject of death is taboo.

However, the Christian funeral is one that expresses hope and faith in that which cannot be seen. Where did our Christian burial customs originate? And when? And why do we observe them today?

These customs originated from the time man began to die, and we observe them because of the Christian's belief of the resurrection from the grave. This truth, and His promise of coming again, make the Christian burial service a sacred privilege.

BRIEF HISTORICAL NOTES

Over the centuries, in a variety of cultures, handling the body of the dead has run the gamut from funerary extravaganzas (Egyptian rites) to the quickest

possible disposal of the body (Hindu rites).

Early Christians first adopted local customs to funerals. Christians in Jewish communities retained sepulchre burial. After the legalization of Christianity under Constantine, the practice of burial grew more prevalent. By the 5th century A.D. the practice of burial superseded cremation in the Christian world.

The truth is clear that God's people believed in His resurrective power, and the burial ceremonies not

Continued on next page.

Church News

Called to Winnipeg, Manitoba

REV. M. VANDERWEL
of Abbotsford, B.C.

NEW ADDRESS:

Rev. E.J. Tiggelaar
46680 Fraser Avenue,
Chilliwack, B.C. V2P 2L3
Phone: (604) 792-7606

The Committee for Correspondence with Churches Abroad reports that Rev. C. Stam of Groningen-Zuid and Rev. D. van Houdt of Uithuizermeeden, who are planning to visit Canada, are ministers in good standing in our Netherlands sister churches.

Rev. M. van Beveren of New Westminster, B.C. has been delegated to represent the Canadian Reformed Churches at the General Synod of our Netherlands sister churches which is being held in Groningen.

CORRESPONDENCE ADDRESS for the Church at Burlington-West:

P.O. Box 511,
Burlington, Ontario L7R 3Y3

only point to this belief, but are themselves a continuing testimony of such a belief.

Most of the funeral beliefs and practices observed in Canada today are rooted in Judeo-Christian traditions. Numerous records of embalming, funerals and burials are to be found in the Old Testament and New Testament in addition to the description of Christ's burial.

SCRIPTURAL REFERENCES — OLD TESTAMENT

Genesis 23:19-20 (Sarah: Wife of Abraham); Genesis 25:7-10 (Abraham); Genesis 35:19-20 (Rachel: Wife of Jacob); Genesis 49:31 (Three Generations); Genesis 35:28-29 (Isaac); Genesis 49:31 (Rebeka: Wife of Isaac); Genesis 49:31 (Leah: Wife of Jacob); Genesis 49:29-31 and Genesis 50:3 (Jacob) also Genesis 50:7-9; Genesis 50:24-26 (Joseph); Deuteronomy 34:5-6, 8 (Moses); Joshua 24:29-30 (Joshua); Judges 16:31 (Samson); Judges 8:32 (Gideon); Ruth 1:16-17 (Ruth); I Samuel 25:1 (Samuel); I Samuel 31:6 (Saul) and I Samuel 31:11-13; I Kings 2:10; (David) and I Chronicles 29:28; I Kings 11:43 (Solomon).

SCRIPTURAL PASSAGES — NEW TESTAMENT

Three Hundred Pence for the Poor: John 12:5 and Matthew 26:12; Luke 7:12-15 (Widow's son at Nain); Mark 6:29 (John the Baptist); John 11:43, 44 (Lazarus); Acts 7:59-60, 8:2 (Stephen); Luke 23:50-56 and Luke 24:1-9 (The Burial and Resurrection of Jesus Christ).

CANADIAN HISTORY

In early America and Canada the care of the dead was a family affair. Friends and relatives carried out the washing and laying out of the body. In 1820, Ontario's first funeral home opened its doors in the province. As the smaller communities throughout Upper Canada grew into cities, their citizens paid greater heed to matters of health and sanitation. Their concern spread to funeral practices whose directors had been constantly improving their services. In 1883, three funeral directors from Niagara Falls, Hamilton and Toronto began using the techniques of embalming.

In 1883, Canada's funeral directors founded the Canadian Undertakers Association. In 1922 it became known as the Canadian Embalmers Association and became superseded by the Ontario Funeral Directors Association.

DEATH, GRIEF AND FUNERALS

Death is the unknown, impenetrable, ugly, last enemy. When a death occurs, a loved one is gone — a body is left. These are the real cold facts in the above sentence.

Every time death strikes, it touches our lives with the reminder of our frailty (Psalm 90). The Christian hope of all believers is that God has prepared for us an eternal glory which goes beyond our short-lived days on earth.

The best we can do is to see death in perspective by looking at the realities of life in such a way that we see before and beyond this life. Perspective on death is bound up in the character and power of God. Death can be darkness. It can also be a "covered way which opens into light." Read I Thessalonians 4:13. Getting a perspective on death is getting the right perspective on life. We need an eternal point of view.

Following a death, we are usually confronted with grief. It affects different people in different ways; but it should not embarrass us, nor make us feel weak. Sorrow is a valid emotion. Weeping is normal; it is abnormal to pretend there is no sorrow. God made us with a capacity to feel. Even Jesus wept.

Grief is immensely personal, and sorrow can mix up our priorities. The symptoms of grief cited by most psychologists and psychiatrists are: numbness, shock, disbelief, anger, disorientation and depression. These symptoms of grief require time to be worked out, and the funeral is one such vehicle as part of the process of restoration to normal activity. More about this will be said later.

God understands our grief. Read Isaiah 53:3. Sometimes when a Christian experiences grief, we might question all the things that were told and believed, but with the Lord by his side, the journey of grief will be bearable and in the end the bereaved will emerge triumphant. No, not without tears, and maybe not right away, but in His good time. Time is a great healer and people do recover from the pain of sorrow. Experts in the field of grief claim that the process of grief can take up to two years. For some it ends sooner, for others the grief might still come to the fore years later.

The emotion of grief is quite complex and is often expressed in many different ways. "To live fully, we must experience loss, grieve and let loose of

the past." These words come from Dr. Elizabeth Kubler-Ross, noted psychiatrist, doctor and author of *On Death and Dying*. Dr. K-R advocates that the funeral acts as a therapeutic experience.

One of the important aspects of the funeral is that it gives the opportunity for mourners and bereaved to act out their grief and feelings and obtain support from the community. Mourners need to confront reality before they can move from an acute grief into a healthy process of mourning.

THE VALUES OF MODERN DAY FUNERAL SERVICE

The funeral provides the vehicle for mourning and the expression of grief. The funeral is a declaration that a life has been lived, as well as a sociological statement that a death has occurred. The funeral is not for the dead, but a service for the living ("a rite for the dead and a right for the living"). There are many different aspects of funeral services which are of value.

What do we do with the body? On the one hand, the body is worthless without the spirit, our earthly tent destroyed, an empty shell; on the other hand, it is the physical expression of the person we knew. The presence of the body is the grim reminder of death's awful reality. Today, even among Christians, there are many people in society that would just as soon dispose of the body immediately. These are the aims and views of many Memorial Societies that have sprung up all over the country; and they camouflage these objectives under the guise that funeral directors and services are not necessary and are exorbitant and that embalming is barbaric. Some even look at the body as being bad and evil, but the Christian knows that God created the body good, and that the bad and evil comes from the heart. The body of the Christian, in life, is the temple of God, and in life God has always been concerned with how we treat our bodies. In death our bodies will even be raised from the dead. Again refer to the many scriptural refer-

Continued on page 227.

FOR THE READER'S INFORMATION

This issue of *Clarion* was mailed from Winnipeg Post Office on May 13, 1978.

PRESS RELEASE

of Classis Ontario-North held at Toronto, Ontario on March 15, 1978.

Br. J. Bouwman on behalf of the convening church at Burlington-East calls the meeting to order. He reads Proverbs 16:1-24, requests to sing Psalm 145:1 and 4 and leads in prayer. The delegates from the church at Brampton report that all credentials are found to be in good order. The primi delegates of all churches are present. Classis is constituted. Officers are: Rev. W.W.J. VanOene, chairman; Rev. Cl. Stam, clerk; and Rev. C. Oly, assessor.

Some items are added to the provisional agenda. The agenda is adopted. Since the subscription form for ministers is not available at this classis, Rev. J. Mulder, who expresses his willingness to sign this form, will do so at next classis.

Incoming Mail. A letter from the church at Ottawa, sent to the Committee for Needy Churches, of which a copy was sent to all churches. This church requests financial aid to be in a position to have its own minister. A report is also read from the Committee endorsing this request. Classis decides not to grant this request. Classis adopts the following proposal: "Classis has taken note of the request of the Church at Ottawa for support in order that it may call a minister of its own; Classis has learned from the information provided by the brethren from Ottawa that the consistory envisages an arrangement whereby a minister, besides the work in the congregation, will work among those who are without; Classis considers that the isolated position of the Church at Ottawa renders it practically impossible to extend other than financial help; Classis is convinced of the urgent need for a minister of their own in the Ottawa Church; Classis cannot at this moment pledge the full amount requested by the Church at Ottawa; Classis decides to pledge its support to the Church at Ottawa to the amount of \$10,000 — per year; Classis decides to request Classis Ontario-South to supplement the above support with an amount of \$5,000 — per year; Classis expresses the wish that through the combined support by the Churches of the Regional Synod of Ontario, the Church at Ottawa may be provided with a minister of the Gospel, that so the Church in that place may be preserved and, under the blessing of the Lord, may grow again. Classis decides, for the information of the Churches of Ontario South, to pass on to them a copy of the original request of the Church at Ottawa."

Preaching Arrangements. Rev. C. Van Dam presents the following schedule of pulpit supply for the Church at Ottawa: July 9, Rev. Cl. Stam; July 23, Rev. W.W.J. VanOene; Aug. 6, Rev. C. Oly; Aug. 20, Rev. C. VanDam; Sept. 3, Rev. J. Mulder;

Sept. 17, Rev. Cl. Stam; Oct. 1, Rev. W.W.J. VanOene; Oct. 22, Rev. C. Oly; Nov. 12, Rev. C. VanDam; Dec. 3, Rev. J. Mulder; Dec. 24, Rev. Cl. Stam.

Letter from the church visitors Rev. C. VanDam and Rev. W.W.J. VanOene informing classis about a special visit to the consistory of the Church at Orangeville.

Instructions. The Church at Burlington-West inquires about the schedule for Church Visitation, since that Church has not been visited in the past years. Rev. J. Mulder is added to the list of Church Visitors. The following arrangements are made: Brampton May 10, Rev. J. Mulder and Rev. C. Oly; Burlington-East May 9, Rev. Cl. Stam and Rev. W.W.J. VanOene; Burlington-West June 6, Rev. J. Mulder and Rev. C. VanDam; Fergus May 5, Rev. Cl. Stam and Rev. C. VanDam; Guelph May 5, Rev. Cl. Stam and Rev. C. VanDam; Orangeville May 15, Rev. J. Mulder and Rev. W.W.J. VanOene; Ottawa: to be arranged; Toronto May 17, Rev. C. Oly and Rev. W.W.J. Van Oene.

An appeal is dealt with. Some minor questions are dealt with in the Question Period ad Art. 41, C.O. and in the Personal Question Period. Date of next Classis is Thursday, June 8, 1978; Convening Church: Burlington-West; Officers: chairman: Rev. J. Mulder; Clerk: Rev. W.W.J. VanOene; Assessor: Rev. Cl. Stam. Censure ad Art. 43 is not necessary. The minutes are read and adopted. The Press Release is read and approved. The chairman requests to sing Psalm 125:1 and 2, and leads in prayer. Classis is closed.

For Classis,
Rev. C. Oly, i.t. Assessor

GUIDO DE BRÉS

PRESS RELEASE

of the Regional Board Meeting held on March 20, 1978.

There was a fair amount of correspondence to deal with. Most outgoing mail dealt with arrears in the payment of fees and dues. The incoming mail was from a newly appointed teacher in The Netherlands who hopes to receive his visa in time to come to Canada before August this year. The Executive Committee was authorized to deal with matters concerning his cost of moving.

It was noted that the Building Committee stayed within the budget of \$625,000.

A draft letter to two consistories, asking for help in the collection of fees more than one year overdue, was approved.

A sister offered her services for an art program. This was referred to the Principal for consideration.

The Education Committee Report was

discussed. Br. G. Alkema was appointed to our staff for the 1978-79 term.

A decision was made with respect to salaries of our staff. The League of Canadian Reformed School Societies in Ontario will be requested to contact the Western Canadian School Society to come to a mutual agreement re advertising policy.

The budget for the 1978-79 school year, totalling \$390,000, was approved.

A Personnel Committee was formed consisting of 4 members plus the Principal.

The Agenda for the Membership Meeting of March 31, 1978 was approved. It was decided that the Board will only deal with a minority report of a dissenting committee member if this report is presented to all Board members in writing.

It was further decided that first-line relations of our Staff will not be appointed to our Committees.

From the Board of Directors,
ARIE J. HORDYK, Secretary

Letters-to-the-Editor

Dear Editor,

In a letter-to-the-editor (Volume 27, Number 5), Rev. C. Van Spronsen voiced his objections against the presentation of some dignitaires in cartoon form. It struck him as being rather distasteful. While I do not exactly look for cartoons in *Clarion* (I believe its space could be used for better purposes), I do not share Rev. Van Spronsen's feelings about cartoons. Cartoons of dignitaries have always amused me. And why not? Caricatures do not necessarily always exaggerate the less favourable features of a person. When I was a young girl, I used to amuse myself with a book of caricatures of Minister Colijn (hopefully we all know who he was) and I learned a lot about this man in an amusing way. I also used to collect cartoons of Old Dief. Cartoons are educational and can tell us a lot about the personality of a man whom we hold in esteem. Why should we not learn to find out what such people really are? It may be hard to judge them merely according to what they do. Of course *Clarion* would not think of printing a caricature of the Queen. Why not? Rev. Van Spronsen, all I can say to that is — But that is *different!* Think about it, will you?

As Ever,
Mrs. H. Heetebrij

ences in the Old and New Testament and I Corinthians 15. Therefore at death the body is treated with dignity and respect (and I don't mean glorified). As Christians, we do not dispose of it as trash. I have oftentimes heard said, possibly in jest, sometimes seriously, "When so and so goes, or if I die, just put me in a bag and dump me somewhere." But I wonder, as a funeral director, how many people would entrust their loved ones to me or any other funeral director, if they knew that the body would be treated in this way, without respect and dignity.

The Christian's view of the body is not the same as of those who express no hope, and just get rid of it either through immediate burial or via other disposition. This also constitutes a denial of bereavement and is used as a means to deny the impact of death.

This trend by many people advocating memorial society, and similar view, reflects the shift of societal structure as Robert Fulton writes in his book *Death and Identity*. "The denial of death and deritualization of mourning growing apace in America today parallel and reflect other significant

changes apparent in family life. These changes can be identified briefly as: 1.) from predominance of the religious to predominance of the secular, 2.) from a large group to a small group, 3.) from a stable to a mobile group, 4.) from an adult-centred to a child-centred family, 5.) from a communal family ideology to a democratic one, 6.) from an integrated to an individualized group, and 7.) from a neighbourhood-enclosed family to an isolated family in urban environment."

Mrs. Joy Rogers, a mental health consultant for the Community Resources Service at the Clarke Institute of Psychiatry, states that, "In their desire to avoid the painfulness of grief, people want to get the funeral over with as soon as possible. So with the best intentions, they opt for a minimal service or disposal." However, as mentioned earlier, grief cannot be avoided; it is even a healthy, God-given and necessary human expression, and one that, if not shown at the proper time, will surface sooner or later. Funerals act as a helpful structure within which the value of a life which has been lived is expressed, and the sense of loss felt by

the bereaved is shared. Expressed grief results in healthy restoration.

"Show me the manner in which a nation or community cares for its dead, and I will measure with mathematical exactness the character of its people, their respect for laws of the land, and their loyalty to high ideals!" These words written by William Gladstone simply state that the attitudes towards death and practices at the time of death evidence the quality of group life.

When Jacob (called Israel) in the Old Testament died, he provided his sons with instructions, read Genesis 49:29-32; and his son Joseph being governor of Egypt followed the practice of embalming in an otherwise Hebrew family funeral. This same respect was shown to the body of our Saviour. After it had been removed from the cross, it was prepared for burial with spices and wraps and laid in Joseph's tomb. The type of care such as embalming or use of spices is cultural, but the care for the dead human remains of man is not. More about embalming later.

(to be continued)

H. Sieders

A PINCH OF SALT



Natural and Health Foods

To be called natural, food must be grown in soil which has no chemical fertilizer added to it, and on which no chemical pesticides were used to control insect infestation. The food must also be unprocessed. Special stores exist which claim to sell only natural foods. Many of them make claims that are far from justified, if not downright untruthful. The informed consumer should be alert to anyone who makes excessive claims for either specific foods or nutrients. They make a lot of money playing on people's fears.

Good nutrition need not be a full-time occupation as some faddists imply. There are a few rules to learn. Once they are learned, the rest is easy.

Most of us, I think, have heard about the breakfast cereal controversy. One person tells us the only good is in the milk you put on them; another tells us that rats fed on dry cereal died of malnutrition; still another says the surgared varieties cause tooth decay. Have you ever figured the cost per ounce? Forget them. Make your own granola. Granola is wholesome and munch-

able. There are no hard and fast rules for granola. Be as creative as you dare. Toss in any nuts or dried fruit. Eat as cereal or quick energy snack, right out of hand.

GRANOLA

- 3 cups oats
- 1/2 cup wheat germ
- 1/4 cup each chopped almonds, peanuts, pumpkin seeds, sunflower seeds, sesame seeds
- 1/2 cup raisins
- 1/4 cup honey
- 1/4 cup oil
- 1/4 tsp. vanilla

Combine oats, wheat germ, nuts, seeds, and raisins. Heat together honey, oil, and vanilla. Pour over oat mixture, and mix well. Spread on large cookie sheet. Bake at 325° for 15-20 minutes or until lightly browned. Stir halfway through for even browning. Yields about 2 pounds.

Try it with yogurt instead of milk!

PUMPKIN SEEDS

Dried pumpkin seeds are tasty and nutritious. Remove seeds from pumpkin, wash, and drain on paper towel. Dry in the sun or in a warm oven. Pumpkin seeds are filled with vitamin A, vitamin C, and all sorts of minerals. There is no cholesterol present in any kind of seeds. Never buy roasted, salted seeds (too much oil and salt); always buy them raw.

our little magazine

Dear Busy Beavers,

You all know the nursery rhyme "Mistress Mary, quite contrary, how does your garden grow?" Well, that's what I want to ask YOU. "How does YOUR garden grow this spring?"

Each spring again it is just a miracle how everything turns green again, and starts to grow and grow!

What kind of garden do YOU have? A flower garden? A small garden? A LARGE vegetable garden?

Are you allowed to help? Do you have a little garden of your own? Do you have a green thumb? Have you made a plan for this year's garden?

Do you know some tricks to keep garden pests away? Do you know which plants like to grow together? I saw one book in the library that showed how you could build a toad house for your garden!

I love gardens, too, so I'd love to hear about yours!

* * * * *

Busy Beaver *Karen Wiebers* has a spring poem for us, not about gardening, but about playing on

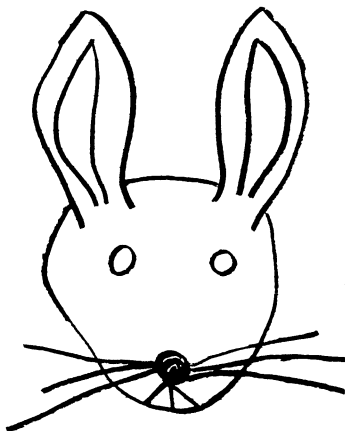
The Playground

Swinging high!
Swinging low!
Swinging left and right!
Swinging all around!
Climbing up!
Sliding down!
On the wheel!
On the rope!
On the fire pole!

Thank you, Karen.

* * * * *

Here is another spring poem for you from Busy Beaver *Lorinda Barendregt*.



There once was a rabbit
Who had a bad habit:
instead
of his
Nose
He wiggled his Toes!
And that sure looked funny
On that little bunny!

Thank you for your poem-picture, Lorinda.

Do You Know Our Wildflowers?

Most woodland flowers bloom early in spring. The woods protect the growing flowers from the chill wind, and the leaves of the trees don't shade the ground as yet. Isn't it wonderful how God cares for His smallest creatures?

See if you can match the name of the spring wild flower with its proper colour (or colours!).

How many have you seen this spring?

Adder's tongue	white
Violets	yellow
Marsh marigolds	green
Jack-in-the-pulpit	purple
Dutchman's breeches	red
Trillium	
Blood-root	



From the Mailbox

Welcome to the Busy Beaver Club, *Debbie De Boer*. We are happy to have you join us, and we hope you will join in all our Busy Beaver activities. Have you received your membership card already, and put it in a safe place, Debbie?

And a big welcome to you too, *Lawrence Stam*. We hope you will really enjoy being a Busy Beaver and reading Our Little Magazine and doing the puzzles. I hope you had a very nice birthday this month, Lawrence.

Have you received your membership card already, *Ian Hulzebosch*? Welcome to our Busy Beaver Club. We hope you will enjoy joining in all our Busy Beaver activities. Write again soon, Ian.

Hello *Carrie Nieuwenhuis*. It was nice to hear from you again. Thank you for writing. I hope to hear again from you soon, Carrie.

I hope your plans to become a policeman work out, *Arthur Pieterman*. Have you talked to a policeman to find out how to get ready to join the force?

Thank you very much *Sidney Doesburg* for your very nice puzzle and for the poem. I think the Busy Beavers will enjoy both. Keep up the good work!

* * * * *

QUIZ TIME

Bible Books

