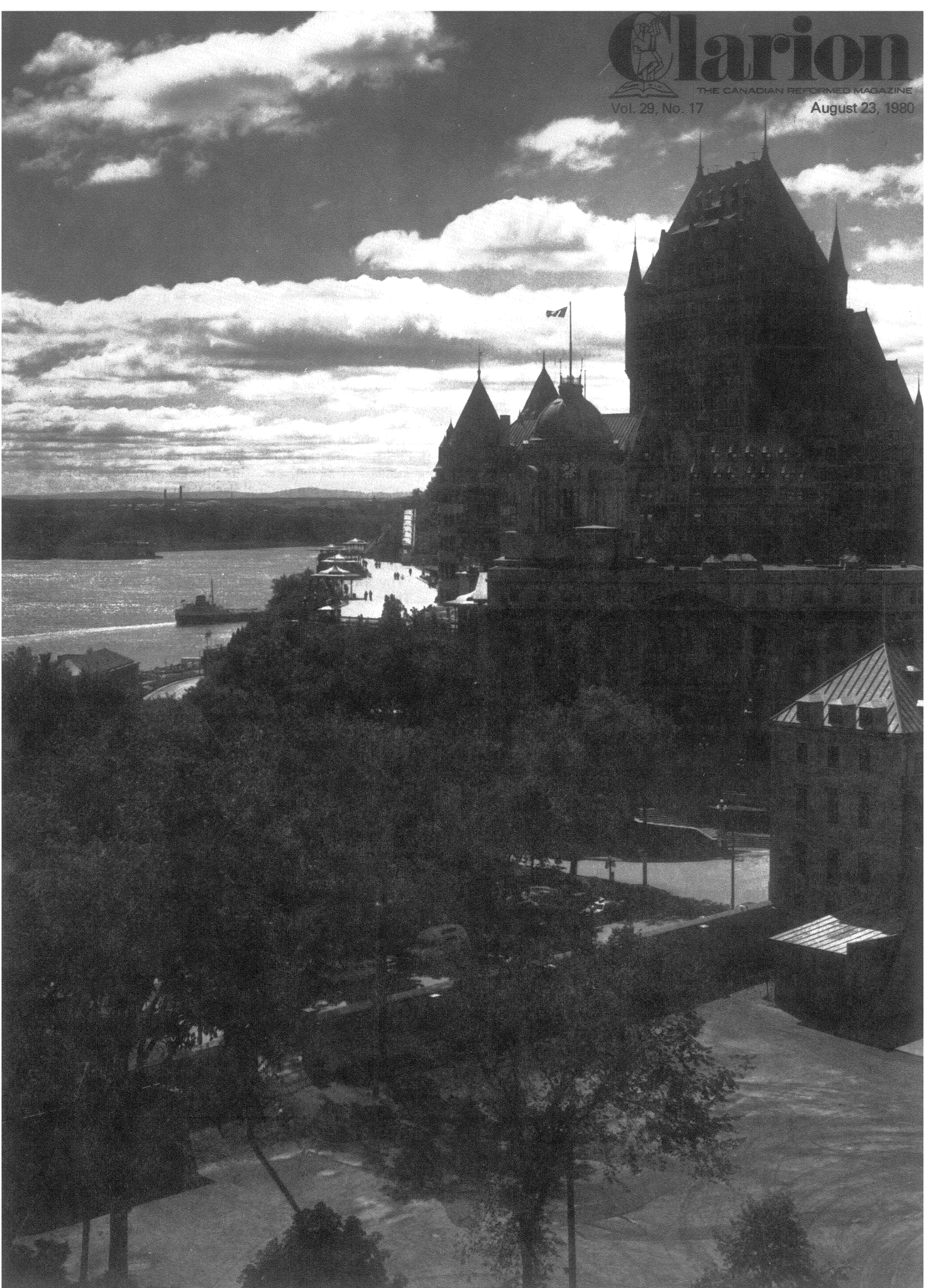


Clarion

THE CANADIAN REFORMED MAGAZINE

Vol. 29, No. 17

August 23, 1980



A New Song

The Synod of Smithville 1980 will have to deal with many important reports in connection with the upbuilding and renewal of the life of the Canadian Reformed Churches. During the last week I received a copy of the report entitled *Revision of the Psalm Section of our Book of Praise*.

Some of my readers still regard me as a new-comer; what are eleven years to those who came in the late forties or early fifties? It gives me the opportunity to speak enthusiastically about certain aspects of Canadian Reformed Church life, for nobody can suspect me of boasting about my own achievements. One element of our church life that I see as a precious gift of God and whose human architects I admire for their persistent labour, is our Anglo-Genevan Psalter. It is rightly called so: *Anglo* because of the language of the rhymings; *Genevan* because of the sixteenth century melodies connected with the city of Calvin, and *Psalter* because it is an English versification of all 150 Psalms, and as such it is a landmark in the history of psalmody. In 1972 the first complete edition of the *Book of Praise* was published, and, while the proposed revision of the Hymn Section appeared last year, we now receive the revision of the Psalm Section. Although both parts are generally used in our worship services, they are still in the stage of proposals. In my opinion, the year has come in which the churches should finalize these Psalm and Hymn Sections of their *Book of Praise*. Especially for the sake of the children in our Reformed schools who learn our psalms and hymns by heart, we should not have too many revisions. We have already received ample time to scrutinize the new Hymn Section, and the more than two remaining months till November 1980 should be sufficient for the consistories to study this revision of the Psalm Section. Where there is a will, there is a way. Let us also not forget that we will have no *perfect* psalter before the new earth and the new heaven are ushered in.

Introducing the report, I may first express my thankfulness for the list of versifiers now published. In the present edition of our *Book of Praise* the various authors whose work had been adopted for publication were generally not identified. It was mentioned that in the archives of the committee their individual contributions had been duly recorded. Those archives are now opened; in the list of versifiers the names of D. Westra, W. van der Kamp, and W. Helder stand out clearly, and the last brother is not the least as far as the present revision is concerned. I remember a young boy sitting in the last pew of the huge Funenkerk at Amsterdam who during long sermons took pleasure in musing about Johannes Eusebius Voet and Hendrik Ghijsen, not to forget that cryptic society "Laus Deo, Salus Populo." They were listed as the versifiers in his old Dutch Psalmbook. Undoubtedly, he will now revel in a comparison between Westra, van der Kamp, and Helder. Possibly he will try to detect their peculiarities: Who is closest to the unrhymed original? Who follows the Dutch example(s)? Who is most contemporary in his English?

The Westra Psalms we have partly in common with the Christian Reformed Church. An example is the familiar Psalm 42, "As the hart, about to falter . . ." The line "O my soul, why art thou grieving" is now modernized; the "thou" became "you." However, the pronoun "Thou" is still maintained for God. After a few decades this fact could make the language of our *Book of Praise* obsolete compared to contemporary Bible translations.

One of the striking marks of this revision is the shortening. Psalm 1 now has three stanzas instead of four; Psalm 2 four instead of seven, etc. This abbreviation does not take away elements of the original Psalm; it gives a more modern colour; the versification in the first edition now seems a little bit wordy and old fashioned. Let me give as example the beginning of Psalm 2:

First Edition:

Why are with restless and ungoverned rage
The heathen always ill designs contriving? . . . etc.

Revision

Why do the restless heathen madly rage?
What haughty schemes are they in vain contriving . . .
etc.

The style of the revision is less baroque. In the contents, however, it sides with the "conservative" translations:

Now kiss *the Son*, lest He in fury scorn you.

Remarkable is that the *coda*, or tail, the half stanza 7, is now cut off, while in the revision of Psalm 17 it is reintroduced. Obviously, the committee did not make the *coda* a matter of principle. I cannot judge the issue from musical or liturgical viewpoint because of incompetence, but I liked the fact that the present versification of Psalm 17 made it impossible to put asunder the wrath and the blessing of God's covenant:

Let them be filled with what is stored
With Thee . . .
But as for me, I'll see thy visage
In righteousness, when I awake.
Deep satisfaction I shall take
From contemplating thy blest image.

Now ministers will be tempted to separate stanzas 5 and 6 and let the congregation only sing the last (half) stanza:

But as for me, when I awake
I'll see Thy face in righteous glory;
And, when Thy likeness stands before me,
I shall in lasting joy partake.

Nevertheless, the word "but" at the beginning will always remain a reminder of the context. In the meantime, our readers may see how the revision modernized the language: "visage" became "face." The "lasting joy" paraphrases the "deep satisfaction" of the present rhyming and the heavy "contemplating" has fallen aside. The "righteous *glory*" must

be an insertion for the sake of rhyme, but who will find a better solution?

Revision means that we abandon certain rhymings that had already become dear to us during the first years of our emigrant churches. I think of Psalm 27 and especially the last stanza — with its Father's image — "That as a Father he will guide and tend me" — and those words, powerful in their repetition:

Wait on the LORD; this is his word to me:
Be of good heart! He shall encourage thee.
Give in His hands thy heart, thy life, thy lot
Again I say: Wait on the Lord, thy God.

How often have our congregations sung, in a sacred manner, those words about our heart, our life, our lot! When you read the RSV, you see how many elements had been added to our present versification:

I believe that I shall see the goodness of the LORD
In the land of the living!
Wait for the LORD; be strong,
and let your heart take courage;
yea, wait for the LORD!

The revision is sober compared to the present rhyming, but this sobriety is in agreement with the unrhymed version:

Wait for the LORD; be strong and undismayed.
The LORD is faithful, Why then be afraid?
Take courage, for His steadfast love is sure.
Wait for the LORD; His mercy shall endure.

Although we will lose something of sentimental value, nevertheless this revision is a significant gain. The emphasis is less subjective; instead of our heart, our life, our lot, we sing of the steadfast love and mercy of the God of the covenant.

It may have become clear that in these months also the *Report on Revision of the Psalm Section of our Book of Praise* deserves close attention and sympathetic scrutiny. Our brother delegates to the General Synod of Smithville cannot do the work all by themselves. They should not fall into the trap of trying to redo the work of deputies. In the past advisory committees of Synods did not always see the limitations and restrictions of their task. But the churches and especially those brothers in our midst who have made special study of the Book of Psalms should use the opportunity to check the work of this Committee so that Synod 1980 may accept this revised edition, and this important part of our *Book of Praise* may be finalized.

J. FABER

press review

SHOULD CHILDREN PARTAKE IN THE LORD'S SUPPER?

In a Press Review in *De Reformatie* the Rev. W.G. DeVries took over part of an article of Dr. C. Bezemer about the question whether children should take part in the Lord's Supper. We read:

A report has appeared of a study committee in the synodical Reformed churches about this matter. Dealing with it will probably be postponed for half a year because of the many problems connected with it. Yet it is important to take note of what Dr. C. Bezemer writes about it in *Hervormd Weekblad* of April 17, 1980:

The question actually no longer is whether children may be allowed at the Lord's Supper table. No, the matter appears only to be what the conditions are and the rules for admission. In principle the decision was already made in 1978 that under certain conditions children can partake of the Lord's Supper. This was a pronouncement of principle whereby the public profession of faith and the admission to the Lord's Supper have been disconnected. This is a pronouncement which I still think was wrong. Moreover, in the (synodical) Reformed churches there is also difference of opinion on this point, witness the fact

that some ten letters of objection are on the table of the synod against the decision of 1978. They come from nine consistories, mainly in Groningen and Friesland, and from Classis Almkerk in Noord-Brabant. But these are undoubtedly not the only ones. For not every one is quick in writing a letter with objections, while it may not be forgotten either that many church members reject the decision-in-principle. In the first place it is very remarkable that the decision *when* children can celebrate the Lord's Supper with the others is placed in the hands of the parents. Consistories are also not to examine the faith of the children, because that is not their business. This is a further undermining of church discipline, insofar as this has not already long ago reached a critically low point (although not only in the Reformed churches).

A little further Dr. Bezemer writes:

But now I come to the objections, of which I do not know whether the synodical committee has also considered them. How is it with the faith of the parents? What are the standards which they use with respect to their own children? In consistories close family relations cannot be allowed (rightly so), but with regard to the faith of their own children, with regard to the admission to the Lord's Supper, parents apparently can make a

decision according to the committee. And the consistory has to stay out of it. This looks like a little family-consistory besides the official consistory which consists of the office-bearers of the congregation. This means, among other things, a certain neglecting of the office in the church to which those who have accepted it were called from God. And because the Lord's Supper becomes a family business in this way, the committee wants to speak of family-communion rather than of child-communion. But both concepts, I think, are unacceptable. Nowhere in the Church Order (and I think also not in the Reformed one) is there mention of communion. That has actually no place in the Protestant tradition.

The Rev. DeVries then first gives some information about what Dr. Bezemer writes further. We read:

Hereafter the writer of this article speaks about the problems with respect to teenagers. The committee report says that making public profession of faith does not have to be a necessary thing for them when they grow towards adulthood, even though it is "meaningful." The consequences of this standpoint are worded by Dr. Bezemer as follows:

The last paragraph in *Trouw* I quote in its entirety. "The committee did not come to a solution to the question whether such a 'public profession of faith' is necessary in order to obtain the ecclesiastical rights. It remains an open question whether church members whose faith has been accepted for years already by the church but who have not come to making public profession of their faith for one reason or another cannot exer-

cise full ecclesiastical rights just like the others."

On reading this paragraph I rubbed my eyes. Let us start with this question: what certain reason can there be why a person does not make public profession of faith, while he or she already for years sits at the table of the Lord. Even if a person had to give his "yes" just before the celebration of the Lord's Supper, there is always a possibility to give that "yes" in one way or the other.

But then those ecclesiastical rights! What is meant by these ecclesiastical rights? Included must certainly be the right to be an office-bearer in the church. When we follow this line, suppose that those who do not make public profession of faith receive the same rights as those who have made profession of faith; then we get — to mention only this — two kinds of elders: those who did make public profession of faith, and those who did not. Then I see the latter, on home visitation, exhort the members of the congregation urgently to come to the public profession of their faith. And I see them present at the so-called accepting ("aanneming") of new members, at the examination regarding their faith and the knowledge of the truths of faith. Then I can imagine that someone would ask the question: What are you doing here? Start first with yourself!

The committee did not come to a solution. Alas! For they should have said, plainly, that this is an impossible thing.

We wait for the decision of the synod. But this I have to say: if the synod accepts this committee report, it will be a bad thing for "Together en route" ("*Samen op weg*").

So far the article in *De Reformatie*.

That "*Samen op weg*" (Together en route) is a name given to the action in both the Rex Dutch Reformed Church (Hervormde kerk) and the synodical Reformed churches to grow toward a merger. The Dutch Reformed Dr. Bezemer does not agree at all with this synodical Reformed(?) report. And rightly so. The synodical churches create their own problems-without-solutions by deviating from the Scriptures and from the Confession, as well as from the Reformed Church Order.

Indeed, a person rubs his eyes reading about those silly, self-made problems for which grown-up ministers and, maybe, professors in theology have no solution!! If it were not so sad, one could call it ridiculous. It shows how badly these churches have lost their firm foundation. They are wandering around in darkness. That is the result when Scripture and Confession are not maintained, and are no longer the rule to go by.

Now it is so that this matter of children and the Lord's Supper has been a problem for more people. It is said: do not both Baptism and the Lord's Supper signify and seal the very same promises of God? The washing by the blood and the Spirit of Christ — the forgiveness of sins, as well as the renewing through the Holy Spirit, as the two promises, or as the one twofold promise of the gospel — is sealed in both. Why, then, may children receive the one and not the other?

The answer is in our Catechism, and it is very simple. Let me quote the questions both in Lord's Day 26, Q. & A. 69, and in Lord's Day 28, Q. & A. 75. The former reads: "How is it signified and sealed unto you in holy baptism that you *have part* in the one sacrifice of Christ on the cross?" And the latter says: "How is it signified and sealed unto you in the holy supper that you *partake* of the one sacrifice of Christ, accomplished on the cross, and of all his benefits?"

We see that in both the sacraments of Baptism and of the Holy Supper the real gift is the sacrifice of Christ on the cross. That is not the difference. But I added italics to the two words: "*have part*" and "*partake*." Here we see the difference. When a person is baptized, whether an infant or an adult, he does not do anything himself. He is passive. He only receives. He *has part*. That is sealed. There is no activity of one's own. Baptism symbolizes that one is placed in the communion of Christ and of His Church.

But with the Question about the Lord's Supper our Catechism uses a different form of what is actually the same word. Now an active form is used. "*Partake*" shows that there is the believer's own activity; he knows what he is doing. He is able to "discern the body." In faith he not only receives Christ. He not only receives bread and

wine. He eats and drinks. He remembers. And when he eats the bread and drinks the cup with his physical mouth, he eats Christ's body and drinks His blood with the mouth of faith, through the Holy Spirit. And where this eating and drinking in faith, with the knowledge about what one is doing, supposes that there is faith, that faith must be confessed. That in the first place.

And in the second place, so important in this is the function of the consistory, or the elders. They have to watch over the flock. They have to keep the congregation holy for the Lord. They also have to keep the table of the Lord holy and unstained as much as they can. They have to see to it that only believers in Christ who live in faith and in holiness before the Lord come to the table of the Lord. That is their office. Therefore there is the examination. Therefore there is oversight and discipline in the church. Elders have to give account with respect to the flock.

And therefore we maintain: only believers may have access to the table of the Lord. And therefore no children are allowed. They must first learn to know what believers are doing at the Lord's table. Public profession of faith is and remains the way to the Holy Supper. Teach the children the meaning of their Baptism. And when, through the grace of the Holy Spirit, working and maintaining faith in their hearts, they do learn to understand and use their Baptism, they will desire to profess their faith publicly, in order to come also to the use of that second sacrament: the Supper of the Lord. They want to obey the Lord in that way. He has commanded all *believers* to come to His table. For with the heart we believe unto justification; and with the mouth we confess unto salvation; Romans 10:10.

J. GEERTSEMA

Psalm 32:1-5

Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the LORD imputes no iniquity, and in whose spirit there is not deceit. When I declared not my sin, my body wasted away through my groaning all day long. For day and night Thy hand was heavy upon me; my strength was dried up as by the heat of summer. I acknowledged my sin to Thee, and I did not hide my iniquity; I said, "I will confess my transgressions to the LORD"; then Thou didst forgive the guilt of my sin.



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

DACHAU, WEST GERMANY (RNS)

Protestants and Catholics joined here in an ecumenical service held in memory of the homosexuals who suffered imprisonment, torture, and death under the Nazi regime.

About one hundred persons attended the service at the Protestant Church of the Reconciliation, which was led by the Rev. Hans-Gerch Philippi, a Lutheran pastor who ministers to homosexuals in Munich, and the Rev. Winthir Rauch, a Franciscan priest. (C.N.)

CHARLOTTE, N.C. (RNS)

The Associate Reformed Presbyterian Church beat back a resolution on biblical "inerrancy" at its General Synod here and reaffirmed a declaration on the issue adopted last year.

The failed resolution submitted by the Mississippi Valley Presbytery would have defined the Scriptures as "inerrant," while some other factions in the denomination preferred the slightly looser term "infallible."

The delegates of the small, predominantly southern church reaffirmed the 1979 Synod resolution that "the Scriptures of the Old and New Testaments are the Word of God, without error in all that they teach."

The Associate Reformed Presbyterian Church, with 28,644 confirmed members, is the product of a union in 1782 of American congregations previously belonging to the Associate Church and the Reformed Church of Scotland. (CN)

PETERBOROUGH, ONT. (RNS)

The General Synod here of the Anglican Church of Canada sidestepped action on a church report condoning couples who live together outside of marriage referring it instead to the House of Bishops for further study.

Speaker after speaker condemned the report before the synod asked the bishops to hammer out a "consistent pastoral policy" on unwed cohabitating couples.

"You can be compassionate and still condemn what these people are doing," said Professor Donald Masters of Guelph University in Guelph, Ontario. "We must love the sinner and hate the sin. This report and resolution should call on such couples to repent of their adultery."

Mr. Masters, a prominent church layman, told a special subcommittee of the church's doctrine and worship committee, "I find it absolutely incredible in a day of slipping morals that the church should approve of something which a good many moral heathens wouldn't accept."

But some clergy said they favoured the report. Among them was the Rev. Gary Patterson of the Caledonia diocese, who said he found the report "exciting and realistic."

Within the past three years, he said, "every one of the couples who have come to be married have already been living together for some time." (CN)

MONTREAL, P.Q. (RNS)

A Soviet Baptist minister who was deported from his native land for alleged activities against the state says that religious persecution has been stepped up in the U.S.S.R. following the invasion of Afghanistan.

The Rev. Georgi Vins said persecution has increased "because there is no need for the Soviets to please the West anymore." He said activities of the Christian churches are very much curtailed and believers who practise their faith openly are exiled from their families, lose jobs, and are often imprisoned. (CN)

SALT LAKE CITY, UTAH (RNS)

Mormon church officials have called for church-wide efforts to increase not only its full-time missionary force, but to involve all members and programs in "friendshipping" and "fel-

lowshipping" of non-member friends and family.

"The work of the Lord is moving forward," said Spencer W. Kimball, president of the 4.4 million-member Church of Jesus Christ of Latter-day Saints (Mormon). "In 1974, we had 18,000 full-time missionaries serving in 113 missions. There are now more than 30,000 serving in 189 missions. Our projections show that by 1985 we may have as many as 50,000 missionaries serving in approximately 250 missions." (CN)

SAN FRANCISCO, CAL.

The Lawsuit is over. The Gay Rights Advocates filed a "Voluntary Abandonment and dismissal of Appeal" as of mid-July. A notice of Appeal had been filed in June subse-



THE CANADIAN REFORMED MAGAZINE
Published bi-weekly by Premier Printing Ltd.
Winnipeg, Manitoba

Second class mail registration number 1025.

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

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

ADDRESS FOR EDITORIAL MATTERS:

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

EDITORIAL COMMITTEE:

Editor: J. Faber
Managing Editor: W.W.J. VanOene
Co-Editors: J. Geertsema, Cl. Stam,

SUBSCRIPTIONS:

\$19.50 per year (to be paid in advance).
Foreign Countries: Seamail — \$30.00
Airmail — \$39.00

ISSN 0383-0438

IN THIS ISSUE:

| | |
|---|-----|
| Editorial — J. Faber | 378 |
| Press Review — J. Geertsema | 379 |
| International | 381 |
| Circumspection — Cid | 382 |
| The Beauty of Reformed Liturgy (9) — G. VanDooren | 384 |
| News Medley — W.W.J. VanOene ... | 386 |
| Our Reformed Response to the Secular Labour Unions (5) — S. DeBruin | 388 |
| Press Release — J. Mulder | 390 |
| Press Release — A.J. Hordijk | 390 |
| A Corner for the Sick — Mrs. J.K. Riemersma | 391 |
| A Letter to My Daughter | 392 |
| Our Little Magazine — Aunt Betty | 393 |

quent to Judge Etrola's ruling in favour of the First Orthodox Presbyterian Church in San Francisco. (The well-known case of the fired homosexual organist.)

ST. PAUL, MINN. (RNS)

The Equal Rights Amendment was called "another example of the assault on the family" by a speaker at the National Wanderer Forum here.

"When men and women are viewed as equal — the same — the woman is violated," said Jo Ann Gasper, McLean, Va., editor of *The Right Woman* and a chief organizer of the election of a pro-family delegation from Virginia to the Baltimore White House Conference on Families.

"It is when women ignore the importance of their role within the family and demand equality of treatment with men that the family is threatened," she said.

"Although the ERA has not been ratified, this country is rushing hell bent toward implementation of the concept. The ACLU (American Civil Liberties Union) has recently filed suit since women do not have to register for the military, but men do. How can a woman function effectively in combat on the same basis as men and still be a wife and mother?" (CN)

TORONTO, ONT. (RNS)

Dr. Duke K. McCall of Louisville, Kentucky, newly elected president of the Baptist World Alliance (BWA), apologized to members of the Soviet delegation to the Baptist World Congress here for those "who have taken advantage of the freedom of this great land to embarrass" them.

The apology apparently referred to a rally held by Dr. Carl McIntire, president of the International Congress of Christian Churches. The fundamentalist leader from Collingswood, N.J., had charged that the Soviet delegates were KGB (Secret Police) agents. (CN)

However, *The Toronto Sun* wrote the following, among other things.

Controversy at the Baptist World Congress in Toronto centres on whether or not the 14 Soviet delegates are true believers in God — or agents of the KGB.

In one sense, that the matter is even disputed, reveals the hopelessness of convincing some to be realistic.

Put succinctly and as dispassion-

Circumspection...

"URBAN COWBOY?"

The Lord willing, there will soon be another election down south, and, although I am not an old-movie buff, I tend to like Ronald Reagan. If the ABC-movement ("the abolish Carter movement") and the conservative trend in the U.S. continues, Reagan could very well be the next American president. Since U.S. policies are in many ways decisive also for Canada (whether we like it or not), we do well to examine who this Reagan is and what he stands for. Hence a simple orientation.

We all know that Reagan is a retired movie actor who specialized in "westerns" and played various roles from the Gipper to General George Armstrong Custer. Some like to pretend that this is all there is to Ronald Reagan: an "urban cowboy" of the fifties whose vision is obscured by a sentimental longing for past decades, for the peace and calm of the Eisenhower era when hotdogs were basic staple and coffee was ten cents a cup. We hear that Reagan has no real in-depth political philosophy, no experience whatsoever in foreign affairs, and that besides his age he is simply not suited to govern effectively in the ever-changing and complex world of today. A cowboy in the White House would mean an international disaster.

In the press at home and abroad, Reagan is constantly being identified with the fifties, portrayed as some "ancient mariner" who doesn't really belong within the ranks of contemporary world leadership. Comparisons to Harry Truman, John Foster Dulles, and even Senator Joseph McCarthy, the fervent anti-communist, are not uncommon. Even NEDERLANDS DAGBLAD carried an article with the suggestive heading, "Reagan: Back to the Fifties?" The conclusion there was that Reagan is a poor example of a suitable candidate. Our Dutch brothers and

sisters were told that the American people have no real choice between the leading candidates, Carter, Reagan, and Anderson. I am sorry about such inferences.

I feel that there is more to Ronald Reagan than is generally assumed. No doubt, his basic political stand is clearly anti-communistic, and I, for one, favour that stand. Perhaps more than any other political leader in the "free world" today, Ronald Reagan recognizes and fears the very present threat of communist expansionism. Have we not seen during the past decades how the political "realism" of Nixon, Ford, and Kissinger, who stressed détente, and the evangelical "idealism" of Carter, who stressed human rights, have only furthered the communist advance?

From Reagan we might expect a more hard-line stance against the Soviet block. But this does not make him a modern-day Wyatt Earp who will come out with both guns firing from the hip. Reagan will not provoke an instant showdown but has made it quite plain that, having come through three wars, he certainly doesn't desire another one. Though calling for a more vigorous foreign policy with a new strength and firmness (which Carter certainly has not shown), Reagan also realizes that a president's priority is to work for peace. In his acceptance speech at the G.O.P. convention in Detroit he said, "We're not a warlike people. Quite the opposite . . . We resort to force infrequently and with great reluctance — and only after we've determined that it is absolutely necessary."

Like President Carter lately, Reagan has already for years been calling for increased military spending. This does not mean that he personally advocates military SUPERIORITY (that is a REPUBLICAN platform and not a Reagan invention!) but seeks at least military PARITY with the Soviets. In

connection with this, Reagan is convinced that the unity within the western alliances must be strengthened, and greater input in policy-making and financing must be received from the allies. Reagan fears the erosion in the relationship between the U.S. and many other "free" western nations. Is this not something about which nations like West Germany and Great Britain have been clamouring for years? Reagan's views on foreign policy may not be ingenious and exciting, but they certainly are basic to the needs of our time.

was certainly in place. My impression is that the Republican party has again found a unifying factor and a rallying point in Ronald Reagan, and this could be of great importance in the coming election.

Certainly, Reagan's policies and viewpoints need further definition and clarification. The approaches to Communist China, the Third World, and the Middle East (especially the Palestinian problem) need to be concretely worked out. But if the times are so complex (as NEDERLANDS DAGBLAD suggests) one may not expect instant solutions from any



"Reagan in prayer."

Reagan has been and will be portrayed as a man of little knowledge and of poor judgment, quickly enticed to extremism as Barry Goldwater once was. Yet in the last weeks leading up to the Republican convention and during the convention itself, Reagan has shown considerable practical insight, rather uniting than dividing the G.O.P. Even in the volatile domestic field he managed to maintain some controversial policies without causing a rift, e.g., repudiation of the ERA and his opposition to indiscriminate abortion. His emphasis on toning down Big Government spending and on creating new job opportunities as the one means to battle inflation

presidential candidate. Like all presidents before him, if elected, also Ronald Reagan will need the assistance of a competent and faithful staff. No man can go this route alone. Above all, he will need the guidance and blessing of the King of kings, and we hope that Reagan's prayer at the Detroit convention was sincere and from the heart.

Ronald Reagan is perhaps not the most electrifying candidate ever to grace a Republican platform. It is hard to measure greatness. But he is more than an aging urban cowboy. He could even be a blessing in disguise. For me (but who am I?) the choice is clear.

Cid.

sionately as possible, it is inconceivable that travelling priests or clergy from the Soviet Union are anything but KGB-sponsored. That is not to say that they all are KGB officers, but that they are informers, propagandists, talent scouts, recruiters, watchdogs, or whatever for the KGB.

With absolute certainty it can be said that no Soviet-delegate to any foreign conference is a free agent. He or she has had to make compromises with the KGB, whether it is informing on comrades or spying on the hosts.

And those who repeatedly travel abroad are professional KGB informers and agents, or have sold their souls. This is not a moral judgment, it is a cold, hard, provable fact.

Nearly 40 percent of American Protestants belong to a denomination different from the one in which they were raised, according to a study in the new edition of *Yearbook of American and Canadian Churches*. Theologically conservative churches with strong evangelization programs have benefited most by denominational switching, indicated Southern Baptist official C. Kirk Hadaway, author of the study. (CT)

Herbert W. Armstrong's World-wide Church of God faces a continuing probe of its finances by the California state attorney general's office. Last month the U.S. Supreme Court refused to block the investigation, despite protests by the WCG and a number of major religious groups that the probe violates First Amendment freedom of religion guarantees. (CT)

vO

Church News



ACCEPTED:

the call to the church at Guelph, Ontario:

CAND. K. AASMAN

of Hamilton, Ontario, who declined the call to the church at Barrhead, Alberta.

The Beauty of Reformed Liturgy ⁹

Part 8 dealt with the Sacraments as coming after the preaching, being God's seals on His promises to us. Several suggestions were made to promote unity expressed in the supper, and to make a more frequent celebration possible without taking away from the ministry of the Word as the centre of the covenantal liturgy. This instalment deals with two "blocks" of liturgical elements, the ministry of intercession and the ministry of mercy. A final article is planned for the closing of the service and for some additional considerations of the liturgy in general.

THE MINISTRY OF INTERCESSION

We need not repeat our plea for a return to the order of prayers as established in our *Book of Praise*. Enough has been said about that, we assume.

The official title in the *Book of Praise* is *A Prayer for All the Needs of Christendom, to be Used on the Sabbath after the First Sermon*. This prayer is certainly not the first prayer of the service. We spoke of the prayer of confession of sins, and of the brief prayer before the sermon, just as the *Book of Praise* does. These prayers, however, have a limited purpose and scope. The word "ALL" in the above title tells us that much more is at stake in what Lord's Day 38 of the Catechism mentions as the third main part of corporate worship: after the ministry of the Word and the Sacraments, "to call publicly on the Name of the LORD."

The LORD has spoken to us. His Word has laid bare not just our personal needs but those of "Christendom." The contents of this Prayer in the *Book of Praise* proves that also the intercession for governments, etc., finds a proper place under this heading. This is according to Article 36 of the Confession of Faith; because the magistrates have "to protect the sacred ministry," the church has "to supplicate for them in their prayers." Both Paul and Peter have given clear instructions. "First of all, then, I urge that supplications, prayers, intercessions and thanksgivings be made for all men, for kings and for all who are in high positions . . . This is good and acceptable in the sight of God our Saviour" (I Tim. 2:1-3; cf. also I Peter 2:13-17). In

other words, the congregation, praying through the mouth of the minister, has to entertain a world-wide attention and interest. If the church does not pray for the world, who else will?

This prayer of intercession, of which we have an example in our *Book of Praise*, contains a long list, too much to mention all items. Following the sermon, it is natural that the minister first refers to the message just proclaimed, and asks the LORD that we may be not only hearers but also doers. But from there on we present "all the needs of Christendom" to the throne of grace. Even then, in order to create a desirable variety in the wording of the prayers of intercession, the minister would do wise to stay within the "climate" of the text. That is not always possible, but the attempt should be made. The contents of our prayers come from the Scriptures; we ask for what has been promised and commanded. To mention only one example; we should not leave it to others to pray for our nation in this time of growing conflict between the Federal Government and the provinces. Much wisdom is needed to seek the welfare of all above that of some. The Lord, Who commanded us to pray for these causes, has at the same time promised that He will listen to them. Our prayers are not in vain!

PREPARATION FOR PRAYER

According to the Dutch rhyming of Psalm 32, David prayed "na ernstig overleg," after having seriously considered by himself what he was going to pray. All prayer needs preparation, if we only keep in mind what praying is: to ask the attention of the Holy One of Israel.

Congregational prayer needs preparation too. It may be that a person, who must be the mouth of many and who brings "all needs" to God's attention, prepares an outline, a list of things he will have to ask. There is nothing wrong with that. The model in the *Book of Praise* can be of great help, but there are specific needs everytime. This does not mean that every time equal attention must be given to every single "need." This prayer of interces-

sion must not only be up to date but may also be selective, although there are certain items, such as the propagation of the Gospel, that may never be forgotten. This prayer is the "sacrifice of our lips," an offering of thanksgiving for the privilege that we may approach the mercy-seat.

Some have suggested that this "long prayer" be interrupted now and then by an "Amen," either by the minister or by the congregation, to express that it really is a collection of many "intercessions." The four words quoted from Paul are all in the plural. We once heard such a prayer, and it made a deep impression. We only mention this to stress that minister and congregation go through these intercessions from step to step. The minister (in his study) prays God for wisdom that he may be able to pray in such a manner that the congregation can participate from step to step. Only by concentration of all spiritual energy will this long prayer become meaningful.

Some have "clocked" the minister, and woe to him if he exceeded the limit of ten minutes! Shame on such, who believe in a Saviour who spent whole nights in prayer, and who want to be spiritual posterity of the Early Church, which according to Acts spent its energy in praying.

A secondary benefit of our sacrifice of prayers and intercessions is that it may serve as a teaching model for the membership, specifically for heads of families who have to lead their families in family worship.

One more remark: In special cases, like joy or grief, should the minister mention names in his prayer, also if the person(s) concerned did not request the intercession by the congregation? Prof. Dr. T. HOEKSTRA gave his students the advice *not* to do so, and not only for the reason that the minister might mention the one case and forget the other. If members feel the need for special congregational intercession, they should say so!

This is a good rule, but it should not be an iron rule. There are always situations, e.g., a serious accident on Saturday that throws the whole family into confusion; everyone knows about it. How could the minister keep silent about it, even if the request was not made!

On the other hand, the congregation should be educated in this matter (as in many others). If they appreciate the value of congregational prayer, the least they can do is ask for it.

PRAYER IN THE SECOND SERVICE.

It stands to reason that this long prayer need not be repeated in the second service. The Form models in our *Book of Praise* also give an example of how to pray before and after the Catechism sermon. The stress is then on growth in sound doctrine, especially in our young members. But, after the first day the week lies ahead, with its daily labours, dangers, temptations, etc. It seems to be fitting that the final prayer on the Lord's Day looks ahead and asks for divine guidance.

* * * * *

THE MINISTRY OF MERCY

In accordance with Lord's Day 38 of the Catechism, which mentions as the fourth purpose of diligently attending the church of God, "to give Christian alms," we call this part of the liturgy the "ministry of mercy." There are, however, other, biblical names. Hebrews 13:16 calls them *sacrifices*. Romans 15:17 of "*ministering*" (in Greek: liturgy). II Corinthians 9:12 has yet another expression: the administration of service, *diakonia*. These words make clear that the "offering" is first of all a sacrifice of gratitude to God. We give back to Him from what He first gave us. The texts quoted clearly state that this is pleasing to Him. They also tell us that in this ministry we serve, because we love, the neighbour: *diakonia*.

Of the many questions that arise in relation to this part of the liturgy we mention some.

1. The *manner* of collecting our sacrifices. Bags or open plates? There are pros and cons for both. Simply to quote that "your left hand may not know what your right hand does," does not solve everything. Early Christians laid their gifts at the feet of the apostles: everyone could see them. Then, because our heart is more deceitful than anything: the one who gives little may prefer a bag (as though God's eyes cannot penetrate a bag!); the one who gives much might prefer an open plate, in order to be seen by man; the Bible calls them Pharisees. In the final analysis it does not matter what we use, if only deep inside we are conscious of the fact that the Lord expects a sacrifice! For the widow it was one small coin, for the rich \$100 might even be too little.

One thing should be stressed: the collecting should not be done in such a manner that it takes much time. More bags or plates, and/or some brethren

helping the deacons, so that in a couple of minutes the matter is completed.

2. *For what?* The Catechism speaks only of "giving Christian alms," i.e., of providing the deacons with sufficient means to fulfil their mandate satisfactorily. The apostle Paul spent much of his time on such collecting on an international basis, I Corinthians 16:1, 2, etc. That seems to exclude second, even third collections, for mission, even for debt-redemption and other specific causes. The ideal is that the church budget include all these needs, for mission, evangelism, Bible translation and distribution. Each member drops his share in an envelope into the box.

At the same time the world has become a village. The crying needs from under-developed countries crying in our ears may not be forgotten. We must do well to all men; also this is, according to Scripture, pleasing to God. It should please us too. The conclusion, then, is that our sacrifices are of such a measure, that deacons (in whatever way this may be organized) have sufficient means to feed the hungry, alleviate the many wounds, and save the lives of those starving to death.

3. *More than just collecting?* In many churches the offertory is introduced by a Scripture-quotation, and concluded with a prayer of dedication. It cannot be denied that such a "frame" around the offertory drives home the awareness that a dime or quarter will not do as a "sacrifice" that we dedicate, present, to our God. We would not dare. (N.B. We are not criticizing large families who attend church with six to nine members, and thus must provide each child with "something for the collection").

Talking about the family, there is great educational value in the custom

that on Sunday mornings Father tells his children what the offertory is for, and that the money they get for the offertory is a reasonable share of Dad's income. Equally, the children may know what voluntary contributions are put aside for the "maintenance of the ministry" (Lord's Day 38 again; it is called "first" and should therefore not be identified with what is mentioned last, "Christian alms"). Children should thus be taught about the firstfruits which belong to God.

Coming back to that "frame" around the offertory: although we recognize the value, we do not deem it necessary to multiply our prayers. This also may become a custom which in a short time is hardly heard any longer. We see no objection against giving it a place in the regular "long prayer." When we pray for the needy and hungry, the persecuted and suffering, it should come out spontaneously that we also pray for a willing heart to share the wealth we have (in comparison with millions) with those who have "too little to live and too much to die." A study of II Corinthians 7-9 would bring to light that there is a circle of "*charis*," which means grace, as well as sharing, as well as gratitude. God gave His grace to us. We share in "grace" with the needy and suffering. Then their thanksgiving (the same word!) climbs to God's throne. Where there is an awareness of this circle of grace, there will be no problem with the ministry of mercy. It will abound, and we will abound in grace and gratitude.

P.S. For very specific, extraordinary causes a collection after the service at the door can always be organized.

G. VANDOOREN
(Conclusion next time.)

OUR COVER (MONTMORENCY PARK, Quebec)

Once the property of the illustrious intendant Talon. Later, Quebec's second bishop, Msgr. de Saint-Vallier chose the site for his residence. Quebec's first legislature assembled here and successive buildings were used for meetings of legislators and the Fathers of Confederation. The last structure was destroyed by fire in 1883. A monument to honour Sir Georges-Etienne Cartier, one of the best remembered figures of Confederation, has been erected. Peering towards the Saint-Laurent are rows of ancient cannons, virtually indestructible, flanking the rue des Remparts as proud reminders of the military exploits of Quebec of yesteryear. The Park opens on to the abrupt and winding Cote de la Montagne (Mountain Hill) where the Prescott Gate once stood. (Photo Courtesy Quebec Government.)

news medley

It seems that only now we are experiencing the effects of the holiday season. The other time I had a stack of bulletins, but this time the harvest is very meager. In that stack of bulletins that I had the other time much was found worth to be mentioned, even though I did not mention everything by far that could have found a place in our medley.

This time, however, there are only few bulletins and the ones that I did receive do not contain all that much which could constitute a topic for our chat. Yet I do not wish to forego the pleasure of meeting our readers. They, in turn, would be very disappointed and feel it as a substantial lack if no medley were found in this issue. Whatever you could say about our column, it is an undeniable fact that it is being read, isn't it? It is being read even by those who from our medley have derived an excuse to terminate their subscription and now, in all likelihood, have a free subscription by reading someone else's copy. I am happy to say that such are very few in number and that, in fact, they are so few in number that it is a negligible quantity. I would not wish to be the reason why the number of subscribers goes down. Thus far there is no evidence that I am either. And as for those who are unable to find any good in *my* contributions, I may assure them that we welcome *their* contributions to our magazine as long as they are considerably more "edifying" than the object of their criticism is in their opinion. However, I had to think of a lack of cooperation when I read a piece in the *Neerlandia School Bulletin*. I must admit that, according to my pocket dictionary, there is a *slang* expression in it. Do not write that on my account. Here it comes.

Food for Thought.

Do you know there are four kinds of bones in an organization?

1. Wish-bones, those who spend all their time wishing someone else was doing the work.
2. Jaw Bones, those who do all the talking but nothing else.
3. Knuckle Bones, those who knock everything that anyone does.
4. Back Bones, those who keep quiet and get the job done. Which one are you?

Anonymous

Now that I am at Neerlandia anyway, I may tell you that they have a new cover for their bulletin. What I can discover is a wagonwheel, a chain, a ladder, a beam, and behind all this, and towering over it, a steeple with the top part of the roof belonging to a church building. There is the daily work, varying from person to person. Yet, when we do our work, the Church is always in the background, for it is from there that we start our work, it is from there that we receive the instructions which enable us to do our work as Christians. It is there too that we always return to be fed and nourished again.

I do not know whether I interpreted the ideas in this design according to the intention of those who offered sugges-

tions and of the one who drew it, but that's what I read in it. And I would wish to add: "Nice work, Jane." It would show even better if the covers could be printed instead of stencilled. Perhaps that costs too much.

The bulletin of the Houston and Smithers Churches will also have to have a new design on it. What was shown on it is a combination of exterior-interior of the Smithers Church building. However, since it is the bulletin of two Churches, something else will have to be found now that the old stock is exhausted. I am very happy that the two Churches continue having a combined bulletin. Here, at least, there is no dispersion of effort, time, and energy, but a good cooperation. We'll see what they come up with: the contest runs till the end of this month. I expect that I shall be able to tell you in about one-and-a-half months.

It is not only so that our medley is being read, but my mistakes haunt me for a long time after they have been made. This past week I received a letter from a brother pointing one out. I am very thankful for the letter and — I may add — it is not the first time that this brother has helped me to avoid common mistakes. That he continues to point mistakes out to me shows that he does not consider me to be a hopeless case as yet. Thank you.

Let me quote the letter partly.

See Vol. 29, No. 3 of *Clarion*, page 66, News Medley, left column, eighth line from the top: (You can't miss it, can you? vO) "cash laying around." Laying what? What is the object that goes with the transitive verb "lay"?

The clipping is from the sports column in the *Vancouver Sun*, March 4. Judging from the frequency with which this solicism occurs, one may expect that the distinction between "lying" and "laying" will have vanished in another few decades. After we don't have an Académie Française or Svenska Akademi to prescribe what is and what is not acceptable in language usage. Some overzealous brothers seem to take upon themselves that task. I wonder sometimes, though, where the pedagogue ends and the pedant begins — this with reference to *myself*. Can't always strain the gnats, you know!

The clipping which was enclosed mentioned some injury received during a skiing accident. It was very doubtful, it was said, whether the skier would be able to "make a comeback." The man "himself expressed doubt while laying on the first-aid table."

Of cash you can at least say that it "lays" interest. I'm not all that sure what to say about a sportsman on a first-aid table.

It shows that we are to be careful with our language. Language is not something which can be neglected, with which everyone can deal according to his heart's desire. There are rules to be followed, there is dignity which is to be upheld, there are shades of words that have to be honoured. Sloppiness in language, I'm convinced, is something which is not becoming for a Christian. As in everything, so in our language we are to strive for the best. Besides the usual difficulties with the language there is the handicap which those among us have to overcome who learned to speak English at an advanced age and badly miss the schooling which our children receive from their early days on. I hope not that anyone will consider *me* to act from being a "pedant" when I try to point out common mistakes which I notice in bulletins time and again. However, enough about this point.

Another point at which I may be able to offer some help is the position of the Church at Carman and the fund which it

administers upon the request of our General Synods. There appears to be great ignorance about that and much misunderstanding. Even in a report on a consistory meeting I read that the Church at Carman was "appointed by Synod to arrange and collect the expenses for major assemblies." No, that is not correct.

For those members of the Churches who read in their bulletins that the Church at Carman has requested the Churches to send \$1.00 per communicant member and who are wondering what that money is needed for, the following may serve.

Every General Synod appoints committees to execute certain decisions. A committee has been appointed, e.g. for the *Book of Praise*; there is a committee that is to entertain contact with the Orthodox Presbyterian Church; there is a committee for the Liturgical Forms; there is a committee to conduct the Correspondence with Churches Abroad, just to mention those.

Those committees have to work, they also have to have some funds available which will enable them to do what they have to do. When the committee has to meet and the members have to drive a few hundred miles in order to have that meeting, then they will have to be reimbursed by the Churches. However, we have no general treasury and *let us never have one!* How are the committees to be enabled to have their documents multiplied, their reports multiplied, their postage paid for? Do they have to wait till the next General Synod is held and is that Synod then to decide whether they shall be reimbursed or not? And then reimbursed from what?

In order to facilitate these matters the Church at Carman has been appointed to gather contributions from the Churches and to administer the fund, thus formed to reimburse the various committees for expenses incurred, and to report to the next Synod about the stand of the fund. If the fund should run low, the Church at Carman has the right to ask the Churches for additional contributions. Those contributions are *not* for major assemblies, not for a General Synod either; those contributions are simply to enable the various committees to do their work. Apparently the fund was low, and that prompted the Carman Church to ask for an additional one dollar per communicant member.

I hope that some misunderstandings have been taken away by the above lines.

Let me mention at least one item from the Church at Coaldale. We all have heard and read about the eruption of Mount St. Helens, an active volcano. Thus far I had not read about any ill effects experienced in Canada by our people. Now I read that in Coaldale a boy was in the hospital "with respiratory problems, due to volcanic fallout." We hope that meanwhile the problems have disappeared.

No, I have not forgotten that we have to offer our congratulations to brothers and sisters who in their married life have reached the forty-year mark; but one should not always follow the same pattern. "A change is as good as a holiday," people say. Thus I try not to fall back into the same pattern all the time, although no one is so original and such a genius that he can find something new for each new issue. Yet, even though we use the same words and even though the same wishes come back every time anew, I try to say it a little differently to make it more personal.

Brother and sister T. Boersma celebrated their fortieth wedding anniversary on July 27. They live in Burlington and I learned about it from the Burlington bulletin, which I receive faithfully with each issue. Thank you. And we wish you the

Lord's blessing on your further pathway as husband and wife. Many members of the Burlington congregation will have said this in person; we add our wishes via the written and printed word. However, the main thing is not *how* they reach a person or a couple, but where they come from. That's from the heart.

We may say the same to brother and sister H. Kippers in Edmonton. Their picture could be seen in the previous issue of *Clarion*, from which we also learned that they both are still in reasonably good health. That is a privilege, especially when one's years are increasing and the 45-year mark has been reached in married life. Many of those who married at the same time they became husband and wife will have been taken away out of this life. And when it becomes "lonelier" as far as friends and relatives are concerned, the gratitude is the greater that it has pleased the Lord to leave us together. More years be given to you.

This medley is in some respects more an article and I could easily add a few pages if I should wish to write about all the matters touched upon in bulletins. Sometimes those little notices and little remarks, those brief admonitions or exhortations cause concern and then I think, "What can be done to improve on that?" I also read of trends among us which give occasion for concern, trends which are especially noticeable with our young people. Mind you, be it far from me to pass a general judgment. Frequently there is great gratitude in my heart when I see how many of our young people are faithful, how many live a life of which we may say that it is pleasing to the Lord. There are many of our young people who faithfully contribute for the maintenance of the ministry of the Gospel, who are members of the school society and upon whom one never calls in vain when things have to be done with volunteer labour. We should certainly not give the impression as if we have no reason for gratitude and as if being young in the Church means being suspect and more liable to go astray than the older ones.

But there is reason for concern in this respect: that the danger is very acute that we no longer show our own, specific lifestyle, the style which we should show as children of the Lord, as members of His church. May I illustrate that with a quotation? "The fact that the young people regularly play baseball together on Sunday evenings is discussed; the Consistory disapproves of these activities and requests the young people to reconsider whether this is really in agreement with the fourth commandment."

I, too, would ask whether this is really in agreement with the Christian lifestyle which may be expected with us. And this is not the only point.

If we can believe the stories that are told about misuse of alcohol, about dancing, about relationships between boys and girls, and more, then there is indeed reason for concern and then there is certainly grave danger that we are on our way towards losing the specific character as members of Christ's Church.

I do not wish to claim at all that Church membership *consists of* having a special style of dress, of hairdo, of partying or non-partying; but I do contend that Church membership *includes* showing a different attitude in all those things. If that is no longer seen, things become bleak indeed.

Let us all take heed of one another and see to it that no one stays behind: strive for peace with *all*, that they all reach it, for without sanctification no one shall see the Lord.

Our Reformed Response to the Secular Labour Unions ⁵

IX. THE PURPOSE, PRINCIPLES, AND PRACTICES OF MODERN UNIONISM

a) *The Purpose*

The main purpose of the modern labour unions is to improve the wages, hours, working conditions, and job security of its members. However, before this can be achieved, a union must gain members. In order to gain members in non-union plants and industries the union sends out "organizers" to persuade workers to join. Once they have gained the majority of the workers in any place of employ, the union then applies for certification with the Provincial Labour Board (in Canada). Once this has been achieved, its main functions are the arranging of labour contracts and the handling of job disputes. The trade unions may also help provide apprenticeship programs and other benefits for its members, such as union picnics, women's auxiliaries, and some even provide benefits for intimate family needs such as funerals, paying for some or all of its expenses. Some unions have even adopted a Burial Service Form with many Scripture references throughout (e.g. the United Steel Workers).

However, even though we may be able to discover many practical and social benefits provided by the modern labour unions, this cannot be the basis for a judgement as to whether or not they are for Christ. There are many socialist and communist regimes which also provide benefits which in themselves could be termed as being just and beneficial from a Christian point of view, but good points in themselves could still not be the reason why a Christian may then join a socialist or communist party. As such, it is of the utmost importance that we look at the principles which govern an organization in order to be enabled to make a principal decision as to whether or not one can or may wholeheartedly support it. This would then mean that one would be able to thank God for it as a blessing received from His hand.

b) *The Principles*

One of the first things we should keep in mind is the fact that all prin-

ciples of any organization are "religious principles." This stands to reason since every human being is a religious being, i.e., he is at all times responsively involved in relation to what he sees, hears, or touches. His response will then either be an endeavour to honour his Maker or to please himself. As such, it is utterly impossible for any human being who is able to use any or all of his senses to remain neutral. Neutrality is only possible for inanimate (lifeless) objects. (More on "neutrality" later.) These principles will then be either Christian or humanistic, i.e., Christ-centered or man-centered.

c) *The Brotherhood Ideal*

All unionism then is based on religious principles. The very fact that the term "Brotherhood" is used very extensively denotes the most basic of religious principles. We need only read, for example, the UAW membership pledge to see how basic this principle is. "I will at all times assist members of the United Association to the extent of my ability, defend them when unjustly treated or slandered, and cultivate for each and every member the warmest friendship and brotherly love" (emphasis mine, SdB), UAW (United Auto Workers) Constitution, Section 170.

We may say, without any hesitation, that the basic principle upon which the modern union movement flounders is the so-called general brotherhood of all men, which is then for the Union (be it the National or International), the Brotherhood of, etc. We know from the Scriptures that true brotherhood and brotherly love are only possible between people committed to the same religious principles, and we also know that not all men have the same religious principles. There is a brotherhood which includes Christ as being the Senior Brother and Saviour of His brothers and sisters, and there is also a brotherhood which excludes Him entirely. The latter is practised in one form or another by most Labour Brotherhoods. The Constitution of the International Brotherhood of Teamsters, for example, reads: "No topic of political or religious nature shall at any time be allowed, on penalty of, but

topics concerning the economic welfare of our members shall not be prohibited" etc., Article 23, Section 17. This same principle can be found, e.g., in the Constitution of the Canadian Labour Congress (CLC).

As such, Brother Christ is effectively excluded from such Brotherhoods. This exclusion is in accordance with their religious principles. Members of such a Brotherhood commit themselves to an order of priorities where the Brotherhood is first, i.e., its economic benefits and interests. This is often exercised even if this goes against the welfare of non-union fellow citizens or contrary to the Law of the Land. Think only of the Mailmen's, Nurses', and Teachers' strikes which caused economic, health, and educational suffering for many citizens, and how blatantly the law is ignored when this serves the betterment of the brotherhood. (More on the "strike weapon" later.)

That these Brotherhoods are religious organizations can be seen not only in their Constitutions, but also in the manner of their organizational life. There is quite a measure of secrecy surrounding its internal life. For example, most of these unions prohibit their members from divulging the names of fellow members to outsiders. There are certain distinct rituals, oaths, statutes, and orders which govern their actions (e.g. the UAW calls for a minute of silence at 11 a.m. on the second day of each convention in respect for "our deceased brothers"). It is really no coincidence that their meeting halls are called "Labour Temples," for they are indeed religious bodies which worship the Brotherhood. When we keep in mind the Labour Temples of ancient Corinth and Thyatira we will discover that also in this respect there is nothing new under the sun.

d) *Marxist Influences — Class Struggle*

The above Brotherhoods have been to a great extent influenced by the Marxist philosophy of the class struggle between Labour and Management, i.e., between the proletariat and the capitalists — between the workers and the bosses. We need only quote one of the opening sentences of the AFL-CIO (with which most international unions are confederated, and in Canada, CLC) to show a clear example of the above. "A struggle is going on in all the nations of the civilized world between the oppressors and the oppressed of all countries, a struggle be-

tween the capitalist and the labourer, which grows in intensity from year to year, and will work disastrous results to the toiling millions if they are not combined for mutual protection and benefit." Yes, this is a statement of fact, but the AFL-CIO and CLC chose to continue this illegal struggle of darkness and lawlessness.

The International Association for Machinists boldly states: "It is impossible for those who toil to obtain full reward of their labour other than through united action through organizations *founded upon the class struggle*" (emphasis mine, SdB).

Another union which used to be strong in Alberta and which is trying hard to make a come-back, makes an equally bold assertion, i.e., "We hold that there is a class struggle in society, that this is caused by economic conditions . . . , that the class struggle will continue until the producer (i.e. the worker) is recognized *as the sole master of his product*. Therefore we unite" (emphasis mine, SdB). Taken from the Preamble of the Constitution of the Canadian branch of "The Mine, Mill and Smelting Workers" brotherhood. Sounds familiar? "The expropriators (capitalists) are expropriated" (K. Marx).

Reading these and similar statements, one can, as it were, hear Karl Marx shouting his infamous "Workers Unite" and throw off the yoke of the capitalist bosses and be the master of your own production and destiny. This is the kind of antagonism and class struggle which is being promoted in general by the North American Labour movement, i.e., an antagonism and class struggle between the workers and their bosses. This promotes the constant and bitter struggle to see who is able to take the most. That's right! Neither the capitalists nor the labour brotherhoods want to give. It is a class struggle to see who is the strongest and as a result can take the most, and all this is based on the religious principle of self-love, be it on the part of the capitalist or of the worker.

e) The Strike Weapon

Under the section dealing with the British Common Law, we saw that it used to be illegal for the labourers to band together and fix the price for their labour since this would penalize the rest of the community. We also saw that this law was repealed in 1824 as a result of politicians being sensitive to the labour vote. However, even though

it is now legal to conspire to set wages which often rob the community of its human rights, it has therefore not become moral and/or right in accordance with God's Law. However, if this is not bad enough in itself, another much more serious violation of personal rights has become permissible in or by our society, in the shape of the toleration of the "strike weapon." This is the collusive and coercive threat by organized labour to withdraw from the factory or other places of employ "*en masse*." A labour strike is nothing less than the coercive use of a weapon in the hands of a special interest group for its own benefit, i.e., at the expense of others and society in general. The remarkable thing in our society is that when other private interest groups or persons use coercive power — such as highjackers, kidnappers, racketeers, terrorists, etc. — they are quickly named and identified for what they are, and dealt with. But society in general has developed a remarkable blindness or toleration to the private use by the labour unions of the coercive strike weapon.

f) The Herd-Mentality and Plain Stupidity of the Modern Labour Movement

It is obvious that the strike is used as a weapon to force the employer to give in to the wage and/or benefit demands of the union. We must also keep in mind that the labour brotherhoods have, in general, no concern for the welfare of the employer or the company and will at times strike even if this means the destruction of a company. In this respect, union members suffer from a herd-mentality, i.e., they will blindly follow their leaders even if this will cost them their jobs. They will also stupidly go on strike for months even though they will never be able to make up for their loss of wages by means of the increases finally agreed upon. We should realize that in every strike situation the union leaders themselves never lose any wages, only the striking members do.

Yes, there is usually a strike fund which is then paid out to those who faithfully walk the picket line, but this fund is not a union benefit, for this is only a matter of doling out the money which the union members themselves have saved up via the deductions from their wages (union dues), i.e., the union members use their own money to ease the stupidity of a strike which in most cases they were talked into by the

union leaders with their promises of more in wages and benefits.

However, this is not the end of union stupidity and callousness, for we should realize that, when a labour brotherhood votes in favour of a strike, then all other local unions belonging to the same confederation (e.g. AFL-CIO) must debar or prevent their members from working for the strike-bound company until the labour dispute with the striking local is settled. The often gross stupidity or exorbitant demands of a few will then result in the shut-down of a factory with the loss of wages for often thousands and loss or dividends to the shareholders. It is sometimes difficult to decide whether one should become indignant and angry about such situations, or else feel sorry for these poor working slob who so blindly and slavishly follow their union leaders (a lemming mentality?).

g) Callous, Hard-hearted, and Immoral Practices

Besides the economic suffering, self-inflicted and inflicted on thousands of innocents, the strike weapon also often reveals a callousness which is hard to understand as being possible by so-called civilized people. This is equivalent to a doctor (union) making demands on his patient (company) that he either pay him a hefty increase in fee, or else he will withdraw his services and prevent others from helping him, even if this means his death (company bankruptcy). That a strike is often nothing short of a callous and cold-hearted blackmail, can be vividly seen in the July 1978 police strike in Bathurst, N.B., i.e., as the police were on strike and walking the picket-line, they callously watched as the community was being ravaged by the lawless elements, e.g., drag races down the main streets, drinking, brawling, looting, wrecking of private property, fires set, etc. Newsmen reported that the nights became an "orgy of lawlessness" as the striking police watched.

We could say much more about all the coercive, immoral, callous, and blackmail aspects of the strike weapon, but the above will suffice to show that all these things can and will happen when groups of citizens worship their private Brotherhood and will abide by its law instead of being guided by the Law of God.

h) Pure Revolution

Yes, that's what the exercising of the strike weapon is in relation to God's

Word. We should all realize that, even though the modern union movement may preach respect for one's country and boss, this respect and obedience applies only when the union demands have been met. As such the only and ultimate authority and boss which these unions recognize is their own union and the national or international Confederation of Unions. In essence, when a union calls a strike, it seizes power and authority. This is not only seen in the "en masse" walkout, but also by its actively preventing the boss from carrying on his business. This is done via pickets, sympathy strikes, etc. This is pure revolution, and totally contrary to God's Law.

To substantiate this point, we should first of all look at how a strike relates to the 5th commandment. We

confess it in Lord's Day 39 of the Heidelberg Catechism: "That I show all *honour, love and fidelity* . . . to all in authority over me; *submit myself* with all due *obedience* . . . and also *bear patiently* with their weaknesses and shortcomings, since it pleases God to govern us by their hand." I realize that, if we would quote the above to a person who is not a member of one of our confederated churches, it may raise some questions; such as, "Where does the Bible say this in relation to one's boss?" This is a fair question which must be answered; but before doing so, let us first say a few words about the Scriptural concept of authority.

S. DEBRUIN

(Conclusion next time.)

PRESS RELEASE

of Classis Ontario-North, June 26, 1980.

1. After Christian opening, the credentials are examined and Classis is constituted: Rev. W. Pouwelse, chairman; Rev. M. van Beveren, clerk; Rev. J. Mulder, vice-chairman. The agenda is established.

2. Rev. W. Pouwelse signs the Subscription Form, pledging his allegiance to the Word of God and the Creeds of the Churches.

3. Preparatory examination of br. R. Aasman, B.D. The documents submitted are examined and found in good order. The sermon proposal on Philippians 3:20, 21 is read by br. Aasman. After discussion the examination is continued. Rev. M. van Beveren examines exegesis Old Testament, Rev. J. Mulder exegesis New Testament and the doctrine of the church. After br. Aasman has subscribed the creeds of the church Classis declares br. Aasman eligible for call by the churches. Psalm 119:6 is sung.

4. After an intermission for lunch Psalm 84:3 is sung. The deputies of Regional Synod, the Rev. J. Geertsema and the Rev. Cl. Stam, are welcomed.

5. In executive session the committee appointed by Classis Ontario North of March 20, 1980 reports on the final financial arrangements for the Rev. C. Olij, who has been released of his ministerial service in the church of Orangeville, Ontario, as per March 20, 1980. A letter of the church at Orangeville dated June 23, 1980, informing Classis that the consistory accepted

the recommendations of this committee, is read and discussed. Classis with the concurring advice of the deputies ad Article 49 Church Order approves these final financial arrangements, under the condition that termination of these arrangements must meet the approval of Classis. Classis will send the Rev. C. Olij a classical act of release.

6. The church at Brampton reports that the archives of Classis have been examined. Classis thankfully notes that the church at Burlington-East has made considerable progress completing the archives. This church is requested to execute further the decision of Classis, September 14, 1978, Acts, Article 13, c.

7. Per instruction the consistory of the church at Ottawa requests the churches to remember this church regularly in the public prayers that the congregation in Ottawa may grow in spirit and number.

8. In the question period ad Article 41 Church Order the church at Orangeville asks and receives advice. The church at Ottawa asks re church visitation. Classis decides that all churches should be visited before the end of 1981.

9. Preparation next Classis; convening church: Burlington-East; date Thursday, September 11, 1980. Time: 9:00 a.m. Moderamen: Rev. W.W.J. VanOene, chairman; Rev. W. Pouwelse, clerk; Rev. M. van Beveren, vice-chairman.

10. No censure ad Article 43 is necessary.

11. The Acts are adopted and the Press Release is approved.

12. After thanksgiving by Rev. M. van Beveren Classis is closed.

For the Classis,
J. MULDER, vice-chairman e.t.

* * *

PRESS RELEASE

of the Board Meeting of the Canadian Reformed High School Association in Ontario, held on July 21, 1980.

1. The chairman, Mr. J. Schutten, opened the meeting with the singing of Hymn 47, the reading of a portion of Rev. 21, and prayer.

2. The minutes of the June 16th board meeting were read and adopted.

3. The agenda for the meeting was approved.

4. Dr. F.G. Oosterhoff gave the Principal's report. At least 40 Grade 12 students will receive their high school diploma at the graduation exercises on October 24, 1980.

5. The brothers, J. Schutten and John Hordyk were appointed to the Education Committee for a three-year term.

6. A provisional statement from the treasurer revealed a reduction of over \$8,000 on our 1979/80 budget.

7. The chairman of the transportation committee explained the requirements for the next school term. He was given the authority by the board to make inquiries on all major repairs which have been done on our buses.

8. The next meeting of the board was scheduled for August 18, 1980.

For the Board,
A.J. HORDYK, Secretary

Consulaat-Generaal Der Nederlanden CONSULATE GENERAL OF THE NETHERLANDS

1 Dundas Street West,
Suite 2106, Box 2,
Toronto, Ontario M5G 1Z3
Phone: (416) 598-2520

OPSPORING ADRESSEN:

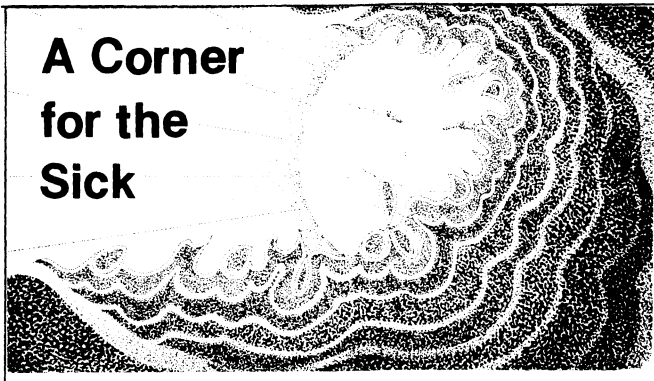
HOOGVEEN, H.G., laatstbekende adres te Westervoort, naar Canada vertrokken medio April 1980.

BOSCH, J. Mr., Elbert J., geboren op 10 juni 1954 te 't Harde naar Canada vertrokken op 13 juli 1979.

VAN HAASTER, Petrus Adrianus, geboren te Delft op 19 juli 1915, naar Canada vertrokken op 19 juni 1952.

De Consul-Generaal, voor deze:
MEVR. G. SCHNITZLER

A Corner for the Sick



Whoever is wise, let him give heed to these things.
Psalm 107:43

Who does not want to be wise? In order to be wise, we are urged to consider the steadfast love of the Lord. Something which is steadfast is not subject to change. The Lord's love is something we can depend on. To know about this great love requires study of God's Word, wherein are recorded all the deeds necessary for us to know to make US steadfast in faith.

Giving heed means exercise of the mind! We have to recall and consider what the Lord has done in the past. Shall we read Psalm 107? It will teach us that, in whatever circumstances we may be, the Lord is always there with His deliverance. If we suffer bodily need, are imprisoned, live in mental distress, or experience the effects of living in sin, as soon as we call upon the Name of the Lord and ask for His help and guidance, He will hear and heal us.

"Whoever is wise, let him give heed to these things; let men consider the steadfast love of the Lord" (verse 43).

Rose Malda has received many cards, with much laughter and clapping of her hands when she saw them. Her mother wrote us a note thanking the brothers and sisters who shared some happiness with Rose by sending her cards for her birthday.

From B.C. we have received a request for:

MARY VAN DE BURGT
2789 Lehman Road,
R.R. 1,
Abbotsford, B.C. V2S 1M3

Mary is slightly handicapped because of a heart defect. She attended a special school until she was nineteen years old. Now she is a helper at home and enjoys doing handicrafts and baking. She loves to receive mail! The Lord willing, she will be celebrating her 24th birthday on September 11th. Shall we give Mary a big welcome to our "Calendar," and send her many birthday wishes, brothers and sisters?

10. LORD, I have heard the tidings *Habakkuk 3*

Llangloffan *Hymnal à Thonau, 1865*

1. Lord, I have heard the tidings
Of Thee and of Thy might.
Thy deeds reveal Thy greatness:
I tremble in Thy sight.
Lord, come, Thy work renewing,
Amid the course of time.
In wrath remember mercy:
Recall that I am Thine.

9. Though figtrees may not blossom
And vines no fruit may yield,
Though olives be a failure
And barren be the field,
Though in the fold and stables
There be no flock or herd,
Yet I will sing and worship,
Rejoicing in the LORD.

10. The LORD, my God and Saviour,
In Him I will rejoice,
And in His power exulting,
I will lift up my voice.
He makes my feet as nimble
As feet of graceful roes;
He lets me walk on mountains,
Beyond the reach of woes.

*Hymn 10
BOOK OF PRAISE
Hymn Section 1979*

Send your request, with some information about the circumstances, and with permission of the person involved, to:

Mrs. J.K. Riemersma
380 St. Andrew St. E.,
Fergus, Ontario N1M 1R1

A Letter to My Daughter

Dear Jean,

You probably have no idea how much I appreciated your letter. It's not just the letter, which is a puzzle to me in some places, but the fact that you must have had some help with this one. Did you think you could fool me? The contents, the style and in places even the penmanship betrayed you. Anyway, that is precisely the reason why I appreciated this letter more than ever. The more friends you can get interested the better.

However, I suppose you are anxious to get on with the business. I hope to be able to understand your letter right and especially to be able to distinguish between your own thoughts and quotes, between serious talk and sarcastic remarks. I also hope that the quotes you gave were actually what was said, written, or meant.

I am really sorry that I don't know that article you mean, for either you or the article was somewhat mixed up. And, offhand, the choice here is not that hard. Therefore I would have liked to read the article myself.

First of all, my dear, don't go too much by what other people say. Sometimes they say something different from what they actually mean, without noticing it; sometimes they just make an honest mistake in their calculations; sometimes they think that their ideas are necessarily the right ones. There are many possibilities, and I haven't even mentioned the possibility that you might be prejudiced and had trouble understanding what was written or said.

Even professors are not infallible, that's why we are so opposed to "infallible" popes.

Furthermore, remember the Lord telling Peter: "If I want, what is that to you? You must follow me!" So, never mind other people, don't get mixed up by what they say or write, but study your Bible and follow the Lord. That also means that you have to be a little easy on your brothers and sisters, when judging what they write or say. Grant them some room for mistakes or misunderstanding. After all, none of us is perfect, but some of us are impossible. Don't YOU join the impossibles.

I am not going to reply to every word you said. Some of your remarks might be answered in a bundle; for others I may need some more time. But I don't believe you when you say, "I assure you it really appeals to me."

If some woman says that it is a shame for a man to rear his children, she might as well read her Bible again, and especially the book of Proverbs, where the father is mentioned more often than the mother, if I'm not mistaken. As for babysitting, I can't see why fathers could not do that, but I do believe that women, in general, have a better way with those toddlers.

Wouldn't I like to have more grandchildren? I

would like to have grandchildren, period. And if the Lord will grant me a few years yet and bless my children the way He has blessed us, I probably will have grandchildren. But, please, not by A.I. I think this is where you are sarcastic. You are not that stupid! You would not deprive yourself of one of the most beautiful things in life. You don't know that yet, and I am unable to prove it to you, but I can try to explain and at the same time answer a couple of things from the first part of your letter.

I have heard and read a lot about love, marriage, and all that goes with it, but the best I ever heard, and that satisfied me most, was as follows: Man (male and female) was created after God's image. And the love between man and wife, culminating in intercourse, was also an image of the love and the communion between the three Divine Persons. And now you should stop and think about that for a while. And after you have been married for some time you should meditate on that again for a while. For when you think about that you can weep and cry, "Lord, have mercy on me!"

For what have we made of God's image in general, and this part in particular? The most beautiful thing in human life made into the dirtiest you can imagine. Just read the papers about rape, abortion, and homosexuality, and you know what I mean. I don't want to mention the whole lot here. You can also read Romans 1.

I know that this does not happen very often among Christians, but the root of this is also with us. LUST!! In thoughts, words, and sometimes deeds, yes, in everything we do, lust affects that beautiful love life, that is supposed to be in God's image. No man or woman, not even a minister, is innocent. We are ALL guilty, and that is our sin. Not intercourse as such, because that was part of the creation of which God said that it was very good. We do not have clean love anymore. It has all deteriorated by our lust, to such an extent that we don't even notice it anymore, unless we fall into extremes. And so, if the professor really said it that way, I can agree with him for 100% and also disagree for 100%. Disagree, because a clean act of love is never a sin. God commanded us to love. On the other hand, I agree for 100% because our acts of love are not clean.

Nothing we do is clean, not our desires either. So your solution is no solution; and the conclusion, "No sin, just children" is nonsense. Even worldly-speaking it is nonsense, because if you want "just children" there are easier ways to get them and cheaper too. There are lots of children up for adoption, so why not take some of them?

I'll leave it at this for the time being. It'll give you something to think about, and I hope there will be another time.

Love,
DAD

our little magazine

Dear Busy Beavers,

How do you feel about the end of the holidays?

A little bit sad and a little bit glad?

A little bit sad the summer fun is over and your free time gone?

A little bit glad you'll soon be seeing your school friends again?

I hope you have all had a really good holiday with lots of things to do. And I hope you've all learned something new, too!

But now it's nearly time for school again!

And that means: old friends, maybe new friends, maybe a new teacher.

But for all of you it will mean learning lots of new things about God's wonderful creation and His care for His people.

I hope all you Busy Beavers get off to a great start, on your new school year, come September 2!

And I hope, too, you'll let me know how you get on with your new teacher in your new classroom, and if you were able to help a new classmate.

I'm looking forward to hearing from you!

Aunt Betty

Box 54,

Fergus, Ontario N1M 2W7

* * * * *



From the Mailbox

Welcome to the Busy Beaver Club, *Jane Meints*. I will send you your membership card right away. To be a good Busy Beaver you should join in all our Busy Beaver activities, Jane. Your class trip sounded very interesting.

And a big welcome to you, too, *Clarinda Meints*. Of course you may join the Busy Beaver Club. We are happy to have you! Did your weather clear up so that you could have a good time with your visitors from Holland?

Hello, *Brenda De Boer*. Thanks for your puzzle. It sounds to me as if you had lots of fun at the park. I think you liked the canoeing best. Am I right?

What do you do in the garden to help your mother, *Linda De Boer*? Does your little goat drink its bottle fast? Thanks for the jokes and riddles, Linda. Write again soon!

Hello, *Francine Medemblik*. It was nice to hear from you again. Have you sent in your entry in our Big Summer Contest? When that's finished we'll work on your idea. How's that! In the meantime I hope you get your pen pal!

Thanks for your contribution to the Birthday Fund Project, *Linda Knol*. I'm glad you enjoyed the Contest. Are you looking forward to going back to school, Linda? Bye for now.

I hope you'll have a really good time on your holidays, *Karen Stam*. Be sure to let me know how you enjoyed it! I'm very sorry to hear how sick your Opa is, Karen. May the Lord give your Oma and all your family everything you need in this sad time. And thanks for the puzzles, Karen!

Did you go camping yet, *Helena Onderwater*? Did you enjoy your holidays, and are you looking forward to going back to school now? Thanks for your contribution to the Birthday Fund, Helena.

Hello, *Diane Smith*. It was nice to hear from you again. Have you sent in your entry to our Big Summer Contest? Thanks for your quiz, Diane.

Thanks for your quiz and riddle, *Cynthia Oosterveld*. Did you enjoy your summer holiday? And are you anxious to see your school friends again? Write again soon.

Hello *Mary Vande Burgt*. Thanks for your pretty card. I'm glad you had such a good time at Thetis Island. And are you busy at home now? Bye for now, Mary.

Busy Beavers, another request for a pen pal! Who would like to exchange letters with:

Francine Medemblik (age 12 years)

R.R. 5, Guelph, Ontario N1H 6J2

Now, a very, very happy birthday to all the following Busy Beavers. We all join in wishing you a happy day and many happy returns! May the Lord bless and guide you all in the year ahead.

| | September 1 | Alice | September 17 |
|---------------------|-------------|----------------------|--------------|
| Faith Schoen | 1 | Van Eerden | |
| Irene Schoen | 7 | Sharon Vander Meulen | 18 |
| Debbie Krikke | 7 | Chuck Buikema | 19 |
| Catherine Wendt | 8 | Floris Wiersema | 19 |
| Grace Jongs | 9 | Margo Hofsink | 20 |
| Joos Poppe | 10 | Juliet Selles | 20 |
| Joanne Koning | 10 | Richard Woelders | 20 |
| Henrietta Stieva | 10 | Rolean Hulleman | 21 |
| Julia Vander Pol | 11 | Corinne Terpstra | 22 |
| Tammy Linde | 11 | Cathy Bouwman | 23 |
| Marianne Tenhage | 11 | Patricia Barendregt | 24 |
| Mary Vande Burgt | 13 | Elaine Schoon | 24 |
| Andrew Vink | 14 | Frederika Snippe | 24 |
| Caroline Barendregt | 15 | Carrie Nieuwenhuis | 26 |
| Brian Berends | 17 | Beverley Schouten | 26 |
| Marilyn Boes | | Stephanie Berends | 28 |
| | | Jenette Knol | 29 |

* * * * *

Here are some riddles for you from Busy Beavers *Linda De Boer*, *Helena Onderwater*, and *Cynthia Oosterveld*.

Are you ready? Think fast!

1. What word begins with "e" and ends with "e" and has a letter in the middle?
2. How can you spell "hard water" in three letters?
3. What's the difference between a well-dressed man and a tired dog?
4. What kind of bee can't fly or sting?
5. Who was the first skin diver?
6. What do you call a grandfather clock?
7. What moves faster, heat or cold?

Answers: 1. envelope; 2. I-C-E; 3. The man wears a suit; the dog pants; 4. spelling bee; 5. mosquito; 6. an old-timer; 7. Heat, because you can always catch cold!