

Acts of Smithville

1. THE APOSTLES' CREED.

Most of our readers belong to a Canadian or American Reformed Church and have recently received the Acts of General Synod held in Smithville, Ontario, from November 4 - December 5, 1980. It is a book of 272 pages, and we may congratulate the former first clerk, the Rev. J. Visscher, and Premier Printing on this publication and commend them for a job well done. The Acts are well organized and indexed, the paper is of good quality and the chosen lettertype is clear. Sure, the work is not perfect. Appendix V is headed as a report about contact with the Presbyterian Church instead of *Orthodox* Presbyterian Church; but the printing errors are amazingly few.

Although the Acts of Smithville number more than twice the amount of pages in the Acts of the previous Synod, some will judge that they are too short. The Church of Lincoln had proposed that from now on the Acts of Synod will include all proposals, letters, appeals, reports, etc. Synod Smithville did not accede to this proposal. It considered that the Acts do not only record decisions, but also observations and considerations in which the material presented to Synods is summarized. Each Synod decides what material submitted to her shall be published as an appendix to the Acts. I can agree with this decision; there would be no end if all proposals, letters, and appeals had to be recorded. But I would make one exception, and it concerns the reports of standing committees. These committees have been appointed by the previous Synod, and, although they send report to the churches, their report is addressed to the General Synod. As a rule, all reports of standing committees or deputies should be printed in the Appendix to the Acts of Synod. Synod Smithville enclosed the reports of Governors and Trustees of the Theological College, of the Committees about Psalms and Hymns, contact with the OPC, women's voting rights, Bible translations, and correspondence with churches abroad, with the enclosure of a historical review of the Presbyterian Church in Korea. These appendices make for captivating literature, and it is my experience that the reports of standing committees provide later generations with background information and study material that often is of more lasting value than many decisions of synods.

Therefore, I deplore the fact that the Synod of Smithville published a revised text of the Apostles' Creed (Art. 107) without providing the churches now and later with the remarks of the deputies. Now several questions cannot be answered. What was the *textus receptus* that the standing committee took as basis for a new translation? The answer is: the text published by J.N.D. Kelly, *Early Christian Creeds*, 2nd. ed. 1960, p. 369, but you will not find this important information in the Acts of Smithville. Which were the new translations that the Committee took into consideration? Why is "I believe" now repeated in the second part, although it is not found in the *textus receptus*? Answer: it underlines the trinitarian structure of the creed and is in agreement with the International Consultation Text. This answer was in the report of deputies but you will search for it in vain on the many pages of the Acts of Smithville. What were the arguments

for translating "hades" or "realm of death" instead of "hell"? The Committee referred to newer Bible translations of Matt. 11:23, 16:18, Acts 2:31, Rev. 1:18, to the International Consultation Text ("the dead"), and to the text of the Committee-Dankbaar in The Netherlands. It proposed to take up this important point with the sister-churches abroad. But you will not read anything about this in the Acts. There you read that the Committee was convinced that the early Christian Church understood the word "Hades" *only* in terms of "the realm of death," while in reality the Committee wrote that the early Christian Church *here* thought of Scriptural notions of Sheol or Hades or "the realm of death." But nobody who only reads the Acts can check Synod Smithville in its summarizing or quoting the report of the deputies.

With a blush of shame I read in the Acts that "the definite article 'the' (with respect to the Church) may be in the International Consultation Text, but is not found in the original manuscripts." The blush of shame is because of the pseudo-scientific character of this remark. The Synod speaks about the original manuscripts. Which are they? In which language were they written? If Synod means the *textus receptus* of the Apostles' Creed, then it must be Latin, but the Latin language does not have a definite article at all. It does not have an indefinite article either. Then how can one argue the way Synod Smithville does? The consequence should be that we also speak about "a communion of saints, a forgiveness of sins, a resurrection of the body, and a life everlasting," for the definite article is not found in those clauses either. In my opinion, the International Consultation Text had its virtues, compared to the text now adopted by Synod Smithville. The International Text maintains the trinitarian structure. It does not repeat "I believe," but reads: I believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. It may be left to Reformed preachers and catechism instructors to make clear that we trust upon the Holy Spirit and believe that He gathers the one, holy, catholic and apostolic church. We do not put our trust and confidence in the church, but in God alone.

Let me return to the Acts of Smithville. I hope that I have made clear why the Reports of the Committee on Translation and Revision of Confessional and Liturgical Forms should have been published in the Acts. Let it at least be known that the Committee did not argue on the basis of a definite article in the Latin text of the *textus receptus*. It came to its proposal because the definite article in the *English* language expresses the unicity of the church of Christ. There is not a Catholic Church among others. The indefinite article may give the impression that the Church of Christ is a vague, unknown entity, possibly future, but in any case indefinite. Therefore, the deputies chose for the definite article in the English translation, "the holy catholic church." Moreover they followed first the Committee-Dankbaar and later the International Consultation translations as closely as possible. By way of analogy, they could have referred to other early Christian creeds, namely, those written in Greek, which language, different from Latin, has the definite ar-

ticle. In most early Greek confessions this definite article is used in the clause concerning the one catholic church. But enough about the new text of the Apostles' Creed.

The churches would do well to test this text by using it. I would only plead for allowance for revision at a following Synod. The revision of the translation of the Nicene Creed and the Athanasian Creed has not yet been submitted to the churches. If a new edition of the *Book of Praise* has to be printed before the following Synod, would it not be best to leave *all* creeds and confessions as we have them at the moment? The Committee on the *Book of Praise* rightly suggested this (Acts, p. 83). Synod thought that this advice was well presented, but nevertheless charged the new committee "to make certain that the Creeds, the Confessional and Liturgical Forms, and the Church Order are included in a new edition as soon as these have been adopted by General Synod" (p. 89). One could argue that the Apostles' Creed has now been revised and adopted by a General Synod, and that therefore this new text should be included in the new edition of the *Book of Praise*. My interpretation — or at least my advice — is that the Committee of the *Book of Praise* should deal with the Creeds as a unit and therefore should not include the revised text of the Apostles' Creed in a new edition of the *Book of Praise*. For the time being it could be published, together with the adopted provisional Forms, in a separate booklet.

2. THE LITURGICAL FORMS.

This brings us to the provisionally adopted Liturgical Forms. One of the most intriguing parts of the Acts of Smithville is Appendix IV. There we find the Forms as proposed by the Standing Committee and slightly emended by General Synod. Now all members of the Canadian Reformed Churches have the opportunity to check the work that the Committee did. One of the things that will strike the reader is the way in which the Forms are divided into subheadings. It is a didactic device employed by the Committee and approved by Synod, and it serves an important purpose of Liturgical Forms: they teach and instruct the congregations of Christ. To this end the Committee placed many Scripture references in the margin, and it may be hoped that also in this way the Word of God itself will dominate the liturgy of the church.

In Article 128 of the Acts we read that Synod left the use of the Lord's Prayer in the Liturgical Forms (and the manner in which this prayer is used) to the freedom of the churches. In the Form for the Celebration of the Lord's Supper the Lord's Prayer is still printed in full. In other Forms (for excommunication, readmission, solemnization of marriage) it is indicated with the beginning words: "Our Father who art in heaven . . ." If I understand correctly, it is now left to the freedom of the churches to add the Lord's Prayer or to leave it out; and if it is added, to have it recited by the minister or said in unison by the congregation. It will be interesting to see what the practice will be in the coming three years of experimentation. Will the freedom that is given to the churches not lead to a complaint about lack of uniformity in the liturgy in the Canadian Reformed Churches? At least I would like to see more uniformity in the manner in which the Lord's Prayer is indicated in the respective Forms. Could this be done by the Standing Committee?

Now that I mention the Committee, I must immediately add that it is not clear to me which Committee is supposed to do this work. We read in the same Art. 128 that Synod requested *the Committee on Translation and Revision of the Confessional and Liturgical Forms* to submit this approved text for language correction to the

sub-committee appointed for that purpose. The Committee is also charged to have the adopted and linguistically corrected Liturgical Forms published either separately or with the adopted Psalms and Hymn section of the *Book of Praise* as soon as possible in 1981 for provisional use in the churches. Finally, the Committee is charged to provide the Deputies for Correspondence with sister-churches abroad with ample copies to fulfill their mandate in this respect. Therefore, this Committee has an important task in executing the decisions of Synod Smithville.

But when we read the appointments in Art. 155, we see that the Synod did not appoint a new Committee on Translation and Revision of the Confessional and Liturgical Forms at all. We now have separate committees. There is the Committee for the publication of the *Book of Praise*. Then we have the Committee on Translation and Revision of the Confessions (subdivided into a Committee on the Heidelberg Catechism and a Committee on the Belgic Confession and Canons of Dordt). Besides this, there is a Committee on Translation and Revision of the Prayers and Forms. May I conclude that this last Committee is now supposed to do the work that is indicated in Article 128?

In a previous editorial I remarked that it will be interesting to see what Synod Smithville — without consulting the Standing Committee — changed in the Liturgical Forms. One of the most striking changes is found in the list of sinners mentioned in the Form for the Celebration of the Lord's Supper. Synod not only restored and updated the list of those who should abstain from the table of the Lord but enlarged it in the following manner:

all idolators; all sorcerers, fortune-tellers, and *all who engage in astrology and the occult*; all who despise God, His Word and the holy sacraments; all who blaspheme, *curse and use foul language*; all who promote disunity and schism in the church or revolt against the civil government; all perjurers; all who disobey their parents and superiors; all murderers; all who are contentious and those who live in envy and hatred against their neighbours; all adulterers, fornicators, *those who live common-law or practice homosexuality*; all who abuse alcohol or drugs; all thieves or robbers, all gamblers and covetous persons; and all who lead offensive lives [emphasis mine, J.F.].

It is a touchy topic. In a time of declining morals, Reformed Churches will use all means of admonition and exhortation, also with a view to the holiness of the table of the Lord. But truly Reformed Churches exercise discipline, and there is the strict preaching of the law of God, for instance, in ten Lord's Days of the Heidelberg Catechism. Therefore, when I read the decision of Synod Smithville, I thought: Is it now really necessary that on each and every festive Lord's Day when God's congregation celebrates the Supper of her Saviour, she is reminded of those who live common-law or practice homosexuality or abuse drugs? And what then about those who perform abortions or have abortions performed? And what about . . . ; I could continue a list of contemporary sins and sinners, but let me leave it at this. I ask the question: Did Synod Smithville not overdo it a little bit? Is the distinction between falling into sin and living in sin still always clear? Does the list not become sensational and time-conditioned? Should we not use more Scriptural language? I am only asking.

The churches have to use these provisional Forms in the coming years. I am really curious about their experiences and the outcome. Time will tell.

J. FABER

Our Dwelling Place

“LORD, You have been our dwelling place in all generations. Before the mountains were brought forth, or ever You had formed the earth and the world, from everlasting to everlasting You are God.”
Psalm 90:1

Fragments from Psalm 90 can be found in many places. Verse 12 — “that we may get a heart of wisdom” — may be carved in the headstones of our school buildings, in which case the mathematics regarding “our days” is not overlooked. The “establishing of the works of our hands upon us” of verse 17 forms the ideal conclusion to any shoulder-to-the-wheel, nose-to-the-grindstone annual meeting speech. The brevity of our lifespan is mourned most effectively with the “threescore and ten” of verse 8, and the lament in verse 5 on the grass and its metamorphosis between dawn and dusk still echoes from the hollow of many a grave in our burying places. Really, Psalm 90 is a treasure of quotable quotes, saying the things we wanted to say ourselves, only doing it so much more effectively. However, when we use these verses for such isolated purposes, we are in danger of ignoring the instruction above this psalm. This is the instruction: Fold your hands, you children of the earth, and unfold your wings, you angels in heaven, and brace yourselves for a heaven-and-earth-involving moment of liturgical activity. And look strongly at this Moses, this man of God! For see, he prays.

John Calvin, in his *Institutes*, deals with the subject “prayer” in fifty-six numbered paragraphs of most flowery prose.¹ Our Catechism uses superlatives: “Chief part of the thankfulness which God requires of us.”² The apostle Paul gives a prime example of the strong language of the Bible, with his comfort that the Holy Spirit overcomes our verbal incompetence with “groanings which cannot be uttered.”³ All this adds up to the conclusion that the house of prayer in a power plant, from which strong energies emanate, where there can never be a dull moment, where high voltage hums.

Unfortunately, we have accepted a special language for prayer, addressing the Lord with Thee and Thou, which makes it necessary to adjust the verbs accordingly. There is for this practice, which requires of

our little ones a proficiency in Shakespearean grammar before we can teach them to pray, no proper linguistic excuse. It has nothing to do with the acknowledgement of God’s eternal majesty. And therefore, the sooner we are rid of it, the better.

It has been said that praying is an art which must be learned. But then it is also obvious that levels of achievement differ. It is not so long ago that people in their endless discussions about ministers would say: “that man has such eminent gifts of prayer,” a remark that would fetch knowing nods of agreement from the others.⁴ In Psalm 90, then, Israel was given a working model of the greatest eminence. What artistry! See how the misery of life after the fall is described, and notice that all this beautiful expressiveness only serves to deepen our sense of misery. Thus poetry reinforces lament. But then, so does it with the call for deliverance: Return, come back, O LORD! How long? Have pity on your servants! Notice how Moses teaches his people to cry out for a total change of direction — on the side of the Lord! Only then is a life of gratitude possible, a life adorned with the manifestation of God’s steadfast love as described in verses 14 to 17. Truly, these are, O Paul, groanings which are most utterable!

However, with or without poetry, a discourse on those three: misery, deliverance, and gratitude, is not quite complete without a preamble. Therefore: O Moses, you man of God, what is your only comfort in life (in the desert) and death (on the boundaries of the promised land)? And Moses looks at the sun-scorched desert sand, trampled by thousands of Jewish sandals, which under God’s care never quite wore out.⁵ In this world, which since the fall into sin has become a hostile environment, Moses wanders around with his people in a more-than-hostile wilderness, full of deserts and pits, a land that none passes through, where no man dwells.⁶ Would comfort then be in a green oasis, with white plastered buildings between the trees? In the trembling heat above the barren land one could see the vision: Palm trees waving lazily in the cool breeze; mysteriously veiled women carrying pitchers of water on their heads, walking stately between inviting buildings; dwelling places providing

safety and comfort, where it would be so pleasant to stretch out and to nurse your calloused feet . . . What mirages! What *fata morgana*! This is the reality: Faded canvas and some frayed strings. The camp: a most unlasting city. Temporariness beyond a doubt.

Where else can one then look for comfort? Lift your eyes up to the mountains. The mountains, born from of old, are forbidding. Danger lurks there: mountain lions and other predators. Or, if it is safe for human habitation, bands of thieves and robbers will settle in the caves, spying on every motion of helpless passersby. But then Moses raises his gaze above the mountains, and, overcoming all those circumstances of despair and misery, he summarizes all his hope and all his comfort in the one statement: “The LORD our dwelling place.” And with a grammatical paradox he contrasts the temporariness of the affairs of creation with the eternity of the Creator: before any of this ever was, O LORD God, You are. The LORD had long ago introduced Himself to Moses, the barefooted apprentice man-of-God, as: “I am.” That God, who is from eternity, is our shelter.

The construction of human shelters has greatly changed the face of the earth. The house was the focal point of family life. But it was also the basic element from which greater things were formed. Where several houses are found together, they usually form a street. That is so their nature. And where several streets cross each other, cities are born. Build a wall around it — with gates that can be closed to keep the enemies at bay or opened to let in the bringers of peace — measure the thickness of the walls, and shiver with delight at the secure feeling that danger has been shut out! Psalm 48 instructs the daughters of Judah to rejoice in God’s judgments and then continues with an inventory of ramparts, towers, and citadels, information to be passed on down the generations. Zechariah paints a street scene to emphasize comfort and safety: grandfather and grandmother supervising playing children in the streets of Jerusalem? There was comfort in this promise of stability, although it was a relative one, and eventually total destruction would not leave one stone upon the other. This idealism of the scene of children feeding pigeons around the town pump was summed up by 20th Century T.S. Eliot:

A man’s destination in his own village

His own fire, and his wife's cooking;
 To sit in front of his own door at sunset
 And see his grandson and his neighbour's grandson
 Playing in the dust together.
 And then Eliot was telling this only to explain that an Indian who died in Africa was really out of place, because

A man's destination is not his destiny
 Every Country is home to one man
 And exile to another . . .⁸

Our modern times have seen the growth of some formidable metropolises and urban sprawls, testifying to this contention: we have here indeed a lasting city; there is none else to come. Here we enjoy our thermostat-controlled comfort; here we lead our wall-to-wall family life, in our oak-panelled dens; and, while the roast is cooking in the eye-level oven designed by G.E. in olive green, we plant our elbows firmly on the plastic of our kitchen table and learn from the papers about the goings on in the American great society and the Canadian just society. And although there are signs of restlessness, of trends towards more mobility, we are, by and large, firmly established. Stability is the main feature of our life together in an organized society.

But Moses had no such things. Once he had pleaded: "Let my people go" and he had been on the go ever since, to lead them. Yet it was not his destiny in this world ever to reach his destination, the country that would be home to his people. Mind you, the LORD did show it to him⁹ in the terms of fulfilled promises: Look, there is all the land of Judah up to the western sea, and there is the land of Gilead, as far as Dan But he died in Moab, with the LORD arranging for his secret funeral.¹⁰ What conclusions would such a man derive from empirical knowledge? Behind him was a recalcitrant nation, witnesses of Jehovah's great deeds at the Red Sea, whose thousands of graves in the desert were as many reminders of their disbelief. Someone who puts his hand to the plow should not look back, but for Moses there was nothing to look forward to either: A horizon without a hope of breakthrough held him in a forbidding circle, under the deadly burning sun. And over all there was the horrible, horrible anger of God, the LORD. But then, praise be to God, Moses did not rely on empirical knowledge. For, when Moses lifted up his eyes to heaven to profess this great comfort:

"God our dwelling place," he did not speak what flesh and blood had revealed to him. Later the apostle Peter would testify that this man did not prophesy from his own impulse, but rather, moved by the Holy Spirit, spoke he from God." And so, He who is before the mountains were born, reveals Himself as our dwelling place, through the prayer of Moses, that wanderer in the desert, that great leader of God's people.

It is quite remarkable that Jesus, the One greater than Moses, when the Jews engaged Him in a debate about His identity, applied Moses' grammatical paradox on himself; "Before Abraham was, I am."¹¹ And well did He have to explain to a would-be follower that less than Moses had He became, since Moses could pitch his tent, just as birds have nests and foxes have holes, whereas the Son of man had no place to put His head.¹² But His mobility served to fulfill the prophecy: See, I come to do Your will, O Lord.¹⁴ And therefore, this doer of God's law could teach His people a prayer that is less a lament and a more complete prayer: Our Father And when He lifted up His eyes to the heavens, He could, more than Moses, be specific about the dwelling place. Moses had only pointed to it, and so he provided comfort. The Christ deals with details when He describes the house of His Father as having many rooms, where He will be busy putting things in order, and so He provides assurance.

That assurance He gives also to us, suburbanites or city-dwellers in our easy chairs. We are used to repeating that phrase: "we have here no lasting city." But sitting so comfortably, we may have difficulty getting up. Yet, we are looking forward to the day of the Lord. That is our confession. We do that with great intensity, with high voltage, "with a most ardent desire." And this is what we look forward to:

That He who sits on the throne will shelter them with His presence
 What a landscape does that vision paint!

. . . there shall be no hunger anymore, nor thirst, there shall be no striking by the sun, nor scorching heat

Those are the negatives. And on the positive side:

the Lamb in the midst of the throne will be their Shepherd. And He will guide them to springs of living water.¹⁵

And who are they? They are the ones, leaders and followers who may often have rebelled, who did indeed come

with filthy clothes, but who have washed their garments in the blood of the Lamb. And they shall nevermore lament, . . . for God will wipe away every tear from their eyes."

JOHN DEVOS

¹ John Calvin, *Institutes*, Book 3, Chapter XX.

² Lord's Day 45, Q & A 116, Heidelberg Catechism.

³ Rom. 8:26, KJV.

⁴ Among the ultra-Reformed — the expression "Een lood gebedsgenade is meer dan honderd pond gebedsgeven."

⁵ Deut. 29:5.

⁶ Jer. 2:6.

⁷ Zech. 8:4-5.

⁸ T.S. Eliot: "Occasional Verses."

⁹ Deut. 34:1. Note that the tribes of Israel, not the present inhabitants, are mentioned.

¹⁰ Deut. 34:6.

¹¹ II Pet. 1:21, recited in Art. 3, Belgic Confession.

¹² John 8:58.

¹³ Luke 9:58.

¹⁴ Psalm 40, as recited in Hebrews 10:7.

¹⁵ Rev. 7 from verse 15.



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IN THIS ISSUE:

Editorial — J. Faber	158
Our Dwelling Place — John DeVos	160
International — W.W.J. VanOene	162
A Big Win For Davis	
— Art Lengkeek	163
Official Dedication: Chilliwack	164
Official Opening: Carman — T.V.	166
News Medley — W.W.J. VanOene	168
A Ray of Sunshine	
— Mrs. J.K. Riemersma	172
Which Way Blows the Wind—	
— J.W. VanderJagt	173
A Letter To My Daughter — Dad	174
Letters-to-the-Editor	175
Our Little Magazine — Aunt Betty	176



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.

ROME (ANP)

The 40,000 Waldensians and 6,000 Methodists in Italy declared that they are not content with the attitude of the Italian Government concerning the Protestants in the country.

Already in 1978 it was agreed that finally an agreement was to be executed speedily — the agreement dates from 1948 — which provides that the Protestant denominations receive the same rights as the Roman Catholic Church in Italy. However, nothing has improved since 1978, they state.

The agreement of 1948 provides that the Protestant denominations shall receive the same rights with respect to bringing pastoral visits in hospitals, barracks, and prisons. Pastoral care in these establishments is at present the exclusive privilege of the Roman Catholic Church. The Italian Protestants want the same rights in the matter of religious instruction at public schools. (ND)

* * *

ERLANGEN (EPD)

For the first time since the Berlin Wall was built in 1961 missionaries have been sent out to another part of the world from out of East Germany. They are a couple who are going to teach at a theological institution in India. The leader of the Institute for Ecumenical Research in Strassburg said this in a speech in Erlangen. (ND)

* * *

A remarkable growth of unofficial church activities in Czechoslovakia is leading to countermeasures by the authorities. Secret agents in the eastern (or Slovak) half of the

country have been trained to track down clandestine gatherings such as Bible study groups or retreats for young people. The West German Catholic Information Agency, KNA, reports that 30 such agents operate in Bratislava University alone. Reports suggest that 200 secret police have been recruited from the western (or Czech) half of the country to help comb the mountainous Slovakian countryside for prayer meetings and discussion groups inspired by the "Oasis" youth renewal movement in Poland. (CT)

* * *

The Anglican Church will no longer be allowed to function in Iran. That was the announcement made by the Iranian Prosecutor General Ali Qoddousi last month at the same time he announced the release of the three Anglican missionaries wrongly held for six months. This latest anti-Western move by Iran would appear to have limited effect, since most Anglican churches had already closed during the course of the revolution. Back in England, Jean Waddell revealed that her captors had choked her unconscious and then shot her in the arm. The three said they were treated well in confinement and John Coleman said of himself and his wife Audrey, "Our feelings toward the Iranians have not changed one iota, and our great desire is to return eventually." (CT)

* * *

Government aid to private schools in Australia has been vindicated by its high court. The 6-to-1 ruling last month rebuffed an eight-year effort by a coalition of groups that favour strict separation of church and state. It argued that such tax support violated the constitution by "establishing" religion. The chief justice replied that a law which may "indirectly enable a church to further the practice of religion is a long way from a law to establish religion." (CT)

* * *

DALLAS (RNS)

Two Dallas ministers have been suspended from the Presbyterian Church in the U.S. and the United Presbyterian Church and directed to appear before a church court to show cause why they should not be dismissed.

An official committee of the two denominations also suspended the session, or local ruling body, of the ministers' Casa Linda Presbyterian

Church, and the 17 members of the 18-member session who recently voted to withdraw from the PCUS. (CN)

* * *

HANNOVER (EPD)

The Evangelical Church in Hannover has fired the 43-year old minister Klaus Brinker because he openly lives in a homosexual relationship. In the letter sent to him, the Church says that such is in conflict with what the Bible says about the relationship between man and woman as God has instituted it, which is directed towards the propagation of the human race. The Church offered Mr. Brinkler help with his search for other employment. (ND)

* * *

ROTTERDAM

The students association "Io Vivat" of the Reformed School Community Rotterdam recently had their Great Evenings which have become traditional. Four evenings in a row tickets were sold out for the performances in the theatre Zuidplein.

As has been the custom for years, the main dish was also this time a play written by Mr. J.C. Polhuys, this time with the title "Emancipation." (ND)

I am wondering where our brotherhood in The Netherlands is going and what the end will be. I recall that quite some stir was caused when the Students' Association at the Free University performed a play for the first time. That was the sign of deformation and backsliding! Perhaps it was after all. See what has become of the Free University.

I recall that our people frowned upon skits at an annual meeting of the young people's societies. Performing a play was totally out of the question.

It would not be hard to quote extensively from publications within the Reformed Churches proclaiming aversion against such evenings and performances as now apparently have become customary in Rotterdam.

I don't claim that what I quoted above is in itself a sign of deterioration or deformation. Yet I would rather stick to the practice as it was found within the Reformed Churches before the second world war. Perhaps I am too old-fashioned, but rather than giving in gradually to a trend which in the past has shown itself to be leading from the one thing to the other.

Sorry.

* * *

EMMEN

The Reformed deputies for correspondence with Churches abroad gradually have become so busy with

their foreign contacts that they will propose to the forthcoming General Synod not only not to seek expansion of the work and more contacts for the time being, but also urge the appointment of a minister as part-time secretary of the deputies. (ND)

Also with respect to this development I cannot say that I am very happy with it. I am afraid that this will become the first step on the road towards having ministers-at-large with all sorts of "federal" tasks. If I am not totally mistaken such a suggestion would have been unthinkable in the first years after the Liberation. It is good to have contact with each other, and it is good to seek contacts with others wherever they may be found to be faithful to the Scriptures; but the development as it is described in the *Nederlands Dagblad* of March 28, 1981, seems to be a little too "big" to my taste, and I see dangers here, too. We don't need world-organizations; the contact which has been entertained thus far was quite satisfactory, I think. It would be nice, of course, for some ministers if they could travel all over the globe seeking new and renewing old contacts; but I have serious doubts as to the actual benefit which the Churches would obtain from such a considerable cash-outlay. Until this very moment I have not felt that the absence of a "Reformed International Conference," such as has been proposed by the Dutch deputies, hampered Church life in any way or that having such a Conference would be of great benefit. We are busy enough with the things going on within the Churches here so that we don't need any further employment. And we are not ready yet for part-time secretaries. I think that, if things get that far, we take too much upon our shoulders.

And when the article in the *Nederlands Dagblad* mentions from the report of Deputies that a constituent assembly is to be convened which is to speak "about by-laws ('huishoudelijke regelingen'), the name of the conference, the *meaning and the authority of its pronouncements*" (emphasis mine, vO) then I wish to raise a warning voice. Here we go into the direction of a super-synod, being introduced under the name of "conference."

Caveant Ecclesiae!

Let the Churches beware!

* * *

VATICAN CITY (RNS)

Saying that a 1974 ruling had been widely misinterpreted, the Vatican has reaffirmed its centuries-old ban on Catholic membership in the Freemasons.

A new statement by the Congregation for the Doctrine of the Faith, the church's doctrinal watchdog, said there was no change in the church

law that bars Roman Catholics under penalty of excommunication from joining Masonic associations and other secret societies regarded as hostile to the church. (CN)

* * *

PROVIDENCE, R.I. (RNS)

Roman Catholic Bishop Louis E. Gelineau says he will probably continue to permit Catholics of the Providence Diocese to join the Masons, considering each request individually as he has in the past.

Commenting on the recent Vatican statement reaffirming the church's centuries-old ban on Freemasons, Bishop Gelineau said he would like to know more about the reason for the step and noted that in 1974 the Vatican modified the ban to allow local bishops to make exceptions. (CN)

ST. PAUL, MINN. (RNS)

Any legislation to give equal time for teaching creationism is opposed by Minnesota's Roman Catholic bishops.

"We are against this procedure on the basis that the state should not be in the position of determining religious truth and causing this to be part of the curriculum of the public schools," wrote Msgr. James Habiger in the Catholic bulletins.

If this belief in creationism is translated into law, what will be the next state-determined religious truth that must be taught?"

For Catholics who believe that God created all things and could have given the component atoms and genes the power to grow and to develop in a process like evolution, there is no need for a law demanding equal time for teaching Creationism and the theory of evolution . . ." (CN)

vO

ONTARIO

A Big Win For Davis

When the ballots were counted in the March 19th provincial election in Ontario it became evident that Ontario Premier William Davis had not only thwarted a Liberal attempt to end the Conservatives' 38-year rule, but he also ended up with a comfortable majority. The New Democrat Party under Michael Cassidy ended up as the big loser, coming out of the contest with a loss of 12 of their 33 seats. Cassidy's career will now be in jeopardy and also that of Liberal leader Stuart Smith. Smith had said before the election that he would quit as leader unless the Liberals significantly improved their standings. They failed to do so and just managed to hang on to their 34 seats.

How did Premier Davis manage to increase his 58 seats in the Legislature to 70, giving him easy control of the House? For one thing, the Conservative "Big Blue Tory Machine" staged a lavish expensive campaign, and Davis promised goodies wherever he went across the province. His promises were estimated to cost approximately \$400 million dollars. Just before the election was called, the government announced a 1.5 billion dollar program for econ-

omic development in the 1980's called "BILD" (Board of Industrial Leadership).

During the campaign the Tories refused to be drawn into a serious discussion of Ontario's economic problems with the opposition parties. Instead, Davis emphasized that the issue in the election was leadership. Bill Davis managed to convince the voters that he was the man with the experience and the leadership qualities to represent Ontario's interests on the national scene.

Ontario's interests on the national scene are widely seen in that province as the continuation of the policy of paying bargain basement prices for energy to the western producing provinces. It is considered a good idea to insulate Ontario's industry from high world energy prices by paying Alberta about 50% of the real value of its oil.

Premier Davis as a politician had obviously sensed the mood of the voters right when he decided to back Trudeau's Liberals on the constitutional proposals and the Liberal National Energy Program. This program

Continued on page 171.

Official Dedication of Chilliwack's New Church Building

The evening of February 27, 1981, was an evening of joy for the congregation of Chilliwack. After eleven years they now have their own church building. Many brethren and sisters from all other four Churches in the Fraser Valley came to celebrate with us. To start the program, br. J. Oostenbrug invited the audience to sing Ps. 136: 1, 2.

O, give thanks unto the Lord,
God of gods, with one accord.
For His steadfast love is sure:
It shall evermore endure.

He read II Chron. 6:40-7:5 and 7:11-16 whereafter he led in prayer.

Then he spoke a word of welcome to the many people who filled the Church to capacity. A special word of welcome went to the representatives of the local council and the pastors of the Seventh Day Adventist Church, from whom we rented the church building and enjoyed so many years of hospitality,

and also the Mennonite Brethren Church, from whom this church building was purchased; also to the delegates of the four sister-Churches in the Valley, a warm welcome was extended. The chairman of the committee of administration, br. A.C. Lengkeek, gave a short report on the work done by the committee. Br. Lengkeek officially presented the church building to the consistory, when he handed a beautiful, large symbolic key to Rev. E.J. Tiggelaar, chairman of the consistory. Rev. Tiggelaar, who was also Master of Ceremonies, then delivered his address on the theme of II Chron. 6 and 7 which was read. In his address, Rev. Tiggelaar spoke of the gratitude felt in the congregation, that after eleven years, the Lord blessed us with this new building.

He then drew our attention to the front of the program, to the fact that it did not say "Official Opening of the New Church" but "Official Opening



Br. Lengkeek presenting symbolic key to Rev. Tiggelaar.



The Church auditorium.

of the New Church Building." With this, we were to remember that as much as the new building gives us joy, the important thing is nevertheless still the Church, the body of Christ, in living communication with God. To underline this, Rev. Tiggelaar drew our attention to the events of II Chron. 6:40 and following. Here too, there was a dedication of a new building, the temple built by Solomon. But the focus of the passage was not so much on the temple as it was on seeking God's presence in that temple as a sign of His being with His people. Here there was an eye for the idea of church. The temple was to serve that living relationship between God and His people. Our joy this evening has to be the same, for also this building is to serve the same purpose. In Christ this joy may be greater, for in Him the communication has been made even fuller. In this way the building and the evening were dedicated to the praise of God's glory.

After the addresses of the local representatives, br. G. Breukelman, chairman of the Men's Society, gave a resume of the history of the church. Several facts were remembered: who the first office-bearers were; the first child to be baptized, Allan David Hutema. Almost every Sunday there were two reading services until Rev. VanderWel came to Abbotsford. And finally, in January 1978, Chilliwack got its own minister. Allan David Hutema presented to the Church a baptism bowl. The Women's Society sang a number of songs and the Young Women's and Young Men's Societies presented a chair for the pulpit. The Boys' and Girls' Societies presented the church with a percolator and 150 glasses.

Br. D. Bijker and Yvonne Bijker gave a musical performance on the trombone and organ: "The Holy City" and "Abide With Me."

Hilda Tams sang Handel's "A Prayer" accompanied by Yvonne Bijker on the organ.

The Churches in the Valley sent delegates who spoke words very fitting for the occasion.

The Churches at Houston and Smithers sent their congratulations by letter.

Rev. Tiggelaar spoke a word of thanks to everyone who made this evening successful.

We sang Hymn 65:1, 3 and were led in prayer and thanksgiving.

A social hour followed in the hall downstairs. It was a wonderful evening.



Church building, Chilliwack.



The Women's Society.



The Boy's Society presenting the gift.

Official Opening of the Canadian Reformed Church at Carman

March 6, 1981

7:30 p.m.

Most of the pews were occupied in the new church building of the Canadian Reformed Church at Carman, the occasion being the official opening. The M.C. for the evening, Rev. J. VanRietschoten, welcomed the members of the congregation, various levels of government, as well as architects and contractors. After singing Hymn 46:1-2, he read from God's Word I Chronicles 29:1-22 and Ephesians 2:11-22 and led in prayer. As theme he had chosen "from the Lord; to the Lord." Our attention was drawn to verse 15a of I Chronicles 29, "for we are strangers before thee, and sojourners." We heard that the word "strangers" is here an honourable term. David and Israel dwelt in Palestine and were guests of God in His country. They were God's honoured guests. But what are we going to do with those words? We were once Gentiles; our forefathers didn't know God. Ephesians says, "We have been drawn near," and God welded Jews and Gentiles into the New Testament church. "You have been brought near and are of the household of God." We must remain in the truth, for in this hope we were saved. To build a house

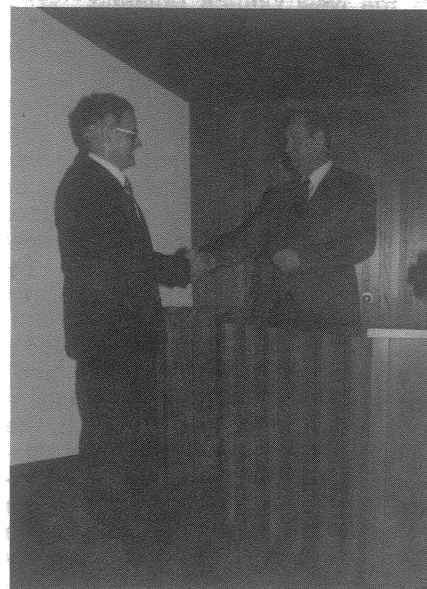
is one thing, but the all important thing is to remain faithful. What is a Christian? He is a stone cemented in. Like bricks in a wall, so are God's people cemented into a human structure, men, women, and children. This calls for activity within the church for we are no longer strangers. Everything is His. We are not in any danger when we give it back to Him. May this



Mr. Len Toet from the Church at Winnipeg presents Rev. Van Rietschoten with a clock for the consistory room.

building be used to that service day after day.

Brother Auke Bergsma, chairman of the building committee, then presented the key of the new building to the consistory. He gave us some insight into the history of the building committee which was appointed in 1977, how additional land was purchased from the CPR for parking facilities, and how we managed to have our services and weekly meetings in the school building. We were also told about the moving of our old Church building, it being the third time. The building committee consisted of Martin Dewit, Peter Veenendaal, and Wm. Scheper, besides the chairman. The above-mentioned brothers probably agreed with



Chairman of the building committee, Mr. Auke Bergsma, presenting Rev. J. Van Rietschoten with the official key.

the chairman when he said, "Although it has not been a troublesome burden, we are glad that it is now finished." Rev. VanRietschoten expressed the thoughts for all of us when he said, "We are glad to have people willing and able to serve on such a committee."

Congratulatory messages were received from Don Orchard, our M.L.A. He conveyed to us the congratulations from Premier Sterling Lyon as well. He told us that he had watched progress carefully in passing by twice a week and knew, by talking to some of the church members personally, the great dedication that makes a building like this possible.

We received greetings and congratulations from the Council of the Town of Carman. The mayor, Mr. Doug Fletcher, thought that the older members of the congregation must be proud to see the younger generation carry on the morality and tradition that they have brought with them from Europe. I hope that "proud" can be translated into "thankful" and "morality and tradition" into "faith." He presented us with a plaque from the Town of Carman which reads "The Town of Carman welcomes the Canadian Reformed Church on the dedication of their new house of worship, March '81, Psalm 101."

Next to take the floor was Winnipeg's minister, Rev. Berends. He extended to us the congratulations on behalf of his congregation. He felt that if mother receives a new dress, the daughter should come and see it and compliment her on the new



Mayor Mr. Doug Fletcher, presenting chairman of the building committee, Mr. Auke Bergsma, with plaque.

dress. He said, "We could address you as mother, for the congregation of Winnipeg started as an offshoot from Carman. We in Winnipeg thought that for our new Church building, a rectangular building would do very nicely, nothing like your elaborate structure. It somewhat resembles a mother hen sitting on her brood facing toward Winnipeg. Is it that she is calling us back under her wings? We can do with a few more members ourselves; therefore we would rather call you sister than mother." He continued that there is nothing we can do better in this area than to go out and proclaim Christ as King. "May this building always serve this purpose." Rev. Berends felt that it would not do to come empty-handed. Therefore br. Len Toet, one of the first to move from Carman to Winnipeg, presented the consistory with a clock. This, I am sure, is very much appreciated by the wives of our consistory members.

A letter of congratulations was read from our former minister, Rev. J. Geertsema, after which the Ladies' Society presented us with a new fridge and stove. They also had initiated a birthday calendar scheme to raise money for playpens in the new nursery. It never fails to amaze us how a woman has the ability to get funding for the projects to which she has turned her attention.

A large table was presented for the consistory room on behalf of the Political Study Society by br. Paul DeRuiter. It had been produced by members of this society, and was presented in a humorous manner. He said that the top had been made extra smooth so that matters of consistory could slide faster. This table had strength because of a large beam underneath, which he hoped would not only keep it from collapsing but would also keep any would-be politi-



Mr. J. Kuik Sr., first immigrant of the church and also the oldest member of the congregation, officially unveils the stone, on the first Sunday of worship in the new building. Mrs. J. Kuik Sr. looks on.

cian from doing business under the table.

The Young People's Society had been mindful of the older and shut-in members of the congregation, for they knew that these members also need the life-giving spiritual food. Peter Groenwold presented the congregation with a cassette tape recorder, a costly machine which is self-reversible, able, also to accommodate our minister's sermons.

A beautiful bulletin board was presented by our Youth Society, who under the direction of their leader, br. Herman Veenendaal, gave us a series of rhymes on each letter of the alphabet.

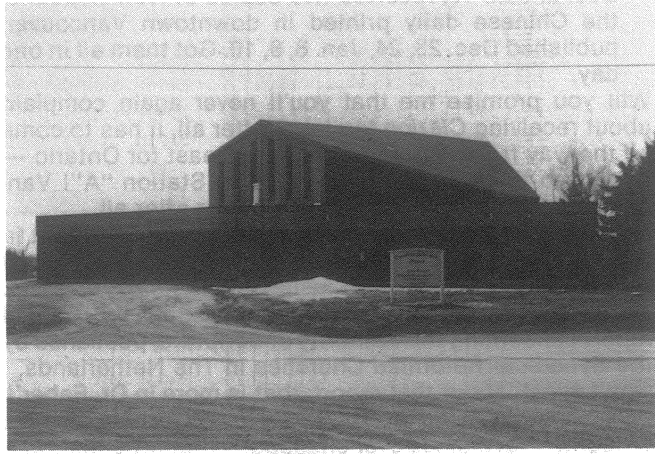
The school board president, Paul DeRuiter, in his congratulatory remarks brought to mind the most im-

portant part of the building, the pulpit, along with the most important link: home-Church-school, and the conviction that there will be a Dufferin Christian School as long as there will remain the true preaching of God's Word.

After having received a choral presentation by the Junior and Senior choirs, and the Male Quartet, we sang from Psalm 150. The vice-chairman of the consistory led us in a prayer of thanksgiving. It had been an evening of experiencing great riches and an outpouring of God's mercy. The wonder of His grace in Jesus Christ, the Holy Spirit working in the hearts of His people and the gift of freedom in this our, or rather, His beautiful land, are truly reasons for a prayer of thankfulness. T.V.



The children's choir.



New building.

news medley

If you should think that you are alone in your misery because of the late arrival of your favourite magazine (*Clarion*), you are mistaken. It is frustrating to receive the issue long after the official date. The situation differs from place to place, but in general we are all in a position that we have just reasons for complaint. This past week someone said to me, "I think that I could as well cancel my subscription to *Clarion*, for I have read an issue already with my friends or somewhere else before I get my own copy." If everyone should speak like that or — worse — do it indeed, pretty soon there might be no *Clarion* at all. But I hope better things of you.

In order to make you feel a little better and for the sake of having some entertainment in our column, I will tell you something from an article that appeared in *The Vancouver Sun* sometime ago.

You are to know that Mr. Albert Vanderheide publishes a twice-monthly Dutch language paper, under the name *The Windmill Herald* (that is English, by the way), and pays per year some fifteen to twenty thousand dollars to the Post Office for delivery of his paper.

He is less than enthusiastic about the service he gets. Let me give you a few samples, to make you feel better.

Subscribers in New Westminster got the Dec. 20 issue, from the NW post office, on Jan. 13, some on the 14th. That's 24 days to catch up with the latest news from The Netherlands.

Vanderheide got his own copy on Jan. 13. His mailbox is in the front of the New Westminster post office. It took 24 days for his copy of his paper to get from the back end of the New Westminster post office to the front end of the building.

Vanderheide challenged the system. When he mailed his Jan. 13 issue, he took a BCTV camera crew with him to the post office. That issue was delivered the following day.

Vanderheide has been keeping a log on his mail. Some gems: Jan. 12, received letter from Rexdale, Ont., mailed Nov. 18. Jan. 12, received mail from Willowdale Ontario, mailed Nov. 20. Jan. 12, received first-class airmail letter from Netherlands, postmarked Dec. 6. Jan. 13, received five copies of *New Republic*, the Chinese daily printed in downtown Vancouver, published Dec. 23, 24, Jan. 8, 9, 10. Got them all in one day.

Will you promise me that you'll never again complain about receiving *Clarion* too late? After all, it has to come all the way from Winnipeg, and — at least for Ontario — has to go through the Toronto Postal Station "A"! Vancouver doesn't seem to be much better after all.

Our column is not a press review, and I keep that in mind. Yet I do wish to communicate to you a little item I read in the January 16, 1981 issue of *Waarheid & Eenheid*. That issue contained the complete text of the official report concerning the authority of Scripture, published by the Synodical Reformed Churches in The Netherlands. I won't speak about that report; that is more in Dr. Faber's line. One little item, however, drew my special attention. I thought, "Have times ever changed!" That little item was intended to show the irrationality of sowing doubt con-

cerning the trustworthiness of the Scriptures. I can appreciate the effort as such. It is irrational when people accept the trustworthiness of other ancient books but when they sow doubt regarding God's Word. However, when one wishes to show that, he should be careful with what he writes. The little boxed-in argument reads as follows.

There are ancient writings of Herodotus and Homer.

At the secondary schools Latin is taught with the help of, among others, Homer. The authenticity of his writings is never doubted. The Biblical writings are older. Why are they always being tampered with?

When I attend high school, we also read Homer, but at that time his books were written in Greek. Perhaps it has changed since that time and a Latin version has emerged, possibly older than the Greek one we used. I am glad that nowadays the students can learn Latin with the help of Homer. *'Andra moi 'ennepe, Mousa!* Maybe the above explains why the Biblical writings (which for a considerable part are *not* older than Homer's writings) are being tampered with. Perhaps some people wish to use them to teach Spanish!

Let's become serious. About time, isn't it?

In reaction to what I wrote about the latest Synod's treatment of the *Book of Praise* I received a telephone call from a brother. He read in the Acts that Dr. W. Helder and the Rev. G. VanDooren were present at Synod and received the privilege of the floor. And now this brother wondered how I could write what I did write. Did I not know about the presence of those two committee members? If so, the conclusion is obvious: there was some lack of communication among the committee members. If I did know about it, how could I make the statements about having received an invitation?

Let me start with saying that I did know about those two brethren going to Synod; that I even could have gone along if I had not had a wedding on that Friday evening. I also knew that one of the moderamen members of Synod phoned the Rev. VanDooren that Friday evening after the meeting and told him that, in his opinion, my colleague's presence was no longer required, since Synod was ready with the matter; that Dr. Helder did go on Saturday; and that — according to the Acts — it was not before Monday that a decision was made.

However, I knew very well what I wrote in the news medley. And I know sufficiently how things go at a Synod to stand by what I wrote: The *Book of Praise* Committee should have been invited to meet with and discuss with the *Advisory Committee* the things pertaining to our part of the *Book of Praise*. Apart from the fact that by means of all sorts of personal messages things become confused and cannot be verified or controlled — I fully agree with what Dr. Faber wrote about that — there is this simple reality: once an advisory report has been drawn up and been presented to Synod it is awfully hard to change things. That is not necessarily caused by the fact that a committee or a reporter is not overly inclined to accept criticism and to change their (his) report and conclusions; that is also and perhaps primarily caused by the fact that an assembly is inclined to rely on its advisory committee and to trust that they have good grounds for every word they write and every proposal they make. Proposals for changes made from the floor of Synod are oftentimes ill-formulated and hastily conceived. An assembly is more inclined to adopt the recommendations of an advisory committee than a proposal made on the spur of the moment. For that reason I deplored the fact that the *Book of Praise* Committee never received an invitation to meet with the *advisory committee*. If that had

been done, the recommendation found on page 89 of the *Acts*, D, 4.d.iii — “to handle the sale and distribution, in whole or in part, of the *Book of Praise* and to deal with all other related activities to the best interest of the Canadian Reformed Churches” — would in all probability never have been made by the advisory committee. It certainly was not made nor would ever have been made by the *Book of Praise Committee*, for it means a total deviation from what the Canadian Reformed Churches and their Synods have always maintained: sale and distribution is *not* a work for *ecclesiastically appointed committees*. That can be verified from the Acts of previous Synods. Here you see the danger of not asking a *committee* but going by private opinions and suggestions. Private suggestions cannot be verified as to their motives and validity; advice from a *committee* gives more guarantees of impartiality and of being well-considered.

When two members of a committee appointed by the previous Synod receive the privilege of the floor, they will not act as if they were members of Synod, and do not have the right to mingle in the discussion. They *may* be able to prevent some accidents, but they do not have the right to discuss the whole report of an advisory committee.

With the above I have given sufficient attention to this matter, I think. And that I was not all that far out can also be seen from a letter which the Standing Committee sent to the Churches, stating the difficulties they have encountered because of Synod's decision to have “old 46” replace “new 2.” I hope that all our Consistories inform the committee that its objections to “old 46” are shared. That is all the Consistories can do; the responsibility for further action is the Committee's. Even a unanimous judgment of all the Churches cannot “overturn” a synodical decision. That can be done only by the next Synod. When, however, by common sense, disasters and blunders can be prevented, we are obligated to do so.

One more thing about the Synod 1980. That is in connection with what I took over from the Rev. Stam about closed-closed sessions. I think that I'll pass on to you a few lines from what the Rev. D. DeJong writes about that in the *Calgary Tower* (just to prove that I do get it!). “At the time I did not know that Neerlandia's appeal was dealt with in closed session. I could not assume it either, since it was, and had always been dealt with as a public matter. I would apologize if I had knowingly divulged secret matters, but I did not know. Besides, would anyone expect that this vote would remain a secret matter anyway?”

No apology is needed. What I think about mentioning the number of votes for and against I do not have to repeat: I made that sufficiently clear in the past. In order to prevent misunderstanding: the Rev. DeJong agrees with the Rev. Stam's remarks about closed-closed sessions.

A further item from Calgary is: the Ladies' Aid met, and “the ladies present felt in need of some contact from April to September, when we don't meet officially. So during that time we will meet on the last Wednesday morning of each month . . . and our plan is to have coffee together, send out cards to those in the Sick Corner of *Clarion* and to the families in Brazil on their birthdays on behalf of the Ladies' Aid.”

I mention that decision because I think that it is a welcome idea also for other Ladies' Auxiliaries or Aids.

Another idea I found in the *Church News* of the Fraser Valley. Yes, I speak on purpose of the *Fraser Valley*, for although I do not know *much* about the

development in the *Okanagan Valley*, I am aware of the interest that is shown from more than one quarter. By this summer there may be a few more families there, and thereby the possibilities will be increased.

Back to the Fraser Valley.

The Fraser Valley Young People's Societies are organizing a leadership conference.

This conference has been organized to increase the productivity of our present study society life. It will deal with a number of practical aspects in the leading of a society which will help it work together better. Such aspects as leadership techniques, discussion stimulation, curriculum organization, etc.

Sounds like a good idea, doesn't it?

The Churches in the Fraser Valley have no boundaries between them, as may be known. By the way, that does not mean that someone can say, “I am fed up with the Consistory in A., I am going to change membership to B.” Not at all! It only means that no specific streets or avenues have been designated as an artificial line which is to be recognized by all as the legitimate reason why the one living east of that line has to go to Church A., and the one living across the street on the west side has to go to Church B. If someone moves into the area from another place, he is free to choose to which Church he will go; and if someone moves within the Valley, he is free either to remain a member of the Church to which he belongs or to become a member of the Church whose building is more conveniently located for him, or where his friends and relatives go.

Anyway, the Abbotsford Consistory received a “letter from a brother and sister of the Congregation with among others the request to re-instate and enforce church boundaries. The Consistory is of the opinion that as long as the principle, that members who are in the process of moving are supposed to join the Church which is nearest to their residence, is upheld (which is done by the Consistory), there is no need for fixed boundaries.”

What I don't understand is what reason a member of the Congregation can have for and what interest a member of the Congregation can have in having fixed boundaries. Why in the world should I write a letter to a Consistory asking for fixed boundaries? I cannot see how someone can be personally involved in that. I could see the opposite: that someone asked to do away with fixed boundaries, but not the other way around. No one is personally bothered by the absence of such fixed lines. Then one should not stir things up by asking for them.

I read quite a few bulletins, and read them faithfully. I am appalled by the many letters which were written by members of the Congregations to the Consistories. How many hours are spent on reading letters, drafting a reply, typing it out, discussing it, typing the final letter, etc., can hardly be estimated with accuracy. This much is certain: that many Consistories would enjoy their meetings much more and that many, many meetings would be much shorter, giving the brethren also some time at home, if members refrained from writing so many letters. Oftentimes I have the impression that a visit to one of the office-bearers could have accomplished the same as writing a letter, but that a letter is written instead because personal contact is absent and because the writer wants an answer-in-writing back, possibly to pursue the matter and to appeal to a classis. Sometimes I read of an exchange of letters between a member and the Consistory which goes on for months on end. Then I cannot avoid the impression that the issue is ultimately that the member wants to have things his way. An unreason-

able amount of time is demanded by one member which is taken away from the other members and — not to forget! — from the families, and possibly the business of the office-bearers, not to mention the physical and mental strain to which they are subjected. Not only do we have to give account of how we spend our *own* time, we are also responsible for the amount of time of *others* which we demand for ourselves. It is my impression that what we need more in our midst is a giving things into the hands of the Lord when we have done our best to change what we are convinced should be changed. We have done our best when once or twice we have spoken to the persons in charge, have given our arguments and reasons, putting the matter before those who ultimately have to make the decision. That is *their* responsibility.

We return to Abbotsford.

"The Committee of Administration reported that it intends to start soon with the building of the Annex, possibly by the end of this month, or in the beginning of April." The Rev. VanderWel writes, among others, "The first thing which has to go is the old and, I suppose, to several of us still beloved Church Hall." I would not be surprised one bit if there were indeed many to whom that old hall is precious because of the memories connected with it. That was the first church building which the Abbotsford Church possessed as their own, and it was remodelled with much care. In the basement we had our lunch together between the services, and many discussions were conducted there. It has, however, outlived its usefulness and there is little sense in preserving it as an historical monument.

You will be curious to know how far the Langley Church is with their building-complex. No date for the official dedication can be mentioned as yet. Measures are already taken, however, to make sure that things go well. One of the measures is the one concerning smoking.

1. Smoking on the premises will not be allowed on Sundays or on any other day when there is a worship service;
2. No smoking on congregational meetings and consistory meetings;
3. To urge the Societies to take a similar decision;
4. To discourage smoking on the premises.

Gradually we are getting there! More and more it is realized that smoking habits are not very appealing to others who may come and worship with us, besides being dangerous to the health of the person himself and others who have to be in his neighbourhood.

The Organ Committee provides particulars and costs of a pipe organ. It is decided to build the organ as proposed by the committee. The total cost, in which the purchase of organ pipes, etc., from the Surrey Church is included, will be approximately \$30,000.

I would be inclined to quote extensively from the thick *Mission News* of the Surrey Church, but shall confine myself to mentioning that the Rev. and Mrs. Meijer will be on furlough the coming months, and that, after having spent some time here, visiting the Western Churches, they will spend part of their holidays in The Netherlands in connection with family celebrations, we read. We wish them pleasant holidays and new strength to take up their task again. No news can be told as yet about a permanent visum for Rev. Meijer and for Mrs. Meijer (this also applies to the Boersema's), but the matter has been given into the hands of Brazilian officials, and it is the Lord who moves the hearts. Without any undue optimism, it may be said that the possibilities seem to be better than they were before.

The Versteegs will be in Canada from Irian Jaya by the time you read these lines. It is nice for our missionaries that they come to Canada when the weather turns warmer, although *they* may have appreciated some snow!

From British Columbia we go to Alberta. In Barrhead "a building committee was appointed . . . Its mandate is to look into the possibility of adding to our present building, or buying the Alliance church building and selling our building." I was wondering already how long it would take Barrhead to come to a step like this. Seeing names of newly-arrived members in quite a few bulletins, I drew the conclusion that the present building would soon become too small for the growing congregation. We'll see to what solution they came.

In Carman it was decided that "tiles will be made, one depicting the old church and one the new church." I do not know whether there are any among our readers who would wish to have one, but if so, they will have to hurry: only one "printing" is contemplated.

The Consistory also decided that the Congregation shall stand with the singing of the first song and of the last song. Therein the example of others is followed. I don't think that there are many Churches where the Congregation remains seated at the beginning of the service when the first song is sung, and at the end during the singing of the last Psalm or Hymn.

Yes, and that brings us then to Ontario. It was a long journey thus far, but we'll hurry.

In Guelph, "the Consistory having discussed the completion of the existing organ, would like to see this done. An Organ Fund will be established for this purpose."

The Toronto bulletin mentions under the heading "Credo Christian School": "we are thankful to announce that a further \$13,000 has been received from our brothers and sisters in The Netherlands. This brings their total donations to a \$163,000 which makes our school building almost debtfree!" I wished we could say the same (that "debtfree" namely).

The Ebenezer, Burlington, Consistory received a letter which "drew the attention of the consistory to the shortage of seats during the morning service. It was recommended that a committee be appointed to study all aspects of the future of Burlington Ebenezer and to start planning in this respect. The consistory appreciated this advice and appointed a committee."

The bulletin also contained a little note referring to the previous contact with the Burlington West Church, a matter about which I reported previously. I think that it is good when I copy the relevant passage.

Last year a committee meeting was held between East and West to discuss the possibility of instituting a third congregation. After reporting to the consistory of Burlington East there was some delay by mistake of an answer to Burlington West. In due time the consistory of Burlington East informed Burlington West that they did not see a possibility to sensibly split the two congregations into three congregations.

In the meantime your consistory has appointed another committee with a very wide mandate, which includes also to discuss the whole matter with Burlington West again. You will also understand that the consistory's feeling leans more to splitting the East church so that we eventually will cover a much wider area than just the Town of Burlington.

Thus, instead of three, we may be looking forward to four congregations? I certainly do hope so, for that would be

even better. Although no immediate result can be expected, the important aspect is that the matter is under investigation and being kept alive.

There was another item in the Burlington East consistory report which drew my attention and made me sigh, "You can't win!" "A letter from a brother objecting to the publishing of the results of the election of office-bearers. Last year the result was not published and the consistory received complaints about that." Who can find a solution which will *not* be criticized?

As for the Rehoboth Burlington Church, the following points were to be brought to the Congregational meeting: "The following options have been brought to the attention of the consistory and will be discussed at the congregational meeting. 1. To finish the balcony to solve the immediate need for more seats. 2. To start with four services but to remain one congregation. 3. To split the congregation in two with alternate services in the present building."

About the result of that Congregational meeting the Rev. Pouwelse writes, among others, "The possibility of an opinion poll about this matter was already discussed, but has not been decided on yet. The structure of our church-government is not a democracy: the consistory is responsible, and has to take the final decisions. But because we have to deal with a practical question of priorities, and moreover a matter the congregation has to pay for, it is not impossible to have an opinion poll and to ask the congregation to make a choice out of some specific options."

Coming to Hamilton, we mention first of all: "Rev. W. Loopstra is progressing, even if it is slowly." When one has reached the age of seventy progress isn't all that fast; yet it is gratifying that there is progress as such.

On June 14, Prof. H.M. Ohmann will deliver a "farewell sermon." He is, as is known, minister of Hamilton, although the Hamilton Church has released him from all Congregational work so that he could dedicate himself wholly to the task at our College. I read that

the Church at Dokkum — where Prof. Ohmann was a minister before coming to Canada — has called him again, this time to declare him "emeritus" as soon as he will have been installed there, thus releasing him for the work at the College in Kampen. I still find that a silly arrangement, that a minister who is still strong and in good health and can do all sorts of things, including preaching and teaching, is declared a "minister-emeritus." I am convinced that we have a way which is to be preferred: the Church of whom the appointed professor is a minister releases him from all work in the Congregation, but he is and remains its minister, not at all declared incapable of doing the work of a minister.

During the reports on home visits, the suggestion was passed on "to have the minister available at the front of the church immediately after the service. This suggestion is not followed up, for *all* of us are encouraged to welcome guests." It would be more effective, I think, if a couple of families were "appointed" each week to take that task upon themselves, so as to make sure that possible strangers are not forgotten. Recently I heard from a couple who visited a certain Church that not one member approached them after the service to talk to them or to ask who they were. I fully agree with the reason given in Hamilton's decision not to load that task upon the minister's shoulders. Personally I would not feel like doing that at all: walk to the front of the church building to stand there till the whole auditorium is empty. The only reason I could see for doing it is that the minister would have an opportunity to admonish eventual offenders on the spot. He could also develop some skill in giving admonitions in a manner which could not arouse the anger of the culprit, and speak approximately in the vein in which a cartoon depicts a minister greeting a parishioner after the service, "Well, X., you should come to Church more often; it looks as if you can use the sleep."

Shall we leave it at that for this time?

Have a good sleep.

But not in Church.

vO

BIG WIN FOR DAVIS

— *Continued from page 163.*

calls for 50% Canadian ownership of the Oil Industry by 1990. It appears now that "Canadian" ownership means state ownership through Petrocan. This should be anathema to all true blue conservatives, and Davis must have shuddered when he decided to back Trudeau. Indeed, politics makes strange bedfellows!

What can be expected next from Premier Davis when he turns his attention on the national scene? On election night he sounded more conciliatory: "The energy matter must be resolved in the interests of all the country. Some way or other the first step should be the reconciliation of the provincial and federal figures, the differential in those figures. I will do anything I can to assist in developing some sort of compromise if that is possible." Let us hope the premier will translate his words into deeds.

What are Davis' ambitions for

the future? It has been speculated that he may have his sights on Clark's job as leader of the federal Progressive Conservative Party. I find that highly unlikely, because his popularity in the western provinces exceeds that of Pierre Trudeau's by very little. They would both have problems getting elected as the proverbial dog-catcher.

We should pay attention to one more thing, and that is the massive use of government advertising in election campaigns. Millions of dollars were used in the Ontario campaign by government departments and agencies advertising their wares. It seems rather odd to advertize Ontario-grown vegetables right in the middle of winter. We saw the same thing in the last British Columbia provincial election with the Social Credit government's advertising all its achievements just prior to the election call and to some extent even during the campaign. It is supposed to

be purely coincidental. In the case of the federal government, its use of public opinion polls and advertising in selling the Liberal proposals to the public at the public's expense are fast becoming a real threat to free political thought and "democracy." We, as Christians, should also be on guard against this type of propaganda influencing our thoughts. Let us keep our eyes wide open and be aware of what goes on around us.

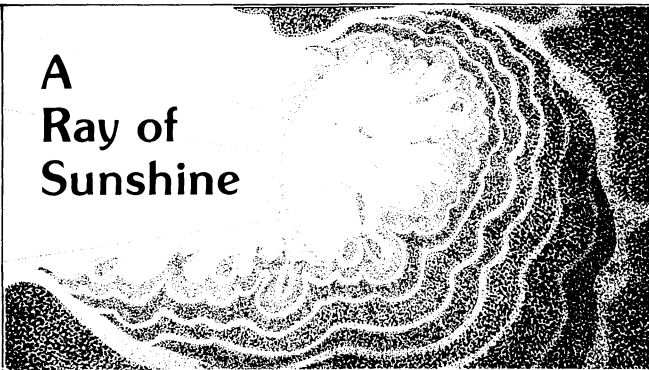
Reformed people must be informed people!

ART LENGKEEK

OUR COVER

"Ready for travelling on the Digul River in Irian-Jaya."

A Ray of Sunshine



Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear. Hebrews 11:3

People who depend on scientific proof will not be able to understand creation. It is through the revelation of God's spoken Word, written down by God's servants, that we are able to see a small part of the magnificent power of our Creator. To our natural senses, it seems impossible that things came into existence by the spoken Word of God. We want to see, hear, smell, taste, or touch, before we will believe.

God in His infinite wisdom decided that through faith only we would experience the truth of the creation of things out of nothing. Our human minds need the enlightenment of God's Holy Spirit. When in the Old Testament Job exclaims: "I had heard of Thee by the hearing of the ear, but now my eye sees Thee," we realize that it was through believing God's spoken Word that he was able to see. He was also able to know, for BELIEVING is KNOWING! "I KNOW that my Redeemer liveth." With this confession Job was allowed to live for another one hundred and forty years. In order to comprehend the contents of what Job was believing we must read Job, chapters 38-42.

In the New Testament we also read the expressions "We know! . . . I am sure! . . . This saying is true!" It is by the ministry of God's servants that we are called to repentance and faith. Natural man does not believe. It is through the working of God's Holy Spirit in our hearts and minds that we are being regenerated (brought back to life) again.

"What is true faith? True faith is not only a sure knowledge, whereby I hold for truth all that God has revealed to us in His Word, but also a firm confidence which the Holy Spirit works in my heart by the Gospel, that not only to others, but to me also, remission of sins, everlasting righteousness and salvation are freely given by God, merely of grace, only for the sake of Christ's merits" (Lord's Day 7, Heidelberg Catechism).

If by our nature we are prone to hate God, how can we see the beauty of God's creation, when left in this hostile frame of mind? It was through Christ's resurrection that the dividing wall of hostility was broken down. By creating a new man, Christ made peace and reconciled us to God.

New hope has been given to us. "Now hope that is seen is not hope. For who hopes for what he sees? But if we hope for what we do not see, we wait for it with patience" (Romans 8:22-26). Peter in his second letter writes: "But according to His promise we wait for new heavens and a new earth in which righteousness dwells" (II Peter 3:13).

63. I'll thank Thee, O my God and Saviour



I know in whom my hope is founded
Through ever-changing day and night.
Thou hast me with Thy love surrounded;
Thou art my rock, I trust Thy might.
When once life's evening veils enshroud me,
I'll bring, though worn by ill and strife,
For every day Thou hast allowed me
Thee higher praise, O God of life!

Hymn 63:2
Book of Praise

* * * * *

We have received two thank-you notes in our mailbox. Fred Ludwig's mother thanks all the brothers and sisters who sent Fred a card for his birthday. He received many. It did him a lot of good; he has even been home for a weekend. He does not have a father anymore, but his mother hopes that he will be able to come home on weekends regularly.

From across the ocean we received a letter from Mrs. T. Trenning — Jager. I quote: "Geachte zusters en broeders in de Here. Wat een verrassing was dat om zoveel brieven en kaarten uit Canada te ontvangen. Mag ik jullie allen bij dezen heel hartelijk bedanken, en wilt u degene die mijn adres heeft opgegeven ook hartelijk bedanken." Mrs. Trenning has had trouble with her leg for three years and suffered a lot of pain. When the holes in her leg became infected, the doctors were afraid they would have to amputate, but thanks to God this did not become reality. Mrs. Trenning and her children are very grateful that the Lord made things so well. She is home again, has help two days a week, and can even walk again, be it slowly. She attends church in the morning, and listens to a church telephone in the afternoon. She is very happy to be able to participate again in church life.

Thank you, brothers and sisters, for your part in making many people happy.

Send your request to:

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

Which Way Blows the Wind ₃

TO BLAME SOMEONE ELSE. It is one of the easier things to do. Should we blame someone else? Does it help the individual involved? It certainly does *not*. No matter how much we would like to shove responsibility on someone else's shoulders, it does not give a cure!!

Parents will feel guilty about their child if their child cannot cope very well. They see things that their child does and think, "I used to do something like that. Oh, I have a hard time remembering a story in the correct order. My wife does the letter writing because it is so difficult for me to write coherently!"

The causes of mental retardation, learning disabilities, or emotional disturbances may be inherited. We know this. We may blame ourselves for them. One of the worst questions we can ask a parent is, "From whom does he have this problem?" I admit, I have regretfully done this a number of times. You, please, DON'T do it. It is so natural for parents to find negative things in their children that the positive things are overshadowed. Rom. 8:28 says, "We know that in everything God works for good with those who love Him, who are called according to His purpose."

To everything there is a purpose, a purpose that the Lord gives us. If we continue to blame ourselves, where is the purpose of the child's or relative's life? If we love each other we should see love as Paul writes in I Cor. 13:4ff.: "Love is patient and kind; love is not jealous or boastful . . . Love does not insist on its own way; it is not irritable or resentful . . . Love bears ALL things, believes all things, hopes all things, endures all things."

Then comes the reaction of the parents: Is there a cure? Sometimes a human cure is not possible. A child with a learning disability may have certain problems that may be remediated with an available program. Some problems a person has to live with and a program may be developed to circumvent them so that he can compensate for them and cope with them during this lifetime, and lead a fairly normal lifestyle to the glory of God.

It then becomes easier for parents to accept and help their child

if just a slight bit of progress is made. It gives a positive feeling for both the child and the parents. Satisfaction occurs. Something else to be thankful for. They then continue to assist their child in a positive way.

Church and school belong together in the unity of faith. A covenant family with children having special needs may have a big problem. It is a problem which can definitely come up at home visits.

The majority of our children go to our own schools. They have a program catering to their own needs. They are the building blocks of the church, molded by parents and teachers also belonging to God's covenant, teaching them in a Scriptural manner.

Are the differently developed not as important? Do they *not* belong in our schools?

The comment may be made, "Our school does not have a program for our child. We would like to withdraw him." What are you going to say? "Don't do that? They're bound to pick up something of the Bible story, and his friends are so important? Think of all the bad language and drugs in the public schools!?"

It's very easy to say this if you don't have a differently developed child at home. What is more important: the life of a covenant child (always in the hands of God) who has to be able to live to His glory, or a book entitled, *A Matter of Death Only*?

This may seem extreme at the present time. It could happen.

What should be done? First, I think that the covenant child is very important. We should strengthen each other in our faith. If our schools cannot maintain the program for our children, we have to turn to different means, yet at the same time involving them in our own school programs and other activities as much as possible.

Secondly, the alternative that a program is provided in our schools to provide education not just for the learning disabled but also for the mentally retarded, emotionally disturbed, and physically handicapped. Why don't we do this? Is it money?

A severely retarded child has

been born from two Reformed parents, YOU. He has to remain in an institution for the rest of his life. There is no growth. He lies in a cradle and becomes older and older. He cannot turn himself over but every hour a nurse comes to turn him from side to side.

Then, one day, the doctor calls you. He tells you, "We can develop a program for your child so that three years from now he will be able to turn from his right side to his back. It will cost \$8,000."

Would you do it? The child will never get out of his crib. It will never be able to talk and may die anytime because of lung congestion due to the nondevelopment of his rib cage and his expanding lungs. It is a covenant child.

We live for our families. Disabled children are an integral and unique part. In them lies much of our hope. They also are the light of our lives.

Office-bearers, you are privileged beyond measure to help parents and also their children. You are the wind which can *help* the sailboat make a wonderful journey, filling the sail so it will confidently find its course in record time. You can also fight and struggle *against* the sailboat, undermining the strength that it once had, causing it to become a weak and disabled structure.

"The startling waves leap over it;
the storm
Smites it with all the scourging of
the rain,
And steadily against its solid form
Press the great shoulders of the
hurricane.

(from, "The Lighthouse"
H.W. Longfellow)

Lost. Broken. Or . . . as strong and hopeful as ever. You may decide. Will you?

Thank you.
J.W. VANDERJAGT

* * *

Board Members Canadian/American Reformed Men's Societies

"The League of Canadian/American Reformed Men's Societies announces that the following persons form the Board for the League: Chairman: Mr. Nick VandenHeiden, R.R. 2, Smithville, Ontario; Treasurer: Mr. Bill C. VanderHaak, 391 Canboro Road, Ridgeville, Ontario; Secretary: Mr. Tony Torenvliet, 2100 Parkway Drive, Burlington, Ontario L7P 1S4; Board Member: Mr. John TenHage, 14 Kingsmere Crescent, Brampton, Ontario."

Letter To My Daughter

Dear Jean,

Just at the time that I wrote my previous letter there was a strike on of government employees. That used to be called "revolution." These days people talk about "legal strikes" even of government employees. And that is not all. These government employees were *given* the RIGHT to strike by no one else but the government. That is what they call "enlightenment." There is nothing new under the sun.

But now the results! These people are fighting the government, their employer. They know very well, however, that picketing their own offices will not get them anywhere. So they set up picket lines at other government buildings: post offices, airports, and the like. And they ask the "brotherhood" in other unions to respect those picket lines. This has been done already, and tonight it looks as if it will be done on a grand scale this week. Post offices closed, airports closed, customs offices closed, etc. The whole economy of the country disturbed. Everybody in the country suffering the consequences, including the strikers, except the government and the union leaders. I think it is time to write the prime minister a short note, something like: "Who is running this country, you or the union bosses?"

Also this development did not just start in the last couple of years. It has had a long history already. In fact, although it was tempered somewhat at times, it is still a continuation of the teachings of Voltaire and Rousseau to which Marx and Engels added their ideas, and it was

taught in our public elementary schools, high schools, and universities, to which you and I are also contributing through our tax money. And if you write the premier of your province about the injustice of having to pay for your own schools and also for the public school (you don't want your own children poisoned, but you pay to poison your neighbour's children), then you get the reply "that the establishment and maintenance of an educational system determined by denominational and sectarian considerations would fragment the present public system and would be to the detriment of education in this province and that the importance of maintaining a strong and viable public system of education is such that he does not envisage the present policy being changed in the foreseeable future." A premier who is said to be a Christian. I wonder how a "gay liaison committee" to "help homosexual students, teachers, and staff members understand their sexuality," as is being studied by a subcommittee of the school board in Toronto, is going to prevent the "detriment of education" and "maintain a strong and viable system."

I could go on for a while talking about what the "gods" in high places are doing and the laws they are making with respect to abortion, homosexuality, feminism, capital punishment, and so on and so forth, but let me stop for now with some criticism of ourselves. For, in my opinion, we are just as much to blame for this development as the unbelievers. It is still true that "all it takes for the forces of evil to succeed is that the other forces remain quiet." Sure, there are some people who try to awaken our country, but they are a minority, and, besides, there is no united front. I wonder why?! Also . . . we are very much concerned about our own schools, and our sacrifices are great. The aforementioned Groen van Prinsterer said: "Our power is in isolation!" Right!, but if it stays there, what good will it do? What is the advantage of a latent power?

Sometimes I think that this minister was right when he said that our attitude generally is: "I am saved! God did well to me! Let perish now that evil world!" We are building schools to bring up our children in the

aforesaid doctrine, something which the parents should do first of all; we are drawing teachers to do this; we are even setting up a teachers college to ascertain an ample supply, but it looks as if those teachers do not have to be qualified to teach in public schools. I think the devil laughs. As long as we do not bring the battle to his domain, he is quite satisfied. He is lord and master in that "evil world," and from there he is able to send his guerilla forces into our domain. And from history I must say: usually with enormous success. Let's be ashamed and let's wake up.

Love,
DAD



Church News

DECLINED from Surrey, B.C.:
REV. J. VISSCHER
of Cloverdale, B.C.

* * *

NEW CHURCH INSTITUTED AS OF APRIL 1, 1981

Canadian Reformed Church of Edmonton, Southwest, minister:
Rev. S. DeBruin.

Mailing Address:

18412 - 91st Avenue,
Edmonton, Alberta T5T 1N9
Phone: 487-0885

* * *

CHANGE OF ADDRESS:

Canadian Reformed Church at Edmonton, North East:

c/o Mr. J. Deemter
14817 - 103 Avenue,
Edmonton, Alberta T5N 0V2

NOTE: The Church at Edmonton has been divided into two congregations. A proper name for the North East Church will be announced at a later date.



Remember!

When taking photos for the *Clarion* they **MUST** be black and white to be reproduced clearly!

Letters-to-the-Editor

Dear Editor:

The Thamesville Men's Society would like to have this published in *Clarion*:

In the recent *Clarion* br. Hank Veenema wrote about an issue that is also very important and dear to us. We strongly feel that addressing God as "you" has no place among us for the following reasons:

1. It is speaking irreverently of God. Even though the modern translation of "thou" is "you," this does not necessitate us to use "you." We do not need to concede to this apparent weakness in the English language where *U* and *jij* translates into you. Would you address the Queen, a judge, a cabinet minister as "you"?
2. The R.S.V., in use by the church for about four years, and the newest Revision of the *Book of Praise* all use "thou" instead of "you." It is irreverent to have just completed singing or reading "only Thou art holy" and then in the next sentence pray, "Oh Lord, You Who alone art holy."
3. Let there be uniformity in the home, church, and school so that one person does not address God as "you" and another as "thou." When a brother considers the use of "you" in addressing God as sacrilegious let us refrain from its use.

The Thamesville Men's Society

* * *

"THOU" or "YOU"?"

Dear Mr. Editor:

This is in reply to Hank Veenema's request in *Clarion* of March 13.

Although I personally also prefer to use "Thou" when addressing the Lord, there is a very strong argument in favour of using "You," and I am really surprised that this argument has never (or not more often) appeared in *Clarion* as yet.

* * *

In various languages there are different pronouns for the second person singular and the second person plural, whereby the plural is also used for these singular second persons who are to be treated politely and/or respectfully. So we have in Dutch "jij" for a friend and "Gij" or "U" for a respectable person or a stranger with whom we were not familiar. In the course of time, this "Gij" changed to "U" for a single person or to "Jullie" for plural, but remained "Gij" for the Lord, although lately there is a trend to use "U" for the Lord also. In French there is a similar pat-

tern: "tu" for a friend and "vous" for somebody not so close. The Frisian has "Dou" for a friend, "Jo" for a stranger, and "Jimme" for plural. It stands to reason that the Dutch and French also use "U" and "Vous" respectfully when talking to the parents. The Frisians go even further and do not use a pronoun at all when addressing their parents.

Germans, however, take a different view. They say that parents are our closest friends and therefore they use the familiar "Du" when talking to their parents and "Sie" when addressing a stranger. And since God is our heavenly Father, and therefore also a close friend, they use "Du" as, for instance, in the Lord's Prayer.

In English we have "Thou" and "You," or rather (at this time) "You" and "Thou," but it has not always been that way. Literature from the time of the KJV seems to indicate that at that time the

English also had "Thou" for a friend and "Ye" for strangers and plural. In the course of time, "Ye" has changed to "You," and "Thou" has disappeared altogether except in prayer. But it seems to me that this "Thou" in prayer originated in the same way as the German "Du." The Lord was supposed to be a familiar, close friend. Perhaps we should keep it that way, but I just cannot imagine anybody being consistent and address the Lord with "Jij" when praying in Dutch or with "Dou" when praying in Frisian. Therefore my preference for "Thou" in English is just a habit, and, if I were consistent, I would change to "You."

* * *

In short: "Thou" corresponds with the German "Du," with the Frisian "Dou," and, consequently, with the Dutch "Jij"; whereas "You" corresponds with the German "Sie," the Frisian "Jo," and the Dutch "U" or "Gij." Therefore there is no reason, other than habit and close relationship, to stick to "Thou," whereas reverence certainly would be a point for changing to "You." Is it not strange that just the Dutch, for reason of *reverence*, want to stick to "Thou"?

Yours truly,
H. METZLAR

The Board of the **Canadian Reformed Teachers' College** invites applications from:

prospective STUDENTS

for the 1981/82 academic year.

It is anticipated that both the 1-year Graduate pre-service course as well as the 3-year Non-graduate pre-service course will be offered.

Part-time students can enroll in selected units of study.

Please state: secondary/tertiary qualifications;
teaching preference;
mode of study (part-time/full-time).

Please contact the Principal for further information.

Applications close June 15, 1981.

Admission requirements:

For the 1-year pre-service course: a suitable B.A. degree.

For the 3-year pre-service course: an advanced level Grade XII diploma with an average of at least 65% (plus a minimum of 30 credits — Ontario students only).

Part-time enrollment after consultation with the Principal.

The Principal C.R.T.C.,

T.M.P. van der Ven

43 Yeoville Court, Hamilton, Ontario L9C 5W4

Telephone: (416) 387-0574

The Secretary C.R.T.C.,

H.J. Homan

R.R. 1, Wellandport, Ontario L0R 2J0

Telephone: (416) 899-3733

our little magazine

Busy Beaver *Darlene Lodder* has two riddles for you.
 1. Why was Joseph the straightest of his brothers?
 2. What can a monkey hold in his left hand that he can't hold in his right hand?

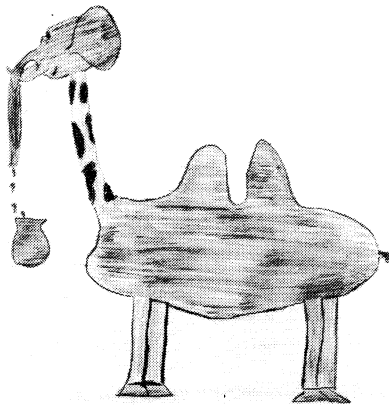
Answers: 1. Joseph was a ruler; 2. his right elbow or hand.

Dear Busy Beavers,

Don't you think it's time we had a NEW contest?
 Busy Beaver *Annette Haan* sent in this picture.
 Now we can have a:

GUESSING CONTEST!

WHY IS THIS CREATURE CALLED A HORELAFFANT ?



Send your to:

Aunt Betty
 Box 54,
 Fergus, Ontario N1M 2W7

Time for birthday wishes! All the Busy Beavers join in wishing all the celebrating Busy Beavers a very, very happy day, and many happy returns. The same wishes as always — but they are sincerely meant and for each of you! May the Lord bless and keep you also in the year ahead.

Henrietta Huinink	May 2	Charlene	
Sheila Van Sydenborgh	2	Van Woudenberg	May 16
Rolean Hulzebosch	3	Les Haan	17
Sharon Knol	4	Sandra Veenema	19
Mary-Ann		Carol Doesburg	20
Van Woudenberg	4	Keith Doesburg	21
Geraldine Hamoen	5	Cecile	
Theresa Terpstra	6	Van Woudenberg	21
Jennifer Jelsma	7	Henny Oussoren	21
Vicky Van Egmond	7	Derek Hoogstra	23
Lawrence Stam	8	Carl Mulder	25
Alice Sandink	9	Florence Visser	26
Linda Knol	10	Jim Witteveen	26
Yvonne Wiegers	11	Elaine Hamoen	27
Peter Kok	12	Jacob Kuik	27
Rona Kleefman	12	Anna-Lynn VanderWoude	27
Jody De Groot	13	Audrey Knol	30
Theresa De Gelder	15		



QUIZ TIME

Spring Word Search

by Busy Beaver *Diane Smith*



- | | | | |
|---------|----------|---------|--------|
| animals | flowers | mud | song |
| beauty | fun | nest | spring |
| birds | garden | puddles | sun |
| buds | grass | rain | trees |
| crows | holidays | robins | weeds |
| dirty | leaves | sing | wet |
| eggs | melting | slush | worms |