



Clarion

THE CANADIAN REFORMED MAGAZINE

Vol. 30, No.23

November 20, 1981



Round About the Pulpit ⁴

ACTIVATING THE PEW

The previous article tried to convince the reader that listening is a difficult business. It also promised that we would take a closer look at various attempts to improve the relationship pulpit-pew. By now everyone ought to know that “pulpit” means “preaching,” and “pew” stands for “the people in the pew,” the congregation that obediently comes to church “to learn God’s Word,” Heidelberg Catechism, Lord’s Day 38. By now it is also taken for granted that we see the relationship pulpit-pew as two-way traffic within the context of the covenantal liturgy of the public worship service (cf. the recently published booklet by the present writer: *The Beauty of Reformed Liturgy*, Premier Publishing).

The general concern for such improvement between pulpit and pew may be demonstrated by the titles of some recently published articles in various denominations:

- “Sermons — Preached and Heard”
- “Pseudo-Sermons”
- “Church is for Kids Too”
- “How to Use the Sunday Sermon?”
- “Make Your Preaching Live”
- “Preaching With Purpose”
- “What makes a good sermon?”

All these authors are concerned about the great percentage of “seed falling by the wayside,” cf. the previously quoted parable of the sower, seed, and soil. They are concerned about the meagre harvest.

The aspects of this “problem” may be divided into two groups, the first dealing with the question: “What should the ‘pew’(!) do *after* the ‘pulpit’(!) has finished?” The other side is what can be done by and for the “pew” (i.e. congregation) *before* the “pulpit” starts.

1. Pulpit Finished — Pew Starts

The two sides of the problem, just mentioned, find beautiful expression in the *Brief Prayer Before the Sermon*, quoted in a previous article, *Book of Praise*, page 476. First, “Open now the mouth of Thy servant . . .,” and then, “Prepare our hearts to *receive* it (“Thy Word in all its purity”), to *understand* it, and to *preserve* it.” Yes, more follows, but this short quotation with the three *italicized* terms already makes it abundantly clear that the “pew” has to become active! It is always “pray and work.” If we ask the LORD to do these three things in us, we must become active, so that He can hear our prayer. We may not agree with PIERRE BERTON in his *The Comfortable Pew*, but our pew should not be too comfortable indeed!

The following remarks are made to activate the pew.

a. “Examining the Scriptures Daily”

The words are taken from Acts 17:11. Paul arrived in

Beroea after some disappointing experiences in Thessalonica, although later, I & II Thessalonians, the situation improved there too. But “the Jews in Beroea were more noble than those in Thessalonica, for they received the word [i.e. the preaching by Paul, vD] with all eagerness, examining the Scriptures daily to see if these things were so.” We must do justice to the particular situation. There comes a stranger, Paul, to them who only had the Old Testament; he tells them what they did not yet know: that all the Scriptures had been fulfilled in the man Jesus Christ, God’s Son. Paul must have quoted the Old Testament frequently. Going home, the Beroeans examined the Scriptures daily to find out whether that man Paul was right. They did not do this from a desire to criticize. No, “they received the word with all eagerness”; but they could hardly believe that it was true. Their daily examining the Scriptures told them that Paul was right and that their joy was well-founded. Thus Luke continues in v. 12, “Many of them *therefore* believed” — we italicize “therefore.” Daily study of the Scriptures will not remain fruitless. The “pew” (again meant as “congregation”) cannot leave the Bible in church! The daily reading of the Bible should be combined with an “extra” study on the Lord’s Day: check the “word” or preaching, not with a desire to criticize, but to become the more sure that this preaching brought “Thy Word in all its purity.” Then the sermons will “settle” in the mind and memory of the hearers and will not easily be forgotten; faith will grow and joy will be multiplied. Of course, for this activity of “checking,” every Christian home needs a (modest) home library, with some popular commentaries on the Bible as the backbone.

Although these remarks bring us close to “multiplying the sermon,” let’s first take a look at

b. “social hour after the sermon” (?)

In a growing number of churches this has become an “institution.” I have even seen picnic tables behind the church building, where the membership can sit in the sun (if it shines . . .) and . . . yes, “and” what?

Of course, it is very nice for a congregation to draw mutual ties a bit closer, to have a cup of coffee together. Especially when there are “visitors” or “strangers,” such a social hour offers an excellent opportunity to make acquaintance with them and make them feel welcome.

But otherwise? Is there much value in such a social hour with regard to “activating the pew” and improving the benefit we may get from the sermon? As little value as there is in the handshaking of the pastor with his parishioners, that’s how little value there is, in all probability, in drinking coffee together. What is the topic of all the talking? Or should we use such a social occasion to ask the preacher about his sermon, or even to express our disagreement with certain things he said? I would

rather suggest to every minister to counter such criticism, fresh from the "oven," with the remark, "Brother [or sister!], I studied three or four days on this text and sermon and came to this result. I suggest that you do the same, and then, if there still are problems, you are welcome to come to my study . . ."

c. "How to multiply the sermon?"

This expression is not original; it is borrowed from a booklet to which we hope to return. I would like to combine it with the heading of one of the above-mentioned articles: "Church is for Kids Too."

By far the largest part of the congregation belongs to a family. The singles, because they belong to the family of God, should, especially on Sundays, be drawn into a family, so that they can also contribute to and benefit from what the God-given task of every family is: "to multiply the sermon."

In any case, the home, the family, has to see to it that "church is for kids too," by talking about what has been heard in church. Talking with the children, yes. Children need protection, support, training, education, and correction. We all agree. But in church we are not doing so well. "In church we expect our kids to sit still and listen while we worship. We expect them to be seen but not heard, and treat them by and large as marginal participants in the way we adults worship God. In church we neglect the nurturing side of worship. Thus it seems, then, that we have to learn again to praise God with our kids in mind" (quoted from van Belle).^{*} While a minister should ask himself, "Do my big church words alienate our little people?" parents should at least try to explain such big words to their children; yea, explain and apply the whole sermon in its central message to the family. Moses already stressed that. "You shall teach them diligently to your children, and you shall talk of them when you sit in your house and when you walk by the way . . . , *Deut. 6:4-9*. All parents who neglect this primary task will have to answer for that on Judgment Day.

HARRY A. VAN BELLE wrote that article "for kids too," *Calvinist Contact*, August 1980. It contains many important remarks, for preachers as well as for parents. He lashes out against the big words and the long sentences in a Reformed Churchbook — Reformed of all things! Are they not the people who put such great stress on the Covenant the LORD made with us *and our children*? Did not the Lord Jesus set the children as examples for adults, and tell us that we cannot enter the kingdom of God unless we become like such a child, *Matthew 18:1-4*? But do we do justice to such central Biblical teaching in the "pulpit" as well as in the "pew"? Let a preacher check his sermon, his style and language, his inclination to abstract reasoning instead of using images and pictures and examples, as the LORD did in the Old Testament, and Jesus in the New Testament!

While the preachers should keep in mind that we can hardly remain Reformed while ignoring our kids in church, the parents should multiply the sermon at home. The by-product is — as has been stated already — that such post-pulpit talk is the best way to remember the sermons on the days of the week, and to become not only hearers, but also doers.

Parents were told at the baptism of their children, "You are bound to give them further instruction in these things."

Maybe someone will fear that the above stress on what should be done at home after church boils down to an *additional burden* on the kids. They already have to sit

still on those uncomfortable pews, which are simply not made for kids. Their feet cannot reach the floor, and their young bodies cannot get accustomed to the hard and flat seat and back of the pew. And then, upon coming home, instead of changing clothes and roaming around in the free outdoors, they again have to sit still and endure Dad's repetition of the sermon. One thinks of those awful Sundays in Zeeland, The Netherlands, and other places, where, under the influence of Pietism, Sundays were made a heavy burden. No walking, no playing outside, and, next to two church services, listening to more sermons, reading at home.

We certainly would not recommend such a thing! On the contrary! We would first like to make the church service the "most interesting thing in town" also for kids, for teens! And a Christian family should be a happy family. Parents and children talking together can be a joy. Moses talked not only about "when you sit in your house" but also "when you walk by the way." Do fathers still walk (and talk?) with their children? If this parental task is fulfilled in "the spirit of Jesus," this will become one of the most precious memories of your children: they will never forget it! Foolish parents who let those beautiful occasions and opportunities go by unused!

d. "How to Give Away Your Faith?"

This question is borrowed from PAUL E. LITTLE in his booklet with the same title. He is convinced that we can only keep our faith when we give it away. He means, of course, that you share with others what you have heard in church.

We would like to combine this question with what *James 1:22-25* tells us. J.C. SIKKEL gave his book on James the name, *Daders des Woords*, Doers of the Word. That's the main stress of the whole letter.

It is to be noted that James speaks in this context about the man "who observes his natural face in a mirror . . . , goes away and at once forgets what he was like." From the following words ("he who looks into the perfect law") we may conclude that James also had the man-in-the-pew in mind when he wrote this. Preaching is like a mirror held up to us. Woe to those who turn around and "at once forget." Not doing the word is forgetting the word.

Doing the word also includes "giving away your faith." As R.L. ROXBURGH (to whose book, *Pattern for Change*, we plan to return in the next article) states, "We ministers bring the Word inside the four church walls; the congregation has to bring it outside those walls, to the world." That is an essential part of the whole "business" between pulpit and pew.

I'll never forget what a colleague wondered about, when he hung on to the crowded streetcar in Amsterdam on a Monday morning. All around him, people, on their way to work, were talking, either enthusiastically or critically, about what they had experienced during the Sunday soccer game. They would keep on talking about it till the turn of the week. On Thursday they would already start "prophesying" about the coming Sunday's soccer game. Then my colleague wondered, "How many churchgoers would, on any streetcar in Amsterdam, enthusiastically speak about what they had experienced in the worship service 'under the pulpit'; the greatest show in town."

Yes, indeed; how many still remember the sermons on Mondays. How many would have worthwhile exper-

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Justification by Faith — not a dead Faith ²

We were going to have a closer look at what James writes about justification by faith and by works, in comparison with what Paul writes in Romans, namely, that we are justified by faith only and not by works of the law. It is remarkable that both Paul and James work with the same quotation from the Old Testament, Gen. 15:6, where we read that Abraham “believed the LORD; and He reckoned it to him as righteousness.”

Permit me first to make a few remarks on this text. The Hebrew verb used here means “to think”; “to think, to reckon, to consider something/ someone to be this or that”; “to declare to be”; “to impute.” Abraham believed God on His promising word, and God reckoned it to him righteousness. God imputed that to him as righteousness. John Calvin writes in his commentary on this text: “And truly faith does not justify us for any other reason, than that it reconciles us unto God; and that it does so, not by its own merit; but because we receive the grace offered to us in the promises . . .” Calvin calls faith “the *formal* cause.” He means what we confess in Art. 22 of the Belgic Confession: that faith is the instrument with which we receive the righteousness of Christ as our righteousness before God. The same is confessed in Lord’s Day 23 of the Heidelberg Catechism.

With this word from Gen. 15, quoted in his letter to the Romans, Paul wants to prove his point that no man is justified (made righteous) before God by his own works of the law, by his own merits. Through the law is the knowledge of sin. Paul writes that he can show from the Scriptures that we are justified, not by works of the law, but only through faith. And he points to that word from Gen. 15:6. And, so the apostle reasons, you can see and conclude that “to him who does not work (= does not come to God with a lot of works according to the law for justification), but trusts (= believes) Him who justifies the ungodly, his faith is reckoned as righteousness”

(Rom. 4:5). From Rom. 5:12-21 and II Cor. 5:21, as well as from other texts, it is clear that this righteousness — as far as its contents is concerned — can only be the righteousness of Christ. We see that the apostle Paul clearly shows that we are declared righteous with the righteousness of Christ in the way of faith, and not in the way of works of the law.

One remark has to be added here about that faith. Paul, speaking about faith here, does not have in mind a dead faith. Faith, here, as with Abraham, is a living faith: believing God on His word and trusting in Him. It is a living faith in the Lord Jesus Christ as Saviour. It is believing the gospel of Christ and in that way, through the Holy Spirit, connecting with Christ, so that the believer is “in Christ,” like branches in a vine. We can see this expressed by Paul in Rom. 6:1-11, for example. This living faith must show itself in its fruits: a holy life for God.

When we see this clearly, it is not so difficult to understand that Paul and James in fact write in line with each other and are in full agreement. It also has to be that way, we believe, for the Holy Spirit cannot contradict Himself. What, now, is the thrust of the letter of James? He appeals to the Christian believers to be perfect, that is: to be whole, not inwardly divided, but with total devotion having committed themselves to the Lord. This wholeness and undividedness means that they must not only be hearers of God’s Word, the gospel of Christ, but also doers, in accordance with Christ’s own word in Matt. 7:24-27. When they listen with their ears, but do not do the Word of God, their faith is a dead faith. Then there is not that wholeness, but they are inwardly divided: in their hearts and lives they say “yes” and “no” to God at the same time.

With others, I see as background of James’ letter a misuse of the Gospel of salvation (including justification) in Christ through faith alone, among the Christians to whom James writes. There was no disagreement between James and Paul. Acts 15

clearly tells us that Peter and James and the other leaders of the Jerusalem church placed themselves fully behind Paul and Barnabas with their preaching of the Gospel to the Gentiles. The agreement had to do with the contents of Paul’s preaching. The controversy centered around a number of Pharisaic Christians who denied that justification and salvation are through faith in Christ alone. They said it is also through circumcision and keeping the law of Moses (v. 5). Over against them, Peter said that it would be wrong to put a yoke upon the neck of the believers “which neither our fathers nor we have been able to bear. But we believe that we [Jewish believers] shall be saved [also: justified] through the grace of the Lord Jesus, just as they [believers from the Gentiles] will” (vv. 10, 11). In full agreement, James also replied: “We should not trouble those of the Gentiles who turn to God” (v. 19). Together with Paul and Barnabas, Peter and James opposed those who sought their salvation and justification through the keeping of the law of Moses and circumcision.

What must have happened? Believers then misused the true doctrine of justification and salvation through faith alone, through grace alone, which had been maintained. They must have made out of this doctrine a ground for a life free from all law of God, free from His will and commandments. They separated justification from sanctification in such a way that they threw the sanctification out. For them it became a salvation and justification through faith *without* works, any works. Good works as the fruits of faith did not have to be shown, in their opinion. It is against such a “faith” that James fights. He calls such a “faith” a dead faith (v. 17).

James continues in 2:18ff. by pointing out that faith which is truly a living, true faith must be evident in the works of faith. James says: try to show me your faith without works. I shall show you my faith from the works, the fruits, of faith. That is what Abraham also did. His faith was clearly demonstrated in that act, that work of faith: the sacrifice of his son. You see, James continues, that Abraham’s faith worked together with his works; and out of his works his faith was completed, was made full; it showed itself to be full: a full, true, complete faith. And Scripture was fulfilled when it says: “Abraham believed God, and it was reckoned unto him as righteousness.”

We must notice that James, pointing to the sacrifice of Isaac, says that in this offering that word of Genesis 15 about Abraham's faith was fulfilled. The sacrifice of Isaac, as an act of Abraham's faith, is described in Gen. 22. James wants to teach us that the faith of Abraham, which Scripture says justified him (ch. 15), was shown in a full sense and measure in ch. 22. One can fully see the truth of faith through which a man is justified in Abraham's act, or work, or proof of faith, in that sacrifice of Isaac. When James speaks about works, he does not mean the works of the law, through which a person has to build up his own righteousness. James speaks of works as proofs of a living, active faith; works that show a true faith.

The truth is that faith and works (as the fruits and proof of faith) always have to go together, although that faith itself, or the fruits of that faith, the works, can never be the righteousness itself. The righteousness itself always is and remains the righteousness of Christ. This truth was maintained in the Reformation.

Let me quote Calvin. In *The Institutes of the Christian Religion*, he writes: "We dream not of a faith which is devoid of good works, nor of a justification which can exist without them: the only difference is that, while we acknowledge that faith and works are necessarily connected, we however, place justification in faith, not in works By faith we apprehend the righteousness of Christ, which alone reconciles us to God. This faith, however, you cannot apprehend without at the same time apprehending sanctification; for Christ 'is made unto us wisdom, and righteousness, and sanctification and redemption' (I Cor. 1:30). Christ, therefore, justifies no man without also sanctifying him He bestows both at once, but never the one without the other Thus it appears how true it is that we are justified not without, and yet not by, works, since in the participation of Christ, by which we are justified, is contained not less sanctification than justification."

I would also like to quote from what Dr. H. Bavinck writes in his *Reformed Dogmatics* on the relation between faith and good works. He says that there is a contrast between faith and works of the law as ground for justification. But faith cannot be placed over against its fruits, the works of faith, which the Holy Spirit uses as the means to assure the believers of his faith. And he continues:

"Therefore the Reformed said that it is faith alone which justifies; however, this faith that justifies never is alone." It is always accompanied by works as fruits of faith. Our Reformed forefathers "spoke after a justification of the sinner also of a justification of the just. In this sense, Paul and James also are not in conflict with each other. It is not correct to say that Paul only speaks of the justification of the sinner, and James of the justification of the just. Both deny that the basis for justification is in the works of the law, and both acknowledge that faith, a living faith, a faith that includes and produces good works, is the means through which the Holy Spirit assures us of our righteousness in Christ."

At this point, let me quote from a letter which Prof. Norman Shepherd wrote to *The Presbyterian Journal*, and which was published in the July 22, 1981, issue of this magazine. We read:

. . . . When a question arose concerning my views on justification, I took the initiative to submit to the Presbytery of Philadelphia of the OPC a series of Thirty-four Theses and asked the presbytery to judge whether these theses were in harmony with the Scriptures and doctrinal standards of the OPC

After ten all-day sessions of debate the presbytery, sitting as a "committee of the whole" and on separate votes, found 30 of the theses to be in harmony with the teaching of Scripture and the subordinate doctrinal standards. Another was found to be consistent with the ordination vows, and no action was taken on three theses which expressed opinion on purely historical questions

In view of remarks made against my views in the PCA Assembly, permit me to add that I believe and teach the righteousness of Jesus Christ alone to be the only ground on which sinners can be forgiven and accepted by God as righteous (justified), and that this righteousness is received by faith alone.


In my teaching I have tried to stress what is no less integral to the Reformed faith, that while the title to eternal life is given to us in our justification, the Lord leads us into possession of eternal life along the "Way of Holiness" (Isa. 35:8-10). It is this truth that James 2:14-26 teaches in full harmony with the doctrine of Paul. For this reason, the Gospel not only exhorts men to believe and be saved (Acts 16:31), but also demands "repentance unto life" (Luke 24:37; Acts 11-18).

A controversy has needlessly arisen because, as I see it, my critics have mistakenly understood the Reformed doctrine on the necessity for repentance (compare Westminster Confes-

sion, XV: 2 and 3) as a reversion to justification by "works of the law" (the Galatian heresy). The Confession rightly guards against this misunderstanding.

So far Dr. Shepherd. We find here the strongly covenantal language as it also comes to us in the Scriptures, in the teaching of Christ in the Sermon on the Mount, in James' letter, as well as in the letters of the apostle Paul. In the covenant we have promise *and obligation*. Hereby the promise of the covenant can be summarized according to the preamble of the Ten Words: "I am the LORD your God," who has redeemed you in Christ. And the obligation is: believe that promise with your whole heart and soul. And if we believe that promise, if we *believe*

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

Second class mail registration number 1025.

ADDRESS FOR ADMINISTRATIVE MATTERS: (subscriptions, advertisements, etc.):
CLARION, Premier Printing Ltd.
1249 Plessis Road,
Winnipeg, Manitoba, Canada R2C 3L9
Phone: (204) 222-5218

ADDRESS FOR EDITORIAL MATTERS:
CLARION
P.O. Box 54,
Fergus, Ontario, Canada N1M 2W7

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SUBSCRIPTION RATES FOR 1981:

Canada — Reg. Mail	— \$20.00
Canada — Air Mail	— \$31.50
United States — Reg. Mail	— \$22.50
United States — Air Mail	— \$32.50
International — Reg. Mail	— \$30.00
International — Air Mail	— \$44.50

ISSN 0383-0438

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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.

ZURICH

The Evangelical Reformed Church of the Canton Zurich in Switzerland decided no longer to make any money available for the World Council of Churches. This decision is a reaction to the fact that the World Council has broken all ties with banks that maintain relations with South Africa.

There are many people in the Canton Zurich who work at banks with which the World Council no longer wishes to maintain any relations. These people do contribute towards the World Council via their ecclesiastical contribution which, in Switzerland, is imposed by the government

via the tax system. This is considered to be an undesirable situation.

The Federation of Swiss Churches promised a contribution to the World Council of 140,000 Swiss franks; the part of the Canton Zurich amounts to 30,000 franks. This amount will now have to be collected via voluntary contributions in the Evangelical Reformed Church in Zurich. (ND)

* * *

BUENOS AIRES (AFP)

The Italian miracle-specialist Stefano Gobbi has declared that the image of Mary in the parish church in Rosario, Argentina, sheds real tears in his opinion.

"I saw it myself and I have satisfied myself that the tears are real," he said.

According to numerous members of the church where the image is standing, the symptoms started on July 21st of this year. Since then they reoccurred more often, the priest confirmed. It is not known to them why the image is shedding tears. (ND)

(Perhaps out of sadness because of all the superstition. It is also possible that it cried because it was prevented from attending my wife's birthday party on that day. vO)

* * *

The Moonies have turned their attention in Europe from Britain to

West Germany. In September, the Unification Church announced it will be concentrating its "missionary work" in the Federal Republic. Following major court reversals in Britain, the sect has withdrawn 300 workers there and is redeploying them in German cities. (CT)

* * *

ST. LOUIS (LCUSA)

An era of doctrinal controversy ended and one of optimism began Sunday, Sept. 27, as the Rev. Dr. Ralph A. Bohlmann was installed as the ninth president of the Lutheran Church Missouri-Synod in ceremonies here.

Bohlmann, 49, replaces the Rev. Dr. Jacob A.O. Preus, 61, president of the synod for 12 years.

At the installation service at Holy Cross Lutheran Church, Bohlmann affirmed "the canonical books of the Old and New Testament to be the inspired and inerrant word of God and the only infallible rule of faith and practice." (CN)

* * *

HANOVER, WEST GERMANY (RNS)

Cardinal Joseph Ratzinger, Archbishop of Munich, has affirmed his opposition to lifting the papal ban of excommunication of Protestant Reformation leader Martin Luther.

Responding to a question in an interview here with the Lutheran journal *Monatsheft*, Cardinal Ratzinger said he was "in principle against such posthumous cleansings of history."

The Bavarian Catholic churchman said he was not certain that Luther himself would favour such a move, "since he found wide sections of Catholic dogma to be unacceptable to him."

It should not be glossed over "that very essential differences existed between Luther and the teachings of the Catholic Church," the cardinal added. (CN)

* * *

PAOLI, PA. (NC)

After three years of meetings, American Catholic and Lutheran theologians are still faced with basic differences over their understanding of the difficult theological issue of justification, according to one of them.

The U.S. Lutheran-Roman Catholic dialogue group held another meeting on the topic at Doylesford Abbey

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PRESS REVIEW — Continued.

that the LORD is our God, we do not even want to have other gods beside or in the place of the Lord. That is the requirement of the first commandment. If we truly *believe* that the LORD is our God and Redeemer, then we want to acknowledge Him as our God; we want to listen to Him and in love do what He says. That is the second commandment. If we *believe* with a true faith that the LORD is our God and Father through Christ and that He adopted us to be His children, then we have the strong desire to honour our Father with our whole life. That is the requirement expressed in the third word of the covenant. So we can say: where the promise is: "I am the LORD your God," your Redeemer in Christ; and where the obligation is: believe this promise; there the LORD explains in the Ten Words of the covenant, as well as in the whole Bible, what faith really means, what a true

faith is. The LORD is the great Educator, truly a Father, for His people.

Now we can also say: the promise is Christ as Redeemer, but then as our complete or total Redeemer. That total redemption is justification and sanctification. He redeems us by His blood unto the forgiveness of sins, and by His Holy Spirit unto the renewing of our lives. "Strive . . . for the holiness without which no one will see the Lord" (Heb. 12:14). The promised good, the promised "land," eternal life, will be received in the way of a true and living faith, the faith of those who accept the whole Christ, Christ with *all* His benefits, Christ who justifies and sanctifies.

In this connection I would also like to refer to what Prof. B. Holwerda said in a sermon about the justification by faith, but that has to wait till the next issue.

J. GEERTSEMA

Some Remarks on the New Liturgical Forms ²

2. *The Form for the Solemnization of Marriage*

In this article I wish to consider some aspects of the new Form for the Solemnization of Marriage, and some concerns that have arisen regarding this form. While these concerns form the focus of this article, we certainly do not want to detract from the many improvements that have been made in the form, including the deletion of questionable expressions. Again it must be stated that our purpose is not criticism for criticism's sake, but only to consider whether the presently-adopted draft is the best rendering for the Churches.

Our new form for the Solemnization of Marriage has many similarities to the form adopted by our sister Churches in The Netherlands. In both cases, similar changes have been made. One change that stands out above the others concerns the duties in marriage: both the Dutch and Canadian revisions have left out the references to the passages in Genesis 3. The new wording in both the Dutch and Canadian forms is similar, the only significant difference being that our form adds Eph. 4:28 as a Scripture reference when the duties of the husband are expounded.

As the reader may know, the old form for Marriage came down to us from the time of the Reformation through the efforts of Peter Dathenus, who served refugee Churches in the Paltz for some time. He took the liturgical forms used there and attached them to the Dutch Psalter, which was published for use in the Dutch Churches in 1566. Exactly who wrote the old form is not certain, but its contents show that it bears the influence of various other forms written by à Lasco, M. Micron, and Farel, Calvin's co-worker in Geneva.

It is remarkable that the old form refers to two passages of Gen. 3 in outlining the duties of husband and wife in the marriage relationship. In the case of the husband, the form quotes Gen. 3:19, in order to prove from Scripture that one must labour faithfully in the calling in which God

has set him. In the case of the wife, the form quotes Gen. 3:16 in order to maintain the wife's duty of being subject to her husband. These passages are both from the passage outlining God's punishment to man for their sin.

It will be clear, then, that I agree with those who have said more than once that we are dealing with *punishments* here, not with God's paradise ordinances. No doubt, this is the reason why the references to these passages were deleted in the new form. After all, if a mistake has been made, why not correct it? But one might question whether a *mistake* has been made here. Indeed, it is fully possible that the "punishment" texts were deliberately chosen by the Reformers as references to the original ordinances. In choosing these texts the Reformers point out that the paradise ordinances are maintained in the punishments.

Why, then, did the Reformers refer to these texts in the old form? In employing these passages, Dathenus and his co-workers reiterate the Scriptural truth that the ordinances of God *do not change* as a result of the fall, but remain the same. External conditions may have changed after the fall, but the obligation of the covenant, including the obligations of marriage life, remain the same.

Essentially what the old form says is that the disciplining and chastising punishment of the LORD *builds upon* and adds to the ordinances that previously were set. The discipline of the LORD is the beginning of the restoration of marriage life. It opens the door to the New Testament relationship of headship and submission, only possible through the full restoration made by Jesus Christ. In this connection we see that Gen. 3:16, 19, follow the *promise* of Gen. 3:15. The LORD, then, does not alter or abrogate the ordinances, but maintains them in the punishments. We see that the punishments *restate* the same paradise ordinances under new, post-fall conditions.

In this light, we see that Gen.

3:16 and 19 are not simply words of *punishment*; they are also words of *grace*, opening the door to the *restoration* of the original marriage relationship. They are words of love, since in the punishments God does not abrogate, but rather maintains, His ordinances of the beginning. Of course, there is a change: pain and sorrow, sweat and tears. But the essential marriage relationship remains intact!

Now one might argue that in the New Testament, the "rough edges" of the punishments are taken away, and the language of grace takes a milder form. For the man, Eph. 4:28 is a good reference and one might complement that with Col. 3:18, 19, for the woman and her duties. In these texts, labour, love, and being subject all remain, but the references to the woman's desire and the man's rule have disappeared. These passages might also be included, since they teach the redemptive fulfilment of what the "punishment" texts were waiting and looking for.

On the other hand, the references to Gen. 3 should be retained. In the first place, we still must live with all the effects of sin as they are outlined there. We have a greater revelation of grace, but the result of the fall is still to be seen everywhere, among both men and women. In Christ, the punishment becomes a blessing to us; it is not eliminated, however. Hence, the texts set before us the real world, and frankly point out the struggle that married persons often face.

Secondly, the "punishment" texts simultaneously point to the abiding *cause* of all misery and hardship that married persons must face, namely, sin and its power. That does not simply cover personal sin, but also the working of sin's power in the world: for example, in persecution, war, famine, and so on. One of the strong points in the old form is that these elements are not overlooked. Indeed, these hardships accorded with the situation in the time of the Reformation, and this accent is clear-

Continued on next page.

school X crossing

A number of school bulletins and newsletters have started to arrive in Guelph. Seemingly, the Post Office is still not working at full capacity (that is, if it ever was): many bulletins are dated May or June 1981.

After reading all the material, I "pulled out" some points of interest. (a) I noticed in three bulletins that the topic "Discipline" will receive foremost attention this year at P.T.A. gatherings and special Board/Staff meetings. I don't question the importance of this continuing dialogue, although when I read pages full with "do's" and "dont's" in other bulletins, it's hard to imagine that discipline problems could still occur. I'm not trying to be overly critical — rules must be made and adhered to. It's simply the complexity and the number of rules that some schools have; that sometimes confuses me.

"Discipline" will surely be a topic that will never be exhausted.

Take note:

The children love luxury. They have bad manners, contempt for authority, show disrespect for elders, and love to chat-

ter in place of exercise. They no longer rise when elders enter the room. They contradict their parents, chatter before company, gobble up dainties at the table, cross their legs and tyrannize their teachers.

Socrates — 5th century B.C.

(b) In some bulletins, Boards and Education Committees are making plans for classroom *visits*; in others, they are planning classroom *inspection*. Does it make a difference? It certainly does! I favour the first, and strongly oppose the second. Rather than expanding on this now (mainly due to lack of space), I welcome your reactions. We'll make it a topic for discussion in a future School Crossing column.

(c) Despite a long period of advertising last spring, all schools seemed to have found teachers to fill the vacancies, or at least were able to make alternate arrangements. In one or two cases, there were some delays as far as teachers from Holland were concerned. This was mainly due to "red tape" in the Dutch Immigration Department. It's quite obvious that the lean years, as far as the supply of

Canadian Reformed teachers is concerned, are far from over. This is especially so at the high school level. One of our teachers in Guelph recently did some research regarding the number of university students who were planning to become Canadian Reformed high school teachers. The results of the survey were very disappointing and a cause for concern! The situation in the elementary schools is only slightly better. One would be inclined to make the general conclusion that teaching in Canadian Reformed schools is not appealing to many young people. The obvious question that should be analyzed is: "Why is this the case?" Some more food for thought . . .

(d) Many Ontario bulletins contained details about tax reassessment and "test cases" before the courts. This whole matter leaves one with a bitter feeling. Vague guidelines from the tax department in 1975 are responsible for this. As a result, according to the department's interpretation of these guidelines, we are not "religious" schools but "secular" schools. In Guelph we appealed this, and requested at least some consideration for the amount of school time when religious instruction was given. Our appeal fell on deaf ears. The unfairness of this (as well as paying also for the public school system by means of property taxes) was emphasized even more by the following, taken from the Burlington *Home and School*: ". . . attention was drawn to proposed changes is not to allow Human Rights Act (Bill 7). One of the proposed changes is now to allow Christian private schools to reject applicants on the basis of their religion, to teach their children, since that represents discrimination on religious grounds."

(e) One final question. In one bulletin there was an announcement about the fact that there would be no school on Tuesday, September 8, due to a staff meeting. Is this really necessary after nine weeks of holidays? As far as I am concerned, teachers are employed on a 12-month basis and therefore should have ample time to prepare themselves *before* school starts.

Until next time, the Lord willing.

NICK VANDOOREN

LITURGICAL FORMS — *Continued.*

ly noticeable in the old form. As a couple begin their married life, the realities of sin should not be ignored, and this is what the new form seems to do.

Dr. B. Wielinga, who also defends the explanation given above of the "punishment" texts in the form, writes about some of the conditions that believers had to face in the time of the Reformation.* Many had to face martyrdom rather than marriage, and under the conditions they lived they were simply unable to build a home, a marriage, or a family. In fact, some even avoided doing this because of the ongoing upheaval in which they lived. Out of fear, many chose not to marry. And one notices how encouraging the old form is in this regard: for example, in the references to God's help in many sufferings and afflictions, and the reference to the one thing that is needful in the face of "many things that are able to trouble and disturb you."

Some of these expressions have

found their way in the new form, but in some modified way. To me, it does not come across in the same way. One might argue that our time is certainly different from the time of the Reformation. But who knows what the future will bring? In this connection, the apostle's words in I Cor. 7:29-31 are of continuing significance.

Hence, I would plead for a re-introduction of the two references to Gen. 3 in the Marriage Form. Their inclusion adds a wealth of insight and teaching material in the form, if only one keeps in mind what they intend to say. I also believe that adding two New Testament texts (Eph. 4:20; Col. 3:18, 19) parallel to the Old Testament texts would put the whole matter in a beautiful historical-redemptive context, and thus add much clarity to the list of duties of the marriage partners.

J. DEJONG

* *Het Huwelijk als Inzetting Gods*, J.H. Kok, Kampen, 1936, p. 22.

OUR COVER

Beaver Pond in Elk Lakes Park, East Kootenays. (Photo Courtesy B.C., Department of Tourism.)

FROM THE SCRIPTURES

“But the LORD is in His holy temple;
let all the earth keep silence before Him.” — Habakkuk 2:20

Expectant Silence

It certainly seems odd on first reading that the prophet of the LORD demands the earth to keep silence before Him. Should not the earth resound with God’s praises? Habakkuk even says in his prayer that the earth was full of God’s praise, 3:4. How can he then demand silence at this point? It does not seem to make a fitting picture if the LORD is in His temple and no one praises Him there. Silence implies a gap between the LORD and His creation.

A misunderstanding like this can arise, and we must know what the prophet means by “silence” in order to clear this misunderstanding away. This is not the silence of meditation, or the silence of a supposed mystic communication with the LORD, a communication beyond words. Rather, it is the silence of reverence and awe, the silence of expectant and obedient waiting. It is the silence that waits for the LORD to speak, and to act. It is the silence that knows and shows that the LORD is about to speak, and act, and so take all silence away.

For what does Habakkuk say in the context? He says that the idols of the heathen cannot give revelation, and cannot speak. Their silence is a *dumb* silence, the silence of sheer stupidity. But the LORD is not like the idols. He breaks silence, and speaks. He speaks, and demands silence. He opens His mouth, and demands obedience. He speaks, and calls us to listen. He acts, and calls us to wait and look to Him.

The silence demanded here is therefore not a silence of fear, or a silence of mystic contemplation. It is the silence of hopeful expectation, the silence of positive certainty. It is the silence that announces that the LORD is about to speak and act. He is about to show His salvation and His judgment.

This is the silence the Church must have today. It does not come easily, and must be learned. We are often more eager to speak than to listen. But if we wish to be faithful to the LORD, we must have an obedient, listening ear. We must be an expectant people, living in the expectant silence and the expectant certainty of God’s revelation. He has spoken, and will speak again. He repeatedly addresses us in His Word.

The coming of our Saviour represents the definitive and decisive speaking of God. It was His day that Habbakuk foretold, and prayed for. In Him God fully revealed Himself, and through Him, He still addresses

His people today, giving them the promise of salvation and life in Him. Formerly God spoke by the prophets, but in these last days He has spoken to us by His Son, Hebrews 1:2.

The Son has fully revealed God’s will for our redemption. He speaks the last, decisive word, calling men everywhere to repent and turn to Him. By nature we refuse to listen, and prefer to hear ourselves, rather than the LORD. But God calls us to listen to the voice of His Son, and hear him, Matthew 17:5.

To be sure, that involves a struggle, the constant struggle of faith, as Habakkuk himself realized, 3:16. We must learn to be silent. David had to learn silence, and had to wait in silence, Psalm 62:1, 5; but the LORD spoke and answered Him, Psalm 62:11. So, too, the Lord Jesus had to be silent and accept the LORD’s yoke when it was laid upon Him, Isaiah 53:7. But the LORD answered Him in His time, and took Him out of the grave, putting Him in heavenly places. And in Him, as Victorious King, God speaks, and acts, and will bring His final judgment to the world.

That final word of judgment has yet to be spoken. Habakkuk’s call to silence still applies to the Church today, in a much more poignant sense. For the LORD is coming again, but when He comes He will give a final judgment. He rouses Himself in His temple, and so demands our silence, Zechariah 2:13, Zephaniah 1:9. We must fall before Him in reverence and awe, and give Him the glory. We must stand with Him in His cause, and pray for the full revelation of His salvation. We must live in hopeful silence.

This silence of hope and expectant waiting is the silence of certainty and peace. Through this silence, we may know that the LORD has called us to His glorious salvation. As the clamour of unbelief and revolution grows, we can only put our hands to our mouths and be silent. For we all must see that it cannot but come. On that day, the noisy earth will be struck dumb, and the silence of stupidity will pervade the home of the wicked. But those who know the silence of expectant hope will then break forth in a song of continuous and everlasting praise, Revelation 4:8. Then we will see the fulness of the dispensation of glory, and rejoice evermore.

J. DEJONG

INTERNATIONAL —

Continued from page 446.

in Paoli at the end of September, but they do not expect to issue a joint statement on justification for at least another year.

"Augsburg (symbolic home of Lutheranism) and Rome are still far apart on justification," commented a Catholic participant after the meeting, referring to basic differences still remaining despite three years of efforts to reach a common understanding. (CN)

* * *

SIDNEY, AUSTRALIA (RNS)

Archbishop Marcel Lefebvre, the Catholic Traditionalist leader, was expected to arrive here on November 5 on his first visit to dissident Australian and New Zealand Catholics who oppose changes introduced by Vatican Council II.

Supporters in Sidney have hired a large hall in which the French archbishop, who was suspended by Pope Paul VI in 1976, will celebrate two Masses, benediction and a confirmation service.

The confirmation rite is considered especially important because many ultra-conservative Catholics are reluctant to have their children confirmed by bishops of the official church whom they regard as virtual Protestants. (CN)

* * *

LONDON, ENGLAND (EWNS)

"Two phrases applied to Christian communities living under communist regimes in Stalin's days were 'the church of silence' and 'the suffering church.' Now, after 30 years, the first of these slogans belongs to another era: everywhere except Albania, the church in Eastern Europe has found its voice."

This commentary on the current status of the church in the East was recently recorded in the *Times* of London. The report continued, saying that the more dogmatic the regime — Albania, Romenia, the Soviet Union, Czechoslovakia, Hungary in roughly descending order of severity — the worse the penalties. In Czechoslovakia the punishment for participating in Christian youth activity is so severe that for the first time in a generation there is a move to reestablish some kind of catacomb church.

The *Times* also reports that nearly 60 percent of the practising Christians in Czechoslovakia are under 35. (CN)

* * *

WASHINGTON (RNS)

Protestant, Catholic, and Jewish leaders have joined in an appeal to the U.S. Senate to defeat a bill reinstating the death penalty for specific federal crimes.

The bill, which has been endorsed by the Reagan administration, is designed to overcome legal obstacles to the use of capital punishment for such federal crimes as treason, espionage, and presidential assassinations, as well as for such crimes as kidnapping, hijacking, and rape, which result in death.

The statement, drafted by the staff of Sen. Carl Levin (D-Mich.) and approved by executive officers of the religious bodies involved, declared

that passage of the bill would be an empty victory for the forces of law and order.

The signers said that, "while we support effective law enforcement within our criminal justice system, the irrevocable nature of the death penalty undermines our inherent respect for human life and eliminates any possibility of reform or of real restitution to society."

They added: "The taking of a human life should be reserved to God — not to fallible human beings." (CN) (Will the "inherent respect for human life" lead these religious liberals, opposed to the death penalty, to condemn the murder of unborn infants? vO) vO

PRESS RELEASE

Short Report of the Executive Committee Meeting of the Canadian Reformed Teachers' College, held on October 9, 1981, at Guido de Brès High School.

After the chairman, Mr. Nordeman, read Psalm 111 and led in prayer, we dealt with the minutes of the national board meeting and the last executive meeting.

Incoming mail. A few applications for next year's one-year course; Carman's new governor will be Mr. B. Van Assen; Mr. van Esch, retired principal of Groningen's teachers' college, sent his best wishes to the board, the staff, and the students.

Finances. First we looked once more at the statement of receipts and expenditures as of August 31, 1981. It was suggested that auditors be appointed.

Various school societies have sent their fees and/or contributions already. A number of private donations have also come in. This is much appreciated. The Board welcomes this and hopes that many others will follow this example.

The Board is eagerly awaiting the results of the drive. We hope to know soon how many members there are in each congregation. Governors are urged to collect this information and send this to the board.

Property Committee. Presently the college is located in the church basement of the Cornerstone Church (Hamilton). We should be aware of future needs and plan for these accordingly.

Drive. Meetings were held; questionnaires were set up and sent out to the various governors.

There are school societies which support the college completely, and there are school societies where most of the members are opposed to the college. The college needs the support of everybody. Therefore it is important that all are contacted and given the opportunity to help in the furtherance of this important work.

At the next meeting we will have to

come to a decision with regard to the fees: Can they stay as they presently are or will they have to be raised during this school year? So you can see that it is very important that we soon will receive your reply with regard to the support we may expect from you. If you can give more than the fees as set presently, we, of course, will very much appreciate this.

Staff. Mr. VanderVen and Mr. Horsman are the full-time teachers; Mr. B. Helder and Mrs. Bethlehem are part-time teachers. Mrs. H. Nobel is the college's secretary.

Principal's Report. Various courses — and who teaches these — were discussed. Example: Mrs. Bethlehem teaches art and crafts, while the full-time teachers teach art education.

Presently there are six full-time students and eighteen part-time students. There was a lengthy discussion on the merits of the development of a Diploma Reformed Education. The principal will pursue this further and hopes to have more information available next time.

Mr. VanderVen has been asked to come to the western teachers' convention. He hopes to combine this with a tour of the various schools in the West, D.V. This is accepted in principle.

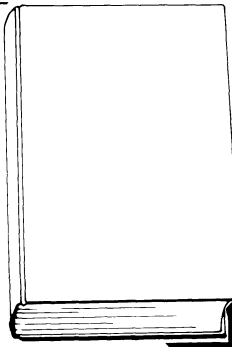
Future enrolment, as known presently, stands at three students for each of the programmes, the three-year one and the one-year one.

A proposal about future school development as far as courses and teachers needed was brought to the attention of the committee. Due to the importance of this proposal it was felt the individual members should take it home and study it before the next meeting.

The principal was thanked for his report.

After the question period, the meeting was closed by Mr. Homan.

For the Executive Committee,
A. VAN OVERBEEKE



About Listening and Reading

The other time we had no more opportunity to say something about reading material and that had its advantage too: in the issue of *Clarion* of October 23, we were surprised with an extensive catalogue of books printed or distributed by Paideia and Premier.

If there was ever any reason for the exclamation that "there is nothing available in English," such a complaint certainly has to be swallowed now by the one uttering it. During the last three or four years we have seen a tremendous increase in the number of good books from which both our societies as a whole and their members (and others) individually can benefit to a great extent.

While some years ago it was necessary to scan several catalogues in order to find suitable books to present to the children at Christmas programs, such is no longer the case either. Whoever looks through the catalogue issued as a supplement to No. 21 of this year's *Clarion* volume sees that he can find at one address whatever he needs. There is a rich variety of children's books, and they are there for all ages.

Let us start with some study material.

The fourth volume of *Promise and Deliverance* by S.G. de Graaf has appeared. Herewith the translation of the *Verbondsgeschiedenis* is complete. This work should be in every Society library and in many a private bookcase as well. The catalogue tells us that over 50,000 volumes have been sold, and I readily believe that this is no boasting. Societies will do well when also acquiring the *Study Guide* to the above work: it will stimulate the discussion.

For our study of the Belgic Confession P.Y. DeJong's *The Church's Witness to the World* is still the one I would recommend. Herman Ridderbos' *The Coming of the Kingdom* is especially valuable when the Gospels are studied. An extensive Index of

Scripture References facilitates consultation of the work and is very conducive to a fruitful study. *Studies in Scripture and Its Authority* by the same author is recommended for everyone who likes to become a little more acquainted with modern ideas about the authority of the Word of God. Ridderbos provides a knowledgeable and reliable guide.

The Schilder Trilogy on the sufferings of our Saviour lives on as a masterwork. There are passages where we are inclined to shake our head and say, "No, brother, here I cannot follow you; this is too speculative in my opinion"; but at other times one is struck by the brilliance of combination, deduction and prophetic insight. The work does not make for easy reading, yet captures the reader and makes him want to read on and on.

When *My God is Yahweh* by M.B. van 't Veer appeared in 1939, it right away found a large circle of enthusiastic admirers. In the thirties more and more attention was given to the so-called redemptive-historical method of preaching. Dr. van 't Veer was one of the "pioneers" as one might call them. One has to be somewhat acquainted with the general trend in the preaching of the twenties and early thirties to understand fully the impact which this "new method" made. The present book grew out of a series of sermons on what the LORD tells us about Elijah (El-i-jah = my God [is] Yahweh) and his work. It is as wholeheartedly recommended in 1981 as it was more than forty years ago.

An event of importance is the completion of the first two volumes of a projected translation of the *Korte Verklaring van de Heilige Schrift*, appearing under the name *Bible Student's Commentary*.

Although the first volumes appeared in The Netherlands about fifty-five years ago (!), the series still enjoys a great measure of popularity

over there, witness the fact that recently a reprint was completed which sells for some Fl. 1,700.00, if I remember well.

As is the case with every Commentary written by a group of scholars, so in this case the one volume is better than the other and the one author is appreciated more than the other.

I would urge every society to take out a subscription to the whole series. Likewise: whoever can afford it — and by far most of us can afford it — should subscribe to the whole series. Perhaps the publishers could consider some discount for people who subscribe to the whole series, but that is up to them. I don't expect a new volume to appear every month; too much work is involved for that and too much capital would be tied up in it; thus the cost will be spread over several years, which makes it easier to purchase a complete set.

Whoever would like to know more about the philosophy which originally was behind the ARSS — now AACS — can find valuable instruction in Dr. J. Douma's *Another Look at Dooyeweerd*. From the same author is *Christian Morals and Ethics*. Dr. Douma, as our readers know, is Professor of Ethics at the Seminary of our Netherlands sister-Churches.

Rev. G. VanDooren wrote *The Beauty of Reformed Liturgy*, dealing with the character and form of Reformed liturgy. Our readers will know the thoughts of the author on this subject from various articles he wrote on it; here they find everything together. It makes for a good guide for discussion at the society level.

More study books were mentioned in the catalogue; some of them I mentioned before; others I haven't seen yet, and therefore cannot say anything about them. We'll save that for another time and proceed to the children's books and the novels.

Here we have a wide choice.

Anne de Vries' *Story Bible for Young Children* and *Story Bible for Older Children* are almost indispensable in families with children. Everyone knows how fond children are of story telling: "Once upon a time . . ." We do not find *such* stories in De Vries' books, but narrations which are faithful to the Scriptures.

The four volume work *Journey through the Night* of the same author gets our younger generation acquainted with the dark period of German occupation of The Netherlands.

So do some of Piet Prins' books.

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news medley

Repeatedly I started with uttering complaints about the service we received from the postal employees. Those complaints were justified. Fairness demands that I tell you about any improvement which can be noticed. I am happy that I can do just that this time. According to a notice in the latest issue of *Clarion*, that issue was mailed from Winnipeg on November 3rd. I received my first-class envelope on November 6th. If that is no improvement, I don't know what real improvement is. One should not praise the day before it is evening, and seeing one swallow doesn't mean as yet that summer is there, as they say in Dutch; yet I think that I had to mention this to our readers.

If this improvement continues, we may not have to consider alternate means of delivery but continue in the way we have been going thus far.

In the above-mentioned issue an envelope was inserted for our best wishes on the occasion of the change of year; at the same time we could mark our preference regarding the method of mailing and of getting the issues to the subscribers. When one of the brethren told me that the subscription-price would be maintained if the mailing continued to be done via the postal service, I replied that that was a very tall promise and that they should be well aware of the reach of that promise. Mind you, I don't have to tell *them* what they have to be aware of! In any case, it is something which we may notice with gratitude that, in spite of everywhere increasing costs, such a subscription price can remain at the same level for another year. Only those who receive it by first-class mail will have to pay more, I presume, when the postal rates go up by January 1st.

I am glad that the publishers have investigated the possibility of improving the delivery of our magazine so that the subscribers would get it sooner than they used to receive it. It will mean some more work for the correspondents, but they will earn the gratitude of the subscribers if it is decided to choose an alternate service. I think it is only fair that the cost of such alternate delivery is divided over all the subscribers and I also think that it must be possible to combine the issues going to two neighbouring places. Fergus and Guelph can certainly be sent to one address, and so can the Burlington issues. We will have to wait and see whether our readers prefer paying four dollars per volume more for this speedier delivery. I have my opinion about the outcome of such an "opinion poll" but shall not utter it now. The floor is to our readers as far as this point is concerned.

One advantage of such speedier delivery would be that we have an opportunity to congratulate celebrating couples well in time instead of two or more weeks after the fact. All the couples whom we are going to mention this time will receive our wishes while they are well on their way towards the next celebration.

We begin with those who have been spared for each other for the largest number of years. Brother and sister Brandsma in Edmonton celebrated their sixtieth wedding anniversary on November 4. This means that they are well into their eighties, for in those days people did not get married at as early an age as they do nowadays in many instances. When the Lord has given us so many years and when He provides us with relatively good health, we can

only say that the pile of mercies has become higher and higher all the time. We offer our heartfelt congratulations to our brother and sister and wish them for their further pathway together the same blessing which has sustained and guided them thus far. At their age we cannot expect too many years to be added to our years; yet we may ask for more time in the land of the living. *Here* it is where the praises of the Lord are sung by His people.

In Burlington we find brother and sister H. De Bruin who celebrated their forty-fifth wedding anniversary on October 21st. There was no big feast, for as far as I know the health-situation prevented that. Brother De Bruin was active in the field of music for many years; he also served the Church many years as a deacon. May they both remain fruitful for the Kingdom of our God according to the possibilities which are left to them.

Illness was the reason why the fortieth anniversary of brother and sister H. Werkman in London was celebrated without any festivities. Sister Werkman has been taken care of in a Nursing Home for quite a while already and thus not much was left of a family life. Yet, still to have each other is already a great gift, and together to be allowed to look forward to the restoration of all things is another gracious gift. May they receive strength to do that and may that restoration be here soon, according to the promise.

When mentioning the wedding anniversary of the Rev. and Mrs. P. Kingma, I did not make any mention of our brother's anniversary in the ministry. That was on November 11 and the Congregation was scheduled to celebrate that together with the ministerial family on Saturday, November 14. I am happy that the Church at Fergus — Rev. Kingma's first Church in Canada — will be well-represented there.

I should like to mention one more minister. He is the Rev. Scholten. Our readers will know that his earthly journey is drawing to a close. By means of injections the pain can be kept under control. The last time I saw him he was full of Christian hope and expectation. The *Smithville Family Post* tells us that "Rev. Scholten's condition remains much the same."

A last personal note: The *Mission News* of the Surrey Church informs us that another couple has been appointed for the Mission Aid work, this time in Maragogi, where the Rev. Meijer is working. They are brother and sister Souman. This *Mission News* also contains a brief report of the visit which three brethren from the Valley brought to the Mission Field in Brazil. O how I wished that all our readers could benefit from that! When I wrote about the desirability of having one *Mission News* for all the Churches, I received a very kind letter from one of the brethren in Surrey, telling me that I was wrong in my argumentation. This summer we talked briefly about it, but did not go into the matter itself. I only expressed my gratitude for the kindness and gentleness of the letter. At the risk of getting a "stronger" letter, I repeat my wish that the *Mission Newses* of Toronto and Surrey be combined to let all the members of the Churches read what is going on and how many blessings we receive also in this field.

In Langley "the new pulpit appears to be quite an improvement. The next step will be the organ. The builders are working on it and, although not visible from the church, things are shaping up in the loft."

The Chilliwack Consistory report tells something about the proposal of Smithers regarding a missionary among the Carrier Indians. Here follows the passage.

The Churches in Western Canada are requested whether they are willing and able to commit them-

selves to share in the costs involved in the appointment of a full-time missionary to work among the Carrier Indians in Central British Columbia. With the Church at Smithers assuming a double share and all other Canadian Reformed Churches in Western Canada participating on an equal basis, the cost, based on the first year's budget, would be \$25.00 per communicant member per year. This matter is discussed for some time.

The Coaldale Consistory discussed the Acts of Synod 1980. In connection with the article of the Rev. J. DeJong regarding this matter I mention Coaldale's decision: "Acts of Synod — Question re enlarged list of sins in the forms for the celebration of the Lord's Supper. Council will forward their opinion to the next Synod." It does not say what this opinion is, but my reasoning is that if they had been in agreement with that list, they would not have decided to forward their opinion to the next Synod. I, too, am convinced that it would have been better to make the list smaller or even to eliminate it altogether in this form than what happened now, namely, enlarge the list and that in a manner which is certainly no improvement. We can see that hasty formulations during synodical meetings are seldom beneficial.

Another decision by Coaldale's Consistory was not quite clear to me, but I mention it anyway. "Re: Solemnization of marriage vows — a draft proposal to discontinue the present practice and to institute reading the bans and greater Church and Consistory involvement." Such decisions make one curious and desirous to know what exactly was the "present practice" and what precisely the change is that is being contemplated. I know that bulletins are in the first place for the local Church which issues it, and they will know what is meant; we can only guess in some cases. Here, I guess, the custom was to have the bridal couple get a marriage licence and not to mention the intended marriage from the pulpit. Strictly speaking, announcing the bans does not belong in the worship service, for it is not a *congregational*, a *Church* matter; yet we do it and the law requires that it shall be done "in an audible voice during the divine worship." At least that is the formulation in some provincial laws. Approval — even tacit approval — of the Congregation is just as valid for the Authorities as a marriage licence for which a certain amount has to be paid. Besides, announcing it from the pulpit does involve the Congregation more than if the couple is married "by licence."

The Immanuel Church in Edmonton tells us "On Monday, October 19, 1981, we received an official letter from the County of Barrhead about the approval of the Dev. Permit. This means that we can now go ahead with the concrete work, such as piles, grade beams, etc." They will be well on their way by now.

The Neerlandia Consistory received a request from the school board "that the consistory again takes over the task of giving catechism to the children who receive this instruction at school now. The Consistory will look after this for the coming term." As far as I can recall, the Consistory had requested some teachers to fulfil this task since Neerlandia does not have a minister of their own.

The Consistory also received "a letter from the County of Barrhead informing us about the new sewer taxes for our church property. This can be paid at once or over a period of 25 years. It is decided to pay in full in order to save on all the interest over the years." That was a smart decision. Of course, one can do that only when the finances are available; yet it is painful to discover

how much interest is paid over the years and how high the actual price of work done is once it has all been paid off. And the reasoning, "It does not matter whether you pay interest over the years, for then you can use your money longer: whether you pay it now and save interest or pay it gradually and get interest for your money" simply does not work. However, if the money is not available at the moment, there is little choice. Payments will have to be made.

Something which is heartwarming in these times of ever-rising costs is the decision which the Orangeville Consistory made: "The Consistory establishes new rates for guest ministers for Sunday preaching. The mileage rates are also updated."

The Burlington West Consistory did not yield to a suggestion "to have the bulletin published bi-weekly." Once the Congregation is used to getting a bulletin every Sunday they like to keep it that way. In some instances such a weekly bulletin is not feasible, as is the case with the *Church News* of the Fraser Valley; but where it can be done, I, too, would prefer the weekly issue.

We mentioned Grand Rapids quite at the beginning of this medley. We conclude with them as well. "The possibility of English radio broadcasts sponsored by the Reformed Broadcasting Association (GOV) was discussed."

I am somewhat puzzled by that, for as far as I know, this Association approached our Consistories about *Dutch* programs. Perhaps there is a slip of the typewriter in Grand Rapids' announcement; if not, I think that the efforts which are found among us here in Canada should be considered first before going into suggestions by Dutch committees. For *Dutch* broadcasts they can lend valuable help; I would definitely not go to them for *English* broadcasts.

I don't think that I forgot any important piece of information that should have been passed on to you. Besides, we have to save something for next time, don't we? Thus I say, "Till next time, the Lord willing."

vO

ROUND ABOUT THE PULPIT — *Continued from page 442*
iences to share with others who are still strangers to the mysteries of faith?

On this low-key note we conclude for today, hoping that more can be done by the "*pew*" before the "*pulpit*," so that we, enriched by the preaching, have treasures to share with those poor unbelievers. G. VANDOOREN

* This weakness is not healed by addressing the congregation as "*brothers and sisters, boys and girls*." This foolish terminology even makes matters worse, and the boys and girls hate it.

CORRECTION

In the second article, p. 370, 2nd column, at the start of the first new paragraph, a line must have fallen out.

Instead of:

Another important objection is that the "classic" to the so-called . . ."

Read:

Another important objection against the "classic" definition of a sermon is that it may have given rise to the so-called *exemplary* preaching which has impoverished the Reformed pulpit to a great extent.

ABOUT LISTENING AND READING

— Continued from page 451

They do not need any further recommendation, as they are well-known among us and widely appreciated. The "Scout" series partly covers the war period. The "Wambu" series tells the story of a young aborigine in the Indonesian archipelago who, through all sorts of experiences, is freed from heathen superstition and fear.

The Secret Code is a suspense-filled story of two boys who intercept a coded message destined for a heroin distributor doubling as a greengrocer. A "detective" of the good kind.

And then the Van de Hulst books for the younger ones! Why should I mention them one by one? Take the catalogue and read the description, look at the pictures of the covers, and you'll see that you have ample choice. Whether you are looking for a present for your own children or grandchildren or for a school-full or an auditorium-full, you'll have a sufficient number to choose from and to satisfy each child. Would you even yourself not enjoy the story of the jolly Baker Bumble from "De Soete Suikerbol"? Or the Four Seasons booklets, the cover of one of which graced a previously issued catalogue?

When I saw all those titles together, I was amazed at what has been achieved in relatively few years. We are to be thankful to the publishers for the effort put into this work and for the risks they took and are still taking. We can serve ourselves and reward them no better than by buying their books, thus making sure that they will continue to provide us with good Christian books for study and recreation.

There are also books which are carried by the Paideia/Premier publishers but were not published by them; they apparently have made arrangements with other publishers and we can only be grateful for that.

In particular I should like to mention the books by Grace Irwin. A previous time I recommended *The Seventh Earl*; I hope that those of you who did buy it and read it enjoyed it as much as I did. Some more books by the same author can be found in the present catalogue. They are *The Least of All Saints*, its sequel *Andrew Connington*, and, as the third volume in the trilogy, *Contend with Horses*. Here we find truly Christian novels which do not present any cheap plots or superficial and quick

PRESS RELEASE

of Classis Pacific of October 21, 1981, held in Chilliwack, B.C.

On behalf of the convening Church at Chilliwack the Rev. E.J. Tiggelaar opens the meeting. Psalm 107:1 is sung and Phil. 2:1-11 is read, after which prayer is offered.

Rev. Tiggelaar welcomes all the delegates, thankful that for the first time classis could be convened in their own facilities. He welcomes Rev. J. Geertsema into the classis and congratulates the Church of Surrey (Maranatha) with its new minister. He also refers to his own call to Barrhead which he accepted. Rev. J. Visscher was called by the Church at Chatham and is still considering this call. Br. & sr. Glas could leave for Brazil as Mission Aid workers.

The credentials are examined, and it is reported that all Churches are legitimately represented. The Church at Chilliwack has three requests for the agenda.

Classis is constituted with the Rev. D. VanderBoom as chairman; Rev. C. Van Spronsen, vice-chairman; and Rev. G.H. Visscher, clerk.

The requests of Chilliwack are added to the agenda, as well as the signing of the subscription form by the newly-arrived minister. The agenda is adopted.

The Form of Subscription is read by the chairman and is signed by the Rev. J. Geertsema. The chairman wishes him the blessing of the Lord also in the work resulting from classical duties.

The Church at Chilliwack requests Classis to grant a certificate of release to Rev. E.J. Tiggelaar who has accepted the call extended to him by the Church at Barrhead, Alta. A Certificate of Release by the Church at Chilliwack effective as of Dec. 1, 1981, 12:01 A.M., P.S.T., is enclosed. Classis decides to grant a Certificate of Honourable Release from classical duties in Classis Pacific. The Chairman speaks fitting words of farewell to the Rev. E.J. Tiggelaar.

The Church at Chilliwack requests Classis to appoint the Rev. M. VanderWel as counsellor as of Dec. 1, 1981. He is appointed.

Further it requests pulpits supply for five services per month, if possible. This will be dealt with under question period.

A written report of the treasurer is

conversions, etcetera, but describe struggles and weaknesses, but also victory. Grace Irwin puts her gifts to good use.

Happy reading.

Fruitful studying.

read and adopted. The treasurer is released of his duties of the previous year. The books have been audited and were found in order.

The Committee for Financial Aid to Students reports that no requests have been received. We were informed that the Committee for Needy Churches received no requests either.

The Church at Chilliwack asks advice in the matter of the request they received from families in the Okanagan Valley to be received under its supervision as a "house congregation."

Classis, having heard from the delegates of the Church at Chilliwack that a number of brothers and sisters congregate in the Okanagan Valley, decides to advise the Church at Chilliwack to take under its care those members of the Canadian Reformed and sister Churches assembling there (cf. Art. 39, C.O.). Furthermore, Classis expresses its willingness to grant immediately classical preaching supply to the extent of two services per month, and, if necessary, to pay up to half of these expenses from the fund for needy Churches. Should this arrangement be agreeable to the parties it shall be reviewed at the next classis.

With regards to the request for pulpits supply by the Church at Chilliwack, Classis decides to grant four services per month.

Question Period ad Art. 41 is held. No other matters were brought forward.

The Church at Cloverdale is appointed as convening Church for the next Classis, to be held on April 28, 1982. Suggested officers for this next Classis are: Rev. J. Geertsema, chairman; Rev. G.H. Visscher, vice-chairman; and Rev. D. VanderBoom, clerk.

All appointees of the last (April) Classis are reappointed except that Rev. J. Geertsema will replace Rev. E.J. Tiggelaar as examiner in knowledge of Holy Scriptures, and as alternate Church visitor.

The Church at Chilliwack extends an invitation to the farewell evening to be held for Rev. E.J. Tiggelaar on Nov. 26. The Rev. E.J. Tiggelaar addresses Classis and expresses his gratitude for all he received within the Classis Pacific and wishes all the Lord's blessing.

No censure ad Art. 43, C.O., was necessary.

The Acts are read and adopted, and the Press Release is read and approved. The chairman speaks a few closing words, requests all to sing Hymn 51: 1, 2, leads in closing prayer, and closes the meeting. Appreciation and gratitude was expressed for the excellent care provided by several sisters of the Church at Chilliwack.

By order of Classis,

C. VAN SPRONSEN, vice-chairman e.t.

vO

Education Justice Tax Appeal Proceeds As Planned

Lyle McBurney's Federal Court of Canada action, involving the income tax deductibility of contributions to alternative and independent schools, is proceeding as planned.

On August 21, legal counsel Richard Fitzsimmons filed Mr. McBurney's Statement of Claim in the Trial Division of the Federal Court. The Deputy Attorney General for Canada has 30 days within which to file a Defence, and once that is filed, Mr. McBurney's legal counsel will probably file a Reply.

Once the pleadings have all been filed, the pre-trial examinations will proceed. Mr. McBurney will be examined under oath by a Department of Justice lawyer concerning the facts set out in his Statement of Claim, and Mr. Fitzsimmons will have an opportunity to examine an official from the Department of National Revenue concerning the basis of the Department's reassessment against Mr. McBurney.

These examinations should be completed this fall, after which Mr. McBurney's appeal will be set down for trial. Although the trial might possibly proceed before Christmas, it will more likely be heard early next year. Mr. McBurney's legal counsel will do all he can in order to expedite the trial.

Mr. McBurney's Statement of Claim states that he relies on various sections of The Income Tax Act, the Income Tax Regulations, The Corporations Act, The International Covenant on Economic, Social and Cultural Rights, and The International Covenant on Civil and Political Rights.

The Statement alleges that Revenue Canada's "reassessments were ill-founded, both in fact and in law." As well, the Statement claims that "Information Circular 75-23 does not represent the law of Canada" and that "the Minister misdirected himself in basing the subject reassessments on that Circular."

Mr. McBurney takes the position that the amounts he gave to the Ottawa Christian School Association and the Community for Christian Learning of Ottawa in 1976 and 1977 supported their charitable activities. These amounts were accordingly charitable donations within the scope

of The Income Tax Act. Therefore, these donations were properly deductible from his taxable income. The McBurney children attended the Ottawa Christian schools during 1976 and 1977.

Mr. McBurney claims that his appeal should be allowed and the reassessments should be "vacated" (annulled). Should the McBurney appeal succeed, then *only* those who have formally joined in Mr. McBurney's appeal will have their Objection disposed of in the same way. Quite a few taxpayers, representing about a dozen school societies, have arranged to have their Objection joined with the McBurney action.

When a Notice of Objection is filed by a taxpayer, the standard procedure is for an Appeals Officer at the local District Tax Office to meet with the taxpayer and his counsel to discuss the Objection. In the present cases, when we hear from the local Appeals Officers, Mr. Fitzsimmons requests that the taxpayer's Objection be held in abeyance pending the outcome of Mr. McBurney's appeal. To date, we have heard only from the Ottawa District Tax Office, and that Office has agreed with our requests. We expect to receive the same cooperation from the other local District Tax Offices involved.

In addition to the lobbying that has been and is being done in the interest of alternative and independent school supporters by the Federation of Independent Schools in Canada (FISC) and others, CJL considers it quite legitimate and good strategy to use all the legal channels available to seek justice. *This is particularly urgent when, in the case of McBurney and many others, the opportunity to appeal Revenue Canada's current assessment policy is limited to the 90-day period from the date of the reassessment notices.*

In this connection, it should be remembered that Revenue Canada has announced that the period of the recent postal strike will be excluded from the computation of the 90-day time limit. It is also possible to obtain an extension of the time limit because of other extenuating circumstances.

Alternative and independent school supporters who wish to join

the McBurney appeal can do so by completing the necessary forms available from CJL, 229 College Street, Toronto, Ontario M5T 1R4. CJL's tax counsel will then advise Revenue Canada's Appeals Division of these objectors' position and discuss their case with the appropriate government on their behalf for a small fee.

Readers who wish to support this legal action for educational justice may send their gifts to: CJL Educational Justice Fund, 229 College Street, Toronto, Ontario M5T 1R4. All gifts are deductible for income tax purposes.

By:
GERALD VANDEZANDE
Public Affairs Director
Committee for Justice and Liberty

Consulaat-Generaal Der Nederlanden CONSULATE GENERAL OF THE NETHERLANDS

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

OPSPORING ADRESSEN:

MOSELMAN, Jacobus, geboren te Vlaardingen op 20 maart 1916, naar Canada vertrokken in juli 1951.

MUILWIJK, Teuntje of Pieter of Bartje, allen geboren te Hardinxveld-Giessendam, laatstbekende adres te Paterson, Canada.

POSTMA, Nies, geboren op 20 juni 1916, naar Canada vertrokken in 1947.

PUIJENBROEK, Cornelus Ludovicus, geboren te Tilburg op 15 november 1916, naar Canada vertrokken in augustus 1954.

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

Church  News

CALLED to Chatham, Ont.:
REV. J. DEJONG
of London, Ont.

“Hallowed Bunglers” (?)

A recurrent theme in the discussions about Synod’s decision concerning the musical part of the *Book of Praise* — Hymn Section is that Synod had no business dealing with this, for, so the argument goes,

- A. Music is a technical matter.
- B. Synods may deal with ecclesiastical matters only.
- C. Synod did deal with musical matters; therefore Synod did the wrong thing.

“Crooked thinking,” brethren. Neat, but simply not true. Certain aspects of music could indeed be classified as technical matters, but to reduce a complex subject such as music, even though it is commonly accepted in our circle, to a mere technical matter is patently absurd. Music and its effects upon people has had the attention of philosophers, theologians, psychologists, and poets throughout the ages. Although they disagree on certain aspects, they do agree that music is a potent force and not just a technical matter. In this connection let me quote Shakespeare.

The man that hath no music in himself,
Nor is not moved with concord at sweet sounds,
Is fit for treasons, stratagems, and spoils;
The motions of his spirit are dull as night,
And his affections dark as Erebus:
Let no such man be trusted.¹

In the discussions about the musical part of the *Book of Praise*, however, we are not dealing with music, in general, but with an important subdivision of it, namely, Church music (sacred or ecclesiastical music, if you like). Winfred Douglas defines it as follows, “Church music is . . . the earthly form of an eternal and primary activity of redeemed mankind.”²

In addition, there is a correlation between the Church and her music, as Heinz Werner Zimmermann points out. “Only a vigorous Church,” he writes, “can protect its music from the mistakes of an ideologized-cultural philosophy and from excessive penetration of the outside influences of a de-churchified cultural industry and

can offer it sufficient resonance of its own.”³

Then there is the unity aspect. In Eph. 5:19 (Col. 3:16), the apostle Paul urges his readers to “address one another [note the direction] in psalms and hymns and spiritual songs.” Placed, as it is, in the context of the unity of the church, “we may conclude that the author of these messages saw the song of the gathered company of Christians as a symbol of unity in brotherly love . . . the most conspicuous symbol of that fellowship which Christians were obliged to cultivate.”⁴

I would think that all of that is an ecclesiastical matter. Perhaps this facile reduction of music to mere technical matters is the result of “music-the-stepchild-of-theology” thinking which, I am afraid, is all too prevalent in the Canadian Reformed Churches. Even if music is only technical, it would still be an ecclesiastical matter, for, as Mellers writes, “Every technical modification [in music, V.P.] corresponds to a change, however gradual and tentative, in men’s attitudes to God and each other in their fundamental beliefs and assumptions.”⁵

In view of the foregoing I cannot see any wrongdoing on the part of Synod. It had the right (the duty) to deal with these matters. That the brethren were incompetent (perhaps

Ex. 1a

Credo.

Et croyen Dieu le pere tout puyssant,
Erea teur du ciel, et de ter re. Et en
Jesu Christ son filz uni que nostre seigneur
mortz. Et puy est monic ce cieul. Qui est
assis a la dextre de Dieu le pere tout
puyssant. De la viendra iuger les vifz, et
les mortz. Je croy aussi au saint esprit. La

saier e gli se sacre lique. La communie
on des saictz. La remissi on des pechez. La
re sur rec ti on de la chair. La vi es
e ternel. A men.

Psalme et chanson le chanteray
a on seul Dieu, tant que seray.

A Dieu seul soit honneur
et gloire.

*

Ex. 1b

*Pulcius Piccolinus et Caritages, 1539
(Transcr. and adapted.)*

Credo

I be-lieve in God the Fa-ther; Al-mighty, Cre-a-tion of hea-ven and earth and in Je-sus Christ, His on-ly be-gotten Son, our Lord; Who was con-ceived by the Ho-ly Spi-rit, born of the vir-gin Ma-ry; Suf-fered un-der Pon-tius Pi-late; was cru-ci-fied, dead, and bur-ied. He de-scend-ed in-to hell. The third day He rose a-gain from the dead. He as-

cen-ded in-to hea-ven and sits at the right hand of God the Fa-ther, Al-mighty From thence He shall come to judge the li-ving and the dead. I be-lieve in the Ho-ly Spi-rit. I be-lieve a ho-ly cat-to-lic Church; the com-mu-nion of saints; the for-give-ness of sin; the re-sur-rec-tion of the bo-dy and the life e-ver-last-ing A-men

the committee was too) and took not-so-wise decisions is an altogether different matter.

Synod's Decision

a) *An alternate melody for Hymn 1 is desirable, since there still are complaints about the existing one as being too "gregorian."*

Are there grounds for that complaint? Let's assume for a minute that the Schouten melody is "Gregorian." What's wrong with that? Gregorian chant, named after Pope Gregory the Great, is somewhat of a misnomer for this style of music. Gregory did not compose any chant himself. He assembled and codified chants already in existence. These chants had their origin in the synagogue and were introduced into the worship service of the early church by converted Jewish cantors.⁶

If the melody in question is constructed according to these ancient (Gregorian) principles, we should welcome it with open arms, for it would effectively give us a tie with the ancient church. The melody, however, is an occasionally modally-flavoured mode and is constructed according to sound chant principles. There are, then, no grounds for the complaint that it is Gregorian.

The whole matter becomes most curious when one considers some of the suggested alternatives.

- a) Calvin's Credo (see Ex. 1 a and b). You guessed it: purely Gregorian. One could almost say "too Gregorian."
- b) Van Westering's Credo. His melody is an adaption of a Roman chant for the Nicene Creed. (Wrong creed.)

c) Rhymed Creed. The ancient melody (see Ex. 2) is Gregorian.

Ex. 2

7 DE TWEEDE BERIJMING VAN DE TWAALF ARTIKELEN DES GELOOFS

'k Geloof in God, den Vader, die 't hee-lal Geschapen heeft, en houdt in wezen; En dat Hij, om Zijns Zoons wil, zal Mijn Vader zijn, mijn smart genezen, Mij schenken al het nodig goed, En 't kwaad, dat mij op aard' ontmoet, Genadig doen ten beste keren; Zijn almacht zal mij steeds beboe-n; Dat wou Hij, als mijn Bondgod, zweren; Dit wil Hij, als mijn Vader, doen.

Seeing that the "Gregorian argument" does not hold water, one would perforce have to look for another explanation, for I do believe that the complaints are real. Is the use of the word "Gregorian" perhaps a polite way of saying "Roman Catholic"? That — although I don't agree with it — makes sense to me. Anti-Roman feelings run deep in Reformed people. All that is Roman is excluded from consideration. At best it is kindly but firmly shoved out of the door, it being "the popish mass," which, after all, is "an accursed idolatry." Once again, understandable; but is it a valid argument?

When Mr. Schouten's melody was first introduced, the complaint was heard that it was unsingable (unfit

for congregational consumption). No sooner was this proven wrong than the "Gregorian argument" made the scene. This argument, because of its connotation, appears to succeed where the unsingable one failed.

Although everybody seems to agree that, historically and liturgically, the Credo belongs to the congregation, one reads about consistory decisions which appear to contradict this.

There seems to be a great deal of fear:

- Fear that it is un-Reformed.
- Fear that it is dangerous. It might lead to a liturgical form of worship.
- Fear that it is popish. The Puritans objected to the use of the creed in the worship service, calling it "an old patchery of evil stuff."⁷
- Fear of confessing one's faith publicly. If someone else (the minister) does it, I am not responsible.

If that is the case, no alternate tune will solve the problem.

4 b) *There should be consistency in the use of rests at the end of musical lines.*

Why? Perhaps the argumentation is as follows: we do that traditionally with the Psalms; now we must also do that with the hymns; but that argument is musically (and musicologically) indefensible. The rests in the Genevan tunes are there for philosophical, melodical, practical, and national reasons. The insertion of rests between lines was never an English or German custom.⁸ Furthermore, the slowed-down tactus of the 17th century made the rests superfluous.

4 c) *The first note in Hymn 9 should be ¼ instead of a ½ note.*

The first note historically should

be a ½ note (see Ex. 3). The English considered the first note a gathering note. The precentor started. Halfway through the first note the congregation had hopefully joined him. He sang a ½ note, they a ¼ note. Take your pick!

By the way, the tune is wrongly

Ex. 3

Beatus vir. Psal. I.



In Wither's *Hymnes and Songs*, 1623, this tune appears thus, set to Song lviii:



attributed to Orlando Gibbons. The tune goes back to the psalter edited by E. Prys, *Llyfry Psalmarc*, 1621, where it is set to Ps. 1. It then appears in G. Wither's *Hymnes and Songs of the Church*, 1623, with a bass by O. Gibbons, as the tune for Song 67.

4 e) Rev. VanDooren and M. deGroot write concerning the melody for Hymn 25: "One cannot" add to "or" detract from existing tunes without doing damage to the character of the whole. I agree wholeheartedly; however, I am puzzled. Considering the differences between the melodies as printed in the green book and those in the harmonized version, I do ask the question why this principle should apply here and not to other hymns. Must I assume that the character of the other melodies was improved by the alterations; or that the committee had a double standard; or that it is simply a case of the pot calling the kettle black?

4 f) In Hymn 37 the melody does not fit the text of "Praise the Holy Spirit," since this melody is not a "song of Praise." Another tune should be found.

Question: When is a melody a song of praise? This statement goes out from the mistaken (romantic) notion that a tune must express the words and the emotions in them. This

is further complicated by the widely (acquired) idea that anything in a minor key is sad (i.e. no song of praise), and that anything in a major key is happy (i.e. a song of praise).

Any tune of the 16th and 17th centuries merely carried the words and was not designed to carry any particular set of words or thoughts indivisible from the words of any particular emotional colour.

The melody in question is such a melody. It is used for instance in "Het Lied boek der Kerk" three times: once for the original words, and twice for harvest songs. It's quite possible to associate this tune with the words of Hymn 37.

"Ick will me gaen vertroosten" vertroosten — to comfort — Comforter (John 14:6, 26; 15:26; 16:7). Harvest Songs. Pentecost — Harvest festival (Ex. 23:16; cf. Acts 2:1).

This may seem somewhat far-fetched, but these allusions and associations were commonly made in the time of the Reformation. Let me give one example (there are many more) from the Genevan Psalter. The melody of Ps. 80 comes from the Latin Hymn "Victimae Paschali" of the Easter Liturgy. It speaks of the sacrifice of praise due to the Paschal Lamb. It is therefore quite possible that by using this melody the composer alluded to the most direct and true sacrifice of praise the Christians could bring to their King in times of persecutions: the sacrifice of their lives. A second possibility lies in the superscription of the psalm. "To the choirmaster: according to Lilies." Easter lilies were (are) associated with the resurrection. The seeming decay of the bulb until it finally grows and blooms, suggests the idea of life from death; hence the use of a melody of an Easter Hymn, which speaks about life and death.

The melody of Hymn 37 is a "song of praise" and I cannot see any valid reason for replacing it.

A case of absolute mismatching, which should have been detected but was not, may be found in Hymn 56, Melita (Acts 28:1, K.J.V.) This tune was written for the famous words about seafarers and their dangers. It was written to express these words. Melodic-zig-zag (line 3), creeping chromatic melody (line 5), and the use of chromatic harmony are some of the devices which Dyke used to express the idea of struggling against an angry sea. With that in mind, read the words of Hymn 56 and draw your own con-

clusions.

4 g) Hymn 38 should be sung on the melody of old Hymn 53, since many complaints are voiced and the tune has an unresolved ending.

The two reasons given do not make sense.

What is the nature of these complaints. Are they just complaints or is this tune Gregorian?

What is an unresolved ending? I've never heard of such an oddity. If anything, the melody closes with a plagal (church, amen, or Greek) cadence, and it should be harmonically treated as such. Our ears, accustomed to — or should I say: debased by — the perfect cadence are at fault, not the melody. Keep it!

The tune "Veni Creator" has been associated with the Latin Hymn of the same name since its first known mass, and even though the words of the present hymn are different, the subject of the hymn is the same. If that is not enough reason to keep the word-tone association, the tie with the Church of all ages ought to be considered.

The present melody, sung more than any other plain-song tune throughout the world, is far superior to its proposed replacement, "Winchester New." "Winchester New," a Wesley-adaptation of a German tune used for "Wer nur den lieben Gott lässt walten," is usually associated with an Advent hymn in the English speaking world.

4 i) Hymn 48 can better be sung on the setting of old Hymn 54 in the blue book.

What is meant is that it is better to sing Hymn 48 in the old notation. Why it is better is not clear. Is it better for the words to sing the blue-book version (the words are the most important, remember)? Is a watered-down, romantic version better than the strong original one? Is it better for the congregation? Or are we dealing here with personal preference and with clinging stubbornly to tradition? I'm afraid that that is where the trouble lies. The melodic contour as found in old Hymn 54 was introduced in The Netherlands by two very influential songbooks, those of VanWoensel-Kooy and — you guessed it — Johannes de Heer.⁹

4 k) Hymn 64 should be deleted and replaced by old Hymn 29.

Why? No reason given, just a statement. The vigorous "Hanover" has to make way for the elegant but insignificant "Lyon"; to quote Routley:

"an invitation to believe has become an invitation to conform."

In Closing

When the Green Book first appeared I, for one, was happy with the results. Musically it was by and large a worthy companion to the Genevan Psalter. Soon after its publication, however, a weakening process began. A member of the committee wrote in *Clarion* about the unsingability of some of the hymn tunes, and a book with harmonizations, published under the auspices of the committee, not only contained different notations but also provided alternate melodies.

Why? Was there dissension among the members of the committee? This movement from strong to weak, occasioned, I'm sure, by public (democratic?) pressure, culminated in Synod's unfortunate decisions.

"Every Church gets the music it deserves," Zimmermann writes. If that is true — and I can see no reason why it isn't — I must conclude that this weakened version is what we deserve. What does it say about us? Are we no longer vigorous? In an earlier quote from Zimmermann (see 4) he talks about "protection" and "penetration." What about the protection of our church music, the Genevan Psalter? What about the "penetration of the outside influences of a de-churchified cultural industry"? Mellers calls this cultural industry "the machine age, commercial music."¹⁰ The influences of this industry, which he discerns, can be summarized as follows:

- a) It promotes a liking for the falsehood
- b) It eliminates genuine feeling
- c) It fosters a total disregard for values
- d) It encourages incompetence
- e) It creates a penchant for "empty variety" type of music.

Are these influences now among us?

At best this strong-to-weak movement shows that at the present time we neither have the musical nor the hymnological skills necessary to bring about a definite *Book of Praise*. Rather than bemoaning the fact that we are stuck with Synod's decision, let's just say we "goofed" and start from there.

Let me end with a quotation from Evert Westra.

"... the deepest truth of all musical professionalism is 'And God saw everything that He had made, and behold, it was very good . . .' (Gen. 1:31). Precisely that does not open the

THE QUESTION OF WOMEN'S VOTING RIGHTS

A Visitor Unannounced

"Hello, visitor. Glad to see you."
"No, we do not belong to any congregation. Ten of us families have decided that this village should have a church, so we organized this one in this building."

No, I'm sorry that we will not be having a service today; we have some church work to do. We must have another election."

"No, this is not the first election for this year, for we have given ourselves a terrible problem. That man coming in, who is actually a sheep farmer, is our minister. He has decided that in our church the women should be given the right to vote. Though three of us ladies were very much against such a thing, his idea was accepted by the majority.

Since one elder was needed, two nominations were given. The one candidate was favoured by the women. You see, his chickens lay eggs that are to be hatched; so, all the ones that are faintly cracked are given to us housewives, free of charge. The other candidate was favoured by the men. He is a veterinarian and takes good care of the sick animals on the farms. Because this church has an equal number of men and women, we

way for 'hallowed bunglers' (VanderLeeuw). 'Fill the earth and subdue it' (Gen. 1:28) implies the subduing and use of sound material inherent in Creation as well."¹¹

S. VANDERPLOEG

¹ *Merchant of Venice*, Act V, Scene 1.

² Winfred Douglas, *Church Music in History and Practice*.

³ *The American Organist*, Vol. 15, No. 3.

⁴ Erik Routley, *Music Leadership in the Church*.

⁵ Wilfrid Mellers, *Music and Society*.

⁶ Eric Werner, *The Sacred Bridge*.

⁷ James H. Nichols, *Corporate Worship in the Reformed Tradition*.

⁸ Evert Westra, *Uit Sions Zalen*.

⁹ Prof. Dr. VanderLeeuwstichting, *Een Compendium by de 491 Gezangen*.

¹⁰ Mellers, *op. cit.*

¹¹ Westra, *op. cit.*

women have nicely cancelled out our husbands' votes. After the votes were cancelled out three times in a row, the minister decided to postpone the meeting until the next Sunday. This has now been done for three Sundays. We have not yet had a church service this month; we only come to church once on a Sunday."

"Yes, you are welcome to stay. Let's sit in this pew with my friends. When the voting problem came up, we formed a little group."

Hello visitor. Let me introduce myself. I am Mrs. Brown. Since my children are now out of the house, I have gone back to my job of being part-time psychologist. Yet I am afraid that going to church on Sundays does not give me much rest, for the people around me have problems that are caused by going to church to vote.

We believe that the man is the head of the house and that the wife must be submissive to him in all things lawful. Now the minister, by giving the women the right to vote, has nullified this teaching, and an uproar has been caused. Mr. Sand has been arguing all week with his wife in order to get her to vote for the vet. Mrs. Sands says that voting is not governing but is only giving advice; so, she refuses to change her advice. I live next door to them; so, on Monday I could hear every word that was shouted. Today they are no longer speaking to each other."

"Oh no, that lady by the window is also married. It's just that she is refusing to sit with her husband. She says that sitting together gives the appearance of belonging together, of enjoying each other's company, of having the proper relationship as husband and wife. Since this is no longer true at church meetings where women vote, she refuses to be a hypocrite. She wants it to be obvious that she is not at all interested in what her husband thinks, that she does not belong to her husband when the ballot sheets are passed out, and that she must not be submissive to her husband when she is in church.

"That man in the aisle, who is wiping his eyes, is her husband."

"Yes visitor, I also belong to this

little group. I am Mrs. Green. My reason for objecting to women voting goes far back in history. In the book of Numbers we can read about taking vows. In Keil and Delitzsch's commentary on the Bible, it explains that obedience to a father or husband stands higher than self-imposed religious service. Therefore a wife cannot decide that the family will go to Indonesia next year to do mission work, if the husband objects. Neither can the wife decide that the sale of a group of pigeons will be an extra church offering, if her husband does not agree. Thus a wife must be submissive to her husband in all things.

Now, the wife is in church. The minister has decided that here the wife must consider herself to be identical to her husband, must feel free to oppose him if she so wills, and must help to decide who will govern not only her church life but also the church life of her husband."

"Please, visitor, let me interrupt Mrs. Green. I agree wholeheartedly with what she has said. But I would like to add one thing: not only does the woman take part in helping to decide who will govern her husband, but she also helps to decide the additional calling that is placed in the life of another man. She helps to decide whether or not this other man is to be called to the office of elder. If a woman cannot be alone in deciding the reason for a pigeon's existence, how can she help in deciding the church calling that a man must receive? Is the neighbour of less importance than the pigeon?"

Having said this, Mrs. Blue, who had also been the first person to talk to the visitor, took some very large apples out of her purse. After having passed one to each member of the group, three very loud bites were taken when her purse had been snapped shut.

The minister, who had been thinking hard as to what words should be used to open this meeting, looked up. When he saw the cause of the disturbance, he became angry and shouted, "I command you to stop eating apples in church."

Mrs. Blue moved the apple away from her mouth and said, "But minister, I am using your type of reasoning. You said that women could vote since nowhere in the Bible does it say, 'Women cannot vote.' So we are enjoying an apple at this gathering because nowhere in the Bible does it say, 'Women must not eat apples in church.'

"We three ladies have also decid-

ed that your type of reasoning comes in very handy when trying to give Bible explanations. For example: Genesis 2:16 says that Adam was told not to eat from the forbidden tree. The dictionary says that to eat means to swallow food that has been put into the mouth and chewed. Since eating was the only activity that was forbidden, Adam and his wife really enjoyed the tempting fruit. They admired the shading and colour of its covering. They held it closely and relished its smell. They licked it and bit off portions. The tongue felt its surface and helped to suck out the juice. After everything was removed from the mouth, the mouth was rinsed with clear water.

"Now, minister, you will agree that all of these activities could freely be enjoyed, for nowhere in Genesis 2:16 does it say, 'Do not admire, smell, feel, lick, suck, taste the fruit.' It only says, 'Do not eat.'"

The minister's face turned redder than the apples that had been bitten. Then the rest of the meeting progressed smoothly, for it was decided that only the men could vote. The chicken farmer won by a majority, since it was well-known that he was more concerned about church work than the other man. The veterinarian sometimes insisted that he could not come to church for the day, because he had to stay home to count and recount his pets.

As they were all ready to leave, the visitor called out, "Everyone is welcome to come to my mobile home for tea. That will be a safe place to go on a day like this, since women's voting rights have never been discussed within its four walls. I find the walls difficult to talk to."

P.S. Some of the things in this article we may find agreeable, but there are other things that cannot be justified; for example: not belonging to the Canadian Reformed Church in the next town, giving election of office-bearers such an important place on Sundays, having only one church service on a Sunday, staying away from church without a lawful reason.

MRS. J. TILLEMA

Letters-to-the-Editor

Dear Mr. Editor,

With growing amazement I read br. Bram Vegter's letter in the latest *Clarion*, and your reply that "since there is no general rule, nothing has to be straightened out." Of course there is a rule regarding the writing of surnames with "prefixes," if that is what they are, *the "de," "ten," "van," "van den," "op't," and other words that make up the surnames of many of us. Anyway, this rule exists in the Dutch, Afrikaans, and French speaking world.**

The rule, as I was taught, is that the first letter of these prefixes is in the lower case whenever initials or first names are used, like General Koos de la Rey, but capital letters have to be used whenever we only speak or write of Mr. Van der Merwe.

When we arrived in Canada, I received a social insurance card with my surname written as one word. I sent it back with a note, and received another one, with my surname spelled correctly. Persistence perhaps is the name of the game.

I realize that many of the Dutch immigrants have during the years gone through the process of change in this respect, or have resisted it. Maybe that is why we have the confusion, that even in one copy of *Clarion* the same person's name may be spelled differently.

The matter of surnames I consider as an aspect of the ethnic heritage we (some of us) have to preserve, as do the D'Agnillos, the Di Stefanos, the Do Regos, the Du Perriers, the Henderson-Peals, the La Berges, the Le Blancs, the L'Hirondelles, the Mackintoshes, MacKintoshes, Macintoshes, MacIntoshes, and McIntoshes, the O'Brians, O'Briens, and O'Bryans, the St. Croixs, the Von Muehldorfers, and all those who came here from other countries with surnames other than the normal Smith and Jones, with their particular way of spelling. I think it only enhances the multi-culturalism in this country, and would feel poorer if my surname would be interfered with, even when I become a citizen.

Yours truly,
JACOB A. DE RAADT

* Actually, they are articles and/or prepositions.

** P.S. Now, can someone tell us whether there is any rule for the *English* language? That's what I was writing about. VO



Did you remember to hand
in your year-end greeting
envelope to the local correspondent?

our little magazine

Hello Busy Beavers,

Whisky, Frisky

Whisky, Frisky,
Hippity-hop
Up he goes
To the treetop!
Whirly, twirly,
Round and round,
Down he scampers
To the ground.

Furly, curly,
What a tail!
Tall as a feather,
Broad as a sail!
Where's his supper?
In the shell,
Snap, cracky,
Out it fell.

Author Unknown

Who is he?
Why, a squirrel, of course!
But winter is coming.
Where will he go?
He'll hide away from the cold in his warm nest.
He'll sleep cold winter days, but when it's warmer
he'll wake up and look for the nuts he has stored away.
Other animals sleep away the cold winter days, too.
This winter sleep is one of God's ways of caring for
His creatures.
Just as there are different animals, there are dif-
ferent kinds of winter sleep, too.
Some bats hibernate hanging up-side down in a
cave.
You know about frogs and turtles sleeping in the
mud.
Even some insects hibernate! Do you know how?
Isn't it wonderful how God cares for all His different
creatures?

FOR YOU TO DO

1. Make a picture of the outdoors showing a frozen pond, a hollow tree and a burrow underground where different animals are sleeping away the winter.
2. If you live near the woods or a field, go for a hike and look for places where animals may go to spend the winter.
3. Find out about different kinds of hibernation.

* * * * *

Soon December will be here. Let's wish all the Busy Beavers celebrating a December birthday a very happy day! Have a good time celebrating with your family and

friends. And may the Lord bless and keep you all in the year ahead.

Bryan Jongbloed	Dec. 2	Anne Riemersma	Dec. 15
Pieter Nyenhuis	5	Denise Van Amerongen	15
Martin Vander Wel	5	Elaine Bisschop	16
Yolanda Jongsma	6	Helena Hamoen	17
Alinda Kuik	6	Jacqueline Kobes	17
Albert Riemersma	6	Margaret Eelhart	18
Glenn Leffers	7	Walter Van Grootheest	19
Bernard Van Spronsen	7	Case Hoff	20
Loretta Dam	8	Clarinda Meints	21
Gordon Van Egmond	8	Peter de Witt	23
John Bos	10	Chandra Meerstra	23
Edith Hofsink	10	Jacky Nijenhuis	26
Cynthia Oosterveld	10	David Nienhuis	29
Sharon Koerselman	11	Mirjam Vander Bruggen	29
Tania Werkman	11	Miriam Bosma	30
Wendy Endeman	12	Louis Dijkstra	30
Jasper Harlaar	12	Anko De Jong	31
Shirley Van Raalte	13	Christina Oosterhoff	31
Linda Oostdijk	14		



From the Mailbox

Welcome to the Busy Beaver Club, *Gaya Berends*. We are happy to have you join us. Have you received your Busy Beaver Club membership card already? Be sure to join in all our Busy Beaver activities, *Gaya*. Weren't you lucky to be visiting in Holland during school!

Hello *Diane Smith*. It was nice to hear from you again, too. Bye for now.

Thanks very much for the riddles, *Miriam Vanderwerf*. I think the Busy Beavers will enjoy them! It sounds to me as if you had a very nice holiday last summer. Will you write and tell us about the Undersea Gardens, *Miriam*?

* * * * *

Double Trouble Riddles

from Busy Beaver *Miriam Vanderwerf*

1. What do you hear when the teacher writes on the black-board?
2. What does a young dog drink from?
3. What is an angry father?
4. What do you call a distant sun?
5. What large sea mammal doesn't get a tan?
6. What is indigo-coloured paste?
7. What do you call an Indian with a runny nose?
8. What is an even tempered kid?

Answers: 1. chalk talk; 2. pup cup; 3. mad Dad; 4. far star; 5. pale whale; 6. blue glue; 7. bold cold; 8. mild child.