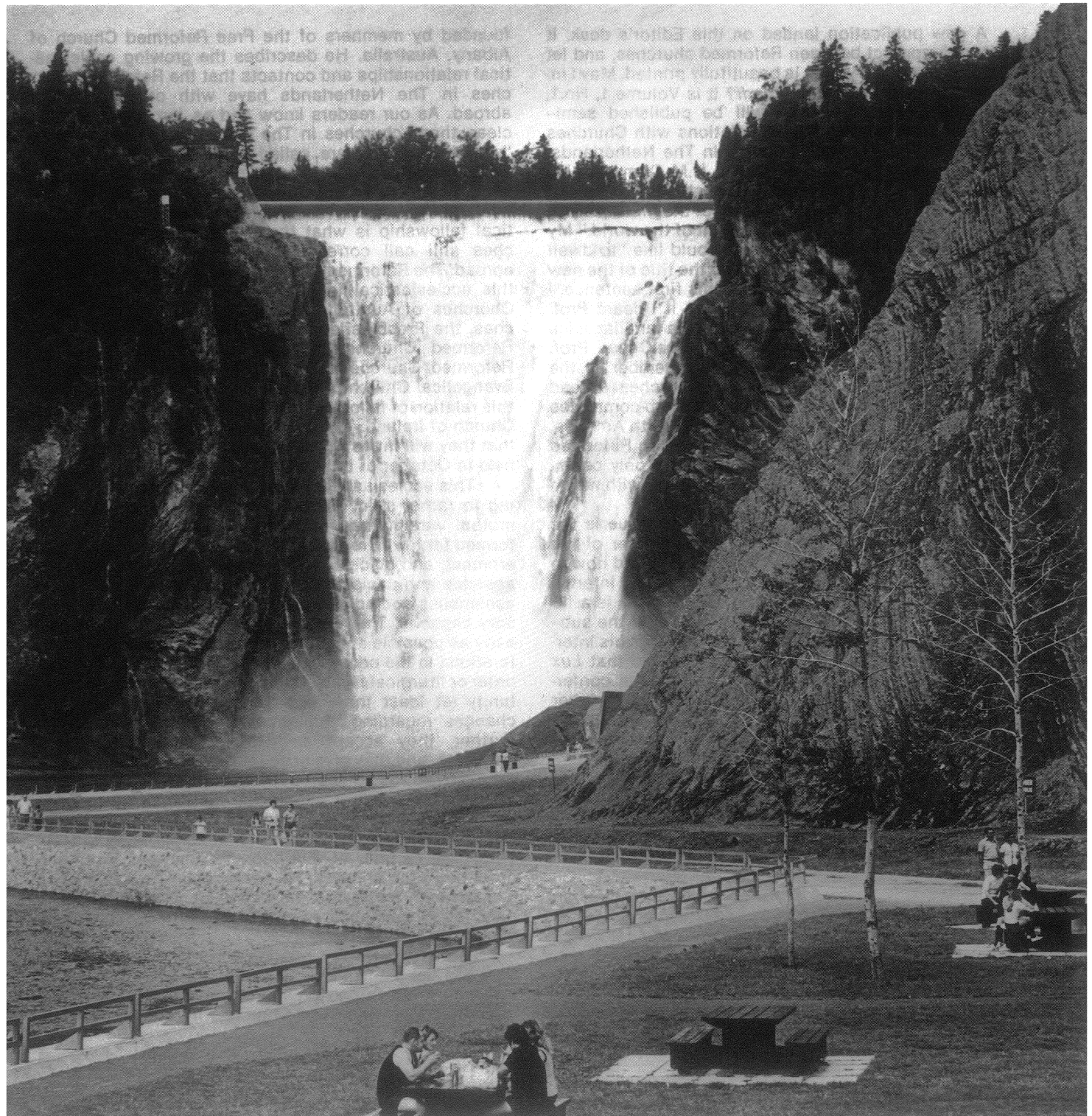


# Clarion

THE CANADIAN REFORMED MAGAZINE

Vol. 31, No. 9

May 7, 1982



## LUX MUNDI (International Assembly 1982)

A new publication landed on this Editor's desk. It deals with contact between Reformed churches, and let me immediately tell you: it is beautifully printed. May I introduce to our readers *Lux Mundi*? It is Volume 1, No.1, March 1982. This magazine will be published semi-annually by the Committee on Relations with Churches Abroad of the Reformed Churches in The Netherlands. The Editor is known in our midst: Prof. H.M. Ohmann, Lic., formerly professor of the Old Testament in Hamilton and now in Kampen. He is also the author of the first article, a meditation on John 8:12, "I am the light of the world." My esteemed colleague writes that he would like "to dwell on" this verse of the Bible from which the title of the new magazine is borrowed. When I read this first sentence, I could not but smile, because it was as if I heard Prof. Ohmann speaking. It is good to hear such a familiar voice now addressing us from the other side of the Ocean. Prof. Ohmann has not only been appointed member of the Dutch Committee on Relations with Churches Abroad (CRCA) but he is also the chairman of the sub-committee that deals with the contacts in Australia, North America, Ireland, and Scotland. As far as the Canadian Reformed Churches are concerned, this situation can only be encouraging and helpful: on both sides we know with whom we are dealing.

Another well-known writer in this first issue is the Rev. G. van Rongen, M. Th., previously minister of the American Reformed Church in Grand Rapids and now in Steenwijk. His essay mentions in the title an International Conference of Reformed Churches, and it is a fitting subject for him, for he is now chairman of the sub-committee in The Netherlands that is preparing this International Conference. Let me immediately add that *Lux Mundi* announces that the first meeting of the conference will be held, the Lord willing, on Tuesday, October 26, 1982, in the Refajah Church at Groningen-South, The Netherlands.

Dr. K. Deddens is minister of this church and member of the CRCA; he was also chairman of the latest General Synod (Arnhem 1981). He contributes two articles to this first issue of the new magazine. One is entitled "What does 'ecumenical' really mean?" and the other is the beginning of a series about the World Council of Churches.

The World Council and its committee on mission and evangelism is the topic of an essay by the Rev. M.K. Drost, M. Th., lecturer in Missiology at Kampen. He writes about the conference, held in May 1981 in Melbourne, Australia: "Melbourne," how "vertical" it was.

Last but not least, there is an essay by T. Jagersma who worked for seven years at the primary school

founded by members of the Free Reformed Church of Albany, Australia. He describes the growing ecclesiastical relationships and contacts that the Reformed Churches in The Netherlands have with other churches abroad. As our readers know and as *Lux Mundi* makes clear, these churches in The Netherlands are the ones "which informally are called 'Liberated' (or, in Dutch, 'Vrijgemaakt')." Mr. Jagersma gives a definition of the two official relationships these churches have: ecclesiastical fellowship and ecclesiastical contact. Ecclesiastical fellowship is what the Canadian Reformed Churches still call correspondence with sister churches abroad. The Reformed Churches in The Netherlands have this ecclesiastical fellowship with the Free Reformed Churches of Australia, the Canadian Reformed Churches, the Presbyterian Church in Korea (Korya-Pa), the Reformed Churches of East Sumba/Savu, the Free Reformed Churches in South Africa, the Presbyterian Evangelical Church of São Paulo, and they have offered this relation of fellowship to the Evangelical Presbyterian Church of Ireland. These are undoubtedly also churches that they will invite to the International Conference to be held in October of this year.

This ecclesiastical fellowship is maintained according to rather strict rules. The churches shall exercise mutual watchfulness against departures from the Reformed faith with regard to doctrine, worship, church government, and discipline. They forward to each other the agendas and decisions (acts) of their general synods or assemblies and admit each other's delegates in an advisory capacity. They inform each other as much and as early as possible about proposals regarding linguistic alterations in the confessions or minor changes in church order or liturgical forms. However, they give ample opportunity (at least three years) to discuss proposals for changes regarding "fundamental points of doctrine." Further, they accept each other's attestations and ministers, and they give account regarding relations with third parties.

Mr. T. Jagersma relates the history of these rules and gives due attention to the fact that the Canadian Reformed Churches were instrumental in loosening the too-strict rule of prior consultation for changes in church order or liturgical forms. He rightly concludes that there is a tendency to get into line with each other as far as the rules for ecclesiastical fellowship or correspondence are concerned.

Besides this strict relationship there is "ecclesiastical contact." It is meant to be a temporary relationship with churches abroad preliminary to full ecclesiastical fellowship. The Reformed Churches in The Netherlands

offered this ecclesiastical contact to the Free Church of Scotland, the Dutch Reformed Church of Sri Lanka, the Reformed Presbyterian Church of Taiwan (Second Presbytery), The Reformed Church of Japan, and the Reformed Church in South Africa (be it under certain conditions that are to be met).

This part of Jagersma's survey gives rise to certain questions. First of all it is remarkable that our Dutch sister churches maintain ecclesiastical fellowship with the Free Reformed Churches in South Africa and at the same time offered ecclesiastical contact with the Reformed Church in that same country. Had these Free Reformed Churches been consulted about this offer? Did the General Synod of Arnhem 1981 not act prematurely? Is there not a danger that in ecumenical zeal our Dutch sister churches bypass those few South African congregations with whom they have full ecclesiastical fellowship?

A second question arises. What will the composition be of the constituent assembly on October 26?

Mr. Jagersma rightly remarks that not all the churches with whom the Reformed Churches in The Netherlands have ecclesiastical *fellowship* maintain such relationship with each other. To give just one example: the Canadian Reformed Churches have no ecclesiastical fellowship with The Presbyterian Church in Korea (neither Korya-Pa nor Hap Dong) while, on the other hand, the Free Reformed Churches of Australia do have this relationship with the Korya-Pa Church.

There is a similar situation with respect to the ecclesiastical *contacts*. Not all the churches to whom Arnhem 1981 offered this kind of relationship have ecclesiastical contact with each other. In this context Mr. Jagersma writes the following:

The Canadian Reformed Churches have no ecclesiastical contact with any of the churches above, although they have asked to be informed about them. Yet these Canadian Reformed Churches themselves have ecclesiastical contact with the Orthodox Presbyterian Church (in America and Canada, which to them are not really churches abroad), while this Orthodox Presbyterian Church is not on the list of Churches with which The Reformed Churches in The Netherlands have ecclesiastical contact, although overtures have already been made between these last two churches.

The example is clear, although I would like to make two remarks. First, I cannot understand why Mr. Jagersma speaks about the Orthodox Presbyterian Church in America and Canada (is there an OPC in Canada?), and second, the Orthodox Presbyterian Church and the Canadian Reformed Churches are basically churches among two different nations. I do not forget the American Reformed Church in Grand Rapids, the one church in the USA that belongs to our confederation, but I state nevertheless that the ecclesiastical contact between the OPC and us may be compared to the relationship, for example, between the Free Church of Scotland and our Dutch sister churches.

But let me return to our main question. What will the composition be of the Reformed International Conference to be held in Groningen in October? Among the rules for ecclesiastical contact that the General Synod of Groningen-South 1978 formulated is the regulation "to invite delegates as observers to each other's general synods or assemblies, and — with the consent of the other participating sister churches — to a possibly-to-be-held Reformed International Synod." Arnhem 1981 changed the name "Synod" into "Conference" — our

readers know that *Clarion* pleaded for this change — and accepted the proposal of the CRCA to convene delegates of the sister churches abroad and of the churches with whom preliminary ecclesiastical contact was established:

de synode besluit door middel van de door haar te benoemen deputaten voor betrekkingen met buitenlandse kerken (BBK) gedeputeerden van de buitenlandse zusterkerken *en van de kerken met welke voorlopig kerkelijk contact wordt onderhouden*, uit te nodigen tot een constituerende vergadering voor het samenroepen van een gereformeerde internationale conferentie (*Acta Contracta*, Arnhem 1981, p. 83).

Now, I must admit that I do not have at my disposal all data, e.g. the report 1981 of the Dutch Committee on Relations with Churches Abroad. But I gather from the report of our Canadian Reformed Committee to Synod Smithville 1980 the following observation:

With regard to the establishing of a "Reformed International Synod" as mentioned by Synod Groningen, it is to be observed that until now no communication has been received and no consultation has taken place.

In an additional report we read that on September 17, 1980 — just before Synod Smithville — a copy was received of the proposal on the matter of the Reformed International Conference. Synod Arnhem 1981 accepted this proposal and therefore decided to *invite*

the sister churches abroad  
and the churches with whom preliminary ecclesiastical contact was established  
to *send delegates*  
to a constituent assembly  
for the convening of a Reformed International Conference.

May I conclude that "the consent of the other participating sister churches" — which Groningen 1978 prescribed — has never been asked? Has there ever been consultation about who was to be invited for the constituent assembly?

It is possible that my questions are academic. But I read in the article of the Rev. G. van Rongen that "invitations to attend a constituent assembly have now been sent by our Committee on Relations with Churches Abroad to the sister churches and to *churches with whom ecclesiastical contact has been established*." He does not mention which churches these are. Are they the same as those to whom ecclesiastical contact was *offered*? The beautiful new magazine of CRCA does not spread sufficient light.

Apart from the answer on the question who will be invited — the specific names of churches to be invited — it is my conviction that our Dutch sister churches would have done better to restrict the *constituent* assembly to those churches that have full ecclesiastical fellowship with each other. It would have meant an assembly of delegates of the Free Reformed Churches of Australia, the Canadian Reformed Churches, the Reformed Churches in The Netherlands, and the Free Reformed Churches in South Africa. These four Churches adhere to the same confessions — the Three Forms of Unity — and have the same church government. They could begin to consider together the first item on the agenda:

The unity as gift and mandate and its significance for:

- a. the diversity among the creeds of the churches;
- b. the diversity among the forms of government of the churches;
- c. the confession concerning the church;

d. the reflection on contacts and relations with other churches.

In my opinion, point (a) and (b) could then have been modified. Those churches that live in full ecclesiastical fellowship on the basis of the Three Forms of Unity and the so-called Church Order of Dordrecht should first speak together about a common approach to e.g. Presbyterian Churches with their Westminster Standards and Presbyterian Church polity [point (a) and (b)].

They could then also consider their contacts and relations with other churches, e.g. those "close to home"

— historically and geographically — as e.g. the "Doppers" in South Africa and the "Christelijke Gereformeerden" in Holland itself. Was this not the original proposal of the Australian sister churches? Now I fear some difficulties in Groningen on October 26, 1982; difficulties concerning the *status* of the delegates and the *basis* of the constituent assembly. The present structure is ambiguous. Or am I too pessimistic? Nevertheless: Dutch brothers, thanks for your beautiful magazine and your enthusiastic endeavours.

J. FABER

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## CHRISTIAN FREEDOM AND CONSTITUTIONAL RENEWAL

Saturday, April 17, 1982, was a historic day for the people of Canada. Her Majesty the Queen graced with her presence the proclamation of the "homecoming" of the Canadian Constitution. From now on the Canadian Parliament will be the author of any change in the Constitution and the embodied Canadian Charter of Rights and Freedoms, the law of the land.

Because of our place as Canadian Reformed Christian citizens of this our country, we are to be involved in this parliamentary procedure of "making the law of the land." Will the Church, however, continue to be recognized as a free people, equal citizens?

Throughout the world we see how nations determine the rights of citizens according to the will of the majority. This is the so-called democratic procedure. We also see that the will of the majority in our day increasingly is becoming an anti-Christian will. What is the majority in Canada? They are the ones who will have the power in Parliament to change the laws of the land. Is the will of the majority in Canada of one will with the law of Christ, revealed in the Scriptures of the Old and the New Testaments? If so, then great things are in store for Canada as nation among the nations; for then we have God's blessing. If the will of the majority of the Canadian people is not Christian but anti-Christian or, at best, un-Christian, then parliamentary procedure will reflect that: constitutional change will then produce violation of the God-given rights and freedoms. Dark is then the future of Canada. Great will be the sorrow of the followers of Jesus Christ, who are to do the will of

their Father in heaven. The recognition of the Christian, as free and equal citizen of the land, will be in danger.

On April 17 God gave the citizens of Canada the possibility to establish laws in freedom.

Part of the ceremony was the choral singing of Psalm 100. The choral setting was that of the traditional "Old Hundredth" in the beautiful arrangement of Vaughan Williams.

The Prime Minister, the honourable Pierre Trudeau, spoke after the Secretary of State and before her Majesty the Queen. He referred to an atmosphere of *fear* and *distrust* in our nation. He expressed his confidence that the present-day Constitution goes a long way to enhance this trust. He also brought to mind that the impending constitutional renewal was to promote the mutual trust and to allay the fear. The Prime Minister encouraged the nation first of all to put our faith in the people of Canada, who will breathe life into the Constitution.

Then Her Majesty spoke. Also the Queen referred to the challenge before us of uniting our nation. Her Majesty referred to the weakness of the law to do this. It is the commitment of the people which is to make the Constitution a dynamic force in Canada. She termed Canada a model of freedom and democracy. Then Her Majesty made her royal proclamation.

We can be thankful that in this proclamation Her Majesty was introduced as Queen by the grace of God and as Defender of the Faith. We can also be thankful for the prayer which she spoke, "May God bless and keep you all."

So we are grateful for the singing of the Choir, "All nations that on earth do dwell, sing to the LORD with

grateful song. We are His people . . . ."

We are even thankful that the Secretary of State, the honourable Gerald Regan, gave the opportunity for one minute's silence so that, in his words, "everyone in his own way could give thanks to God for this historic occasion."

Yet, here came into the open the deepest need of our nation and the greatest poverty of our country which we love. Not the division between the Provinces and the Federal Government; not the distrust between the French and the English speaking parts of our nation; not the rights of native peoples are the deepest cause of fear, distrust, insecurity. It is the inability to pray in the unity of faith which divides our nation. This division of faith, this inability to be united in prayer to the Triune God who has revealed Himself in the Scriptures *paralyzes* the people of Canada. Our disunity in faith prevents us from being a politically, socially, culturally, constitutionally united country.

The making of law, the changing of the Constitution, the protection of the rights of the people, will be successful only when the Canadian people have faith in God, obey His Word, are redeemed in Christ, committed to His Spirit. Unless there is a return to the faith of the fathers, the future freedom for the Christian in the nation of Canada is a grim one.

### URGENCY

The need for us, Canadians, to return to the faith of the fathers is an urgent need. The Government has made available for the information of the citizens a printed sheet, containing the text of the *Canadian Charter*



of Rights and Freedom. It is this publication of this selection from the Charter itself that spells out the urgency.

There is a discrepancy between the preamble of the Charter and the postscript added to it under the signature of the Prime Minister. The preamble states that "Canada is founded upon principles that recognize the supremacy of God and the rule of law."

However meagre that statement may be, it undeniably is a positive statement. Canada has an origin and a history. Canada's origin and history is founded. We do not have to do that work over again. It was done once and for all. It is also clear from the preamble that the rule of law is subject to the supremacy of God. Law is not established and enforced under the supremacy of man but under supremacy of God. The text of the preamble should be the working basis for the mammoth task of adjusting federal and provincial laws to the Charter. This positive preamble is a safeguard against misinterpretation of the individual sections of the Charter. The judges of our various courts have something positive to go by when they have to give judgment on claims based upon the Charter.

The Prime Minister, however, gives indication that the work of establishing basic, that is foundational (!), principles has to be done all over again. In the postscript he writes,

We must now establish the basic principles, the basic values and beliefs which hold us together as Canadians so that beyond our regional loyalties there is a way of life and a system of values which make us proud of the country that has given us such freedom and such immeasurable joy.

The very Prime Minister, who with his Cabinet has sworn to govern the country bound by the founding principles that recognize the supremacy of God and the rule of law, with one postscript strokes out the founding principles which he has sworn to respect.

Has our country given us freedom and immeasurable joy? It has indeed. But it was able to give us this freedom and joy precisely because Canada in origin and history has founding principles. The supremacy of God and the rule of law under Him has brought freedom and joy to the Canadian people.

We do not face the need of establishing basic principles. We have

before us the task of working together on the basis of the existing principles as expressed in the preamble. These principles are our principles. For decades upon decades new Canadians have sworn their oath of citizenship binding them to these very principles. We should stick to them, build on them, in internal harmony with the same.

The Prime Minister's postscript puts the interpretation of the Charter up for grabs to the will of the majority of the people, a will which is to be at odds with the foundational and historic principles of Canada and the Charter since, according to the indication of the postscript, these principles are outdated and are to be re-established.

The preamble protects the country against the will of an un-Christian majority. The preamble is the touchstone by which the interpretation of the sections and subsections of the Charter are to be tested. If, however, the Government of Canada with a majority in Parliament does not consider itself bound to the oath sworn to uphold these very principles, the Christian citizen has in principle lost his or her right and freedom of equal citizenship.

An example of the need of interpreting the Charter in harmony with the founding principles is the interpretation of the word "sex" in section 15, subsection 1, on Equality Rights. Our supreme God has revealed that He created man in His own image, male and female He created them. (The Bible, Genesis 2:27.) This revelation tells us that there is unity in diversity in the relationship male-female. Man and woman belong together, form a unit. Yet, A=A and not B. Male is male and not female. Man is not independent from woman and woman is not to be separated from man. We, the people of Canada, are bound by this revelation in our making of laws and defining of rights and freedoms. We are forbidden to undo this unity in diversity, replacing it with a chosen homosexuality or lesbianism. Neither does it leave us the choice of alternative forms of marriage where this founding principle of unity in diversity is violated.


It is urgent that the postscript of the Prime Minister be changed from a desire to establish basic principles, to a desire to govern the country in a leadership which establishes the nation upon the already accepted foundational principles. Unless this

change takes place, the interpretation of equality rights with respect to, for instance, "sex," will force upon the minority, who want to continue in the spirit of the preamble, a situation of choice: for God and His law or against God and His law. For the Christian the outcome of this choice may not be in doubt. We must obey God rather than man.

But there is more! In section 32, subsection 2, the Charter explicitly states that the equality rights, mentioned in section 15, subsection 1, shall not have effect until three years after this section comes into force . . . .

It is urgent that Christians exercise their as-yet-free voice in parliamentary procedure to promote adherence of our people to the foundation principles. There is work to be done, prayerfully, boldly.

J. VAN RIETSCHOTEN



**Clarion**  
THE CANADIAN REFORMED MAGAZINE

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

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U.S.A.	U.S. Funds \$37.50
International	\$52.50

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# WHAT DOES “ECUMENICAL” REALLY MEAN?

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*OIKOUMENE* is a word that occurs about fifteen times in the New Testament in the meaning of “the whole world.” A few instances: “All the world should be taxed” (Luke 2:1). The devil showed Christ “all the kingdoms of the world” (Luke 4:5). According to *The Acts of the Apostles* the goddess Diana was worshipped by “all Asia and the world” (Acts 19:27). In the book of Revelation the old serpent is reported to be the deceiver of “the whole world” (Revelation 12:9). Further we refer to Matthew 24:14, where it says: “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations,” and to Romans 10:18: “Their sound went into all the earth, and their words unto the ends of the world.”



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The word *oikoumenè* is used each time for “world” or “all the world.” In the word *oikoumenè* we find the word *oikos*, house. The idea is that of the inhabited world, the world where people are living, in houses.

Just as mission work is not a hobby but an explicit mandate given to the church, in the same way, the ecumene, too, is good and necessary. We should not leave ecumenical thinking to the world or to the apostate communities, but it is a matter inherent to being a church. We have to do with the whole world, the inhabited world, for “the field is the world.”

## PROPORTIONS

It should interest us therefore what the religious statistics are in this inhabited world. I mean, under what religions are people registered?

Let me give some rough figures, which are not quite up-to-date, but which reflect the approximate proportions.

Christianity — if it may just be summed up under this common denominator — represents nearly one third of the total world-population. Hindus, Muslims and the Chinese people's religion do not differ much and constitute together about 40% of

the world-population; so they each have about 13%. Then follow Buddhists, Jews, Animists, Shintoists, and some remaining groupings, which taken together constitute a good quarter of the world-population.

With regard to Christianity specifically, we shall, as above, just give some very rough figures. A little more than 50% of Christianity is registered as Roman-Catholic, nearly 20% as Greek Orthodox, about 9% as Lutherans, 5% as Reformed (Calvinists), another 5% as Baptists, while Methodists and Anglicans each do not represent more than 3½%. When these percentages are added up, it appears that there is still a small percentage left for smaller groupings as e.g. Congregationalists, etc.

Data of some years ago recorded a total of 2124 of what was called “Christian groups with names of their own.”

## STRIVING FOR UNITY

Is striving for unity right? Beyond all doubt, Christ Himself prayed in His High-Priestly prayer: “Neither do I pray for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that

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thou hast sent me" (John 17:20, 21).

Paul, in his epistle which sometimes is called "the epistle of the church," that to the Ephesians, exhorts his readers to be "endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Ephesians 4:3-6).

In the Didachè or "The teaching of the Lord through the twelve apostles to the Gentiles," a very old document already known to the church-fathers and at least going back to the second century, this prayer is found: "May thy church be gathered from the ends of the earth to thy kingdom, as this bread was spread across the mountains and, after having been gathered, has become one" (Didachè IX, 4).

And it is known that John Calvin, the great reformer from the 16th century, wrote: "This is the great good, which we must seek with all our strength, with all our soul, and at the price of our life's blood: that the church may come to peace and unity. I should like to range the earth and the seas in order to obtain these goods, and to offer my head to buy them. I should like all the churches of Christ to be allied by such a unity that the angels could sing their songs to us."

#### UNITY OF FAITH

Whoever seeks the unity of the church and strives for unity among God's people, desires a good thing.

However, what character does this unity bear and what is meant by it?

When Christ spoke about unity in His High-Priestly prayer, he did not only mean an outward unity, but he founded that unity in the unity which exists between the Father and the Son: the closest and firmest communion that there is.

When Paul wrote to the Ephesians that they should be eager to maintain the unity of the Spirit in the bond of peace, he also pointed to the one Lord and the one faith that bound them together.

When the Heidelberg Catechism speaks about the one holy catholic church, we read that the Son of God gathers for Himself a church *in the unity of the true faith*, and that bond is expressed in the creeds which are also called the "ecumenical symbols," and in the Reformed confessions, as e.g. The Three Forms of Unity. The three forms of unity are the Heidelberg Catechism, the Belgic Confession, and the Cannons of Dort.

When there is no unity of faith, an outward unity may be effected, but then that is not the unity about which Christ and Paul, the Didachè and John Calvin spoke. Then one gets a kind of *power-block* in a big conglomerate like the Church of Rome is, or a kind of *hotel-church* as the mission-advocate H. Kraemer once said of the Nederlandse Hervormde Kerk: every one has his own room and goes his own way, and the only thing they have in common is that they are housed in the same building.

But that has nothing to do with unity of faith. Where precisely God's church gathers together as the family of the Lord, is fed by His one Word, is seated round that one table, and stands at the one font, there is true unity.

#### REALITY AND CARICATURE

So the point is to clearly and plainly separate reality from caricature. Like the true ecumene in essence has nothing to do with today's ecumenical movement, the true unity is equally far remote from the false striving for unity that is pursued today.

The present-day ecumenical movement wants to force a unity which is not founded in the unity of faith, but which shows, with a minimum of foundation, a maximum of joining hands. But sooner or later such a building must fall. He who pays hardly any attention to the foundation, but who wants to let a colossal sky-scraper arise, should not be astonished when it appears after a short time that such a building cannot possibly last.

Then one does not get the reality, but a caricature. And a caricature is an exaggeration or magnification of some most characteristic forms, traits or qualities. But these characteristics of ecumenism are exactly its weaknesses.

Whoever reads the last book of the Bible sees Satan, in the figure of anti-christ, busy in creating the anti-church, through which the great mass is fascinated, says Revelation chapter 13. Does not Paul say that God will slay the man of sin with the breath of His mouth? (II Thessalonians 2:8.)

In this light we should therefore look at present-day ecumenism. We should judge this striving and this movement by the Scriptures. That also means: We should not become introvert and strange. But we should propagate antithetically the true ecumene and the true unity, and in this distinguish clearly between reality and caricature.

K. DEDDENS

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## FROM THE SCRIPTURES

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“And you are now her children if you do right and let nothing terrify you” | Pet. 3:6b

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# Sarah’s Children

There is something striking about the expression Peter uses when he encourages believing wives not to be afraid of what may come upon them. Obviously he has more than everyday fears in mind. Quoting Prov. 3:25, he has in mind the fear of sudden panic, the fear that includes terror and intimidation. The term includes much more than worry about the future. It is a fear that arises from the threat of impending disaster. In the face of trouble and disaster, Peter encourages the Christian wives to choose for the right, and not succumb to fear or intimidation. They are to take courage in God.

Now many interpret Peter’s encouragement quite generally, stating that it can refer to any number of things. As he himself says in the next verse, woman is the weaker sex, and as such there are many times that they can fall into fear: fear about the future, about daily provisions and needs, and so on. Here Sarah presents a good example: even though she had no idea what the future would bring, she willingly and obediently followed Abraham in his journey to a “better homeland,” Heb. 11:14, 16. She undoubtedly had many reasons to be afraid, but she trusted in God, and so won her place among those who were faithful to God, Heb. 11:11. On this point, Peter could speak with considerable experience: the gospel took him to places he never expected to go, John 21:18, and in all his new journeys he was accompanied by his wife, I Cor. 9:5. He was obviously aware of the need of such encouragement.

While this explanation is no doubt valid, it does not exhaust all the apostle intends to say, and does not do justice to his choice of words. The context indicates that the apostle specifically addresses those cases where believing wives had to live out the faith in the presence of unbelieving husbands, 3:1. And, as several commentators say, the fear he has in mind is *acute* fear — the fear of intimidation and abuse from her unbelieving husband. Things were not much different then than they are now, and today the newspapers are full of reports concerning abuse and violence in the home. Perhaps it would only be incidental, but the apostle is realistic enough to know what happened, and what could happen.

Nevertheless, he encourages believing women to choose for what is right in the face of God, even though terror stands at the door. In some cases it may seem easier to leave, but the apostle encourages obedience and steadfastness in the presence of sudden panic. He does that because he knows that the Lord has redeemed more than one person in a marriage relationship — He has redeemed the relationship *as a relationship*. The apostle teaches that the LORD will help: in critical times and moments, He reaches in, in order to make His gos-

pel effective in human life.

But how does the example of Sarah fit in? Abraham certainly was not an unbelieving husband — he is the father of all believers. But we know that he had his unbelieving times, and these moments were precisely moments of intense difficulty for Sarah. The Bible makes clear that Sarah was a beautiful woman, Gen. 12:11, 14; but this did not stop Abraham from disowning her when he saw that his own life was at stake, Gen. 12:18, 20:2. And each time he did this, he showed unbelief — a failure to trust in the promise of God concerning the son that would be born to him by Sarah. He failed in his duty as husband and protector. He abandoned the person whom he was to love and cherish most of all.

However, it is remarkable to read that where Abraham failed, the LORD reached in and proved faithful. As happened so often in the Old Testament, the LORD appeared at the critical moment — the moment of acute fear, the moment of terror. He reaches in when all human avenues have proven to be worthless. And he does so for the sake of the promise. The LORD helped Sarah in these times of fear because of the promise He had given.

All this puts Sarah’s obedience in a new light. She obeyed in the face of possible intimidation and humiliation. She obeyed in the face of terror, and in confrontation with the possibility of being abused and terrorized. And at the point of defeat she witnessed the miraculous intervention of the LORD. He helps and delivers, according to the promise. Doing right, she received her reward.

How many similar situations don’t we find in the world today? And in the Church? Or will our husbands say that they are consistently braver than Abraham? We ought to be as realistic as the apostle was, and then also appropriate the encouragement he gives in the name of the Lord, the Redeemer of husbands, wives, and their marriages. Sarah stood her ground. Sarah’s children should not walk out easily either — even in the face of repeated sexual harassment and abuse.

This is what the Lord asks of believing women today. He wants them to be children of Sarah, to imitate her faith, her submission, her obedience. And He promises to be the same Father to Sarah’s children as He was to her — He promises to reach in today and intervene as He reached in then. That is why Sarah’s children do not intimidate in return; in the face of abuse, they do not repay with abuse. They obey, trusting in divine intrusions. For the one Father will do for the daughters what He did for the mother, for the sake of His promise — and for the sake of His salvation.

J. DEJONG



# THE BUZZ-SAW OF FAITH



From TE HOOI EN TE GRAS by Rien Poortvliet.

Reformed Holland of the "good old days" possessed a flourishing reed organ culture. The organ's uses, ranging from an antidote for worldly pleasures to a supplement of an often religiously stringent diet, to a large degree shaped the musical thinking and appreciation of the pre-war generation. In spite of (or is it because of?) much criticism — "wailing wall," "the psalm pump," "the buzz-saw of faith," and other such derogatory appellations — the instrument became an integral part of Reformed home

life. It created coziness, religiosity, and provided an identification. All this, regretfully perhaps, is gone. The only thing left is nostalgia!

How sad and sweet the thoughts that come, while playing my harmonium.<sup>1</sup>

The reed organ, especially on this continent, owes much of its popularity to the church. Many of its builders were church leaders, and ministers supplemented their meagre income by selling organs. Hence the expression: "Preachers give praise to the Lord on Sunday and to Deacon Estey during the rest of the week."<sup>2</sup> Even those who were opposed to the use of pipe organs, or for that matter any other instrument, in churches, gave their fiat to the use of reed organs. "A small harmonium," so writes Prof. Blaikie, "is seen to be no hindrance to the devout and spiritual worship of God." Furthermore, the instrument, when compared with biblical instruments, seemed to be far superior, at least in the eyes of its manufacturer.

Ah could poor Jubal but have seen

An organ made by Bent  
His Jewish heart would sure have been

By rage and envy rent

or

Tho' Solomon had many instruments,  
Not one could be compared with Bent's;

The Diapason was a thing unborn,  
The Dulciana, but an old ram's horn.

Well, so much for truth in advertising.

In the hey-day of the reed organs an advertisement for Mason and Hamlin organs proclaimed:

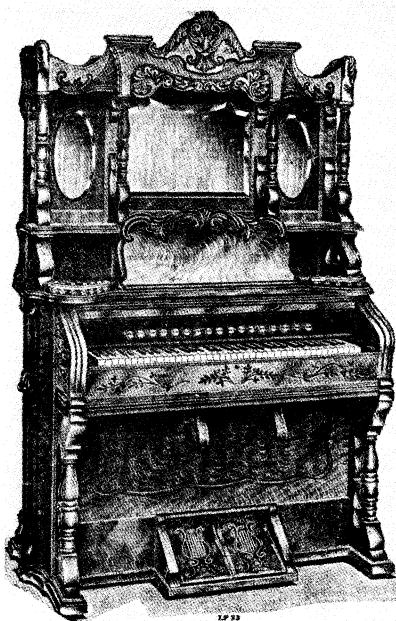
The little homely thing could sing  
A song so sweet and clear,  
Strong men would stop and listen  
and brush away a tear.

For the purpose of sales the doggerel may have overstated the instrument's evocative powers, yet that the reed organ had such power was generally accepted. If one is to believe contemporary Dutch sources, sturdy Calvinists, too, were affected by it. Seated at their harmoniums they became totally defenceless. The French harmonium manufacturer, Alphonse Mustel wrote, "Its small fluid notes . . . fills the soul with a vaguely mystical feeling."

"Many of us," so writes Stuart Kennedy, "Learned our hymns around it, and a mile stone was passed when one reached a sufficiency of stature to enable him to reach both the keyboard and the pedals at the same time."<sup>3</sup> Another star was born, one might add, at least in one's own imagination. There was simply no limit to it. The Sunday performances of the "big boys" was imitated, and one imagined oneself seated at the mighty pipe organ holding an overflow audience spellbound with one's musical virtuosity, excruciating as the resulting noise may have been to anyone present in the house.

Regrettably all this is no more. The already lowly harmonium sunk lower (the basement) and lower (the

— Continued on page 165.



# news medley

Let us start with congratulations.

From the Chatham bulletin I learned that brother and sister G.J. Brinkman celebrated their forty-fifth wedding anniversary on March 23rd. That is already a few weeks ago, but when I don't know about such an event I cannot mention it in this column. Now I am able to, and as yet offer our congratulations on this occasion. As I understood from the bulletin, they are still enjoying relatively good health, and that is a blessing which cannot be valued too highly.

All the way in Smithers, B.C., brother and sister J.W. Hofsink celebrate their fifty-fifth wedding anniversary on April 28th. They belong to the earliest immigrants and, as far as I know, have lived in Smithers ever since their arrival in Canada. Most of their children also live in those regions. Already on the first Sunday I conducted services in Houston (March 1952) I met brother and sister Hofsink, and I am happy that I may extend our heartfelt congratulations on this occasion. They have been richly blessed during all these years and were allowed to see even more than children's children. May they continue to be surrounded by the mercy and grace of our heavenly Father.

I still recall with gratitude the help which I received from, among others, some of their sons, when in a very wet summer season my faithful Dodge left the road to open up a new subdivision through the bushes and thus made what was later on irreverently called the "VanOene Avenue." Without any damage I was helped back onto the road. The new highway has since long obliterated any remembrance of that glorious event.

Another family with whom we had more contact than with many others whose names appear in *Clarion* is brother and sister P. Vanegmond in New Westminster. On April 29th they will celebrate their forty-fifth wedding anniversary. They possibly were even earlier immigrants than the Hofsinks whom I mentioned above, and started off on the Vancouver Island. The shed in which they had their first "home" can be admired on a picture which has been inserted in *Inheritance Preserved*. For as long as I have known them, however, they have been living at the fourth avenue in New Westminster. That was also the first house which we entered after we arrived in November 1952. There the brothers and sisters greeted us first after they had already seen us at the CPR station in Port Coquitlam. During their years in Canada our brother and sister were not spared disappointments and illness, but they have also been richly blessed. Undoubtedly many will come to congratulate them and I am happy that we can add our wishes to those of all the others. May they remain joyful in the faith.

To remain somewhat in the personal sphere: Rev. and Mrs. Meijer received their visa for Brazil and they are most likely back in Maragogi by now. Rev. Geertsema writes the following about it: "I can mention also that Rev. Meijer has his visa. We are very thankful to the Lord that finally it is that far. It is only for a year, but according to him there will be no problem to have it renewed or extended next year. On Tuesday, March 30, he and his wife hope to go back to Maragogi."

We hope that the Rev. Boersema and family also will receive their visa during their stay in Canada.

For the Mission Aid of the Valley brother and sister J. Souman of The Netherlands arrived in the Valley for meetings and consultations before going on to Brazil. They are the second couple to go there. Brother and sister Glas are working already in São José, replacing the J. Kuik family who laboured in the field for ten years.

There is one thing which I do not understand. If I am not mistaken, I read somewhere (in *Nederlands Dagblad*?) that the Soumans will remain members of the Church in The Netherlands to which they belonged at the time of their departure for Brazil. Perhaps I'll get an answer to my questions in this respect at some time in the future. I find it very strange.

Less personal and yet somewhat personal after all is the receipt of a booklet issued on the occasion of the twenty-fifth anniversary of the William of Orange Christian School in the Fraser Valley. We had to wait a long time before it finally came off the press, but it was well worth the waiting period. For all the graduates of the William of Orange School, for all the parents who had anything to do with it, and for many others this book will be a valuable possession. Its sixty-six pages contain many photographs which bring back numerous events from a bygone era, we would almost say. The Ladies' Aid — which financed the publication — hopes to make a modest profit on its sale. That's why the price is higher than might have been expected. I am happy to have it anyway.

There are a few flaws which should not remain unnoticed.

Why does the mistake still have to be made — after more than twenty-five years of instruction in English — that the names of married teachers are printed incorrectly, namely in the Dutch way and not the Canadian way? If their maiden name has to be mentioned, it should precede their married name and not follow it.

The caption below the picture on the bottom left, page 29, should not read, "Even ministers lend a helping hand," but "Rev. VanderBoom is getting the strap from Mr. van der Kamp." The picture was taken on the roof of the new Armstrong school-under-construction, and Mr. van der Kamp took a large board (visible at the right) while Rev. VanderBoom extends his hand to receive a non-deserved punishment. It was for the show anyway.

Apart from these words of criticism — who would have expected none from me? — I have only praise and hope that every one who is even remotely connected with the William of Orange School will make sure that he obtains a copy.

As we are in the Valley anyway with our thoughts, we might as well continue.

The Surrey Church has decided to support the Smithers endeavour to call a missionary to work among the Carrier Indians. We'll come back to Smithers later on.

Rev. Geertsema also "brings to the attention of Council the increasing need for a nursing home for our older brothers and sisters who are in need of special care. Also other congregations are aware of this need and the deacons are instructed to take this matter up with the neighbouring church and the Rest Home Committee." Years ago already we considered the possibility of building a home which was partly old age home, partly nursing home. The problem was that these two parts came under two different departments and so the idea was abandoned for the time being. Perhaps there are better possibilities now.

The Cloverdale Church is already thinking about its task in connection with the convening of Synod 1983. It is amazing how fast time flies. "Matters pertaining to our

hosting the General Synod 1983 are discussed, such as: Agenda Committee, food committee, transportation and lodging, finance and a rules committee." Before you know it it is that far.

One thing gave me a sad feeling. "The Voice of the Church" committee tells us that "The studio for recording our broadcasts is now in operation in the church building at Langely . . . This requires some new personnel who can and will help to operate the equipment skillfully." Why, I thought, did this, too, have to be removed from the Surrey Church? There will have been reasons for it, no doubt, but it will be understood that it is not to my liking.

We move on to the Bulkley Valley.

In Houston it was "decided in principle to adopt a 'ward system'; each elder will then be particularly responsible for the supervision of a third of the Congregation."

In one report Smithers informs us that "our feasibility report has progressed that far that we could come to some conclusions and recommendations to the Consistory. We hope that we may soon have a meeting with the Congregation to inform you fully on our findings and further plans." This refers — as you will have understood — to the plans for a missionary among the Carrier Indians. By the way, the Providence Church in Edmonton also decided to support Smithers.

The following release tells us, "The conclusion of the feasibility study therefore is that the proposal is financially feasible with 80% of the proposed budget covered in full . . . It is decided that a congregational meeting will be held on April 17, 1982, to discuss the proposal further with the members of the congregation."

Everywhere plans are being made for the summer and the activities which are specifically summer-activities. Among these the Vacation Bible Schools occupy an important and prominent place.

In Coaldale this is the case as well. "Last year, you may recall, we put on a Vacation Bible School instead of a Bible Camp. Twenty-seven children from mainly unchurched homes attended our school which ran from Monday to Friday with a Picnic on Saturday. With thankfulness to God our Father, Follow-up Youth Clubs have been formed with twelve children attending on a regular weekly basis."

This is not the only place. Carman is considering Vacation Bible School as well, as is Fergus. The Orangeville Evangelism Committee writes, "Plans are underway for Vacation Bible School for two weeks in July . . . We are also working on a follow-up on the V.B.S. in the form of a Sunday School for the older children . . . We plan to set up a booth at the local fall fair this year with literature of our Reformed faith on display. Perhaps we can make the public more aware of our existence in this way too."

Almost unnoticed we have transferred ourselves to Ontario. Let's continue here.

In Lincoln "two members of the John Calvin School board arrive at the meeting, requesting help in the matter of arrears in school fees of some of the members of our congregation. A discussion follows and some suggestions are made, after which the brs. leave the meeting." From the redaction of this bit of information I get the impression that the Consistory did not accede to the request. If I am right in this, I am thankful for it as well.

I do understand the plight of the School boards. Oftentimes brethren who are elected to a school board for the first time have no idea what they will be facing. At times they may even get the impression that some members think that the board members plead for their own

cause and for their own pocketbook. And the economic situation is not improving, so that it can be expected that the difficulties will increase rather than decrease. This will not make it any easier on the brethren. I also realize that boards usually do not come to a step as mentioned above when there are members who simply are *unable* to pay but show great willingness to do whatever they can. These members do not cause great difficulties. It is the ones who are or were able to do much more than they were doing and with whom there is unwillingness either to do their best themselves or to go for help to those whom Christ has appointed in His Church to see to it that all His members can live without undue care and want.

And yet, the Consistory is no collection agency, nor is a Consistory allowed to use the power entrusted to the office-bearers by Christ to compel members to pay their debts. If a school board can come for help to collect the fees owed to the school society, then the board of the young men's society is allowed to do the same; and so is any member of the Church whom another member owes a sum of money. We should keep things separate. Owing fees to the school society is not different from owing money to the Men's Society or to the next-door neighbour.

Let's change to another topic.

The Ebenezer Consistory in Burlington heard from the committee of administration that "the committee received estimates for an elevator \$44,836.00 and for a wheel chair lift \$24,000.00." The people manufacturing those instruments must make a fortune on them.

The same Consistory received proposals from its Planning and Expansion Committee.

They have four proposals for consideration by the consistory.

1. to have two English services in the morning;
2. the a.m. service in English in church and simultaneously a Dutch service in the school;
3. English in the morning, Dutch in the afternoon and English in the evening;
4. Dutch service at 9:00 a.m. and other services at 11 and 4.

The committee also urges the Consistory to create a reserve fund to encourage members (e.g. in the east end) to consider instituting a new church.

These proposals will be considered on a future meeting.

In Chatham the Consistory decided "to continue to hand out bulletins after the worship service. Otherwise (a) Ushers will need to be present 25 minutes early for handing out bulletins. (b) It is feared that many bulletins will be left in the pews. (c) Upcoming events are usually announced well in advance. (d) Bulletins usually do not contain information that is either not known or is essential for the proceedings of the day."

Something which all our Consistories might consider is the following. "For first aid a stretcher was provided to us by a member of the congregation. Hopefully, we will never have to use it . . . Plans are to have also a first aid kit."

These are items one usually does not think of, but it is a fact that a stretcher may come in handy if something happens. It is very hard to carry an unconscious person or someone who has been wounded without the help of a stretcher. And a first aid kit is no superfluous luxury. Let's all think about it and do something about it.

Grand Rapids is the end of our journey today.

"This was a special meeting to discuss whether or not it is the responsibility of the consistory to initiate and

supervise evangelism. An extensive discussion ensued on this topic and no specific conclusion was reached. This question will be discussed again by the consistory after further study at a future meeting."

Is the matter not simple, when it comes to the point? Is it the duty of the Church to preach the Gospel or not? What else is evangelism but the bringing of the Gospel in our own region? The practical execution of the task may require quite some discussion, but I cannot understand why for the question as formulated in the report another meeting will be needed.

"The bill for the installation of the new building units was discussed and approved."

Was no quote asked before the order for installation was given? If the work was done as contracted, why did the bill have to be discussed at the Consistory meeting? Perhaps there is no committee of administration in Grand Rapids, but I am happy that we never have such things at the Consistory meeting. We have our Committee of Administration, and they keep us well informed about the work that they are doing. They have the budget to go by,

and as long as they remain within the budget, they don't have to come and ask the Consistory for permission to pay the hydro bill or the telephone bill or the plumber. Much time could be saved at many a Consistory meeting if the Consistory confined itself to its proper task, leaving matters which could be delegated to those who have been charged with them.

Above I already mentioned the economic situation. I do not recall that for a long time I read in so many bulletins that there is a large deficit for the first three months of the year. Usually the first part of the new year is not all that good but it seems that things are getting worse as far as this is concerned. Let us all be aware of our responsibility and give to the Lord first of all. *He* is the One on whom we depend and he does not depend on any one or any thing.

In order not to make the electricity bill higher than absolutely necessary, I have to conclude this medley, and wish you "good night."

vO

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## Letter-to-the-Editor

Dear Editor:

Had it not been for the fact that Reverend G. van Dooren's name appeared after the articles "Please give us a translation," *Clarion*, Vol. 31, No. 4 & 5, I would never have guessed such an intellectual approach towards the Holy Word of God to have come to us via the hand and mind of a Minister of the Word from whom we have learned to expect differently.

I Timothy 3:16 tells us very clearly what the intent and purpose of Holy Writ is; how then do we apply "proper names, measures, weights and times" so that we as people of God "may be complete, equipped for every good work"?

I suggest to you, Mr. Editor, that making issue over proper translations of names, weights, measures and times would be more applicable to the warnings of II Timothy 2:14, since it is merely disputing about words; or Titus 3:9, since such an issue is totally unprofitable and futile, and certainly cannot be construed as the divine training which is in faith which the K.J.V. calls godly edifying (I Timothy 1:4).

Is it perhaps possible that the Rev. van Dooren has somehow overlooked the most important element, namely, that regardless of how simple we make our translations, the readers must receive grace (the illumination of the Holy Spirit) in determining a good translation and/or to gain insight and understanding into and from the Word of God? I find no mention of this most wonderful work of God in his article.

Be assured, that regardless of archaic words and terms, the Lord's promises are sure. "I will put my laws into their minds and write them on their hearts, and I will be their God" (Hebrews 8:10b). Will archaic names, weights, measures and

times prevent or hinder the Lord from fulfilling his promises? "Nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (Romans 8:39).

Interpretation of Scripture is not the task of translators, but of the preacher. "The unfolding of Thy words gives light; it imparts understanding to the simple" (Psalm 119:130).

Let us then no longer busy ourselves with frivolous controversies. "Of making many books there is no end, and much study is a weariness of the flesh. The end of the matter; all has been heard. Fear God, and keep his commandments; for this is the whole duty of man" (Ecclesiastes 12:12).

A. VAN SCHUBERT

### RESPONSE

Dear Brother,

A letter with so many Bible quotations must have been written with the best intentions, and is appreciated as such.

This, however, does not mean that this letter has any value for the discussion of a translation problem that I brought to the fore.

May I show you how you missed the point?

1. You write, "archaic words and terms." I would not dare to call words and terms that the Holy Spirit used, "archaic." I did not at all mention that. I wrote about so many *un-translated* Hebrew and Greek words in our English Bible.

2. You say, "Interpretation of Scripture is not the task of translators." These words prove that you do not know much about translating, as any "expert" in translating will tell you: translating is always, to a certain degree, interpreting. But I did not talk about that. I said, "Translators must translate" and not leave so many words and terms untranslated.

3. You call my writing "merely disputing about words" and busying myself with

"frivolous controversies." Any commentary on the texts you quoted will tell you that Paul speaks there about completely different matters. Again, you are beside the point, and you should come and hear how much of our work at the Theological College is concerned with "words and terms" and exact translating.

4. In your letter, you did not at all reflect upon my motivation: the desire to have and to give to people, young people, people in other nations, a Bible that is as clear to them in *all* parts as it was to those who received God's Word in the first place. Since Pentecost everyone in the whole world must be able to hear God's Word, the whole Word, "in his own language." I'm sorry, but you did injustice to this motivation of my writing, and that should not have been done, least of all by quoting so many Bible words in a mistaken manner.

G. VANDOOREN

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### CONSULATE GENERAL OF THE NETHERLANDS

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

#### OPSPORING ADRESSEN:

VAN MARRUM, Gerlof, geboren op 23 maart 1917, naar Canada vertrokken in 1950.

PHILIPPI, Cornelius J., naar Canada vertrokken in 1951, laatstbekende adres te Fletcher, Ontario.

RAATS, Ludovicus Marinus, geboren te Puttershoek op 12 april 1917, naar Canada vertrokken in 1952.

RIP, Willem, geboren te Haarlemmermeer op 16 september 1916 naar Canada vertrokken in 1953.

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

## THE BUZZ-SAW — Cont'd.

Junk-yard) and lower (the city dump) in the affection of the people. Central heating and "better" forms of entertainment hastened its demise. The result? Let me just quote one:

Is there anyone present who can play the organ? Even if only to give us the tone (first note). That question Rev. Peddermors posed yesterday afternoon during the worship service in the Advent Church. Through unforeseen circumstances the congregation had to do without an organist. That's why Rev. Peddermors asked the question. A question, which, by the way, remained unanswered. No one in the audience felt himself capable of playing the church organ. What has happened to the time when each Calvinistic family could boast of a harmonium?<sup>4</sup>

There is, however, a glimmer of hope, in view of the proliferation in recent years of organizations whose sole purpose is the preservation of ancient relics. Stuart Kennedy, tongue-in-cheek, proposes the formation of a "Harmonium Perpetrator's Guild." If in some dark corner of your house there stands a harmonium afflicted with asthma, laryngitis, old age, or any of the other diseases peculiar to harmoniums, or if you have a soft spot for "the little thing," you should join the guild and become an active perpetrator. All it takes is the purchase of a book. The book in question is *The American Reed Organ* by Robert F. Gellerman. The book's subtitle says it all, "A Treatise of its History, Restoration and Tuning, with Descriptions of some Outstanding Collections, including a Stop Dictionary and a Directory of Reed Organs." The benefits of a membership in the guild are most rewarding.

- You will have acquired a fascinating and engaging hobby;
- You will have, as the final product of your endeavours, the natural musical means to satisfy your creative urges;
- and you will have helped to preserve part of our Calvinistic culture.

Well, shall we rebuild "the wailing wall," prime "the psalm pump," and reactivate "the buzz-saw of faith"?

Pax Vobiscum Vox Humana!

S. VANDERPLOEG

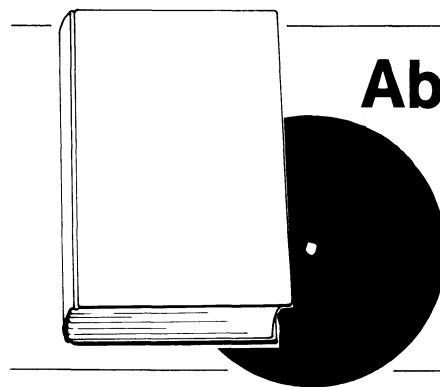
*The American Reed Organ* by Robert F. Gellerman, Vestal Press, Vestal, New York.

<sup>1</sup> From the poem "Yesteryear" by Anna Russel.

<sup>2</sup> Estey, a prominent reed organ manufacturer, was a deacon in the Baptist church.

<sup>3</sup> *The Organ*, 1970.

<sup>4</sup> *Amersfoortse Kerkbode*, 1973.



# About Listening and Reading

A few months ago the Lord took unto Himself Dr. W. Hendriksen in his 82nd year. *The Outlook* of April 1982 contains an extensive and loving *In Memoriam*. It calls Dr. Hendriksen "an author with the unique combination of keen insight and down-to-earth communication."

This qualification certainly applies to his commentaries, and it is with a feeling of sadness that we mention the appearing of the second volume of his Commentary on the Epistle to the Romans. It is his last book, for although work was begun on the first Epistle to the Corinthians, this is not so far advanced that anything can be published.

The second part of the Commentary on Romans is a worthy sequence to the first part and can be used by anyone, also by those who do not know one word of Greek. Yet the work is scholarly and thorough, as could be expected from the author.

With the discussion of the first volume of this commentary the remark was made that sometimes Dr. Hendriksen let himself be guided too much by theology and dogmatic presuppositions. To some extent the same is to be said of the second volume. We certainly would not advocate a biblicist approach, but do have the impression that the author approached especially the chapters 9-11 in too dogmatically conditioned frame of mind. These are indeed difficult chapters, but therefore it is the more necessary to try not to let oneself be guided in one's exegesis by pre-conceived ideas. We are thankful for Dr. Hendriksen's contribution towards the understanding of these chapters. Those in possession of the other volumes of the New Testament Commentary will certainly wish to have this second volume on Romans as well.

Baker Book House is the publisher and deserves our gratitude for its share in bringing Hendriksen's New Testament Commentary to the public.

Baker Book House also provided a reprint of Leonard Verduin's *The Reformers and Their Stepchildren*. Originally published in 1964, the reprint is available at US \$7.95 and is a paperback.

By these "Stepchildren" are meant the Anabaptists under whatever name they may have been known. The author, being the translator of the *Complete Writings of Menno Simons*, is clearly spiritually akin to the people whose relation or non-relation to the Reformers he describes in his book. By using the title "Stepchildren" constantly, he endeavours to get through to the readers that the Anabaptists were part or offspring of the Reformation, not receiving the recognition and the support to which they had a right.

As the book is not a new work, we could let a simple announcement of its re-appearing suffice.

Yet, a few remarks should be added.

It is doubtful whether the Anabaptist thinking and conduct can indeed be said to have "affected the course of the Reformation very significantly. By way of reaction to it the Reformers backed into a corner where they would not otherwise have retracted." Can it really be maintained in the light of all evidence that Calvin was pushed into a certain corner by way of reaction? We would need more solid evidence for this, evidence which — we are sure — cannot be produced. Calvin was closer and more obedient to the Scriptures than the Anabaptists who, for the larger part of their "theology" were still caught in centuries-old errors. The author himself gives abundant proof of this still being bound up in ancient errors which — in his opinion — often are wrongly called errors or heresy. "With Donatism," he states, begins a new variety of heresy, a heresy that is theologically correct; we shall therefore refer to it as 'heresy' in the rest of this book." (p. 34). History, Verduin



writes, "has to a large extent demonstrated that they the Radicals were in a large way right." (p. 276). That is the reason why sympathetic treatment was given them.

Very interesting is what the author writes about the influence of the thinking of the "Stepchildren" on the New World.

One who wishes to know more about the people of the "Radical Reformation" and their historical background should not neglect this book, although it has to be used critically.

\* \* \*

Whoever is going to study more specifically the Dutch Anabaptism has an excellent source in Cornelius Krahn's *Dutch Anabaptism, Origin, Spread, Life, and Thought*, published by Herald Press, Scottdale, Penn., 15683, and available for \$20.85 in Canadian funds.

Extensive research has produced a work which, in my opinion, is less prejudiced than Verduin's above mentioned book, although Dr. Krahn himself is a Mennonite, born in Choritz, Russia, and later, after many wanderings, professor of church and Mennonite history at Bethel College, North Newton, Kansas.

Knowledge of German and of both sixteenth century and modern Dutch enabled the author to consult many works from the initial period of the movement. He made good use of his sources and the result is a well-documented history of the Anabaptist movement in The Netherlands. Of course, Dr. Krahn's evaluation is modified by his convictions, but it is all done in a scholarly manner, and this I consider one of the great values of his book. Thereby its worth as a reliable record of Dutch Anabaptism is enhanced and I can only deplore the fact that it appeared in a paperback edition.

\* \* \*

Leonard Gross's *The Golden Years of the Hutterites*, also from Herald Press, and available in Canada at \$15.00 was published in hardcover. It appeared as No. 23 in the series *Studies in Anabaptist and Mennonite History*, and its subtitle reads *The Witness and Thought of the Communal Moravian Anabaptists during the Walpot Era, 1565-1578*.

The beginning or birth of Anabaptism may be set in 1525. Jacob Hutter emerged as a major leader in Tirol and Moravia. He was martyred in Innsbruck in 1536. After a few succes-

sors, the mantle of head of the Brotherhood, Vorsteher, fell on Peter Walpot's shoulders in 1565. It is from this year on that the "Golden Years" are counted.

Gross describes the Hutterites in their encounters with the main-streams of religious movements in Europe in those years as also with other Anabaptist groups. He draws from many sources and shows clearly how the Hutterites succeeded in preserving their own character and structure during the "golden years" of second-generation development during which the original pattern, basically set in 1528, was preserved.

This book is a valuable contribution not only towards our knowledge about but also towards our understanding of the Hutterite movement which has succeeded in preserving its peculiar aspects and character until this present day.

What also emerges from this work is the importance of schools and of the documentation of history as means of preserving that character.

\* \* \*

The last book coming from Herald Press to which I should like to draw attention this time is *Soviet Evangelicals since World War II* by Walter Sawatsky. The price of the hardcover edition is \$23.95 in Canada. Paper \$17.95.

The author's frequent travels to the USSR enabled him to gather first-hand information. No one should think, however, that this book is only a condensation of various discussions and of oral information received. The many notes and extensive bibliography prove differently.

Here we have a trustworthy and well-documented guide which will help us greatly in separating fact from fiction and tale from truth. The Soviet evangelicals have succeeded in surviving even in spite of severe repression and constant harassment. There were efforts to unite them all, there was even a union, but there were also splits. We read of valiant endeavours to provide printed materials and of the concern about the upbringing of the children.

It is my conviction that we are greatly indebted to the author for this fine work in which many questions we may have are answered and which most certainly will not soon be surpassed by a possible other book on the same subject.

Organ-lovers will undoubtedly wish to have Record KMK 1006, available from Church & Music Records, Box 154, Neerlandia, Alberta. The price is \$13.00.

This record features Klaas Bolt on the organ of the St. Nicolaas or Bovenkerk in Kampen, a fine instrument which features on quite a few records.

I must admit that I did not know the name of Klaas Bolt, but I am happy that he did become known to me via this record: I thoroughly enjoy it.

Side 1 contains works by G. Böhm, J.G. Albrechtsberger, and J.G. Walther. Side 2 is wholly dedicated to Psalm 42. One of the works which Bolt plays is Georg Böhm's Partita: "Freu dich sehr, o meine Seele," which is played on the harpsichord by Christopher Farr on KMK 1009. A while ago I mentioned the latter record in one of my chats on books and music.

When I compare the two records, I favour the one by Bolt, but not for the sake of performance as such. Insofar as I can judge it, both do an excellent job. My preference is based on the instrument used. The organ has more possibilities and a fuller sound than the harpsichord, and that's why I like the one by Bolt better.

Not only Böhm's partita is heard on side 2, but also works by Cl. Goudimel, J.G. Walther, and J.L. Krebs on the same theme. An improvisation on Psalm 42 by the organist himself concludes the list on this side.

I do not know whether this record is available in book-and music stores. Sometimes Church & Music Records has a number pressed by a special and exclusive order; but I am sure that you will be able to get one from the above address.

\* \* \*

For this time our chat is concluded and it will be a while before we shall provide you again with some evaluation of books that have appeared lately.

vO

OUR COVER  
*Montmorency Falls, photo  
courtesy Government of Quebec*

# PRESS RELEASE

of the Canadian Reformed Home for the Aged Inc.

In the past while, very little has been heard of the developments of the Canadian Reformed Home for the Aged. However, lack of news does not mean lack of activities with regard to this endeavour.

Since our attempts to finance this project with the help of Canada Mortgage and Housing Corporation (C.M.H.C.) over a year ago, much has happened. A need and demand analysis, architectural plans, and the rezoning of our acquired land from agricultural to residential, were only some of the preparatory accomplishments to be made. Originally, a 15-unit building was what we were seeking approval for. This was approved by C.M.H.C. However, the size of our proposed building could not justify in their design of providing low cost housing, our needs for amenities, such as an elevator, a craft or workshop, and a lounge area. It is for this reason that the board decided, on advice of their solicitor and by indications given by C.M.H.C., to try to obtain approval for a 30-unit building.

At the general membership meeting of April 2, 1982, the Board of the Canadian Reformed Home for the Aged received the mandate to continue its work towards the approval and construction of a 30-unit building.

The way it appears now, we can probably look forward to construction and completion of our Rest Home by the end of this year. In the near future more news will follow as to the details of the operation of this home. In the meantime, we can tell you that it will be a home providing modest housing geared to income. It will incorporate a way that people can live on their own, but yet be provided with a form of limited care.

Since this project will soon become a reality, we strongly recommend that anyone interested, or anyone who knows of someone that may be interested in membership or future residence in this home, write to: Canadian Reformed Home for the Aged Inc., P.O. Box 6032, Station F, Hamilton, Ontario.

For the Completion Committee,  
C. FEENSTRA

# PRESS RELEASE

of the Board of Governors of the Theological College, Hamilton, Ontario. April 20, 21 1982.

1. *Opening.* The president, the Rev. D. VanderBoom opens the meeting; reads from Scripture John 1:1-18 and leads in prayer. He remembers the fact that the

College has now been incorporated pursuant to the Canadian Reformed Theological College Act, 1981.

2. *Composition of the Board.* The composition of the Board of Governors under the College Act is discussed. This meeting of the Board is convened for the purpose of the reconstitution of the Board of Governors to consist of eleven Governors in accordance with Act, Art. 5, sub b and Art. 2, sub 3. The following Governors are appointed pursuant to Art. 4, sub 2 of the constitution and in accordance with the decision of General Synod, Smithville, 1980, Art. 155, sub 1: Mr. H. Dantuma; Rev. D. DeJong; Rev. J. Geertsema; Mr. A. Hordijk; Rev. M. van Beveren; Rev. D. VanderBoom; Mr. VanGrootheest; Rev. J. Vischer.

3. *Correspondence.* Letters sent and received are reported on by the secretary. The faculty is present.

a. Letter of condolence has been sent to the family of the late Rev. H. Scholten, M.Th., who has been lecturer at the College for many years.

b. The Rev. G. VanDooren, M.Th., who is retiring as Lecturer during 1982 is appointed as temporary instructor in the diaconology department for the course 1982/1983.

c. A letter of the faculty suggesting several possibilities for the filling of this future vacancy is dealt with. The Board decides to request the Faculty to recommend a nominee or nominees to fill the position of a full-time professor preferably in diaconology and to do so before September 1982.

d. A letter of acknowledgement has been sent to the Hon. Mr. G.A. Kerr, M.P.P., for his sponsorship of Bill Pr 42 re the incorporation of the College.

4. *Reports.* a. Reports submitted by the Governors who visited the lectures are read. The Board gratefully takes note that the instruction given is biblically and scholarly sound.

b. Prof. Dr. J. Faber and Rev. D. DeJong report on the counseling and examining of Mr. G. Wieske, who applied for admission to the College. Mr. Wieske has been admitted.

5. *By-laws.* The by-law committee presents its report and after amendment the by-laws are adopted as proposed. Upon approval of these by-laws by General Synod 1983 the previous Constitution as passed by General Synod 1974 is hereby repealed.

6. *Senate.* The Senate requests the Board:

a. to allocate \$500.00 of the Budget for the purpose of hiring a student, enlisted in a library science course, to help out during the summer months of 1982 by cataloging books; granted.

b. to authorize the Principal to hire such a student; granted.

7. *Women's Saving Action.* The Women's Saving Action shall be informed in reply to a question previously raised by them, that under the College Act 1981, Section 11, sub 2 any funds held for the benefit of the College shall be vested in the College. The Ladies will be requested to continue their much appreciated work and to make from time to time recommendation to the Board as to the spending of the moneys collected by them.

8. *Property.* The possibility of acquiring new property for the College is discussed. A report is submitted. It is decided that the Property and Finance Committee be directed to pursue the purchase of a piece of vacant land within 5 miles of McMaster university for the purpose of the future re-location of the College, and that such acquisition be financed through funds available to the College at the present time. Further the Committee shall consult with the faculty and arrange for the upgrading of the existing building by providing an additional lecture room and the relocation of the library.

9. *Finances.* The Budget 1982 is discussed. A few churches had by letter commented on the draft-budget especially as to the salaries of the professors. Adoption had been postponed till this meeting. Some changes are made. The salaries of the professors are raised more than was proposed. The fee for students at the College who are not a member of the Churches that maintain the College, is set at \$400.00 per semester. The student-resident fee is set at \$50.00 per month as of September 1, 1982.

10. *Appointments.* The following appointments are made: Chairman of the Board: Rev. D. VanderBoom; Vice-chairman: Rev. J. Mulder; Secretary: Rev. M. van Beveren; Treasurer: Mr. H. Dantuma. Executive Committee: Rev. D. VanderBoom; Mr. H. Dantuma; Rev. M. van Beveren. Academic Committee: the Revs. D. DeJong; J. Geertsema; J. Mulder; M. van Beveren; D. VanderBoom; J. Visscher. Finance and Property Committee: the Mrs. H. Dantuma; A. Hordijk; C. Loopstra; J. Medemblik; M. VanGrootheest.

11. *Closing.* the meeting is closed with thanksgiving by Mr. H. Dantuma.

For the Board,  
J. MULDER



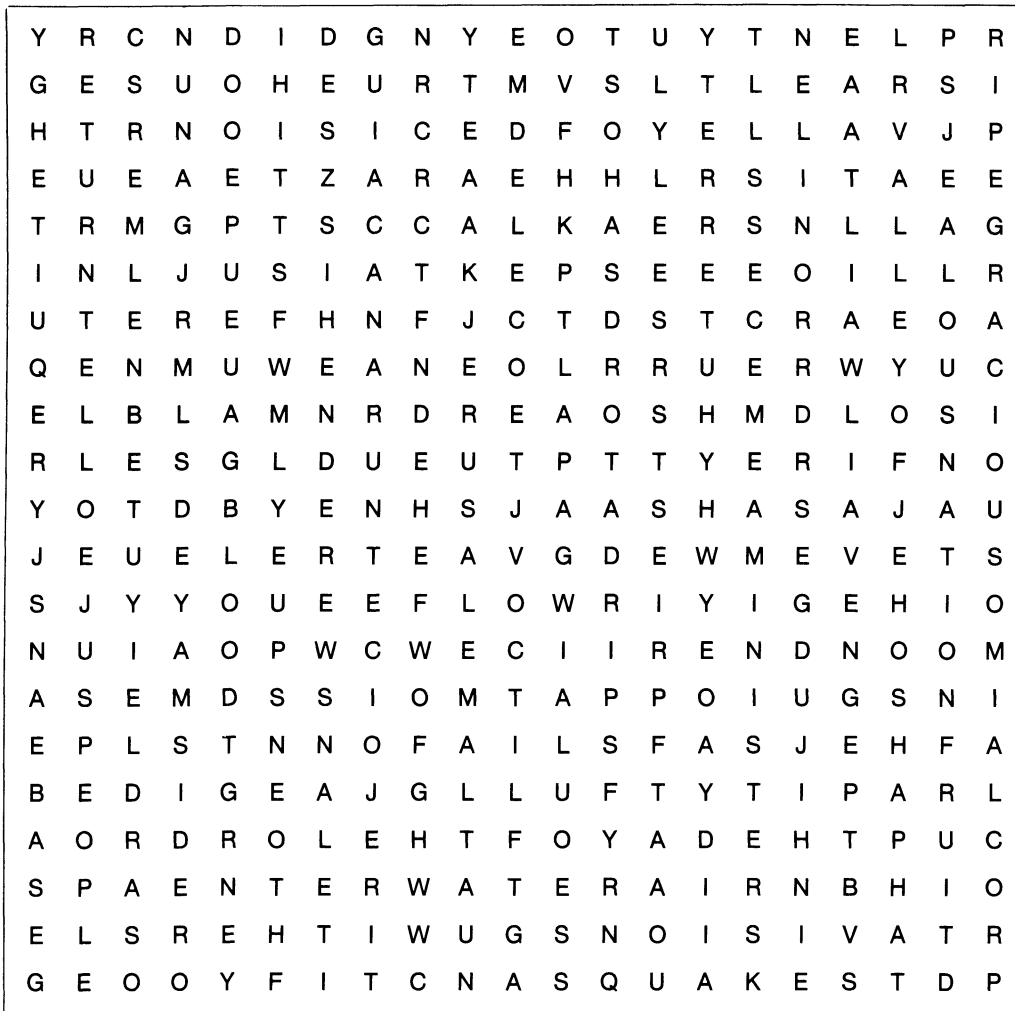
Church News

CALLED to Orangeville, Ont.:  
REV. C. VAN SPRONSEN  
of Smithers, B.C.

\* \* \*

# JOEL

## Word Search Puzzle



- |   |   |  |  |  |   |
|---|---|--|--|--|---|
| alarm<br>answered<br>army<br>assembly<br>avenge<br><br>blood<br><br>cast<br>cry<br>cut off<br><br>dismayed<br>drip<br><br>elders<br>enter | fails<br>fast<br>fire<br>flow<br>fruit<br>full<br><br>gather<br>glad<br>gracious<br>Greeks<br><br>hear<br>heritage<br>holy<br>host<br>house | Israel<br><br>jealous<br>Jerusalem<br>Joel<br>Judah<br>judge<br>judgment<br><br>lament<br>locust<br>love<br><br>merciful<br>ministers<br>moon<br>mourn | nation<br><br>pale<br>people<br>Pethuel<br>pity<br>plenty<br>portent<br>praise<br>priests<br>proclaim<br><br>quakes<br><br>refuge<br>rejoice<br>rend | requite<br>restore<br>return<br>ripe<br>run<br><br>Sabians<br>sackcloth<br>sanctify<br>sold<br>spare<br>stars<br>stir<br><br>tell<br>the day of the Lord<br>turn | valley of decision<br>valley of Jehoshaphat<br>vats<br>visions<br><br>wail<br>war<br>waste<br>water<br>wine<br>withers<br><br>yield<br><br>Zion |
|---|---|--|--|--|---|

W. AIKEMA

# our little magazine



## From the Mailbox

Have you had fun with your new paint set, *Carol Witteveen*? Do you practise your piano every day? I think you had a good report card, am I right? I can see you're a good puzzler, Carol. Keep it up!

Hello *Annette* and *Les Haan*. It was nice to hear from you. Thank you very much for the fine pictures!

Has your weather been good for baseball, *Cynthia Eenkhoorn*? I see you've been a real Busy Beaver! Thank you for your story, poem, and quizzes, too. Do you have a favourite recipe you would like to share with the Busy Beavers Cynthia? Bye for now.

\* \* \* \* \*

### Riddles for You

from Busy Beaver *Keith Lubbers*

1. What time is it when an elephant sits on your fence?
2. Why did the boy throw his clock out the window?
3. What kind of flower tells time?
4. What kind of flower could a woman wear?
5. What kind of flower is kissable?

*Answers:* 1. Time to get a new fence; 2. He wanted to see time fly; 3. Four o'clocks; 4. Lady slippers; 5. Tulips.

Hello Busy Beavers,

How are you doing?

In a letter to me one Busy Beaver wrote, "When I grow up I would like to be a teacher."

It made me wonder about what you other Busy Beavers are planning to be when you grow up.

Do you know what you want to be?

Do you like helping others?

Do you enjoy watching things grow?

Do you like science very much?

What kind of work looks interesting to YOU?

Have you tried to find out more about it?

What is your special talent?

Of course we all have talents.

Now, to learn to use them to help others in a way that pleases our heavenly Father Who gave us those talents in the first place!

"I want to be . . ."

We would like to hear from you what YOU are planning to be!

Will you write and tell us about it?

As you know the address is:

*The Busy Beaver Club*  
c/o Aunt Betty  
Box 54,  
Fergus, Ontario  
N1M 2W7

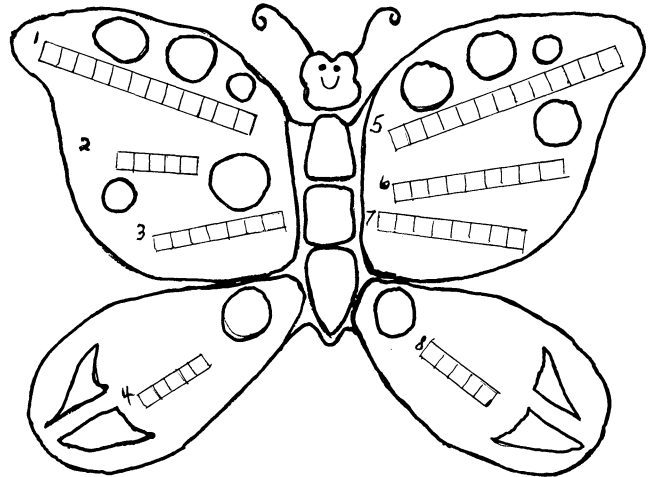
\* \* \* \* \*

"Count your blessings" the saying goes. When there's a special occasion that's often what we do. How about 31 Busy Beaver birthdays for a special occasion! Let's join in wishing them a very happy and thankful day. Here's hoping you all have (had) a wonderful time celebrating with your family and friends.

Henrietta Huinink	May 2	Theresa De Gelder	May 15
Sheila Van Sydenborgh	2	Charlene	
Rolean Hulzebosch	3	Van Woudenberg	16
Sharon Knol	4	Les Haan	17
Mary-Ann		Sandra Veenema	19
Van Woudenberg	4	Carol Doesburg	20
Geraldine Hamoen	5	Keith Doesburg	21
Theresa Terpstra	6	Cecile Van Woudenberg	21
Jennifer Jelsma	7	Henny Oussoren	21
Vicky Van Egmond	7	Derek Hoogstra	23
Lawrence Stam	8	Florence Visser	26
Alice Sandink	9	Jim Witteveen	26
Linda Knol	10	Elaine Hamoen	27
Yvonne Wiegers	11	Anna-Lynn	
Peter Kok	12	Vander Woude	27
Rona Kleefman	12	Audrey Knol	30
Jody De Groot	13	Bryan Bos	31

## QUIZ TIME

### Butterfly Puzzle



Here are the clues to the words that go in the boxes.

1. So many kittens in one tree?
2. Two wheels for spring fun!
3. Teeny black wriggly fellow.
4. Its song is as cheery as its red breast.
5. Girls really get the jump on spring with these.
6. "Tooth of a lion" this flower is called.
7. White and pink "snow" in the orchards.
8. The wind really gives these spring toys a lift.