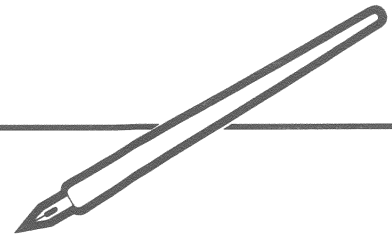


 **Clarion**  
THE CANADIAN REFORMED MAGAZINE

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April 18, 1986



## The General Synod of Burlington 1986

It might be good to say a few words about the General Synod of Burlington, 1986. It is well-known that it started on April 15. Not so long ago, the expectation was that this Synod would not last very long. But the material that must be discussed and that was sent to the delegates kept piling up. Since a report of the meetings will be made, it is not necessary to write extensively about all the matters now already. The intention of this Editorial is to give the readers of our magazine a general impression of the matters that will be dealt with. I will follow the last Provisional Agenda that I received.

### The first seven items

The Third Provisional Agenda begins with seven items that will not take much time. There is first, of course, the official "Opening on behalf of the Convening Church at Burlington-West." We can now, already, say that much work of preparation has been done so far by members of the consistory of the convening church. On the letters we saw constantly the name of Rev. J. Mulder.

The second item of the Agenda is "Examinations of Credentials." This is to make sure that those are present who were delegated by the two Regional Synods of last year, or their alternates. This point is followed by "Election of the Officers." It is evident that a synod needs capable officers. The one person who has to do most of the work during and after the Synod could quite well be the recording clerk, while the corresponding clerk's labours are not few either. After the officers are elected, Synod can be constituted. This is the next point and will not take much time.

The fifth item of the agenda reads "Information from the Convening Church." It deals with a number of practical matters. Then we have the "Adoption of the Agenda," and "Arrangement of Time Schedule and Procedures," as well as a "Letter from the Foundation for Superannuation re date for Tri-Annual Meeting, Saturday, April 19, 1986." If the reader wants to know more here, he can look into the *Acts* of previous general synods.

### The Theological College

Item seven of the Agenda says "Mail received." This is the big item. It is divided into points A to J. What follows this are only points for the closing procedure. As usual, item A is the "Theological College." It is subdivided into two matters, of which the first is the "Nominations for the Board of Governors," three ministers from Regional Synod East and three from Regional Synod West. These ministers form the Academic Committee within the Board of Governors. There is also a Finance and Property Committee within the Board consisting of five brothers who are at home in the business world and are not ministers. It is further also known that this Synod is con-

vened in April instead of November as was customary because this Synod has to appoint a new professor in the New Testament in connection with the retirement of Professor L. Selles. It may be that by the time you read this, the appointment has been made already.

Other matters are a report from the Board of Governors on the operation of the College since Synod Cloverdale 1983, and a letter from the Executive Committee of the Board of Governors re the salaries of the Faculty. These are the matters regarding the College that will be on the table of the Synod.

### Book of Praise

If you thought, dear reader, that the matter of our *Book of Praise* was finalized and finished, you were not completely right. Item B deals with that. There is first of all a Report of the Standing Committee for the Publication of the *Book of Praise*. Besides a word of thanks to Premier Printing for its cooperation in the publication, this report contains the information that "approximately 19,600 copies were printed. Over 16,000 of these were distributed within our confederation of churches; close to 2,400 were ordered by our Australian sister churches, while several hundred were purchased by others. As of December 31, 1985, there were fewer than 700 copies left. The Committee hopes to proceed with a second printing after Synod Burlington 1986. It will then be possible to include any changes that Synod may adopt."

There is further an appeal from some brothers in the west who are opposed to the wording in the first question of the Form for the Public Profession of Faith and in the second question in the Form of Baptism. They point out that previously it read: "Do you acknowledge the doctrine which is contained in the Old and the New Testament and in the *articles of the Christian faith* and which is taught here in this Christian Church to be the complete doctrine of salvation." This was changed into "Do you confess that the doctrine of the Old and New Testament, summarized in the *confessions* and taught here . . ." According to the brothers, this change is in conflict with the confession, with accepted Reformed practice, and with reality.

Item C deals with the word "Christian" in the Apostles' Creed ("I believe a holy catholic *Christian* church"). Is the insertion of this word correct or not? So far seven more-or-less thick communications have been received. Items D, E, and F, are other requests with regard to a more correct wording here and there in the Belgic Confession and the Canons of Dort, and with regard to changing a certain point in the Church Order.

### Correspondence with churches abroad

Under item G we find matters pertaining to our relations with churches abroad. The Ebenezer Canadian Reformed Church at Burlington requests the Synod to take away an in-

consistency in the decisions of previous synods recognizing the OPC as a true church and afterward coming with an evaluation of divergencies while not going the same route with regard to the Korean Presbyterian Church (Koryu-Pa).

The same church also requests a change in an amendment as proposed by the previous Synod for the Constitution of the ICRC.

Synod Cloverdale proposed to read Art. V as follows: "Member churches are urged to consider the decisions of the Conference and are recommended to work towards their implementation." The consistory proposes it to read, "Member churches are to be informed of the decisions of the Conference," etc. to avoid that "an outside body" can "initiate matters at our major ecclesiastical assembly."

Then there is the report of the Committee for Contact with Churches Abroad. This report will be published in the *Acts*. Therefore we leave this for what it is.

### Protests and appeals as well as overtures

There are quite a number of appeals regarding Arts. 148, 165, and 166 of the *Acts* of Synod Cloverdale 1983, dealing with the doctrine of the church. This will be the third synod that has to deal with this matter. As I see it, this will be one of the major and more difficult items. There is, further, a letter of a brother regarding the election of office-bearers, and one regarding the decision of the previous Synod regarding women's voting rights.

There is an overture from the Church at Surrey to address

the federal government on some moral issues. Another one requests Synod to go back to the old regulation regarding our classical meetings that stated that four classical meetings should be held per year unless the distance makes four times too costly. Another overture deals with the ICRC again.

### Contact with the Orthodox Presbyterian Church

The third Provisional Agenda mentions two items. In the first place, there is the report of the Committee for Contact with the OPC. The second item is an overture from Classis Ontario-South, held on March 5, 1986. The overture of this Classis has been published in a Press Release that appeared in *Clarion*. I expect that this matter of contact with the OPC will cause quite a bit of debate in connection with the fact that the Blue Bell Reformation Church was received into the federation by the churches of Classis Ontario-South. This was item eight, J.

The Agenda, then, shows items such as "Appointments," "Publication of the *Acts*," "Financial Matters of General Synod," "Preparation for the next General Synod," "Adoption of the *Acts*," "Approval of the Press Release of Synod," and "Closing."

This gives you, the reader, a bit of an impression of what the sixteen brothers from the two Regional Synod areas are faced with. We wish these brothers the wisdom and strength of the Lord, so that they can make decisions that are for the edification and peace of the churches. These brothers need to be carried daily before the throne of God's grace by the churches. Let us not forget them.

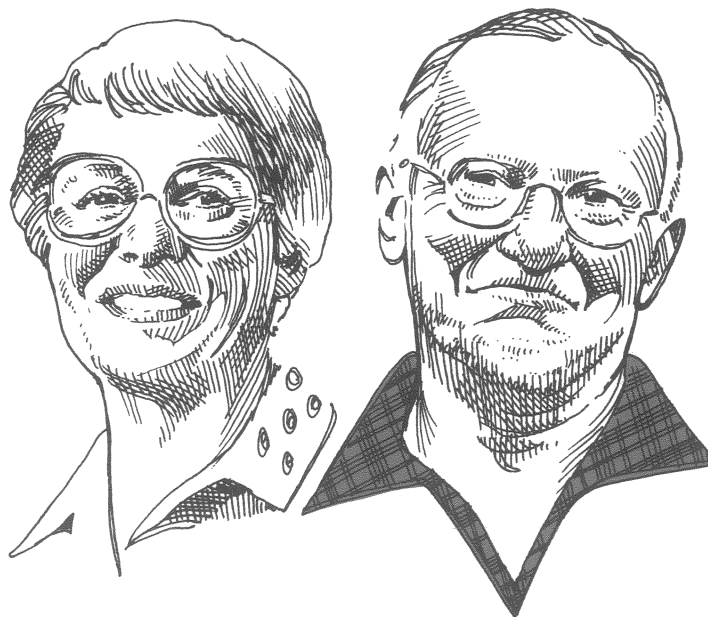
J. GEERTSEMA

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## The position of the elderly<sub>2</sub>

### 4. The problem of stepping down

After what has been said in the previous section about the importance of remaining involved, we also have to pay attention to the other side of the coin, namely, the problem of stepping down when necessary. In almost every position in human society there comes a time that someone cannot function any longer in the optimum way, or even in a reasonably sufficient way. It is always difficult to acknowledge that one has to step down or give up a certain position. Everyone has his pride and it almost seems a matter of capitulation to acknowledge that someone else has to take over the job. Still, it can be proof of wisdom to step down, to slow down, or to hand over a task to a younger generation. I once heard someone give this advice to his middle-aged colleagues: "Try to step down before others have to ask you to step aside." It is not always easy however, to give up something, but we should realize that others might be better equipped to take over, while for the person who



gives up a certain task, something else may be available that fits his qualifications much better. Especially a Christian should realize that the Lord did not only give different talents to different people, but that

He also asks from us to use our gifts the way He requires it from us. Unwillingness to give up, to step down, or to take up another task, is certainly not the most appropriate attitude for a Christian.

## 5. Taking care of the elderly

The care for the elderly becomes more and more of a problem, for a variety of reasons. The combination of better health care and the subsequent increasing average life span, and the declining birthrate, cause very specific problems. In the future there will be an increasing number of elderly to take care of, and an equally decreasing number of people to provide and pay for the facilities to take care of them. In the time of the Old Testament the older generation was always the centre of attention, highly respected by all. It was not too long ago that even in our modern society older people stayed with their relatives as much as possible, and only in exceptional cases they were transferred to an old age home, which were not always nice facilities. Often they were for the poor, the demented, and those who did not have any relatives to look after them. Such homes were run either by the deacons or by the government. In these homes older people had little privacy or no privacy at all. I still remember the homes with one bedroom for eight women and another bedroom for eight men, with married couples separated from each other by lack of privacy. They certainly sometimes lived in deplorable circumstances.

Nowadays we have very nice and comfortable facilities for the elderly. However, the care for those who need help, the physically dependent and the demented is still a problem. The costs are high and can, in most cases, not be paid by the elderly themselves. The relatives are often not able either to pay for such very expensive facilities. The budgets of nursing homes are cut down and the staff is under constant pressure, not having enough time to provide sufficient attention to those elderly who completely depend on their help. A recent report of the CLAC about the working and living conditions in Ontario Nursing Homes revealed that most nursing homes are seriously understaffed and underfunded. The budget needs to be doubled to provide adequate care. By way of comparison the report points to the fact "that our society spends more than \$120 a day per prisoner and less than \$26 per day on each elderly, disabled nursing home resident."

In the Netherlands there have been discussions going on for years, whether government help can be accepted for the housing of the elderly, or whether this should be paid for by the deacons. Nowadays almost everywhere in the Netherlands the cost of the old age homes, as well as the nursing homes, is heavily subsidized or completely paid for by the government. In Canada the government is less eager to pick up the tab. That

makes more urgent the question whether we should move the elderly to a special home or whether we should try to take care of them in a family setting.

## 6. Special facilities for the elderly

In a previous section we saw that the question whether elderly people have to step down or remain involved in all kinds of activities is not a matter of black and white. It can be a matter of wisdom for the elderly to give up a certain job and hand it over to the younger generation, in order to be able to carry on with other activities or to take up a more suitable task. In another situation, however, it might be better to let people carry on, instead of giving them the feeling that they are finished. It all depends on the circumstances. No two cases are the same. We have to find the right balance. Some people have to slow down in time in order to be able to remain involved as much as possible in a position they can still handle.

The same is true to a certain extent regarding the housing of elderly people. The right balance has to be found. What does that mean? Let me try to explain.

Some elderly couples live in their own homes, and are quite able to take care of themselves. The age is not determinant. Whether they still can manage their own household depends on their physical and mental condition. If a couple does not need any help, and is quite well able to take care of everything, it would be foolish to force them to leave their familiar environment and move into an old age home, where they would only have a rather small apartment. It would make them feel restricted in their freedom and forced to sit on the sidelines.

Another couple, possibly of the same age, or even younger, might have come into a situation in which it is very difficult for them to take care of everything. Their house has become too big for them and too much work is required to keep it up. In such a situation help is needed. It is nice if children, living close by, are able to provide the necessary help. Although it might even be better for them to move into a senior citizens home, where they have less room, but are still able to manage without help. In such a situation mis-

placed pride should not prevent them from giving up an existing situation which has become too much for them, and accept a less demanding, but in the long run more satisfying position.

Another situation where the right balance has to be found is when people become physically dependent, or even emotionally disturbed or demented. Then it would be nice that older people, especially those who are widowed, can stay with their children and be cared for in the family setting. We should not be too eager to put them away in an institution. The situation in a nursing home is often far from ideal, especially at present with the situation of restraint and understaffing. If there is a real possibility to stay home, it certainly deserves preference.

However, we also have to realize that in many situations it is almost impossible to keep up the good work. Unrealistic pride should not prevent people from accepting the help of a nursing home in cases where it is really warranted. An important aspect in such a situation is that we should not forget those who were placed in a special home. The saying, "Out of sight, out of mind" should not happen in such situations. Often they look eagerly forward to a visit or any other kind of attention.

We have to show honour, love, and respect to the older generation, also in the way we deal with such brothers and sisters.

I should like to summarize the whole matter as follows:

1. The Bible clearly teaches us that we have to show honour and respect to the elderly, although age is not always a guarantee of wisdom (Job 32:6-10).

2. We should leave the elderly as much as is possible involved in all kinds of activities, but it can be proof of wisdom, when an elderly person gives up a position before it becomes too much for him, and takes on a job which he can handle better.

3. We should leave the elderly as much and as long as possible, in their own environment, but sometimes it can be wiser to move them to a smaller apartment in order to stay independent.

4. It would be applaudable if all elderly people could remain in the family setting, but sometimes placing them in a nursing home is almost inevitable.

5. Not only widows, but for all of us counts what the apostle Paul writes to Timothy. Let us all learn our religious duties to our family members, and make some return to our parents and to the older generation in general, for that is acceptable in the sight of God (cp. I Timothy 5:3).

## OUR COVER

Peggy's Cove, Nova Scotia

Photo courtesy:  
Government of Nova Scotia

W. POUWELSE

# The Doctrine of the Covenants and the Reformed Confessions<sup>4</sup>

On account of difference of arrangement between the sixteenth and seventeenth century confessions, more than for any other reason, we must briefly consider Election. The position assigned to "God's Eternal Decree" in the Irish Articles and in the Westminster Confession has given rise to a charge of scholasticism against these symbols. And there is no reason to deny that the reading of the first four paragraphs of chapter III of the Westminster Confession; the clinical language in which it states things, helps to create this impression. But this is a case where first impressions are not to be trusted. We shall return to this later.

All that we need to consider concerning the subject of election here is included in the following statement in The Second Helvetic Confession, "Therefore, not for any merit of ours, yet not without a means, but in Christ and for Christ, did God choose us; and they who are ingrafted into Christ by faith, the same also were elected."<sup>35</sup> All our Confessions emphasize that Election was in Christ. "God did then manifest himself such as he is; that is to say Merciful and Just: Merciful, since he delivers and preserves from this perdition all whom he, in his eternal and unchangeable council, of mere good pleasure hath elected in Christ Jesus our Lord."<sup>36</sup> The comfort of this fact is beautifully brought out by Calvin in Book II, chapter XII of *The Institutes* speaking of the need for a Mediator he says, "If the necessity be inquired into, it was not what is commonly termed simple or absolute, but flowed from the divine decree on which the salvation of man depended. WHAT WAS BEST FOR US, OUR MOST MERCIFUL FATHER DETERMINED."<sup>37</sup> The comfort of election further appears in that we know that we have our Christian calling of God's good pleasure alone and not of anything in ourselves. Therefore as Christ is the mirror of our election our calling is the evidence of it. This is brought out most clearly in the pastoral caution with which the Westminster Confession concludes its article on Election. "The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in his word and yielding obedience thereunto,

may from the certainty of their effectual vocation, be assured of their eternal election."<sup>38</sup> And the Canons of Dort put the matter, if anything more pointedly, that the chosen "attain the assurance of eternal and unchangeable election, not by inquisitively prying into the secret and deep things of God but by observing in themselves, with a spiritual joy and pleasure, the infallible fruits of election pointed out in the Word of God, such as true faith in Christ, filial fear, a godly sorrow for sin, a hungering and thirsting after righteousness, etc."

One of the charges frequently made against federal theology is that from a spirit of scholasticism that it takes the focus of the sinner away from Christ to the hidden purpose of God. If this were the case it would be abundant reason to reject it. Any system of theology that fails to do full justice to "Behold the Lamb of God who taketh away the sin of the world" condemns itself. The grave distortion of federalism which we have in Professor

James Torrance's article, "The Strengths and Weakness of Westminster Theology" makes such a charge. It is nothing less than mischievous to append Perkins Golden Chaine to the article, as if the supralapsarianism of the celebrated Perkins was of the true spirit of federalism and of the thrust of the Westminster Confession. Such is the miserable distortion that is produced by an unhealthy bias. In the former part of this paper reference was made to the remarks of Professor A.F. Mitchell on this point in making a comparison between the Scotch Confession and the Westminster Theology; it is an adequate refutation of the charge. A small item of internal evidence in support of this may be alluded to. In the Westminster Confession the Decree is distinguished from the PACTUM SALUTIS, [Covenant to save, J.G.]. From a homoletical point of view this underscores that Christ is the mirror of election and brings into greater prominence the Trinitarian nature of redemption

— Continued on page 171



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**EDITORIAL COMMITTEE:**

Editors: J. Geertsema and W. Pouwelse  
Co-Editors: J. DeJong, Cl. Stam and  
W.W.J. VanOene

**ADDRESS FOR EDITORIAL MATTERS:**

CLARION  
9210 - 132A Street  
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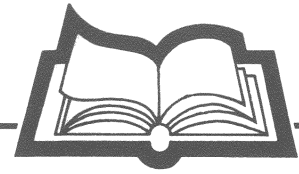
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“. . . having favour with all the people . . . .” (Acts 2:47)

“. . . a great persecution arose against the church in Jerusalem . . . .” (Acts 8:1)

## Fleeting Popularity

For some time, our Lord Jesus Christ enjoyed the favour of the Jewish people. Many looked up to Him, expecting that he might restore the throne of David. When He entered Jerusalem, the multitudes streamed before Him, shouting “Hosannah, blessed He who comes in the Name of the Lord!” Shortly thereafter, the same multitudes, instigated by their leaders, screamed for blood, “Crucify Him!” The favour of the people is subject to swift change . . . .

It is remarkable that the Christian Church in Jerusalem goes much the same route. At first this church, too, had favour with all the people. We find this clearly in the text first quoted above. To be sure, this congregation was as much a threat to the Jewish leaders as Christ had been. The preaching that Christ had risen from the dead was as dangerous, if not more, as Christ’s own teachings. The Sanhedrin understood quite well, “. . . the last fraud will be worse than the first” (Matthew 27:64). Therefore the disciples in Jerusalem did not have to expect much good from the side of the Jewish leaders who would immediately oppose the church.

But it appears that initially the people again take a different position than their leaders. The first Christian church receives much sympathy from the people of Jerusalem. Pentecost seems to be quite a success. The congregation had favour with *all* the people, we read. Sure, there will have been some sceptics among the people, but on the whole the citizens of Jerusalem regard the congregation in a positive, benevolent manner.

“Having favour with all the people,” even a good degree of popularity. This measure of popularity will have cramped the style of the Sanhedrin which could not act as forcefully as it possibly wanted. As in the case with Christ earlier, the Jewish leaders again have to bide their time. They will have to wait until this wave of popular support begins to subside.

Luke mentions this popularity of the congregation when he is writing about the *life* of the first Christian church. Was it especially the lifestyle of the congregation which the people in Jerusalem admired? It was a very active and caring congregation. The apostles performed miracles of healing and the disciples had all things in common. The congregation exhibited care for others and showed forth the joy of faith in their worship. There was a disarming simplicity and attractive sincerity in the life of the church which appealed to many. The congregation gave a very credible performance; the masses could not help but be impressed.

Everyone knew: this lifestyle was much different from

that of the Jewish leaders with their extravagant alms, fancy clothes, and exclusive meals. It is a new and exciting lifestyle, and, indeed, it does find favour with the people. The first Christian church is on its way to becoming and apparent success.

Yes, the people like what they see. The question is, however, do they *understand* the life of the church? Do they really know the Source of this new life? Do they know that the congregation lives in the power and the fellowship of the Holy Spirit? Do they see the basis of the new life of the church in the peace which has come by the blood of Christ who was crucified and has risen from the dead? For only then will the people understand that all this is not just a passing phenomenon, but the beginning of the lasting growth of the New Testament church! Then they will perceive that God is through the Spirit recreating a new humanity in Christ Jesus! Then they will realize that behind this new life lies the one name of Jesus who lost the favour of the people and now reveals Himself as the cornerstone of this church.

The people must come to recognize these things, otherwise the lifestyle which is now still considered to be appealing will be cast aside as being appalling. For the excitement will soon wear off, and if there is no in-depth appraisal of this new life, the favour of the people will not linger. Popularity is usually a fleeting matter . . . .

We often look only at the outside of things. Something that is new and radically different, full of life and energy and yet simple, is often appealing to us. Especially in times when there is much dissatisfaction with the existing status quo, certain new movements can suddenly become very popular, and drop rather quickly in popularity as well! Movements come and go because they are not really new and do not offer a real solution.

But this congregation has the only solution. For it points back in all things to Christ its Head. It is not just a matter of appreciating a different lifestyle, or not; it is a matter of accepting Jesus as the risen Christ and Lord. That is the preaching which shapes this small and growing church in Jerusalem!

It is on this point that the ways part in Jerusalem. Here the favour of the people disappears, for the masses will not accept Jesus Christ. The Christian church saw initial, rapid growth. But soon it is attacked. The Sanhedrin regains all lost territory. For the outward way of life cannot continue to fascinate, if there is no inward renewal!

We read that a great persecution arose against the Church at Jerusalem. Organized by the Sanhedrin. Sup-

ported by the people. On the day that Stephen falls, it becomes very tense in Jerusalem. And the people of Jerusalem do not rise to protect the Christian church. The hierarchy triumphs again; the church is scattered.

That's how it goes. Fleeting popularity. The church may perhaps for a while stand in the favour of all the people, but the church cannot *live FROM THIS FAVOUR*. It becomes apparent that membership in the church meets with disfavour, even persecution.

But whoever loses the favour of the people for Christ's

sake, receives the ongoing grace of God. Where popularity among men is fleeting, His grace is endless toward those who fear Him.

The Church of Christ will never really be "popular." Sometimes, for whatever reasons, it may have the favour of the people, or be tolerated for a while, and such times are gifts of God to His Church for the glory of His Name. But the church may not build on popular favour; it lives only by the grace of God.

CL. STAM

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## The Doctrine of the Covenants and the Reformed Confessions<sup>4</sup> — *continued*

with all the fullness and richness of life that this means for the children of God. As Bavinck says, "Thus the election cannot have been an arbitrary or accidental deed. If it was governed by the purpose of constituting Christ a Head and the Church His Body, then it has an organic character and already includes the idea of a Covenant."<sup>39</sup>

There are good grounds for maintaining that nowhere is the gospel proclaimed with greater earnestness and warmth than, as it were, from the lap of the Covenant. So far as the administration of the Covenant is concerned federalism, at least in the form in which we have it in the Westminster Standards, has refused to surrender its CREDIMUS [We believe, J.G.] to rationalism. Unhesitatingly it proclaims, "Man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the Covenant of Grace: *whereby he freely offereth unto sinners life and salvation by Jesus Christ*, requiring of them faith in him, that they may be saved." Here is as free and full a proclamation of salvation to sinners as God allows and requires of us to make. Nor has it either chosen the other horn of the dilemma of rationalism by obscuring far less denying election, for it goes on to state, "And promising to give unto all those that are *ordained unto life* his Holy Spirit, to make them willing and able to believe." Rationalism seeks the submergence of one aspect of the other, Calvinism and Calvinistic federalism unhesitatingly confesses both. Asserting on the one hand the Divine goodness in Covenant administration to sinners and on the other pastorally diligent in affirming that the essence of the Covenant is only realized in the elect children of God. Put in another way, the Reformed Confessions painfully acknowledge that the church of God on earth comprises not only those who truly are God's children, but also

those who are only nominally so; those who "have a name that they live but are dead."

A subject of great interest and great difficulty emerges at this point; the difference between the church as it is visible to man and the church as it is not yet visible to man; nor indeed can be until the

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***“ . . . not all who are externally part of the Church of God, belong to God's family.”***

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day of judgment; and as only visible to God. What has been frequently referred to as The Invisible Church, as it is also designated in the Westminster Confession. Detailed discussion of this is not possible here but a few points may be briefly made. All the Confessions recognize that the church on earth is imperfect. This does not merely refer to the fact that many sects incorrectly assume to themselves the name of the church, but to the fact to which the Belgic Confession refers, "But we speak here not of the company of hypocrites who are mixed in the church with the good, yet are not of the church though externally in it."<sup>40</sup> All of our Confessions recognize that not all who are externally part of the Church of God, belong to God's family. This is one of the elements that led to the propounding of the notion of "The Visible" and "The Invisi-

ble" church which is the cause of some disquiet and much discussion amongst theologians. It is not of course the only factor calling for some kind of distinction between the true children of God and those who are only nominally so. Certain factors in the objective sphere as well as in the subjective realm enter into these matters. We cannot discuss so complex and vast a subject here but it is to the point to say that there are differences between the Westminster Standards and the earlier Confessions at this point. It is also correct to say that the distinction Visible and Invisible church is not necessarily germane to federalism. However, the concept of Covenant brings into clear focus that mankind is not only classified into two families; the children of God and the children of the world, but in as much as many who belong to the latter class are within the administration of the Covenant; those referred to in our Confessions as "hypocrites;" federalism brings the matter into acute focus. It is the question of what is the relation of the hypocrite to the Covenant? What they are in themselves is clear; they are unfruitful branches. But they are in the Vine; there is a union between them and Christ; yet not a fruitful one. Hence they belong to the Covenant, but as a communion of life it is not realized in them.

The problem emerges in federalism from another perspective too; when the matter of the parties to the Covenant from man's side is taken up. The Covenant as it exists in the Divine Counsel; in the Inter-trinitarian Pact; in the fullest sense of Covenant as an end in itself; a Union and Communion of Life with God in Christ; must be accounted to be with the Elect. We have already referred to Turretin's dismissal of the distinction with the Elect in Christ or with Christ for the Elect as being of no real significance. L. Berkhof in his *Systematic Theology* cites a large number of the most eminent federal theo-

gians, from the time of Casper Olevianus to the present day who support the view that the Covenant is made with the Elect. Henrich Heppé quotes Olevianus as follows, "Thus God's holy love would only yield to the human race by allowing a recompense to be given through a Mediator, the value of which outweighed the guilt of entire humanity; by announcing to one section of humanity the gravity of his punitive righteousness; and by entering into a covenant of grace with the other section of it. This is why the Father's covenant, which was in and of itself universal, could only be effectual for one section of humanity."<sup>41</sup>

This raises many profound, and existentially pressing questions. None more challenging theologically or homiletically more important and existentially more acute than the matter of the relationship of election and Covenant administration. If anywhere at all in theological research, it is at this point, that undue scholasticism must be guarded against and just as surely on the other hand must a leap into "Irrationalism" be shunned. There is on the one hand the danger of evacuating the Covenant administration of any spiritual reality, to treat it as empty and formal churchianity and there is the other kind of danger to make the irrational leap of

tremendous solemnity and advantage of gospel administration from a Covenant perspective. In this respect it is not to God that we turn as penitent sinners but to "OUR God" and "He will multiply pardon." In a scintillating passage from a work of sheer brilliance throughout, Hugh Martin puts it thus, "When God invites lost sinners to Himself, it is in terms like these: 'Incline your ear and come unto me, hear and your soul shall live, and I will make an everlasting covenant with you even the sure mercies of David' (Isaiah 55:3). When moved by such entreaties, sinners ask the way to Zion with their faces thitherwards, it is with the mutual exhortation, 'Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten' (Jeremiah 1:5). When after entering on this blessed relation with God, they would express their full satisfaction with it in the midst of all life's troubles and afflictions, they are wont to say: 'Though my house be not so with God, yet he hath made an everlasting covenant with me ordered in all things and sure; this is all my salvation, and all my desire,' " (2 Samuel 23:5).<sup>43</sup> In the words of Samuel Rutherford as quoted by Walker, "If the doctrine of the covenant of its own nature," says Rutherford, "may be so preached to all nations, without exception, in every difference of time, then must all the nations of the earth, in all difference of time, be in a capacity, to be a covenanted people of God."<sup>44</sup>

***"Scriptures reveal to us very explicitly the wealth of blessedness in a life of union and communion with the Lord."***

But there were others who stated the matter differently. Boston, Gib, Dick and A. Kuyper among them. These affirmed the Covenant to be made with sinners of mankind, not distinguished in that respect into elect and non-elect. Boston in his work on the Covenant of Grace rejects with considerable force the position of those asserting the Covenant to be with the elect. Now these differences of statement, important though they are, are not irreconcilable. They result primarily from the manner in which the Covenant is dealt with, as a two-fold Covenant, or as one-fold Covenant. This explains the difference to a large degree but there is another factor involved in it for which the above is not the complete answer. Those who say that the Covenant is made with sinners of mankind bring out into sharper focus that the Covenant in its administration is of wider application than the Elect. The point at issue is highlighted in the somewhat different statements that we have in the Westminster Standards. The Larger Catechism says, "The Covenant was made with Christ as the Second Adam and in him with all the Elect as His Seed." The only fair interpretation of the Confession's statement is that the Covenant was made with fallen man, not distinguishing at that point between Elect and non-elect. The Shorter Catechism, Question 20, must be judged to be supportive of the position of the Larger Catechism. It is clear however, that the Catechism is dealing with the Covenant in its essence whilst the Confession in that particular statement, Chapter VII, paragraph 111, is looking at the Covenant from the point of view of its administration.

denying the sovereignty of electing love and the irresistible energy of the will of God's good pleasure in order to preserve the meaningfulness of the Covenant's administration. Federalism rather than looking at this as an unacceptable dilemma understands that it is God's way, which is as high above our way as the heavens are high above the earth. Our Confessions assert both these aspects of the truth not arrested by the tension of holding in faith what appears impossible to harmonize.

The outward administration of the Covenant is recognized in all our Confessions to consist principally in the ministry of Word and Sacraments with a profession of faith in and obedience to the Lord on the part of the sinner. Federal theology exhibits the awful solemnity of this Divine administration by placing it explicitly in a covenantal setting. From the inception of federalism this Covenant bond between God the Lord and the people to whom He addressed His Word and favoured with the ministry of the sacraments was heavily underscored as in the case of Bullinger with his theocratic concepts and later on, on a national scale, by Knox in Scotland through the Covenanters and the Solemn League and Covenant. The Socio-political factors operative here must be passed over at present, what comes to overt expression here is that a people favoured with the outward administration of Covenant favour and professing their acceptance of and submission to the Word of the Lord are to that extent under Covenant to God. This is to a great extent the motivation that impelled them on towards national reformation of religion. For us it is adequate at this point to observe the

Scriptures such as Jeremiah 31:31-34; Ezekiel 36:25-28; Hosea 2:18-20; Hebrews 8:10-12 reveal to us very explicitly the wealth of blessedness in a life of union and communion with the Lord, that accrues to all those in whom the Covenant is truly realized. This is the emphasis that must be carried through in all our presentation of it. When the Lord holds out the Covenant to sinners in the administrative sense, it is the Covenant in all its fullness that is proposed to the sinner: "I will make an everlasting covenant with you even the sure mercies of David," Isaiah 55:3. There must be no thought of a truncated version of the Covenant being proposed to a non-elect community. This is utterly foreign to the Scriptures and to our Confessions. And when any sinner professes faith in Christ and obedience to Him, that person must be seen by the church as being in Covenant with God in all the fullness of redemptive grace. Of course it is only God that knows the heart, and the Scriptures sound out sufficient warning to every person professing faith in Christ and obedience to Him, "to examine themselves whether they be in the faith; to prove themselves and know themselves, how that Jesus Christ is in them, except they be reprobate, II Corinthians 13:5.

Does this mean that after all election



in Christ and Covenant administration are parallel lines which never meet, or at least never meet in the life of the redeemed sinner in time. It is not so. In the first instance if the Covenant is not realized in the fullness of grace in the life of the sinner the fault of this is from the unbelief of the sinner. The blame cannot be transferred to the way in which the Covenant is administered for it is administered in precisely the same way to those who attain to the enjoyment of the fullness of its redemptive power and those who do not. But on the other hand the praise of attaining to the possession of Covenant grace and salvation belongs not to the sinner but to God "who worketh in us both to will and to do of His good pleasure." Now this is just saying that as sinners we must ever relate to God in the light of His revealed will. There is no esoteric access to the "secret things of God." Under the word of the Cross the sinner turns his mind to the EVANGELION TOU CHRISTOU to know God's mind and will if he truly receives HEE DIAKONIA TEES KATALLAGEES [the administration of reconciliation, J.G.] not only may he believe that he is elect in Christ but he ought to do it. As a conclusion to this brief glance at what is an extremely important subject — a summary of Vos may be given. Speaking of the way in which federal theologians were wont to put things, he says in substance, this does not mean that Covenant administration proceeds from election but that it rather means that assurance of one's election must develop out of a strong covenant consciousness; that in all aspects of Covenant administration the sinner must look towards God's Ordinances — The Word and the Sacraments, and that in the ultimate the Covenant is only realized in all its fullness in the elect. Thus far Vos. One Covenant, one administration of the Covenant, if not realized fully in those to whom it is administered the fault is theirs, in all those who attain to the unspeakably precious enjoyment of its life and favour the praise is God. SOLA GRATIA; SOLO DEO GLORIA.

— To be continued  
JOHN N. MACLEOD

<sup>35</sup> The Second Helvetic Confession Chapter X para. 2

<sup>36</sup> The Belgic Confession Art. XVI

<sup>37</sup> J. Calvin. Institutes of the Christian Religion Book II: XII. 1

<sup>38</sup> The Westminster Confession Chapter 111 para. VIII

<sup>39</sup> Herman Bavinck op. cit., p. 276

<sup>40</sup> The Belgic Confession Art. XXIX

<sup>41</sup> Henrich Hepppe. Reformed Dogmatics p. 372 G.J. Thomson translation (Baker Book House)

<sup>42</sup> The Westminster Larger Catechism. Question 31

<sup>43</sup> Hugh Martin, The Atonement p. 32 (Knox Press Edinburgh)

<sup>44</sup> The Westminster Confession of Faith Chapter XXVII para. 1

## Schools and taxes — the end of the road

The so-called CJL Foundation, which now calls itself *Citizens For Public Justice*, was told by the Supreme Court of Canada that, no, you can't always fight city hall.

As may be known, Revenue Canada formulated its contention that moneys paid to a private school, insofar they relate to the cost of academic instruction do not qualify as charitable donations, in its *Information Circular 75-23*. This contention is based on the interpretation of the law that a donation, by its very nature cannot entitle the donor "to receive anything for his money." The circular explains that religious education is not counted as "the receipt of consideration," so that payments for that purpose qualify as donations.

Information circulars such as these carry considerable weight and Revenue Canada's procedures are based on them as if they were law. However, since the interpretation of the law, including the tax laws, belongs in the province of the courts, there is always a possibility that such a government produced document is successfully challenged. It has happened before, and it could happen again.

The CJL Foundation took on the government in this matter by backing Mr. L. McBurney who deducted as donation all the moneys he paid to the schools where his children attended, claiming that those contributions were made without obligation, for the furtherance of Christian Education, over and above the public school taxes.

Following the initial disallowance of this claim came what looked like a breakthrough of justice: In the Federal Appeals court Mr. Justice Muldoon found in favour of the taxpayer. As was to be expected, the Minister appealed.

The Federal Court of Appeal ruled that the minister was correct in refusing to treat these payments as "gifts." This ruling came forth from the following line of reasoning:

There can be little doubt that here, too, the respondent saw it as his Christian duty to ensure his children receive the kind of education these schools provided. The payments were made in pursuance of that duty and according to a clear understanding with the charities that while his children were attending these schools he would contribute within his means toward the cost of operating them. I cannot accept the argument that because the respondent

may have been under no legal obligation to contribute, the payments are to be regarded as "gifts." The securing of the kind of education he desired for his children and the making of the payments went hand in hand. Both grew out of the same sense of personal obligation on the part of the respondent as a Christian parent to ensure for his children a Christian education and, in return, to pay money to the operating organizations according to their expectations and his means.

This decision remarkably failed to address the analogy between financing schools and churches and the benefits received therefrom, as set forth in the Muldoon judgment. In view of this incongruity the CJL Foundation undertook to seek leave to appeal, a very costly procedure. In its bulletin of March 3, 1986 the CJL Foundation reported that its February 28 application for leave to appeal has been dismissed. With obvious disappointment the foundation explained that the three judges "... considered the McBurney application and heard our lawyer's eloquent defence of the need for the full court to review the negative decision by the Federal Court of Appeal. However, the court chose not to grant our application. This decision means that we have come to the end of the road. No further court appeal is possible."

This is indeed a regrettable decision, regrettable for all of us who have the case of parent-operated Christian schools at heart. The position that, if we must pay for public education as well as for our own schools, the extra outlay should at least qualify as a charitable donation, seems eminently logical and equitable.

Conversely, it would seem to me that the part of the judgment quoted above acknowledges the choice of a Christian education, subjective as such a choice might be, as a valid and acceptable one. That being the case, fairness would demand that these parents should at least be reimbursed for the moneys they save the community by not making use of the public school system.

With the reversal of the Muldoon judgment the status of *Information Circular 75-23* has been restored. Hopefully no school administrators have prematurely stopped following its prescriptions, because in that case only those

who have no children at school can claim a donation.

At this time it may be beneficial to explain how this circular functions; the "cost per pupil" allocation seems to be a baffling, volatile, if not incomprehensible amount to most contributors.

This is how the formula works:

From the total operating cost of the school deduct:

1. Depreciation and Fixed assets acquisitions, if they are included.
2. Non-operating costs, such as support for other organizations, e.g. the Teacher's College.
3. The amount contributed by those who have no children at school.
4. Government grants received.
5. The amount, if any, that can be allocated to religious, nonacademic instruction and activities.

The remainder, divided by the number of pupils will give you the "cost per." The simplest method is to have a fiscal year that coincides with the academic year, say August 1 to July 31. The cost per pupil having thus been established, can then be used to make the allocations for the calendar year.

For example: Cost per pupil \$700, or \$70 per month of instruction. Mr. A had one child at school all year, and paid \$2,000. His donation: \$2,000 less \$700, for \$1,300. Mr. B had two children at school till summer, and after that, one. He paid \$2,200. His donation: \$2,200 less \$1,120, for \$1,080. Mr. C had one pupil start in September and paid \$1,400. His donation: \$1,400 less \$280, for \$1,120. Imputing fiscal year cost even to the September-December period is allowed and even recommended in the bulletin. A comment is still necessary about the deduction item no. 5 above. The bulletin sets out the rule that the cost of religious education may be segregated from the academic part. However, it assumes that separate records are kept. A few separating journal entries do not qualify as separate records. Any tax auditor will look straight through that. Yet in later publications a division of costs resulting from common usage based on space *OR TIME* is held acceptable. Therefore, I recommend to use an allocation based on number of hours of religious instruction over the total curriculum. As a rule of thumb, religious training should be all the time that does *not* qualify for government grants. Thus if "Reformed studies" is listed on the curriculum qualifying for the grant, you cannot deduct its cost as "religious training." The claim that "math and history teachings are permeated by religious conviction," should be suppressed in matters fiscal: True as that may be, applying the principle is the surest way to have the entire allocation

disallowed. As it is, the method of allocation recommended here is at best rather wobbly, but in my opinion there is enough ambiguity in the bulletin, that a reasonable, moderate allocation should meet with little opposition.

It must be said, we have not always seen eye to eye with the CJL Foundation. In this case however, the foundation does not only deserve our admiration for this gallant attempt to bring about justice, but most certainly also our financial support. Quite a few of us were on the ready to "cash in" on the results of their effort. It would only seem fair that we now show our willingness to "cash out" to cover the cost of this battle which was fought also on our behalf. Cheques should be made payable to CPJ Educational Justice Fund, 229 College Street, Toronto, ON M5T 1R4. "You know what? It is tax deductible!"

J. DE VOS

## Abbotsford's anniversary booklet

At the occasion of its twenty-fifth anniversary, the Church at Abbotsford, BC, issued a booklet "to provide a modest aid in commemorating the past twenty-five years." The foreword continues to say, "What you see before you is the combined effort of many members of our congregation." It contains also contributions of quite a few people who are not members (any more) of the Abbotsford Church. The result is a very attractive booklet of 88 pages, with short articles, many pictures, anecdotes, "Do you know's, and so on. Besides articles that must come from the editorial committee, since there is no name attached, we find also short and interesting pieces from Rev. M. VanderWel, Rev. D. VanderBoom, Rev. W.W.J. VanOene, Rev. L. Moes, the children of Rev. and Mrs. Moes and the sons of the VanderWels. In short, the editorial committee, with the help of others, has given the congregation and others who are interested a nice, fitting booklet that invites the owner to take it in the hand, and to leaf and read through it time and again.

I do not know the exact cost. Nor do I know whether there are many more available. That information can be received from the present minister, the Rev. M. VanderWel.

J. GEERTSEMA

### 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:

BEEKMAN, Lambertus Maria, geboren op 16 maart 1920, laatstbekende adres in Nederland: M. de Ruijterweg 97, Vught, naar Canada vertrokken op 31 mei 1960.

BOSSENBROEK, P., geboren 22 augustus 1922, laatstbekende adres in Canada: B-1 Michell Apts., Saint John, N.B., naar Canada vertrokken in 1962.

DE CALONNE, Robert D., geboren op 20 juni 1938, naar Canada vertrokken in 1981, laatstbekende adres alhier: 3208 Conrad Drive N.W., Calgary, Alberta.

HEIBLOM, Peter, laatstbekende woonplaats: Calgary, Alberta, oud-hoboïst bij de Kon. Luchtmachtkapel te Nijmegen.

JANSEN, Z.J., geboren op 28 december 1920, laatstbekende adres in Nederland: Akkerwindestraat 26, Arnhem, naar Canada vertrokken op 27 juni 1952.

VAN KONIJNENBURG, Kasper, geboren op 6 november 1920, laatstbekende adres in Nederland: Paulus Potterstraat 37, Bilthoven, naar Canada vertrokken op 11 mei 1954.

VAN LEIJENHORST, Arie, geboren op 1 maart 1920, laatstbekende adres in Nederland: Lelystraat 286, Breda, naar Canada vertrokken op 3 juni 1985.

MULDER, Paulus, laatstbekende adres in Nederland: Willem Lodewijkstraat 11, Sneek, naar Canada vertrokken tussen 1949 en 1951.

RIJPKEMA, Harmen, geboren op 5 mei 1920, laatstbekende adres in Nederland: H. Sytstrastraat 25, Sneek, naar Canada vertrokken op 10 februari 1982.

VAN DOLDER, A.J., geboren 13 mei 1920, laatstbekende adres in Nederland: Noordwykstraat 29, 2596 VE 's Gravenhage, naar Canada vertrokken op 31 juli 1953.

EVERS-BLOKZIJL, Mevr. A., geboren op 9 februari 1933

BLOKZIJL, Mevr. C., geboren op 30 maart 1935 en

BLOKZIJL, Mevr. G., geboren op 1 juli 1930.

HARTGRING, Franciscus Bernardus Hendricus, geboren 9 maart 1959 te Voorburg, laatstbekende adres in Nederland: Pascalstraat 29 te Apeldoorn, naar Canada vertrokken op 4 februari 1983 met als mogelijke bestemming Montreal.

De Consul-Generaal  
voor deze:-  
Mevr. G. SCHNITZLER  
Fgd. KANSELIER

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# Abbotsford

## Twenty-fifth anniversary celebration

On the evening of February 24 the Congregation of Abbotsford came together with many former members and guests to celebrate the twenty-fifth anniversary of the institution of the church. They came together to remember that twenty-five years ago the Lord established His Church at Abbotsford and that He has maintained it in these past twenty-five years. This celebration was begun with all of us singing Psalm 81:1, 2, and 4. In the fourth stanza we sang:

Keep by God's command  
Your commemoration:  
When in Egypt's land  
Captive Israel  
Did in bondage dwell,  
He gave liberation.

After reading Psalm 138 and prayer, Rev. VanderWel, who led this evening, made some comments on this, saying that Jesus has liberated us from the power of sin and that the Lord has given us the opportunity to have now proclaimed this liberation in Jesus Christ for twenty-five years. He continued that the word liberation could also remind us of the Liberation of 1944 which made necessary the institution of the Canadian Reformed Churches, also at Abbotsford. This too is a work of the Lord, and He has sustained it in these years. Let us, therefore, in word and song praise Him for His faithfulness.

Br. Thys Crediet, one of the pioneers of the Abbotsford Congregation, then read an article which had been written many years before, in Dutch, about the many deliberations, changes of mind, and disagreements about what the Langley Congregation should do in the late 50s; whether it should relocate its church building to the Countyline Road area so as to be closer to the members who lived in Abbotsford and Chilliwack; whether it should build in Murrayville (near Langley); or whether it should split the congregation into two parts — east and west. It was "besloten diensten des Woords en de sacramenten in te stellen in Abbotsford" (decided to begin the ministry of the Word and of the sacraments in Abbotsford).

Next, Br. George Boeve gave us a sketch of the history of the Abbotsford Church: that in September 1960 worship services were begun in Abbotsford in a very small building called the "Back to



*Mr. Thys Crediet, a pioneer, reading an article about the many deliberations whether to start in Abbotsford*

God Chapel" in Sumas Prairie; that five brothers were installed as office-bearers on February 24, 1961; that in August of 1961 the Hungarian hall had been purchased and renovated; that already in 1967 that building was getting overcrowded and that the present church building was built during 1972; that we have had two shepherds during these twenty-five years; that the Abbotsford Church has had two daughters — Chilliwack in 1970 and Lynden in 1985. He pointed out that our first treasurer was elected from within the consistory and served us for thirteen years. It was also related that in the early days a brother deacon twice forgot to take the collection bag to church — the first time the collection was skipped and the second time someone's hat was used; that in 1964 two brothers were appointed to be *parking* ushers so that the cars would be parked more neatly; that Dutch services were discontinued in 1977, to mention only a few items. The Lord has allowed us to be busy;

the Lord gave us a task which we performed with shortcomings. But our task is not finished yet — the preaching and many other activities must go on. We know that the Father is the same yesterday, today, and tomorrow. He will finish perfectly what He has begun.

Sr. Nell Schouten then played on the organ a Toccata on Psalm 146 concluding with the choral with which we all sang praise to our Lord, who reigns forever!

Representatives were allowed to address those who were present. First a letter from Rev. VanOene, a member of our congregation, the first minister in the Fraser Valley, was read.

Rev. VanderBoom, the minister of Langley when Abbotsford was instituted, and our counsellor at that time was then given the floor, followed by Dick Moes. He conveyed a message of congratulations from his father, Rev. L. Moes, our first minister, saying it was good to be together as brethren. He also passed on the



*John Calvin School students singing the Alphabet*

congratulations of the whole Moes family reminding us to be wise builders and thankful doers.

Congratulations, and words of thanksgiving and praise to our heavenly Father and the call to remain steadfast were then received by Rev. Geertsema, Rev. Pouwelse and Rev. Visscher, each representing their own congregations.

Then, as representatives of the two daughter churches, Rev. Bouwman and Rev. VanDelden were given the floor and they too spoke words of congratulations and reminded us of God's steadfastness towards His people.

Finally, a letter and a message, received from the Churches at Houston and Smithers were read.

A group of children from John Calvin School, a school established in 1970 by members of both Abbotsford and Chilliwack Churches, gave its version of the alphabet, going through many items of church life and history in alphabetical order beginning with,

It's the Anniversary of Abbotsford mentioning

Every Usher wears out many shoes  
Walking up and down the aisles  
and ending with

Hear us Zinging e'er so bright  
On this happy festive night.

The Young People's Society presented the church with pictures of present and former faculty members at the Theologi-

cal College. This continues the collection which was begun with the completion of the present building in 1972.

We then sang of Christ's Church-gath-



*Mr. G. Boeve giving a sketch of the history of Abbotsford Church*

ering work with the singing of Hymn 40.

A highlight of the evening was a slide show of "moments to remember" in the life of the congregation in the past years. (It showed how members looked in the past, how the old building looked, the erection of the new building and even activities at church picnics in the past.) It vividly reminded us of the work the Lord has allowed us to do and of the fact that our days are like grass but the steadfast love of the Lord is forever.

The choir "Lift Up Your Voices" gave praise to the Lord in their singing of several selections including "Father, I sing Thy wondrous grace."

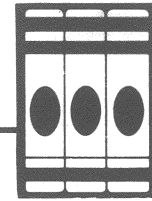
The anniversary celebration was closed with our singing of Psalm 136 about God's steadfast love which shall endure forever and with our prayer of thanksgiving led by Br. P. Blom.

Afterwards a social hour was held in the annex in which people could meet (again) and reminisce. During this time a booklet presenting a historic review in word and picture was available for purchase; it will help those old-timers from the beginning to remember what the Lord has done in these twenty-five years, and those who came later to learn something of the history of the Abbotsford Congregation.

This commemoration evening was one to be long and thankfully remembered.

J.A. VANLAAR

# BOOK REVIEW



*Let Christ Be King, Reflections on the Life and Times of Abraham Kuyper*, by Dr. L. Praamsma, Paideia Press, Jordan Station. 196pp. \$8.95.  
Reviewed by Rev. L. Selles

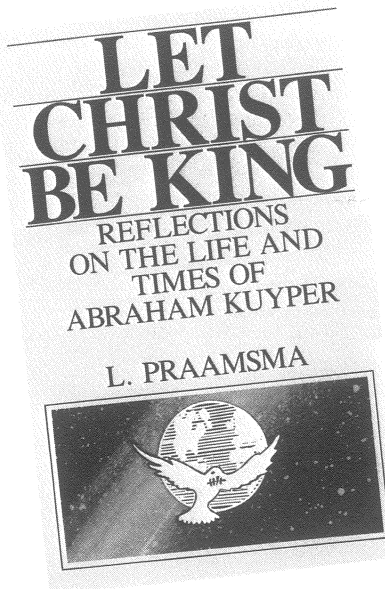
The name of Abraham Kuyper, I am sure, still rings a bell among the postwar Dutch immigrants of Reformed extraction. And if church and school have lived up to their Reformed heritage, I am sure as well that the name "Kuyper" is also well-known among the young people born in Canada.

Was Kuyper not the man involved in the movement, known as the *Doleantie*, which led to a reformation in the Dutch State Church? Notably, this year is the one hundredth anniversary of the *Doleantie*. As you may remember, a church group from this reformation united with another group of re-formed churches and assumed the name of the Reformed Churches in The Netherlands.

So far so good! But what about the activities of Dr. Kuyper. I am afraid that in this case the bell-sound becomes weaker. Certainly, the younger set has heard something about him, but probably does not know all the particulars. For this reason, I am happy with Dr. Praamsma's book, his last to be published. Praamsma's first book, his dissertation, also dealt with Kuyper, focusing on his work as a church historian. This new book offers readers of all ages an excellent review of an important era of the ecclesiastical, political, social, and educational history of The Netherlands in general and of the Reformed section of the population in particular.

My appreciation for the work is not limited to this aspect. I have the feeling that, for various reasons, not the least of which the church struggle of the forties, the multi-sided figure of Dr. Kuyper gradually receded into the background and Kuyper was reduced to a proponent of pet causes, praised sky high by one and held responsible for all that went wrong by the other.

Fortunately, Praamsma does not present a truncated but a complete picture of Kuyper, as far as that is possible within the book's modest length of only 196 pages. He writes, "We want to know Abraham Kuyper in the context of his own time. What was the special character of his time? What was the spirit of the age?" (p.9). Or to quote the book's subtitle, "Reflections on the Life and Times of Abraham Kuyper."



The title itself, *Let Christ be King*, reveals that unity was not forgotten in the variety of these reflections. This title, a paraphrase of *Pro Rege*, which serves as the title of Kuyper's well-known work, points to the importance of Praamsma's reflections for our times. Commenting on Kuyper's *Pro Rege* adage, Praamsma writes, "Combatting sin and trusting in Christ's redemption, this is the task of the Christian, the task to which he is called in his personal life, in the church, in family life, in society, in the state, and in the realm of science and art" (p. 152).

And is that not our task? One does not need to agree with everything Dr. Kuyper wrote and did; one may even totally disagree with him in specific points. Nevertheless, the *Pro Rege*—*Let Christ be King*—still stands and should still be heard, as Scripture and the Confessions speak and testify and also as it is shown by history in a man in whom the *Pro Rege* became flesh and blood.

In agreement with the structure of the book, the times of Kuyper, covering the greater part of the nineteenth and the first two decades of the twentieth century, are analyzed in the first three chapters of the book. This post-revolutionary and Napoleonic era was characterized by a fierce reaction against the terrors of revolution and imperialism, but at the same time by a further penetration of the ideas of the French Revolution. "It opened the door both to reaction and to liberalism, to conservatism and to socialism, to all manner of new theologies and to a revival of the old one, to secularism and evangelism, and to agnostic idealism" (p.9).

As a student at the University of Leiden, the young Kuyper was deeply influenced by the teachings of his modern-liberal professors. God in his faithfulness, however, brought the learned pastor to conversion and turned the moderate liberal into a passionate defender of the faith, a brilliant scholar, a prominent member of parliament and prime minister of the Dutch government, a prolific author, an ardent champion of social justice for the working man, and a tireless fighter for a free school and free university.

To quote Praamsma once more, "How marvelous it is to see God prepared him for his task! In his own flesh and blood Kuyper knew and experienced the various theological systems that he would later have to combat . . . . In all of this, there was the hand of God, who wanted him to be a man of his time who could lead His people on the way of the Word and the Word alone" (pp.45-46).

The narrative is absorbing and demonstrates Praamsma's gift in making history alive and accessible. Praamsma structured his book in such a way that not only the person of Kuyper in all his endeavours is portrayed, but also the major tenets of his various writings are discussed.

Although Praamsma's admiration for Kuyper is reflected in the way he writes about him, Kuyper's weaknesses and prejudices are not covered up. His boundless enthusiasm for the United States as the summum of freedom and as the richest manifestation of Calvinism (p.124); his temporary attraction for methodist ideas and participation in a revival campaign (pp.68-69); his founding of The Free University on Reformed principles and common grace and the ensuing difficulties of this none too solid ground (pp. 81ff.); his teaching of pluriformity based on what Kuyper saw as the necessary variety in types of churches (p.94); all these points are not only mentioned but also criticised.

As to Kuyper's personality and the difficulties caused by it, Praamsma writes, "Kuyper was not a quarrelsome man, but neither was he an easy man . . . . Sometimes he created an impression of high-handedness, of not quite being fair to his opponents" (p.91).

Kuyper's idea of the presumptive regeneration of the seed of the covenant and the problems arising from it are mentioned (pp.119-20). Similarly, his doctrine of the two graces, namely, special grace and common grace, are discussed in a

separate chapter (pp.135-44). Praamsma writes, "Disputes and arguments gave rise to a good deal of friction" (p.143). The decision regarding common grace issued by The Synod of the Reformed Churches is quoted and the church rupture of 1944 is mentioned (p.144). "What must be stressed, however," he writes, "is that in 1942 there was unanimity in the Reformed Churches of The Netherlands with regard to the common grace issue, and that this unanimity was in line with Kuyper's insights" (p.144). Dr. Praamsma may have come to this conclusion because the discussions and controversy centered mainly upon the statement concerning covenant and baptism; unanimi-

ty with regard to common grace was all but general in the years between 1942-1944.

Praamsma concludes his book with a portrayal of Kuyper as a fighter for freedom, that is, the freedom "bound by the infallible Word of God" (p.186). No one would want to state that Kuyper was always successful in this respect. The Word of God is infallible, the man Kuyper, like anyone else, was not. The book shows this in various instances. In spite of his weaknesses and shortcomings, it was the good fight which Kuyper fought. We should not just honour him for it in this centennial year of the Doleantie, but in agreement with the exhortation of He-

brews 13:7, we should imitate his faith. Praamsma's book is a real aid to direct and help us. Wholeheartedly recommended for study and discussion.

\* \* \*

While reading the book some printing mistakes may be corrected:  
 On page 15, 1st paragraph, 5th line: "Merle d'Aubigné" for "d'Audigné";  
 p.40, 6 lines from bottom: der Visigothen for de V;  
 p.41, 1st line: "several" for "serveral";  
 p.56, 7th line from bottom: "Amstelredam" for "Amstrelredam";  
 p.144, 3rd paragraph, 1st line: "At their synod of 1924" for "1942."

## OUR LITTLE MAGAZINE



### Hello Busy Beavers,

Get out your markers, your crayons, your pencil crayons! Time for a new contest.

A picture contest called FANTASY GARDEN!

Have you been watching all the different colourful flowers of Spring?

Now, close your eyes and dream up the most beautiful, colourful blooms and blossoms for your own flower-garden-on-paper!

Send your picture (or pictures!) to:

Aunt Betty  
 c/o Clarion  
 Premier Printing Ltd.  
 1249 Plessis Road  
 Winnipeg, MB R2C 3L9



### From the Mailbox

Welcome to the Busy Beaver Club Mark Timmerman. I see you're a real Busy Beaver already! Keep up the good work! I hope your little brother's rash is cleared up and that you get to play lots of soccer on that big new field!

And a big welcome to you, too, Chris Linde. Thank you very much for the puzzle! Have your chicks hatched out yet, Chris? Will you write and tell us your birthday?

How did the doll clothes turn out, Agnes Timmerman? Thank you for the puzzle, too. I think the Busy Beavers will enjoy doing it! Bye for now. Write again soon, Agnes.

Hello, Tonya Beintema. It was nice to hear from you again. I see you have been keeping busy. That's great. Keep up the good work!

Thank you for the pretty picture and the poem, too, Edie Alkema. They are both very nice. You should do well in our new contest, Edie!

Your cross-stitch embroidery is very pretty, Esther Bergsma. I'm very proud of it! Thank you for everything you sent. You sure are one Busy Beaver!

Hello, Mariet Nap. It was nice to hear from you again. And what a pretty letter you sent. Thank you for the puzzle. I know the Busy Beavers will enjoy it.

## Quiz Time!

WHO MADE IT?

1. They made a great supper for Jesus in Bethany. \_\_\_\_\_
2. They made a fire of coals in the courtyard of the high priest's palace. \_\_\_\_\_
3. They made a crown of thorns. \_\_\_\_\_
4. These parents made a little ark. \_\_\_\_\_
5. He made a beautiful coat for his favourite son. \_\_\_\_\_
6. He built a gallows on which to hang a queen's uncle. \_\_\_\_\_
7. This husband and wife made aprons for themselves. \_\_\_\_\_
8. He made a brass serpent. \_\_\_\_\_
9. Each year his mother made her son a little coat. \_\_\_\_\_
10. She made savory meat, such as her husband loved. \_\_\_\_\_
11. He made a molten calf. \_\_\_\_\_
12. He made two tables of stone, exact copies of the ones he had broken. \_\_\_\_\_
13. He made the lavers for Solomon's temple. \_\_\_\_\_

## NAMES

by Busy Beaver Agnes Timmerman



- |             |          |         |
|-------------|----------|---------|
| Kevin       | Jessica  | Adrian  |
| Paul        | Joanne   | Rachel  |
| Carolyn     | Wayne    | Sally   |
| Joyce       | Gary     | Nick    |
| Christopher | Richard  | Edy     |
| Lindsey     | Henry    | Nathan  |
| Jason       | Ann      | Ricky   |
| Linda       | Jennifer | Dan     |
| Nicole      | John     | Jane    |
| Tanya       | Jerry    | Lynn    |
| Brian       | Eric     | Melissa |
| Andrew      | Mary     |         |
| Kenneth     | Joe      |         |

Make as many 3 or 4 letter words as possible.

_____ _____ _____ _____ _____ _____ _____ _____ _____ _____	<table border="1" style="margin: auto; border-collapse: collapse;"> <tr><td style="padding: 2px;">G</td></tr> <tr><td style="padding: 2px;">B    A</td></tr> <tr><td style="padding: 2px;">C</td></tr> <tr><td style="padding: 2px;">T    D</td></tr> <tr><td style="padding: 2px;">R</td></tr> <tr><td style="padding: 2px;">S    K</td></tr> <tr><td style="padding: 2px;">P</td></tr> <tr><td style="padding: 2px;">M    E</td></tr> </table>	G	B    A	C	T    D	R	S    K	P	M    E	_____ _____ _____ _____ _____ _____ _____ _____ _____
G										
B    A										
C										
T    D										
R										
S    K										
P										
M    E										

My idea of the  
"Busy Beaver Club  
Beaver."



This box by Busy Beaver  
*Steven Leyenhorst*

### RIDDLE FUN FOR YOU

from Busy Beaver Mark Timmerman and Edie Aikema

1. What do you get when two strawberries meet?
2. How can you tell if there is an elephant in the refrigerator?
3. What do you call nervous insects?
4. What do you get if you cross a kangaroo and a raccoon?
5. What kind of puzzle makes people angry?
6. What time is it when twenty dogs run after one?
7. What do you call a cat that drinks a lot of lemonade?

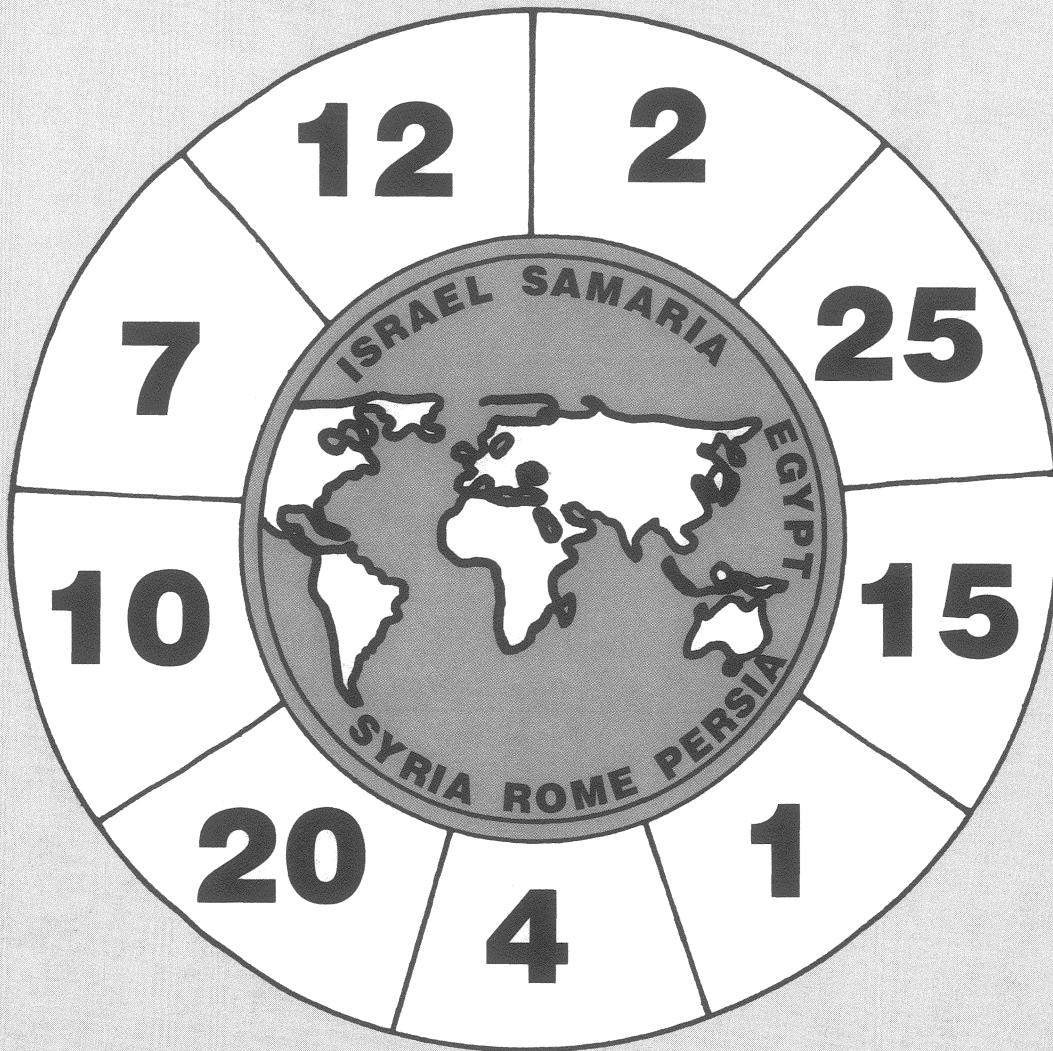
Answers:

- Riddles*
1. Strawberry shake 2. The door won't close 3. Jitter bugs after one 7. Sourpuss  
 4. A fur coat with pockets! 5. Crossword Puzzle 6. Twenty  
 Isaac 11. Aaron 12. Moses 13. Hiram  
*Who Made It?*  
 1. Lazarus, Mary & Martha 2. The servants and officers of the high priests 3. The Roman soldiers 4. Moses' parents 5. Jacob for Joseph 6. Haman for Mordecai 7. Adam and Eve 8. Moses 9. Hannah for Samuel 10. Rebekkah for

How did you do on the quiz, Busy Beavers?  
 Did you find the last one hard? Did you use your Bible?  
 Bye for now.

With love from your  
Aunt Betty

## WHEEL O' WORD - by Mrs. John Roza



### Instructions:

1. Pick one Biblical land.
2. Start anywhere on the wheel.
3. Say the letters aloud, moving one space for each letter.
4. Your score is the number you land on.
5. Next player takes a turn.
6. When it is your turn again, select a different land.
7. Total of both turns is your score. Highest score wins.