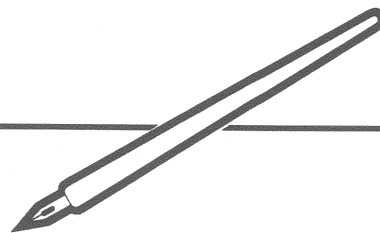




Clarion
THE CANADIAN REFORMED MAGAZINE

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October 31, 1986



The Orthodox Presbyterian Church is 50 years old

Congratulations

Clarion has not yet paid attention to the 50th anniversary of the Orthodox Presbyterian Church (hereafter: OPC). We shall do this now, beginning with our congratulations, adding them to the official felicitation which Dr. J. Faber, as delegate of our churches, offered at this year's General Assembly of the OPC. We congratulate the OPC with this jubilee. Being in existence for five decades or half a century is quite a number of years. And years of struggle they were. This becomes clear from a contribution to our magazine by the Rev. Donald J. Duff of Port Hueneme in California. This contribution will appear in three instalments.

At the General Synod of Burlington-West I asked the OPC delegate, the Rev. G. Jerrell, to write an article for us in connection with the anniversary about the beginning and the subsequent history of his church. Too heavy a work load prevented him from complying with this request. In turn he asked one of his colleagues, the Rev. Donald J. Duff. We appreciate his willingness and are thankful for the result. It is clear that the writer did not take his task lightly. Not only is the article of such a length that we had to cut it into three instalments (the subheadings are ours), but it also shows that many hours were spent in doing research, in going through the old documents.

My reason for asking an OPC minister to write an article in connection with the anniversary was that he would, most likely, be more knowledgeable about the OPC history and its situation today than most of us. Another reason was simply a lack of time for thorough research on my side. The reader may judge the result himself. As for me, I have no regrets that I went this route. We received an informative and concerned contribution.

After this, a contribution of our Rev. J. Moesker of London will appear in our Magazine. It deals with the "Hofford Case." In the end he asks a few critical questions in connection with our continuing relationship with the OPC (as well as in the ICRC). Such is done in the context of a plea for confessional faithfulness.

It was clearly confessional faithfulness that led to the founding of the OPC. Dr. J. Gresham Machen and his fellow contenders for the faith wanted to remain true to the Presbyterian Standards, and therewith to the truth of the Scriptures. That was the beginning of the OPC. It was this same faithfulness that made them say "no" to a broad evangelicalism

and to dispensationalism. This shows clearly in the articles of Rev. Duff. We congratulate the OPC with its anniversary also because of this beginning.

At this year's General Assembly the invitation to join the Presbyterian Church of America (PCA) was voted down. It did not receive a two-thirds majority. We, from our side, congratulate the OPC, and especially those who were strongly opposed to moving in this direction, with this fact as well. It means that in the year of its jubilee the decision was taken to go on separately and not to cease to exist. To me that was a proper decision.

This decision will also mean that the relationship of our churches with the OPC will not cease for the reason that there is no OPC anymore. Quite a number of OPC members are in favour of joining the PCA. They lean toward a broader Presbyterian and evangelical direction. Rev. Duff writes that they "probably . . . cannot see much value in pursuing fraternal relationships with the Canadian Reformed Churches or the Reformed Church in the U.S." I am inclined to believe that he is right.

However, there are also others, like Rev. Duff, who labour to turn the direction of the OPC back in the original tracks of a distinctive Presbyterian and Reformed character. We should be willing to help them in this struggle. Certainly, the "Hofford Case" and "Blue Bell" make the situation more difficult. Our General Synod of Burlington-West of this year was clear about that. The matters that lie at the background of these "cases" are to be discussed and our concerns relayed. But just the fact that there are who appreciate contact with our churches and seek to steer back in the original direction should for us be a reason for a continued provisional relationship that, hopefully, will lead to a recognition of each other as sister-churches. If, however, the "broader" line eventually wins, I see no other way than to terminate the provisional relationship of ecclesiastical contact.

Therefore, we add the following wish to our congratulations: we wish the OPC the blessing of the LORD, the guidance of His Spirit and Word, and confessional distinctiveness on their further way, in line with the work of Dr. Machen, and his fellow contenders for the faith.

J. GEERTSEMA

Health and environment

1. Uneasiness

The threat to our health by environmental conditions is a current issue. Daily we can read reports and watch the actions of environmental groups. People are concerned about recent developments. We hear about water and air pollution. Acid rain is a prime example, but also the pollution of fruits and vegetables through the use of fertilizers and pesticides has become a matter of concern. Another issue is the danger of radioactive pollution. After the accident in Chernobyl there is an increasing awareness, and sometimes a panicky fear, about nuclear pollution and nuclear waste. Actions against nuclear power plants were organized or increased in intensity. Many want to do away with all use of nuclear energy. People question the long term effects of being exposed to low levels of radiation. The problem of the disposal of nuclear waste has also received public attention. Is there a safe way to get rid of it? Is there a long term solution, especially when we consider that some substances remain radioactive for thousands of years?

Another concern is the pollution of the environment by plastic and other indissoluble substances. This is a typical result of modern technology and the throw-away industry. The use of food additives and other chemicals has become a matter of concern. Which food is still safe to eat? At one time we were alarmed by stories about a tainted tuna, at another time it was the tampering with headache capsules that caused panic among consumers and manufacturers alike. Everyday we hear reports about certain types of food which are considered unhealthy. An increasing number of very common products are labelled as cancer causing substances. If you read all these reports, and if you try to avoid every type of unhealthy food and drink, you can hardly eat anything. But complete abstention of food and drink is not healthy either. What are we supposed to do? What should our reaction be? What is reasonable? We cannot ignore all these stories, but we have to be careful that we do not overreact either. A balanced consideration is necessary.

Another matter of concern is the food supply in the so-called third world coun-

tries. In many parts of the world famine is a constant enemy. It seems to be impossible to beat this problem. In spite of the prosperity, the advanced technology, and the over abundance of food in many countries, it appears virtually impossible to distribute the food in such a way that starvation can be prevented. While in some parts of the world food has to be destroyed or storage of the over production becomes an insolvable problem, in other parts of the world people starve to death.

Moreover, what is the reason for the constant famine in, for instance, some parts of Central Africa? It seems that soil mismanagement causes, in many cases, erosion. Deforestation and other forms of bad farming have caused the desert to take possession of areas which in the past could be used for growing a crop. It seems that even modern technology cannot prevent such disasters, or should we say that irresponsible management is the cause? Anyway, it is a sad thing that so many people are victims of these poor conditions.

It would be easy to increase this list of problems all over the world. Environmental conditions cause health problems and worse: many people die because of it. However, it is not so easy to find a solution to the problems and to give a reasonable suggestion about the way this development can be stopped and the process reversed.

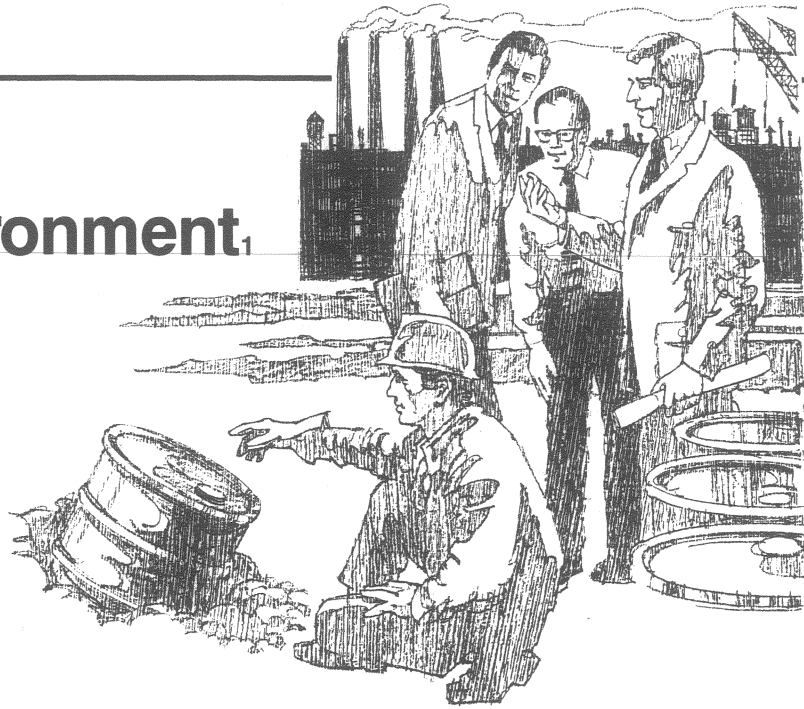
Another concern is whether modern technology will change the climate in the world. Some are afraid that the use of certain chemicals and the use of airplanes will change the ionosphere in such a way

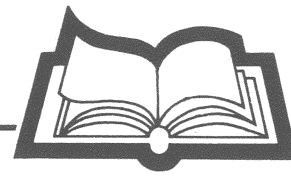
that the temperature of the earth will increase and consequently the pole ice-cap will melt and cause floods all over the world. Others are afraid that destruction of the protective ozone layer in the atmosphere around the earth will cause an increase in the cosmic radiation level, which can have a disastrous and massive cancer causing effect, in the same way as nuclear radiation.

Apart from the ecological problems there are the moral issues about the results and the impact of modern technology in our society. In some previous issues we paid attention to the problems related to the introduction of the computer and the implications of the arms-race.

There is uneasiness everywhere. Why do we give such a long list of difficulties and possible disasters? Not to scare the readers or make them unnecessarily concerned. It is for two reasons. In the first place to show how real and close to home the problems are. Let us not ignore or downplay the real threats and dangers. In the second place to analyze which threats are real and in how far we are manipulated by action groups. In what follows we will pay ample attention to a number of these points, to see how real they are. We will discover that some are overdone and exaggerated. A number of stories are based on a lack of knowledge and on misunderstanding. There are also people who propagate or create excitement for political or economical purposes. In a number of cases we notice selective indignation, even so that one wonders whether it is done with honest intentions,

— Continued on page 445





“There he erected an altar and called it El-Elohe-Israel.” Genesis 32:20

Enduring Credo

When Jacob first sets foot on the land of Canaan after many years as a servant and fugitive at the home of his uncle Laban, he buys a piece of land for his tent, and then erects an altar with the name “El-Elohe-Israel,” which we may translate as “The God of Israel — He is God.” This simple statement forms Jacob’s confession of faith, and remains the basic and central confession of the church today. In fact, this confession incorporates the whole gospel in a nutshell, and in a world of increasing toleration of other religions it reminds us of the central monotheistic thrust of all true religion. There were other, previous confessions in the believing line, but none were quite as all-encompassing as this one.

A closer look at this confession tells us why it has lasting significance for the church. Jacob uses the name of God in the way it was revealed to his father Abraham, the name that also reflects God’s absolute power and might. But in addition to the use of this name, Jacob adds his new, divinely given name to the confession. “The God of Israel — He is God.” And it is the use of the name “Israel” that gives this confession its unique significance.

For wrapped up in the name Israel is Jacob’s entire struggle of faith, the struggle that led to this moment in which the altar is erected. Before he came to his uncle’s home, many years earlier, he had promised the LORD, “If God will be with me, and will keep me in the way that I go, and will give me bread to eat and clothing to wear, so that I come again in my father’s house in peace, then the LORD shall be my God, and this stone, which I have set up for a pillar, shall be God’s house; and of all that Thou givest me I will give the tenth to Thee,” Gen. 28:20ff. Now Jacob discovers that the LORD has kept His promise, even though this occurred in ways Jacob hardly could dream of. For the final conflict at the Jabbok river proved to him that the LORD had chosen him above his brother Esau merely out of grace, through faith. He had always longed for the birthright, but had procured it through guile and deceit. His sins were great enough to have it all taken away from him, and this is what he feared in his confrontation with Esau. And all his experiences with Laban only taught him too well that deceit does not pay. But the LORD is merciful, and grants him peace with Esau through His grace and elective love alone.

Now we can see what makes this a basic and enduring confession of the church. Even though he only owns a small plot of the promised land, Jacob builds his altar of thanksgiving because he recognizes that the mighty God, the Fear of his father Isaac, has been with him, and has fulfilled all His promises in the most surprising and unexpected ways. He discovered that the God of his father is the God who imparts His gift of salvation by grace alone, through the free and sovereign decision of His good pleasure. “Jacob have

I loved and Esau have I hated,” the LORD had said, even though the boys were born at the same time, from the same parents, and had done neither good nor bad. And even though Jacob had much less of the fulfilled promise in real terms, he none the less was able to see what the LORD was doing. He had been set on the road to the eternal city that God was building, the road that we may also be placed on today.

What a glorious road it is! It begins with a tent on a small plot of land. But in time the LORD gives the promised land. Yet these gifts too are forfeited by the majority, and the LORD punishes His people but at the same time shows that He has greater plans for the remnant that turn from sin, and trust in His Name. He had promised the Saviour, the Messiah who would be born in David’s line. And in Him He gives to His own, the new Israel, a new, spiritual kingdom that extends over the whole world. And the wealth of the nations is added to this kingdom, so that its glory and splendor far exceeds all earthly things, and it receives a magnificence beyond measure, Revelation 21:26. It begins with a tent, and ends with the holy city, coming down out of heaven from God, “prepared as a bride adorned for her husband,” Revelation 21:2.

Throughout this building work we see the same theme which Jacob learned when his name was changed to Israel. This is the building of God’s free election, His sovereign good pleasure. It is only by His sovereign grace that “salvation is of the Jews,” John 4:22, in Jesus Christ, and that “there is salvation in no one else, for there is no other name given under heaven among men by which we must be saved,” Acts 4:11. And what applies to the father applies to all his spiritual sons. They are brought to the promise not by works or their own efforts, but by mere grace, through faith alone. In Christ, we all may receive a new name, signifying the death of the old man, and the birth of the new, so we can only say with the same reverence and awe of disbelief and amazement: “Israel’s God — He is God!”

And just when the humanistic and polytheistic philosophy of non-discrimination reaches its apex, and when the so-called tolerant man of the modern age has made room for every man’s view and image of God, then He will appear, and make plain what has been revealed in history, sign and wonder all along — that He is the only God, and that He is the God who makes a distinction between the new Israel and the nations, cf. Ex. 11:7. For soon the last believer will stand up, and make His profession of faith in Jesus Christ, the Saviour born from the Jews. Then the complete and renewed Israel will stand before the LORD in fullness, the new humanity He has created, and all the world will see and know: “The God of Israel — He is God!”

J. DE JONG

or that we simply are dealing with hypocrisy. Let us now have a closer look at certain specific points.

2. Discernment required

In paradise the Lord gave mankind a mandate to develop and subdue the earth and to have dominion over it. We have to fulfill this mandate in a responsible way. This is why we cannot simply ignore the matters mentioned in the previous section. We have to be concerned about them and we should not close our eyes to them. Burying our head in the sand is the worst thing we can do. Environmental groups might be active, but we as Christians should be the first ones to be concerned about mismanagement of God's beautiful creation. That is why we will pay attention to these issues in this article. However, we have to be realistic and we have to exercise discernment in these matters.

There are real dangers, even more than most people are aware. There are also cases in which, either through a lack of knowledge or intentionally for political reasons, a lopsided picture is presented about the actual situation. Some dangers are underestimated or played down, and others are overemphasized or exaggerated. Too many people just follow certain action groups or go by what is said without questioning the reliability of the information. Also in this respect it is true that those who shout the loudest get the most attention. Not the scientific evidence, but the attention and publicity in the news media determines the response of the general public. It is, therefore, necessary and worthwhile to analyze a few phenomena and to give factual information about a number of things. We have to compare certain situations to find out whether there is some well organized selective excitement. That will make us alert and protect us in two directions. On the one hand there is the danger that we close our eyes and ignore certain threats. The consequence may be that we discover the truth when it is too late and when we have to face a situation which is irreversible. On the other hand there is the danger that we, following the protests of some environmental groups, overemphasize certain aspects and waste our energy on minor issues while the real issues remain untouched. To panic is never the right approach and can only worsen the situation and keep people from taking appropriate measures. What is the reason that people sometimes overreact, while in other cases more serious dangers do not receive enough, if any attention?

In order to come to a balanced ap-

proach some knowledge and some investigation is required. Let me mention a few examples, to make clear what I mean. Later I will come back to them and work them out in more detail.

First an example of people who, in a naive way, follow certain action groups, without sufficiently realizing what the real problem is. We hear about all kinds of actions against nuclear power plants. The

terms. Certain aspects are overemphasized without considering the consequences and without answering, in an honest way, the question whether world peace will be really served by these actions, or when only one party unilaterally disarms. In a previous series of articles I have already paid attention to this development.

A third group we have to recognize is the people who are very preoccupied in

“ . . . we as Christians should be the first ones to be concerned about mismanagement of God's beautiful creation.”

disaster in Chernobyl triggered a new wave of protests. However, although there are many impressive slogans, few people know what the real implications are of nuclear power plants and whether doing away with them at all makes things any better as far as the environment is concerned. The consequences of the alternatives are not always properly analyzed. I will come back to this later.

An example of using a protest action for political reasons is, when an easy link is made between nuclear power plants and nuclear weapons, and an action is set up to get rid of all modern defense sys-

the protest because they want to reach a certain goal. They are purposely very selective in their indignation. A clear example of this category is when we hear environmental groups protest against seal hunts and the killing of wolves in the North, while they show little indignation about the killing of millions of little children.

After these general remarks I will try to have a closer look at certain specific issues and deal with those in more detail.

— *To be continued*
W. POUWELSE

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The Orthodox Presbyterian Church 1936-1986,

On the occasion of the 50th Anniversary

On June 11 and 12, 1986, the Orthodox Presbyterian Church observed a semicentennial celebration as the 53rd General Assembly met at St. Davids, Pennsylvania. That assembly had before it an invitation to the Orthodox Presbyterian Church to join the Presbyterian Church in America and to be received as part of that church. If acted on in a positive way by the assembly and if that action was sustained by the presbyteries and a subsequent General Assembly, the Orthodox Presbyterian Church would cease to exist as of January 1, 1988.

Broad Churchism

The history of the Orthodox Presbyterian Church goes back beyond June 11, 1936, when the church was first organized. Its history is tied in with developments in the Presbyterian Church, U.S.A., and Princeton Theological Seminary. In 1870, a Plan of Reunion between the Old School and the New School in the Northern Church took place. The reunited church grew rapidly in the next sixty years. Not only did it grow in numbers, but it broadened in a deeper and more significant way — namely, in doctrine and chiefly in its toleration of teaching that was blatantly contrary to the doctrinal spirit of its Confession of Faith.

There were two ways in which the broadening of the church took place. One was in the push for union with other bodies which were not as distinctively Calvinistic. The other was in the rise of modernism or liberalism in the church and its ultimate toleration and even acceptance by the church.

The men at Princeton Seminary led in the attack on Broad Churchism. Francis L. Patton once said "Broad Churchism is the land between strict orthodoxy and open infidelity."¹ William B. Greene, Jr., published an article entitled "Broad Churchism and the Christian Life." In this article he defined Broad Churchism as "the tendency to regard Church union as more important than Church distinc-

tives."² It is more or less indifferent to the truth; it is "ecclesiastical utilitarianism." Whatever is useful to bringing about union of the most churches must be right and true.

The Princeton School did not see truth served by playing down denominational distinctives. Patton said, "The way to conserve that which is common to all is for each denomination to be jealous of the doctrines peculiar to itself."³

In 1903, the Confession of Faith was revised to tone down its distinctive Calvinism. B.B. Warfield strongly opposed these changes. This revision was helpful toward the reunion in 1906 with the historically non-Calvinistic Cumberland Presbyterian Church. In 1920, there was a proposed plan for the organic union of the evangelical churches in America. It involved about twenty other church bodies. The proposed Plan of Union was passed by the General Assembly in 1920. At the assembly the majority report of the committee on church union was presented by Dr. J. Ross Stevenson, the President of Princeton Theological Seminary. Present at the assembly as a commissioner was Dr. J. Gresham Machen, a professor at Princeton Seminary. During the course of the following year Dr. Machen became the chief spokesman against the plan. He was encouraged by others on the faculty such as Warfield, Greene, Hodge, Allis and Davis. Dr. Erdman joined Stevenson in favour of the plan. As a result of the

campaign against the Plan of Union, it lost in the presbyteries, 150-100.

The union conflict of 1920-21 brought to a forefront the great disunity in the Presbyterian Church, U.S.A., as a whole and also the disunity among those who made up the faculty of Princeton Seminary. During this struggle Dr. Warfield died and Dr. Machen picked up his mantle.

In 1934, the General Assembly had another Plan of Union before it, this time providing for an organic union with the United Presbyterian Church of North America. Dr. Machen wrote vigorously against this proposed plan. The plan was passed by the General Assembly, but the United Presbyterian Church turned it down.

During this period there was the constant fight against modernism in the church. One of the early representatives of modernism was Charles A. Briggs. In 1889, he wrote a book entitled *Whither?* This book was a call for a new reformation in which modern scientific methods were preparing the way for this reformation. Traditional orthodoxy must be abandoned. New historical and Biblical studies, such as were being advanced in Germany, had shown that we must reject the verbal inspiration and inerrancy of the Bible. Much of the Bible is not only outdated but false and immoral. Briggs also attacked the Westminster Confession of Faith — in particular, the strict Calvinism of the confession.

In 1891, Charles A. Briggs was formally charged with heresy in the Presbytery of New York. The charges were dropped in "the interest of the peace and quiet of the church."⁴ However, upon appeal the General Assembly of 1892 reversed the decision and ordered the presbytery to reconsider the case. He was acquitted by the presbytery in 1893 but found guilty by the General Assembly that same year and suspended from the ministry. In 1894 and 1900 two other prominent men were also found guilty and forced out of the ministry of the church for

OUR COVER

Gooseberry Falls
Lake Superior's North Shore
Minnesota, U.S.A.

not holding to the inerrancy of the Scriptures. At the turn of the century the Presbyterian Church, U.S.A., was controlled by the conservatives.

Fundamentalism

Modernism, however, continued to flourish, and, in reaction, in the Presbyterian Church and the church at large there was the rise of fundamentalism. The spirit of fundamentalism had been around for a long time, but the name begins with

scene. Its intellectual center was found in Princeton Theological Seminary. The seminary was in the forefront of the defense of the trustworthiness and inspiration of the Bible. Men such as William Greene and Robert Dick Wilson argued against the assaults of higher criticism upon the Old Testament. A.A. Hodge and B.B. Warfield argued for the verbal inspiration and inerrancy of the original autographs of the Scripture. These Princeton men not only argued for the fun-

whose famous modernistic and belligerent sermon was entitled "Shall the Fundamentalists Win?" By 1924, 1,274 Presbyterian ministers signed an affirmation designed to "safeguard the unity and liberty" of the church but opposing the action of the General Assembly of 1923, which reaffirmed the five fundamentals of the faith. The new affirmation, which was known as the Auburn Affirmation, called for freedom in interpretation of doctrines of the church. It directly denied the doctrine of inerrancy of the Scriptures. It called the five points of the Deliverance of the Assembly of 1923 "theories." Many of the signers believed these theories, but they were willing to allow for other theories in the church.⁹

There was a great deal of noise about the Auburn Affirmation, but the General Assembly of 1924 took "no action" with regard to the signers of the Auburn Affirmation, and the Assemblies of 1926 and 1927 in essence made the broad toleration of doctrinal differences argued for in the Affirmation the official stance of the church.

Differences with regard to Broad Churchism, both with regard to union questions and the toleration of modernism, came to the forefront not only in the church but also in Princeton Seminary. Dr. J. Ross Stevenson and Dr. Charles Erdman were evangelicals but were leaders in the union movement and in the toleration of various views in the church. Dr. Machen, as we have noted, was the chief spokesman against the union movements and for the defense of the historic Christian faith and, in particular, the Presbyterian and Reformed faith. The struggle that took place in the church took place also in Princeton Seminary. There, although a majority of the faculty stood with Machen, in the end the President and a minority of the Board of Directors were able to get the General Assembly of 1929 to reorganize Princeton Theological Seminary. Two signers of the Auburn Affirmation were put on the new Board of Trustees. Four Princeton professors resigned from the faculty. They were Robert Dick Wilson, Oswald T. Allis, J. Gresham Machen and Cornelius Van Til. These four professors became part of the faculty of the newly formed Westminster Theological Seminary which was begun that year in Philadelphia. They were joined by Allan A. MacRae, Ned B. Stonehouse, Paul Woolley, R.B. Kuiper and, a year later, by John Murray. The seminary opened on September 25, 1929, with an enrollment of 50 students. It was a seminary independent of church control, but committed to Presbyterianism and the Reformed Faith as set forth in the Westminster Confession of Faith. Westminster Seminary was now to take the stand

"Dr. Machen . . . did not care for fundamentalism's skeptical attitude toward scholarship, its attempt to reduce Christianity to a few fundamentals, its dispensationalism and premillennialism, and its negative attitude toward Christian liberty."

the publication of the first volume of *The Fundamentals* in 1910. [*The Fundamentals* is a series of 12 small volumes, written by a number of authors, concerning certain "fundamental Christian truths;" the project was financed by an oilman in California. The books were distributed to as many pastors, theologians and theological students as addresses were known, Ed. J.G.] The idea is that Christianity involved certain basic and essential doctrines apart from which it does not exist theoretically and ceases to exist practically. The rise of fundamentalism is a long and interesting history which cannot be summarized here. In the Presbyterian Church, in connection with the Briggs case, the General Assembly in the Portland Deliverance of 1892 had reminded "all under its care that it is a *fundamental* doctrine that the Old and New Testaments are the inspired and infallible Word of God."⁵ The General Assembly of 1910 pronounced five doctrines as "essential and necessary." They were:

- 1) the inspiration and inerrancy of the Bible;
- 2) the virgin birth of Christ;
- 3) His substitutionary atonement as a satisfaction to divine justice;
- 4) His bodily resurrection;
- and 5) the supernatural character of His mighty miracles.

The General Assemblies of 1916 and 1923 said no one who denied these doctrines should be permitted to be an officer in its churches.

The fundamentalist reaction to modernism was spread throughout the church

damentals of the Christian faith but expounded the Gospel according to the Calvinistic doctrine expressed in the Confession of Faith.

After Dr. Warfield's death in 1920, Dr. Machen became the leading spokesman not only for the Princeton position in particular but for fundamentalists in general. This is true even though he was not in agreement with much of fundamentalism. He did not care for fundamentalism's skeptical attitude toward scholarship, its attempt to reduce Christianity to a few fundamentals, its dispensationalism and premillennialism, and its negative attitude toward Christian liberty. He said, "the term 'Fundamentalism' is distasteful to the present writer." He went on to say it suggested "we are adherents to some strange new sect."⁷ He was interested in maintaining the historic Christian faith; thus, he was willing to stand with fundamentalists against modernists. At the same time he stood for "the vigorous defense and propagation of the Reformed or Calvinistic system of doctrine which is the system the Bible teaches."⁸

Toward a break

Despite the strong stand by most of the men at Princeton Seminary, Broad Churchism with an indifferentism to doctrinal issues was the order of the day in the Presbyterian Church, U.S.A. It came because of the active support of modernism by men such as Charles Briggs and then, in 1922, Harry Emerson Fosdick,

which had largely characterized the old Princeton Seminary. It was a seminary where modernism would be fought but also where the Confession of Faith of the Presbyterian Church would be set forth as true.

The Foreign Missions Board

The formation of Westminster Theological Seminary was an important step toward the eventual formation of a new church; however, the actual formation of that church came about because of developments with regard to modernism and the Foreign Missions Board of the Presbyterian Church, U.S.A. As early as 1923, Dr. Robert Dick Wilson had criticized the Board of Foreign Missions. In 1932, a major book appeared entitled *Re-Thinking Missions*. This book with its very liberal outlook, as well as the presence of Pearl S. Buck on the mission field as a missionary of the Presbyterian Church, made Dr. Machen focus his attention on foreign missions as they were being carried on by the church. Pearl Buck was a missionary in China and was well-known because of her novels. She was an outspoken modernist.

Dr. Machen presented an overture to his presbytery and wrote a 110-page pamphlet to defend it, entitled "Modernism and the Board of Foreign Missions of the Presbyterian Church in the U.S.A." The Presbytery of New Brunswick defeated the overture, but the Presbytery of Philadelphia passed it, and it went to the General Assembly in 1933. In that assembly the overture got nowhere.

On June 27, 1933, Dr. Machen and others formed the Independent Board for Presbyterian Foreign Missions. The Independent Board was to promote Presbyterian principles, but the Board itself was independent of any church. Immediately, the ecclesiastical organization of the Presbyterian Church, U.S.A., moved to take action against the Independent Board. The General Council of the General Assembly sent out a 43-page pamphlet entitled "Studies in the Constitution of the Presbyterian Church in the U.S.A." The bottom line was that every member of the church is required to support the of-

ficial programs of the church. The statement was made that:

A church member or an individual church that will not give to promote the officially authorized missionary program of the Presbyterian Church is in exactly the same position with reference to the Constitution of the Church as a church member or an individual church that would refuse to take part in the celebration of the Lord's Supper or any of the prescribed ordinances of the denomination as set forth in Chapter VII of the Form of Government.¹⁰

The General Assembly of 1934 issued a

tried, but there were several other trials. The Rev. Carl McIntire in West Jersey, Dr. J. Oliver Buswell in Chicago and five men in Philadelphia including Paul Woolley were brought to trial and found guilty.

The Covenant Union and *The Guardian* were prepared for the eventuality of the need for separation should the General Assembly of 1936 uphold the constitutionality of the mandate of 1934 and the sentences of the men who had been tried by the presbyteries.

In 1936, the General Assembly upheld the conviction of Dr. Machen and others who had been suspended from the

**“ . . . Broad Churchism is the land
between strict orthodoxy and open infidelity.
. . . the tendency to regard Church union as
more important than Church distinctives.
. . . more or less indifferent to the truth.”**

Deliverance on the matter of the Independent Board and said that Presbyterians associated with the Independent Board must either leave the board or the church. The General Assembly directed the presbyteries to take action against those who would refuse its deliverance.

Dr. J. Gresham Machen suspended: a new church

As a result of the actions of the General Assembly of 1934, the Presbyterian Constitutional Covenant Union was organized on June 27, 1935, and *The Presbyterian Guardian* was started in the fall of 1935 to be its voice.

The Presbytery of new Brunswick on December 20, 1934, brought charges against Dr. Machen because he refused to sever his connection with the Independent Board. On March 29, 1935, he was declared guilty and suspended from the ministry of the church with the sentence held up until the case could be heard in the higher courts. Not only was Dr. Machen

ministry of the church. On June 11, 1936, the Covenant Union was dissolved and 34 ministers, 17 ruling elders and 79 laymen signed an act of association and doctrinal statement to constitute themselves the General Assembly of the Presbyterian Church of America. The church was sued because of its name by the Presbyterian Church, U.S.A., and in 1939, changed its name to the Orthodox Presbyterian Church.

The new church was to "continue the true spiritual succession of the Presbyterian Church in the U.S.A."¹¹ "We became members, at last, of a true Presbyterian Church,"¹² said Machen in *The Guardian*. But was it a true Presbyterian church or did it have some distance to go to reach that goal? To answer that question one must see what was happening in Westminster Theological Seminary and in the Independent Board.

— To be continued
DONALD J. DUFF

¹George P. Hutchinson, *The History Behind the Reformed Presbyterian Church Evangelical Synod*, 1974, 178, 179.

²*ibid.*, 179.

³*ibid.*

⁴*ibid.*, 164.

⁵*ibid.*, 163.

⁶*ibid.*, 173.

⁷J. Gresham Machen, *What is Christianity?*, 1951, 253.

⁸Hutchinson, 182.

⁹For a full discussion see Edwin H. Rian, *The Presbyterian Conflict*, 1940, 29-59. The Actual Affirmation is found in the Appendix, Note 1, pp. 291-297.

¹⁰*ibid.*, 311, 312.

¹¹*Minutes of the 1st General Assembly of the Presbyterian Church of America.*

¹²Ned B. Stonehouse, *J. Gresham Machen*, 1955, 502.

News from the Teachers' College



1. No fanfare

The Canadian Reformed Teachers' College opened in September, 1981 with little fanfare, and continues to operate with little fanfare also. And why should fanfare be required when we go about our task to prepare young people for that wonderful task of "telling the next generation . . . ?" Such a divine mandate cannot but receive continued — and we hope increasing — support, both spiritually and financially. The Teachers' College has been able to develop two attractive and, by all reports, effective pre-service programmes for teachers, while providing other services to the schools as well.

2. Our graduates

On May 30, 1986, another group of students graduated from the CANADIAN REFORMED TEACHERS' COLLEGE, bringing the total number of C.R.T.C.A. graduates to 21. All graduates are presently employed (full time or part time) by our schools across Canada:

— Ebenezer Canadian Reformed School, Chatham, ON:	1
— Covenant Christian School, London, ON:	2
— Dufferin Area Christian School, Carman, MB:	2
— Guido De Bres High School, Hamilton, ON:	3
— Immanuel Christian School, Winnipeg, MB:	2
— Ebenezer Canadian Reformed School, Smithers, BC:	1
— John Calvin School, Burlington, ON:	3
— John Calvin School, Smithville, ON:	5
— Maranatha Christian School, Ferguson, ON:	2

3. The year 1986-1987

On September 2, 1986, the College commenced its sixth year of operation with the following student body:

DIPLOMA OF TEACHING —

3-year programme:

- 1st year: 3 students: from Carman and Niagara.

- 2nd year: 4 students: from Carman, Cloverdale, and Smithville.

- 3rd year: 6 students; from Attercliffe, Cloverdale, Neerlandia, Orangeville, Shelburne and Toronto.

DIPLOMA OF EDUCATION —

1-year programme:

- 3 students: from Abbotsford, Burlington, and Dundas.

In the past we have often encountered 'late comers,' and also this year we may expect some to arrive later this year.

4. The faculty for 1986/1987

Fulltime:

W.F. Horsman: Curriculum 341, Mathematics, Psychology, Teaching Workshop.

T.M.P. VanderVen: Church History, Curriculum 342, Foundations of Education, Language Arts, Children's Literature.

A. Witten: Curriculum, Physical Education, Social Studies, Sociology, Special Education, Teaching Workshop.

Parttime:

Dr. W. Helder: English; Rev. R. Aasman: Bible (NT); Mrs. L. Selles: French Curriculum.

Further, the students of the DIPLOMA OF EDUCATION programme attend classes at the Theological College in the course SYMBOLICS offered by Dr. J. Faber.

5. Facilities

You can find the Teachers' College still in the basement of the Cornerstone Canadian Reformed Church in Hamilton. Again the Hamilton church made her building available for nominal cost. Yet we are glad that the building fund is growing, and that concrete plans can be drawn up for our "own" facilities.

The library is steadily increasing, reaching the 5000 items. This includes some 80 journals used by students and teachers alike. From the budget papers it may be noted that from year to year a generous library allowance can be made available, and this is necessary to allow

us to purchase up-to-date materials and books. Also the function of the computer in education receives attention, and a study is being undertaken in co-operation with the Principals' Association.

In March, 1986, the College received a generous donation towards the purchase of video equipment. Brothers and sisters in Carman, MB, made it possible to purchase 31 video tapes with educational programmes which are well used in the College.

6. Training schools

I repeat here what has been written before: a Teachers' College cannot function without assistance of the local schools in providing practical training opportunities for teachers-to-be, and the College is grateful for the tremendous co-operation received from principals and teachers in our Reformed schools.

Students in the 1st and 2nd year of the DIPLOMA OF TEACHING programme receive four weeks of practical training in each of these years, while the third year students 'enjoy' (more or less!) ten weeks of practice. This will provide them with a good preparation for the life of real teaching. Part of the Diploma of Education programme consists of ten weeks of practice teaching as well. All in all, during this current year some 118 weeks of practice teaching are required.

From this it is clear that the local schools indeed make a considerable contribution to the programmes at the Teachers' College. In addition to the Ontario schools, we are also able to make (limited) use of schools in other provinces during the week immediately following the Christmas vacation. 2nd year students from other provinces have the opportunity to spend a week at the school in their home town. To date student teachers have worked in the schools at Winnipeg, Carman, Grand Rapids, Cloverdale, Neerlandia, and Smithers, as well as at a Christian school in Ottawa. We are also pleased to note that this intense contact with the schools helps to promote a healthy development of our educational endeavours across the country.

7. Needs

There are indications that we may expect that the need for teachers will certainly not decrease in the coming years, especially with the opening of new schools in the Cloverdale-Langley and the Burlington areas. In addition, the Reformed schools of our sister churches in Australia also continue to ask for teachers. (And who will heed those calls from 'down under'?)

Yet more importantly, there is a continued need to seriously and Christianly think about teaching and learning in order for our schools to remain Reformed. It is in this respect that the work at the College takes on particular importance as a

place where special effort is made to define and describe Reformed educational practices. Much use is made of knowledge, insights, and expertise of others, including our colleagues from overseas. We are the first to acknowledge that much is yet to be investigated and to be learned, and we certainly do not claim to have reached definitive thought about Reformed education. A Christian teacher from Australia wrote,

... Today's view of Christian education must not be thought of as a final one, for that would limit God. Directed by Him, with the gift of the Holy Spirit, we must continue as a concerned community working together to deepen and refine our insights and activi-

ties . . . (Jenny Brooks in *No Icing On The Cake* . . .).

Fully agreed, and therefore our concern is and should be with the teacher. The LORD commands us to tell the next generation of His great deeds. And those divinely-mandated storytellers need continuous instruction in God's WORD to enrich their own understanding, and to be able to instruct the children on the basis of that divinely inspired WORD, so that they may share with their students (as prophets, priests, and kings!) their own awe and wonder when studying God's WORK of creation in all subject areas.

T.M.P. VANDERVEN

NEWS MEDLEY



Let us start this time with a little appetizer.

Sometimes strange or rather strange things happen in our church life. We could fill quite a few pages if we wished to mention them all. However, if you get too much of the same thing at once, you get indigestion, and we would rather prevent this.

It is not because I do want to mention it every time, but I could not but notice that somewhere "Council decides to sing the Apostles' Creed every other Sunday." I wonder whether the congregation got a chance to sing it "every other Sunday."

We do not like "charming" things, but I was wondering what happened in this case: "A baptised attestation has been sent to the Church at A. for B."

Back to reality.

In the Fraser Valley an office-bearers' conference was held where the Rev. J. Visscher spoke on "Effective Counselling in the Church." It was very well attended, much better than the conferences which I attended in Southern Ontario. Mind you, there they have one every six months or so; yet, the number of those attending was oftentimes very disappointing. Voices were heard here in the Valley to have it more often for mutual edification.

Even in Western Australia the idea has caught on. The Armadale Consistory report mentions that "An invitation has been sent to the Consistories of Albany, Byford, and Kelmscott to attend an Elders' Conference. . . . It is proposed to present an introduction on 'The Annual Homevisit.'"

More than once we mentioned the growth of our congregations. There is only one less encouraging aspect to this: most of the growth, if not all of it, comes from inside the church, not by receiving others into the communion of saints. Even so, it is very gratifying and proof of the Lord's mercy upon us.

Let's mention a few cases in which this growth is object of discussion.

The Cloverdale Church tells us that "The consistory estimates that soon we will reach the point where we are going to have to consider various options: a larger church building, a division of the congregation into two wards, the institution of a new congregation. At the present time we have no firm

recommendations to pass on to you, but all the options will be looked at closely."

From another congregation, the one at Fergus, comes the following.

"Although some members have left in recent weeks, our congregation continues to grow: we are now over 550 and are beginning to inch nearer to the number of 600 members. If this rate of growth continues, we have reached that plateau in a few years."

From an early Neerlandia bulletin we quote: "Brother A. gives some detailed information from the Building Committee as to the finished plans. The Committee will hang the plans in the church and further inform the congregation on developments."

Jumping all the way to Australia again, we learn from the Kelmscott bulletin that there the growth of the congregation(s) is being looked at under the aspect of another church as well. Cloverdale spoke of "various options." Kelmscott mentions some.

"In response to a number of questions some remarks are made, including:

1. a two-ward system would be easier financially;
2. a separate meeting of members who would form the new congregation could be of benefit once the decision has been made to proceed with the proposals;
3. The formation of another congregation would, it is considered, have substantial spiritual benefits;
4. whilst it may be desirable to establish a new congregation further afield, there is little option at this stage but to form another congregation in the Kelmscott area;
5. church members are encouraged to make their views on church development known to the consistory."

In Carman, "A while ago the leader of our Youth Society faced a healthy problem. The consistory room in which they meet is too small. No wonder, there are twenty-eight members." Now they decided to split "into boys and girls groups."

From congregations to buildings is a little step.

Our readers will recall that in Coaldale there were negotiations with the Christian Reformed Church of Lethbridge regarding purchase of the church building by the latter. Now the

Coaldale bulletin informs us that "The Christian Reformed Church has verbally advised not to be ready at this time to purchase our building. We will wait for official written word from them and further discuss the matter."

In Fergus the Catechism room is being used now also by the School Society: Grade 1 is being taught there, since the Maranatha School building figuratively speaking burst its seams. A new school building is being erected, first for the elementary division, but it is the intention ultimately to have a building which can accommodate all twelve grades.

This, as every one will understand, requires sacrifices. We do not marvel at it that each and every opportunity is being utilized to bring together the necessary sums of money. At \$85 per ton, the collection of newsprint is going full speed ahead. It has been going on for quite a few years and it is amazing how a fund can grow with steady effort.

Now the ladies have hit upon another idea as well, and I pass it on for the benefit of other congregations and ladies' aids who may consider similar action.

"Here is a new fund raising idea we would like to do. By saving labels from jars, cans etc., and boxes we can return these for cash.

"In magazines, stores and on the back of boxes there are coupon offers that refund money if you send in UPC code labels. By getting the whole congregation involved, we are able to send many of these in, since some people buy products that others don't . . . Another church group was able to collect \$12,000 in two years, so with everyone helping, we can bring the cash rebates quickly."

Any takers?

Now that I mentioned the schools, I may as well pay attention to what the Coaldale Consistory writes in this connection. Sorry that we are jumping a little back and forth, but sometimes this makes things more interesting.

It can almost be called an "age-old question" what the deacons are to do if someone comes to tell them, "I cannot pay my school fees." Are the brothers then to provide the family with the money for this purpose? Or — worse even — are they to send a cheque directly to the treasurer of the school because they doubt that the family will indeed pass all the money on to the proper address and not use part of it for other purposes?

Quite a few hours have been spent in debating and discussing this question.

The Coaldale bulletin tells us the following.

"Letter from a member regarding assistance by the Deaconate to those church members who are unable to fulfil their obligations to the school . . . Council is of the general opinion that the matter of Christian education should be part of every family's budget, and if members are unable to maintain their families, then certainly the deaconate should be involved."

Many people start at the wrong end. The question would never have come up at a consistory as it was now again brought to the attention of Coaldale's office-bearers, if people had their priorities in the proper perspective. The line shown in Coaldale's "opinion" is the proper line.

What should be paid first of all is not the rent or mortgage payment for the house or the payment for the car. What should be put aside and paid first of all is what the Lord asks of us for the maintenance of the ministry of the Gospel and what we have promised to pay to the school for the education of our children.

Yes, when we become a member of a society, we make certain promises, and we are bound to keep them. Membership in a society brings its obligations and membership in the school society brings the obligation to pay the membership fee and/or the tuition fee for the children. Are we not taught in Scripture that it is better not to promise than to promise and not

to fulfil one's promises? And are we not equally taught that even if we have promised something to our own hurt, yet we do not change it but are faithful in doing what we have given others the right to expect of us?

When one sends one's children to school to be taught on the basis of God's Word as it is confessed by the church — and who would *not* do this?? — one implicitly promises thereby also to do one's share in bearing the total costs of such undertaking. It simply is not fulfilling one's promise if all sorts of other things can be financed, but if one leaves it up to the other members and supporters to maintain an institution where one can send one's children in obedience to the Lord's command.

Thus, the first amounts that have to be put aside are those for the church and for the school. Then come the other things. And if then it appears that a family is short, there most certainly are office-bearers of Christ's Church whose joy it is to see to it that "No one in the congregation of Christ . . . live uncomfortable under the pressure of sickness, loneliness, and poverty."

The deacons most certainly should not give a family the school fees; much less should they send a cheque in the required amount to the treasurer of the school. It is their task to provide that which is lacking to let a family live without the above mentioned pressure.

It would, however, be very strange if a family, after having fulfilled its obligations and calculating what they came short, came to the conclusion that exactly that which they owed to the school society had to be provided by the deacons . . .

If we keep our priorities straight, the Lord will provide. This is a promise which we have seen being fulfilled all our life long.

I recall that there were families who ate potatoes three times per day — they grew them themselves — in order to provide their children with Reformed Education. They are none the worse for that experience.

Have we become too much a "calculating people?"

Have we become accustomed to too much luxury?

One more "school item."

Houston's bulletin tells us that "We would like everyone to know that our society is now officially recognized as a charitable organization."

Our readers may recall that a previous time we mentioned something about plans in the Bulkley Valley to conclude a contract with a radio station for airing programs of "The Voice of the Church."

"From the Church at Smithers we received a letter indicating their agreement with our proposal for the radio broadcasts, 'The Voice of the Church. . . .' If all arrangements can be made, we hope to start in September of this year, and hopefully will be able to get the 9:15-9:30 a.m. time slot on the radio."

A later announcement made clear that the program would be aired for the first time on Sunday, October 5th, at the above mentioned time.

Back to the Fraser Valley.

Surrey's Consistory report reveals that "The Church at Chilliwack informs us that all churches but one are in favour of supporting the calling of a minister for the work in Vernon. The cost would be approximately \$20.00 per confessing member."

The Burlington East bulletin will receive a face-lift. This is certainly necessary after so many years. And from the Burlington-West bulletin we learned that another Massed Choir Concert is in the making for the Spring of 1987. Ten choirs will be participating.

We are looking forward to receiving a cassette of this planned performance and concert. As our readers may know, a few years ago there was such a concert in a packed cathedral in Hamilton. The benefits for the handicapped were considerable; but so was the joy which we received from attending the con-

cert, and from the repeated listening to the cassette which was made available. I cannot count the times we have been listening to it.

I do not expect the cassettes to be less than \$10, seeing the purpose of the performance and of the sale of cassettes: aid for the handicapped in our midst, but I shall gladly pay that amount in order to have another delightful tape.

One request: please do not include any songs that are on the tape we already have.

Speaking of tapes, I did receive a cassette from Australia and listened with much pleasure to a concert given by the choir "Soli Deo Gloria" and by a Brass Quartet, newly formed. There was also solo violin and an organ solo. Although I know who played the violin, yet I failed to find the name of the musician with the proper credit for this contribution of his. What I also looked for in vain were the names of the members of the brass quartet. Another time all the contributors should be properly acknowledged, especially so since the program contained a complete list of the choir members, divided into the four separate voices.

If I understand it well, all participants undertook the four hundred kilometers long journey to Albany to give the concert there. The brotherhood there will have appreciated their efforts greatly, I'm sure.

From private correspondence I may also pass on the encouraging news that in the Armadale/Byford/Kelmscott area "Enough money has been raised within the congregations to purchase 25 new instruments. These have been given to interested students aged 11-13. They are all receiving music lessons. There are approximately 10 members on a waiting list in case someone loses interest or is no longer able to play."

Aren't you jealous?

Where will this good example find followers?

Let us end in our own country.

I would not be surprised if Neerlandia were the only con-

gregation that still uses the King James Version in the worship services.

The Rev. De Jager traced in the bulletin the decisions of the various general synods and pointed also to the discrepancy that exists between family-worship and congregational worship, noting that in very many families either the New American Standard Bible is being used or the Revised Standard Version. He pleads for uniformity and states "It is our sincere wish that the consistory will take initiatives."

For as long as we are in this dispensation we shall never have the privilege of reading a perfect translation of the Holy Scriptures. No translation is inspired. Sometimes we get the impression as if some defenders of the King James Version consider this translation to be — if not quite, then almost — inspired. And sometimes we read submissions by persons who never learned Hebrew or Greek, in which the impression is given as if the languages in which the Lord gave His Word originally are their daily means of communication.

I am convinced that our churches examined the various aspects of Bible translations sufficiently in the course of these past thirty years to come to a responsible decision, namely, that there were no overriding objections to the Revised Standard Version and that it could be recommended for use in the worship services. This decision was not taken hastily, as every one can see for himself.

There should be no discrepancy between the language of a translation of God's Word and the language we use in every day life. If the former is sort of archaic, the danger is not imaginary that the Holy Scriptures become a strange element in the lives of many.

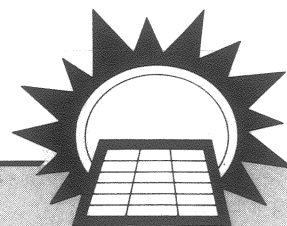
That would be disastrous.

Hopefully we can be a little more cheery next time.

This is all for now.

VO

RAY OF SUNSHINE



"O LORD, Thou hast searched me and known me . . . Thou dost beset me behind and before, and layest Thy hand upon me."

Psalm 139:1,5

Dear brothers and sisters,

In this Psalm David is praying. His prayer is a song of praise to the LORD, the faithful God, who has manifested Himself as the all-knowing and everywhere present Majesty. His loving eyes follow His children wherever they are and wherever they go. Our LORD is God! He is not like man. We are limited in our abilities. We can only be at one place at the time. But there is none like God. Unsearchable is His greatness. (Psalm 145:3)

Now remember that it is David who is speaking here as a child of God's covenant. He addresses God as the LORD, the God who in His covenant is faithful and does what He has promised. This God

knows His children through and through. That verb "to know" means in the Bible a lot more than that God is acquainted with us, that He is well-informed about us. That too of course! But it also means that God has chosen us to be His and that He now cares for us in love. He is concerned about us very personally. O Lord, Thou has known me! He cares for me every moment, in all what I do and even my thoughts, He knows them from afar.

Should that not make us afraid? Although children of the covenant, we are often so imperfect and still inclined to all kind of sin. And then to know that God always watches us! Yes, we have reason to be scared if we live in sin and constantly are bit-

ter about the way God leads our life. But if we with all our sins go to Him and make Him always again our refuge and strength, then the promises of this psalm are a great comfort to us. He besets me behind and before! He goes before me to protect me from the dangers and pitfalls on the road ahead of me. He covers me also from behind so that no evil thing can sneak up on me. He lays His hand upon me covering me with His caring and mighty hand, by which He has led His people through seas and deserts. He assures me that no hair will fall from my head without His fatherly will. That promise is valid every day of our life. His loving care surrounds me at all times and wherever I am. Even if I wanted to escape His presence, I couldn't! It might be pitch dark around me, but God's hand is upon me. Darkness is as light with Him!

Why does God beset us behind and before? Because we are so attractive and lovable? No, but because He has bought us with the blood of His Son, Jesus Christ. That precious blood of His beloved One makes us also special in His sight. Therefore He will be with us and provide!

The lives of God's children are often filled with troubles. But do not forget that hand of your covenant God which protects, guides and supports you every day. Wonderful are His works!

From the mailbox:

Mary VandeBurgt thanks all brothers and sisters for the cards (76!!), letters, presents and phone calls she received. She works four days a week at Bethesda Christian Home for the Handicapped and enjoys it very much. It was nice to hear from you, Mary!

The director of "Anchor-Home" asked me to add to our birthday list:

JERRY BONTEKOE

"Anchor-Home"
4486 Guelph Line
Milton, ON L9T 2X6

Jerry celebrated his 22nd birthday on September 14th. I am sure it would make him very happy if he as yet would receive some mail from our readers!

Our birthday calendar:

For the month of November we have only one birthday to tell you about:

WILMA VANDRONGELEN

31827 Forest Avenue
Clearbrook, BC

Wilma's birthday is on November 3rd and she will then be nineteen years, the LORD willing.

Congratulations, Wilma! Have an enjoyable day!

Our God and Father surely knows
The evils that so oft oppose
And hinder us along the way.
He knows the trials of each day.

God knows it all, and cares for me.
He watches o'er me lovingly.
And day by day more precious grows
The knowledge that my Father knows!

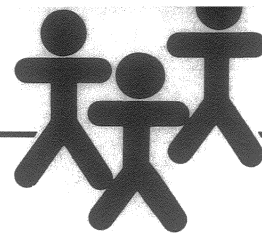
Greetings from

MRS. J. MULDER

1225 Highway 5, RR 1
Burlington, ON L7R 3X4



Bethesda Christian Home for the Handicapped



Reformed education — a continuing need

The shortening days and cooler nights, the shrill clarity of the bell on a crisp September morning signal the beginning of another school year — another chapter in the adventure tale of learning that we hope our school experience may be and that we should strive to make it.

At the start of any new enterprise, the question of “why” is always at the forefront. Now of course we do not have to re-define the whys and wherefores of Reformed Christian education at the beginning of each new school year; the answers to those questions had better be clear to us at all times. Still, it is good to be reminded why we have these institutions, which demand so much of us in terms of time and commitment, and of course money. That thought struck home quite forcefully over the last several months in reading the papers.

A small group of parents in Sudbury, Ontario, went to court to challenge the legality, under the Charter of Rights and Freedoms, of a provision in the Ontario Education Act which requires that the school day must open or close with the reading of Scriptures or suitable readings and the Lord’s Prayer or suitable prayers (a provision which, by the way, is widely ignored). Even though there is an “opt out” clause, the litigant’s claim that peer pressure tends to negate that option and that any vestige of religion in the schools is an infringement on someone’s rights. The Ontario Supreme Court denied the petition, but there was a significant dissenting vote.

These events prompted *Toronto Star* columnist Frank Jones to write a piece headlined, *Religion has a Place in Schools*. I was just beginning to smile at the for- once-favourable sentiment, when I read the first line: “I don’t believe in God, but I believe in prayers.” There followed one of the most convoluted pieces of writing I have ever encountered. The upshot of the piece was that the author favoured the regulation because “those prayers and readings have the potential to take us out of ourselves, to take us beyond our narrow, selfish view of the world, to get in touch with the inner goodness.” He also bemoans the paucity of Scripture knowledge because of the resulting cultural impoverishment in terms of heritage and language.

Do we need any more convincing?

The emphasis in Charter litigation in this area is all on the right to DISbelieve. We must keep out of our public institutions any mention of faith or religion for fear of jeopardizing the rights of those who disbelieve. Let us be grateful for the freedom that remains to us to operate our own schools and be vigilant, both in prayer and action, to try to maintain that freedom. ORA ET LABORA.

In view of the foregoing, the truth expressed in the following poem is, all the more comforting. The poem was encountered in *The Beacon*, the paper of the Carman, Manitoba school.

The Anvil — God’s Word

Last eve I passed beside a
blacksmith’s door.
And heard the anvil ring the vesper
chime;
Then, looking in, I saw upon the floor
Old hammers, worn with beating years
of time.
“How many anvils have you had,”
said I,
“To wear and batter all these hammers
so?”
“Just one,” said he, and then with
twinkling eye
“The anvil wears the hammers out, you
know.”

And so, thought I, the anvil of God’s
Word
For ages skeptic blows have beat
upon;
Yet, though the noise of falling blows
was heard,
The anvil is unharmed — the hammers
gone.

Author Unknown

The school in Watford, Ontario, received some very welcome visitors from the Netherlands this past June; namely, a representative delegation from the Foundation for Aid to Reformed Education Abroad (loosely translated). The Watford school had been in receipt of some financial assistance from this Foundation for the past two years already, and on this particular evening received a sizeable cheque allowing the school to clear its mortgage. This was indeed a boost for a small and heavily burdened society. I can speak of some ex-

perience in this regard since “Credo” school of Brampton-Toronto was a recipient of similar assistance shortly after it was established several years ago. Therefore the same delegation that visited Watford paid a call at “Credo” as well, to see what use its financial assistance had been put to. After a tour of the school and an hour-long meeting with the Board they expressed themselves quite pleased with the visible fruits of our mutual labours. Most importantly, we experienced and were able to express to one another the joy of the unity of faith which made such cooperation possible. Our thanks that evening, as always, was to our faithful Covenant God for His many, gracious gifts.

As a final item for this time, I leave you with the following poem for you to consider. At the commencement of another school year, parents and teachers have fond hopes and expectations of their children, expectations which sometimes fail to reckon with the whole personality of the child concerned. This poem has an implicit message in that regard. (Thanks to Mrs. Tillema for the contribution.)

Followers

The difference in children
Is seen everywhere,
In colours of clothing,
In what they do wear.

Now some of them leaders,
Or followers will be.
In some, independence
Will gain mastery.

The foll’wers can still have
The highest IQ,
In life be creative,
And work want to do.

They’ll grow in the places
Where they’re not in charge,
Where tasks that are given
Their skills do enlarge.

Though working as foll’wers
Does not get much praise,
They’re working for MASTER
For God, all their days.

Ida Tillema

F.C. LUDWIG
81 Seaborn Road,
Brampton, ON
L6V 2C2

Sixty-fifth Birthday— Rev. M. van Beveren

These are the minutes of the meeting of the congregation of the Providence Canadian Reformed Church of Edmonton, AB, held August 22, 1986, starting at 8:00 p.m. in our school gymnasium.

The place was packed, with over 300 people present. And no wonder! This meeting was a celebration in honour of our minister, Rev. M. Van Beveren, who reached the ripe young age of sixty-five years on August 16, 1986. If all our congregational meetings were as well attended, we would never have cause to complain.

Our able M.C. for the evening was br. Jack DeHaas who because of a cast on his leg which had broken when his horse fell on him, hobbled about a lot all evening.

Our opening song was "We praise Thee O God, our Redeemer, Creator." Psalm 103 was read and br. DeHaas led in prayer. In his lively introduction br. DeHaas stressed the fact that this was only a birthday party, not a retirement party. He also suggested, among other things, that Rev. Van Beveren could still be preaching at the age of eighty years.

Next we had a song of dedication to our minister led by Idelle Peters. Then we had an entertaining piece by a few ladies of the Ladies' Society.

The proceedings were regularly interspersed with humorous anecdotes by the chairman about the minister's activities. That that was an easy thing should not surprise anyone who knows Rev. Van Beveren. Humour is an integral part of his life. Many an otherwise dreary meeting was rescued by our minister.

Br. P. Eelhart reminisced about his experiences with Rev. Van Beveren in Fergus.

After singing "Rejoice, the Lord is King," Pauline DeHaas poetically reminisced about our beloved minister.

Thereafter the Young People's presented Rev. Van Beveren with a "Large" cookie about three feet in circumference, since he once voiced his opinion in our bulletin about no cookies at Sunday morning coffee served by the Y.P.S.

A scavenger hunt organized by the Y.P.S. followed. Our youngest generation

Cake cutting



Our youngest generation getting ready to start singing "Loving Shepherd of Thy Sheep"



from ages zero to ten, about sixty-five of them, led us in singing "Loving Shepherd of Thy Sheep."

Henry Baker gave a (condensed) version of our minister's career entitled "A Leader's Digest."

Thereafter we learned all about the ingredients of the birthday cake and how to make it.

It was — believe it or not! — seven feet long and a good one and one half feet wide. Don't ask me how much it weighed. Many participants lighted the cake.

A beautiful plant was presented to Rev. and Mrs. Van Beveren by the first child to be baptized by him in Edmonton, Heather Muis. The first couple married by Rev. Van Beveren in Edmonton, Allan and Monica Dewit, presented the minister with a beautiful model kit.

"We are overwhelmed," were the first words of our minister's reply. This was followed by the cake-cutting ceremony.

All in all many words of thanks and appreciation were spoken. The Lord has given us numerous blessings in our minister, and we hope He will yet strengthen him for his task for many more years with his wife beside him, who after a lengthy illness has through God's grace seen remarkable improvement during the past year.



Cake eating time

Closing remarks of thanks were made to all who participated and to everyone present. The Lord provided us with a very enjoyable evening. Let us give thanks to Him.

We sang "Now, thank we all our God," whereafter br. Ben Hofsink led in thanksgiving prayer.

DOUWE S. POSTMA

23rd Annual League Day — Fraser Valley

"A woman who fears the Lord is to be praised" Proverbs 31:30

On June 24, 1986 the Women's Society, "Sola Fide" of Cloverdale, BC hosted the 23rd Annual League Day for the ladies of the Canadian Reformed Churches in the Fraser Valley and the American Reformed Church in Lynden, Washington.

It was a beautiful "Sunny Surrey" day as 242 ladies arrived at the Cloverdale church building. After registration and a cup of coffee, the morning session was opened by Mrs. P. Vandergugten. With Mrs. W. Schouten accompanying us on the organ, we sang Psalm 97 stanzas five and six. Mrs. P. Vandergugten read with us from Genesis 1:26-31, Genesis 2:18-24 and I Peter 3:1-7, after which she led in prayer.

A word of welcome was extended to all those present and especially to the ladies from Lynden, as this was the first official attendance from this recently formed congregation.

The ladies from Cloverdale chose as the theme for this day the above quotation. After singing Psalm 48 stanza 4, Mrs. M. de Glint presented her topic, "The Position of Women in the Old and New Testament." She started with several pertinent questions such as: Do you think our daughters should receive continued education? What about women in the work place? Is there a place for a woman on a school board or Committee of Administration? She went on to say that we must use God's Word

to give us guidance in answering these questions. When we read the Bible we come to understand that God created man and woman in different ways, and woman has her own unique and beautiful task.

In Genesis 1:26-31, we can read how God made man, male and female in the image of God. Together they received their Creator's blessing and together they received their task — "Be fruitful, and multiply, and fill the earth and subdue it." Although man and woman receive the same task, they have different functions in fulfilling that task. For these different functions they receive different characteristics.

God also created man and woman



L-R: Mrs. Jane de Glint, Introducer; Mrs. Sarah Vandergugten, President — morning session; Mrs. Hester Schouten, Organist

with a certain order. He made man the head, and thus he has the ultimate responsibility. However man cannot be the head without woman's contribution. Man and woman need each other. Knowing their tasks and appreciating each other's unique gifts, they can live to the honour of God their Creator.

In Genesis 3 we can read how sin entered the world and corrupted the whole creation. God came down from heaven and called Adam to give account of his actions. The Lord pronounced judgment but also gave the promise of restoration. We can conclude that the fall into sin has corrupted all created things, but through grace God maintains the order of creation. We can still understand and experience some of creation's beauty if we accept God in faith and want to live according to His ordinances.

Several examples can be found in the Old Testament where man and woman have received different positions but they are both blessed by the Lord when they do their work faithfully in the position the Lord has given them. Many women played an important role in the history of salvation (Hannah, Mary, Anna). In these examples we see that the Bible, neither in the Old Testament nor in the New, pushes women to the background, but gives her a position of honour and respect.

In I Corinthians 11:2-16 Paul points out that the head of man is Christ. Man can never feel dominant or proud since he himself has to acknowledge a head. The New Testament does not do away with the fact that God created man first and made him responsible. Paul points

out that we cannot base our convictions and lifestyle on godless philosophies, but we have to show in our conduct and appearance that we are accepting our place as God has designed it, (I Peter 3).

Mrs. de Glint concluded with stating that, "The Lord has given women a beautiful task and the strength and capacities to fulfill it. Let us show our joy and gratefulness for the privilege of receiving such an honourable task. Let us always look forward to the day we can behold the glory of God in fullness and praise our Creator

in perfect harmony," (Revelation 21:1-4, Revelation 22:3-5).

In the discussion that followed, several interesting questions were brought forward. Some of them were: Why were males circumcised in Old Testament times, while the females did not receive a sign of the covenant? Should women be members of a school board? Should women vote for office-bearers? What is the task of barren women? What about higher education for girls? In Old Testament times girls were trained for domestic duties — is this still done today?

In summary, we came to the following conclusions. It was possible but not necessary to perform circumcision on females since woman was included with and represented by man, in the covenant. In other religious practices such as the Passover the females were present, so they were not excluded. Concerning school boards or committees it was generally felt that women could assist men in these capacities, however, we should always be aware of the danger of role reversals. It was suggested that perhaps single women or women without children could undertake some of these tasks. We also concluded that appointing office-bearers was the consistory's task and voting by the men of the congregation should be sufficient to enable the consistory to appoint suitable men. However it was suggested that the women be present so that the congregation as a whole would pray and give thanks for the new office-bearers. It was also felt that girls who have the talents should continue their studies, since education is always beneficial in our lives. However, we must prepare our daughters



The annex during lunch hour

for being homemakers also. If girls contemplate marriage they must be prepared to give up further education or careers in order to raise a family.

Following the discussion Mrs. R. Hoeksema recited a poem entitled "The Masterpiece" by Margaret Penner Toews, after which we sang the League Song, "Sing God's Glory." We were then served a delicious lunch which was prepared by some of the Cloverdale ladies. Mrs. G. Bysterveld read Psalm 138 and led in prayer before and after lunch. Happy Birthday was also sung to Mrs. vanderMolen who was celebrating her 72nd birthday. Cards to be sent to the women on the mission fields, were also passed around and signed by all those present.

Mrs. B. Janzen opened the afternoon session and we sang Psalm 119 stanzas 2, 24, 66, after which we read from Deuteronomy 6:1-9 and Proverbs 31. Mrs. T. De Vries then presented her topic, "The Importance of the Mother in Teaching Biblical Values."

She made us aware that our task as parents is a God-given task, and therefore a very serious responsibility. God's children have to be trained in the way of the covenant. "Our families are a link in the chain which the Almighty is forging." We must teach our children obedience, love, trust, and honesty so that they will learn to renounce their will, and obey the Lord when they have grown to maturity. Children need our consistent and continual guidance. We as adults are their live examples. We should have and take the time to talk with our children. "Having children and bringing them up in the fear of the Lord is not just a woman's office, but both parents have to direct themselves to



Mrs. Jane Woltjer (centre) chief organizer in the kitchen. Pictured with her are (L) Mrs. Mien Leyenhorst and (R) Mrs. Tricia Visscher

the development of their children, each with their own talents and in their own way."

In the discussion that followed several practical aspects of being a mother were discussed. Although no one particular method of teaching was advocated, it was generally agreed upon that the time we spend with our children is very important, as we are role models for them. The discussion was closed and we sang Psalm 78 stanzas 1, 2, 3.


We were then entertained by the Langley ladies who tested our Bible knowledge with a quiz — Women in the Bible. Next, general discussion was held during which the various duties for the next year's League Day were outlined. After singing Psalm 25 stanzas 2, 6, 7 the League Day was closed with prayer. Refreshments (prepared by the Chilliwack ladies) were served before everyone headed for home.

We were very privileged to have been able to attend this League Day, and we thank our Father in heaven who gave us this, and so many other blessings. May we all take to heart what we have heard regarding our tasks in this life, and pray that our Father will give us everything we need to fulfill these tasks.

C.M. VAN VLIET

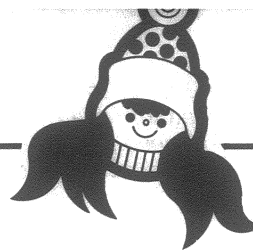


L-R: Rhea Bulthuis, Grace Wendt, Rhonda Van Delden took care of twenty-one members of the wet set and still smiling

CHURCH NEWS 

DECLINED to the Church at
Langley, BC
REV. C. BOUWMAN
of Chilliwack, BC
* * *

CALLED to the Church at
Ottawa, ON
CAND. G.J. PEET
of Hamilton, ON



Dear Busy Beavers,

Did you remember October 31 is also *Reformation Day*? The older Busy Beavers will remember why it is called *Reformation Day*.

Long ago in the year 1517, Martin Luther took his hammer and nailed an important paper to the church door in Wittenberg. Exactly on October 31.

Today we say that was the start of the *Great Reformation*. Maybe you will say what a big word! *Reformation*? What's that!

Well, Martin Luther knew the *form* of the church had gone wrong. The church had to be made better, improved, *re-formed*.

Did I hear you ask why the church had to change? I will tell you if you don't remember.

Martin Luther knew church people were not reading the Bible. The ministers in church talked to the people about God in a language they couldn't understand. People prayed not to the Lord, but asked Mary and other "holy" people who had died to pray to God for them. And that wasn't all!

You can see how much the church needed to be brought back to the Bible. The Lord used men like Martin Luther and John Calvin to show people once again the treasure of His Word. Only the Bible can teach us about our heavenly Father.

And now you have one more question, I know.

Why should we think about something that happened so long ago? 1517? that's more than 400 years ago! Why do we bother?

Can you imagine what happened when Martin Luther started telling people what the Bible really said? How the Lord because He loved His people gave His Son to rescue us from sin and Satan? They had never understood that in church. And now the Lord opened their eyes to His wonderful care and goodness. The Lord did this through the work of Reformers like Martin Luther and John Calvin as I just said, but also others.

What wonderful care the Lord showed for His Church!

Today we, too, may be thankful for the Lord's care for His Church. We, too, may read that Bible Martin Luther discovered to a church that had gone astray.

Let's read that Bible then, carefully, thankfully.

It is the rule for the way we live today in 1986, Busy Beavers.

Tip:

Story too long for you? Ask your parents, grandparents, or an older brother or sister to read it to you. *Reformation Day* is for everybody!

For older Busy Beavers:

A reward for all the Busy Beavers who can find out for me "Why *Reformation Day* and *Halloween* are on the same day!"

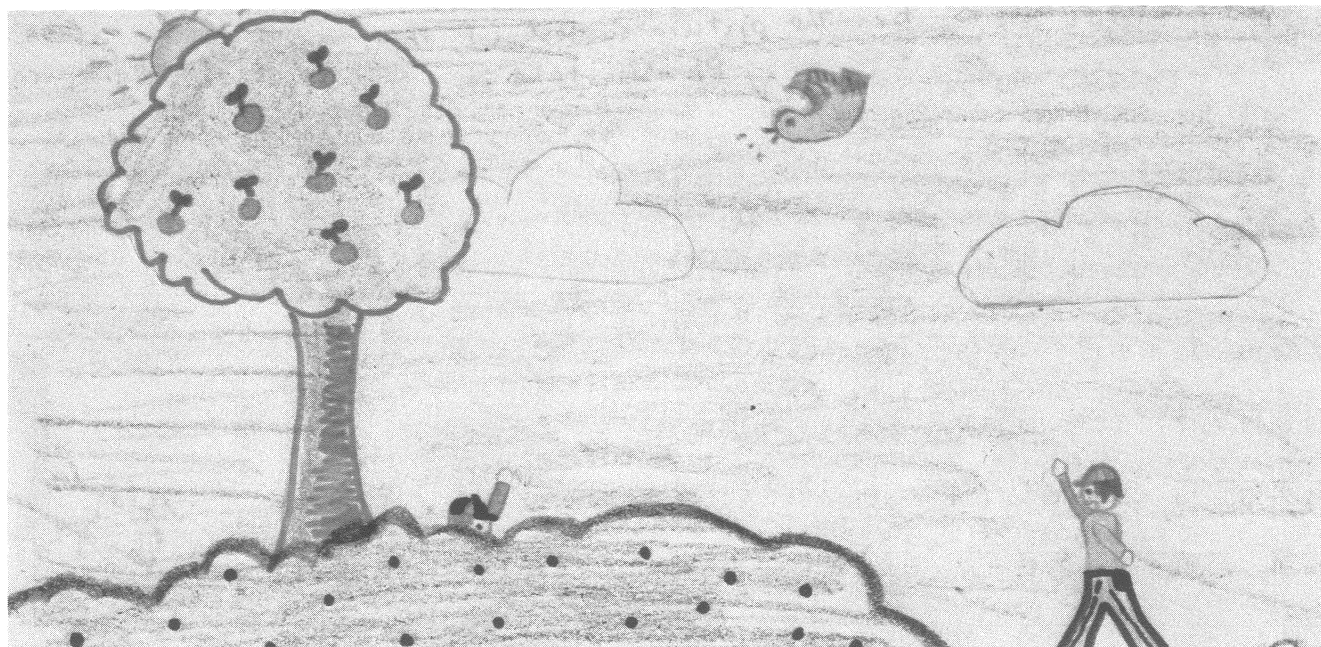
Birthday wishes

To all our *November* Busy Beavers we wish a very happy birthday and, the Lord willing, many happy returns of the day!

Here's hoping you have a really good time celebrating with your family and friends, and may the Lord bless and keep you in the year ahead!

NOVEMBER

Jennifer Stam	2	Wesley Werkman	13
Michelle Medemblik	5	David De Bruin	14
Tammi Pieterman	6	Kerri-Anne Wierenga	14
Randy Dykstra	7	Sheryl Linde	15
Alex Meerstra	11	Peter John Sikkema	15
Julia Jonker	12	Karen Heres	16
Ken Stam	12	Shawn Veenendaal	16
Aimee Jagt	13	Karen Vandergaag	21
Michael Schouten	13	Cristie Bultje	25



Above picture by Busy Beaver Yolanda Van Spronsen

Calling Busy Beaver Cooks!

Are you allowed to make cookies on your own?

Busy Beaver *Teena Buzeman* sent this one in a while ago already. We call these "Chocolate Haystacks." Teena calls them:

Oat Delights

- 2 cups sugar
- 6 tablespoons cocoa
- 1/2 cup butter
- 1/2 cup milk
- 1/2 teaspoon vanilla
- 1 cup shredded coconut
- 3 cups oats

Combine sugar, cocoa, butter and milk in saucepan. Bring to a boil.

Remove from heat. Stir in vanilla, coconut and oats.

Drop by teaspoons on waxed paper or cookie sheets.

Yield: 4 1/2 dozen.

Quiz Time!

Busy Beavers, today we have two *Code Quiz* puzzles. And they sort of belong together. Try them and I think you will agree!

from Busy Beaver *Leona DeHaas*

A - 18	G - 24	K - 20	P - 6
C - 26	H - 9	L - 17	R - 21
D - 12	I - 1	M - 10	S - 5
E - 8	Y - 13	N - 2	T - 15
F - 19	V - 14	O - 23	

1 9 18 14 8 24 23 2 8 18 5 15 21 18 13
 17 1 20 8 18 17 23 5 15 5 9 8 8 6;
 5 8 8 20 15 9 13 5 8 21 14 18 2 15' 19 23 21
 1 12 23 2 23 15 19 23 21 24 8 15 15 9 13
 26 23 10 10 18 2 12 10 8 2 15 5'

from Busy Beaver *Stuart Schenkel*

2 - R	8 - E	13 - U	18 - H
3 - A	9 - B	14 - N	22 - Y
4 - C	10 - F	15 - M	23 - O
6 - W	11 - T	16 - D	24 - L
7 - S	12 - J	17 - I	

3 14 16 12 8 7 13 7 7 3 17 16 11 23
 18 17 15 17 3 15 11 18 8 6 3 22' 11 18 8
 11 2 13 11 18 3 14 16 11 18 8 24 17 10 8'
 14 23 23 14 8 4 23 15 8 7 11 23 11 18 8
 10 3 11 18 8 2 9 13 11 9 22 15 8'



REMEMBRANCE DAY WORDSEARCH

R A H E L P K Y N X I K S
 E E F F P O P P Y M L A J
 M B M R L P M P A Z V N B
 E S R E I D L O S E H C U
 M W G E M I U P T H G I F
 B O Q D T B H Y R F G E O
 E R C O R H E L P Q R V D
 R D J M V W Z R X P W A T
 S S S S M R O F I N U G W

- Find:
- soldiers
 - war
 - save
 - fight
 - freedom
 - poppy
 - swords
 - uniforms
 - remember (2x)
 - help
 - gun

Bye for now, Busy Beavers.
 I'm looking forward to lots of letters from you!
 Till next time!

Love from your
 Aunt Betty

You know my address:

Aunt Betty
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 Premier Printing Ltd.
 1249 Plessis Road
 Winnipeg, MB R2C 3L9