



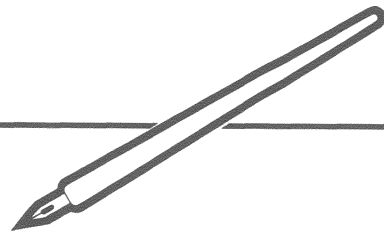
Clarion

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Voices in the street

About a hundred years ago, the German philosopher Friedrich Nietzsche (1844-1900) gave the following dramatic account of the voice of a madman running through the streets of the cultured city:¹

The Madman. — Have you ever heard of the madman who on a bright morning lighted a lantern and ran to the marketplace calling out unceasingly: “I seek God! I seek God!” — As there were many people standing about who did not believe in God, he caused a great deal of amusement. Why! is he lost? said one. Has he strayed away like a child? said another. Or does he keep himself hidden? Is he afraid of us? Has he taken a sea-voyage? Has he emigrated? — the people cried out laughingly, all in a hubbub. The insane man jumped into their midst and transfixed them with his glances. “Where is God gone?” he called out. “I mean to tell you! We have killed him, — you and I! We are all his murderers! But how have we done it? How were we able to drink up the sea? Who gave us the sponge to wipe away the whole horizon? What did we do when we loosened this earth from its sun? Whither does it now move? Whither do we move? Away from all suns? Do we not dash on unceasingly? Backwards, sideways, forwards, in all directions? Is there still an above and below? Do we not stray, as through infinite nothingness? Does not empty space breathe upon us? Has it not become colder? Does not night come on continually, darker and darker? Shall we not have to light lanterns in the morning? Do we not hear the noise of the grave-diggers who are burying God? Do we not smell the divine putrefaction? — for even Gods putrefy! God is dead! God remains dead! And we have killed him! How shall we console ourselves, the most murderous of all murderers? The holiest and the mightiest that the world has hitherto possessed, has bled to death under our knife, — who will wipe the blood from us? With what water could we cleanse ourselves? What lustrums, what sacred games shall we have to devise? Is not the magnitude of this deed too great for us? Shall we not ourselves have to become Gods, merely to seem worthy of it? There never was a greater event, — and on account of it, all who are born after us belong to a higher history than any history hitherto!” — Here the madman was silent and looked again at his hearers; they also were silent and looked at him in surprise. At last he threw his lantern on the ground, so that it broke in pieces and was extinguished. “I come too early,” he then said, “I am not yet at the right time. This prodigious event is still on its way, and is traveling, — it has not yet reached men’s ears. Lightning and thunder need time, the light of the stars needs time, deeds need time, even after they are done, to be seen and heard. This deed is as yet further from them than the furthest star, — and yet they have done it!” — It is further stated that the madman made his way into different churches on the same day, and there intoned his *Requiem aeternam deo*. When led out and called to account, he always gave the reply: “What are these churches now, if they are not the tombs and monuments of God?” —

The heart of this impassioned and prophetic speaking is an urgent cry for the emancipation of mankind from the yoke of morality, religion, and God. Everywhere the madman sees signs of decay around him, and so testifies to a society which can no longer believe in God. It has outgrown its own religious basis. But he certainly does not call for a return to an ancient faith. Rather, he heralds a new future in which men become gods, and man becomes the master of his own destiny.

Nietzsche’s diabolic parable, it must be noted, is more descriptive than argumentative. Indeed, Nietzsche himself was more of a *prophet* than a *philosopher*. At the dawn of the twentieth century, he prophetically described what this tumultuous age would bring forth. But for him it all belonged to the future. That is why he also has the madman say, “I come too early. I am not yet at the right time.”

The remarkable fact is that many of Nietzsche’s predictions have come true. At the close of the century, the vision he saw at its dawn has become reality. The churches have become monuments, and religious language has become unintelligible. The church has become politicized, and salvation is only spoken of in terms of this life. And many are those who state that the real problem for theology today is how we can speak of God to modern man. For them *atheism* remains the only real problem for the Church.²

In many ways Nietzsche was right. His prophetic voice still speaks, and dominates the cultural surge of our age. He was a prophet, and, as he himself predicted, modern man has not been able to dispense with him.

Long before Nietzsche, however, the Bible also described the voice of a man running through the streets. It was the voice of wisdom, the same voice that also knew and had considered the real import of the voice of madness and folly, cf. Ecclesiastes. 2:12. It is the living voice of God Himself, as His public call runs through the world. Hear how this voice speaks:

Does not wisdom call,
does not understanding raise her voice?
On the heights beside the way,
in the paths she takes her stand;
beside the gates in front of the town,
at the entrance of the portals she cries aloud:
“To you, O men, I call,
and my cry is to the sons of men.
O simple ones, learn prudence;
O foolish men, pay attention.
Hear, for I will speak noble things,
and from my lips will come what is right;
for my mouth will utter truth;
wickedness is an abomination to my lips.
All the words of my mouth are righteous;
there is nothing twisted or crooked in them.
They are all straight to him who understands
and right to those who find knowledge.
Take my instruction instead of silver,
and knowledge rather than choice gold;
for wisdom is better than jewels,

and all that you may desire cannot compare with her.
 I, wisdom, dwell in prudence,
 and I find knowledge and discretion.
 The fear of the LORD is hatred of evil.
 Pride and arrogance and the way of evil
 and perverted speech I hate.
 I have counsel and sound wisdom,
 I have insight, I have strength.
 By me kings reign,
 and rulers decree what is just;
 by me princes rule,
 and nobles govern the earth.
 I love those who love me,
 and those who seek me diligently find me.
 Riches and honor are with me,
 enduring wealth and prosperity.
 My fruit is better than gold, even fine gold,
 and my yield than choice silver.
 I walk in the way of righteousness,
 in the paths of justice,
 endowing with wealth those who love me,
 and filling their treasuries.

(Proverbs 8:1-21)

This is the voice that hates perverted speech, vs. 13, the voice that was in the world long before the philosophers of the modern era. In one sense, Nietzsche was ahead of his time. But in another more poignant sense he was far behind it. He refused to listen to the voice of Wisdom, and so became the spokesman for the madman and the fool. And what does the Bible say? It is the *fool* who says in his heart: "There is no God," Psalm 14:1.

These two voices still speak, the voice of Wisdom and the voice of the madman. They are the voices that make up the striving of our age. The voice of Wisdom came first, and endures forever. The voice of the madman feeds off the voice

of wisdom, despises and negates it, and so attempts to build its own world. But it remains the voice of the great Lie, the universal deception through which man believes that his golden age is dawning. Claiming to bring *life*, it actually brings *death*.

These two voices still speak — and they are both *public* voices. Their cry can be heard in the *street*. It is the voice of the pulpit and the stage, the message of reconciliation by faith through Christ, and the pseudo-triumphant exclamation of emancipation from Him, and from the authority of the one who sent Him.

These two voices still speak — one in lowliness, the other in pride; one grows fainter, Rev. 12:14, while the other pretends to be triumphant in its tumult and clamour. But another prophet preceded Nietzsche, and he was the true prophet. Exiled on Patmos, he predicted the demise of the voice of wisdom in a secular age. Two witnesses would lie slain. Where? In the *street*, Rev. 11:8. Deception will proclaim it as total victory! But this is not the end! For after the silence in heaven, (Rev. 8:1) the Voice from above speaks again, and then the *truth* is manifested to all.

These two voices still speak — one from above, one from below, one of life, the other of death. Which voice do we *hear*? and *obey*? Which voice are we ultimately *drawn* to? For "wisdom is justified by all her children," Luke 7:35.

J. DE JONG

¹Section 125 of *The Joyful Wisdom*, here quoted from O. Levy, ed., *The Complete Works of Friedrich Nietzsche*, Volume 10, New York, 1964, p. 167.

²The literature is too vast to mention. Of the more popular works we can refer to P.M. Van Buren, *The Secular Meaning of the Gospel*, London, 1963; L. Gilkey, *Naming the Whirlwind: The Renewal of God-Language*, New York, 1969; D. Bonhoeffer, *Letters and Papers from Prison*, E.T.: New York, 1973; H. Cox, *The Secular City*, New York, 1965; J.A.T. Robinson, *Honest to God*, London, 1963.

The origin of our Psalm melodies₂

Louis Bourgeois

In my former article I mentioned the name of Louis Bourgeois, a musician who was attracted by Calvin himself in order to compose melodies for the rhymed Psalms. He came to Geneva in 1541 and already in 1542 he published some melodies, and they were followed by many more in the years which followed. Besides him also a certain Guillaume Franc worked in Lausanne until 1552. Bourgeois re-fashioned old melodies which belonged to the rhymed Psalms of Marot and arranged new ones for Beza. But in Lausanne the old Marot melodies were preserved and for the Beza Psalms the melodies of Franc were chosen. In the end the Psalter of Geneva was preferred to the melodies of

Lausanne. It is not sure whether Louis Bourgeois was also the composer of the 34 Psalms which Beza had rhymed and which were published in 1551. In this respect also the name of Francois Gindron is mentioned, who also composed melodies to spiritual songs written by Beza. In that time Beza lived in Lausanne, where Gindron was a cantor.

PSALM 134

Geneva, 1551

1. Come, bless the LORD with one accord,
 You faith-ful ser-vants of the LORD,
 Who in His house do stand by night;
 And praise Him there with all your might.

It is remarkable that there were already at that time Reformed hymns. They had of course nothing to do with the so-called evangelical hymns which played a role in the 18th and 19th centuries. These reformed hymns (also called Cantica) were directly derived from the Scriptures and were set to music on beautiful mel-
 — continued on page 125



“He has filled me with bitterness, He has sated me with wormwood.”

Lamentations 3:15

Wormwood and Wine

In his lament concerning the fall and destruction of Jerusalem, the prophet Jeremiah includes himself in the guilt and punishment of all the people, and expresses in his personal suffering the effect of the vengeful hand of the LORD for all the sins that Israel had committed. He does not pretend to stand above the people and their sins, but shares in their sin, so describing himself as one worthy of punishment. In his lament, he cries out concerning the bitter cup that the LORD has given him to drink, the cup of wormwood and gall.

The cup of wormwood — a mixture of bitter herbs — was the symbol for the cup of God’s wrath and was given to the people of Israel according to the predictions of the prophets, Isaiah 51:17ff., Jeremiah 8:14, 9:15, cf. 25:15. These prophecies were given in the hope that repentance might yet come. But for the most part, there was no real and lasting conversion to the LORD, and therefore the full punishment of the royal city had to come.

Yet this was not the end of the story! As the prophet also says in this lament, cf. vs. 22ff., God cannot forget His people, nor can He make a full end of them. Indeed, they were not able to drink the *full* cup of His wrath, even though this is what they deserved. For the LORD God punished, but also had compassion, and in overflowing love and mercy He returned to save His people, the remnant who trusted and held firm to His name of power.

The LORD was able to do this because of His promise concerning the coming of Jesus Christ, His only Son. Indeed, He was the only one able to drink this cup of God’s eternal wrath. And He was also willing to drink it to the dregs! He announces Himself to be the only one able to drink it in His words to the sons of Zebedee, “Are you able to drink of the cup that I am to drink?” Matthew 20:22. They said, “We are able,” but little did they know the full extent of that cup!

In effect, Jeremiah anticipates the work of Jesus Christ in the words of his lament. Jeremiah could not fully drink the cup either, but his words reach ahead to the work of the true Prophet and High Priest, Christ Jesus, who on reading them, knew what He had to do. These words come to their fulfillment in the bitter agony of His death on the cross. He had to drink the bitter cup of God’s wrath, and so fulfill the words of Psalm 69: “They gave me poison for food, and for my thirst they gave me vinegar to drink,” vs. 21.

So, when the Lord Jesus was offered the bitter drink,

the wine mixed with gall (Matthew 27:34), He also saw fulfilled symbolically what this text spoke of. In that action the Father told Him that the hour had come in which His full wrath was to be outpoured. In holding this drink before Him, the Father announced the coming of the full curse. And His refusal to drink the wine mixed with gall is also a sign of His obedient acceptance of His Father’s will. He would bear this curse in His own strength, without any aid!

So He drank the cup of God’s wrath right to the last drop, and that without any assistance or help from any other. As never before, and as never after, He was filled with bitterness, and sated with wormwood. The full measure of God’s wrath came upon Him during the bitter hours of His sufferings on Golgotha.

And because Jesus drank the wormwood, we may drink the wine. Wine is the opposite of wormwood. It represents the drink of the feast of the resurrection, the drink of restored life in God’s fellowship, the drink of the coming Kingdom. Jesus Himself promised that He would drink it new with us in His kingdom, Matthew 26:29. And as a foretaste we may drink of the cup of the new covenant in His blood!

For the miracle of substitution has taken place! He has turned the wrath that lay upon us into a blessing. He has changed our wormwood into wine! Where before there was only one drink for us according to what we deserved, He graciously transforms it into another far surpassing anything we ever dreamed of. Our drink of eternal death has become in Him a drink to eternal life, a cup of blessing with life-giving power.

So He can also say that in the final judgment only those who reject the call of the Lamb will receive a bitter cup to drink. The false and apostate city Babylon will receive a double drought for all her sins, Revelation 18:16. But in Christ Jerusalem’s warfare is ended. In Christ, she has paid double for all her sins! So the real and lasting feast may begin in Him, the feast of wine of the lees, (Isaiah 25:6), the feast of resurrection and life, joy and everlasting praise to the only Saviour!

This is the eternal feast given for all those who confess their sins, turn to Christ, and trust and believe in Him alone! He has turned our mourning into joy, our wormwood into wine! Daily we may live in the power of His grace, looking forward to the final marriage feast of the Lamb, when He will drink the wine new with us in His kingdom!

J. DE JONG

The origin of our Psalm melodies
— continued

odies in the church modes. It is certain that Louis Bourgeois composed many melodies which are of a very high quality.

But these things did not happen without any troubles. Besides financial difficulties there was discord more than once. It is said that Bourgeois had left Geneva in 1557 because Calvin had forbidden him to introduce four-part singing in the public worship services. But there is no proof for this. Although Calvin was not in favour of four-part singing in public worship, it is certain that he helped Bourgeois in the publication of four-part compositions.

At any rate, Louis Bourgeois did not finish the melodies of the Psalter. At the time of his departure, 81 Psalms had received a melody. Somewhere he himself writes that one must not conclude that all the Psalms melodies were composed by himself.

After his departure a certain "Maître Pierre" delivered 40 melodies. Until now it is not clear who this cantor actually was. Neither is it cleared up until now whether this man was a composer or whether he just copied melodies from other sources.

Doubles

But apart from this work of Maître Pierre, each Psalm had not yet received its own melody. The rest of the Psalms were sung to the existing melodies of other Psalms. The reason was the desire to finish the whole Psalter in a hurry: the work had already extended over several decades and not enough time had been allowed for the composition of new melodies. That is the reason why up to now 15 Psalm melodies occur twice (5 + 64, 14 + 53, 18 + 144, 28 + 109, 31 + 71, 33 + 67, 36 + 68, 46 + 82, 51 + 69, 60 + 108, 65 + 72, 74 + 116, 77 + 86, 78 + 90, and 117 + 127).

But there are also four Psalm melodies which occur three times (17 + 63 + 70, 30 + 76 + 139, 66 + 98 + 118 and 100 + 131 + 142).

One melody even occurs four times (24 + 62 + 95 + 111).

The melody of Psalm 140 is also used for the Decalogue (Hymn 7 in the Canadian Reformed *Book of Praise*). Other Genevan melodies are those of Hymn 13 (the Song of Mary) and Hymn 18 (the Song of Simeon), while the Song of Zechariah (Hymn 14) originates from Strasbourg (1525).

Several other Hymns in the *Book of Praise* have also a Genevan Psalm melody: Hymn 2 + 27 (= Psalm 89), Hymn 6 (= Psalm 134), Hymn 11 (= Psalm 42), Hymn 21 (= Psalm 22), Hymn 22 (= Psalm 54 + one line added), Hymn 44 (= Psalm 85), Hymn 49 (= Psalm 56),

Hymn 53 (= Psalm 66, 98, 118), and Hymn 58 (= Psalm 124).

It is regrettable that several beautiful melodies of Beza's Hymns have been relegated to oblivion. (I mentioned that in Thesis XII, in my dissertation *Annus Liturgicus?* 1975.)

Already in 1968 (*Lucerna*, VII, 3) I wrote, "It is very desirable that Calvin's heritage in the Genevan Psalter be preserved; in case of a new rhymed version, let the rediscovered but not yet used existing melodies be introduced for the doubles of rhymed Psalms, and if possible let such melodies also be used in case of a revision of the book of Hymns." It has not been done, but I myself used the beautiful melody of one of Beza's Hymns in my book of songs, *Kom, zing en speel* (Groningen, 1979).

No popular songs and street songs!

The Psalm melodies have a very long history. But it is strange that repeatedly a connection has been sought between Psalm melodies and street songs.

In his extensive work *Kerkelyke Historie van het Psalm-Gezang der Christenen* (Amsterdam, I, 1777; II, 1778), the minister of the church at Veere, Josua van Iperen, stated that the Psalms of Marot and Beza were originally sung to popular tunes and street songs, but that not until the year 1556 Louis Bourgeois was asked to compose other melodies. But in the light of the facts which I mentioned already, this statement appears to be absolutely wrong.

But here for the first time terms like "popular tunes" and "street songs" were used. Just a century later, the Frenchman Orentin Douen likewise used these terms in another two-volume work, *Clément Marot et le Psautier Huguenot, étude historique, musicale et bibliographique, contenant les mélodies primitives des Psaumes, et des spécimens d'harmonie* (Paris, I, 1878; II, 1879). This work is even more extensive than the work of Van Iperen; Van Iperen's work counts 1015 pages, but Douen's work no fewer than 1461 pages!

Douen stated that many melodies of the Genevan Psalter had been borrowed from folk tunes and "top-hits" of that time. This statement was pronounced with great authority, but if one examines the "proof" which Douen tried to give, it must be said that he presents something which only resembles it. Nevertheless, Douen's statement has been repeated and accepted by many writers for a long time. I do not want to list all the names of even famous authors who repeated O. Douen's words, but it is remarkable that even a great liturgist such as G. van der Leeuw could write in his *Beknopte Geschiedenis van het Kerklied* (Groningen/Batavia, 1939), "The Psalm melodies, just as we know them now, are popular tunes and dance-songs. The main part of it consists of contra-facts. But from the light tunes which were as such very often not that nice, were made beautiful melodies for the church."

But at least for two reasons it would



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be impossible that John Calvin worked in that way. In the first place, Calvin always stressed that there must be a close connection between the words and the melodies in singing. Therefore he said time and again that our singing in church was not to be "light and frivolous," but "worthy and majestic." Calvin had a great aversion to all kinds of street-ballads, which made the people only licentious, as he said.

In the second place, Calvin always went back to the church of former ages, especially to the early church. He never wanted to break with the church of the ages. On the contrary, he wanted to preserve the continuity of the church. Thus also for this reason it is very unlikely that he consented to the use of contemporary "top-hits" as Psalm melodies.

Simple, not artificial

But Calvin's aim was to give the singing in the church back to the *congregation*. How would that be possible? In Reformation times the singing in the church was limited to the priests, with their Gregorian chants. But these church songs were too difficult for the common people of the church. They were too artificial for untrained singers. Calvin con-

sidered that the common people would never be able to sing in the church all the notes of the Gregorian chants, which were often quite aristocratic and luxurious, although very different from the "top-hits" of the day.

But in Strasbourg Calvin heard rhymed hymns in the German language, and they fascinated him. Then he rediscovered, as it were, the book of Psalms, and he wanted to make it accessible to the common people of the church. He sought a style that was proper to the church, but not artificial. Therefore, Calvin often used in this respect the word "*moderate*." In his writings about church music actually this word has a threefold meaning. This "moderation" stands in the first place over against the abundance of the Gregorian chants, but Calvin used this word also over against a very frequent use of music in the church. The singing of the congregation was to have a place in public worship, but not the first and the main place. But, thirdly, Calvin used this word also over against a kind of agitation and excitement in singing. Hence the expression "worthy and majestic."

Calvin promoted simple singing in the church, not in the sense of vulgar singing, but as a kind of singing which

could be done by the whole congregation.

In the meantime, he also sought to continue the tradition of the church, as far as possible.

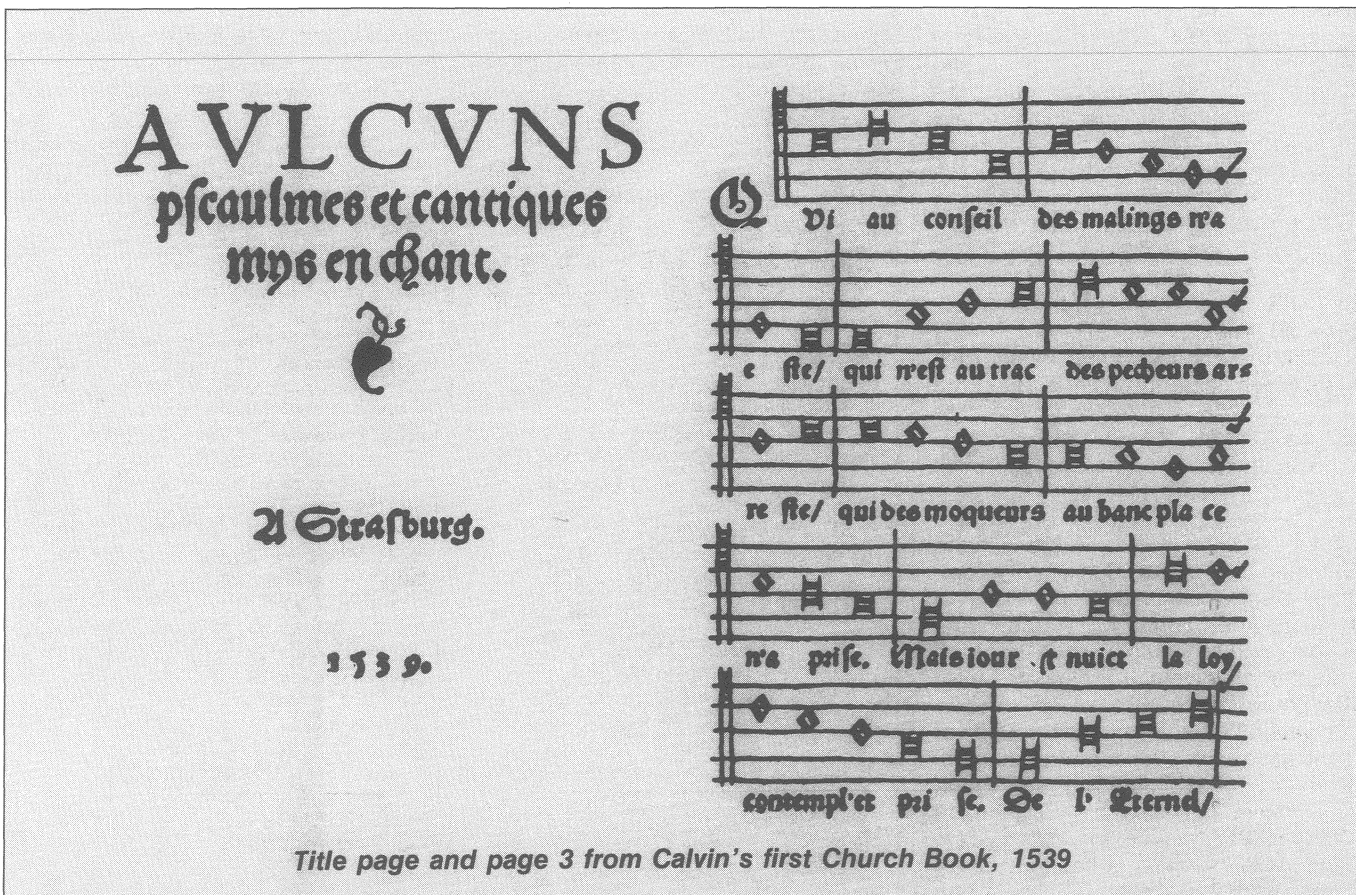
Did he succeed? Indeed, the Psalm melodies, which nowadays are esteemed very highly everywhere, meet these requirements, and the whole so-called contrafact-theory is proved to be a fantasy.

Emmanuel Haein

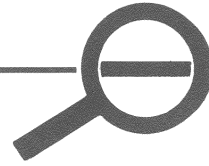
Almost half a century after the publication of O. Douen's work, another Frenchman delivered an important thesis, *Le Problème du Chant Choral dans les Eglises Réformées et le Trésor liturgique de la Cantilène huguenote*. This thesis was submitted in 1926 to the Faculté de Théologie Protestante of Montpellier. Haein discovered that there is a close connection between the Genevan Psalm melodies and what he called several "timbres" and "nômes" of Gregorian chants and medieval church hymns.

That was a very remarkable discovery. It dismantled the theory of O. Douen and led the investigation further back to the history of the church, as we hope to see in our next article.

— To be continued
K. DEDDENS



Title page and page 3 from Calvin's first Church Book, 1539



The blackmail of Oral Roberts

As many readers of *Clarion* have probably heard or read, the well-known television evangelist Oral Roberts has made known that if he does not raise a certain amount of money by a certain date, the Lord will take him away. This is nothing less than an outright matter of spiritual blackmail. Many of Roberts' followers will feel compelled to give, for the movement stands or falls with the man. That is the essence of a sect: it is a slavish following of a leader who determines everything.

This incident is not isolated, but is symptomatic of the extremes to which these televangelists will go to rake in the needed money. Whoever is still fooled by such people, is utterly blind.

We take over a very appropriate piece from *The Banner*, March 2, 1987 (weekly publication of the Christian Reformed Church), written by Andrew Kuyvenhoven. His article is written in the typically provocative style which characterizes *The Banner* nowadays (e.g. "Perhaps more prophets should get the floor in our assemblies" — what purpose does such a sentence really have?), but still conveys some worthwhile points.

Unholy terror from Tulsa. In the month of March, says Oral Roberts, he must die unless his followers pay God a ransom of \$8 million.

Few do not know evangelist Oral Roberts. He has built a medical and evangelical empire in Tulsa, Oklahoma. Roberts has been more skillful in raising funds than any other televangelist. But on January 4, he revealed his financial problems and his warped sense of propriety by announcing that God would not allow him to live beyond March unless his followers send the remaining \$4.5 million needed for an \$8 million medical-mission project. "Will you help me to extend my life?" Roberts asked in an emotion-laden plea to his viewers" (reports Bruce Buursma in the *Chicago Tribune*, Jan. 18).

Back to the church. As long as people believe that Oral Roberts speaks for God and that God appears to Oral, they'll pay.

Roberts and most mass evangelists are more autonomous than popes. They have no peers, no earthly supervisors, and no consistory. They prophesy, and everybody else must listen and pay. They have disregarded this rule of the church:



“ . . . a slavish following of a leader who determines everything.”

"Two or three prophets should speak and the others should weigh carefully what is said" (I Cor. 14:29). They desire the blood of the body and the wool of the sheep, but they want to be much more than a member of the body or a sheep of God's flock.

And people like it that way. Although we always talk about freedom in North America, we yearn to be led by the nose. The purpose of all the "special" offices in the church, including that of (tele)

evangelist, is to make people grow up (Eph. 4:11-12). Special office-bearers have failed if people don't become more mature in Christ under their leadership. The kind of Christian television ministry to which North America is subjected may raise up a suckling here and there but cannot produce a mature congregation in Christ.

In spite of our imperfections. One might object that congregations in the Reformed tradition are also subject to prophetic monologues and that therefore we do not observe the Biblical rules for prophecy. Perhaps more prophets should get the floor in our assemblies. But our preachers are at least exposed to the critique of the congregation and the discipline of the consistory. Most of our congregations live up to I Cor. 14:29 and "weigh carefully what is said."

And we keep each other in line. The fear that the "bureaucrats in the denominational building" get paid too much has little ground. We'll see to it that those who work for the church get paid by the church but also that no one gets rich off the church. That's a built-in guarantee you don't receive with religious entrepreneurs. And if, say, I should step out of line, if I should try to pull a "Roberts" on the church by saying that I must have the number of subscriptions to *The Banner* raised to 70,000 by the first of May or the Lord will take me home, the Christian Reformed Church would not start paying in panic. Most people would probably say, "Good-bye, Andy; 't was nice knowing you."

Why are you Reformed?

The above printed question is one which keeps returning. It is often the topic of a speech at league meetings of societies. Sometimes it is formulated a little differently, "What is Reformed?" Often we deal with it in the wrong way, as if the question is, "Who is Reformed?"

Time and again we need to examine our position and our motives. It is interesting to see how the same questions arise in other churches. I think now of the Re-

formed Church in the United States (the so-called "Eureka Classis"), which has as confession *The Heidelberg Catechism*. From its monthly publication *The Reformed Herald* (February, 1987), I take over an article written by the Rev. Peter Grossmann.

"Why are you Reformed?"

"That's how I was brought up." "I married into the church." Most of us would use either one or the other of

Lutherans, Roman Catholics, and others in heaven. However, we do maintain that the historical Reformed understanding of Scripture is the most consistent, reasonable, and faithful to the whole Word of God itself. It is true there have been errors taught in all churches, including the Reformed. And, it is true that we must be constantly searching the Scriptures to improve and correct our teaching and

held to be the infallible, inerrant Word of God. Some think it fairy tales. Our true strength as a church and our true faithfulness to God Almighty are inextricably bound up with our attitude toward God's Holy Word and our use of it in teaching and living. We should be "Reformed," heirs of the Reformation, because we want to continually re-form our thinking and our practices according to the Bible, only for God's glory.

The Reformed Church in the United States is far from perfect. Her goal should be increased conformity to God's revelation. Your role in that great work is important. Every member, young and old, has a responsibility to God, self, and the rest of us, to be strong and faithful in seeking and practicing truth. We must constantly pray and work to bring our lives into closer conformity with the Bible. That means we should want to study, attend church services faithfully, and teach our children these precious truths.

If you are convinced that you are in a Reformed church by the providence of God and that it is not an accident or by mere chance, but that it is for your eternal good; how are you going to respond? What are your responsibilities?

The Rev. Norman Jones' article in this issue discusses one aspect of the Reformed Christian's duty — that of uniting with a Biblically Reformed Church, when moving to another community. There is another duty, a prior one: the training of our children so thoroughly that they will do their utmost to stay in or start Reformed churches, wherever they are. The responsibility lies with parents, church leaders, and pastors to do the training by word and example.

Why do so many of our people, especially the young, leave the Reformed faith? Simply because they do not think it is important to remain! And why is that? Because parents, especially, do not think it is important! Many people are so concerned about "getting along in the world," being "nice," and not "pushing" their beliefs on others, that they fail miserably in raising up new Reformed families. The prevailing attitude seems to be that "one church is as good as the other." Not, so, if the Bible is the standard by which to judge! Our children and our children's children should be able to answer, "I'm Reformed because by God's grace my parents brought me up that way."

This article certainly impresses upon us the need for clear preaching and solid catechetical instruction especially on the point of the church and church membership! When I read this article for the first time, I could not help but be reminded of the great gift which the Lord has given us in our Reformed schools! Let also the teaching at these schools be unmistakably church-oriented.

CL. STAM

THE BELGIC CONFESSION

ARTICLE 29

THE MARKS OF THE TRUE AND THE FALSE CHURCH

We believe that we ought to discern diligently and very carefully from the Word of God what is the true Church, for all sects which are in the world today claim for themselves the name of Church. We are not speaking here of the hypocrites, who are mixed in the Church along with the good and yet are not part of the Church, although they are outwardly in it. We are speaking of the body and the communion of the true Church which must be distinguished from all sects that call themselves the Church.

those two responses. Others would say, "I came to a Reformed position through study of the Scriptures," or, "... Reformed literature," or, "... the invitation of a friend." One answer is not better than the other, for in the providence of God you are now a member of a Reformed Church. (You do believe it is in God's eternal, infallible plan, don't you?)

There is a further question, however: Is it important to you to remain in a Reformed Church the rest of your life? Or will just any church do, just as long as you belong somewhere? Your answers are not only crucial to the growth and strength of the Reformed Church, they reflect upon your Christian life, and your witness — to your immediate family, as well as close friends and casual acquaintances. Your devotion to your Saviour and your enthusiasm for the truth of the Bible are made manifest in your choice of church affiliation.

No, this writer does not think there are no true Christians in other communions; and, no, the Reformed churches are not the only possessors of truth; and, yes, there will be Baptists, Methodists,

preaching. That is why we say "semper reformanda" ("always reforming"). The Bible alone is our only rule for faith and life. When we deviate from Scripture, we sin and dishonor God; we weaken our witness to the world.

We should be Reformed because we are convinced that other systems of Biblical interpretation are less faithful to the Word of God and are often diluted with human philosophy and presumption. It is a fact that in many denominations, some bearing the Reformed name or background, the Bible is no longer

OUR COVER

Cross-country skiing
on the prairies

Photo courtesy: Travel Manitoba

The position of woman in the Old and the New Testament

Here follows a speech of Mrs. J. De Glint, delivered at The Women League Day, 1986, Cloverdale, BC.

Introduction

Did your husband help you with the dishes last night? Who changes the diapers in your family? Do you think our daughters should receive higher education? What about women in the work force? Is there a place for a woman on a schoolboard or on a committee of administration?

People of the world cannot come to a definition of a woman's role. In different times and cultures there have been different opinions about man in general and woman in particular. Even in one era people disagree what women should be and do.

We, as sisters in the Lord, do not really have to concern ourselves with worldly philosophies with regard to what is expected of women. We have the inexhaustible sources of God's Word to give us guidance. That does not mean that the answers to all our questions are easily found in the Bible. Sometimes reading the Scriptures seems to raise more questions than it answers. Our own Women's Society in Cloverdale experienced that this last season as we studied Numbers. Many times we felt kind of sorry for the women who lived under the old covenant. A husband could suspect and try his wife if he felt jealous, but as wife you had no legal grounds to put your husband on trial if you thought, or even had proof, he was unfaithful (Numbers 5). When Aaron and Miriam both stood up against Moses, Miriam became leprous while Aaron does not seem to receive any punishment (Numbers 12).

But when we look more closely and read each text in the context of the whole Bible, we come to the understanding that, yes, God created man and woman in different ways. Women have their own unique and beautiful position. Compared to practices among heathen tribes who lived in Old Testament times, the laws of Moses protect women and acknowledge their beautiful task. Miriam was allowed

to lead the women in songs of praise after the crossing of the Red Sea. Miriam's death and burial are specifically mentioned (Numbers 20). In Numbers 6 we read that both men and women can make the special vow of a Nazerite. The New Testament continues to define a separate place for women, and stresses as well their unique position of honour; I Peter 3:7 reads "Likewise you husbands, live considerately with your wives, bestowing honour on the woman as the weaker sex,

***... wives, be
submissive
... husbands, live
considerately
... you are joint heirs
of the grace of life, in
order that your prayers
may not be hindered."***

I Peter 3

since you are joint heirs of the grace of life, in order that your prayers may not be hindered."

Let us turn to both the Old Testament and the New to try to come to a fuller realization of the wonderful and unique position of woman.

God's beautiful creation (Genesis 1,2)

We live in a world corrupted by sin. How beautiful and edifying it is, therefore, to turn to the first chapters of Genesis which describe the time when everything was good and perfect, as created by God. We will focus our attention first on Genesis 1:26-31. On the sixth day, after creating "the cattle, creeping things, and the beasts of the earth according to their kinds," the Lord seems to pause. Never before in Genesis 1 do we read that the Creator stops to have a meeting of the Highest Council. But before the creation of man, the final part and crown of creation, our triune God pronounces the words,

"Let us make man, in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth." Tremendous, awe-inspiring, what God intended man to do: to represent God's power in ruling over the complete creation. After these words God created man, as He had planned, in His own image. And then, well before woman was formed, we read in Genesis 1:27: "male and female created He them." Together, man and woman, are the image of God. Together, they receive their Creator's blessing. Together, they receive their task: "Be fruitful, and multiply, and fill the earth and subdue it."

That man and woman are together the image of God, that they share blessing and task, does not mean they are identical. God made it more beautiful than that. They are different from each other, but in such a way that they completely complement each other. This means that, although man and woman received the same task, they have different functions in fulfilling this task. And for these different functions, they receive different characteristics.

Also, God created man and woman with a certain order. Our God is a God of order (I Corinthians 14:40). He made man the head (I Corinthians 11; Ephesians 5:23). Man has the ultimate responsibility. But although man is responsible as head, he cannot be head without woman's contributions. Man and woman need each other. God did not make man to be a dictator and woman to be a slave. Man recognizes his responsibility and at the same time acknowledges his dependence on woman. And woman realizes that man received the office of leadership and with joy she uses all her talents to assist him. Let us never forget this order of creation. If a woman wants to be called blessed, she has to understand and accept that God has given her an unique office, different from man's position. Together man and woman, knowing their tasks and appreciating each other's unique gifts, live to the honour of God, their Creator.

In the end of Genesis 2:18-24 we read about the creation of Woman. Adam feels his loneliness and longs for someone who will belong to him, who will make him complete. Then the Lord forms Woman and brings her to Man. At once they recognize each other. Man knows he needs help and woman knows she can assist man. In response to receiving Woman as God's beautiful gift, Adam breaks forth in a joyful song of thanksgiving:

This is at last bone of my bones
And flesh of my flesh.

She shall be called Wo-man,

Because she was taken out of Man.

God created everything; and it was beautiful.

The fall

(Genesis 3)

Then comes Genesis 3. Sin enters the world and corrupts the whole creation. All created things come under the curse, including the relationship between man and woman.

On a certain day the serpent approaches Woman and convinces her to eat from the forbidden tree. How sly Satan is! He knew he had to get at Adam, who was the head. But Satan also knew that the best way to bring Adam down, was through the person whom Adam respected and protected: his wife. Using Woman in order to attack Man was like stabbing Adam in the back. After Woman ate of the forbidden fruit, she offered it to Adam. Adam did not refuse. We do not read that he protested against Woman, or that he

reprimanded her for eating. No, in one breath we read: "She took of its fruit and ate; and she also gave some to her husband and he ate." We should not think that Man joined Woman out of pity for her fallen state. That would be the same as killing someone because your friend is a murderer. Adam joins Woman out of weakness. He did not live up to his responsibility. He miserably failed the test, and the results inevitably follow. The LORD God comes down from heaven and calls Adam to give account of his action.

Then the Lord pronounces judgment. First we hear the curse on the serpent. But the end of this curse contains the promise of restoration. How gracious is our LORD! The Lord will put enmity between the seed of the serpent and the seed of the woman, but the seed of the woman shall prevail! Christ, the seed of the woman, will totally destroy the power of Satan, although it was the will of God that this had to take place by bruising Christ and putting Him to grief (Isaiah 53:10).

Faith in the promise of the Redeemer made the Old Testament people aware of the importance of "seed." By bringing forth seed, the Seed, the Promised Saviour would be born (I Timothy 2:15), who would destroy Satan. In the New Testament the emphasis is different. Through the birth of covenant children Christ's church is built, but working for the Kingdom is as important as multiplying oneself. For that reason Paul can write in I Corinthians 7: It is better that man re-

main single! Family obligations could form a hindrance for kingdomwork. Some are called to marry and have a family, some are called to remain single and have another task for the furtherance of God's Kingdom.

Next is the curse on Woman. Also this curse contains an element of grace. Woman's desire shall again be for her husband. When listening to Satan's voice, she had in fact denied her husband. But God restored the man-woman relationship. Woman shall again long for her husband, who will guide and lead her. Many times men have misused their authority. Some men took more than one wife and wives have been mistreated and misused. It is said that often history is his - story. But that was not how God had meant it; not before the fall, and not after it.

The curse on Adam directly affects his way of life. The whole earth is corrupted. Adam will have great difficulty subduing it. But also here is grace: Adam keeps his mandate. Adam is through Christ, still responsible and he will still be able, though not perfectly, to rule over the earth.

After reading Genesis 3 we can conclude that the fall into sin has corrupted all created things, but through grace, God maintains the order of creation. We may still understand and experience some of creation's beauty. But this can only happen if we accept God in faith and want to live according to His ordinances.

— *To be continued*
J. DE GLINT

NEWS MEDLEY



The first word should be a word of thanks to those brothers and/or sisters who sent me a new directory. Although I do not need the directories of the various Churches as much any more as before, it still is greatly appreciated when I am remembered, and there is the more than odd case when I have to write a letter to someone and make grateful use of the address lists which are in my possession.

Now we go on with our medley.

Usually we do not mention calls which are accepted or declined. This time we wish to make an exception. It is the call which the Church at Ottawa had extended to Cand. G. Peet. The brother accepted it but when his health deteriorated, he felt compelled to ask his word back. Instead of admitting him into the ministry here on this earth, the Lord freed him from his illness and included him in the number of the witnesses which we have all around us, who can testify from their own experience that our God is faithful in fulfilling His promises.

When I read the report of his address to the latest graduating class of the Guido de Brès High school, I saw therein a sort of auto-biography: when the five young preachers never achieved their goal, but were captured and put to death, it seemed as if everything was lost. Yet their lives bore rich fruit. In the case of our late brother Peet we may say the same thing. Much was expected of him, but nothing is lost when it comes to the point.

From this place, too, we wish our sister Peet the comfort of the Lord in the days remaining in her life, and may they be many, also for the upbringing of their son.

It is our sincere wish that the Church at Ottawa may see the vacancy filled in due time.

As for the vacancies, there are still quite a few among us. The membership are interested in being kept abreast of the news regarding them. It is a good thing when in bulletins the editors do their best to pass on the latest news as fast as possi-

ble. The mailing of *Clarion* takes so much time in most instances, that much of the news is "old" before it reaches the readers.

Caution should be exercised, however, when doing this. In various bulletins I read that Rev. Bouwman had two calls from Australia, while in fact he had only one, with the possibility of a second one. That in the meantime this second call materialized and was accepted happened a few weeks after I already read in a bulletin that he had two calls. Be careful, brothers!

The Rev. Huizinga was installed in his service in Armadale, although, for the time being, the family is living in the parsonage of Byford. This gives them time to look for a suitable dwelling of their own. I am not going to mention the financial arrangements made for such a venture, but must say that these are an example for the other Churches.

During a welcoming evening, it became evident that the brothers and sisters are happy with their Canadian minister. Some felt, however, that he should look more like an Aussie.

"Near the end of the evening our Canadian minister was provided with a change of clothes so that he could look like a typical Australian, from thongs, shorts, T-shirt to sunhat and glasses." I am wondering whether it was one of those hats with corks dangling from the rim to keep away the flies.

I would advise my colleague not to wear his thongs when visiting the high school in Armadale. There is a rule that no thongs should be worn to school. The students were sort of upset when no teacher said anything about it that I wore thongs while attending the opening ceremonies whereas they all were forbidden to come to school in such attire. Shorts are all right, though.

We mentioned Byford. On December 25 they had their first service in the newly-erected Church building. I saw a slide of it, but hope to be able to have more complete information about it.

By the way, is there anyone in Australia who could send us black-and-white pictures of their Church buildings which we could use for *Clarion* covers? Preferably they should have been taken vertically, if you see what I mean. Our pages are still longer than wide. We are endeavouring to have another series of the Canadian buildings as well.

Staying in the southern hemisphere for a while, we may tell that in Kelmescott there are double morning services which started on March 1. Catechism classes are split as well according to the division of the congregation. Since Dr. Hur cannot take care of all of them, the help of capable elders has been enlisted.

In previous medleys I mentioned the establishment of a band. Now we read that on Saturday, March 28, the first "concert" will be given. Those quotation marks are not mine, but are found in the official announcement.

From the Church at Albany word was received that a synod will be held this fall, on September 5, 1987. This is for them, of course, the end of winter and so should have been called "spring."

We know that the Rev. Knigge was on Papua New Guinea to continue for a few months the work which the Rev. Bruning had begun almost two years ago. Now the Albany Church is continuing its efforts to find a minister to go there for good. I wished I could pass on the information which was contained in Rev. Knigge's report, and I have been toying with the idea to see whether we could not combine our own *Mission News* with the Australian information sheets. However, it might become too massive and the mailing problems may prove to be prohibitive.

Anyway, the Armadale consistory report mentions, among other things, the following points:

"Rev. Bruning be formally requested to go to Port Moresby for a period of up to one year."

"Brother Buist reports on aspects of his private visit to PNG."

Another item from the same consistory report: "It is decided that the meetings will commence at 7:30 and close at 10:30." A brave decision, but I do have an inkling that it will be executed.

This is all about Australia, unless something comes up between this moment and the moment when the news medley is mailed.

Landing in Vancouver, we are closest to the Maranatha Church in Surrey. A discussion took place there about a possible site for a new manse. The Church still has three lots behind the parking lot, but these are not deemed suitable for a new manse to be put there. It will be difficult to find a good spot.

In Abbotsford "the consistory decided to sing the Apostles' Creed on the celebration of the Lord's Supper." I hope that, if I am in Church then, I shall be allowed to join the consistory in their singing. As for the rest, I am happy with the decision, and the Abbotsford brothers and sisters will especially be aware of this.

From the Church at Lynden comes something with which I am not all that happy.

I shall tread here very carefully, for one could be misunderstood so easily, but I have to say something about it, also in connection with something from Toronto which disturbed me greatly.

First the quotation from the consistory report.

"Request from the Orthodox Christian Reformed Church of Burlington, WA, for Rev. A. van Delden to preach and administer the sacrament of baptism in their congregation. The consistory allows Rev. van Delden to speak an 'edifying word' if this should still be desired, but it doubted the wisdom of granting their request for administration of Word and sacrament, since a full sister-relationship has not been established. The consistory hopes and prays for continued work in this area, so that soon such requests may be heartily granted."

The carefulness of the consistory is to be praised, and yet I think that even for speaking an "edifying word" no permission should have been given. I do realize the contact that has been there for quite a while; I also know that the hope is being cherished that closer contact may lead to complete unity. At the latest Classis Pacific, the Rev. Van Dyken with an elder were present as observers more or less. I also realize that the Orthodox Christian Reformed Churches are still pondering which course to follow and which steps to take. We all hope from the heart that unity may become a fact.

However, then, in my opinion, we should be extra careful and not give the impression as if unity will be only a formality.

Understand me well: I do not suggest even that this is the opinion of the brothers in the Lynden Church. I am speaking of the impression which such a permission will make on others.

What do others know of the difference which we claim to exist between the proclamation (not "administration") of the Word and the speaking of an edifying word? All they may notice is that a benediction is left out, but for the rest everything is the same as with every other service. Will not only people of a thoroughly Reformed background see any difference? And would not — whether we want it or not, but we don't — the impression be established that there is not all that much difference, and that everyone can stay snugly in his own corner because we can listen to the messages of the other minister just as well as to those of our own people?

I think that the brothers and sisters in the Orthodox Christian Reformed Church in Burlington, WA, will be able to understand that it is not from a sort of haughty position that I say, "We should not accede to any such requests," but that it is from concern that an incentive to seek unity will be removed if we start on this road. If you can invite ministers back and forth — no,

only “forth” but not “back” — anyway, why should you try to remove impediments for a complete unity?

Now, here an invitation came from a consistory and then one with whom various discussions had been going on in the past.

What disturbed me very much is what I read in the Toronto bulletin. The consistory report mentions “Pastor Gleason’s request to be allowed to speak an edifying word in the Evangelical Presbyterian Church during the sickness of their minister, Rev. Compton, is approved.”

When reading this, I was greatly disturbed, and thought, “What are we going to get and where are we going?”

Unless I misunderstand this sentence completely, the request came from Toronto’s own minister; it was not a request for one-specific service, but more or less for an extended time, for it says “during the sickness of their minister.”

Here we go the wrong way, sorry to say. I did not get all the Toronto bulletins during the past years, but as far as I can remember, there was never any contact between the session of that Presbyterian Church and the consistory of the Toronto Church. I have never read of any efforts to come together and to continue the way as one body, firmly established on the one foundation.

Then it may look very good and be a friendly gesture and a compassionate action to request one’s consistory to “speak an edifying word” in such a church with which we have not even closer ties than a general knowledge about their existence, it does not contribute anything towards true unity and leads us on a path which will prove to be detrimental.

More so even than in the above-mentioned other case, here it has to be remarked that the people do not know the difference between “proclaiming the Word” and “speaking an edifying word.” To them it is all the same. “Our own minister is ill, but we have one anyway, so what’s the diff?”

Oftentimes we have been accused of being narrow-minded, and I would not be surprised if what I wrote above will receive the very same qualification. The main threat to ecclesiastical life, however, is a factual ignoring of the walls of the Church, and these walls are there indeed. Why else should there be gates through which people can enter in and go out?

Broad gestures have never yet contributed anything essential to the true unity of all Christian believers.

As for unity, the Lincoln bulletin tells us “I can also tell you that the Church at Lincoln, as convening Church for Classis March 11, 1987, has received an official request from the Tri-County Reformation Church at Laurel, MD, for affiliation with our federation of Churches.”

Lincoln is also getting a new console for their organ. Apparently the old one is full of days and ready to expire.

The same bulletin tells us that there is a committee for “Investigating the Viability of Starting an Elementary School in the Lincoln area.” Apparently the school building in Smithville can no longer accommodate all the students eager to get Reformed instruction there. Everywhere the situation is the same: the blessing received in the children necessitates expansion of facilities.

Neerlandia is busy with erecting a new Church building. Since the old one was sold, they were compelled to vacate it and as of February 15 they are having their services in the auditorium of the school.

Now that the school building is used, “In its meeting of Feb. 9th, the board has made a ruling that the school, for whatever function, be it school, Church, or gatherings of any sort, will be smoke-free. There is to be no smoking whatsoever in the building.”

“It is also decided to have the new church building ‘smoke-free,’ that is, *all* smoking will be *prohibited* in the new building.” This, as you will understand, is a decision by the consistory.

Neerlandia’s bulletin also “warned” the congregation: “In the near future you may find Hymn 1A on the psalmboard once in a while. My experience at catechism classes was encouraging. The melody did not appear to be much of an obstacle, and after some practising at home we hope it will not be an obstacle in the worship services either.”

Going through the prayers in our Church book, Rev. de Jager writes, he was thinking about the prayer for mission among Jews, Moslems and heathen. “Did the mentioned passage slip in the Form of Prayer just as translation?”

I do not know what my colleague will unearth during his research. I may state right here that these expressions were certainly discussed and that it was not automatically that the words remained in this prayer.

Although we do not conduct special mission among the two last-mentioned groups, we do pray for the work that is being done among them. One does not have to do the work oneself in order to be able to pray for it.

When discussing the wording of this prayer, we pointed to the fact that the circle widens with each name. The Jews still can be approached with the Old Testament and pointed to the fulfilment in the Lord Jesus Christ. The Moslems still do have remnants or traces of the Scriptures also in their Koran, as Mohammed gathered elements from left and right. The Lord Jesus is mentioned in the Koran repeatedly, be it, of course, that He does not receive the only honour which is becoming and which is pleasing to Him: the honour of being the Son of God and thus the only Saviour.

The heathen are those who are completely alienated from the Truth and who form a wider circle than the first mentioned groups of the population.

Thus it was decided to leave it as it was on purpose, not as a “slip-of-the-typewriter.”

Whether we should have the Gospel proclaimed to the first two groups as well is not a question at all: it should be done.

However, one needs the manpower for it, and we do not have this in such a measure that we can designate a brother to do this work exclusively. Hamilton is still looking for a missionary, Smithers will need one, apart from the vacancies which we have within the Churches themselves.

We have problems already to get suitable material to distribute to those who are living all around us. Too much has to be done by too few in too short a lifetime, so to speak. It is good, however, that we are reminded of the obligation not to forget those who were Paul’s “brothers according to the flesh,” the descendants of those out of whose midst salvation came forth.

We move on to the Providence Church in Edmonton.

The Rev. van Beveren writes, “In order to keep up the contact with the churches in the Western provinces, our Theological College has decided that the professors visit the churches on a regular basis. As a result of this decision two of the professors will make a speaking tour in the West this spring already. Dr. K. Deddens hopes to travel to BC, and Dr. J. Faber is planning to visit Alberta and Manitoba. The exact time has not yet been established but it will be in the second half of May or the beginning of June.”

It is a good thing that the contact with the Churches is being maintained and strengthened. And we shall receive the brothers here in the West with joy.

I may, however, at this moment pass on what is being said in the West more than once, something which I have heard for years. Having contact by means of visits is good, at least it is better than nothing, so it is beautiful when the brothers travel to here, visiting the Churches. But what about writing articles for the edification of the membership? How much have we received from the Faculty at our College during the more than seventeen years it has been operating? Have the current issues

been explained to our people and has guidance been given?

De Reformatie used to be filled with articles by those teaching at the College of our Dutch sister Churches. This is no longer the case either and, frankly, I cannot appreciate this periodical all that much any more. I loved the writing of the brothers Trimp, Douma, to mention these two only from recent times. I have all the volumes, from 1920 on, and it is a sort of loyalty that I am still subscribing to it, but it is no longer the old *Reformatie* in my view. But then, I belong to the disappearing generation, we'll say.

Anyway, don't let my reveries disturb you.

May these visits be the firstfruits of much richer harvest, noticeable in the columns of our beloved *Clarion*.

Carman. Yes, Carman.

You remember that they are going to put out a booklet on the history of the Church there and of the School. I did quote more often from the preview that we are permitted to have once in a while.

With our modern church buildings, strict building codes, and safety measures we are apt to forget the often primitive conditions which prevailed in olden days. In the forthcoming booklet you may find — or may not find — the following information.

"While reading through some old stuff, I discovered how concerned a brother (who lived elsewhere temporarily) was about the insurance and a possible fire in the church building. He wrote, 'Please, brothers consistory members, can you take

away the pennies from behind the fuses? I put them there, should have taken them out but forgot.'"

A pleasant and a not-so-pleasant piece of information from the Burlington South bulletin may conclude this medley.

Let's first have the not-so-pleasant one.

"Brother A. took this opportunity to inform us that he had just received word that the rental fees for the building were being increased to \$300.00 per week. This unexpected increase raises our budget by \$2,600.00!"

Now the pleasant one.

"As part of the discussion in this meeting the point was raised of making better use of the time in meetings by reducing the time spent on administrative matters. It was argued that the chairman and the two clerks would meet briefly before the start of each meeting to organize the incoming mail and arrange some of the details of the agenda."

I have always wondered why some consistories deem it necessary to have all sorts of bills and administrative matters on the agenda, only to decide to pass them on to the appointed brothers or committees. When it has appointed a committee for a certain task, a consistory should not re-do the work or pre-chew it. If you don't trust the brothers, appoint others; if you do, don't do their work either before they had a chance or after they had completed it.

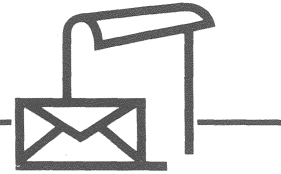
Most likely you have something to chew on now.

That's why I sign off.

As always,

VO

LETTER TO THE EDITOR



Dear Editor:

Your Editorial on "Sunday and Sabbath" (*Clarion* January 9, 1987) prompts me to ask you a few questions.

1. You describe the view that Christ is the fulfillment of the Old Testament Sabbath and that therefore the Sabbath must be abolished as the Old Testament day of rest, of no work; and then you conclude, "This means that, according to this view, the Fourth Commandment as such no longer has any bearing on the New Testament church."

My question to you is, where do you get this from? John Calvin and our Heidelberg Catechism adhere to this view and see the Old Testamental Sabbath day as abolished. Yet they do *not* say that this view *includes* that the Fourth Commandment as such no longer has any bearing on the New Testament church.

There is the danger in putting it the way you do of causing suspicion towards those who, with Calvin and our Heidelberg Catechism, adhere to the "dominical" view. This danger of sowing suspicion indeed appears to be real from the fact that you added, that "this theory easily undermines the force of the struggle against the destruction of the Sunday as the day of

rest and against further secularization of our society."

We should deal more carefully with each other in the church than making it a custom to suggest of views different from ours that they are *undermining* views. Also, as the Dutch saying goes: "Eer is teer!" (Someone's honour is vulnerable).

2. My second question is, whether in this respect you want to lead us away from our Heidelberg Catechism to the Westminster Standards, seeing how you express your agreement with the view of the Rev. John L. Mackay, take over two articles on the subject from this Presbyterian professor, add your own agreeing article to it, and so with three "professoral" articles try to "out-balance" the article on the Sunday written by sr. J. Helder.

Did this sister's article, which is in agreement with Lord's Day 38 of the Heidelberg Catechism, really deserve this?

3. My third question is about what you quoted from the Rev. VanDooren. I tried to find in publications from his hand where and in which context Rev. VanDooren wrote this, but could not find it.

Why did you not mention the book or article in which this quotation is to be found? And would you be so kind as yet

to inform your readers of this?

I look forward to your short and clear answers to my questions. For the sake of all readers of *Clarion*.

With brotherly greetings,
D. DEJONG

Editor's comment:

1. Our Heidelberg Catechism says that God requires in the fourth commandment that . . . "especially on the day of rest, I diligently. . . ." With other words, in our Heidelberg Catechism the element of rest in connection with the day on which we worship the LORD is maintained. The old German version speaks of "feiern." This word can mean "to celebrate," but also: to rest from one's daily occupation.

When I wrote my editorial, I had in mind a discussion of the Sabbath-Sunday issue and reports about it as they appeared in the *Acts* of two synods of the Reformed Ecumenical Synod, namely, those of 1972 and 1976. Let me quote from the former. The text can be found on the pages 157 and 165ff. of the 1972 *Acts*. We have here two different reports on the matter with two different recommendations. That the R.E.S. Synod 1972

did not adopt these recommendation but continued the study mandate is here irrelevant, because what I like to do is to show two different views.

The recommendations of the one part of the Study Committee were:

1. With reverence we acknowledge God's design for the Old Covenant in which He appointed the Sabbath as a day of rest from toil, an inviolable sign of His covenant with His people, and as a promise of Peace in the Sabbath of God.
2. Jesus is the Christ, the Son of God, who has fulfilled God's law by bearing all our burdens. He has established God's covenant with us through his own blood and He has sent us the Spirit of God as the first taste of the Kingdom and Sabbath to come.
3. Insofar as we are resting in Christ, our lives are free from the curse and our works are pleasing to God. But insofar as we are still in this body and in this world, we are in daily danger and we have to fight and flee all that would rob us of the inheritance which we have in Christ Jesus.
4. By his gracious provision God has placed us within the fellowship of his Church. Within the congregation Christ Himself provides for all our needs and through His Word and Spirit He qualifies us to fulfill our mission.
5. Knowing both Christ and the powers of this world, we are most anxious to maintain and cultivate communion with our Lord and with his people. Moreover, the privilege of living and working as members of his Body requires our faithful stewardship of time, talents and money.
6. Since the days of the Apostles the Church assembled on the first day of the week, because on that day Christ arose and we were born again to a living hope. It remains important that this day be reserved for our assemblies, mutual support and missionary outreach.
7. Christians, who are in full agreement with our statements in points 4 to 6, *will desire to interrupt all their ordinary activities on the Lord's Day.* Nevertheless, ordinary activities do not become sinful because they are performed on the Sunday. Neither may we limit the work and worship of the Church to the Sunday.

I have italicized a few words. All that is left here is a speaking about a desirability to interrupt ordinary activities on the Lord's Day. Has the Fourth Commandment not disappeared here from the ten others as valid for the New Testament church? Therefore, in my opinion, "This means that, according to this view, the Fourth Commandment as such no longer has any

bearing on the New Testament church." Am I really wrong with my conclusion?

The recommendations of the other members of the Study Committee to the 1972 Reformed Ecumenical Synod were the following:

1. From creation God set apart a weekly day of rest and worship, instituting it as an eschatological sign to continue in force until the reality it points to begins at the return of Christ. This day is different from the other six days and our activities on it are to be different from those on the other days, even as God's activities were.
2. It is set apart to *the Lord* — "a sabbath of rest to the Lord" (Exodus 35:2). It is not to be a day of inactivity or sloth but rest of another kind of activity, and especially of worship of the Lord our God. From our Lord's teaching it is clear that works of certain categories were approved and defended by him — namely, works of piety, necessity and mercy. The humanitarian aspect of the Sabbath is stressed in both testaments.
3. The basic principle of the Lord's Day is rest from our normal activities, and as a day of rest it had, and continues to have, a sign value pointing ahead to the eternal issue of life and history. It serves as a witness to the world of the eschatological hope set before the people of God. We must beware, therefore, lest we allow too many activities, even of a religious nature, to crowd into the Lord's Day. There must be rest and joyful contemplation of the Lord's work in creation and redemption and of what God has enabled us to perform in fulfillment of the cultural mandate.
4. The creator has stamped on world history the sign of the Sabbath as his seal of ownership and authority. By our observance of it we must acknowledge our allegiance to the Lord and his command. Unbelievers must be called upon to come under his Lordship by believing on him and then observing all that he requires and this includes the sign of Sabbath. In our presentation of the Lord's Day to others we



must emphasize that it rests upon a creation ordinance of God but is also closely connected with the work of God the Redeemer. We should be careful not to present the observance of the Lord's Day abstractly to people, but rather link it with personal faith in, and obedience to, Christ.

Do I agree with everything in these last recommendations? Would I say exactly the same? No. I think that we have here clearly the Westminster Standards at the background. What I agree with is that the element of rest for the day of the Lord is maintained.

It is mentioned that Calvin thought differently. He was not the only one. It can be also known that there were many in the Reformed Churches in the Netherlands who did not follow Calvin, but maintained that a resting "from ordinary activities" (with exceptions as mentioned) on the Day of the Lord was still in force for the new dispensation as implied in the Fourth Commandment."

I still am of the opinion that the view expressed in the first set of recommendations undermines the struggle for a maintaining of the Sunday as a day of rest on which, e.g., the stores and factories, and so on, should be closed. I am not aware that I dishonoured anybody. If one can show me that I am wrong, I will gladly acknowledge it. But I am not convinced yet.

2. Do I want to lead our churches away from the Heidelberg Catechism to the Westminster Standards? It can be clear that this is not what I have in mind. There is no need for it. In the Heidelberg Catechism is spoken of "the day of rest." That is enough.

I did not "try to 'out-balance' the article on the Sunday written by sr. J. Helder." When I asked her permission to place her article in our magazine, we talked about the fact that she had not paid attention to Genesis 2:1-3, and that I was planning to do so. That was quite alright with her. This passage speaks about the day of rest as a creation gift of God to man. I am still convinced that this creation gift has its importance also for the New Testament dispensation.

3. With respect to what I quoted from the Rev. G. VanDooren, I like to say the following. I quoted from a Letter to the Editor, written by br. VanDooren in reaction to an article of the Rev. C. Bouwman about the observance of the Sunday. This letter was to be published in the same Sabbath-Sunday issue as part of the discussion, but it was not published and is lost. I regret this very much, and I offer here my apologies for this to br. VanDooren.

J. GEERTSEMA

Congratulations

Anniversary of Rev. M. VanderWel

It was on April 8, 1962, that our brother Maarten VanderWel was ordained as a minister of the Gospel in the Reformed Church at Sneek and Koudum in the Netherlands. This was in the province of Friesland.

After having served that Church for just four years, he came to Canada, to become the minister of the Churches at London and Watford.

There we met the VanderWels for the first time. In those days it was still customary for the ministerial couples in Ontario to come together once a year for a day of fellowship. Thus we travelled to London and had a pleasant day together.

Since the VanderWels were in Ontario South and we were in Ontario North, the contact was very infrequent. It became even more infrequent when our colleague accepted a call to Abbotsford and he and his family moved down there, in the Fraser Valley of British Columbia.

Coming back from Synod 1971 and the holidays following immediately after, we happened to meet each other briefly in Winnipeg, when they were on their way to the new charge.

Now we have the Rev. VanderWel as our own minister.

On April 8 he will have served the Lord as a bringer of the glad tidings for twenty-five years.

Knowing Rev. VanderWel a little, he will say, "That is nothing to get excited about." He does not get excited all that quickly anyway. That is one of his characteristics.

Whenever there is a group of people together, there are always some whom you notice right away. Of others you may say after a while, "Hey, are you here, too?"

Rev. VanderWel belongs to the latter group. At a meeting he will seldom, if ever, be the first one to ask for the floor. When he says something, it is evident that he did some thinking before opening his mouth.

Our brother possesses the great gift of dry humour, although he does not betray this secret too often. One look at the accompanying picture, however, will be sufficient for the attentive observer.



Rev. M. VanderWel

This gift was noticed in his student years already, when more than once he delivered a "monitor." I can describe this phenomenon best as a humouristic critical evaluation of the capers and other actions of fellow students.

At the Synod 1983, or rather during a meal intermission, Rev. VanderWel succumbed to our urgent plea for such a "lecture," and we received an ample sample of his ability which he presented in the form of what he called the "Report of Committee V." Committee V, he said, was also known as "the Fifth Column." Only those who attended this synod and took part in the discussions will be able fully to grasp the humouristic way in which the various habits and expressions of the brothers were brought to the fore and mildly ridiculed at times, without malice, though!

No, I do not forget that our brother will celebrate his twenty-five years in the ministry. What I mentioned is something which many people may not know about him.

As for his place and work as a minister of the Gospel there are others who are better able to write about it than I am. We

have been here for only a rather short time, too short to give such a description. As far as attending the services is concerned, I am one of the "very irregulars."

The times I heard my minister preach I heard faithfulness to the Scriptures, a serious endeavour to make the message clear.

I do not attend catechism classes any longer, but more than one told me, "Our children liked the pre-confession class very much."

Being appointed a governor of our Theological College may be considered more or less a recognition of one's ability to help direct things to the greatest benefit of this institution and therein of the Churches. When appointing the Rev. VanderWel, our latest General Synod evidently did recognize his ability in this respect as well. It is not just an honorary position.

The *Church News* of the Valley informed us that an Open House will be held where every one will have an opportunity to congratulate our brother with this day.

Until now I have not mentioned Mrs. VanderWel. This is not an oversight or a slighting of her position and contribution during all these years. Everyone who is married knows that he would not have been what he is, were it not for his wife.

For this reason we include her in the congratulations and express the wish that also further she may be to our brother a helpmeet with all his work.

Most of their children live around here and almost all of them are married.

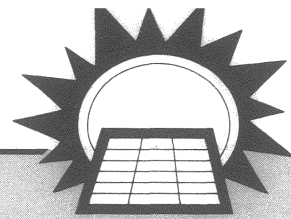
With them and with all others who rejoice because of the grace of the Lord given to our brother and sister in that they were allowed to reach this milestone, we give thanks to our God.

The Lord give you strength and wisdom to continue in His service for as long as it is day.

May the Churches, both locally and federally, benefit from the insight which you have acquired during the years of your ministry, and may you yourself together with your wife reap rich and abundant fruit from it.

VO

RAY OF SUNSHINE



"Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven."
Matthew 5:16

Dear brothers and sisters,

The Lord Jesus Christ is called the Light of the World. You read it in John 1:9. He came into this world to give light to those who sit in darkness and in the shadow of death and to guide our feet in the way of peace, (Luke 1:79).

In the sermon on the mount Jesus tells His disciples and the multitudes around them: "You are the light of the world." This was not just a statement, it is an indication of their function. Already under the old covenant God's people were to function as a blessing for all the nations. Now Jesus confirms this special position of God's people in this world. You are the Light of the world.

A light has to function in order to be a blessing for its environment. A light which is covered up is of no use to anybody! Therefore God's children should let their light shine so that something of God's glory and grace may reach the world. We can only do that when we continually live in close fellowship with Christ Jesus who has revealed Himself in His Word. That Word is our guide! There Jesus tells us to show compassion, kindness, meekness, patience; He wants us to be peacemakers! You can read this in the beginning of the sermon on the mount.

These are some of the good works the LORD requires of us in order that people may see and acknowledge the glory of God. Our aim should not be that we are honoured and praised by people, but our God and Lord! He should receive honour and praise, also through us. By grace through faith we may belong to His family (Ephesians 3:14,15). Therefore we may know that He cares for us, very personally and that He is always near unto us. "The LORD is your shade on your right hand," (Psalm 121).

We may always pour out our heart before Him, He is our refuge. Trusting these promises, we are filled with holy wonder for the great love and mercy He has shown to us sinners. Then that grace of God and that wonder of His mercy will reflect in our lives. And the light will shine in our sickroom and in the "playroom," at home and at work, wherever we are, bringing forth fruits of thankfulness to the glory of God. Abide in Christ and He will care that His light continues to shine! Also through you!

From the Mailbox

Mrs. Breukelman from Coaldale, AB sent a "thank you" note on behalf of her children Beverley, Alan and Christine for all the cards they received on their birthdays. They have already many albums filled, and enjoy going through them.

I also received a card from Grace Homan's mother from St. Ann. She wrote: "It was heartwarming to

receive so many cards from all over Canada." She especially mentioned the Young People Societies who remembered Grace on her birthday. Keep it up, young people! It is encouraging to hear that so many of you show your interest and take the time to write a note or send a card to those among us who are ill or who for other reasons need some extra attention. If you have any comments or helpful suggestions, please let me know.

Our birthday calendar for April:

DEREK KOK

160 Parkstreet, Strathroy, ON N7G 3V8

Derek hopes to celebrate his 17th birthday on April 2. He attends special education classes at the W.C. MacDonald School and he enjoys working with wood, making birdfeeders etc. He also loves playing with his dog Nipper. I hope you will have lots of company on your birthday, Derek!

MARINUS FOEKENS

Oxford 2, Southwestern Regional Centre
Cedar Springs, ON

Marinus will be 35 years old on April 19, the Lord willing. When you pick a card for him, remember that he likes them colourful! Have a happy birthday, Marinus!

ARLENE DEWIT

Barnstone Island, Surrey, BC V3T 4W2

Arlene's birthday is on April 23, when she will become 26 years old. Maybe you remember that she does a lot of rughooking which she enjoys very much. Happy Birthday, Arlene!

A Request!

Mrs. Hanneke Bol from Edmonton, AB asks our attention for:

Margot Noordzij, 12 years of age, living in the Netherlands. Last fall Margot became paralyzed after suffering a bout of influenza. The doctors hope that her condition will be of a temporary nature, but so far there has been no improvement. It is a difficult time for this young girl, as you understand. And I am sure, a short note or card from our readers in Canada would be greatly appreciated by Margot in Holland.

Her address: Margot Noordzij
Wilgenlaan 1 B, 2651 TA,
Berkel en Rodenrijs,
the Netherlands

Greetings to all of you,

MRS. J. MULDER

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



LONDON

A joint Anglican-Roman Catholic group said recently it has resolved one of the major doctrinal disputes at the heart of the Reformation that led to the split between Rome and Protestants four centuries ago.

In a statement entitled *Salvation and the Church*, the second Anglican-Roman Catholic International Commission concluded that there is in effect no longer any disagreement between the two churches on the central Christian doctrine of achieving salvation.

"We believe that our two communions are agreed on the essential aspects of the doctrine of salvation and on the church's role within it," the statement said.

Canon Christopher Hill, the Anglican secretary of the commission group which spent three years debating on salvation, said the two sides have in effect cleared up mutual misunderstandings about each other's teachings.

"We agreed basically that God's gift of salvation is a free gift and not from man, but that man has a real role to play," Hill said in an interview.

The statement concluded: "This is not an area where any remaining differences of interpretation, theological or ecclesiological emphasis, either within or between our communions, can justify continuing separation." (TVS)

Must we conclude that Luther's battle for the recognition of God's sovereign grace and man's will as bound-by-sin-and-corruption was simply a misinterpretation of Rome's doctrine? And must we equally conclude that the pope's excommunication of Luther and that the burning at the stake of so many thousands of believers was simply a misinterpretation of the doctrine of the Scriptures the Reformation stood for? And they had to talk for three years to come to such a distorted and false view? Pity the blind leaders of the blind.

EDMONTON (CP)

Including homosexual rights in federal legislation represents intrusion of government into areas of private morality, says the Evangelical Fellowship of Canada.

The fellowship says sexual orientation differs from the other items in the section which prohibits discrimination on the basis of race, national or ethnic origin, colour, religion, sex, age or mental or

physical disability, because these are all morally neutral, while sexual orientation is a particular lifestyle.

Including homosexual rights implies social approval of various sexual lifestyles, the discussion paper says. As a result, religious groups may be accused of attacking homosexuals simply by teaching their own beliefs about sexuality, it adds. (TVS)

NEW YORK (RNS)

Pope John Paul II has announced that a year devoted to the Virgin Mary will be observed by Roman Catholics around the world from June 7, 1987 to August 15, 1988.

It will be the first such Marian year since 1953-1954, when Pope Pius XII announced the observance to celebrate the 100th anniversary of the proclamation of the dogma of the immaculate conception, the teaching that Mary was born free of original sin, conceived Christ by divine intervention, and was taken bodily into heaven.

"O Mary, we want you to shine on the horizon of our age as we prepare for the third millennium of the Christian age," Pope John Paul said. He announced that he will issue a special encyclical, a message to the world's more than 800 million Roman Catholics, dedicated to the Virgin Mary before the special year begins. (CN)

GENEVA (ANP)

The Russian Orthodox Church is growing because younger people and especially those with more education, join the church. This fact is recognized not only within the church but also by those outside of it. Even the atheist Soviet government is pondering new measures to influence the youth now that it is evident that the present tactics do not yield the desired effect. (ND)

WASHINGTON (AP)

The film "Silent Scream" which is the most successful instrument in the hands of the anti-abortion movement in the United States, will have a sequel: "Eclipse of Reason," a film which makes use of the newest technology. For this film the abortion of a fetus in the 18th week of pregnancy has been chosen. (ND)

AMSTERDAM

The governing board of the Associa-

tion for Christian Higher Education which operates the Free University of Amsterdam has notified the taskforce Kairos (Christians against apartheid) that it will not sell its shares in corporations that do business in and with South Africa. Though strongly opposed to apartheid, the board is not convinced that a change in its investment policy is a useful weapon to combat apartheid. (RES NE)

CURITIBA, BRAZIL

The Belgic Confession and the Heidelberg Catechism are now available in an official Portuguese text. An approved translation of both confessions was adopted by the fifth congress of missionaries of the Reformed Churches in the Netherlands (GKN) "Liberated" in Brazil recently held here. (RES NE)

LOS ANGELES, CALIFORNIA

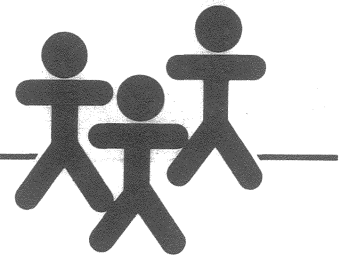
While some portions of the Scriptures are available in almost 1,700 languages, and some of these 1,700 language groups also have Christian radio and TV, at least another 4,000 language groups have access to the gospel only through the spoken voice of a live person or a gospel recording. Gospel Recordings reports that with the addition of four more languages the gospel is now available on phonograph record or cassette for missionary distribution in 4,386 languages. The most recent peoples to receive the gospel recorded in their own language are those speaking Jankang, Jawan, Ndaou and Uut Danum, all of Indonesia. (NES NE)

UTRECHT (ANP)

The Dutch Roman Catholic bishops remain opposed to admission of non-Roman Catholics to the Eucharist. "In normal circumstances we must have reached agreement in faith and a sufficient ecclesiastical living together in order to be able to enjoy the one table with our brothers and sisters in other churches and ecclesiastical communities," they state.

They write that, according to the directives of the Roman Catholic Church, individual members of the churches from the reformation, such as the Netherlands Reformed Church and the (synodical) Reformed Churches can be admitted to the eucharist only in situations of exceptional spiritual need. (ND)

VO



Reformed schools and secular curriculum materials

CIRCULAR 14, TEXTBOOKS is an annual publication that provides a list of textbooks and materials approved by the Minister of Education for use in Ontario Schools. This publication and others such as EPIE (Educational Products Information Exchange) and the Sussex scheme provide standards for curriculum materials. These standards are used in the development and analysis of textbooks or curriculum packages. To qualify as a textbook the following general criteria must be met:

1. The content should be of sound scholarship and contemporary relevance.
2. It must be consistent with Ministry curriculum guidelines.
3. It must be intended for student-use, not for teachers.
4. It must be made available in numbers sufficient for student-use.
5. It must contribute significantly to a unit of instruction.¹

Once a book meets these criteria it is subjected to no less than seven independent outside evaluations followed by two independent judgments within the Ministry. Content is judged for such things as opinion vs. facts, accuracy, unsupported generalizations, up-to-date information, student activities, use of charts, pictures, graphs, Canadian content (where applicable), reading level, mathematics level, the appropriateness of illustrative material and the necessary or unnecessary use of colour. Noteworthy above all is the check for *bias* — is there any evidence of racial, ethnic, religious, sex or other bias in the text — either in the language, the pictorial information, or because of *omission*. In the case of *CIRCULAR 14* the Ontario Status of Women's Council provides a checklist for identifying examples of sex-role stereotyping.²

Although the evaluation of textbooks we have just described applies to Ontario, similar methods are used in other jurisdictions. What are the results when texts are written to conform to all the criteria? Paul Vitz, in his *Censorship: Evidence of Bias in our Children's Textbooks*, writes:

In 40 social studies texts for grades 1-4, there is not one text reference to marriage as the foundation of the family. Indeed, not even the word marriage or wedding occurs once in the forty books (in an American context) . . . ! Neither the word husband nor the word wife occurs once in any

of these books. . . . Public school officials may constantly bemoan teenage pregnancy and frequency of illegitimate children, but their own textbooks begin fostering the notion of family without marriage in grades 1 to 4 . . . Not one of the many families described in these books features a homemaker — that is, a wife and a mother — as a model . . . There is not one citation indicating that the occupation of mother or housewife represents an important job, one with integrity, one that provides real satisfactions . . . There is not one portrayal of a contemporary American family that clearly features traditional sex roles.

No text mentioned regular work performed out of concern for others or undertaken because of the intrinsic value of certain kinds of work. The absence of any concern for non-material values is so extreme that not one discussion of a family budget includes any money for charity or for others in need. Giving money to a church is never mentioned. Instead, the primary emphasis is on personal enjoyment, status, and the consumer economy.³

With this background of concern expressed by secular observers how are Reformed schools selecting and using secular materials? Do we have an approach or policy for using materials?

According to various school bulletin reports in our Canadian Reformed schools the staff in cooperation with an education committee are busy with the task of textbook and curriculum material selection. This very necessary work is obviously difficult because of the required expertise and time.

One organization which makes this task considerably more manageable is the Committee for curriculum Assistance to Reformed Education (CARE). CARE founded some years ago is funded by the League of Canadian Reformed School Societies and sponsors among other efforts summer workshops during which curriculum material are developed. Without claim to completeness, the work of the committee may be summarized as follows: Coordinate local school and curriculum work through a) Providing a framework to consolidate previous curriculum work and b) To provide alternatives for the

future. The CARE committee has, on a budget of approximately \$5000, attempted to achieve its goals in various ways: — communication with the member schools, exchange of information on work done by local schools, textbook evaluation, a catalogue of textbooks and materials used in our schools and curriculum writing workshops. Last summer one group of workshop participants decided to focus attention upon the Biblical framework, aims and objectives for social studies while a second workshop was assigned the task of writing aims and objectives, as well as examples of units for Guidance in the Reformed school. A Language Arts programme featuring a thematic integrated unit approach and Church History materials have also been developed under the auspices of CARE. These efforts have been reviewed by many of the school boards through their education committees.

The results are that the CARE committee materials receive very favourable reviews. These materials are welcomed by school boards when they recognize the increasingly difficult task of selecting and incorporating secular materials in Reformed schools. Curriculum development and the task of textbook and curriculum material selection appears, therefore, to receive an increasingly important place on the agenda of School Boards and Education Committees. May this positive development continue with good results.

Correction:

In the January 23 column a special child was mentioned in connection with a successful program in the Canadian Reformed School in Carman, Manitoba. The student's name was given as Ruth while it should have been Roselyn. We apologize for this error and any misunderstanding it may have caused. Please see Ray of Sunshine in the February 6 issue of *Clarion*.

A. WITTEN

¹*Circular 14, Textbooks*, 1986. Ontario Ministry of Education. p. 1-5

²Anderson, R.M., Tomkins, G.S. *Understanding Materials: Their Role in Curriculum Development*. Faculty of Education, University of British Columbia, Vancouver, BC 1983.

³As quoted in *Phi Delta Kappan*, February, 1987, p. 453.



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Ministers' Conference, January 5, 1987 at the Theological College of the Canadian Reformed Churches.

1. *Morning Session:* Prof. L. Selles on "The Discourse of the Lord Jesus in John 5."

The Gospel according to John is fairly easy to translate, but it can be very difficult and frustrating to interpret. Unfortunately most commentaries obfuscate rather than enlighten the precise message of John. For instance, in John 5 where the Lord Jesus Christ speaks about His relationship to the Father, most commentators use a metaphysical/ontological approach (the study of being) and get into the inter-Trinitarian relationships. Now if a minister follows this interpretation for the preparation of his sermon, he does injustice both to the text and the congregation.

The discourse in John 5 is closely intertwined with the healing of the sick man at Bethzatha. This healing should have given cause for joy to the Jews, but instead they found fault with Christ breaking the Sabbath and calling God His Father. In His discourse, the Lord Jesus Christ demonstrates that He is the representative or ambassador from God and therefore has a message which ought to be heard: *"Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing; for whatever he does, that the Son does likewise"* (vs 19). The Son learns the will of His Father from the Scripture. Furthermore the Son is specifically commissioned by the Father to be the ambassador who brings the good news of salvation to mankind. Therefore the message that Jesus Christ was delivering to the Jews as well as the message which a minister brings to the congregation when preaching on this discourse is not an ontological message about the relationship between the Father and the Son, but an exhortation to believe in Jesus Christ as the One sent by the Father. Therefore it also becomes an exhortation to listen to His preaching: *"Truly, truly, I say to you, he who hears my word and believes him who sent me, has eternal life; he does not come into judgment, but has passed from death to life."*

In the discussion which follows, appreciation is stated for the conclusion that the Lord Jesus Christ was sent by the Father as His ambassador in order to reveal the Father to mankind. However

it is emphasized that one should not overlook the importance of John 1:18: *"No one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known."* In other words Jesus Christ not only learns the will of his Father from the Scripture but as the natural, eternal Son of the Father who knows the Father like no other. He was especially qualified to reveal His Father to mankind.

2. *Afternoon Session:* Rev. J. Mulder on "Psalm Singing in Reformed Liturgy."

a) Do we sing Psalms individually? We cannot identify directly with every person and situation in the Psalms. Nevertheless the Psalms do speak and relate to us. Take, for example, Psalm 71:9:

Thou from my youth, O God, hast taught me,
And I do still proclaim
Thy wondrous deeds, Thy fame.
Now that I'm old, Lord, and grey-headed,
Do not forsake and leave me
When foes and haters grieve me.

Obviously not each member of the congregation can identify personally with this stanza. However the message of being taught by the Lord, praising God and never being forsaken by Him relates very aptly to our situation today. Therefore we do not sing about ourselves only when we sing the Psalms, but also about our brothers and sisters who, with us, belong to the holy, catholic church of all ages and experienced the same things as we do today.

b) Do we sing Psalms Old Testamentically?

We cherish the Old Testament because we cannot grasp the New Testament without it. Therefore we also cherish the Psalms. However, we cannot sing the Psalms in an Old Testamentic fashion — as if the New Testament did not exist. This is what the Jews do who reject the New Testament and are veiled from the glory of the Old Testament. The Psalms bring the good tiding of Jesus Christ's suffering and glorification and are fulfilled in Him. Even the so-called imprecatory psalms are, and will be, fulfilled when they are directed against the enemies of Jesus Christ and His Church. Therefore the Psalms are not to be sung Old Testamentically but as predictions of our Lord Jesus Christ's suffering and subsequent glorification.

For the Ministers' Conference,
R. AASMAN

OPSPORING ADRESSEN:

HET HART, Wilhelmus Eduard Jacobus, geboren op 3 juni 1921, laatstbekende adres in Nederland: Cypresstraat 138, Den Haag, naar Canada vertrokken op 10 augustus 1954.

KEUNEN, Servatius Leonardus, geboren op 9 februari 1921 te Berick, laatstbekende adres in Nederland: Baarlosestraat 291, Venlo, naar Canada vertrokken op 15 juli 1955 en laatstbekende adres alhier: 240 Victoria St., Stroud, ON.

KUIJSTEN, Johannes, geboren op 8 september 1921, laatstbekende adres in Nederland: St. Andriesstraat 27B, Rotterdam, naar Canada vertrokken op 28 december 1971.

OOSTHOEK, Hermanus, geboren op 11 december 1921, laatstbekende adres in Nederland: Voorde 44, Rotterdam, naar Canada vertrokken op 5 juni 1953.

RAVENEK, Willem, geboren op 5 april 1921, laatstbekende adres in Nederland: Kerkweg 10, Pijnacker, naar Canada vertrokken op 19 februari 1953.

IJKEMA-LAMERS, Jeanette, laatstbekende adres in Canada: 29 West Avenue, apt. #102, Kitchener, ON.

VAN VEEN, Lucas, geboren op 10 oktober 1921, laatstbekende adres in Nederland: Lindenstraat 35, Winterswijk, naar Canada vertrokken op 21 juli 1953.

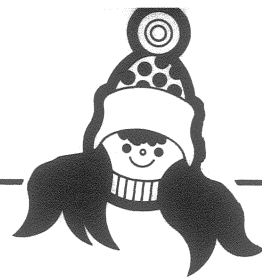
BRUIN, Beijer Cornelis, geboren op 17 april 1921, laatstbekende adres in Nederland: Strevelsweg 82B, Rotterdam, naar Canada geëmigreerd op 12 augustus 1957.

NEGENMAN, A., geboren op 25 maart 1922, laatstbekende adres in Nederland: Rontgenstraat 15, Tilburg, naar Canada vertrokken op 3 maart 1954.

PETERS, A.G., geboren op 9 januari 1922, laatstbekende adres in Nederland: Julianastraat 1, Didam, naar Canada vertrokken op 17 juli 1958.

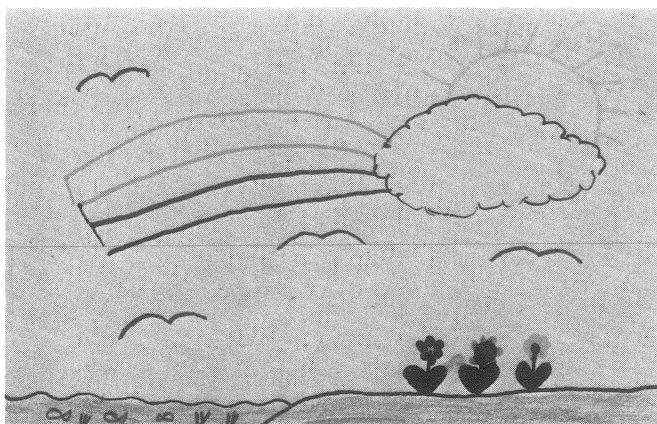
WESTMAAS, G., geboren op 28 november 1921 te Pijnacker, naar Canada vertrokken op 20 februari 1953.

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



Hello Busy Beavers,

Did you ever read the book "Hello, Mr. Robin"? It's about a boy who just can't wait for spring. He doesn't want to wear his winter coat any longer. He wants to fly his kite! But Mr. Robin is a wise bird, and he seems to keep telling the boy "Spring will be here soon." "Just keep your eyes open, and be patient." Mr. Robin was wise. We can count on spring coming after winter. Do you remember the story of Noah getting out of the ark? He was so thankful to set foot on dry ground he right away offered a sacrifice of thanksgiving to the Lord. And then what did the Lord say? The Lord promised that "seedtime and harvest . . . summer and winter" will *always* remain. We can count on the Lord keeping His promise about spring. We can count on the Lord to keep *all* His promises.



Picture by Busy Beaver *Margaret Admiraal*

APRIL

Now we all join in wishing all those Busy Beavers celebrating an April birthday a very happy and thankful day. Here's hoping you have a great time with your family and friends. And may the Lord, our heavenly Father bless and keep you all in the coming year.

Evelyn Vanderpol	6	Angela Kippers	18
Angela VanLaar	7	Christine Riemersma	19
Melanie Peters	10	Chris Van Middelkoop	19
Emily Vegter	11	Gerard Torenvliet	20
Marion Vandenbos	13	Marie Hamoen	21
Brian Vandenbos	13	Cindy Oosterveld	21
Henry Sikkema	14	Jim Spoelstra	23
Irma Van Ellenberg	15	Kristy Van Meeteren	23
Geoffrey Hoogstra	16	Alida Knol	24
Sylvia Van Bodegom	16	Karen Stam	25
Margaret Admiraal	17	Kerry Roodzant	30
Kimberly Vanderzwaag	17		

This is a poem sent in by a Busy Beaver many years ago. I think you will like it!

April Fooling

It sleeted a little.	What time of year
It snowed some, too.	This can ever be —
And rained for a bit,	Winter or summer
Then the sky turned blue	Or spring of fall?"
With a rainbow curving	He was all mixed up,
Up over a hill.	Couldn't tell at all —
And the sun felt hot	And just because
But the wind felt chill.	He never knew
"Oh," cried a mouse,	That April likes April-fooling, too!
"Will you please tell me	Author Unknown



From the Mailbox

Welcome to the Busy Beaver Club, *Kristen Jagt*. We are happy to have you join us. Did you do lots of skating on your rink, Kristen? I hope you get the pen pal you want. Let me know, all right?
Hello, *Debbie Jagt*. It was nice to hear from you again. How did you enjoy your spring break? Thanks for the puzzle, Debbie. I think the Busy Beavers will like it.
Thanks for your puzzle, too, *Wendy Jansen*. Will you write and tell us about your new school? Not everybody gets to move into a brand new school!
Thank you for the pictures, *Linda Stam*. I see you are keeping very busy! How did you enjoy your birthday, Linda? And are you able to read that new Dutch book?
Has your little niece learned some more words, *Alice Van Woudenberg*? I'll bet she loves you coming over to visit with her! Have you been to your friend's house again, too, to stay over? She sounds like fun!

RIDDLES FOR YOU

from Busy Beaver *Linda Stam*

1. Who writes nursery rhymes and squeezes oranges?
2. What do you get if you cross a skeleton with a great detective?
3. Why is a bride unlucky on her wedding day?
4. Why are farmers cruel?

Quiz Time!

BIRTHDAY PARTY WORDSEARCH

by Busy Beaver
Linda Stam

cake	lunch
casserole	tag
fun	goody bags
game	hotdogs
kids	prize
coke	slush

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