

# Clarion

THE CANADIAN REFORMED MAGAZINE

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Our magazine begins the new year with a new name. While "The Canadian Reformed Magazine" has been retained as a descriptive subtitle, this biweekly publication will from now on be known as *Clarion*. A clarion, as you are aware, is a kind of trumpet. The adjective "clarion" can be used to describe the sound produced by such a trumpet. Ultimately the word is derived from the Latin *clarus*, meaning "clear". Hence, unlike the noun "trumpet", *Clarion* directly calls to mind the loud and clear tones that it must cause to resound if it is to fulfil its function properly. It is our hope and prayer that *Clarion* may indeed be a clear and effective instrument.

You may well ask: "Effective in what way?" In the tenth chapter of the fourth book of Moses you will find an answer, for the name of our magazine is intended as an allusion to the clarion sound that issued forth from the trumpets mentioned there:

*The LORD said to Moses, "Make two silver trumpets; of hammered work you shall make them; and you shall use them for summoning the congregation, and for breaking camp. And when both are blown, all the congregation shall gather themselves to you at the entrance of the tent of meeting. But if they blow only one, then the leaders, the heads of the tribes of Israel, shall gather themselves to you. When you blow an alarm, the camps that are on the east side shall set out. And when you blow an alarm the second time, the camps that are on the south side shall set out. An alarm is to be blown whenever they are to set out. But when the assembly is to be gathered together, you shall blow, but you shall not sound an alarm. And the sons of Aaron, the priests, shall blow the trumpets. The trumpets shall be to you for a perpetual statute throughout your generations. And when you go to war in your land against the adversary who oppresses you, then you shall sound an alarm with the trumpets, that you may be remembered before the LORD your God, and you shall be saved from your enemies. On the day of your gladness also, and at your appointed feasts, and at the beginnings of your months, you shall blow the trumpets over your burnt offerings and over the sacrifices of your peace offerings; they shall serve you for remembrance before your God: I am the LORD your God."*

[Numbers 10:1-10]

It is striking how the clear call of the silver trumpets was to summon the children of Israel to unite in warfare as well as in public worship. Detailed verse-by-verse commentary will not be necessary here, and surely there is no need to explain that we do not equate this magazine with the above-mentioned trumpets. Nevertheless, after reading Numbers 10 you will see that in its own way *Clarion*, too, can rally God's people in time of battle, and that it can also unite them in feasts of thankfulness as it makes its joyful noise unto the LORD. Again, may *Clarion* be a clear and effective instrument. May it fulfil its purpose as a Canadian and Reformed magazine, so that it will serve the Canadian Reformed community and so that also by means of its modest endeavours the clarion sound of the Reformed faith will be heard from coast to coast.

*The Editorial Committee*

# Of Speaking a New Language

*Some Thoughts on the Church's Language in this World*

## *the problem*

Every time we speak with someone we use a gift of God, our tongue and language. In this manner we communicate. Indeed, language could possibly be defined as any means to express feeling or thought, in our case, with words. This fact becomes especially important when we as children of God wish to either share our joy with each other or impart to a non-Christian some of the joy and hope that is in us. How can our tongues be used so that we can communicate the gospel of Christ to others? Chances are that whenever you have tried to relate your Saviour to others, you have on occasion run into some communication problems. Perhaps the fellow is a recent immigrant and cannot understand English. Perhaps you have found to your embarrassment that your vocabulary, when talking of "religious" matters, seemed sorely limited to theological terms which only a well-informed Reformed person can understand. Or, perhaps, you are convinced that you were straightforward and down to earth and even managed to find simple concrete terms which conveyed your meaning precisely and yet, the other person still did not understand.

Obviously we have a problem here. In order to make an attempt to find our way somewhat and to understand the situation as it exists today and hopefully to try to see in which direction the solution must be sought, we must start by taking a look at the book of beginnings - Genesis.

## *in the beginning . . .*

After creating, "God saw everything that He had made and behold it was very good." Man, created with the gift of the tongue and language could even have conversations with the Lord God when He came to the garden and spoke to man. However, as is well known, this tremendous gift of communicating was misused in rebellion against God when used in trying to shift the blame of their sin to another and not answering directly the question of the Lord regarding the eating of the fruit. Here is history's first breakdown in communication, or credibility gap if you like. The tongue which James would later describe as a bridle or rudder had now steered man away from true communication with God, and the understanding, harmony, and peace that had been, had become misunderstanding, suspicion, and hostility.

However, although the tongue had been used in sinful rebellion and although man was expelled from the garden, yet the greatness and power of God's gift of the tongue is not to be underestimated. For there was still one language and all used the same words (Gen. 11:1). Indeed, there were undoubtedly breakdowns in relating to each other, due to distrust and suspicion, yet the possibility still existed of uniting the whole world. And this is precisely what was attempted. Men, united by their common language, misused this gift of the tongue again in rebellion against God. They used their oneness of language as one of the crucial bases for their unity in building for themselves a centre, the tower of Babel, in disobedience to God's command to spread over the earth. Then God came down in judgement and confused the tongues of men, so that the unity of language was broken. Where previously harmonious communication existed, discordant confusion now reigned. Tempers must have flared and more strife and struggle than ever before must have resulted. The results of this judgement of God are still with us today.

## *the redeemed tongue*

When we consider the destruction which the sinful use of

the tongue has brought about (and still brings about today), then we can also understand why in Scripture the sin of the tongue is often mentioned; e.g., "Your tongue devises destruction, like a sharp razor, O worker of deceit . . . you love all words that devour, O deceitful tongue." (Ps. 52:2, 4; cf. also e.g. Rom. 3:10 ff, James 3).

Is it such a great wonder, then, that it is natural for us as natural descendants of Adam to have great difficulty in truly communicating *the* hope? However, as redeemed children, born by the Holy Spirit, having the second Adam as Head, it becomes a shame if we cannot truly communicate our joy. For when God redeems us, He also redeems our tongue, for His salvation is complete! With this redeemed tongue, the gospel is to be spread to others.

This new tongue we have received is to have missionary implications and consequences. Although this aspect becomes clearer in the New Testament, already in the Old Testament it is clear that this redeemed tongue is not to be limited to Israel alone, but that all the redeemed peoples will learn to speak in this new tongue. A result will be that the divisive curse of Babel will be removed. We read for instance, "Yea at that time I (the Lord) will change the speech of the peoples to a pure speech, that all of them may call on the name of the Lord and serve Him with one accord" (Zeph. 3:9). "In that day there will be five cities in the land of Egypt which speak the language of Canaan and swear allegiance to the Lord of hosts" (Is. 19:18).

It is clear that this redeemed language must come from God. Yes, the tongue and language must be renewed by God the Holy Spirit, the Renewer of all things. But, in giving this language to others, God uses His people to tell others and to teach them this language (cf. Jer. 12:16).

It is only this redeemed language that can serve as a basis for uniting all believers and can work towards unity in spite of Babel confusion. With this in mind, we see the significance of Pentecost overagainst Babel. In the events of Acts 2 we see the beginning of the taking away of the curse of disunity of Genesis 11. The language of Pentecost that was spoken under the influence of the Holy Spirit was heard by all the various hearers as their language and dialect. Some devout Jews marvelled and some made fun of the phenomenon. However, after Peter's sermon, which was moulded by the Spirit, many had to believe and 3,000 were baptized. They believed, having been convicted by the Holy Spirit, who used this product of the redeemed tongue of Peter in His missionary service. In this way the Spirit-formed language goes forth as a convincing witness. With regard to the missionary role of the redeemed tongues of the believer we think also of Paul's great concern that the Corinthian speaking in tongues not be misused but serve the edification of the church, and that the outsider who enters be "convicted by all" (I Cor. 14:24). In this way the Holy Spirit will cause the repentant sinner to join the church and then like the five cities of Egypt (of Isaiah 19) he will speak the language of the church.

## *some characteristics*

It is clear to the Reformed reader that the Pentecost miracle of tongues which accompanied the outpouring of the Spirit can no longer be expected today precisely because the Church has received the Holy Spirit and as Christian Church has been firmly established and therefore no longer needs this miraculous attestation. What kind of language, then, does the Lord expect from us today to relate His mighty works? What characterizes the language which the Holy Spirit is pleased to use in the work of building the church? It is often said, our whole walk of life, if



governed by the Spirit, will clearly convey the message of salvation. Our way of life is a living language and acts in many ways perhaps more powerfully than words. By and large one must agree with this statement. However, our concern here is verbal language.

We could first mention an obvious feature. Since our concern is to communicate, the language must therefore be clear and contemporary. The Saviour spoke the current language of the people. In the miracle that occurred on the day of Pentecost, the onlookers did not hear the elevated Hebrew, which by and large was only used to read the Scriptures in public, but they did hear their own native tongues. For this reason alone, it is also obvious that the King James version must eventually be replaced in all our worship services.

Because of our rich Reformed heritage, with its extensive Biblical scholarship, the danger of burying the gospel in meaningless theological terms and so hindering the clear gospel must always be kept clearly in view. In this connection, it is good to point out that knowing many long words does not qualify one to convey the message. No believer, therefore, who can talk is exempt from responsibility here.

Of course this simple clear language must be moulded by the Spirit. This means negatively that it must not be moulded by our culture or by the unbelieving spirit of rebellion against God. Indeed, redeemed children must use redeemed tongues, for they have been raised up to a new life and therefore leave the old sinful forms behind.

This is frightfully applicable to us today. "Frightfully", for in certain respects we see the beginnings of the old sinful unity of the pre-Babel confusion coming again. Think for example of the moulding power of the mass media, which is basically controlled by the spirit of the adversary. The lives of many are shaped and bent by the daily paper, the car-radio and the living room T.V. We therefore simply cannot just take for granted that our language will never be influenced. The possibility even exists today that, unless one clearly qualifies key words, one could speak of his Saviour and, yet, not at all touch the person spoken to, because for him the simple Biblical terms - for instance, "sin" - have been robbed of their Biblical content and force. Instead, the humanistic values and ideas of the basically good man have filled the term of, say, "sin". Therefore, the man of this age, if shown the gospel

without many corrective qualifications, can never know what "salvation" means.

Language moulded by the Spirit therefore brings out the message in full unshamed force resulting in real confrontation. The redeemed person cannot restrict it to "religious" language, for the whole tongue is redeemed. All language, scientific, technological, psychological, or what have you, must be affected, for much terminology has non-Christian presuppositions. All our contemporary language and terminology must be shaped and bent by the Holy Spirit and not simply adopted as it is, for what one usually finds is language at bottom moulded by the spirit of rebellion. Here lies the challenge for the believer, (1). For it is only *then* that we can truly relate Jesus Christ, because then we have a language of which the Holy Spirit is master and it is even possible that *the* barrier of communication, sin, be broken through and men be convinced of their iniquity. Otherwise what the unbeliever hears is sheer folly. The Spirit has to show him that God's foolishness in Jesus Christ is wisdom to life (cf. I Cor. 2:12 - 14). In this way we will be effective, providing we realize that a Spirit-moulded language is also one motivated by love.

Paul once wrote that even if he had the tongue of an angel, without love he would communicate as incoherently as a noisy gong or clanging cymbal. Love means speaking to the fellow believer and unbeliever in patience and kindness, without jealousy or boasting, without rudeness or arrogance (I Cor. 13:1 - 4). Then the Spirit can work. In a way, love lies at the bottom of our Spirit-formed language; for, it is only because of love that we will use this language to build up fellow believers. Because of love we'll find it impossible not to use this language also when speaking with the unbeliever; for we will consider the jolting fact that although we of ourselves are no better than he, yet unless he believes, his future will be eternal damnation.

Given this state of affairs, who can resist using his tongue, which the Lord has now redeemed and claimed, with the prayer, "O Lord, open thou my lips, And my mouth shall show forth thy praise" (Ps. 51:15).

(1) In this connection cf. H. Blamires. *The Christian Mind* (SPCK: London, 1966), 27. He contends that Christians have withdrawn from areas of concern. Many fields now have only a secular language and we therefore have no alternative but silence.

C. VAN DAM

## Press Release

PRESS RELEASE of Classis Ontario-south, held on December 13, 1972, at London.

1. Br. Walinga of the convening Church of Hamilton opened the meeting with prayer and Scripture reading from Ephesians 2. He speaks an opening word.

2. The Church of Lincoln checks the credentials which are found to be in order. The Church of Grand Rapids was not represented due to bad weather and road conditions.

3. Classis was constituted: Chairman - Rev. A. H. Dekker; Clerk - Rev. M. C. Werkman; and Assessor - Rev. W. Huizinga. Rev. Dekker mentions the disappointment for the Church of Grand Rapids that Rev. Kapteyn has declined the call given to him. The Church of Grand Rapids has called Rev. J. Mulder.

4. The agenda is adopted.

5. An Overture of Lincoln concerning art. 47, Synod New Westminster, 1971, is received. The classis decides not to grant the requests of Lincoln because Lincoln has not given any grounds for these requests.

6. A proposal from Lincoln was

received to change the 'huishoudelijke regeling' of classis Ont. South - adopted. Art. 6 of the 'huishoudelijke regeling' is changed to read: "De kerken kunnen tot vijf weken voor het tijdstip, waarop de volgende classis gehouden zal worden, punten voor het agendum inzenden bij de roepende kerk." The same Church also proposed to translate the 'huishoudelijke regeling' into English - adopted. The same Church included a proposed translation of the 'huishoudelijke regeling' - it was amended and adopted.

7. An appeal of three members of the Church of Smithville was dealt with.

8a. Appointments of Classical Examiners were as follows:

1. Sermon proposal - Rev. Kingma and Huizinga.

2. Deputies for examine - Rev. Scholten and Dekker.

3. Old Testament Exegesis - Rev. Werkman.

4. New Testament Exegesis - Rev. Huizinga.

5. Church History and Church Polity - Rev. Scholten.

6. Diaconological Subjects - Rev. Scholten.

7. Contents of Holy Scripture - Rev. Dekker.

8. Dogmatics - Rev. Kingma.

9. Ethics - Rev. Kingma.

8b. The Church of Chatham reports on work concerning art. 19, C. O. This Church asks 80 per member from the Churches of the classis in order to meet its obligations - adopted.

9. Question period ad art. 41, C. O., is held.

10. Personal question period is held.

11. The Church of Lincoln will be the convening Church for the next classis which is to be held, D. V., on March 28, 1973, in London at 10:00 A. M.

For the next classis: chairman - Rev. Werkman; clerk - Rev. Dekker; assessor - to be appointed.

12. The acts are read and adopted.

13. The press release is read and adopted.

14. Censure ad art. 43, C. O., is not necessary.

15. Rev. Dekker asks the delegates to sing Ps. 130:4. He closes the meeting with prayer.

For the Classis Ontario-South, Dec. 13/72

W. Huizinga



# SOLI DEO GLORIA

That was the title which we found on the program handed out when the Church at Smithville, helped therein by delegates from various Churches in Ontario, celebrated the twenty-fifth anniversary of Rev. H. Scholten's ordination. A beautiful photo of Rev. Scholten adorned the title page.

On December 7th we came together in Smithville's Churchbuilding, having received an invitation from the Consistory.

Rev. P. Kingma was in charge of the arrangements. He requested the brethren and sisters present to rise as soon as the Scholtens were escorted into the auditorium, and then to sing the first stanza of Psalm 150. After reading from the Scriptures, and having led in prayer, he spoke a word of welcome, emphasizing the fact that the Ministry does not depend upon the minister, but has been instituted by God and is maintained by Him. The Churches just recognize the work which the Lord is doing. Thus Rev. Scholten was called to be a minister of the Gospel. However, he did not rely on the exceptional gifts which the Churches had recognized, but went to study first for the Bachelor of Divinity degree, then for the Master of Theology degree. Now he has been allowed to proclaim the divine Word for twenty-five years. We wish that you may continue for many more years in this holy office.

That was the theme also of all the other speakers who represented various societies, catechism classes, and other Churches.

Accompanied by Miss G. Kuik and under the direction of Mr. J. G. Van Huisstede the choir sang "Gloria in Excelsis" by W. A. Mozart, and "Glory to God" by J. S. Bach. Thereupon a member of the Choir, Mrs. G. Van Woudenberg, sang a soprano solo: "Take my life, and let it be consecrated, Lord, to Thee" in an arrangement by Edward V. Heal. Later on we heard a baritone solo by another member of the Choir, Bert Hopman. He sang: "He shall give His angels charge over thee" by John Prindle Scott. Further on during the evening the Choir sang again, this time together with the Congregation: First The Old Hundredth Psalm, then "Great God and God of our Salvation" by Carl F. Muller.

On behalf of the Congregation of Smithville br. van der Woude spoke. He expressed the gratitude of the Congregation for all the work Rev. Scholten has done, and especially the gratitude to the Lord for the strength and recovery given to Rev. Scholten after his illness, so that he again is able to do some work in the midst of the Church. May the Light, of which you are a servant and which you have shown to us, lighten your pathway permanently.

Mr. C. Ouwersloot spoke on behalf of the Church at Lincoln, a "daughter" of

Smithville. But, he did not know exactly what to say. If we are going to say, "We miss you", Rev. Scholten will say, "Why, then, did you leave?" If, however, on the other hand, we should say, "We are happy that we got rid of you," then our congratulations would not be sincere. They are sincere, indeed. Rev. Scholten is almost never satisfied with the work he did. He is a very demanding man, but then demanding of himself in the first place. May the Lord bless you and your work also in the future. May Lincoln long have you for a neighbour, which is better than having a faraway friend.

Also from the Church at Orangeville, which Church Rev. Scholten served before coming to Smithville, there was a representative: Mr. K. Doekes, who expressed the wish that the God and Father of the Lord Jesus Christ may give Rev. Scholten many more years to work in His kingdom. If we listen to those who bring the Word of God, then His holy Name will be praised.

A "Trio" under the auspices of Mr. K. Flokstra presented, in word and action, a picture of various peculiar habits in the life and actions of their minister. The victim himself joined wholeheartedly in the general hilarity at his expense.

Flowers were presented to Rev. and Mrs. Scholten on behalf of societies and Congregation. Mr. Riesebosch also presented some other gifts to the ministerial couple. Maybe that we shall learn what the small box, given to Rev. Scholten, contained. The larger box, handed to Mrs. Scholten, contained a beautiful wall-plaque, judging by its distant appearance. In any case: the various representatives of societies, catechism classes, and Congregation expressed unanimously the gratitude to the Lord for everything given in and to Rev. Scholten. Especially after his serious illness there is much gratitude for the privilege given to him and therein to the Church to also further serve his Sender.

Rev. VanderBoom represented the Churches in Ontario. The evening would be too long and too tiresome for Rev. Scholten if from every Church one would speak. Thus Rev. VanderBoom was invited to have the honour. Recalling some of the occurrences in the past in which also Rev. Scholten was involved, Rev. VanderBoom also explained the reason why the "older" ministers and their wives call each other by their first names: especially during the first years in Canada an intimate relationship grew among the colleagues which has remained there until this day. Rev. VanderBoom was therefore grateful to be allowed to speak a few words on this occasion and commended Rev. Scholten and his family also further into the hands of the Lord.

Rev. Scholten's place at our College was acknowledged not only be the

presence of the complete Faculty (except Rev. VanDooren, who was ill) but also by a few words which Dr. J. Faber spoke. Quoting from Calvin and from Luther, Dr. Faber both praised and encouraged Rev. Scholten by repeating: "Only those will be good teachers who are God's pupils."

We were told that a telephone-call had been received from the Church at Grand Rapids. The Church at Berkum, the Netherlands, which Rev. Scholten served before coming to Carman, Man., sent a congratulating telegram.

Mrs. J. G. Feenstra recited Psalm 23 in the rhyming of the late Rev. G. A. Hoekstra.

Towards the end Rev. Scholten also climbed the pulpit for a few minutes. He stated that on the one hand he was full and could not find sufficient words to express himself, and that, on the other hand, he was empty and did not know what to say. The most important thing was that also during this evening in many ways, in speech and song, glory was brought to God. No one would have thought that he would again be able to preach and teach. The hand of our Father is acknowledged in this gracious gift. Only one wish and prayer filled his heart: That he be allowed also in the future to speak the Word of God, that the Lord may give him some more time to do so, until He calls us home.

The singing of Psalm 134:3 and, later on, of Psalm 146:1 closed the evening, after which a reception was held in the Legion Hall.

v/O

## OUR COVER

Rushing River, near Kenora, Ontario (courtesy Ontario Dept. of Tourism & Information).

We hope to use a wide variety of covers this year. Suggestions from readers are always welcome. Some possibilities would be: a good photograph of your church building (old as well as new) or of your school; suitable art work, etc. Please get in touch with the editorial committee if you have any good ideas in this regard.

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## CONGREGATIONAL **NEWS MEDLEY**

Here follows what may be considered to be an attempt at rendering it possible for the various Congregations to learn what is going on in other Congregations. Practically all Churches have their own bulletins or Church News or Church Herald or City Guide or Sheepfold, or whatever other name there may be found among the multi-coloured array of local publications.

The editorial committee thought that it would be nice, and also edifying if the other Congregations could be informed about developments, special occasions and occurrences in the other Churches, and that thereby the mutual bond would be strengthened.

The undersigned was more or less appointed to do this job. Living in Ontario at present, he is also well-acquainted with "the West" and thus can combine some knowledge of local situations with the information given in the various local publications.

He will have a try at it, although it may prove to be a very slippery path. If one just takes parts from various bulletins and reprints them, there is not too much danger, although even then he may be told that he is wrong in his choice of items-to-be-copied. The dangers increase manifold when he tries to make a more or less entertaining story out of the many individual bits of information. He may mention things which should not have been mentioned; he may mention names of people who would rather not be mentioned and he may, on the other hand, neglect to mention names of brethren and/or sisters who are very much offended by the omission. His knowledge of families and Churches may cause him to seem biased against others, and so on.

In spite of all that, until someone has been found who is better able to do this job, and who would be willing to spend his time on it, we shall do our best to inform you all as well as possible. If you find a critical remark here or there, be assured that it is made only to edify and not to break down.

For the time being we shall write about the various Churches in alphabetical order. Perhaps, in the long run we shall be able to write a story instead of what may look like a report.

Now we had better take off.

There is in the first place the Church at ABBOTSFORD. They will, by now, have dedicated their new Churchbuilding. Judging by the "reports" it is quite an improvement over the old building which served the Church there for so many years. Those who recall the days when the first services were held in the chapel beside the railroad (and oftentimes a train *had* to pass by exactly during the services) will especially see the progress. How happy was the Congregation with the now defunct building. Then a new parsonage was built which made Rev. Moes remark, "The house of the servant is more beautiful than the house of the Master." Now, we trust, this inequality has been reversed. We hope that we can show our readers something too in the near future.

From Abbotsford to BURLINGTON is quite a jump. It can be done figuratively. A public address system has been installed in the Church auditorium, since every one who is in Church on Sundays likes to hear what is being said from the pulpit. We have not yet heard what the effect is, but one advantage is that now in the Consistory room downstairs, as well as in the nursery downstairs a service can be followed via loudspeakers. More than one outlet renders it also possible to record services on cassettes. With the increase of recorders of every kind the possibilities to help those who are unable to attend the services are also increased. We have come a long way since Prof. Dr. K. Schilder brought a wire-recorder back from his trip to the United States and demonstrated it. O boy, if that wire broke! We also recall how

grateful the members were who were among the first ones to benefit from the newly-acquired tape-recorder: some of them had not been to Church for many years. And still the value of a recorder is proved almost every week.

The Burlington young people also held a meeting in which the undersigned held an introduction entitled "Young People - the Future of the Canadian Reformed Church". If only the singular in the title of the introduction is understood well, it will be clear that it was a very timely topic, and we had a good evening together. Gratitude should fill our hearts when we see a number of young people together, using their Saturday evening to discuss such questions.

Burlington is followed by CALGARY. Although we have not yet received any bulletin from Calgary, yet we have learned something from the press release of the last-held Classis in Alberta/Manitoba. Calgary requested two classical preaching engagements per month, one paid by Calgary, the other by Classis. The press release does not state whether the above request was granted. Classis did decide, however, to pay the travel expenses of some ministers going to Calgary.

We are afraid of this development, expressed in the request of Calgary as well as in the decision of Classis. If we are not very careful, such an arrangement leads into the direction of hierarchy. Note: we do not say that it IS hierarchy, but it leads into that direction, if we are not extremely careful. We are still convinced that the proper way is: classical support for a Church that cannot meet its obligations; payments from a classical treasury to be made only for such matters as belong to the Churches of that area in common. If a minister goes to a vacant Church to preach there, that is not a matter of the Churches in common, even though he may go there by classical appointment. We express the wish that it may be arranged differently in the future. We also express the wish that Calgary may grow. Frankly, we have never understood it why Calgary's Church remained so relatively small in comparison with the size of the city and the undoubtedly many opportunities which are found there. It would be good if especially our younger members would bear that city in mind when thinking about a place where to settle.

CHATHAM is busy with Church and School. However, first we are to mention that that Congregation remembered with their ministerial family that the Lord spared Rev. and Mrs. Werkman as husband and wife for twelve-and-a-half years. Also from this place we offer our congratulations to our brother and sister, wishing them many more years in the service of our gracious Saviour.

The first meeting was held to come to the erection of a new Churchbuilding. We do not know whether a Thanksgiving collection of more than one thousand dollars is destined for such a new building, but it helps anyway. The School society is equally active. Over October they collected more than twenty-six hundred dollars. A tender has been placed for the purchase of a schoolbuilding which was put up for sale by the Kent County Board of Education. We do not yet know the result. It might be the best and cheapest way to realize the plans. The same was done in Abbotsford/Chilliwack, where they bought a schoolbuilding in Yarrow some years ago. Meanwhile, the Friday night Bible School is going strong. Hopefully is won't be necessary any longer after September 1973, the scheduled opening of a complete elementary school.

CLOVERDALE sent an invitation to the office-bearers of the neighbouring Churches to a meeting where Family Visiting will be discussed. That is always a topic which is sure to have the interest of all office-bearers. Family Visiting is done every year and constitutes the main part of the work of the Elders. Every year anew the office-bearers are faced with this difficult task, and it is only a matter of course that they seek the advice and the help of their fellow office-bearers.

Cloverdale also discussed the point whether in the future services should be organized in the Langley area. Cloverdale's

Churchbuilding, only a few years old, appears to be becoming too small for the growing Congregation. If services are organized in the Langley area, it is only the natural sequence to a development which has been going on for more than twenty years. Maybe it won't be long before there is a Church in Langley or in Cloverdale's cradle, Aldergrove, and also one in the Newton area. We shall follow any development with the keenest interest.

Increase in membership in that area will also help the establishment of a highschool. It is understandable that Abbotsford/Chilliwack wrote that transportation difficulties prevent them from actively working together with the brethren and sisters in the other Valley Churches towards establishment of one central highschool. There are, however, plans to expand the existing facilities and to include grades IX and X as a beginning of a complete highschool program. At this moment we do not yet know where a new schoolbuilding will be erected so that it can serve the largest possible number of pupils.

As for other activities in the Valley, the broadcasting activities go on, witness the regular reports in the Church News; the Resthome Society too is still active; participation in the Federation of Independent School Associations is still going on; the change of Government in British Columbia may result in subsidy for the independent schools although - and rightly so - the Federation has constantly refused to make a political issue of it. We shall await further developments.

In EDMONTON some changes have been brought about in the Liturgy. They have been accepted for a trial period of three months. We found some similarities with the Collects in our Church Book, where the prayers before the sermon are also shorter than the ones after the sermon. Another point which drew our attention is that the administration of the sacraments will take place after the sermon. As far as the celebration of the Lord's Supper is concerned, that is the custom in all Churches already, whether they have, besides the Form, still a short sermon or not. As for Holy Baptism, in most Churches that sacrament is administered at the beginning of the service, mostly, we think, for convenience's sake: if a baby starts crying after baptism, it can

conveniently be brought home; but what is to be done if baptism is at the end of the service? It would be more proper, indeed, to have it after the preaching of the Gospel; that would make it clearer that it is a sign and a seal to confirm God's covenant promise.

GRAND RAPIDS is vacant by now: Rev. Roukema held his farewell sermon, having served the Grand Rapids Church for six years. We wish Rev. Roukema blessed years of fruitful retirement and we wish the Grand Rapids Church that the empty place may be filled soon.

In ORANGEVILLE there are plans to rebuild the garage part of the parsonage into a study for the minister. The reason is not that the minister does not have a study at present, but that it is becoming too small. This shows anew that with the building of a parsonage it should be borne in mind that the study is the most important part of the whole house.

This concludes our first "report" on the various events and happenings in the Churches.

We agree that the choice of items is more or less arbitrary. Maybe we should have mentioned less, maybe we should have said more.

Let all our readers bear in mind that, in order to be able to tell you about what's going on within the Churches, we have to have information from those Churches, information which we have sought by requesting faithful mailing of bulletins, etc. If, therefore, you should wonder why "your" Congregation is not mentioned, enquire first of all whether your local bulletin is sent faithfully. Then check whether there is anything special which would be of interest to the other readers of *Clarion*. And finally, if there is anything which should have been mentioned but was omitted, drop us a friendly line or send us a kind letter, drawing the attention to the particular item: we shall do our best to correct eventual mistakes.

And let us know whether you appreciate a column like this or would rather see some brief literal quotations from bulletins. We wish to serve and improve.

vO

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## Brief Report

*of Classis Ontario-North  
held on December 13, 1972 at Toronto.*

On behalf of the convening Church, Burlington-East, Rev. G. VanDooren called the meeting to order. He led in prayer after Hymn 11 : 1 was sung and Luke 1 : 67 - 79 was read.

Credentials were examined by the delegates from Fergus-Guelph. All the Churches of Classis were represented. Ottawa was represented by one delegate. Three Churches had an instruction.

Classis was then constituted. As officers served: Rev. VanOene, chairman; Rev. Olij, clerk and Rev. VanderBoom, assessor. The Provisional Agenda was adopted after some items were added to it.

The Incoming Mail was an Appeal of a brother in Burlington-West. It was read and discussed. During this discussion the chairman was replaced by the assessor. After discussion a committee was appointed to prepare an answer to the letter. This draft was discussed, after the intermission for lunch, and adopted. The delegates from Burlington-West and

Fergus-Guelph did not take part in the voting, in accordance with Art. 33 of the Church Order.

Next item was the Instructions of Churches. Burlington-East asked a question with regard to the liturgy in the Churches. In answer to this question Classis expressed as its opinion that, since each Church has a right to determine its own liturgy, the Churches can deal with this question in the way they consider to be fitting. Orangeville and Toronto asked questions concerning cancellation of a Classis. The delegates received information and an explanation concerning the late date of the cancellation of a previously convened Classis.

There was one Report. Rev. VanderBoom, coordinator for preaching arrangements in vacant Churches reported. The following schedule was adopted:

OTTAWA: Jan. 14, Rev. VanOene; Feb. 4, Rev. VanDooren; Feb. 25, Rev. VanderBoom; Mar. 18, Rev. Olij; Apr. 8, Rev. VanOene; Apr. 29, Rev. VanDooren; May 20, Rev. VanderBoom; June 10, Rev. Olij; July 1, Rev. VanOene; July 22, Rev. VanDooren; Aug. 12, Rev. VanderBoom; Sept. 2, Rev. Olij.

The item, Delegation to Regional Synod was deleted from the Agenda.

In the Question Period ad. Art. 41 C. O. the Churches at Burlington-East and Burlington-West asked advice in disciplinary matters. Classis met in executive session. Advice was given. Executive session then ended. The Church at Fergus-Guelph informed Classis that it had considered the matter of the duration of eligibility for call. The Churches were advised also to consider this matter.

During the Individual Question Period Rev. Olij reminded Classis of the collections to be held for Needy Churches. Only two Churches sent money. Rev. VanderBoom informed Classis that a decision of previous Classis was not executed right after Classis, but that he had sent letters to the required addresses.

Next Classis was then prepared. The convening Church will be: Burlington-West. The date was set for March 21, 1973. Meeting place: Toronto, Time: 9:00 A.M. As officers will serve: Rev. VanDooren, chairman; Rev. VanOene, clerk and Rev. Olij, assessor.

The Acts of Classis were read and adopted. The Brief Report was read and approved. Rev. VanOene led in prayer and closed Classis.

D. VanderBoom, assessor.



# OLD AND NEW

## To Our Readers

As you already know from previous announcements, our magazine has been taken over by a new publisher, Premier Printing Ltd. (G. Kuik) of Winnipeg. We are confident that this change will result in a better publication, since there will be more possibilities in

almost every respect. Being owner of a successful printing business, brother Kuik has been placed in a good position to work towards the realization of one of his ideals: the best possible periodical for our entire Reformed community.

## Salute to Rev. Loopstra



Until now our magazine has been published by Canadian Reformed Publishing House. For over twenty years Rev. W. Loopstra, aided by Mr. C. Ouversloot and others, was in charge of the business aspect of the Canadian Reformed Magazine. Rev. Loopstra was also responsible for the regular appearance of the "pink pages". It would be very difficult, if not impossible, to estimate the

number of hours that Rev. Loopstra spent on our paper in compiling, typing, and stencilling this supplement. Then there were all the other administrative duties connected with the publication of a magazine. To the brethren of CRPH much credit is due.



**REV. DR. J. FABER**, the Principal of our Theological College and Professor of Systematic Theology, will begin a column devoted to the discussion of developments in the churches of North America. In addition to other contributions, Professor Faber has thus far taken care of "Hoek van Holland", especially for those readers who appreciate a "Dutch corner" in our magazine.



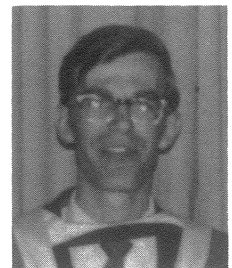
**E. GOSKER** is now completing his fourth year as Principal of the "Eben-ezer" Canadian Reformed School in Smithers, B.C. He obtained the Principal's Certificate at the Reformed Teachers' College in Amersfoort, The Netherlands. Mr. Gosker has been in charge of our "Let's Read!" page for the last one and a half years and continues to be one of our most prolific contributors.

## Pleasant Surprises

One readily noticeable change is the increase in the number of printed pages. It is our expectation that you will be pleasantly surprised by other improvements as we proceed with the publication of the new volume. Several new columns and other features are to be introduced in the course of the coming year. We see it as our challenge to produce a magazine for old and young, for Reformed readers in every walk of life. Our goal cannot be achieved by attempting to print articles that will always address themselves to everyone, but we hope it will become increasingly possible to provide something worthwhile for each of you. With the blessing of the LORD, the growing versatility of our magazine -- evident in a wide array of reading matter from the children's page to the fairly specialized article on theology or economics -- will then reflect the rich and colourful diversity of the people of God.



**W. HELDER** has been our managing or coordinating editor since the spring of 1970. His editorial responsibilities are carried out mainly behind the scenes. The results of his efforts are evident in that our magazine is showing increased variation and in that new contributors have been encouraged. Mr. Helder is currently a doctoral student in English literature.



**REV. W. HUIZINGA** is the minister of the London and Watford congregations. A number of his articles have already appeared in the Canadian Reformed Magazine. In spite of a busy schedule Rev. Huizinga has been found willing to begin a column dealing mainly with matters that concern the youth of the Church.

## Our Contributors

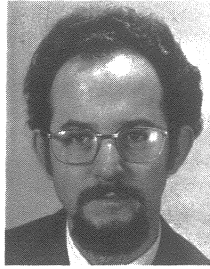
As it begins its twenty-second volume, our magazine has commitments of cooperation from the following editors and regular contributors (here listed in alphabetical order):

**J. M. BOERSEMA** is Assistant Professor at the School of Business Administration, University of Western Ontario, where he teaches in the area of Accounting. At present he is completing the thesis requirement for a Ph.D. degree in Business and Applied Economics from the University of Pennsylvania, Philadelphia. Professor Boersema will continue with his more or less regularly appearing articles on matters related to his field of study.

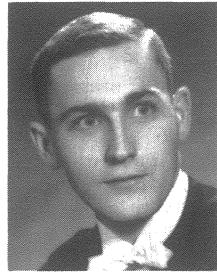
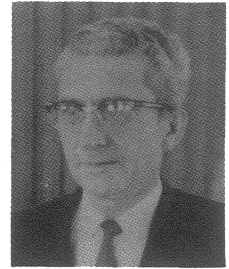


**REV. P. KINGMA**, minister of the Smithville Church, has also promised that he will contribute to our magazine. Until now his writing has been confined mainly to various Church bulletins. We are looking forward to Rev. Kingma's cooperation.

*H. J. LUDWIG* has been contributing his column of political comment for over two years now and will continue to do so. He has also served as administrative assistant to Canadian Reformed Publishing House. We hope our magazine will benefit from his interest in journalism in general. Mr. Ludwig holds a B.A. degree in political science.



*REV. D. VANDERBOOM*, a member of the editorial committee, will scan the Dutch-language Reformed press for "Press Review" items. He will also report and comment on the life of our sister churches in the Netherlands. Rev. VanderBoom is minister of Bethel Church, Toronto.



*A. H. OOSTERHOFF*, Associate Professor in the Faculty of Law at the University of Western Ontario, is already known to our readers as the secretary of the Board of Trustees of our Theological College. Professor Oosterhoff will be contributing articles from time to time in the field of law and on related subjects.

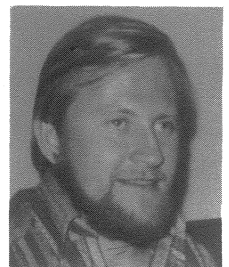


*REV. G. VANDOOREN* has been connected with the Canadian Reformed Magazine longer and more closely than any other editor or contributor. For some sixteen years he was the chief editor, and he remains one of our sources of articles. Rev. VanDooren is minister of the Burlington-East congregation and Lecturer in Diaconiology at our Theological College.

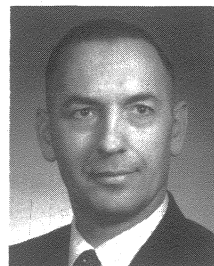
*DR. F. G. OOSTERHOFF* teaches history at the University of Winnipeg. Although at the moment she is in the midst of the revision of an important historical study, we may expect articles from her in due time. A forthcoming series on Church history should be of particular value and interest to our readers.



*H. C. VANDOOREN* has now and then written for our magazine on subjects pertaining to social work and social questions. We are confident that he will be able to offer us his assistance in our efforts to diversify the contents of this periodical. Mr. VanDooren is a psychiatric social worker and holds an M.S.W. degree from the University of Toronto.



*REV. A. B. ROUKEMA* is pastor emeritus of the American Reformed Church at Grand Rapids. He has served in the active ministry of the Word for some thirty-five years. Rev. Roukema has for a long time been a frequent contributor: we are thankful for his desire to remain of assistance to this publication.

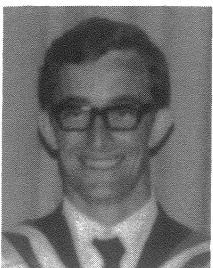


*REV. W. W. J. VANOENE* is the editor of our magazine. Besides writing editorials and other articles, he will also report regularly on the various events and activities in the Churches. He will take care of a Question Column for which the readers can send in any questions they may have. If it is a question that deserves a public answer, it will be dealt with in this column. Rev. VanOene is the minister of the Fergus-Guelph congregation.

*REV. H. A. STEL* promised us several months ago already that he would write some articles. On account of his illness he has not yet been able to complete them. It is our sincere wish that the LORD may give him the strength to contribute actively towards the work of our magazine. Rev. Stel is the minister of the Church at Winnipeg.



*REV. C. VAN SPRONSEN* will continue his sketches from Brazil, which he writes in addition to regular mission reports. Sent out by the Church at New Westminster, Rev. Van Spronsen is the missionary of the churches in Western Canada. Sao Jose, in the state of Pernambuco, Brazil, is the centre of his activities.



*REV. C. VAN DAM* is minister of the Church at Neerlandia and also serves the Barrhead congregation. This issue contains his second major contribution within a relatively short time. We are assured of Rev. Van Dam's cooperation in the gradual improvement of our publication.



*REV. J. VISSCHER*, the minister of the Coaldale Church, has been asked to supply the "Press Review" column with material from English-language publications. We are also aware of Rev. Visscher's intention to provide information about worthwhile books that are available in the English-speaking world - partly with a view to the work of our study societies.

## OLD AND NEW *Cont.*

No particulars can be given about two of our contributors namely *KriTiKus* and *Aunt Betty*. They wish to retain their anonymity, which is hereby respected. It should be mentioned however, that their columns are among the most widely read features of our magazine.

The above list of names does not at all imply that contributions by others are excluded. Far from it. We have given a few particulars about those only who have committed themselves to work for our magazine on a more or less regular basis. Additional contributions are constantly being solicited to extend our scope and so serve the readership with a better and more readable biweekly.

### IN CONCLUSION

We express the wish that you, the readers, will also contribute towards making this magazine a Reformed family-paper. One of the means by which this can be achieved is to be a subscriber and to place your family announcements in it as well as to send a brief description plus photograph of couples who have been married for forty years or more.

Further, we shall be happy to include photographs of special

occasions - for instance, the dedication of a Church Building League Days, the opening of a school, and so on. Of course, this does not mean that it will be possible to print every photograph that is submitted. As you can read elsewhere in this issue, suggestions for our cover are also welcome.

We are looking forward to your cooperation.

Thus we introduce the new form of our old magazine. We are confident that the new name, *Clarion*, will soon become another household word among us. With the wish that the Reformed community may be served also in the future by our combined efforts, we enter this new year and new phase in the life of our publication. May the words of Psalm 90, stanza 8, at this juncture be our song:

*Show forth thy work to all who serve before thee,  
And to thy children show thy power and glory.  
May he, the LORD, our gracious God and Saviour,  
Shed on us all the riches of his favour.  
Establish thou the labours of our hand;  
Establish them, that to thy praise they stand.*

The Editorial Committee

## BOOKS - *The Language of Canaan*

J. P. Lettinga, *De Tale Kanaans*, published in the series "Kamper Bijdragen", (Groningen: Uitgeverij "De Vuurbaak", 1971).

It is some months ago that I was requested to review the inaugural address delivered by Professor Dr. J. P. Lettinga when he assumed office as professor of Old-Semitic philology and cultural history of the Ancient Near East at the "Theologische Hoogeschool" in Kampen. The oration, entitled *De Tale Kanaans* (The Language of Canaan), was published towards the end of 1971; it was delivered a year before that, on September 8, 1970.

I was privileged to be present at the ceremony on the above-mentioned date. It was a pleasure to listen to the address; it was also a pleasure to see it in print more than a year later. For the subject is indeed interesting, and although it is not usually considered "simple enough" for the general public, yet Professor Lettinga - in keeping with the gift he possesses - tries to make a difficult subject-matter perspicuous and interesting. And he has succeeded.

As regards the title "De Tale Kanaans", it is not used in a "religious" sense for a language full of unctuous words and phrases, very popular in certain conservative circles, but for the language of Canaan in the proper, literal sense of the word. I suppose you'll say now, "oh, I see: Hebrew." Right, but do you realize that the only conclusion to be drawn is that Hebrew originally was the language of Canaan and the Canaanites? That is to say, it was not the language of the Israelites, who only afterwards (1383 B. C.) marched into Canaan and adopted

the language of its former inhabitants. Thus the Israelites must have spoken a different language before their entry - probably something like Old-Aramaic (cf. Deut. 26:5).

And with that we come to the point at issue: the history of the ancient Hebrew language through the ages. As with every language, there was no standstill. Professor Lettinga points out that Hebrew as it is taught and studied e.g. at our College - which to us is simply: Hebrew - was greatly influenced by Late-Aramaic, which was the vulgar tongue in the days of our Lord and his disciples. This, in turn, exerted an influence on the Masoretes, the Jewish scholars who took care of the Hebrew text and added the finishing touches to their edition. In this text, which was originally made up of consonants, they inserted vowel signs and punctuation marks.

What do we know about the Hebrew or Canaanite language in its more ancient form? From page 11 on, the author devotes his attention to this point, dealing with the matter in the light of what is known about the verb. Whereas in the Indo-European languages - to which group belong the majority of the languages in Europe, as well as Persian and Old-Indian (hence *Indo-European*) - we are accustomed to conjugate the verbs in tenses (past, present, and future tense), in Semitic languages so-called tenses are not tenses, properly speaking, but rather manners of action according to their various aspects (complete or incomplete), the first "tense" denoting an action in its complete aspect in the past as well as in the present, the second "tense" designating an action in its incomplete aspect, either in the past, the present, or

the future. Against the background of what is known about the use of these "manners of action" in Old-Babylonian and Assyrian - and Old-Canaanite languages - the author elucidates the great shift that was to take place before Hebrew developed into the form in which it is known to every student of the language. I shall not go further into the matter here. During one of the Hebrew lectures at the College I tried to make it clear to our students when a question had arisen in connection with the subject.

In summary, we are happy with this "Kamper Bijdrage" and recommend it to the interested church-member, especially to anyone who is interested in the Bible-language and has not unlearned Dutch yet.

H. M. OHMANN

The Can. Ref. School Soc.,  
Chatham and District, is planning  
to start a regular day school,  
grades 1 - 8, September 1, 1973.  
The board invites applications for a

PRINCIPAL  
and one  
TEACHER

Teachers with a desire to work in  
our own school, send your appli-  
cations and qualifications to the  
secretary of the board,

G. Schutten,  
34 Campbell St.,  
Chatham.



# Press Review

## GRAND RAPIDS and UTRECHT

What is in a name? What is the connection between Grand Rapids and Utrecht? A brief explanation may help. Dr. A. Kruyswijk visited Synod 1972 of the Christian Reformed Church and addressed this Synod as a fraternal delegate of the Gereformeerde Kerken in Nederland (Synodical). This Synod, held in Grand Rapids, made, among others, the following decision: "that Synod takes no further action at this time in regard to our relationship with the Gereformeerde Kerken", on the grounds "that the situation is still in flux in the Gereformeerde Kerken and the matter is being dealt with by the Synod of Dordrecht". This "matter" was the mandate for an "inquiry into and the evaluation of recent theological trends in our sisterchurches in the Netherlands". There was even a second ground: "that an evaluation of the trends . . . which might warrant a change in our relationship to these Churches cannot be completed until it is clear which trend will prevail and which position will finally be adopted". If the matter was not so serious one would say: A nice game of tug-of-war. Let's listen to Dr. Kruyswijk who addressed Synod Grand Rapids 1972; who showed "which dangers are inherent to a disciplinary procedure with

theologians with whom Synod is yet conferring". The "dialogue" goes on! He made clear "that the disadvantages (of disciplinary measures) would be greater than the advantages. Remember 1926 and 1944!

The matter of the "unity in faith and doctrine" is becoming a matter of expediency to prevent a repetition of the past in a new schism.

Prof. Trimp, in *De Reformatie*, pays attention to this address of Dr. Kruyswijk in Grand Rapids and writes:

From Grand Rapids Dr. K. returned to the Netherlands and then addressed a meeting of the World Council of Churches (Aug. 13, 1972) at Utrecht. He stood there as chairman of the Dutch "Raad van Kerken". After the sessions of the Council he remarked: "Much difference of opinion . . . much emotion, but in the first place a *true brotherhood* with a large number of fine moments". A True Brotherhood! We in the Netherlands and the people in America and Canada should not forget this expression. It typifies the atmosphere of relativism. In this attitude one has rendered himself harmless as a Reformed Confessor.

Everything is in flux. A Greek philosopher said: *Panta rei*, everything is in a fluid state. How long can we drift along? D. V.

## VOTING RIGHTS FOR WOMEN

From a column in *De Reformatie*, written by (Dr.) D. D(eddens), we pass on the following information. The Synod of Hattem dealt with two reports from a synodical Committee. This committee studied a proposal made by the Church at Delft "to appoint Deputies with the mandate to consider this issue (voting rights for women) in the light of Scripture and to report to the forthcoming Synod". There were two reports because there was a difference of opinion within the committee and no possibility for a majority and a minority report. An interesting situation indeed! One of the reports recommended *not* to adopt the proposal on the ground "that the Churches did not have an opportunity to express themselves on the matter". The other report recommended to adopt it and to decide accordingly on the ground "that a good preparation could be made when the proposal of Delft was adopted".

It appears that there are people who are even afraid to look into the matter. Anyway, Synod Hattem adopted the recommendation of the last report with a large majority and Deputies will be appointed.

We are thankful for this decision and our Churches should take note of this forthcoming report since, as the Church at Delft stated, "it appears from the teaching of Scripture that the participation of female members of the

## LETS READ

The little waves, the brittle waves,  
So gentle to the timid shore,  
Pleating its skirt, afraid to hurt  
Its solitude, its . . .

Its door? Its store? Its bore or tore?  
Oh, let me think! It is too good  
To let it go like that . . .

Oh, coffee! Good! Just put it here.  
No sugar, please! Of course, my dear!  
Now right away get out of here:  
Your daddy's writing verse!"

The little waves, the brittle waves,  
So gentle to the bashful beach . . .  
(The Bashful Beach! Isn't that great?  
That bubbling B in front of each?)  
. . . Pleating its skirt, afraid to hurt  
Its solitude, its . . .

There's reach, and teach, beseech, and preach.  
Now think, you poet! Use your brain!

Allowances? AL-LOW-AN-CES?  
What do you think your father is?  
Your father needs a rhyme to "beach"!  
Get out, you rascal! PEACH! What peach!  
Your daddy's writing verse!"

Yes, what more?

"Come in!

Not again!

"Come in!

## THE POET

The little waves, the brittle waves,  
So gentle to the bashful sand,  
Pleating its skirt, afraid to hurt  
The feelings of the lonely land . . .  
(Ah, There we are: The Lonely Land!)  
. . . Leave broken shells and jellyfish  
Like jewels, precious memories . . .

"Come IN!

WHAT visitors? Aunt Carolyn!  
Well, give her TEA! Don't let her IN!  
For that will make it worse!  
My verse."

The little waves, the brittle waves;  
So gentle to the bashful sand,  
Pleating its skirt, afraid to hurt  
The feelings of the lonely land,  
Leave broken shells and jellyfish  
Like jewels, precious memories,  
And hurry off to where the skies  
Are blazing round a sun that dies,  
While . . .

"No! Stay OUT there! Have you HEARD!

Or I'll write down a REAL BAD word!  
YOU! . . . Sorry, Sir . . . I didn't know . . .  
Oh! my apologies . . . I'm so . . .  
I thought . . . it was a creditor . . .  
But COME on in, DEAR editor . . . "

EWOUDE GOSKER

congregation in the election of office-bearers is permissible".  
D. V.

### CONTEMPORARY LANGUAGE

In "impressions at Syond" I read some lines which struck me:

As everyone knows the two (shorter) Forms for the Celebration of the Lord's Supper have been released for use in the Churches. A text of the Heidelberg Catechism in contemporary Dutch was released for use in Catechism Classes.

We sincerely hope that the forthcoming Synod of Toronto 1974 will be able to do something in the same direction. It has taken too long already!

D. V.

The following brothers and sisters with their families of the Canadian Reformed Church of

## CARMAN

wish all of You God's blessing throughout the coming year.

Fam. Rev. G. Geertsema  
Fam. A. Bergsma, Sr.  
Fam. Auke Bergsma  
Fam. W. Bergsma  
Fam. Mrs. K. Van Dasselaar  
Fam. G. Van Dasselaar  
Fam. Theo Van Dasselaar  
Fam. J. Van Dijk  
Mr. and Mrs. Jacob Kuik, Sr.  
Fam. Jake Kiers  
Mr. and Mrs. H. Kiers  
Mr. and Mrs. H. Klos  
Fam. A. H. Klos  
Mr. and Mrs. H. J. Luiten  
Fam. Fred Vander Meulen  
John and Elaine Vander Meulen  
Fam. A. Poppe  
Fam. K. Rook  
Fam. P. de Ruiter  
Mr. and Mrs. Maas Ruiter  
Bill and Ricki Schep  
Mr. and Mrs. G. Vander Sluis  
Fam. Bill Vander Sluis  
Fam. John Vander Sluis  
Miss F. Vander Sluis  
Fam. Gerrie Vander Sluis  
Mr. and Mrs. K. Teitsma  
Fam. T. Termeer  
Fam. G. Veenendaal, Sr.  
Fam. Hans Veenendaal  
Fam. Gerald Veenendaal  
Fam. T. M. Veenendaal  
Fam. J. Veldman, Sr.  
Mr. John Veldman  
Fam. J. Visscher  
Fam. Arie Versteeg  
Mr. K. de Wit  
Fam. Fred de Wit  
Martin and Liz de Wit

# OUR LITTLE MAGAZINE

Dear Busy Beavers,

Happy 1973 to you all! May the Lord keep us all, and grant us health and happiness in His service.

I'm really looking forward to another year of Busy Beaver activities, and I hope you are too! I have some great plans for us for 1973. How about you?

Here is a poem sent in by *Jeannett Hoeksema* that seems just right for New Year's:

New times always bring great joys,  
For all the girls and all the boys  
When all the people get together,  
and celebrate in any weather.

And then, Busy Beavers, there's the question of NEW YEAR'S RESOLUTIONS! Did you make any? I thought you would like this poem about:

### *The Snowman's Resolution*

The snowman's hat was crooked  
And his nose was out of place,  
And several of his whiskers  
Had fallen from his face.

But the snowman didn't notice,  
For he was trying to think  
Of a New Year's resolution  
That wouldn't melt or shrink.

He thought and planned and pondered  
With his little snow-ball head  
Till his eyes began to glisten  
And his toes began to spread;

And at last he said, "I've got it -  
I'll make a firm resolve  
That no matter what the weather  
My smile will not dissolve."

But the snowman acted wisely  
And his resolution won  
For his splinter smile was wooden  
And it didn't mind the sun.

Aileen Fisher

He at least made a resolution he could keep, didn't he? Lots of people will make resolutions they will never keep. Of course *you* know that each day again we should resolve to do what's right.

And that brings us right our quiz about:

### *Be - Attitudes*

A Christian should, by his attitudes, BE different from other people. Can you fill these blanks to show why? Answers next time.

1. "He hath chosen us . . . that we should *be* \_\_\_\_ and without \_\_\_\_" (Eph. 1:4)
2. "*Be* clothed with \_\_\_\_\_" (I Peter 5:5)
3. "*Be* not \_\_\_\_\_ in your own conceits." (Rom. 12:16)
4. "Let this \_\_\_\_\_ *be* in you, which was also in Christ Jesus." (Phil 2:5)
5. "*Be* ye not \_\_\_\_\_ together with unbelievers" (II Cor. 6:14)
6. "Let \_\_\_\_\_ *be* put away." (Eph. 4:31) \_\_\_\_\_
7. "In every thing by prayer and supplication with \_\_\_\_\_ let your requests *be* made known unto God." (Phil 4:6)
8. "Finally, brethren, farewell, *Be* \_\_\_\_\_, *be* of good \_\_\_\_\_." (II Cor. 13:11)

# Letter-to-the-Editor

Dear Mr. Editor,

Permit me a few comments regarding the article "The 'Pattern' of Christian Reformed Synod 1972" by v(an) D(ooren) in your magazine of Nov. 25, 1972.

I ask: Is this the kind of reporting and writing which is conducive to building a trustful relationship between the Can. Ref. Church and the Chr. Ref. Church? Is this type of writing intended toward building a platform on which we can stand to discuss our differences, or is it only intended for the purpose of saying: "See, I told you so! We were right all along!" I get the distinct impression that

the latter is the case. I wish VanDooren had built his case less on insinuations ("may be parts of a picture"; "This is, we fear, the trend . . .") and more on concrete evidence.

As far as synod's decision regarding the discontinuance of the Comm. for Contact with the Can. Ref. and O. P. Churches is concerned, VanDooren knows very well that this was not done because the Chr. Ref. Church no longer desired contact and discussions, but because a "stalemate" had been reached in the talks, and at present there seemed to be no way to break that stalemate. Committees for contact must have some purpose, some goal in mind; otherwise they may as well be discontinued. And synod also decided to "assure the

Canadian Reformed Churches of its willingness to continue discussions with them in the future, whenever they feel conditions will be conducive for fruitful exchange." Since in the mind of synod, those "conditions" were lacking at present, it decided to discontinue the talks for the present.

One could argue a long time about who is responsible for the present "stalemate" and there would probably still be no agreement. But on the basis of several talks with Canadian Reformed people, I for one am convinced that the Can. Ref. Church does not really desire union with the Chr. Ref. Church. Every time one obstacle is removed, it is replaced by another. Until the day that both churches *really desire* to end their sinful separation and are willing to confess guilt and to forgive past shortcomings, there is no use in pretending. Until both partners genuinely desire reconciliation, there is little use in talking.

Regarding Report 44 on Scripture VanDooren fears that it opens the door to a more "liberal" approach to the Scriptures. I would be interested in having him demonstrate this with chapter and verse. In this connection it is quite interesting and revealing to read what Dr. Masselink, editor of *Waarheid en Eenheid* wrote about this report recently. The men of *W. & E.* have little sympathy for Kuitert or the "New Theology." Yet Dr. Masselink has much praise for Report 44, not only because it emphasizes the *heilshistorisch* nature of the Bible, but also because it speaks so clearly regarding the full authority of the Scriptures. Let me quote him:

"Dit is zeer lofwaardig *duidelijk en consequent* geformuleerd. En daar zit een onmiskenbare afweer in tegen de neiging die er in alle tijden was en zijn zal, dat wij mensen met welke maatstaf ook de Bijbel gaan nameten of alles nu wel als Gods Woord daarin hoort. Er komt wat kijken om al onze gedachten aan Christus en Zijn Woord gevangen te geven.

Deze eerste uitspraak kan een stevige steun zijn van onze transatlantische zusterkerken aan onze kerken die vanuit de z.g. nieuwe theologie zo zwaar worden uitgedaagd (in eigen kring!) terzake van het volle goddelijke gezag van de H. Schrift."

By which I just mean to say: It makes a difference through which glasses we read this report.

J. Tuininga Sincerely,  
Smithers, B. C.

(Rev. Tuininga is pastor of the Smithers Christian Reformed Church.)

*Editor's comment*

A desire for contact must become

## FROM THE MAILBOX

First, let's welcome our new members!

Yes, of course, you may join the Busy Beaver Club, *Carolyn Paize*. And thank you for your pretty picture, I'm sure you'll be a real Busy Beaver.

Welcome to your too, *Patricia Van Raalte*. You did very well on the geography quiz, Patricia, but no, you wouldn't find Botswana in an atlas. It's a new country close to South Africa.

Hello, *Eelco Jager*. Nice to hear from you again. Congratulations on your nephew(s). I enjoyed your poem, but I got it too late to put in Our Little Magazine.

Thank you, *Sylvia Selles*, for your poem and your pretty art work. You really were a Busy Beaver! I'm sorry your leaf press didn't work out. Did you have plenty of papers between the leaves, and something heavy on top?

Is your father all better, *Marion Van Dyk*? Glad you enjoyed the scramble game. We'll have to do one again some time.

What are you knitting now, *Greta Paize*? And how are your organ lessons coming? Can you play at home for a family sing-song?

You did very well on the quiz about church history, *Rolean Hulleman*. Hope to hear from you again sometime soon.

Thank you, *Cathy Wendt*, for your big fat letter. I really enjoyed my mail that day! You, must really enjoy horse stories. Is that right, Cathy?

Hello, *Pat Kamstra*. How are your puppy and your kitten? Did you visit with your sister during the Christman holidays?

How I wish, *Vera Vandenberg*, that I had received your letter just a little sooner, but it was too late! Never mind, it will keep till next year, and we'll share the song then, all right?

*Jane Kobes*, the same goes for your Christmas story. I'm really sorry we didn't have it in time to share it this year. Oh well, now we'll have something to look forward to for next year. I'll file it and Vera's song very carefully. How was your playing at the church opening Dec. 1?

Hello, *Grace Jongs*! Nice to hear from you again. I really enjoyed your art and your little joke poem. We'll have to share it some time soon.

Here are the answers to the Christmas star quiz. How did you do?

- |            |             |
|------------|-------------|
| 1. STAR    | 4. SHEPHERD |
| 2. SAVIOUR | 5. SHIELD   |
| 3. SON     |             |

Bye for now.

Yours,  
Aunt Betty.

## TO ALL BUSY BEAVERS

Please note that from now on the address of our whole magazine is: Box 54, Fergus, Ontario, N1M 2W7

Be sure to use this address when you write to Aunt Betty next time. Thank you.

The Editor



evident in the willingness to take away that which causes the separation. What will a Christian Reformed Synod call "conducive for fruitful exchange"? Apparently this: that the Canadian Reformed Churches give up that which they have upheld from the very beginning. It is not true what Rev. Tuininga writes: "Every time one obstacle is removed, it is replaced by another." Before uttering such allegations, he should read the Appeal 1963, sent to all Christian Reformed Churches. He will be able to find it in the archives of the Smithers Congregation. From the archives of the Smithers Canadian Reformed Church he will be able to borrow the Acts of the General Synods of the Canadian Reformed Churches (not "Church" please!) and from those Acts he will be able to gather sufficient material to refute the above allegation.

Further: If there be any member of any Canadian Reformed Church who is not longing for unity with all those who state that they love the Lord and wish to live in accordance with the obligations of His covenant, such a member would be a disobedient and unfaithful member, one who does not gather with Christ. And that is a serious sin.

However, if such a unity is to be brought about at the cost of denying what the Lord has done in the past or of opening doors to let in that from which the Church was freed in the past, then we readily admit that we are not longing for *such* a unity, indeed. And therein we gratefully acknowledge the freedom which the Lord gave to His Church. Then an allegation may be made - as the Rev. Tuininga does implicitly - that we do not "really desire" to end a separation, and just pretend to do so, but it lacks any basis.

When Rev. Tuininga calls the separation a "sinful separation", then we should like to know what our specific sin or sins are by which the separation was caused in the first place, and by which the said separation is continued in the second place. It is easy to call something "sinful" but it does not help us in any respect until the specific sin is pointed out and until it is shown clearly *with whom* that sin is found. We most certainly should be willing and prepared to "confess guilt", but then we must know what the sins are that we are guilty of, for otherwise the "willingness to confess guilt" is just an empty expression.

As for Rev. Tuininga's remarks about Rev. VanDooren's article, the latter will respond to them.

vO



In addition to the remarks of the editor, the following.

1. I wish to underline what he says about Rev. T.'s words, "Every time one obstacle is removed, it is replaced by

another". This is so blatantly un-true, that among us we call it a lie. From the very first the contact committees of Christian Reformed Church and Canadian Reformed Churches have agreed on the Agenda that our Synod Edmonton had made up. Correspondence with the synodical churches was part of this agendum. Our Committee could convince their Committee that the binding to 1908 as well as 1924 (presumptive regeneration and common grace) should be abolished. *Only then* (!) the Chr. Ref. Comm. convinced its synod that this be done. Finally we could even convince the Chr. Ref. Comm. that the Christian Reformed Church had indeed chosen in the conflict in the Netherlands, but without having heard both parties. What was the synod's answer? Try to establish relationship with the synodical churches. . . Then our synod said: now make clear that for the Canadian Reformed Churches this is a matter of to be or not to be. There was no "replacing" the one obstacle for the other.

2. Rev. T. is also wrong in writing: v.D. fears that Report 44 opens a door to a more "liberal" approach. I was quoting the reviewer in the *Presbyterian Guardian*.

3. The stress in my few lines was on the "pattern" in recent decisions of Christian Reformed Synods. Rev. T. keeps silent about that. I think he has to agree with me. I did say, "There was quite some joy with the adoption of Report 44 (instead of 36). Wasn't this proof of biblical faith?" I did not deny that "44" was much better than "36", although I keep wondering how theologians in a church which stands on the basis of arts. 2-7, Belgic Confession, could ever produce a Report 36. But I asked, what are the *deeds* of this Church? What was the mandate given to the delegates to R.E.S.? As for the contact with the Reformed Church of America, Rev. T.'s colleagues in *The Outlook* are better qualified to inform him (issue of Nov. '72).

4. Finally, I know that many in the Christian Reformed Church believe in the "medical" approach: try, through contacts, to bring erring churches back from their evil ways. But Kuitert was here, and Baarda was invited by Christian Reformed ministers, and used the opportunity to vent his blatant contradiction to the Word of God. My Bible tells me, "After admonishing a heretic, once or twice, have nothing more to do with him" (Titus 3:10). "If anyone comes to you and does not bring this doctrine, do not receive him into the house or give him any greeting" (II John:10). The Bible knows best.

Does Rev. T. not see a certain "pattern"? Even so, I concluded with, "Let us hope and pray (!) that the next years prove us wrong."

vD

## Synod Hattem

### GENERAL SYNOD HATTEM OF THE "GEREFORMEERDE KERKEN" IN THE NETHERLANDS

In my previous report I mentioned a letter of three pastors at Groningen, voicing objections against decisions of the Synod of Hoogeveen. Synod decided to respond with a letter. It states that the brethren accuse the previous Synod of forsaking the Scriptural road in dealing with the troubles in the churches but that they neglect to point out concrete sins which were committed by this Synod. The ministers did not show that the way in which Synod dealt with the whole matter is unacceptable to God and that it is in conflict with the service of the Lord to base decisions on considerations and conclusions as is practice in synodical dealings. The loyalty to the Reformed Creeds and to the accepted Church Order was at stake. If the pastors were of a different opinion they should have shown it in a request of revision presented to this Synod.

Synod decided not to accede to a request of the Church of Maassluis - mentioned before - to take up contact with the churches outside the Federation. The Classis Amsterdam of these churches sent a 'Refutation' of the decisions of the Synod of Hoogeveen to the local churches, but did not address itself to the Synod of Hattem. This 'Refutation' did not lead any of the churches either to overture Synod in order to get the decisions of Hoogeveen changed. Whereas the church of Maassluis speaks of differences, Synod of Hoogeveen spoke of the failure of the churches outside the Federation to maintain church-union in agreement with the accepted Church Order and the failure to remain faithful to the good foundation of the churches. No solid ground was advanced by Maassluis why deputies for contact should be appointed.

The Church of 'Rotterdam Centrum' had requested Synod to test the 'Refutation', in order to make an appeal on the churches outside the Federation and to promote the rest within the churches. Since Classis Amsterdam of the churches outside the Federation did not address Synod, it was not seen that she had the task to engage in this testing. The Church of Helpman did so and informed this classis of her findings. It is the task of the consistories and not of Synod to work for the promotion of rest in the churches. By taking this decision a proposal of the ministers Breen and Wierenga to do the testing as Synod in order to address the churches outside the Federation once more did not come to a vote.

A brother had objections against the decisions of the Synod of Hoogeveen to

Advertise in the Clarion

exclude from church fellowship the churches in North Holland which are now outside the Federation. Synod was in his opinion not allowed to refuse delegates as long as the churches, represented by them, have not been declared to be false churches. Synod replied that the brother had not shown that his view had to be followed instead of the rule laid down in the Church Order to test synodical decisions on their agreement or disagreement with Scripture, Creed and Church Order.

In reply to another objection that the Synod of Hoogeveen received the delegates of the Provincial Synod of North Holland which met in Ijmuiden instead of the representatives of the Synod which met in Wormer, Synod answered that the Provincial Synod of Wormer by not heeding the way set out by Art. 31, C. O. and by giving up the binding authority of the Confession broke the fellowship.

Objections based on the view that members of the true church are the only partakers of the covenant and that a church split can only be tolerated when the evidences are unmistakable that a churchgroup has become a false church, forsaken by the Lord and punished as breakers of the covenant, were rejected by Synod. The church, Synod replied, is gathered together in the unity of faith. That implies that the believers are in duty bound to cast off a strange yoke which is put upon the churches. In order to remain true churches it was necessary to take decisions. That held for the time of the liberation of '44; that also applied to the most recent troubles in the churches. In reply to a brochure of these brothers with the title 'Goud', Synod declared that it saw no reason to disapprove of the conduct of the board of governors. The accusation launched against 'one of the professors at the 'Theologische Hoogeschool' was considered by Synod to be in conflict with Scripture.

Synod received a letter of the 'Nederlands Hervormde Kerk' concerning a regulation of guest-membership between various denominations. In her reply Synod referred to the Act of Secession and Return of 1834 wherein the seceders declared that they would not maintain any fellowship with the 'Hervormde Kerk' until she returned to the true service of the LORD and wherein they expressed their willingness to unite with such assemblies as base themselves on the Word of God. The 'Gereformeerde Kerken' still want to live up to that pledge and they still stand behind that declaration. Synod can only conclude that the 'Hervormde Kerk' did not return to the true service of God but moves into a direction which only increases the existing distance. The idea of a guest-membership is one of the evidences of it. The Confession of Faith points out a

better way in Article 28. God may show His grace in that the eyes and the hearts are opened for this confession.

In agreement with proposals presented by the Board of Governors on the recommendation of the Board of Trustees, Synod decided to move the library of the 'Hoogeschool' to a house across from the School-building. The room which becomes available in the College will be used for lecturing purposes and for meetings. Total costs will amount to approximately f.800.000.00. Building of complete new facilities, which was also considered, would cost around five million guilders.

Rev. D. Van Dijk, who served as Governor since 1944, when a complete new start had to be made, retired from the Board. Words of high appreciation for the work done were expressed by the chairman of Synod and by the Assessor of the Board.

L. S.



L. S. EXIT

For many years I have with the aid of the *Nationaal Dagblad* and various church papers reported on what happened in the Reformed Churches on this continent and abroad, in particular in the Netherlands. For reasons of my regular work and additional study, which take up all my time, I have to quit for the time being.

I regret doing so, but see no other possibility. Maybe that in the future, the LORD willing, more time becomes available and some writing in the Magazine can be started again.

I understand that the editorial staff has already made provisions so that you will remain informed as to what is happening in Reformed circles. Thanks for bearing with me.

L. S.



Several months ago Professor Selles already requested to be relieved of the work of providing our magazine with his regular reports and commentary, in view of an increased workload. Upon our request he continued until other arrangements could be made. We should like to thank Professor Selles, also on behalf of our readers, for all the time and effort that he has throughout the years devoted to this periodical, and we are happy with intention to resume active participation as regular contributor in due time.

-Ed.

## NOTE

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Address for editorial matters: *Clarion*, Box 54, Fergus, Ontario, N1M 2W7.

# Church News

Called at Grand Rapids

Rev. J. Mulder of Cloverdale

With thankfulness to the Lord,  
we announce the birth of

TROY HERMANUS

a brother for John Kent  
Psalm 8:3-4

Peter and Sonja Van Bostelen

Edmonton, December 6, 1972  
107 - 10720 - 127 St.

Thankful to the Lord who  
made everything well again we  
announce the birth of our son  
and brother

KENNETH JACOB

Auke and Nellie Bergsma  
Anne  
Leonard Bert  
Andrew Lincoln  
Edward Wayne  
Alice Bernice  
Celia Dianne  
John Frederick

Dec. 16, 1972  
CARMAN, MAN.  
Box 752

*Engaged:*

ANN DE BOER  
and  
JOHN WITTEN

December 19, 1972

We wish all our Brothers and  
Sisters in the Lord, in Canada and  
abroad, the Lord's blessing and the  
comfort of Ps. 125: 1 and 2.

Mr. and Mrs. J. Bos  
9018 - 152 Street  
Edmonton, Alberta

Our best wishes for 1973 from

MR. and MRS. J. G. FEENSTRA  
and family  
R. R. 1, Fenwick, Ontario

Our best wishes and God's blessing for the  
coming year to all our brothers and sisters in Canada  
and the Netherlands.

REV. and MRS. W. LOOPSTRA  
and family  
3 San Pedro Drive Hamilton, Ontario

We would like to wish all our friends and relatives  
a happy and prosperous New Year

FAM. G. NAUTA  
9931 - 88 Ave. Edmonton, Alberta

WAPENVELD 1932 - COALDALE 1972

With Thankfulness to the Lord we celebrated with  
our parents and grandparents,

HENDRIK VELDKAMP  
and  
JOHANNA VELDKAMP - REGTERSCHOT

their 40th wedding anniversary, Dec. 24, 1972

*"For the Lord is good; His mercy is everlasting; and His  
truth endures to all generations."* Psalm 100:5

Their thankful children,

*Coaldale:* Richard and Amy  
*Edmonton:* Corky and Mennie  
*Edmonton:* Bill and Mary  
*Edmonton:* Henry and Anna  
*Brazil:* Joanna and Kees  
and 18 grandchildren

Coaldale, Box 221, Alberta.

Our best wishes and God's blessing for the  
coming year

ANN TAMMINGA and JOHN JONGBLOED  
R. R. 3, 74 Baxter St.  
Kerwood, Ontario Chatham, Ontario

## EDMONTON

The following brothers and sisters of the Church of  
Edmonton wish all their brothers and sisters in Canada  
and elsewhere God's abundant blessings in the year  
1973

Fam. Rev. D. De Jong, 15228 - 81 Ave.  
Fam. D. S. Doesburg, 13003 - 124 Ave.  
Fam. G. Hoeksema, 10705 - 152 Str.  
Fam. P. Hoeksema, 8403 - 161 Str.  
Fam. M. Hooimeyer, 12102 - 123 Str.  
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Fam. K. Noot, 9525 - 150 Str.  
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Mr. B. Sticksma, 9207 - 152 Str.  
Fam. P. Sticksma, 8745 - 151 Str.  
Fam. S. Sticksma, 9259 - 153 Str.  
Fam. R. Van Assen, 14128 - 72 Str.  
Fam. H. C. Van Den Berg, 7827 - 144 Str.  
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Mr. and Mrs. J. Van Der Woude, 9720 - 143 Str.  
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Fam. J. Wildeman, Box 252, Legal, Alberta  
Fam. W. Zeldenrust, 12024 - 136 Str.  
Mrs. H. Doesburg, 14328 - 106 Ave.  
Fam. T. Bouwsema, 10230 - 153 Str.  
Miss Jane Van Dasselaar, 10235 - 113 Str.  
Miss Rinie Van Assen, 10235 - 113 Str.  
Fam. P. Van Bostelen, 107 - 10720 - 127 Str.  
Mr. and Mrs. C. Veldkamp, 10965 - 144 Str.

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