



Clarion

THE CANADIAN REFORMED MAGAZINE

Volume 22 - No. 15

July 28, 1973



Not Key 73 but the Keys of the Kingdom!

Second part of an address by the Rev. M.C. Werkman of Chatham, Ontario, delivered in the American Reformed Church, Grand Rapids, Michigan, on May 22, 1973.

When you read the epistles of Paul - think now especially of Ephesians 4 - it is amazing how Paul speaks about Christ sitting at the right hand of God and at the same time speaks about the office-bearers which Christ has given: the pastors and teachers. First apostles, and prophets, and evangelists, but they are all gone. They are only with us in the Word, available for us in the Scriptures of the New Testament. But we still have the pastors and teachers! Christ still gives them to His Church! Why has Christ given those pastors and teachers? The Lord Himself gives the answer in verse 12 of Ephesians 4: for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ. That is what builds the Church of Christ: Christ Himself through the work of the office-bearers. Till we all come, Paul says, in the unity of the true faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. Then, by Christ working through the office-bearers, by their faithful work, by their preaching and by their work in church discipline, by that work we will all come to the unity of the true faith so that we are henceforth no more like children, tossed to and fro and carried about with every wind of doctrine by the sleight of men, but speaking the truth in love may grow up into Him in all things, which is the Head, even Christ.

That is what the Lord Jesus says in Ephesians 4, and Key 73 ignores that completely! It removes Christ as the Head of His Church. But Paul says that by the work of Christ's office-bearers the Body of Christ is edified. That is the way we come to the unity of faith. That is the way we can remain steadfast in the true doctrine of Christ. That is how every local Church, as the Body of Christ, is edified. That is, in every local Church where the office of elder functions properly again according to the Scriptures. That was the strength also in the Great Reformation in the 16th century, that John Calvin called the Church back to let the office of elder function again according to the Scriptures. That was the strength of the Reformed Churches.

Where does Christ gather His Church, also today? He Himself answers that in the gospel according to John, chapter 10: where His sheep will hear His voice, for then they will follow Him. Follow Christ, the Good Shepherd. Christ says: My sheep hear My voice and they follow Me. That is: where the gospel of Christ is preached, there His voice is recognized by the sheep and they will follow Him. And Christ also says: other sheep I have which are not of this fold and them also I must bring in and they will hear My voice and it shall be one fold and one shepherd.

The Body of Christ is edified where His sheep hear His voice, and His voice they will hear and recognize and follow only where His voice is HEARD! That means: where His Word is preached faithfully from the pulpits and in the catechism classes and in the families in the home visits by the elders. THEN we will confront the continent with Christ, with the Christ of the Scriptures. For then the Church will again become the salt of the earth.

Then every member of the Church will by his or her

godly conduct also win others to Christ and to the Church of Christ! When they themselves listen and adhere to the faithful preaching of the Word of God. We have to be very careful, also as Reformed people, that we do not sin against the second commandment of the Law of the Lord. You have made confession of that in Lord's Day 35. There you confess it: what has God required of us in the second commandment? That we in no wise make any image of God nor worship Him in any other way than He has commanded in His Word. When we first separate Christ from His Church and then present Christ to the continent, then we do not bring the Christ of the Scriptures! It is not the Christ of the Scriptures we present, but then we have made an image of Christ: as if Christ as the Head of His Body, of His Church, is not interested in where you go and worship on Sundays - I should say: on the Lord's Day, on the day of our Lord Jesus Christ - as if the Lord Jesus Christ is not interested where you go and serve Him on His day; as if there is such a Lord Jesus Christ who does not mind at all that we all meet in different groups and different churches; as if His Body is so greatly and terribly divided. THERE IS NO SUCH CHRIST! Such a Christ is just an image of the true Christ and making such an image is a sin against the second commandment.

For let us be honest: if that is true, that all these different and opposing churches and groups, etc., together form the Body of Christ, then we as Reformed people should be honest and sincere enough to admit that this is not according to the Reformed Creeds.

Let us then in all honesty change our creeds, for instance our Belgic Confession of Faith, the articles 27 to 32, Lord's Day 21, 31 and 38, where we confess that on the Lord's Day we should diligently attend the Church of God to listen to His Word.

When the apostles speak of the Body of Christ, the Church of Christ, they address themselves to local congregations, to the church at Ephesus, at Corinth, etc. To concrete congregations, visible congregations with visible, concrete office-bearers.

Do you know what the trouble is? In the churches today, also in so-called Reformed churches? That they do not CONCRETELY confess Christ as the Head of His Church also today, and that they do not CONCRETELY follow Him in His Church - gathering work all the way!

We usually stop somewhere in the past, let us say around the 16th century, the Great Reformation. And then we turn to our Belgic Confession, art. 29 about the true and the false church, and then we say: well, that was easy in the 16th century, to distinguish between the true and false church of Christ. For that of course was the Roman Catholic Church; they did not preach the true doctrine of God, did not administer the sacraments according to the Scriptures and did not use church discipline to punish sin but to persecute christians. But then we say: oh, but today it's much more complicated! Today we cannot apply those articles of our confession anymore, for the same article says: these two are easily known and distinguished from

each other. Well, then, how is it possible that we can distinguish easily between the true and the false church?

By also confessing that first sentence of art. 29: that we ought diligently and circumspectly to discern from the Word of God which is the true Church since all sects which are in the world assume to themselves the name of church. When we diligently and circumspectly discern from . . . the Word of God! Well, then, we must get to work! Then we must study the Word of God. Then we must find out what is the true doctrine of the Word of God. Then we will be able to distinguish between the Church of Christ that is faithful and those that are unfaithful to the Word of Christ. We must get back, we must return to the Reformed Confession! Then we will see that we cannot pray together and that we cannot have fellowship together and in bringing the gospel of Christ to the continent, work together with unfaithful churches.

For how can we pray together? We cannot even pray the Lord's Prayer together as we confess it in Lord's Day 48 of our Catechism. Our Father Who art in heaven. Our Father . . . we are all Thy children, but Father we cannot get together on Sundays, then we are divided. Our Father . . . we cannot worship Thee as one family, as sons and daughters together and we cannot sit together as one family around Thy Holy Supper Table. OUR Father?? And how can we pray that second petition? Thy Kingdom come? Question 123 of our Catechism! There you confess it: that is, so rule us by Thy Word and Spirit, that we may submit ourselves more and more to Thee. And then: preserve and increase Thy Church!

That is YOUR confession! When YOU pray: Thy Kingdom come, you pray that the Lord may preserve and increase His Church. How can you pray that together with Baptists or Salvation Army? The Salvation Army doesn't want the sacraments. They will pray: Lord, preserve and increase Thy Church in the way of not celebrating the Lord's Supper, in the way of not baptizing the children. How can we pray that with those churches that deny that the Scriptures are the Word of God? How can we possibly cooperate in a united way to bring the gospel of Christ to the continent if we are divided on that very gospel of Christ? In art. 28 of our Belgic Confession we confess that it is everyone's duty according to the Word of God, to unite himself with the true Church of Christ, maintaining the unity of the Church, submitting to the doctrine and discipline thereof. There you have it again: the first key: the preaching of the pure gospel. And the second key: discipline, bowing their necks under the yoke of Christ; not bowing our necks under the yoke of a pope or a church assembly or general synod, but under the yoke of Christ! And as mutual members of the same body serving to the edification of the brethren. We must not just win souls to Christ, but we must bring them to the Church of Christ. When the Lord calls His people back in the Old Testament, through Elijah, then Elijah goes to Mount Carmel and he calls king Ahab and all of Israel. And all of Israel has to be present when he repairs the altar of the Lord. This is where the weakness lies of most evangelism programs of our time. When in Key 73 we confront the world together, then we give the impression: here comes the Body of Christ. We are one. Here comes that one Body of Christ, we are all churches together. We will all bring the same gospel unitedly. We confront you with the claims of Christ. But it is NOT TRUE! For it is a false impression we give. For if we are all one Body together, one Body of Christ, where do

you get the right to separate yourselves and to exist as separate churches? If Christ gathers His Church also in the Roman Catholic Church, who gives me the right to withdraw from that Church?

We are not denying that the Lord has His children in the Roman Catholic Church, not at all. But if that is where Christ is also gathering His Church, why am I not there? Is that just then for Roman Catholics? As churches we cease to understand and to believe concretely that it is Christ Who gathers His Church also today by the work of the office-bearers, by the elders whom the Holy Spirit has placed over the congregation, as Paul says in Acts 20:28: the Holy Spirit has put you as overseers over the flock of Christ to feed them with the Word of God. That is what Paul says. And where do we get the right to disagree all of a sudden with Paul?

Christ gathers His Church in the unity of the true faith, by His Spirit and Word, according to Lord's Day 21. Therefore the Church must take a strong stand on what is true faith and Who is the Spirit of Christ and what is His Word.

I know that there are some Christian Reformed people in our midst tonight, and we are happy to have them here and to be able to speak to them also. I'd like to ask them the question also as members of that church: how can the Christian Reformed Church cooperate in Key 73 when it does not itself take a strong stand, the strong, biblical stand on the authority of the Holy Scriptures? How can the Christian Reformed Church still live in the unity of faith with what I would call the synodical Reformed Churches in the Netherlands? Those churches there you recognize as sister-churches! Those churches where these days men like Kuitert and Baarda and Augustijn and Wiersinga are tolerated. And you know some of the teachings of these men: Kuitert who denies there ever was a historical Adam and Eve; Kuitert who says about the Resurrection: if there is such a thing, I hope to be present; Kuitert who recently said about the Return of Christ: some day we may all of a sudden discover that Christ is among us already and then the question is just: will the real Jesus stand up?

A man like that, a leader in those churches, who is to train students for the ministry, is tolerated officially by those churches, which are sister-churches of the Christian Reformed Church. They also tolerate a man like Wiersinga, who denies that Christ died on the cross as our Mediator. He denies the very gospel! And the apostle Paul (that means the Holy Spirit) says to us in Titus: reject a heretic after the first and second admonition. John says in 2 John 10: if there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed, for he that bids him Godspeed is partaker of his evil deeds. And Paul says in Galatians 1:8: though we, or an angel from heaven (imagine an angel from heaven, even from God), even if an angel from heaven should come and preach another gospel than that which we have preached unto you, let him be accursed!

I urge all of you: let the office of elder function properly again in the church, the office of elder, overseer, bishop (that includes also the office of minister, the preachers). Where the preaching of the gospel in the Church of Christ is heard every Sunday, there the Church of Christ is gathered. But where the preaching of that gospel of Christ is lacking on Sunday and where church discipline is not exercised anymore according to the Word

Continued on next page.

North American Nook

General Synod 1973 of the Reformed Church in America [II]

In a previous issue (June 30) I reported on some overtures of classes to the general synod of the Reformed Church in America. It will be good to follow it up with a report of the decisions made by the 167th general synod of this "oldest Protestant denomination on the North American continent".

The first matter we commented on was that of the assessments for the *World and National Councils of Churches*. General Synod voted to continue participation in and support of these Councils. The synod urged the churches to participate in the Week of Prayer for Christian Unity, in whatever ways may be open to them both in local churches and community services.

The \$18,000 for administrative costs of these Councils will be taken from sources such as endowment income, fund balances, and special gifts.

The decision shows the determination of the RCA to remain involved in the ecumenical movement. It is to be questioned whether the method of raising the necessary funds will take away the objections in the "concerned" circles of the RCA.

General Synod adopted the following statement on *abortion*:

"We believe the Bible teaches the sanctity of human life. Men are given the precious gift of life from God and are created in the image of God. Therefore, we believe, in principle, that abortion ought not to be practiced at all. However, in this complex society, where many times one form of evil is pitted against another form of evil, there could be exceptions, but it is our Christian conviction that abortion performed for personal reasons to insure individual convenience ought not to be permitted."

In *The Church Herald* of July 13, a professor of psychology at Northwestern College expresses his gratitude that synod ruled that abortions ought not to be considered in a simplistic, black-and-white manner. If this is the way the statement is to be read, then I fear that it is not of much avail.

Our readers will remember the matter of *admitting children to communion* prior to confirmation. The Theological Commission recommended to synod "that all persons

who understand that they belong to Jesus Christ and who share in the ongoing life of his people" be permitted to participate in the Lord's Supper. This recommendation meant that covenant children who have this understanding *may* participate in this sacrament. After a considerable discussion, synod voted not to adopt this recommendation, by a vote of 143 opposed to 108 for.

The synod then instructed the Theological Commission to prepare a study document on the subject of baptized children and the Lord's Supper, as report to the synod of 1974.

Synod voted "no action" with regard to the overture to formulate a *new expression [confession] of faith*. The argument was that the church is at present in the process of writing a contemporary statement of faith. We will wait and see.

General Synod engaged in a long debate on the question of granting a *dispensation from the professorial certificate to a woman*. Such a dispensation is necessary for licensing and ordination to the ministry of the Word in the RCA and is required for all who graduate from other than RCA seminaries.

Some delegates claimed that the Book of Church Order does not use the word "male" but rather "persons" as potential Ministers of the Word. They argued that the use of the words "he" and "his" appearing again and again in the succeeding paragraphs

KEYS (Continued from previous page).

of God, there no evangelism programs will heal the nation and they will heal no church. Then we do not gather the Church of Christ, but we scatter His Church.

And I urge everyone here, especially those who belong to the Christian Reformed Church. And I do not say this (as I am sometimes accused) to run down the Christian Reformed Church. I only say this because I want to help you, because I am concerned about you people, for you are here because you want to be Reformed, because you believe the full Word of God. I also urge you as church members to help make your church return to the Reformed Confession as you concretely believe and confess Christ as the Head of His Church, and to return to the pure preaching of the gospel, also when it concerns heretics, also when it concerns your relationship of faith, your unity of faith, with unfaithful churches overseas.

Return to the pure preaching of the gospel and the pure administration of the sacraments. Do not give in to this open table idea! For then church discipline is lacking; then it's up to the individuals in the church, the outsiders who are there, whether they want to come or not. Exercise church discipline, because discipline has been given by

Christ to His Church not to get rid of the people but to save the people for Christ. It was an act of Christ's love for His Church when He commanded His people to exercise church discipline. Where these two keys of the Kingdom of God are used, where they are used as the Lord wants them used, there His Church will be edified, built up, there it will be to the glory of the Lord.

But where the churches remain unfaithful, where they, after being admonished time and again remain unfaithful, according to your Reformed Creeds it is the duty of all believers to separate themselves from all those who do not belong to the Church and to join themselves to this congregation wherever God has established it. Therefore our Confession says: all those who separate themselves from the same or who do not join themselves to it, act contrary to the ordinance of God! And that is most important for us: what is the ordinance of God. Not: what is most convenient and most comfortable for me, but: what is the will of the Lord!

Let us then confess our Lord Jesus Christ completely as He gathers His Church to the end of the world. That also means TODAY!

M.C. WERKMAN

and referring to such Ministers of the Word could be interpreted in a generic sense. The president of synod ruled that the granting of such a dispensation would not be unconstitutional. A motion was immediately made to appeal the decision of the chair. A division of the house was called and the count showed yes, 152, and no, 83.

The president and the stated clerk gave it as their opinion that this action of the 1973 Synod, interpreting the word "persons" in the Book of Church Order as meaning both men and women, gave permission to Mrs. Joyce Stedge to preach before Reformed Church congregations, but that this does not necessarily mean that the door has been opened for women to become Ministers of the Word within the Reformed Church.

At a later session the synod adopted a proposal to approve and to send down to the forty-four classes for their approval a change in the Book of Church Order so that where this Book now reads the above-mentioned "persons," it will read "members of the Reformed Church in America."

The procedure is not completely clear to me, who is not acquainted with the parliamentary rules followed by this general synod. The whole matter seems to be forced, and *RES News Exchange* summarized the decision in this manner: Reformed Church in America to admit woman pastor. Will this not be the result?

In my previous piece on this synod I expressed doubt whether it would be possible to maintain the institution of male minister beside the acceptance of female elders. Now I read that 275 women are serving as elders and deacons in 141 congregations. *Hotline*, the monthly newsletter of the General Program Council of the RCA, has for the past three months listed the names of the churches which have ordained and installed women consistory members along with the names of these ladies . . .

Synod adopted a recommendation of the Theological Commission that the Book of Church Order be amended so that an elder may be authorized by the Board of Elders to administer the sacraments. If this amendment receives approval of the classes, then it will be possible that in the Reformed Church also women as *elders* administer the sacraments of Holy Baptism and the Lord's Supper.

The Rev. Th. L. Chandler relates in a personal impression of Synod 1973 that one delegate firmly declared that Scripture has nothing to say on the thorny issue of the ordination of women to all the church offices. "I firmly believe that I Corinthians 14:34-40 and I Timothy 2:11-15 do speak to the issue. Nor can authority be found by tearing Galatians 3:28 out of context. The burden of verses 21-29 is the promise of new life through faith, and not ecclesiastical equality! Also, why would Paul say one thing in the first two passages and contradict himself in the Galatians passage? Brothers and sisters in Christ, when we need guidance in decision-making, let us get back to the Word of God!"

To a Dutchman it is as if he heard the voice of a "Gereformeerde Bonder" in the Netherlands Reformed Church! At the same time he knows that such "concerned" voices will not be heeded and that the development will be in an un-Scriptural direction.

Last but not least, I would like to report on the *contract between the Reformed Church and the Christian Reformed Church*.

Dr. John Bratt, professor of religion at Calvin College, a fraternal delegate from the Christian Reformed Church, addressed Synod with regard to better understanding and communication between the two denominations and the development of further fellowship and cooperation. Synod adopted recommendations presented by the chairman of a special committee of the Joint Meeting of representatives from the two denominations in Holland, Michigan, on October 31 - November 2, 1972.

Synod stated that the purpose in these efforts and discussions with the Christian Reformed Church at this juncture in history is to develop a functional and regional unity rather than engage in a movement toward denominational unity. Involved is the concept of shared ministries and supportive assistance to each other's ministries in the various areas where the two work contiguously. Synod invited the Christian Reformed Church to join in the appointment of a study commission that is to prepare a theology of evangelism for presentation to the two synods. Synod spoke about a cooperative pilot project in church planning, an overseas mission pilot project done cooperatively,

youth work done together such as camping, conferencing, etc.

In the Dutch column *Hoek van Holland* I commented on the decision of Synod 1973 of the Christian Reformed Church. This Synod declared that a distinction must be maintained between organic union and cooperation. Synod 1966 had already taken the approach of "encouraging closer fellowship". Discussion of basic issues and differences is enhanced by certain forms of cooperation, according to the statement of synod CRC 1973.

Though in this statement of the Christian Reformed Church more emphasis is laid on the differences that still exist, the approach is the same as that of the Reformed Church. An artificial distinction is made between organic or denominational union on the one hand and functional unity or cooperation on the other hand. I repeat my comparison: it is the same situation as when a boy and a girl decide to live together without getting married immediately. Organic union is not the "in-thing" in this day and age of de-institutionalizing. Neither is marriage, for that matter. But Scripture says, "Do two walk together, unless they have made an appointment?" Behind functional unity or cooperation already lies an ecumenical decision. Alas, it is not a decision in agreement with art. 27-32 of the truly ecumenic Belgian Confession.

J. FABER



THE CANADIAN REFORMED MAGAZINE

Published biweekly by Premier Printing Ltd.
Winnipeg, Manitoba.

Second class mail registration number 1025.

ADDRESS FOR ADMINISTRATIVE
MATTERS: (subscriptions, advertisements, etc.)

CLARION, Premier Printing Ltd.
1249 Plessis Road, Winnipeg
Manitoba, Canada, R2C 3L9

ADDRESS FOR EDITORIAL MATTERS:

CLARION
P.O. Box 54, Fergus
Ontario, Canada, N1M 2W7

EDITORIAL COMMITTEE:

Editor: W. W. J. VanOene
Co-Editors: W. Helder, D. VanderBoom

REGULAR CONTRIBUTORS:

J. M. Boersema, J. Faber, E. Gosker,
W. Huizinga, P. Kingma, H. J. Ludwig,
A. H. Oosterhoff, F. G. Oosterhoff,
A. B. Roukema, H. A. Stel, C. Van Dam,
G. VanDooren, H. C. VanDooren,
C. Van Spronsen, J. Visscher.

SUBSCRIPTIONS:

\$12.00 per year (to be paid in advance).

ADVERTISEMENTS:

\$3.50 per column inch. Contract rates
upon request.

YOUTH COLUMN

FAIR OR FAITHFUL? (3)

We have elaborated on a few reasons used to justify "love-relationships" between a believer in Christ and a godless person. Another reason increasingly used is evangelism. Believers make friends and develop ties with unbelievers for the primary purpose of evangelizing. Let me give a fabricated example. Mary had met Joe at a friend's home. They had talked together once and then again and again. A friendship developed. Mary thought she might be instrumental through this casual friendship to "lead Joe to Christ". She tried hard. Having seen the "success" others had enjoyed, she desired the same end-goal. Was that goal not commendable - leading an outsider to Christ and to Christ's church? Mary took Joe along to catechism classes with her. Of course the minister did not object although he had second thoughts (which he kept to himself). Joe also came to church regularly and even to the Young People's meetings. What more could you want? Assurance was given that Joe was attending all these meetings NOT for the sake of Mary but because he wanted to go. In fact it was stated that if the friendship would disrupt, Joe would still attend all these meetings. Well, what objection could you possibly have? However, this story has a sad ending. The friendship turned into a full-fledged "love-relationship". It was impossible to keep on seeing each other only to talk! The evangelistic motive started to run a poor second. Things kept on going for a while like this. Then suddenly Mary realized that this would not work. They broke off with each other. Both of them felt the heartaches and pains. However, that was not so bad. Now came the real "test of the pudding": would Joe continue to go to catechism classes and to church and to Y.P.S.? Had he really attended these because he wanted to for himself? Maybe it was Mary's presence, but sadly enough, Joe did not come anymore. And Mary no longer took Joe. They went their separate ways. A friendship which started in order to bring the gospel was now the reason Mary could not bring the gospel.

If my ears are in tune, this is not an isolated nor an exaggerated example. The question it raises is: is it allowed that believers go out with an unbeliever in order to try to evangelize the unbeliever? Of course, this reason can be used as an excuse, while the real motive is the desire to meet and "to fall in love" with such a person. We should not overlook such a possibility. However, for the time being we will assume it is possible to become acquainted with an unbeliever of the opposite sex in order to evangelize that person. What does the Bible say? Can we cite the case of Ruth? She was an unbeliever but her marriage to an Israelite brought her to the God of Israel and to the people of Israel. Did this case not have a wonderful ending? Ruth remarried an Israelite and she became a mother of the messianic seed! Can we use this case and apply it in an exemplary way as though this would mean that covenant people should marry unbelievers!? Would we then not presume upon the kindness and faithfulness of God?

To arrive at a standard let us turn our attention to a

N.T. passage this time - 2 Corinthians 6:14-18. Here Paul pronounces the following prohibition: "be ye not unequally yoked together with unbelievers". Paul used a metaphor from the O.T. - that of a double yoke under which two animals work side by side. He probably had in mind the prohibition found in Deut. 22:10, "thou shalt not plough with an ox and an ass together". Adopting and adapting this principle, Paul applies it to the incongruity (something out of place) of believers being paired with unbelievers. There is a radical (at the radix, root) division in the sight of God between those who are in Christ and those who are not. It seems almost absurd to try to unite these two opposites. Indeed, Paul's following statements stress this antithesis (opposition, even enmity):

For what partnership have righteousness and iniquity?
Or what communion has light with darkness? And
what concord (agreement) has Christ with Belial? Or
what has a believer in common with an unbeliever?
What agreement has the temple of Gods with idols?
(read on to 1 Cor. 7:1).

Clearly, Paul implies by these rhetorical but pin-pointed statements that there is no fellowship, friendship, communion or partnership possible between believers and unbelievers. They are as far apart as are their captains, Christ and Belial. No unequal yokes.

Now Paul did not specify what kind of yokes he is referring to. The word itself would refer to close relationships. Certainly close friendships and "love-relationships" are included. To apply this to the marriage-yoke narrows the scope of Paul's words without reason. A general rule is here laid down. Therefore the matter of "love-relationships" certainly is within Paul's scope. It remains to be seen whether or not our particular case applies here. So far it is clear that no unequal yoke can be made. For the unbeliever's life is centered on self, the believer's on Christ: the treasure of the one is on earth while the treasure of the other is in heaven; the believer seeks the glory of God, the unbeliever seeks the glory of men. How can two who are not like-minded, be yoked together? Put positively, believers should be equally and harmoniously yoked with fellow-believers. To use a term of Paul, true partnership exists between "genuine yokefellows" (Phil. 4:3). So we can sum it up by saying that true Christian partnership cannot exist between unbelievers and believers, but can only exist between those who are of one mind and heart and soul in our Lord Jesus Christ. Experience, I think, will verify that standard of God.

But you ask, does that mean that we cannot evangelize an unbeliever of the opposite sex? Can we not have any contact with unbelievers? Certainly one may have contact with an unbeliever of the opposite sex in order to evangelize him or her. Those who go to school or who work in a public place probably have many such opportunities every day. Paul does not condemn all contact with non-Christians. If that kind of isolationism were taught, we would have to withdraw from the world (1 Cor. 5:10). Pharisaical exclusivism was discarded by our Lord

Jesus Christ - read Luke 15, especially the context, verses 1 and 2. And Paul did not withdraw from the heathens for fear of contamination from unbelievers. Paul instead became a Jew to Jews; yes, he became all things to all men (1 Cor. 9:20-23). It may be that some Corinthians had misinterpreted and misused these words of 1 Cor. 9:20-23 as an excuse for engaging in an unholy alliance with unbelievers. These "yoke" partnerships would however not flourish. God would not bless them. For the point of the matter is that believers do not become united to what is unclean and unrighteous. For example, Christ went into homes of tax-collectors (e.g. Zaccheus) but Christ did not become united with the policies and evils of tax-collectors, but instead called them to repentance. He sought the lost in order to save them, not to join in their wicked deeds. And Paul went to the heathen to evangelize them, but not to do as they did. I hope you feel the difference. Our conclusion from all this could therefore be: to contact or to have

contact with unbelievers in order to evangelize them can only be encouraged, but love-relationships with unbelievers are prohibited. I said this COULD be our conclusion. In practise however, it seems that it very often happens that when a girl tries to befriend a boy (or vice versa) in order to evangelize them, a love-relationship results, and that often while there is not (yet?) a definite bond of faith. A word of caution therefore must be added to our conclusion. If contacts are made to evangelize an unbeliever of the opposite sex, one must have contact ONLY for evangelizing. If one desires to enter upon a love-relationship, one must according to 2 Cor. 6 wait until there is a publicly expressed bond of faith.

Then one can also have the wonderful promise of God which Paul quotes: "and (I) will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:18).

W. HUIZINGA

The Pastor's Home

Whose is it?

Roger W. Schmurr, writing in the PRESBYTERIAN GUARDIAN, presents the following thoughts for our consideration:

A recent news item in the *Guardian* that a church had acquired a manse probably was intended as *good* news; let me suggest that it was *bad* news.

Providing a manse for the pastor originally was intended to benefit the pastor. He could be assured of a house when he assumed his pastorate, and he would be spared the normal worries about repairs and taxes. But a closer look at this practice will show that it is an unjust procedure.

A manse is provided to a pastor as part of his income, as part of the congregation's obligation to relieve him of "worldly care and avocation." Normally a person acquires a house for two purposes: (1) for present use by himself and his family; (2) for an investment to hedge against inflation or to provide a living place when retirement comes.

Neither of these purposes or needs are met by providing the pastor a manse. (1) No one house will be adequate for every pastor and family that may serve the congregation over the years; it may be too small or too large. (2) The pastor who lives in manses throughout his active years of ministry will have no place of his own when he retires. Since he has no investment in any of his homes, he cannot benefit by any capital appre-

ciation on these homes. Ironically, the church views the manse as part of its obligation to its pastor; but it is only the church that can benefit from the house's increased value over the years!

Since several Orthodox Presbyterian pastors are retiring now or soon will, there is increased concern about providing adequate facilities for them. Appeals are being made to presbyteries and the denomination as a whole to see that these men are cared for. It would seem more fair to all concerned for each congregation to share in this concern while the man is ministering to them. The church could do this by providing its pastor with a housing allowance rather than a manse. Pastors could then accumulate equity over the years and provide some protection against inflation. At retirement they could either sell and buy a home elsewhere or remain in their own home. In both cases they would be provided for.

Some churches may feel that they cannot afford to provide a housing allowance instead of a manse. But if they sold a \$20,000 house and invested the proceeds at 6%, they would have \$1,200 a year toward a housing allowance. Or, the church might rent the manse and allow the pastor to use the income as he chose.

The Presbytery of Southern California recently polled its pastors on this matter and found that 80% of them would prefer a housing allowance to a manse. Results of this poll

were reported to the sessions. James says that the Lord of Hosts hears the cries of those who have been defrauded of their just wages (5:4). Surely the church should be sensitive above all others to avoid any cause for such a cry!

Bibliotheek Nieuws

De dingen lopen in het leven wel eens een beetje door elkaar. De schatbewaarder van het College, br. Dantuma, ontving een money order van Ladies Aid Calgary, groot \$100.00. Het geld is bestemd voor de bibliotheek. Eigenlijk moest het dames-comite het maar optellen bij het bedrag dat door de nijvere zusters der gemeenten wordt bijeengebracht. Omdat het uiteindelijk toch bij br. Dantuma terecht komt, zullen we het daar maar laten. Inmiddels, Calgary, heel hartelijk bedankt. 'k Zou bijna zeggen: Calgary is groot in alles waarin een kleine gemeente groot kan zijn.

Met veel belangstelling heb ik ter hand genomen - en gelezen! - een prachtig gebonden exemplaar van de master's thesis van Ds W.W.J. van Oene, "Church Polity in the Canadian Reformed Churches and the Christian Reformed Church: A Comparative Study of Two Dutch Immigrant Churches." Wanneer U het wilt zien, bent U in ons College hartelijk welkom. Den schrijver en geveer dank!

J. Faber

Aspects of "Oncing"^[2]

"I'M NOT IN THE RIGHT MOOD"

You know the pious excuse for not going to church twice (or sometimes not at all): "I am not in the right mood; do not feel the need, the desire . . ." A young man asked a minister, "Do you think I ought to come to church when I don't feel like it? There are times when I want to come and really enjoy the service, but there are other times when I have no inclination at all. Wouldn't it be hypocritical to come then?" The minister's answer was, "Well, John,

do you only pay the grocer's bill and the rent when you feel like it?" (in D. Walker's book, *The Enemy in the Pew*, p. 60).

Some Psalms call going to the House of the LORD, "I will go and pay my vows."

Attending Church is not only and exclusively to "hear a good message" or something like that. It is paying due honour to the LORD our God who chose to call us out of darkness to light. He is there, He wants to see us there. We do not in the first place go there to hear a good word for

ourselves, but to praise and glorify His Name. The mentioned book continues, "Worship is a debt to be discharged independently of our feelings; it is giving unto the Lord the glory DUE unto His Name; hence it is obligatory on Christians. The primary purpose of worship is the glory of God, not the edification of man. God must come first, or man's edification will not follow."

"I WAS ALWAYS FORCED TO GO"

Here is another "excuse", mostly of younger people. To quote the same book again (p. 58): "I never go to church now because I was forced to when I was young . . ." "An excuse without validity. At best it is an oversimplification. At worst it repre-



An Introduction To **CHRISTIAN LITERATURE** (7)

II. *The Historical Books.*

1. Aharoni, Y. *The Land of the Bible*. (Philadelphia: Westminster Press) 1967, 409 pp., \$7.95.

Gives an up-to-date background of the historical books.

2. Gettys, J. *Surveying the Historical Books*. (Richmond: J. Knox Press) 1963, 163 pp., \$2.00.

After discussing different views on the authorship of these books, the writer opts for a slightly critical viewpoint. Each historical book is outlined, subdivided and concluded with a list of provocative questions.

3. Thiele, E.R. *The Mysterious Numbers of the Hebrew Kings*. (Grand Rapids: Eerdmans) 1965, 232 pp., \$6.00.

For the serious student of the historical account of the Divided Kingdom, this volume on chronology is essential.

4. Wright, J.S. *The Building of the Second Temple*. (London: Tyndale Press) 1958, 20 pp.

5. Wright, J.S. *The Date of Ezra's Coming to Jerusalem*. (London: Tyndale Press) 1958, 32 pp.

Two informative studies on the return from Exile.

JOSHUA.

1. Calvin, J. *Joshua*. (Grand Rapids: Eerdmans) \$5.50. (**)

Calvin's last commentary before his death, this work shows a depth of sound and informative exegesis.

2. Jensen, I.L. *Joshua: Restland Won*. (Chicago: Moody Press) 1966.

A brief, evangelical treatment of Joshua which makes the historical account more meaningful for the modern reader.

3. Keil, C.F., and F. Delitzsch. *Joshua, Judges, Ruth, I and II Samuel*. (Grand Rapids: Eerdmans) 1887, 1,006 pp., \$6.95. (**)

4. Pink, A.W. *Gleanings in Joshua*. (Chicago: Moody Press) 1964, 430 pp., \$4.95.

Stressing the devotional aspect, this volume is of some value; however, as is the case in most of Pink's work, his interpretations are frequently far sought.

5. Soggin, J.A. *Joshua*. (Philadelphia: Westminster Press) 1972.

A critical commentary in the Alt-Noth tradition which tends to abandon the Masoretic text quite easily. Nevertheless this *Old Testament Library* addition does contain some solid exegesis and a good bibliography. Recommended for pastors and theological students.

JUDGES and RUTH

1. Cundall, A.E., and L. Morris. *Judges and Ruth*. (London: Inter-Varsity Press) 1968, 318 pp., \$4.95. (***)

This scholarly, evangelical commentary belonging to the *Tyndale O.T.* series, is a real gem. It will help both the individual layman and Bible study groups in understanding these two Bible books.

2. Hals, R.M. *The Theology of the Book of Ruth*. (Philadelphia: Fortress) 1969, \$1.00.

sents a total misreading of the facts. Many people stay away from church *because they were not taken often enough as children* to develop a taste for it. Few stay away because they were given an overdose."

We agree wholeheartedly. We think of parents who either did not give the good example themselves (and will pick the bitter fruits of that!) or always try to excuse their children. They even sometimes do not hesitate to excuse them in their presence by criticizing the minister, the consistory, or the church as a whole.

Let's be careful! May we never have to blame ourselves in any way for seeing our children break with the church because they never learned at home to love the church and to put it in the centre.

"ONCING" AND WITNESSING

Our church-going is noticed by "the world". Church-going is an important part of our witnessing. The neighbours see us leaving in the morning, in the afternoon or in the evening. You may be sure they notice that, and sometimes talk about it among each other.

They will then also notice if we do *not* go to church. They see us then in the afternoon sitting in the backyard. They know (anyway, some of them do) that the "Dutch church" has two church services, as distinguished from several others which have only one.

They surely must wonder . . .

Apart from that, as Christians we are concerned with witnessing. We

feel that we must evangelize. That means, among other things, what Psalm 122 says, "Let us go to the House of the LORD". Suppose our witnessing is blessed with results, with conversion. New converts are, as a rule, radical. More, sometimes, than old converts. If they develop a taste for hearing God's Word and being assembled with God's people, they will have second thoughts about it all if they discover that the persons who said to them, "Come, let us go to the House of the LORD," are "oncers". They must, then, come to the conclusion that, after all, that Church business is not as important as they were made to believe.

"Oncing" and witnessing cannot go together.

G. VANDOOREN



A brief, stimulating but form-critical monograph. Recommended for pastors and theological students.

3. Keil, C.F. and F. Delitzsch (see under Joshua).
4. Rowley, H.H. "The Marriage of Ruth", in *The Servant of the Lord and Other Essays on the O.T.* (London: Lutterworth) 1952, 327 pp.
An illuminating and well-documented essay.

I AND II SAMUEL

1. Driver, S.R. *Notes on the Hebrew Text and Topography of the Book of Samuel.* (London: Oxford U.P.) 1913, 486 pp.
This detailed but critical work presupposes a knowledge of the Hebrew language. Useful for pastors and theological students.
2. Hertzberg, H.W. *I and II Samuel.* (Philadelphia: Westminster Press) 1964, 416 pp.
A critical commentary for the pastor which can be used with profit.
3. Keil, C.F., and F. Delitzsch (see under Joshua). (**)
This is the only dependable commentary for study societies at present. It is hoped that the *Tyndale O.T.* series will soon remedy the famine on this book.

I AND II KINGS

1. Keil, C.F., and F. Delitzsch. *I and II Kings, I and II Chronicles, Ezra, Nehemiah and Esther.* (Grand Rapids: Eerdmans) 1872-73, 1,419 pp., \$8.95. (**)
2. Gray, J. *I and II Kings.* (Philadelphia: Westminster Press) 1971, 744 pp.
3. Montgomery, J.A. *A Critical and Exegetical Commentary on the Book of Kings.* (Edinburgh: T. & T. Clark) 1951, 575 pp., (I.C.C.).

The above two volumes are again of the critical variety and are meant only for pastors and theological students. Montgomery's work is considered a classic treatment by a great textual scholar; Gray's commentary is into its second edition and has been extensively revised. The revision has brought about a substantial improvement in this modern work.

I AND II CHRONICLES

1. Keil, C.F., and F. Delitzsch (see under I and II Kings). (**)
If someone feels compelled to study this Bible book, little help can be expected from the commentators, except for Keil and Delitzsch.

EZRA, NEHEMIAH, and ESTHER

1. Batten, L.W. *A Critical and Exegetical Commentary of the Books of Ezra and Nehemiah.* (Edinburgh: T. & T. Clark) 1913, 384 pp., (I.C.C.).
For the desperate pastor who wants a critical commentary on these books, this is it; however, its nothing to rave about.
 2. Cassel, P. *The Book of Esther.* (Edinburgh: T. & T. Clark) 1888, 400 pp.
A commentary of definite exegetical value with quite some illustrative material.
 3. Keil, C.F., and F. Delitzsch (see under I and II Kings). (**)
 4. Paton, L.B. *A Critical and Exegetical Commentary on the Book of Esther.* (Edinburgh: T. & T. Clark) 1908, reprinted 1951, 339 pp., (I.C.C.).
The only full-length critical commentary still available in English for the pastor, but, again, it's not much.
- (*) Recommended for individual purchase.
(**) Recommended for societies or church libraries.
(***) Recommended for both.

J. VISSCHER

The 40th General Assembly of the Orthodox Presbyterian Church

In the latest issue of THE PRESBYTERIAN GUARDIAN (June/July, 1973) an extensive report is given by editor J.J. Mitchell of the 40th General Assembly of the O.P.C. which met in Manhattan Beach, California, May 14-19, 1973. The following is a summary of the main issues and decisions of that Assembly.

THE SABBATH

At the previous Assembly a report had been submitted by the Committee on Sabbath Matters; however, it was postponed to the 40th General Assembly. Briefly this Committee had been asked to do three things: "(1) study and compare the teachings of Scripture and those of the church's Confession and Catechisms on the Fourth Commandment; (2) review a formal complaint from a presbytery that charged that body with failing to agree that certain alleged teachings were in error; and (3) give a reply to a question from another presbytery that asked whether an ordained officer's ordination vows required him to accept the teachings of the Confession and Catechism concerning the Sabbath."

"The Committee presented a lengthy background survey of Scripture teaching on the Sabbath. This was summarized as follows:

1. The Sabbath is a "creation ordinance," a weekly rest patterned after God's creation rest, and established for mankind by God at the beginning of history. This is the teaching of Gen. 2:2, 3 as interpreted by Exodus 20:10, 11 and especially by Mark 2:27, 28 and Heb. 3:7-4:13.

2. The Sabbath was intended for all men from the beginning and is thus for all ages until the consummation of all things. Among others, Mark 2:27, 28 particularly points to the inclusiveness of the Sabbath ordinance, and Hebrews 3:7-4:13 to the final goal of entering into God's eternal rest that awaits those who persevere in faith.

3. The Sabbath is meant to be a day of rest from labor and a day of worship, holy to the Lord. It is defined in terms of rest, as in Exodus 20:10, 11, and the activity of worship is not only appropriate to the sanctifying of the day commanded by God, but is prescribed in Leviticus

23:3; cf. Acts 15:21.

4. The Sabbath received the same kind of attention from our Lord during his earthly ministry that was given to other commandments of God, as he purified it from "traditions of Men", brought it to perfected expression and thus prepared it for his New Testament people. Jesus' concern for the Sabbath is seen in such passages as Mark 2:27, 28; 3:1-6; Luke 13:10-17; 14:1-6.

5. The Sabbath was not abrogated for the New Testament dispensation. Colossians 2:16, 17 refers to the loosing of the bonds of the Mosaic requirements in respect to ceremonial and sacrificial elements of the Old Testament holy days in the light of Christ's perfect sacrifice; but it does not remove the obligation of the Fourth Commandment itself. Such passages as Romans 14:5, 6 and Galatians 4:10 do not nullify all distinctions between days, since the New Testament itself distinguishes the first day of the week from other days, as in I Corinthians 16:2; Acts 20:7, and designates that day as the Lord's Day or Christian Sabbath as in Revelation 1:10.

6. *In summary:* The Scriptures teach that God, by a positive, moral, and perpetual commandment, binding all men in all ages, has appointed one day in seven for a Sabbath, to be kept holy unto him."

After taking note of the Committee's report and after a lengthy debate, the Assembly declared that the following teachings were contrary to the Word of God: (1) "that God has not appointed the first day of the week to be the Christian Sabbath or Lord's Day"; (2) "that, because the weekly Sabbath was given to Israel as a type of spiritual rest from sin, it was therefore abolished at the coming of Christ"; (3) "that the distinction between the six days and the seventh day contained in the fourth commandment does not apply in this dispensation." By handing down this decision the Assembly continued to uphold the basic position of the Westminster Confession.

INTERCHURCH RELATIONS

1. "An invitation to send observers to the *International Council of Christian Churches* (of which Dr. Carl

McIntire is the president) received no action.

2. "A letter to the *Canadian Reformed Churches* (a group with Dutch background who followed Dr. Schilder out of the larger Gereformeerde Kerken in the 1940s) asked them to consider establishing 'fraternal relations' with the OPC.

3. "The 'sister relationship' (somewhat closer than 'fraternal') with the *Gereformeerde Kerken in Nederland* was terminated. Reasons cited were 'serious doctrinal deviations' in the GKN (in the area of Scripture, membership in the World Council of Churches, and ordination of women to ruling office), and the impossibility of exercising the sort of interchurch discipline required for so close a relationship. This decision leaves common membership in the internationally organized Reformed Ecumenical Synod as the only bond of fellowship between the GKN and the OPC.

4. "The Assembly determined to answer affirmatively an invitation from the *National Presbyterian and Reformed Fellowship* to send representatives to a meeting in Atlanta in September. The purpose of this meeting is to explore possible ways of developing closer relations with other genuinely Presbyterian and Reformed groups in the United States. The NPRF contains individual members from the OPC, both Reformed Presbyterian bodies, the Christian Reformed Church, the Reformed Church of America, and both the United Presbyterian and 'Southern' Presbyterian bodies and other churches. It is understood that one suggestion to be brought forth at the Atlanta meeting will be the possible convoking of a national synod of churches, a nation-wide gathering whose decisions would be binding only to the extent that participating churches chose to adopt them. Agreement to send representatives to Atlanta does not at all mean endorsement of such a national synod, however.

5. "The work of a separate Committee to Confer with Representatives of the *Christian Reformed Church* was transferred to the Committee on Ecumenicity and InterChurch Relations, in line with a similar transfer by the CRC Synod of 1972. Both the Synod and the OPC Assembly have now agreed to inform one another of and to invite representatives from the other body to sit on various study committees. Cooperation and exchanges of delegates at the presbytery/classis level was also endorsed. The goal of organic union, though not abandoned, has been set aside and measures to achieve closer understanding are being emphasized instead.

6. "The Plan of Union between

the Orthodox Presbyterian Church and the *Reformed Presbyterian Church, Evangelical Synod* has been set. If the next Assembly of the OPC approves it, the merger could conceivably take place in the spring of 1975. The Preamble of the Plan of Union reads:

"The Reformed Presbyterian Church, Evangelical Synod, and the Orthodox Presbyterian Church come together committed to the supremacy and authority of the Scriptures, the inerrant Word of God, and confessing one Lord, one faith, one baptism. These churches come together as the (the name of a united church has not been determined) Church in one scriptural faith and order, in full fellowship in the service of Christ under the divine authority of the whole Scripture for all of faith and life. We come to this union acknowledging both God's Grace and our sins in days past, and trusting in the renewal of the Holy Spirit for days to come.

In this union we seek first the honour of our Saviour's name; we wish to be found pleasing in the sight of the Lord who prayed for the deepest unity of His people. In particular, we would praise God for His mighty grace in bringing us together after a sad experience of division in the history of our churches. Soon after the Presbyterian Church of America was established in 1936 to continue faithful witness to the Christ of the Scriptures, a grievous division brought reproach upon this testimony. We recognize the genuine and deep concerns that influenced this division: on the one hand, a fear that indifference or hostility to characteristic features of the piety and hope of American Presbyterianism would doom the church to sectarian isolation; on the other hand, a fear that the reformation of the church would be crippled by adherence to requirements for life or faith that went beyond the teaching of Scripture.

We do not claim to have achieved unanimity of opinion on all issues that led to that division, but in effecting this union we do confess that the unity of Christ's church should not have been broken as it was in 1937. Both those who left and those who suffered them to leave did so without pursuing with zeal all the scriptural means for reconciliation. Each sinned in a measure, and even the least sin against the love of Christ brings reproach on His name.

In seeking the joy of restored fellowship, we would confess afresh our need of the heartsearching and healing work of God's Spirit to convict us of all sin and lead us into the obedience of Christ. We express, by this union, our obligation and determination to maintain, by God's grace, the unity of the church in the

mutual faith, love and confidence which we profess".

The General Assembly or Synod of such a united church would operate under the Form of Government of the OPC. In the second section of the Plan of Union that is being sent down for study and comment, certain changes in the Larger Catechism are presented. These changes were proposed to ensure "eschatological liberty" (freedom of opinion on the premillennial view of our Lord's return).

Comment: This last point on "eschatological liberty" is a very important one, not only between these two churches but also in our relationship to this proposed new united church. It is hoped, however, that this union will not result in the condoning of all sorts of dispensational and premillennial ideas which stand in contradiction to the Reformed faith. In the future an article on this precise point will appear in *CLARION*.

OTHER SIGNIFICANT ASSEMBLY ACTIONS.

a. *Reformed Ecumenical Synod*

"The Orthodox Presbyterian Church is a member of this worldwide grouping of Presbyterian and Reformed churches, most of which are not and have not been members of the World Council of Churches. Contrary to the strongly stated advice of the RES itself, one of its largest member churches (GKN) recently joined the WCC. When the report of the Delegates to the 1972 RES was before the Fortieth Assembly, considerable sentiment was expressed urging that the OPC separate itself from this body.

It was argued, however, that the OPC still had a voice in the RES, that it was an encouragement to other biblically oriented churches, and that an abrupt separation would be unwise. The Assembly agreed, but asked its delegates to present a recommendation to the next Assembly with specific reasons as to whether the OPC should take steps to withdraw or not."

b. *Ordination of a Mason.*

"The Presbytery of Ohio had overtured the Assembly to 'give specific counsel' about ordaining members of secret societies as officers of the church, in view of the ordination of a member of the Masonic Lodge as an elder in one of its congregations. The Assembly took no action to answer this overture directly except to refer the presbytery to previous statements by earlier assemblies. These earlier statements clearly expressed the view that to become a member of the church an individual should renounce his membership in the Masonic Lodge. Masonry is seen as a religious institution and one that is definitely

anti-Christian. Refusal to take further action was to avoid any prejudging of the particular situation in the Presbytery of Ohio, by seeming in any way to condemn the elder in question without a proper trial."

c. *Foreign and Home Missions.*

Under Foreign Missions, a report on the work in Ethiopia, Japan, Korea, and Taiwan was given. Although there was cause for much thankfulness, it was revealed that a number of difficulties had cropped up. Rising costs, including dollar devaluation abroad, forced some cutbacks even though financial support was increased. The really acute problem is the shortage of new missionaries. Some of the missionaries in the field are slated for retirement, including the well-known Bruce F. Hunt; however, the Committee on Foreign Missions has no applicants for foreign mission service who have been approved and made ready to go.

On the Home Mission field, the Committee on Home Missions and Church Extension "reiterates its intention to seek to bring home missions and church extension under the direction of presbyteries and local congregations as far as possible". The OPC practice is to set-up chapels for home mission work which are under the direction usually of a neighbouring church; however, when this is not the case the presbytery (comparable in part to our classis) can designate an area for home mission and work on the establishment of a new church there. It is not unusual to hear of a church calling a minister to work almost exclusively in a branch chapel. In addition this Committee informed the Assembly that the use of the missionary-at-large to cover scattered small groups of interested people has also increased. It also provided assistance and help to seminary students looking for summer work. In 1972, twenty-eight seminary students were at work in various churches. "On all sides the arrangement has brought real blessings as churches receive an extra spark and the students gain insight into the pastoral calling."

Comment: One cannot help thinking that the work of the OPC in the area of Home Mission is an example from which the Canadian Reformed Churches might well seek to learn. So great is the stress on Home Mission in the OPC that the Assembly budgeted \$175,000 (out of a total of \$575,000) to this work. Would it not be wise for our churches, also in the light of the increased seminary enrolment, to begin to place much greater emphasis on Home Mission work in the form of chapels, assistant ministers, missionaries-at-large, etc.?

J. Visscher

Careers In Human Services

It would be interesting to make a study of the career choices our young people make. Whatever the proportions may be, the higher proportion would probably select occupations in Business and Technology with a preference for jobs that promote a high degree of independence and responsibility. A writer of the past (Max Weber) has suggested that Calvinism lends itself to a spirit that emphasizes individualism and hard work with direct, tangible results. The correlation is probably not as clear-cut as Weber would want us to believe, yet his suggestions still raise some very interesting questions today. One issue relating to career choice that may be tied in to a general attitude among our people is that very few of our people are engaged in what might be called the *human services field*.

The human services field would include occupations designed to help people with problems of adjustment, and coping with themselves and with society. It would include the professions of psychiatry, psychology, and social work. At another level it would include psychiatric nursing, child-care work, and occupational therapy. One might include clergymen and medical doctors in the human services field, but there is a uniqueness to these professions that would warrant a different classification.

One feature that identifies the tasks of psychiatrists, psychologists, and social workers, etc., would be that these people are involved in "helping relationships". This is really a simplified way of describing the activity described by various labels: psychotherapy, family counselling, casework counselling, group therapy, and many more. These activities are differentiated by the various techniques used and also by certain underlying beliefs about man. However, it appears that they all possess a common ingredient in that they are directed to establishing and facilitating effective helping relationships among people. This is not a new thing invented by the ingenuity of twentieth-century man, but a very old activity stemming back to the beginnings of history. The distinguishing

feature today is that this activity is now being brought under much closer scrutiny, and that the task of helping has been vested in professions requiring a certain combination of education and experience. This does not mean, of course, that no one other than the professional person can establish an effective helping relationship. Many people in the field will admit that often the most effective change is brought about by the perseverance and sensitivity of a dear friend or an understanding relative. Professional helpers can, however, provide an essential service in offering leadership to people who wish to find more effective ways of reaching out to their distraught fellowmen.

Yet people remain suspicious of the "shrinks" who practice psychiatry, and the "do-gooder" social workers who think they have all the answers. Psychiatrists are still identified as atheists who would like to convince you that all your problems are related to religious guilt. And the social workers? Well, these people are all for welfare, and they are too soft on the poor.

Actually both of these professions have undergone considerable change with psychiatry abandoning the couch and becoming more involved with communities, and social work losing the identification with poverty programmes and relief work, and establishing expertise in new types of treatment. This should not suggest that there are no serious issues of principle as far as these two professions are concerned. Certainly, the observation made by Dr. Jay Adams that psychiatrists are highly overrated deserves consideration. However, global comments about the helping professions - and I include Dr. Adams' level of criticism - might make some believe that the only legitimate field for Christians who have an interest in specialized counselling would be the Ministry. Such an assumption would be most unfortunate as it would deprive many young people of a number of very challenging occupations. Even more important is that it would ignore the fact that

the human services field is crying out for Christian directions, and that it would offer many young people the opportunity of extending their witness.

A common misconception is that Christians who do enter the human services field would be deployed in patching up the problems of those who have found themselves outside the Church. Such an attitude is based on the assumption that Christians are immune to the problems of adjustment that we often read about in popular magazines and feature articles in newspapers. I am convinced that also among our own circles there are many problems of marital discord, severe alienation between parents and children, and serious alcohol abuse. One might question whether it is partly due to the fact that we are from a cultural heritage that places too much emphasis on toughness and individualism that we are often so insensitive to the needs of our own brothers and sisters. We do appear quite shocked when we encounter actual cases of marital breakdown or emotional collapse. People sometimes forget that this is often the final step in a long drawn-out process, that the signs were there all along, and that a breakdown might have been prevented if we had made ourselves more available. It is also important to realize that, while the human services field could be a proper resource in assisting problem cases among us, we might also be required to change our own stance by becoming a little less concerned about people finding out what is going on inside of us.

Taking this back to the initial remarks concerning vocational choices, we may have hit upon some basic reasons why so few of our young people venture into the human services field. What is required is a basic attitude change towards the whole area of mental suffering before we can be effective in encouraging more of the younger generation to make career choices that might be directed to binding up the spiritual and emotional wounds of our own brothers and sisters. It would be really something to hope for when, in the future, we may have a cadre of Christian psychologists and social workers who can join forces with our ministers and teachers to offer services that are becoming overdue.

H.C. VANDOOREN

Press Release

PRESS RELEASE of Classis Ontario-North, held on June 20, 1973 in the Bethel Church, Toronto.

On behalf of the convening Church, Burlington-West, Rev. W.J. VanOene called the meeting to order. He requested Ps. 48:1, 4 to be sung, read the same Psalm and led in prayer.

The brothers from Burlington-East checked the Credentials. All Churches of Classis were represented. Burlington-West and Fergus-Guelph had an instruction.

Then the meeting was constituted. Rev. G. VanDooren, who was scheduled to be chairman, was not present. In his place Rev. C. Olij chaired the meeting, Rev. VanOene acted as clerk and Rev. VanderBoom as assessor. A provisional agenda was prepared by the convening Church. Some items were added to it, whereafter it was adopted.

Under the item Incoming Mail Classis dealt with the following:

- (a) The Church at Burlington-West proposed to have Church-Visitation on a yearly basis. Classis stated that there is no reason why Church-Visitation should not be brought every year.
- (b) An Appeal of Brother J. DEKONING c.s. at Toronto. It concerned "differences in the congregation" and asked advice "as what should be done to solve them". This appeal was declared admissible. An accompanying "Report Regarding the History of Developments in the Congregation of Toronto" was read as well. After a brief general discussion it was decided to deal with the three points presented in the appeal separately.

A proposal on two of the three points of the appeal was discussed and adopted. The brothers from Toronto did not take part in the voting, in accordance with Art. 33 C.O. The third part of the Appeal was declared inadmissible.

- (c) A letter of br. L. VANZANDWIJK at Burlington-West was read. A reply to this letter was prepared and adopted.
- (d) The Church at Toronto informed Classis about the fact that br. J.A. GODSCHALK has withdrawn from the Church. This information was received with sorrow. Classis decided to officially publish this information.
- (e) A letter of Toronto concerning "voting privileges for women" was read and discussed. Classis de-

cidated not to deal with this proposal since the Churches could not deal with it since it was received too late.

The Church at Fergus/Guelph asked, in accordance with Art. 38 C.O., advice concerning Institution of the Church at Guelph. Classis decided to give a favourable advice in the matter of an eventual institution of the Church at Guelph.

The following Reports were heard and dealt with:

- (a) A Financial Statement of Classis over the past year is received with thankfulness.
- (b) Rev. VanderBoom reported on Pulpit Supply for Vacant Churches. The following schedule was adopted:
OTTAWA: August 12 - VanderBoom; Sept. 2 - Olij; Sept. 30 - VanOene; Oct. 21 - VanDooren; Nov. 11 - VanderBoom; Dec. 2 - Olij; Dec. 23 - VanOene; Jan. 13 - VanDooren; Feb. 3 - VanderBoom; Feb. 24 - Olij; March 9 - VanOene; March 30 - VanDooren.
- (c) The Report of the Audit of the books of the Treasurer 1971/72 was not officially before Classis. A copy was read and received with thanks.

During the Question Period (ad. Art. 41 C.O.) the Church at Ottawa enquired whether there is a rule for collecting moneys for Mission Aid and Needy Churches. Answer to these questions was given.

Toronto asked advice in a matter of discipline.

Classis dealt with this matter in Executive Session. Advice was given. During the Personal Question Period the question was asked whether Classis should appoint delegates for a forthcoming Regional Synod. Since no information was received concerning the convening of such a Regional Synod, no appointments were made.

The next Classis was scheduled for September 5th, 1973; place: Toronto; time: 9:30 A.M. The convening Church will be: Fergus-Guelph.

As officers will serve: Chairman - Rev. D. VanderBoom; Clerk - Rev. G. VanDooren; Assessor - Rev. W.J. VanOene.

The Acts of Classis were read and adopted; the Press Release was read and approved.

After brief closing remarks the chairman invited the brothers to sing Psalm 87:4, 5 and led in prayer of thanksgiving.

Classis was adjourned.

D. VanderBoom, assessor, h.t.

Press Release of the meeting of the churches in Classis Ontario-South, held in London, on June 20, 1973.

Art. 1. On behalf of the convening church at Lincoln, Rev. H. Dekker opens the meeting. He requested to sing Ps. 127:1, 2; reads James 3, and leads in prayer.

Art. 2. The credentials are examined; all the classis-churches are legally represented.

Art. 3. Classis is constituted: Rev. M. Werkman, chairman; Rev. H. Dekker, clerk; and Rev. H. Scholten, assessor.

Art. 4. Rev. M. Werkman extends a word of welcome to Mr. and Mrs. R.F. Boersema. They are present because Brother R.F. Boersema will be examined.

Art. 5. The agenda is adopted.

Art. 6. All the documents required for the preliminary examination of Brother R.F. Boersema are found to be in good order. This examination takes place and has a good result. Brother Boersema signs the subscription form as far as it applies to candidates, and is declared eligible for call. The chairman congratulates Brother and Sister Boersema and Mother Boersema. He wishes the candidate and his wife God's blessing. We praise the LORD by singing Hymn 5.

Art. 7. Re: The approbation of the call to Rev. G. Vanrongen. Classis decides to answer the American Reformed Church at Grand Rapids that the approbation of the call to Rev. G. Vanrongen, cannot be made until the Rev. G. Vanrongen is present to submit himself to a colloquium.

Art. 8. Re: Appeal of two Brethren of the church at Smithville. Classis declares that it cannot accede to the request of these brethren.

Art. 9. Request Mr. J. Van Riet-schoten. Classis decides, because of the circumstances of Brother J. Van Riet-schoten, to grant his request to extend his preaching - consent till the next classis.

Art. 10. Reports: Rev. H. Dekker reports on the church visitation at Hamilton, and Rev. M. Werkman on that of London and Grand Rapids.

Art. 11. Rev. H. Dekker of Lincoln gets the opportunity to sign the subscription form which is now present.

Art. 12. The question period ad art. 41 of the Church Order is held. A few churches request and receive advice.

Art. 13. The personal question period is held.

Art. 14. Classis decides to have the next meeting of the classical churches in London, on September 12, 1973. The church at London is appointed to be the convening church. The officers for that meeting

Continued on Page 15.

our little magazine

Hello Busy Beavers!

Do you have your thinking caps on? This is the week for our Quiz Contest! I hope you will really enjoy it. Contests are fun, aren't they?

Quiz 1 MATCHING PUZZLE

Each of these people was best known for one thing. Can you match the names with the pictures?

1. MOSES



2. DAVID



3. NOAH



4. JONAH



5. JOSEPH



6. JUDAS



7. ELIJAH



8. DANIEL



9. WISE-MEN



10. EVE



Quiz II GUESS WHO

1. He was lame, had a shrunken sinew.
2. He was gray-haired.
3. She painted her face.
4. He was slow of speech.
5. He was unusually hairy.
6. He was bald-headed.
7. He had a ruddy complexion.
8. This man had so much hair that he had it cut and weighed each year.
9. This fellow was short of stature.
10. This man was left-handed.

Quiz III WHO SAID IT?

1. "Go again seven times."
Clue: He was praying for rain.
2. "I shall now perish one day by the hand of Saul."
Clue: He had been anointed by Samuel.

3. "Launch out into the deep."
Clue: Spoken to a fisherman.
4. "Behold, to obey is better than sacrifice."
Clue: When God called him he was a boy.
5. "God, my Maker, who giveth songs in the night."
Clue: He had every reason, humanly speaking, for not wanting to sing.
6. "It must not be so done in our country to give the younger before the firstborn."
Clue: Father-in-law of Abraham's grandson.
7. "Wherefore, sirs, be of good cheer: for I believe God."
Clue: On a ship.
8. "What think ye of Christ?"
Clue: He knew that they should recognize the Messiah when He came.
9. "Arise . . . lest thou be consumed."
Clue: The city in which he lived was to be destroyed.
10. "Almost thou persuadest me to be a Christian."
Clue: A king who heard Paul defend himself.

When sending in your entries, Busy Beavers, be sure to include your NAME and AGE. And don't forget our Art Contest and our Poetry Contest! You have till AUGUST 31 to send in your entries. Remember, in the Art and Poetry contests you may send in as many entries as you like!

* * * * *

August is just around the corner - time for birthday greetings! All the Busy Beavers and Aunt Betty join in wishing you a very happy day and God's blessing in the year ahead.

Danny Linde	August 1
Alice Schuurman	2
John Hofsink	6
Hettie Dekker	8
Cor Lodder	8
Elizabeth Linde	11
John Beukema	15
Yolanda Schulenberg	15
Irene VanOene	17
Anne Bergsma	20
Sandra Knegt	21
Hettie Hoeksema	22
Tommy Linde	22
Martha Meester	22
George Hofsink	27
Hetty Witteveen	27
Adele Hulzelbosch	28
Idelle VanderSchaaf	29

WANTED

a

PEN PAL

Who would like to exchange letters with a pen pal about 12 years old living in Ontario?

Please write:

*Margaret Tenhage
14 Kingsmere Cr.
Brampton, Ont.*



From The Mailbox

Hello, *Walter Geurts*. Welcome to the Busy Beaver Club! Did you like today's quizzes? In the two issues before this one you

can read about our Art and Poetry Contests. Wouldn't you like to enter them too?

What a lot of news you had, *Johanna Van Dam*! I hope the weather warmed up for your swimming party. Yes, I saw the ad in the *Clarion*. Write again soon, Johanna.

Did you enjoy your holiday out west, *Irene Van Oene*? Your quiz was all right, good for you! How do you think you did on today's?

You're a lucky girl, *Margaret Tenhage*! First a class trip and then a camping trip! How did you enjoy them! I hope you soon get a pen pal. And thanks for the poem, Margaret. We'll save it for next year because school was out for a while already when I got it. All right?

* * * * *

Let's see how we did on last time's quizzes. Did you think they were hard? See how well you did!

In His or Her Hands

- | | |
|-------------------------|---------------|
| 1. Hagar - Ishmael | Gen. 21:9-18 |
| 2. Simeon - Jesus | Luke 2:25-28 |
| 3. Daughter of Herodias | Mark 6:17-28 |
| 4. Julius | Acts 27, 28 |
| 5. Eliezer - Abraham | Gen. 24:1-14 |
| 6. Jacob - Esau | Gen. 25:26 |
| 7. Eve - the fruit | Gen. 3 |
| 8. Laban | Gen. 31:25-29 |
| 9. Solomon | I Kings 2:46 |

Who Said It?

1. Joseph's Brethren. Genesis 42:28.
2. An Angel of the Lord. Judges 13:18.
3. Nehemiah. Neh. 1:1.
4. The Queen of Sheba. II Chron. 9:6.
5. John the Apostle. Rev. 22:20.
6. Tertullus. Acts 24:5.
7. Stephen. Acts 7:59.
8. Peter and John. Luke 22:9.
9. Esther. Esther 8:6.
10. Jacob. Genesis 45:28.

Bye for now, Busy Beavers,
Aunt Betty.

Savings Action for the Theological College

*Statement of moneys received from
Dec. 20, 1972, to May 15, 1973.*

Received:

New Westminster	.....	\$600.00
London	.....	51.00
Chilliwack	.....	85.00
Brampton	.....	80.00
Coaldale ("nagekomen gift")	.....	25.00
Abbotsford	.....	10.00
Toronto	.....	55.00
Burlington-East	.....	157.20
Burlington-West	.....	162.12
Abbotsford	.....	352.37
Barrhead	.....	5.00
Chatham	.....	148.00
Fergus-Guelph	.....	100.00
Edmonton	.....	355.20
Smithers	.....	266.50

Announcements of these gifts:

Hamilton	.....	\$168.00
Cloverdale	.....	502.00

Reminder: The address of the treasurer is: Mrs. C. Lindhout, 386 Hazel Avenue, London, Ont.

To all those who work together in the savings action for the Theological College.

Brothers and Sisters:

In answers to my newsletter there were no remarks necessary to be discussed. Thank you all for your trust. We are waiting to have the last project of installation of carpet done in the back of the building.

The money will be handed over for the Library. And according to plans we will again reserve some for the building fund for a new library building (the garage behind the college).

In one of the letters we read the following story:

An elderly lady may make use of her neighbour's freezer to store her bread. It saves her walking to the store. She pays an extra nickel for every bread. This nickel goes into the College savings tin which has a place of honour in this family. When the lady was asked the question: "Why do you always pay extra for your bread?" she answered, "I also have a few stones in that building there in Hamilton." She knows much about our Churches. The writer of the letter states a wish and we join her in this wish: "May the work of the College be a blessing to her and to us all."

I cannot find a better closing

remark. The Lord willing we hope to mail another newsletter to all known contact addresses (usually mailed in December).

For suggestions and help we are as always very grateful.

May our God and Father in heaven take care of us all during the coming months of vacation.

Yours in Christ,
G.R. SELLES

Church News

Hamilton

Every Sunday evening there is now a Dutch-language service at 7:00 p.m. (on a trial basis until the end of September). The English-language services are held at 9:30 a.m. and 3:00 p.m.

PRESS RELEASE (Continued).

will be: Rev. H. Scholten, chairman; Rev. M. Werkman, clerk; and Rev. H. Dekker, assessor.

Art. 15. The Acts and the Press Release are adopted.

Art. 16. Censure ad art. 43 of the Church Order is not necessary.

Art. 17. We sing Hymn 6, and the chairman leads in prayer. He closes the meeting.

Rev. H. Scholten, assessor.

Mr. and Mrs. J. VanderLinde
are pleased to announce the
engagement of their daughter:

JANE
to
JOHN G. STAM

July 20, 1973.
8911 - 118A Str.
Delta, B.C.

With thankful hearts to the
Creator and Preserver of life, we
announce the birth of our son
and brother:

JEFFREY GRANT

on June 27, 1973.
Albert & Nelly Van Sydenborgh
Sheila, Richard, Robert

R.R. #1
Shelburne, Ont.
L0N 1S0

With thankfulness to the Lord
Who has made all things well,
we announce the birth of our
son:

JONATHAN HENRY

July 13, 1973
John & Jacqueline Malda
641 Dynes Rd.
Burlington, Ont.
L7N 2V7

OUR COVER

*A view of Quebec City
from the St. Lawrence River.
This is a scene that has greeted
thousands of immigrants who
reached Canada after crossing
the Atlantic by boat. Some of
the readily recognizable land-
marks are: the Citadel, built by
the British as a defence against
American invasion; the old
walled city, extending to the
right of the Citadel; the Chateau
Frontenac; the old buildings
surrounding the Place Royale in
the lower part of town [see
lower right], the area where
Samuel de Champlain built the
first stronghold, l'Abitation.
Champlain founded Quebec in
1608, and for the next century
and a half New France re-
mained a French colony. [Cour-
tesy of Tourist Branch, Govern-
ment of Quebec].*

Mr. and Mrs. M. Van Grootheest are pleased to
announce the forthcoming marriage of their
daughter:

ANNA
to
MR. PIETER DEJONG

on D.V. Saturday, August 11, 1973, at 3:00 p.m., in
the Maranatha Canadian Reformed Church, Fergus.

Rev. W.W.J. VanOene officiating.

280 Wellington St.
Fergus, Ont.

Future Address:
Chatsworth, Ont.

Advertise

in

"Clarion"

Mr. and Mrs. G.J. Hofsink wish
to give a sincere Thank You for
all the cards and Best Wishes
received from the Br. and Sr. all
over Canada, for their 40th
Wedding Anniversary.

G.J. Hofsink
Box 207
Smithers, B.C.

On July 30, 1973, with deep gratitude to the Lord, we
hope to celebrate the 30th Wedding Anniversary of
our dear parents and grandparents:

MR. and MRS. E. DYKEMA

Grimsby: Albert and Alice Versteeg
Johnny, Tracy, Niki

Toronto: Nick and Ella Vandooren
Susan, Connie, Kimberley

Burlington: Gerben and Jayne Dykema
Fred and Margaret Heikamp
David, Edward, Douglas
Bill Dykema and Elma Smouter
Mary Dykema
Helen Dykema and Peter Driegen

2406 First Street,
Burlington, Ontario.

"A COMPLETE
INSURANCE
SERVICE"

795 KING E.

**MAC VANDERHOUT
INSURANCE AGENCY LTD.**

HAMILTON . . . 544-2837

RES. MAC VANDERHOUT
3380 REGAL . . . 632-6033
RES. P. VAN DYK . . . 2039 MOUNTAIN
GROVE AVE. . . 637-9752

RES. A. VANDERHOUT 74 RYMAL RD. E.
HAMILTON 385-9244
RES. T. VANDERHOUT 74 RYMAL RD. E.
HAMILTON 385-9244