

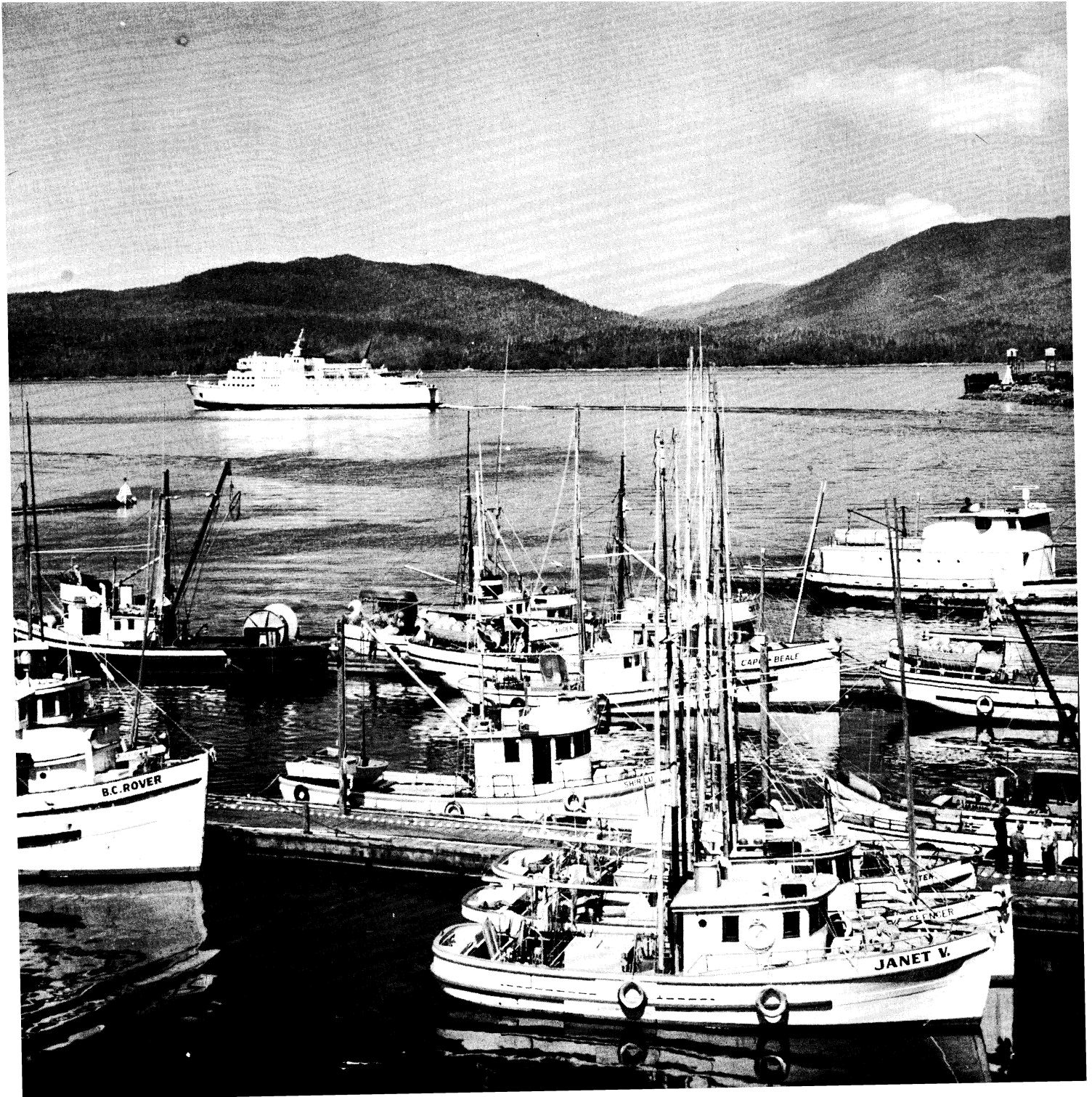


Clarion

THE CANADIAN REFORMED MAGAZINE

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“Body” or “Flesh”? (Conclusion)

In previous articles we saw that the expression “I believe the resurrection of the *flesh*” as such is not found in Scripture, but that it is, nevertheless, a Scriptural expression. Antithetically, it entails the confession that the resurrection of the dead shall be a resurrection in their own body of flesh. Over against each spiritualizing tendency the Church confesses that, as the Lord Jesus Christ was raised from the dead in the very same body in which He had been crucified, so we, who are His, now “have our *flesh* in heaven as a sure pledge that He, as the Head, will also take us, His members, up to Himself” (Heidelberg Catechism, Lord’s Day 18, Answer 49). We may rest assured that “this my flesh, raised by the power of Christ, shall be . . . made like Christ’s glorious body” (Heidelberg Catechism, Answer 57 in Second Draft Revised Translation).

Now that I quoted this Second Draft, I have come to the last question I promised to deal with, namely, the question whether or not the Churches should accept the proposal of the translators of our Heidelberg Catechism to abandon the present English translation of the Apostles’ Creed, “I believe the resurrection of the *body*.”

We do not have to maintain this translation simply for the reason that this expression would be acceptable to all Christians. In an article entitled “The Resurrection of Man,” James Heller made the following criticism of the confession of the resurrection of the body: “Furthermore, if it is as an indivisible whole that man lives, dies, and is raised to live again, it is then a misnomer to speak of the ‘resurrection of the body,’ for this implies, to the modern mind at least, that only man’s physical nature is involved.” Heller proposed that we should speak of the “resurrection of man,” or use the Scriptural phrase, “the resurrection of the dead” (*Theology Today*, XV, 1958-1959, p. 223).

In my opinion, however, it is clear that “the resurrection of the body” is

also a Scriptural phrase, be it not *expressis verbis* (expressed in exactly the same words). The Lord Jesus Christ will change our lowly *body* to be like His glorious body (Philippians 3:21). And in his letter to the Romans, the apostle Paul writes: “If the Spirit of Him Who raised Jesus from the dead dwells in you, He Who raised Christ Jesus from the dead will give life to your mortal *bodies* also through His Spirit which dwells in you” (8:11). Therefore, to speak of the resurrection of the body is not a misnomer, and it should imply to the modern mind, not that *only* man’s physical nature is involved — as Heller suggested — but that the real and true bodily nature of man is surely not excluded. This anti-docetic and anti-spiritualist tendency of the confessional phrase is obscured when the classic words of the resurrection of the *flesh*, or of the body, in the Apostles’ Creed are replaced by the broader and therefore vaguer expression “the resurrection of *man*” or even by the Scriptural expression “the resurrection of the dead.” We rightly confess in the so-called Nicene Creed that we look for the resurrection of the *dead*, but we should not dull the varied confessional language of the Church by changing the text of the Apostles’ Creed and making it identical to the text of the Nicene Creed. Moreover, let us not forget that the appeal to a Biblical expression (“resurrection of the dead”) sometimes serves the purpose of denying the Biblical truth (the resurrection of the body of flesh).

Our readers may have understood that I do not want to make a dilemma of the nouns “body” or “flesh.” The confessions of the Reformation in England, Scotland, and Ireland do not make such a dilemma either. In 1552 for the first time the expression “the resurrection of the body” was admitted in the Apostles’ Creed, but only for popular use in Matins and Evensong; never in the baptismal service of the Western Church. Since there is no evi-

dence of any discussion over the change, it may be concluded that the terms “flesh” and “body” were regarded as equivalent (J.T. Darraugh, *The Resurrection of the Flesh*, 1921, p. 224ff.).

The English confessions have understood the anti-docetic tendency of the classic creed. In the Thirty-Nine Articles of the Church of England we read concerning the resurrection of Christ: Christ did truly rise from death, and took again *His body, with flesh, bones, and all things appertaining to the perfection of man’s nature*; where-with He ascended into heaven and there sitteth, until He return to judge all men at the last day (Article 4). And Christ’s resurrection is the model of ours.

In this anti-spiritualist line the Westminster Confession declares that “all the dead shall be raised up with the self-same bodies, and none other, although with different qualities . . .”

It is remarkable that in the Scottish Confession of 1560 we still read even the expression “resurrection of the *flesh*.” Chapter 25 speaks about the gifts freely given to the *kirk*. It mentions not only “our mortal *bodies*,” but also states that “in the general judgment, there shall be given to every man and woman resurrection of the *flesh*. The seas shall give up their dead and the earth those who are buried within her. Yea, the Eternal, our God, shall stretch out His hand on the dust, and the dead shall arise incorruptible, and *in the very substance of the selfsame flesh* which every man now bears, to receive according to their work, glory or punishment.” The following sentences speak again about *body*: Those who now serve the devil in all abominations shall be tormented forever, both in body and spirit. But such as continue in well-doing to the end, boldly confessing the Lord Jesus, shall reign forever in life everlasting with Christ Jesus, to Whose glorified body all His chosen shall be made like. This beautiful Scottish confession

makes it clear that John Knox c.s. did not know of a dilemma between "body" and "flesh." They used the terms interchangeably.

I have the impression that in the sixteenth century the Church of England began to use the expression "the resurrection of the *body*" simply by way of variation. Possibly it was regarded to be more understandable for the common man. Side by side with it, the original expression "resurrection of the *flesh*" was also used, e.g. in the Scottish Confession. The original anti-spiritualist tendency of the phrase was well understood and explained in the confessions of the Anglo-Saxon Reformation.

We now come to our solution and proposal with respect to the Second Draft of the Revised Translation of our Heidelberg Catechism. As depute for the First Draft I followed the English custom since 1552 and accepted as translation for the Apostles' Creed: I believe the resurrection of the *body*. I am still of the opinion that in the text of an ecumenical creed we should not unnecessarily depart from the commonly accepted translation. The three centuries of Church history since 1552 should also be taken into account. Generally speaking I am of the opinion that the Second Draft of the Revised Translation of the Heidelberg Catechism shows the tendency to underestimate the significance of the history of the confession and of its text since its German original. In line with this tendency, it does not take into account the history of the text of the Apostles' Creed in the English Reformation either. We may, however, not ignore the fact that the common English translation of the Apostles' Creed since 1552 reads "the resurrection of the body."

Lynn Boliek rightly stated in the same thesis in which he defended the confessional phrase "the resurrection of the flesh": "There is . . . no need to change the English confession of the *resurrection of the body* back to the original confession of the *resurrection of the flesh*. The English translation is very old, and taken in its simple sense as understood in common language, it reflects the purpose of the creed to avoid all abstract conceptions. But whenever the English-speaking church is confronted by attempts to give an abstract, functional interpretation to the word *body*, the original confession of the *resurrection of the flesh* should be a helpful reminder of the original

sense of the confession" (l.c., p. 141). The original sense was anti-spiritualist with a view to Gnosticism and Docetism.

I also see no stringent reason or need to change the English confession "body" back to the original "flesh." But exactly as a reminder of the original sense we could retain the word "flesh" in the answer to Question 57 of the Heidelberg Catechism. The question would then read: How does *the resurrection of the body* comfort you? The answer would confess "that this my *flesh*, raised by the power of Christ, shall . . . made like Christ's glorious *body*."

The expression "this my flesh" in the Heidelberg Catechism reminds us of the creed of Aquileja. We learned its text from Rufin in his *Exposition of the Apostolic Symbol*, written in the year 404. Rufin tells us that his church added to the traditional *resurrection of the flesh* a single pronoun *this*. It will not be a confused or foreign body, but our own which we had when alive: I believe the resurrection of *this* flesh — "that is, no doubt of the person who rehearses the Creed, making the sign of the cross upon his forehead, while he says the word ('this'), that each believer may know that *his* flesh, if he have kept it clean from sin, will be a vessel of honour . . ." We do not make the sign of the cross anymore, but we may touch our forehead or our hand and say: *this my* flesh. Did also Job not speak about *his* flesh (19:26), and does the apostle Paul not write about *this* perishable nature which must put on the imperishable (I Corinthians 15:53)?

If we retain the expression "this my *flesh*" in Heidelberg Catechism Answer 57, we honour the original Greek text of the Apostles' Creed, the original German text of the Heidelberg Catechism, and its patristic background in Rufin and the Creed of Aquileja. We keep a helpful reminder of the anti-spiritualist sense of the original phrase.

At the same time, by adopting the English translation of the Apostles' Creed about the resurrection of the *body*, we show our willingness to adapt our terms to a confessional history of the English-speaking churches of the Reformation since 1552; we do not isolate ourselves and our children unnecessarily from English-speaking Christians all over the world; and in the line of Reformed confessions of England, Scotland, and Ireland, we dem-

onstrate that there is no dilemma between the terms "body" and "flesh."

My proposed solution is a mixture of the First and the Second Draft of the Revised Translation of the Heidelberg Catechism. In Question 57 it follows the First Draft; in Answer 57 it follows the Second Draft. It could be an example for the solution of other differences, too. Could the deputees of Synod New Westminster 1971 and of Synod Toronto 1974 not be united by Synod Coaldale 1977?

J. FABER



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press review

SOME REMARKS ABOUT INFANT BAPTISM

Via the Press Review in *Gereformeed Kerkblad voor Overijssel, Gelderland, Utrecht en Noord-Holland*, of March 12, 1977, I take over parts of an article from the hand of the Rev. D.K. Wielenga of Rotterdam, written under the same heading as the above. The reviewer introduced the article with the remark that:

It is known that Baptists, Seventh-Day Adventists, and all kinds of "Pentecostal groups" reject infant baptism. But also among those who still call themselves Reformed a question-mark — and even more than that — is being placed behind infant baptism.

He then quotes the article of the Rev. D.K. Wielenga, who writes:

To our amazement once again a battle arose around the legitimacy and scripturality of infant baptism. Three students at the [Synodical] Theological Seminary on the Oudestraat in Kampen sent an "Open Letter" to their general synod in which they ask to defer and give no effect to the decision not to admit to the ecclesiastical offices the opponents of infant baptism. They call that decision a "poignant unfairness."

From the daily newspaper *Trouw* the author quotes a part of that letter. Those students wrote:

With our studies of Scripture, which is the only foundation of our life, we, like others with us, encountered objections out of those Scriptures themselves against the doctrine of infant baptism taught in the Three Forms of Unity. Therefore we have been compelled to obey this testimony of Scripture more than the doctrine of these confessions regarding baptism (Acts 4:19). In us there is a deep longing and the awareness to be called to preach the gospel of Jesus Christ in accordance with the testimony of the whole Scripture, since this is the only hope for the world and for the Churches. Hereby we feel ourselves really — and thus not only formally — one with the testimony that saints in previous centuries have written down in our confessions according to the insight that was given to them.

The students remark that "the synod has taken the stand to block for us, and for others with us, the way to the

office of minister of the Word in the Reformed Churches."

Rev. D.K. Wielenga continues:

In *Gereformeed Weekblad* [a periodical of the Synodical churches, J.G.] almost every week voices are heard of those who oppose infant baptism. Also from letters from readers in *Nederlands Dagblad* it appears that there is a difference of opinion in this matter

It is remarkable that a well-known minister in the synodical Reformed Churches, Dr. C.J. Goslinga, could write in *Gereformeed Weekblad* of 12-11-1976: "There is no proof in Scripture of the administration of holy baptism to young children. And there is no proof either, that young children are not allowed to be baptized."

This, in short, means that our Form for the Baptism of Infants does not give a proper Scriptural sound. The two texts from Genesis 17 and Mark 10 apparently no longer mean anything.

But we are even more amazed when out of the midst of our Reformed churches voices are heard which apparently also have a "problem" here.

After this, the pastor of Rotterdam says:

As for us, we think infant baptism is completely in accordance with Scripture. And Lord's Day 27, Question 74, is as timely as never before. The error of (Ana)baptism and of all kinds of Pentecostal movements apparently has great influence. It is understandable. Nevertheless, the matter is clearly stated in the Catechism. For it is not for nothing that the Heidelberg Catechism first has to raise the matter of the sacraments. What basically is a sacrament? We do not find this word anywhere in the Scriptures. But what a sacrament is, is clear from the reference texts taken from Scripture.

Genesis 17:11 speaks of a *sign* of the covenant; in Romans 4:11, Pauls speaks about the sign of circumcision as a *seal* of the righteousness of faith. [Italics mine, here and further, J.G.]

And the conclusion is:

Sacraments are *signs* and *seals* of the covenant of God. Beautifully Lord's Day 25, Question 66, formulates the answer to the question: "What are sacraments?": "Holy visible signs and seals appointed of God, to the end that through the use of them He may the more fully *declare* and *seal* unto us the *promise* of the gospel." Sacraments are illustration and war-

ranty of the promises of God; they are the visible gospel. We could also formulate it in this way:

God promises His faithfulness in the testament; God swears the oath of faithfulness through the sacrament. I do not understand it that people, when accepting that God gives His promises to us and to our children, shrink back from the oath of faithfulness to our children. The Lord promises. The Lord gives His word, also to young children. They don't know that; it is not necessary either. But the Lord gives the riches of His promises to our children; they have those promises already in their mother's womb. Then already the Lord God is THEIR GOD. Or is He not? Is there any man that dares to deny this? The Psalms alone already speak a clear language here. Is it, then, so that the Lord God can give His promises to the little children, but that He cannot swear an oath of faithfulness to these very same children?

It is important to see the difference here between the Scriptures and the Reformed Creeds on the one hand, and the (ana)baptist thinking on the other hand. The Bible says that we have to build our faith and the certainty of faith on the promises of the LORD, on His word. It also teaches that the sacraments are signs and seals of that same Word and added to that Word: they signify and seal those promises. In the modern pentecostal groups there is a building on human experience, whereby the sacraments are a seal of what we experience, what we find, in our heart. However, a sacrament does not seal *our* faith, but *God's* faithfulness.

In what follows the Rev. D.K. Wielenga stresses again that God "promises his faithfulness in the covenant or testament, and that He swears the oath of faithfulness to the children through the sacrament." He then writes:

What our baptized children do later on with those promises of the covenant comes after this (promise and oath are given). They can accept the promise; they can despise the promise.

The writer then points at Ishmael and Esau, who both had the promise as well as the oath in the sacrament, but who showed contempt for them. He also points to Genesis 17:14, where we read that not accepting the oath of God in the sacrament for one's children was breaking the covenant and forfeiting life in the covenant.

He writes further:

Must the Lord God expressly say through the Lord Christ and through His apostles that the sacrament from now on may no

longer be administered to the children? With the Lord our God it is the most self-evident matter in the world that people keep the covenant by giving the sign and seal of His covenant to their children.

Of course, nowhere in the New Testament does it say: you must, or, you must not, have your children baptized. This ("must") did not need any proof from the side of God. There was also no need for the Lord Jesus to impress this emphatically [on the church]. The word to His disciples in Mark 10 speaks clear language. He rebuked His disciples; He blessed the little children: let them come to ME, and do not hinder them. And we should stop arguing about the question whether baptism did come in the place of circumcision. It is as clear as can be that Christ commanded to baptize, not to circumcize The text of Paul in Colossians 2 [:11, 12] is clear if one is willing to read correctly, and would realize what a sacrament is in essence. Sacraments are the oaths of the faithfulness of God to us and to our children.

But we shall then also not forget the other part of the covenant or the testament: the obligation God gives to us and to our children. And we shall not forget either those other words from Scripture and from our very scriptural Forms that there is the announcement of judgment of God when one rejects the promises and the obligation, and when one breaks the covenant and despises the oath of faithfulness. The words in the prayer before baptism are very clear. Genesis 17 says: cut off from My people, forfeited his life; subject to judgment, to condemnation, when one does not repent unto the God of the covenant, the God of one's baptism.

In my opinion the division which arises on the point of the infant baptism is a serious sign that people do not understand the covenant any longer. Whether they are willing to acknowledge it or hear it, or not, people are bitten by the anabaptist dog, when they reject infant baptism. The anabaptist virus has contaminated them. They no longer understand anything of the covenant, nor of the church, nor of the sacrament. And before one realizes it, one is fully a millennialist. He, who has once chosen against infant baptism, may realize that today or tomorrow he is susceptible to the error of millennialism. The anabaptist spirits were fully millennialist thinkers. This is an old heresy, even coming from Jewish thought. The struggle of the Reformers has not been in vain, has it? . . . I do not

judge people, but only their DOCTRINE; and the doctrine of these otherwise godly people is against the Scriptures, against the gospel of Christ; it is a doctrine that destroys the churches and that makes the sects to thrive.

"D.K.W." then writes that a Reformed church cannot accept office-bearers who reject infant baptism. He also points out that it is not the synod which blocks the road to the ministry for those students, but that they do it themselves, because they can never subscribe to the Three Forms of Unity. "They are no longer Reformed, and yet want to become Reformed ministers. How is that ever possible?" The retired pastor of Rotterdam-C. says that in all this we can see the bad fruits of the doctrinal decisions of the general synods of 1942 and following years, which in fact were also "anabaptist follies."

The reader remembers that the synod of 1942 taught that the full covenant is only with the elect, or, the regenerated. In baptism the (presumptive) regeneration is sealed: something in the heart of the elect. This means that those children that do not belong to the number of the elect, and thus are not regenerated (which will come into the open later), are not fully in the covenant and did not receive the promises, and have nothing sealed in their baptism, and, consequently, have received an empty baptism only. If we may *assume* only, until the opposite becomes evident, that a baptized child has the (realized!!) promise sealed in its baptism, as the synod in 1942 wanted us to believe, that synod should have been consequential and should have abolished infant baptism, baptizing only those from whom it appears that they *are* regenerated and for whom baptism is (proved to be) a full baptism. Wielenga calls this synodical doctrine of 1942 an "intense foolishness," because it makes the Lord into a God

of Whom one cannot say with certainty, whether His words are reliable or not, and whether His oaths are trustworthy and faithful or not. Basically the struggle about infant baptism is a struggle about the trustworthiness of God's speaking, God's Word, to us and our children.

It was a sad matter that in 1951 the synod of the Protestant Reformed Churches definitely adopted a declaration in which basically the same wrong doctrine was made binding, namely, that the promise of the covenant is un-

conditionally only for the elect; thereby those churches rejected the doctrine (of our churches, and of Scripture, see above) that the promise of the covenant is for all who are baptized in the covenant.

A realized promise of regeneration is no longer a *promise* of regeneration, but is regeneration *itself* as realized (worked) in one's heart.

At the end the Dutch reviewer says:

Whoever reads and considers this article well does not have to stand tongue-tied over against those who deny infant baptism or make it a problem, open for discussion.

How many on this side of the Atlantic Ocean have been tongue-tied, here? How many among us are? I can only repeat the advice: read and consider. Our God is trustworthy in His speaking as well as in His oaths to all His covenant children. Let us believe the promise. And if we do believe, we may say: it is the gracious gift of God.

J.G.

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Onderwerp: **Opsporing adressen.**

Met verwijzing naar bovengenoemd onderwerp moge ik U hiermede een lijst van personen doen toekomen, welke dienen te worden opgespoord.

Deze luidt als volgt: —

BREGMAN, Jacoba (geen nadere gegevens bekend),
HAKKENBERG VAN GAASBEEK, Alfred, geboren in 1921,
PRANGER, Tjakkö Johannes, geboren 26 juni 1938 te Amsterdam, op 5 maart 1977 naar Canada geëmigreerd,
HEGGER, Johannes Herman, geboren 18 december 1919 te Arcen en Velden. Op 14 oktober 1959 naar Canada geëmigreerd,
BOT, Johanna Cornelia, geboren 17 maart 1936 te Landsmeer. Op 10 april 1962 naar Canada geëmigreerd,
ROELOFS, Arend. Omstreeks 1953, 1954 naar Canada geëmigreerd,
SCHEPER, Geert, ± 50 jaar oud. (geen nadere gegevens bekend).

De Vice-Consul belast met de waarneming van het Consulaat-Generaal, voor deze: —
(W.S. ten Bosch)
Asst. Kanselier

FOR THE READER'S INFORMATION

This issue of *Clarion* was mailed from Winnipeg Central Post Office on April 15, 1977.

Grootouders en kleinkinderen₂

Moeilijker wordt het echter, wanneer het, volgens ons, als grootouders, in de gezinnen van onze getrouwde kinderen niet gaat zoals de HEERE het wil. Let wel, ik zeg niet: dat het anders gaat dan "vroeger bij ons." Natuurlijk gaat het anders, en dat geeft op zichzelf niets; het is zelfs de vraag of het vroeger wel zoveel beter was dan nu. Dat maken we onszelf wel graag wijs, maar het is veelal een wijs-maken. Die "goeie ouwe tijd" was niet zo goed altijd. Maar we zeiden: "anders dan de HEERE het wil."

Wat dan?

Kunnen we dan een Eli-houding aannemen? De dingen maar aanzien, laten gaan, niets zeggen? Mogelijk met het argument: het raakt ons niet, want onze kinderen zijn getrouwd, ze zijn "de deur uit"?

Toen we dit punt met elkaar bespraken als allemaal-grootouders, kwamen de tongen los. Van die bespreking geven we hier de hoofdsom weer: de schrijver wordt dus nu rapporteur. Het kan het best worden weergegeven in enige punten (wie het er niet mee eens is, schrijft maar eens).

1. Hoe onze houding in zulk een geval zijn zal, ligt heel veel aan: hoe we zelf onze kinderen opgevoed hebben. Als we dat niet goed gedaan hebben, hebben we haast (ik zeg, haast) het recht verloren iets te zeggen. In zulk een geval zou wel eens de dreiging van het tweede gebod waarheid kunnen worden: "bezoeken van de zonden der vaderen aan de kinderen." Als we zelf geprobeerd hebben twee meesters te dienen, het op een coördje gegooid hebben met de wereld, — ik zal niet zeggen dat je dan maar alle recht verloren hebt om iets te zeggen. Als we er werkelijk berouw van hebben, kunnen we mogelijk met

te groter kracht waarschuwen. Maar sterker staan we, als we, met alle gebrek, toch een godvruchtig gezinsleven hebben gehad, toen de kinderen nog thuis waren.

2. Als het niet goed gaat in de gezinnen van onze kinderen, dan *nooit*, achter de rug van hun ouders om, met onze kleinkinderen praten. Als we al gaan spreken, dan altijd tot onze kinderen, die zelf ten volle verantwoordelijk zijn, moeten zijn, voor hun gezin.

3. Iedereen was het er over eens, dat we hier heel voorzichtig te werk zullen hebben te gaan. We doen heel dwaas als we ons teveel bemoeien met, en ons mengen in, het gezinsleven van onze kinderen. Zij zijn verantwoordelijk. We zullen wel altijd voor hen klaar staan als ze ons nodig hebben, maar ons ongevraagd met hun gezin te bemoeien, daarvoor mag men zich wel tien maal bedenken.

4. Toch, de noodzaak kan komen, dat we moeten, en dus ook mogen spreken. Zo goed als De Gereformeerde Kerken altijd de mogelijkheid hebben geschapen dat grootouders hun kleinkinderen ten doop houden, indien de ouders onwillig of niet gerechtigd zijn, — en dus de taak op zich nemen voor hun opvoeding te zorgen, zo goed is er ook de plicht met de kinderen te spreken, als we ervan overtuigd zijn, dat zij hun gezin de verkeerde kant uit leiden, van de HEERE en Zijn Kerk af, en met volle vaart de wereld, de ondergang in. Natuurlijk eerst weer: de gebeden verdubbelen. Maar "bidt en werkt."

Als de Heiland, Mattheus 18:15-18, de plicht op de hele gemeente legt om op elkaar toe te zien, en iemand te vermanen als we zien dat hij/zij in zonde leeft, en weer vermanen, en tenslotte aan de opzieners der gemeente doorgeven, hoeveel te meer zou dat dan niet ook liggen op de weg van grootouders ten aanzien van hun eigen geslacht? Als, Jacobus 5, het een grote daad is om iemand terug te brengen van een zondige weg, hem te redden, en een menigte van zonden te bedekken, zou dat dan niet gelden in de familie-kring?

Zelfs, zo werd opgemerkt, zouden we hierin "de weg van Mattheus 18" moeten volgen, dat wil dus zeggen, als ons vermaan niet helpt, dan

ermee naar de ouderlingen gaan. Dat is geen "verklappen," geen "aanbrengen," maar een vrucht van rechtmatige ouderlijke zorg.

In de Mozaische Wet lezen we meermalen, dat, in geval van ergerlijke zonde, de ouders de eersten moeten zijn om hun kind tot de oudsten te brengen, zou dat dan nu helemaal niet meer gelden? De vraag stellen, is haar beantwoorden.

* * *

Nog een enkel Schriftgegeven ten aanzien van de verhouding grootouders en kleinkinderen.

Als de HEERE, Jeremia 2:9, zegt, "Met uw kleinkinderen zal ik een rechtsgeding voeren," laat Hij daaraan vooraf gaan. "Met U zal ik dat geding voeren." Daarin ligt wel een vingerwijzing.

Van bijzonder belang, omdat het een woord is gesproken bij de ingang van een nieuw land (denk aan onze immigratie), is Deuteronomium 4:25: "Wanneer gij kinderen en (!) kleinkinderen verwekt hebt (zo ziet de HEERE het dus: zo sterk is "de lijn der geslachten" dat onze kleinkinderen door Hem beschouwd worden als "uit onze lendenen"), en in het land dat Ik U geef, *ingeburgerd* zijt . . ." Door zo te spreken geeft de HEERE een verantwoordelijkheid aan grootouders.

Grootouders kunnen tot hun kleinkinderen zeggen, "Jong ben ik geweest, ook ben ik oud geworden, maar een rechtvaardige heb ik niet verlaten gezien, noch zijn zaad zoekende brood" (Psalm 37:25). Men denke ook aan het eerste gedeelte van Psalm 78.

Hoewel we niet beweren dat dit de enige en volle betekenis is van Joel's profetie, door Petrus aangehaald op de Pinksterdag, er zit wat in voor ons onderwerp. "De ouden dromen dromen, de jongen zien gezichten." Daar horen we (ook) in, dat de ouden vooral het verleden in het hart hebben, "dromen," terwijl de jongen zich richten naar de toekomst: "gezichten."

Beide moeten elkaar aanvullen.

Dan mogen we de zegen verwachten, door Psalm 128, die gezinspsalm, onder woorden gebracht. Als we zelf een echt vroom leven, dus ook gezinsleven, hebben gehad, "de HEERE zal U zegenen uit Zion, ge zult het goede zien van Jerusalem, al uw levensdagen . . . , opdat gij uw kindskinderen moogt zien!" "Zien" is hier meer dan gewoon maar zien. Het is: ze

Church News

Accepted: REV. P. KINGMA
at Smithville, Ontario, called by Grand Rapids, Michigan, U.S.A.

* * *

Accepted: REV. D. VANDERBOOM
at Toronto, Ontario, called by Langley, B.C.

zien wandelen in de wegen des HEEREN. "Vrede zij over Israel."

"De kroon der ouden zijn kindskinderen, en de eer der kinderen zijn hun ouders," Spreuken 17:6. Zulk een kroon kan soms een doornenkroon zijn, als ons nageslacht de wegen des HEEREN niet verkiest. Vreselijk is dat!

Geve de HEERE onze grootouders die kroon: hun kleinkinderen! Make Hij hen waardig, die kroon te dragen.

Dan ineens begrijpt ge ook dat merkwaardige woord van Spreuken 16:31, "De grijsheid is een sierlijke kroon; ze wordt in de weg der gerechtigheid gevonden." Dat kan niet betekenen dat grijze haren "op zichzelf" een kroon vormen! Want ze zijn alleen maar een kroon, als de "weg der gerechtigheid" bewandeld is, dat is de Weg des Verbonds, in de lijn der geslachten. Dan, dan alléén, is de grijsheid een kroon, want dan zijn de kleinkinderen een kroon voor hun grootouders, en zijn de grootouders een kroon voor hun kleinkinderen, zoals Jakob de eer was van zijn zonen en kleinzonen, en Joseph een kroon voor zijn vader, Genesis 47:11, 12.

Wat zijn "grootouders"?

Dat zijn de ouders van kinderen, die zelf straks kinderen krijgen en opvoeden in het Verbond.

Om goede grootouders te worden, moet men goede ouders zijn! Daar begint het!

"Hetgeen wij gehoord hebben en weten,

En onze vaders ons hebben verteld,

dat willen wij voor hun kinderen niet verhelen:

wij willen vertellen aan het volgende geslacht

des HEEREN roemrijke daden, Zijn kracht,

en de wonderen die Hij gewrocht heeft.

Opdat het volgende geslacht die zou kennen,

de kinderen, die geboren zouden worden,

dat zij zouden opstaan om ze te vertellen aan hun kinderen;

opdat die hun vertrouwen op God zouden stellen,

en Gods werken niet vergeten, maar zijn geboden bewaren."

(Psalm 78)

Dus . . . dit artikel voor grootouders is vooral gericht aan ouders!

G. VANDOOREN

Not All Support is the Same

The Nederlands Dagblad contained the following remarks which we pass on for the benefit of our readers. Oftentimes we are wondering what to think of the "Underground Church" and of the appeals for financial support. Quite a few among our membership did contribute or are contributing to the movement headed by the Rev. Richard Wurmband, but more than one of that number are wondering whether there is such a phenomenon as "The Underground Church." We, therefore, pass on what we found in the Nederlands Dagblad. Our sister churches in The Netherlands have quite a few contacts with Christians behind the Iron Curtain, and they know what they are talking about. Ed.

If there is one matter about which there are misconceptions, it is that of the Christians in Eastern Europe. For many years the term "Underground Church" has been used with reference to these people. This term was invented by the Rumanian, Richard Wurmband, who has been leading a "mission organization" directed towards the East since his arrival in the West. We do not object as much to the name as such — in many Eastern European countries there are indeed Churches which must operate underground — as to the application which it is given in many cases.

People, who often use this name, frequently look down somewhat contemptuously on those Christians in Eastern Europe who are members of churches which are registered by the state, such as the Hungarian Reformed Church or the Rumanian Reformed Church. The church in Eastern Europe then would be the "underground" church. What this church consists of is usually not mentioned, but, in reality, in many cases — except for non-registered groups of pentecostals and baptists — it also includes Jehovah's Witnesses, members of the Salvation Army, and other sects.

By this generalized use of the term "Underground Church," Westerners often get the impressions that principle differences in such a situation fall away. Nothing is more untrue. The division there is almost as great as here in the West, and the distinction between church and sect applies there just as well. The teachings of the Jehovah's Witnesses in the East are there-

fore just as condemnable as here in the West. That applies also to their work methods.

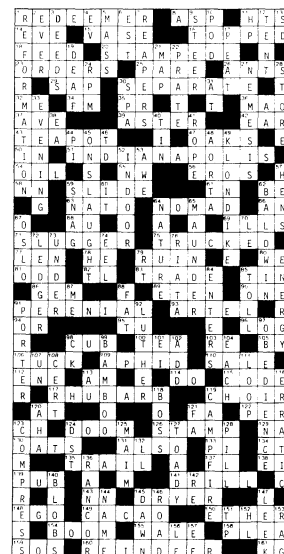
Groups like the Jehovah's Witnesses, who by many are conveniently included in the Underground Church — "After all, those people are also being persecuted, aren't they?" they say — pose a real threat, also in the East, for those Christians who have the Bible as their guide.

That their aggressive work methods also do not differ much from those in the West is apparent from an incident which occurred a short while ago in a village somewhere in Rumania which consists mainly of Reformed people. One day a group of people visited the village, offering the members of the church Bibles at the price of 10 lei a piece, while on the black market — in Rumania Bibles officially may not be sold — the price of the Bible is 100 lei. After the visitors, having paid several visits, had won the confidence of the church people to a great extent, the actual purpose of their visit became apparent. They were Jehovah's Witnesses, who by their sale of Bibles (note well: the official translation which they condemned) had won the confidence of the people and then had attempted to poison them with their sectarian ideas. The local Reformed minister certainly had a lot of work to do after that, and not without success! This illustrates clearly that money, given for *this* "Underground Church," least of all offers support to the persecuted brotherhood in the East.

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school X crossing

EXPANSION

The School Society of *Fergus-Guelph* has decided to expand its educational program into the secondary level. Grades 1 to 6 will remain in the existing school building in Fergus, while grades 7 to 10 will be located in Guelph. All this is to take place by September 1977. This, however, is not the end of their plans. A year later they will hopefully open grades 11 and 12 as well. Some of their children attend the High School in Hamilton now. More children will probably receive Reformed high school education in these two congregations now that the problem of the distance to Hamilton has been solved. They expect about 43 pupils in grades 7 to 10 and will divide them into two groups with one teacher each. Though they do not expect to "have all the glamorous aspects of High School right away," they hope to have an interesting, thorough, and presentable program with the Lord's help. The principal of their new high school will be Mr. N. VanDooren, who has been teaching in the Willowdale Christian School for 12 years. Before that, he taught all eight grades in a country school for 2 years. Mr. P. Smid was appointed as the vice-principal. We wish these brothers all they need to begin and continue this important undertaking. We should not concentrate all our activities in one or two places, but spread it out over the various congregations as much as possible. Reformed education on as many levels as possible should be available wherever there are Covenant children.

The "Link" from Maranatha School in Fergus tells us that some of their students will make excellent salesmen (and salesladies as well). In one week the children sold 1,104 chocolate bars, bringing in a profit of over \$400. That must have left a sweet taste for more in the mouths of many people.

The Maranatha School Society decided *not* to join the membership of the Ontario Association of Alternative and Independent Schools. Unfortunately the reason was not published. This is all I can pass on. Perhaps we will read more later on.

THE WEST

Since Chatham is the most western of our school societies in Ontario, we will pass on some news from their Newsletter. The school will, finally, have a principal! Mr. Ab Van Overbeeke of the school in Burlington has been appointed as such. Isn't it the *principal* that counts? We hope that Chatham may fare well under his leadership. The society has also approved an expansion to the building to provide an additional classroom. A drive is being held and rumours have it that \$20,000 has already been collected. Congratulations with this expansion! May there also be an expansion in the membership number. It goes without question that a good school will benefit the whole congregation. Chatham has also received an answer from Premier Davis of Ontario concerning the proposed property tax changes. The Premier wrote that "as one who has long recognized the valued place of private schools in the Province it is not the intention of his Government to take steps that would inhibit their operation." Politicians have a way of uttering a lot of words without saying much. Notice that no commitment is made in the Premier's statement. The Government does not intend to inhibit the operation of private schools. That is all. We can still be taxed on our property and receive (part of) it back in grants. But there is nothing definite.

Carman and *Winnipeg* had their "In-Service" meeting. The topic was "Bible Instruction." Rev. Van Riet-schoten presented a lecture on this, showing the teachers how to use the historical-redemptive approach to the teaching of the Bible. In the afternoon the teachers presented some Bible lessons in which this approach was used. As a man of music, *Carman's* minister also gave the teachers some insight into the *Genevan tunes*. It must have been beneficial to all.

Neerlandia's Board members were invited to the Council meeting of the Barrhead County. Many questions were asked about their private school. They were asked why our people were not satisfied with the public school system, etc. It was even suggested to

look into the possibility of expanded Christian instruction in the public system, for example, an extra half hour of Bible study. Some Council members seemed to respect the reasons for our own private schools, especially since it is backed up with financial sacrifices. But there were also other voices. The objection was also made that the public school system is going to suffer financially because our students will be withdrawn from their enrolment. \$1300 per year is received for each student in the public school. When asked when our school would be opened, our Board members answered: hopefully in September 1977. For this answer they received a pat on the shoulder from one councillor who suggested that our school board should be contacted for all the school building of this county in the future! That was said in appreciative fun, of course. All in all, our board members spent 45 minutes at that council meeting. Some radio station in the area has covered the *Neerlandia* school situation very thoroughly and accurately. The president writes: "Who said Reformed Schools aren't witnessing?" At the same time they are working with their hands, too. Many brothers have been assembling in the church, fixing up the desks they bought, sanding and polishing them till they could use them as mirrors for shaving! Those who did not work on this project really missed something. One particular brother provided the entertainment. His Dutch and South-African songs were heard the minute the door was opened. Their *News Bulletin* does not say whether this brother's sole activity was singing. We assume that he took his share in the work, too. Otherwise he missed something, namely, the joyful pride of contributing time and talents for the building of a Reformed school in its first stage! The Building Committee has been active but is limited in its actions since the Government has not given the green light for the land yet. This did not hold them back from working. Before the Board could set a deadline on the *rafters*, the Building Committee *finished* them! Old and young joined hands and hearts. And when our hearts are joined in the same *faith* and our hands joined in *prayer*, we may expect the blessing of the Lord, Who commands us to teach our children His Word.

M. WERKMAN

“Blijvende Jeugd”

Club van “Senior Citizens” in de Fraser Valley.

Deze club mocht 7 maart haar eenjarig bestaan vieren.

Eén keer per maand komen we als oudere broeders en zusters tesa- men in de hall van de Abbotsford Kerk. We vermaken ons dan met zing- en, dammen, sjoelen, onderlinge con- versatie, enz. Meestal wordt er wel één, met een grap, beetgenomen, tot groot vermaak van de anderen. In de zomer gaan we meestal voor een picnic in één of ander park. Ons me- delid G. Brink heeft op deze jaarver- gadering in een geestig gedicht een overzicht gegeven van ons doen en laten in het afgelopen jaar. Jongens, wat kan deze man geestig zijn. De gezelligheid werd op deze vergadering nog verhoogd door niet alleen een bloemetje op de tafels, maar boven- dien nog een extra tractatie. Mensen, wat waren de kippepootjes lekker!

Boven dit alles hadden we nog de eer ds. en mevrouw van der Wel in ons midden te zien. Niet, dat ze al bij de ouden behoren, maar het was ons een grote blijdschap en hun tegen- woordigheid werd op hoge prijs ge- steld. In een felicitatie-speech merkte dominee op hoe goed het is dat deze club in het leven is geroepen, omdat we met onze maandelijke bijeenkom- sten hierdoor de broeder- en zuster- band onderhielden met de leden van de verschillende Canadian Reformed Churches in de Valley.

De club is opgericht op voorstel van broeder Luut Oostenbrug, die al spoedig een groepje bij elkaar had, en snel groeide het uit tot een grotere groep, zodat er op de jaarvergadering 50 aanwezig waren. Het bleek al dade- lijk, dat Luut “de” man was om te leiden, zodat we, ofschoon we geen bestuur hebben, hem maar “voor- zitter” noemen. Hij is de man die de “ziel” van de club is, en ons altijd weet bezig te houden, en vindt in broeder P. Huttema een goede helper.

We starten meestal om half elf tot drie uur in de middag. Natuurlijk zitten we niet op een droogje, want Luut z’n vrouw Geertje zorgt altijd dat er vol- doende koffie en thee met toebehoren is, en ze wordt daarin bijgestaan door Mrs. P. Huttema.

Nou, deze dames hebben ons op de vergaderingen het gehele jaar ver- zorgd, dus was het niet meer dan bil- lijk dat we hun onze dank betoonden met voor ieder een mooi bouquet bloemen en een mooie planter met blijvende planten. Dit alles werd hun aangeboden nadat onze beroemde dichter zijn luisterrijk lied besloot met:

En tot besluit nu nog een reden
Om te gewagen van die twee
Die voor ons goede werken deden
En zetten koffie of ook thee.
Al waren wij nog zo balsturig

Bij praten, spelen, loose fun,
Hun voeten trippelden gedurig
Van koek naar cake naar koffie
kan.

We moeten dit geval waarden
Op dit ons eerste jaarfestijn,
En hebben allen bijgedragen
Hetzij een hij — hetzij een zij.
We hebben nu iets aan te bieden
Voor Geertje en dan ook voor
Aan.

Behandelt deze schone bloemen
Met water, licht, en zonschijn.
Dit is nu all wat ’k heb te zeggen,
En ook het einde van mijn rijm.

Deze zelfde dichter, br. G. Brink,
heeft ook voor ons een bondslied ge-
dicht van vier coupletten, hetgeen ik
hoop, dat U in *Clarion* vindt afgedrukt.

M. ONDERWATER



Een Lied Voor “De Blijvende Jeugd” Club.

Wijze Psalm 68

Als broeders, zusters, één in geest
Zijn wij als ouden onbedeesd
Bijeen om te gedenken
De zegeningen die de Heer
Der Heren schonk en telkens weer
Ons in Zijn gunst wil schenken.
Hij heeft geplant ons in dit land.
Gaf zegeningen uit Zijn hand
Aan ons, de niet verdienden.
Wij loven en wij prijzen Hem,
Verheffen ons met hart en stem,
Als broeders en als vrienden.

De moeiten zijn ons niet ontgaan.
We hebben druk en zorg doorstaan.
En snik en traan verdrongen.
De God des heils, bij dag en nacht,
Gaf door Zijn Geest ons rijk’lijk kracht.
In Hem is overwonnen.
Wij blijven in des Geestes stijl,
En weten: ’t is ons eeuwig heil.
En dat ons blijde zingen,
Zal door ’t geloof in Hem alleen
Langs bergen en valleien heen,
Door lucht en wolken dringen.

Terug ziend’ op ons tijd’lijk zijn,
Met inbegrip van vreugd’ en pijn,
Het ligt al in ’t verleden.
’t Is voor de God van hemel, aard,
Die alles in Zijn boek bewaart,
Niet in het minst vergleden.
Hij houdt met kracht ’t verleden stand
Het roer des tijds in eigen hand.
Niets kan Hem evenaren.
In Christus is Hij onze Heer.
En geeft ons krachten als weleer,
De God der legerscharen.

Wij steunen op Zijn Geest en Woord.
In Christus gaan we rustig voort
Met wat ons is gegeven.
De levenstaak nog niet volbracht,
Voldragen wij in Zijne kracht,
Zolang Hij geeft ons leven.
Wij blijven bezig als weleer,
En dragen vruchten in de Heer.
’t Zij zwak in eigen krachten
Als broeders en als zusters saam:
’t Geloven in des Heren naam
Kan nooit teveel verwachten.

G. BRINK



news medley

It was with great apprehension that I took the new Yearbook and scanned it for particulars about the Churches, their membership, their achievements, their activities. It was also with a large measure of hope that I did it: Would this time all the Churches have complied with the request for the latest particulars about membership, address of clerk, secretaries, etc.?

Alas, the experience was the same as in other years: there are four Churches that not only have the very same number of members as last year but there is no change either in the ratio communicant/non-communicant members. Did really exactly the same number of communicant members leave as came in? And was there no change at all in the number of non-communicant members by birth and by moving into the Congregation?

It is sad that every year anew it appears that a general cooperation belongs to the "pious wishes" which one can cherish year after year and which are never fulfilled. And could we not all agree that this should change and that from now on we all shall see to it that the Yearbooks give a realistic and trustworthy picture?

As for the rest, we gratefully note that the membership has increased somewhat although I have my doubts whether the birthrate is not about as high as the percentage of increase in membership. Which would mean that we have not succeeded in attracting many from outside. That is a reason for us to humble ourselves and to ask whether we do enough to propagate the Gospel of the Lord Jesus Christ and to call others to submission to Him.

There is one more point for which I would like to ask the attention in connection with the Yearbook. Only very few Churches mention their organist(s). This was pointed out to me by a brother organist and I gladly pass it on. I think that he is right that here he not only discovers an inconsistency (all sorts of "officials" are mentioned in the statistics and list of names and addresses, so, why not an organist) but that he also feels that the "office" of an organist is important enough to be mentioned.

The singing of the Congregation constitutes an important part of the worship which we bring unto the Lord our God. And with this singing the function of an organist is extremely important. We realize, of course, that the main part is that the singing comes from the heart. But that is not in doubt here or anywhere; we should not make false dilemmas. In the Old Testament dispensation much care was given to the playing and the singing at the tabernacle and the temple. Should we, then, come behind in this respect?

If there is an official organist in the Church, let us mention him or her in the next Yearbook, shall we?

That's all, then, about the Yearbook. We turn to the news from the individual Churches insofar as there is something to be mentioned. The number of bulletins which reached me this time is not large and this may, partially, be caused by "winter-breaks." Funny, but we never heard of that before and I still think that in many Churches it is an unknown phenomenon. We never had that in all the years of our ministry, but it comes more and more into fashion to in-

terrupt the work for a few weeks towards the end of the winter-season. Is the younger generation weaker than the older generation, or is too much demanded of them? I do not begrudge anyone a break, mind you, but I would like to know why these breaks have become necessary. If four weeks of holidays during the summer are not sufficient, then the reason for that must be uncovered so that the ills can be cured.

However, I said that we would proceed to dealing with the news from the individual Churches. Yet I should like to mention first of all something which is of more general interest; that is the visit which Dr. and Mrs. C. Trimp are paying to our country and to the Churches in Ontario, to some of them at least. It was quite some time ago that we saw each other and the twenty-five years that have passed since brought about some changes in appearance. We both put on some weight and he lost a few more hairs than I did, but in meeting and discussion we felt right away that, whatever might have changed, there was still the unity of faith and the common desire to serve the Lord in obedience to His will. It was also with joy that I attended a few lectures given by Dr. Trimp. At the moment we are still looking forward to the third lecture, to be delivered on April 13th, and to the speech to be delivered at the office-bearers Conference on April 16th. Yes, that is the advantage of being rather close to the College and living in the midst of a group of Churches that for the larger part are within a 70 mile radius from Hamilton.

I would, however, suggest that, if another of the brethren from The Netherlands should come and visit us, the other Churches be at least informed of this betimes and also asked whether they see a possibility of extending the "length" of the visit to the West coast. It is very tiring for such a visitor, I realize that; but the Western Churches would feel the bond more strongly than they frequently do at present.

Speaking of the Western Churches, let us go there for a quick look. Actually the only thing that is to be mentioned about British Columbia is the office-bearers Conference where the Rev. R.F. Boersema was scheduled to speak on "Mission and Home Mission." He was also invited to deliver a speech at a meeting of the Home Mission in New Westminster.

The Edmonton Consistory discussed the subscription form which they have for elders and deacons. "It was decided in principle to make an addition to our subscription form for elders and deacons concerning confidentiality of matters of which the office-bearers have knowledge by virtue of their office." That is the first time I read something like that, but it is worthwhile to consider. It will be difficult, however, to determine what the things are that should be kept confidential. And one question: "Does it not apply to a minister?" I know that the subscription form for ministers is basically, if not literally, the same form which was adopted by the Synod of Dort 1618/1619; but if it has to be promised by elders and deacons that they will not divulge confidential information obtained by virtue of their office, then the same is to be done by ministers, I would say.

No further news from Alberta this time, and thus we move on to Manitoba.

The Carman Consistory decided to discontinue the Mission Aid Committee. We will, however, continue to have collections and a fund separate for that purpose, but instead of a committee, the deacons will look after it."

Ontario.

Orangeville's "Committee of Evangelism," appointed by the Consistory, informed the Congregation that they were still reflecting on their mandate. Meanwhile, they try to increase the activity within the Congregation. They contacted other places, i.e. committees in other places, and are still seeking, they state, the proper way to fulfil their mandate.

I do not recall that I saw many times an official announcement telling the Congregation that the deacons scheduled a meeting. In **The Sheepfold**, however, we read an announcement that a "Meeting of the Diaconate" will be held. Why not? We do announce meetings of the Consistory and meetings of the Consistory with the Deacons (in places where these two kinds of meetings are held); why should we then not announce separate meetings of the Diaconate? There are many points and actions in our Church life which we take for granted, and other things which we never think about may startle us when we notice them all of a sudden.

An item which caused me much joy was the information which the "Committee for Evangelism and Public Relations" of Ebenezer Burlington published in the bulletin. It concerns radio Broadcasts.

A request from the Burlington West Committee to cooperate in setting up a regular program via the new Burlington station CING (FM 108) was approved at a recent meeting. A sub-committee consisting of two East and two West members has been formed to iron out the technical and organizational details. The cost will be shared by both committees.

I was almost going to CING when I read that. I wish the brethren a good start and a fruitful labour in this field. Perhaps some cooperation with the Committee in the Valley would be feasible. They have considerable experience, and would also welcome some help, especially with recorded speeches. I am very happy to report that the activity also in this field is increasing. I hope that this time the work will be accomplished and will be continued and not be aborted as the previous effort in this field.

It seems that Ontario has introduced or is going to introduce some new regulations for school bus drivers. In the Smithville/Lincoln area, the schoolboard has asked the OPP to conduct a special course for these drivers. There are three sessions of 2½ hours' duration each. According to the information published, they will all three be crammed into one day, and there will be room for twenty-five more interested people. Members were urged to attend that course, for school bus drivers will be needed also in the future; this is a necessary preparation for such a position, we are told.

The Lincoln Consistory decided to put the Christian Censure on the agenda for each Consistory meeting. Thus, Rev. Werkman writes, there is an opportunity at every Consistory meeting to say something about the preaching, although he stresses that it certainly is not for that point only. I hope that that will be borne in mind and I also am not so enthusiastic about a discussion of the "preaching" every time. If that has to be done, the situation must be rather bad. But the consistory meeting certainly is not the place to bring all sorts of little remarks etc. into discussion or to vent criticism on what the minister said but should not have said, or did not say whereas he should have mentioned it, and so on.

Every one who has been called to preach the Gospel will readily admit that he does bring it in a very defective and imperfect manner. It happens only very seldom that the

preacher himself is "pleased" with a sermon he delivered and the manner in which he delivered it. He himself perhaps has more criticism on his own work than all the members of the Congregation combined. And everyone who has been called to preach the Gospel will wholeheartedly welcome suggestions, edifying remarks, criticism even from the side of the Congregation and especially from the office-bearers.

It should be remembered, however, that only **one** person has been called to preach the Word of God in the midst of His people. There is only **one** Minister of the Gospel in the Congregation. And no one should act as if he, too, has been called to give directions for the preaching of the Gospel in the Church. That is not because a minister "studied for it"; that is only because a minister is the only one who has been **called** to do it. The Form for the Ordination of Elders and Deacons does say that it is the duty of the Elders "particularly to have regard unto the doctrine and conversation of the ministers of the Word, to the end that all things may be directed to the edification of the church; and that no strange doctrine be taught," but it does not say anything about criticizing certain expressions in a sermon or a certain line in a particular sermon. In many instances that is a forgotten point.

The above, as you will realize, is no direct reflection on the situation in Lincoln. The remarks which I found in the **Family Post** were only providing me with an opportunity to say those things.

It appears that Lincoln was further advanced than I realized. I gladly pass on what the Rev. Werkman wrote to correct my remarks about the Lincoln Organ Committee.

You will probably have noticed the comments and encouragement of the News Medley editor in **Clarion** about our Organ Committee. I hope Rev. Vanoene will have the opportunity to preach in Lincoln some day, and discover that we do have a (PIPE) ORGAN already! The reason why an Organ Committee was appointed is to look after the moving of the organ from the basement to the new upstairs building and to look for ways and means to add to the organ and so expand its possibilities. We also wish our organ committee much success. Their success will be ours as well!

Now we all know it: it was, as Rev. M. Werkman told me personally, to a large extent thanks to the efforts and the enthusiasm of the (now) Rev. J. Van Rietschoten that the Lincoln Congregation came into the possession of such a pipe organ. As I was not aware of that, I wrote in the manner in which I did write the other time, but hastily pass the correction on to our readers. One worry less: they already have a pipe organ!

Yes, and that is our medley for this time.

I hope that you are not too disappointed. If you should be, look forward to the next one; it may be better.

Cheerio!

vO

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Letters-to-the-Editor

Recently the Editorial Committee met and discussed also the point of "Letters-to-the-Editor." We agreed that, generally speaking, these letters are far too long and sometimes bring points into the discussion which are not relevant at all. Until now, little use has been made of the right to publish just an abbreviated version. There is a danger in doing that. The writer of such a letter might justly complain that elements have been left out which he considers to be essential for the point he wishes to make. Yet we shall make ample use of the right to condense a letter, for the size of such letters tends to increase as the days go on. As a rule, letters to the editor should be no longer than one column although we shall not insist on that too rigidly. It is the writer himself who knows best which elements are indispensable for a good understanding of his argument. Let each writer, therefore, see to it that his letter remains within the limits set for such contributions.

Too much time would be required for it (and none of us has an abundance of that commodity!) if we should reply to everyone whose letter is not published. In by far the most cases we have, thus far, advised the writer in question of our objections to publication and done so quite extensively in some instances. We shall no longer do that. If, six weeks after a letter to the editor has been mailed, it still has not been published, the writer may conclude from that that it will not be published either. Such letters will not be returned but will be destroyed. Anyone, therefore, who wishes to know what he or she wrote is advised to keep a copy of it.

Summarizing, we agreed upon the following rules:

Only letters which are relevant will be published.

The right to reduce the size of lengthy letters will be exercised whenever deemed necessary.

Unpublished letters will not be returned.

Ed.

Dear Sir,

Reading recent issues of *Clarion*, I was struck time and again by instances of faulty English. I am not writing about this to dis-

courage anyone to contribute articles to *Clarion*, but on the contrary to encourage all contributors to use better English. That's different from perfect English. Most written English, including my own, can always be improved. But we should be able to encounter at least bearable English in "Clarion." I found, however, in recent issues many sentences which were less than bearable in my opinion.

Allow me to elaborate and to quote from the February 12 issue (without reference to any particular article or writer; I would like to discuss English, not persons).

1. "This can be accomplished by . . . attending the various study-groups in the church having indulged in some fore-study."

Question: Who has indulged (or should indulge) in some fore-study? The church, as the sentence structure indicates? Or the study groups? Or the individuals attending such groups? I assume that the latter was meant, but the sentence does not express this meaning adequately.

2. ". . . what goes on in the marriage." This is a Dutch-ism. Marriage here is not referred to as a particular marriage, but as marriage in general. In Dutch we would say: "Het huwelijk (in *het* algemeen)." In English we should omit the article "the," in such a case. Similarly with words as: Life, death, war, peace, when we deal with these phenomena "in general."

3. "Upon knocking at the door — someone — came to meet us." Question: Who knocked at the door? The "someone," as the sentence indicates? Or: "us"?

4. Very next sentence: "Having exchanged the necessary information, he led us to the room . . ."

Question: Who exchanged the information? "He," all by himself (as the sentence indicates). Or did he exchange this information "with us." These last two words seems¹ to be the missing links, which should have logically joined the two parts of the sentence.

5. "The Bible was read only once a day. Even in their chapels the Bible was not touched."

These two sentences give conflicting information. Or was the Bible not touched while being read — once a day — as described in the first sentence? It seems more plausible that the writer misplaced the word "even" and that he meant to say this: "And in their chapels the Bible was not even touched."

Only a slight variation, but a considerable difference in meaning.

6. Awkward — and linguistically certainly questionable — is this sentence: "Among the announcements . . . was one announcing an hour of praise." Should be: "Among the announcements was one informing us . . . etc."

7. "Everyone (singular) was urged to speak and share their (plural) testimonies." The words between brackets were inserted by me and should make it clear how the writer "jumped the switch" from "single track" to "double track." Result: derailment!

8. "Everyone" seems to cause this writer more trouble. Two more sentences starting with this word: "Everyone was split up into small groups." "Everyone was divided into groups." Groups of what? Bones or something? I don't think that what the writer had in mind was quite so savage!

9. "Having replied to our first question, we then proceeded to ask . . ." Question: Who replied to "our first question"? "We" ourselves? (as the sentence indicates) or whoever "our first question" was directed to?

Obviously this sentence should be re-structured like: "Having received an answer to our first question, we then proceeded to ask . . . etc."

10. In the same article the writer correctly urges to have respect for the Lord's Name. He also writes about "God's Word" (with capital W) and Seattle's Space Needle (with capital S and N). Why then — in a Reformed Magazine not also the Lord's Name spelled with capital N? Incidentally: We have the same grievance against several instances where in our *Book of Praise* a lower case "n" instead of a Capital N is used. e.g. Psalm 24:4, 29:1, 104:1, 105:1, 107:2, 142:5, Hymn 1, 5, 50:1, although admittedly in many (more) other cases a capital *is* used.

In Psalm 135, Hymn 46, and Catechism Question and Answer 122 both the small letter and capital are used. We hope that the next edition will show uniformity and improvement in this respect.

11. "As a course, I don't know of any other institution . . ." Question: The writer does not consider *himself* to be "a course," does he?

12. A similar "slip": "As general news we may tell something about the Rev. Van Spronsen." Again: This (other) writer does not consider *himself* to be "general news," does he?

13. "Rev. Van Dooren (singular) tells the congregation that they (plural) expect to be absent . . ."

Question: Who are "they"? I gather from what follows that also Mrs. Van Dooren is included in "they." But that does not make this sentence correct, since nor this sentence nor the preceding one gave any clue as to who "they" could be.

So far my collection of not-so-good English from one single issue of *Clarion*. From other issues this collection could be extended considerably. But thirteen items should be enough to prove the need for improvement.

Slips like the ones quoted are easily made.

I therefore wrote this letter not to be overly critical but to stress the necessity for anyone who writes in public to use the

English language with care. The writers quoted all have considerable academic background and that makes it a crying shame that so many 'goofs' could be collected from one single issue.

Hoping that this letter may result in better English usage in *Clarion*, I remain yours respectfully,

'The "s" is in the original, which shows how easily one can "goof."

I am certain that similar mistakes as those disclosed in this letter could be found

in many periodicals, even though specific "Dutchisms" are our "specialty." Of the latter, however, not many examples were pointed out, and that is gratifying.

I try to go through all the copy that is submitted and to correct what I discern to be incorrect, but — like many others — I did not receive my schooling in Canada. We badly miss our former co-editor Dr. W. Helder, and I have again offered him his previous "job." However, he does not have sufficient time available.

All we can do is: "Watch our language." Ed.

Minister's Conference

If you do not do it right away, it may not be done at all. Well, at least almost. The last ministers' conference is long past and another will soon be held, maybe by the time this is published. But better late than never.

On January 4, 1977 the ministers gathered at our College for a workshop. Rev. M. Werkman, our new convener, opened the meeting and welcomed us all. It was good to see him in our midst.

In the morning Prof. L. Selles introduced the topic, "The Sabbath in the N.T." He pointed us to recent booklets, decisions of various Reformed and Presbyterian synods and other recent publications in The Netherlands about this topic. Then from the New Testament he showed how Jesus almost solicited opportunities to heal on the sabbath. This was done to show the glory of the sabbath and how the freedom of the sabbath "ought to be" enjoyed (cf. Luke 13:16). The origin of the pharisaical sabbath was also investigated. After the exile the Jews became (over)scrupulous in keeping the law which they had neglected. In the process they also added some more laws. The neglect for which they paid a dear lesson explains the careful keeping of the sabbath laws.

After this Prof. Selles explained how Jesus does not only preach restoration but He also brings it (Hebrews 3, 4). References were made to texts such as Colossians 2:16, 17; Galatians 4:9, 10; Romans 14. In conclusion Prof. Selles denied that the fourth word of the covenant is abrogated. Only the Old Testament form is abrogated. The Old Testament form or shadow could disappear when the rest of God (in

Jesus Christ) came. Yet we have not reached our final goal. Therefore we need to have the fourth word which shows us the privilege of the Lord's Day. So Sunday does not replace the Old Testament sabbath. We use the Lord's Day to be reminded of the work done by Jesus Christ, to be instructed in the life and freedom of the sabbath, and to learn of its consummation.

Much lively discussion followed. Since we say that baptism has come in the place of circumcision, can we not say that the Lord's Day replaces the sabbath in order to show the progression and the continuity in God's work? If the Sunday does not replace the sabbath, what practical consequences follow, for example, concerning Christian liberty? What do you mean by the "form" of the sabbath? Is the sabbath not an ordinance started at creation? These were only a few of the questions from probing colleagues. It would be difficult to relate all the answers given since my notes are too scanty for that, and misrepresentation happens too easily. But you can be sure that the colleagues wanted satisfying answers. In addition they gave their own insights on the topic.

The ladies (wives of the ministers) again provided a delicious morsel of bread, drink, and fruit to satisfy our hungers. This is one grand opportunity for ministers to exchange bits of news, information, and chuckles.

In the afternoon Rev. C. Van Dam introduced, "The Office of David." He introduced various modern interpretations of David's office, especially the priestly overtones of this office. This introduction dealt mainly with the title "nagid," translated by "prince" usual-

ly. The thesis is made that this title is used intentionally instead of "king," since "king" gave a wrong heathen idea to the people who wanted a king like the heathen had. The God-appointed king must be different from heathen kings (see the rights and duties of this kingship in I Samuel 10:25). For example, this "prince" goes home after his appointment! The function of this "prince" is to represent the great King and to bend to this King's will. After Solomon this title of "prince" does not reappear.

Then the introduction dealt with the priestly aspect of David's office. This priestly part arises from the general office of believers, according to the introducer. In this respect Psalm 110 receives some attention. (Is David a priest-king foreshadowing the great Priest-King?)

Again, quite a discussion ensued. Is it right to ascribe David's priestly deeds (eg. II Samuel 6:17) to the general office of believers? Does Chronicles, as a book dated later than Kings, not stress the priestly character much more, and must canonicity not be consulted here for a solution? Does Psalm 110 not show that David was not a priest? Such questions kept the introducer busy and honest. To me, such an introduction alerts the mind to things not often considered and studied. It was a worthwhile introduction and discussion.

The next workshop will be held on June 6, 1977 at the College. Some subjects for that meeting are, "The Impact of Old Testament Canonics on Preaching" by Rev. G. VanDooren and "The Method of Catechetical Instruction" by Rev. D. VanderBoom. We were reminded of the visit of Prof. Dr. C. Trimp to the Theological College. The ministers were welcomed to the lectures to be given on April 4 (10:00 A.M. and 2:00 P.M.) and April 13 at 9:40 A.M. and again on April 16 for the Office-Bearers' Conference. Also, you have heard about a ministerial paper. If you thought that you could peek in such a magazine, you will have to ask your minister. It will be an internal paper, since it is presumptuous to publish anything at this time. Since Rev. G. VanRongen has left us, Rev. W. Huizinga will help Prof. J. Faber to coordinate this project.

And that is all I have to report on how the ministers used part of January 4, 1977 in the Theological College.

For the workshop, W. HUIZINGA

Wages or Support?

In a recent issue I wrote that a minister does not receive payment for the work he does but that the Church gives him what he needs for his living and for his work and for his family.

When, in a "Letter-to-the-Editor," the Rev. R.F. Boersema objected to that and, quoting I Timothy 5:18, claimed that "The principle of Scripture is . . . rather, 'Pay him for the work he does, just as any labourer is paid for the work he does,'" I stated that I would abide by what has always been the conviction in the Churches "rather than switch to a new idea which is based on the simplistic and therefore superficial quoting of just one text."

Some brethren were not too happy with my answer. I waived the objection aside too easily, they said, and should have included in my answer a thorough exegesis of the above quoted text.

I do not believe that I fell short in my obligation.

When one comes with a text and, on the basis of that text, propagates an idea which differs wholly from what has been and is common conviction in the Church, then the burden of proof is on the one who comes with that new idea, not on the one who simply abides by the old.

* * *

The thought that a minister receives just "support," not "wages," is an old conviction. We can easily see that not just when we read the writings of well-known theologians and "experts," but also when we consult the official documents of the Churches from the days of the Reformation on.

In our own Church Order we read in Article 11 that the Consistory "shall provide for the proper support of its Ministers." That is the "official" term used in the Churches and by the Churches. Commentaries on the Church Order also stress the fact that what a Minister receives is "proper support."

The well-known *Korte Verklaring van de Kerkenordening* by the Rev. Joh. Jansen, contains, among others, the following paragraph:

This remuneration of the ministers is of a different character than the wages and salary of labourers and civil servants. Wages and salary are payment for work done. The remuneration of ministers is

providing for their livelihood. The labour in the service of Christ cannot be paid. Christ takes His servants totally and permanently into the service of His churches, so that they cannot provide for their own livelihood. And now He lays mutually upon His churches the care for the support of the ministers and their families (p. 47).

That is about the same as what we read in *The Revised Church Order Commentary* of M. Monsma and I. Van Dellen. They write on page 67:

If our ministers were not supported by the churches which they serve they would have to support themselves. This would prevent them from giving all their time and attention to the all-important work of the ministry . . . Ministers should give all their time and thought and energy to the great and glorious calling which is theirs. If they do not, the churches are bound to suffer . . . Local and individual circumstances should also be considered by a church when it seeks to determine which salary to pay. For instance, the prices for food and clothing are not the same for every section of the country.

If what a minister receives were to be "payment for work done" no Church would have to take into account the size of the minister's family, whether they are all healthy or have to struggle with many illnesses, whether the cost of living is higher than at other places, etc. These are all factors which are being taken into account at present; in the case of wages, payment for work done, they would remain out of the picture, and justly so.

One could, of course, say that that is just what commentators on the Church Order say. Their remarks are not the official statements of the Church. That's right, but they are in complete harmony with the literal text of Article 11 of our Church Order.

We could also find quite a few official statements; we could quote from other Church Orders and even from Confessions.

The *Kirchen-Ordnung der Christlich Reformierten Gemeinden in den Länder Göllich und Berg* of 1671, in Article 36 of the second chapter, under the heading "About the Support of the Preachers and their Widows and Orphans," provides the following:

Since a labourer is worthy of his hire all Christian Congregations and their Elders and Leaders shall provide for and give to

their preachers . . . honest support and decent means for living at the proper time and do this in the name of the Congregation and on its behalf.

The 63rd of the Sixty-seven Articles of Ulrich Zwingli provides that to the ministers the honour shall be given which is due to them, namely, "their bodily provisions."

The General Synod of Herborn 1586 (where, among others, Caspar Olevianus, one of the authors of the Heidelberg Catechism, was present) provided that the magistrates and the people should provide the ministers with the things necessary for their support; old and ill ministers should also receive so much that they would be able to live without undue worries.

Our last quote is from the Second Helvetic Confession of 1566, Article 18:

The faithful ministers also are worthy (as good workmen) of their reward; neither do they offend when they receive a stipend, and all things that be necessary for themselves and their family. For the apostle shows that these things are for just cause given by the Church, and received by the ministers, in Cor. ix, 14, and in I Tim. v. 17, 18, and in other places also.

* * *

Not only do the commentators on the Church Order support the view that the ministers do not receive wages but that which is necessary for their support, so that they can live decently, what we quoted from official documents of Churches also points in that direction. Nowhere have I found any indication that a minister's "pay" was ever considered as "payment."

It could be, of course, that throughout the centuries the Word of God was misunderstood in this respect and that only recently the correct light has been received. I am always somewhat afraid of such a "claim," whether made expressly or implicitly. I always find it hard to believe that the Holy Spirit is supposed to have given only in our days what He has withheld from the Church ever since the days when Christ ascended into heaven and He Himself was poured out. Or, rather, I don't believe that at all.

Yet, for the sake of argument, we put the possibility that the Church has always misunderstood God's Word on this point. For that reason we shall have a closer look at the texts which are quoted, namely: Matthew 10:10; Luke 10:7; I Corinthians 9:14; I Timothy 5:17, 18. That will then be our topic next time. vO

Summer Courses for Teachers

*at the Theological College in Hamilton,
Ontario.*

The League of Canadian Reformed School Societies in Ontario has again given the go-ahead for Summer Courses. These courses will be conducted from July 4 - July 22, 1977.

It was hoped that for this year we would be able to attract a lecturer from The Netherlands for the course Pedagogy. However, our attempts have failed. Our efforts have not proven fruitless though, since we did receive a rather firm commitment for 1978 from a candidate, via Mr. A. Van Esch.

For the benefit of unqualified and inexperienced teachers, along with those who in the past did not have the opportunity to attend certain courses, the following courses will be offered this summer: Prof. Dr. J. Faber will lecture in the morning hours on "Reformed Doctrine," a repeat of the course given in the summer of 1974. In the afternoons Prof. L. Selles will conduct the course, "Historical, cultural and religious background of the New Testament," on which he lectured during the initial evening courses, in the summer of 1975, and last summer in the William of Orange School at Cloverdale, B.C.

Admission to these courses is open for teachers, teacher's aides and those aspiring to become teachers. Other interested persons should apply for admission to the course director, Prof. Dr. J. Faber. The fee is \$100.00 per course and should be forwarded along with the registration request, no later than May 15, 1977. It must be noted that a course, or courses may be cancelled due to lack of sufficient enrolment. (A number of 10 students per course is the aim.)

Requests for accommodation must be made to the director at the time application is made. Course descriptions, booklists and other pertinent information will be sent to registrants at a later date.



*Her Majesty's Chapel of the Mohawks — as redrawn by
S. Siphema, Burlington, Ontario.*

Letter to My Father

Dear Dad,

Just a short note with some things that have been bothering me lately. I might as well jump right in.

In our Bible Study lately, we've been studying what it means to be a Christian. I might as well let you know that this question has bothered me for a long time. As you know, I've been brought up right: Baptism, children's Bible stories since before I could even understand them, Catechism, confession classes, Bible studies, etc., etc. However, throughout it all I've grown to be more and more certain that I lack something. Not that I don't believe in God and consider myself a Christian, but something is missing.

In our study we've come across such things as the fruits of the Spirit. This connected with "By their fruits ye shall know them" brings me face to face with the question "How am I so different from any other morally upright person?" "What makes me a Christian and him an atheist, Buddhist, or whatever?" I don't, unfortunately enough, display these fruits, which by the way are found in Galatians 5:22, 23. And sometimes I wonder when I look around, how many people do experience love, joy, and peace, just to mention the first three.

Connected with these two verses is a third one

which I'll quote. "And they that are Christ's have crucified the flesh with the affections and lusts." This seems to indicate an accomplished fact. Then why am I still plagued with "affections and lusts?" I'm sure you know of many more verses like this one.

Why are we as Christians so helpless, so powerless? With God as our Father and Christ as our Brother, we should be able to display a little more of that faith that moves mountains. When have I ever moved a mountain or even a small mole hill?

As a child, I believed God would do anything I asked. Today I still read the same verses but somewhere along the line, I picked up the conditioning: "only if God wills it." Now I wonder if that condition is only there to cover my lack of faith. Jesus didn't put that condition on it, I did. Jesus advised us to have the faith of a little child. A child doesn't question a promise.

I could go on, but I'd like to hear your opinion on these things first. Maybe we'll even find some answers in our studies at Bible Study. If the Lord's work is to prosper here, we're going to have to stand on more solid ground ourselves. I'm sure a great deal of harm is done to the "Cause" by our sloppy example. If it bothers me while I grew up in it, what does it do to a non-believer?

Till next time, may God richly bless you.

Your daughter, Jean.



Letter to My Daughter

Dear Jean,

Your latest letter bothers me somewhat. I wonder whether some of your remarks should be answered by a professional. Then again: Why a professional? We all have to fight the same battle and we all should know how to use the armour of faith. Also, a professional could probably give you expert advice and in the meantime still useless advice, because he might, just might, not believe himself. And here I am touching a point where I can go two ways with your letter. I can say: "Congratulations! You have arrived where you have to be! Right at the bottom! Right at the admission: 'I am unable to do any good and inclined to all evil; oh wretched woman that I am, all I can do yet is: throw myself at God's mercy? That is exactly where we have to be and what we have to do.'" The other way I discover in your letter is the way of self-delivery. And that is obviously not that easy yet. In fact you are a little disappointed and you want some hints how to do a better job.

There is always a certain paradox in a believer's life. Good works don't help you. The righteous shall live by

faith. By faith only. But also: You believe? So do the devils and they shudder. Faith without works is dead.

This paradox is also the reason that you are ahead of the rich young ruler and also behind him. It all depends from which side you look at it. He is ahead of you. You lack something. He didn't. And yet the Lord felt sorry for him. You may be ahead of him, too. He lacks nothing, so he thinks. You know and realize that you do lack something. So you can go after it.

And here is also at once the difference between a Christian on the one hand, and an atheist, buddhist, or whatever, on the other hand. Soli Deo Gloria! That is for the Christian. He IS saved, and the others HAVE saved or ARE SAVING themselves. And therefore I will from here on take the stand "She IS saved" and answer your letter accordingly. If that is not right, if you are still trying to save yourself, there is only one thing I have to tell you and that is: "Repent in a hurry!" But if you ARE SAVED you will enjoy love, joy, and peace, and you will show "fruits of gratitude." O no, not perfect, not yet, but there will be a small beginning. And that small beginning is completely contrary to your letter: "I lack something." That small beginning makes you say: "I HAVE something! I used to be dead in sins and trespasses, but

now I HAVE life, eternal life, and a small beginning of the new obedience.

But now for some of your remarks! You state that you have been studying what it means to be a Christian. Did this "question" come up "out of the blue"? Or was it part of a systematic study? I have an idea that this is part of what you were lacking: a system. You were just browsing! Did you forget Question and Answer 32 of the "Old Faithful" Heidelberg? I share in Christ's anointing as a prophet, priest, and king, "that I may confess His Name, present myself a living sacrifice of thankfulness to Him, and with a free and good conscience fight against sin and the devil in this life, and hereafter reign with Him eternally over all creatures."

You are looking for fruit and you don't find any, at least not enough to your liking. That reminds me of the first house-visitation we had after my public profession of faith. I made the same remark to our minister and I'll never forget his reply. He said: "John, when you plant an

apple tree, you don't go there the next morning to look for apples. Not even for blossoms yet! And you don't expect a wagonload of apples that first year, do you? And you don't expect fruit all year round, but only in the fall." The time that there will be fruit "month by month" is in the next life, which, of course, is beginning here already. There is a lot more to say about this, but I am running out of time. Let me therefore say only one more thing for now: all those things that you mention should make us humble and meek, and should help us not to look at the neighbour's sins too much, but to pay attention to our own moat first, so that we don't look around to wonder, "How many people experience love, joy, and peace" (just to use your own words), but we DO experience love, joy, and peace because we realize that although we lack a lot, and have only a small beginning NOTHING CAN SEPARATE US FROM THE LOVE OF GOD.

Love, Dad.

Books

In the "Twin Brooks Series," Baker Book House, Grand Rapids, gives reprints of works previously published. The reprints are paperbacks, but not of a cheap kind. With careful use they can be consulted for a considerable time without falling apart.

R.B. Kuiper's *God-centered Evangelism*, 1975, available at \$3.95, appeared first in 1961.

It will be known that I object to the use of God's Name in the title of a book; but apart from that, the thought expressed in that title is worked out in the book.

The writer remarks in his "Introduction," "The reader will soon discover that the theology here advocated is the Reformed theology. So it is, and so it must be. It is my firm conviction that the only theology contained in the Bible is the Reformed theology."

It is my firm conviction that Holy Writ does not contain any theology, although I do believe that truly Reformed theology is Scriptural. But that is something different.

The above book attests to it that its writer was a theologian and considered the Holy Scriptures to contain theology. Older readers will recognize many of the theorems which they heard from the pulpit and in the catechism rooms from ministers who propagated various ideas of Dr. A. Kuyper, Sr.

A reprint of Richard R. De Ridder's *Disciplining the Nations*, 1975, is available at \$4.95. It was formerly published under the title *The Dispersion of the People of God*.

In this work the writer gives a review of the various places of Holy Writ which

refer to or are considered important for the work of mission. Jewish missionary activities and the Diaspora also come into focus. "The Church is [still] living in a diaspora, a dispersion," the author states, page 215. The term "means the scattering of God's people in the midst of a hostile environment." "The whole diaspora of the Church can only be understood in terms of its apostolic mission — a going forth from its central authority under commission and to return again when at the end of the age the mission of the Great Apostle is completed." page 217

It appears to me that here (as also elsewhere in the book) terms are used and thoughts introduced which do not cover exactly what the Apostle Peter means when he uses that term.

Whether the writer himself is responsible for it, I don't know, but it is incorrect to state that "in this version the name Yahweh is always capitalized as 'LORD' wherever it occurs in the original, in distinction from the name Elohim, which is written 'Lord.' " Elohim is namely rendered by "God" whereas "Lord" is the English rendition of Adonai.

For \$4.95 one can become the owner of Louis Berkhof's *The History of Christian Doctrines*, a companion volume to *Systematic Theology* by the same author. It "contains the historical material to be used with that work."

This book will help the reader to see that no basically new errors are produced in our days: they all were there before in one form or another.

The Grace of Law by Ernest F. Kevan,

1976, is "A Study of Puritan Theology." Originally published in 1964, it was approved by the University of London for the award of the degree of Doctor of Philosophy.

The author's love for his topic and his being in agreement with the Puritans whose writings he studied is so evident that it was not even necessary for him to admit, "In a great many places the present writer's own convictions are so clearly expressed by the Puritans that this concluding chapter wears something of the character of an *Apologia pro Puritanis* and takes the form of a presentation of their views in the context of present-day thinking." page 251 "Their exposition of evangelical Lawkeeping remains today as a bulwark against the naturalistic Antinomianism of liberalism, the dispensationalist Antinomianism of certain schools of orthodoxy, the evangelical Antinomianism of holiness movements, and the super-natural Antinomianism of neo-orthodoxy." page 261

This is a good book to become acquainted with the theology and the thinking of the (early) Puritans.

vO

OUR COVER

Car Ferry, The "Queen of Prince Rupert," leaves her namesake, the Port of Prince Rupert, British Columbia, for the twenty-hour voyage south through the fabulous Inside Passage to Vancouver Island.

our little magazine

Hello Busy Beavers,

I had a real surprise today! Do you remember we had a contest, "My Best Day," back in January? And guess what! We had never announced a winner! We should set that straight right away, shouldn't we?

A "thank-you" to everybody who sent in a story for our Contest, and CONGRATULATIONS to Busy Beaver *Tanya Harlaar* for the best story. Keep up the good work everybody! I will send out some rewards today.

Before we do anything else let's wish all the Busy Beavers celebrating May birthdays a very happy day together with their families. We hope you will have so much fun and happiness that you won't forget this birthday till you have your next one! And above all, may the Lord guide and keep you in the year ahead.

Nelly Jane Tenhage	May 1	Irene Lodder	May 15
Sheila Van Sydenborgh	2	Rita Hoeksema	16
Rolean Hulzebosch	3	Barry Post	16
Sharon Knol	4	Jimmy Hoeksema	17
Geraldine Hamoen	5	Hilda Beyes	19
Theresa Terpstra	6	Sandra Veenema	19
Jennifer Jelsma	7	Jake Ruggi	20
Peter Van Grootheest	7	Denise Boes	21
Alice Sandink	9	Henny Oussoren	21
Sylvia Selles	9	Keith Doesburg	21
Linda Knol	10	Lizzie Oosterhoff	24
Jenny Bosscher	11	Carl Mulder	25
Yvonne Wiegers	11	Florence Visser	26
Peter Kok	12	Brenda Vandenbos	27
Bobby Lindhout	12	Elaine Hamoen	27
Janet Oostdyk	12	Jacob Kuik	27
Janet Dekker	13	Anna-Lynn	
Elaine Knegt	14	Vander Woude	27
Theresa De Gelder	15	Audrey Knol	30

Before we start our quizzes let's have Busy Beaver *Helen Vander Pol's* poem called:

The Cow

There once was a cow
Who liked to say "How."
She ran away
And went to pay
And that was the end of the cow!



From the Mailbox

Welcome to the Busy Beaver Club, *Henry Dekker*. We hope you will be a real Busy Beaver and join in all our Busy Beaver activities. Do you

like riding and looking after your pony, Henry?

And welcome to you too, *David Nienhuis*. We are always glad to have new members join us. How did you do on your second report? Sounds to me, David, as if your class has lots of fun singing!

Hello *Carol Lubbers*. I'm glad you and your sister and brother are doing so well. Do you ride your bike a lot, Carol Ann?

Thank you for your poem, *Helen Vander Pol*. It was nice to hear from you again. Write again, Helen.

Sorry about the mistake in your name, *Sheila Klaver*! I hope it won't happen again. Are you pleased with your birthday present, Sheila? Bye for now.

You did very well on your quizzes *Henrietta Stieva*. Keep up the good work! Have a good look at today's quiz column. I think you'll like it. Write again soon, Henrietta.

Thank you for your pretty picture and letter, *Joyce De Gelder*, and the quizzes too, of course. I see you are keeping very busy! I hope you soon get the pen-pal you want, Joyce.

Busy Beavers, we need another pen-pal for: *Joyce De Gelder*, R.R. 2, Hamilton, Ontario; Age 9; interested in crocheting and corking.

QUIZ TIME

Who's Who in the Bible

Can you write in the name of the person who fits in each Bible quotation?

- _____ answered. What I have written, I have written.
- But _____ was cumbered about much serving.
- For _____ there was not found an help meet for him.
- At midnight _____ and Silas prayed, and sang.
- The Spirit of the Lord caught away _____, that the eunuch saw him no more.
- Is it lawful for us to give tribute unto _____, or not?
- Saul slew his thousands, and _____ his ten thousands.
- So they took up _____, and cast him forth into the sea.
- Jesus taketh with him Peter, and _____, and John up into an high mountain: and he was transfigured before them.
- _____ said, My soul doth magnify the Lord.

Bible Names Scramble

How quickly can you unscramble these Bible names?

- kZodazadok
- aluP Paul
- tMatweh Matthew
- aryM Mary
- tahaMr Martha
6. aroAn Aaron
7. haIMno
8. keuLLuke
9. moThsaThomas
10. tePer Peter
11. seJus Jesus
12. zoaB Boaz
13. baRha Rahab

Answers next time for these Busy Beavers.

Thank you, Busy Beaver *Hetty Witteveen* for the first quiz. And thanks go to Busy Beaver *Joyce De Gelder* for the second one, and also for this:

You Finish the Story

Mr. Twiddle's Muddle

Once upon a time there was a man and the man's name

was Mr. Twiddle. He was a man who always made a muddle. One day he was about to sneeze. He had his best handkerchief in one hand and his letters in the other hand

Now you finish the story! You may send it to me at this address: Aunt Betty, Box 54, Fergus, Ontario N1M 2W7.

Now let's see how you did on last time's Easter quizzes. First the quiz:

1. Passover *The Cleansing of the Temple*
2. Jerusalem
3. people selling oxen, and money-changers
4. a whip of cords

5. "Take these things away. You shall not make my Father's house a house of trade."

6. a sign

7. "Destroy this temple and I will build it in three days."

8. He meant the temple of his body.

Could you find all the twelve names in the puzzle? Here they are, from top to bottom: Reuben, Simeon, Zebulon, Benjamin, Judah, Naphtali, Manasseh, Asher, Gad, Dan, Ephraim, Issachar.

How did you do? Good for you! Keep up the good work!

Till next time, Busy Beavers.

Yours, Aunt Betty.

Engaged:
 BEATRIX HUMMEL
 and
 WUBBE HORLINGS
 March 25, 1977.
 Smithville, Ontario.
 Vledderveen, The Netherlands.

Engaged:
 JEANNETTE EVA POST
 and
 ANNE (Andy) NIJENHUIS
 April 2, 1977.
 220 Wellington St., Fergus, Ont.
 199 St. Patrick St., Fergus, Ont.

With great joy and thankfulness to the Lord we announce the birth of our son:
 IAN ALEXANDER
 A brother for: *Teresa, Brenda, Lori-anne* and *William*
 Bill and Annemarie Bartels
 (nee Sikkema)
 March 18, 1977
 450 Book Rd. W., Ancaster, Ont.

Engaged:
 JANNIE SNEEP
 to
 MEL DEGLINT
 April 9, 1977.
 # B 301, 3 Slessor Blvd.,
 Grimsby, Ontario L3M 3T3.

Thankful to the Lord Who made all things well we announce the birth of our daughter:
 SHARON MARGARET
 Born March 22, 1977.
 A sister for: *Paul*
 Arend and Diane Driegen
 4464 Bennett Road,
 Burlington, Ontario L7L 1Y5.

With thankfulness to the Lord, we announce the birth of our son:
 MARK KENNETH
 Born April 1, 1977.
 Roy and Christine Spanninga
 (nee Grit)
 12 Hillside Dr., Orangeville, Ont.

"Advertise in Clarion"

The COALDALE CHRISTIAN SCHOOL invites applications for the position of an:
 ELEMENTARY SCHOOL TEACHER
 For inquiries please contact:
Wm. VanSpronsen,
 Box 1479, Coaldale, Alberta T0K 0L0
 Please forward applications to:
C.M. VanVliet,
 Box 1479, Coaldale, Alberta T0K 0L0

A CONCERT OF SACRED MUSIC
 Presented By
 THE CANADIAN REFORMED CHORAL SOCIETIES
 "VOICE OF PRAISE" (Smithville-Lincoln) and
 "SOLI DEO GLORIA" (Burlington)
Tuesday, May 3rd — 8:00 P.M.
 Canadian Reformed Church at Smithville.
Saturday, May 7th — 8:00 P.M.
 Rehoboth Canadian Reformed Church at Burlington.
 ADMISSION: \$1.00 PER PERSON.

The Canadian Reformed School Society of Edmonton requires a:
 TEACHER
For grades 1-3
 for it's 9 grade, 3 teacher school scheduled to open, D.V., in September 1977. Please direct your inquiries or applications to the secretary:
c/o H.J. Noot,
 13315 - 139 Street, Edmonton, Alberta T5L 2C3
 Phone: (403) 454-2174

CARMAN
 The Canadian Reformed School Society of Carman Incorporated is in need of a:
 TEACHER
 for school term 1977-1978.
 Please direct inquiries and/or applications to the secretary:
F. DeWit,
 Box 27, Carman, Manitoba R0G 0J0
 Phone: 1 - 204 - 745-3270

Mr. and Mrs. Klaas Vink are happy to announce the forthcoming marriage of their daughter:

JOYCE
to
ALBERT

son of Mr. and Mrs. Jerienus Jagt.

The Lord willing, the ceremony will take place on Saturday, April 30, 1977, at four o'clock in the afternoon at the Ebenezer Canadian Reformed Church, Burlington, Ontario. Rev. G. Van Dooren officiating.

399 Oakwood Drive, Burlington, Ontario L7N 1X4.

Praise the Lord! Psalm 147:1

On May 14, 1977, the Lord willing, we will celebrate with our parents and grandparents

ANDREW MULDER
and
GEZINA MULDER (nee Nienhuis)

their 50th Wedding Anniversary.

Burlington, Ont.: Klaas and Tjits Vink
Surrey, B.C.: Dick and Lury Mulder
Ancaster, Ont.: Ike and Swany Vanderwoude
Barrie, Ont.: Henk and Jane Mulder
and grandchildren.

6052 - 172 Street, Surrey, B.C. V3S 3Z7.

On Sunday, March 27, 1977, it pleased the Lord to take unto Himself, our dear mother:

TJITSKE SPEIJER (nee Bouwer)

in her 59th year.

Heidelberg Catechism, Lord's Day 1.

Wife of: C. Speijer
Mother of: Jacob, Sydney, Cornelius,
Gordon, Tilly, Robert, Helen

Funeral service was held on March 29, 1977, at the Ebenezer Church, Burlington, Ontario.

5376 Mericourt Rd., Burlington, Ontario L7L 3R6.

Our Heavenly Father in His infinite wisdom suddenly took home, after a short illness, our dear little granddaughter:

AMY

She was entrusted to the care of Kees and Bonnie for 5½ months. May the Lord be their Refuge and Strength.

"Safe in the arms of Jesus."

Mrs. M. Veenman - Koppert
Mr. and Mrs. A.J. Ytsma

April 4, 1977
Chatham, Ontario.

1937 - 1977

With thankfulness and gratitude to our LORD Who has spared our dear parents and grandparents in the past, we hope to celebrate, the Lord willing, with them the occasion of their 40th Wedding Anniversary.

PIETER ARIE VANEGMOND
and

MARINA ADRIANA VANEGMOND (nee Vis)

April 29, 1977

Psalm 100

Their thankful children and grandchildren:

Calgary, Alta.: Marion and Bill Oostenbrink
Jim, Rob, Tony, Marcel

Delta, B.C.: Bill and Margaret Vanegmond
Michelle, Robert, Yolanda

Prince George, B.C.: Jerry and Martha Vanegmond
Annette, Ryan

Leduc, Alta.: Betty and Casey DeHaas
Nicole, Leona

411 - 4th Avenue, New Westminster, B.C. V3L 1P2.

1952 - May 8 - 1977

Thankful to the Lord we announce the 25th Wedding Anniversary of our parents and grandparents:

JOHANNES and
ELIZABETH SCHOUTEN (nee Schippers)

Exodus 2:1.

Surrey, B.C.: Henry and Anne
Michael, Jonathan

Pete and Fran

Joanne

Paul and Rita

Dick

Robert

Earl

Theo

9771 - 124a Street, Surrey, B.C.

Summer Courses for Teachers

The League of Canadian Reformed School Societies in Ontario will conduct courses for teachers during the summer of 1977.

The following courses will be offered:

A.M. — Prof. Dr. J. Faber —

REFORMED DOCTRINE

P.M. — Prof. L. Selles —

INTRODUCTION TO NEW TESTAMENT

Application for registration must be made before May 15, 1977, to the director:

Dr. J. Faber,

c/o Theological College,

374 Queen Street South, Hamilton, Ontario L8P 3T8

Payment of \$100.00 per course should accompany the application.