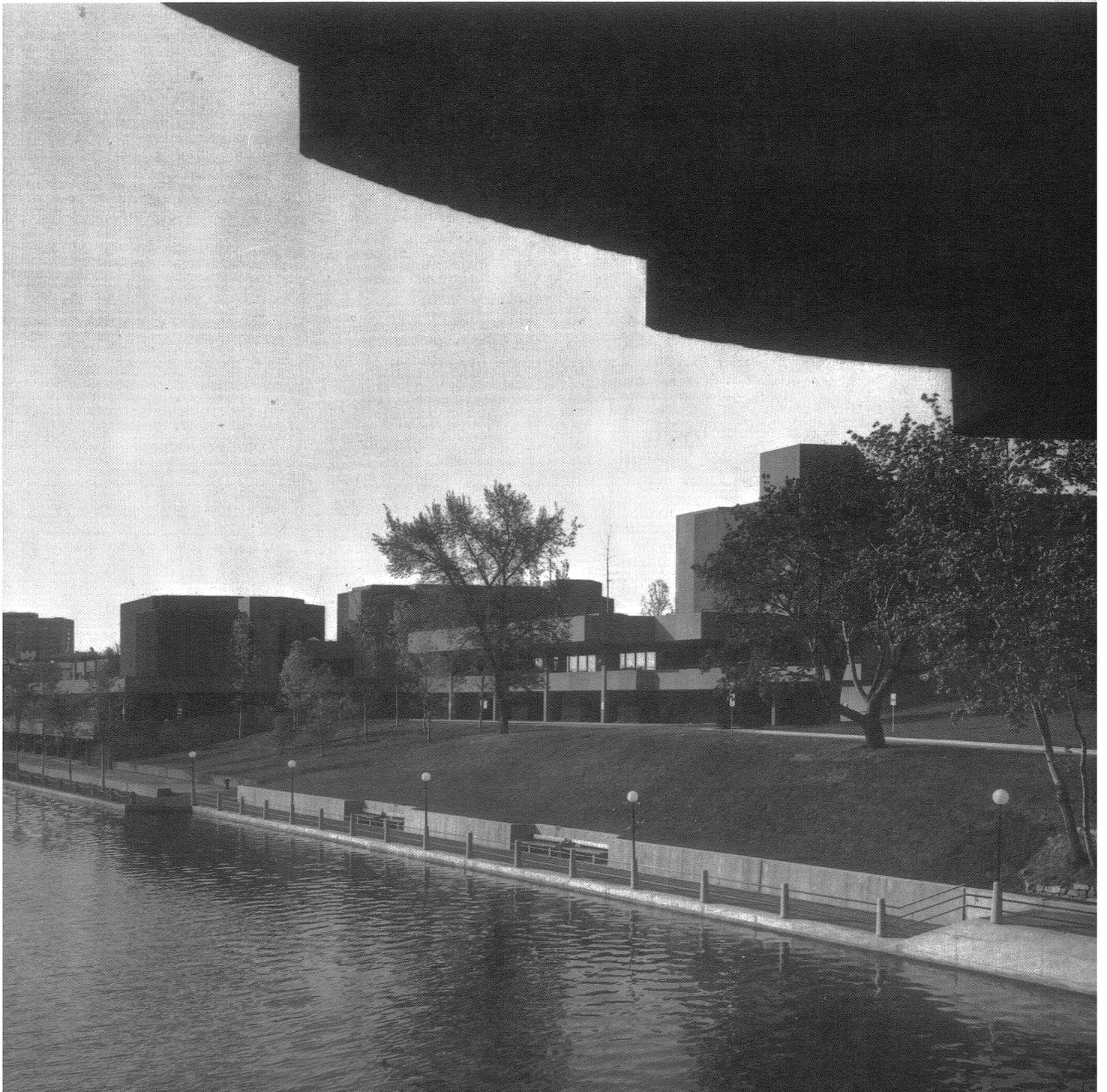


Clarion

THE CANADIAN REFORMED MAGAZINE

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Parent-Child Relationship

When we are going to speak together about the parent-child relationship,* it will be understood that we do not "attack" this topic as experts who know everything about it. Nor are we going to speak about this subject from a sociological or psychological viewpoint. We are together as members of the Church of Christ and it is therefore a matter of course that we ask what the Lord our God says about this relationship. Although in the discussion which will follow this introduction we may go into some more practical aspects, what we shall attempt in the introduction is to answer the question what the Lord says in His Word about the place and position of the parents, the place and the position of the children and the relationship between these two groups.

One might ask whether this is a topic suited for a study conference of our young people. One might argue that those attending such a study conference are not yet parents and that, even if they should succeed in seeing clearly what the relationship between parents and children is and how it should function, they would not have the opportunity to bring their knowledge into practice.

I would argue that this is a topic of primary importance and that the best place to speak about it is such a study conference as we are having right now. You who are here would not have been here if you had no parents. And in the second place: you hope that some day you will be parents yourselves, happily married and enjoying the gracious gift which the Lord grants those who are married when he entrusts a child to them.

That is the first thing we are to bear in mind and to have clearly in view: that it is the Lord our God Who gives to the parents a child, who MAKES a man and his wife parents. He alone is able to work that miracle - and a miracle it is! - that new life grows and that a marriage is blessed with children. By the powers which the Lord has given, man is able to do many things. But it is not in His power to create life. That is something which the Creator has reserved for Himself. The words of Psalm 139 still stand: "Thou didst possess my inward parts and didst weave me in my mother's womb. I praise Thee because I have been fearfully and wonderfully made; marvelous is Thy workmanship, as my soul is well aware." We are the Lord's workmanship. In His good pleasure He has decided to fashion us in secret. He used these particular parents to work this miracle and to these particular parents He gave this specific child. It is not so that parents could select their children and that children could choose their own parents. The Lord our God has brought these two together and He has a specific task for each one of them.

It happens more than once that children are not too happy with their parents and are more or less jealous of their friends and acquaintances whose parents, in their opinion, are much better and nicer and more considerate than their own. As, on the other hand, there may be parents who look with a sort of jealousy to other parents and are of the opinion that the children of the other parents are much better than their own. Thus children may grumble

because of the parents they have and the parents because of the children they have to take care of; but they are both completely wrong. When we confess that our God is a provident God, then we are also to acknowledge that parents and children belong together since God has joined them together. Let, then, man not try to put them asunder. Our God has chosen these parents to take care of these children. That also comforts and strengthens parents whose child is born with a defect, either bodily or mentally.

Children, we are taught in the Scriptures, are an inheritance from the Lord. As such they are to be received and as such they are to be taken care of. The children whom believers receive are the children of God, the God of the covenant. It is therefore wholly correct when, in the prayer before holy baptism, we ask of the Lord that He will govern this HIS child, and graciously look upon it. The parents are to remember this at all times and they are to be aware that they will have to give account to the Lord of the manner in which they have received this inheritance and the manner in which they have preserved it for the Covenant God.

When Israel in later times commits the crime of sacrificing even their children to the idols, the Lord asks of them what they have done with HIS children. THAT was the seriousness of their sin, that they took the children of the Lord and consecrated and sacrificed them to the idols. Since the children of the covenant are the children of the Lord, HE is the One who has the right to tell what should be done with them and for them and by them.

That is the first thing which is to be acknowledged by parents as well as by children. Rather than ask what is the custom in this world or what is being done by others, we are to ask what the Lord's will is. The fear of His Name is to supersede all other things and every other relationship is to be dominated by and regulated after the relationship with our covenant God. The first word which the Lord spoke to Israel when He had brought them to Mount Sinai was: "I am Jahweh, your God, who has delivered you out of the house of bondage." Therefore you shall have no other gods before Me.

That first word of the covenant means that in everything the word of the covenant God is to be sought and obeyed. Everything which opposes or contradicts it is to be rejected and eliminated from life.

When Israel was to be led out of the land of Egypt, Moses commanded them to tell their children what the LORD had done for them, how He had delivered them out of the slavery of the pharaoh and the bondage in Egypt. The parents were to tell their children the meaning of the ceremonies of the passover. And when Moses explains the words of the covenant in his "farewell-sermon", he again stresses the need for the parents to speak of the words of the Lord to their children. The inheritance which the parents are to give to their children is not in the first place a quantity of gold and silver; the inheritance is in the first place the knowledge of what the Lord God has done in the history of His Church. When the children ask, "What

actually mean all these commandments and rules and regulations?" the parents are to explain them and thus to preserve, also for the future generations, the knowledge of the mercy and the faithfulness of the covenant God.

The parents are to love their children and to teach them, to take care of them and to guide them for the sake of the covenant God. Their dealings with their children are to be a question of obedience to Jahweh. The love which the parents have for their children is not in the first place a natural inclination or something which is given with nature. The love of the parents towards their children is a question of obedience to the Lord. But this also means that their love is modified and qualified by the word of the God of the covenant. Parents are never to love their children more than they love the Lord. They should never defend the actions or words or dealings of their children if those actions or words or dealings are contrary to and conflicting with God's will.

Moses tells what has to be done in case a son tries to seduce his parents to come with him and to serve the idols. Then the parents are not to choose the side of the son, but they are to hold on to the LORD their God in the first place. Not only are the parents then not to oppose any investigation, but they are to be the first ones to accuse and convict him. When the command of the covenant God is at stake and the obedience to Him, then even the voice of the blood has to be silent. And when such a son is executed because he has committed such a crime, then there should not even be tears in the eyes of the parents; they are so to love the LORD their God above all that they recognize the evil in such an undertaking as their son proposed and, however difficult it may have been, they were to say, Should I not hate those, who hate Thee, O Lord?

Likewise, if parents have a rebellious son, one who is a spendthrift and refuses to listen, they are to bring him to the gate of the city, which was the place where the official transactions took place and where also the judges held court, and they themselves are to accuse him, stating that he was stubborn and rebellious against the voice of his father and of his mother, refusing to listen to them and to obey them when they disciplined him. Then they should not in the least support their son in his disobedient attitude and practices, then they should not try to protect him although no sign of repentance was seen with him. But then they should be the ones to bring him to justice.

In this manner the parents were to show that they acknowledged the covenant God as the One who was to be served above all. In this manner the parents would uphold the position and the authority which the Lord had given them.

The position of the parents and the authority which they have, they have received from the Lord. They owe it to their God to uphold and exercise that authority and that position. When parents tell their children to respect them and what they say and tell them to do, then the parents do so with a power granted them by the Lord, who chose these parents for these children. And when the children do acknowledge their parents in the position they occupy, then the children do something which is pleasing to the God of the covenant. Only in this way the blessing of the Lord can be expected and will be experienced.

It is one of the basic causes of the confusion round about us that the parents do not uphold their authority and their God-given position. They try to win the confidence of their children by acting as the friends of their children,

being on a level with them.

I do not say that parents should not try to be the friends of their children, but if they are just that, acting as buddies, and no more, then they ruin more than that they preserve and achieve. Children are not impressed by a useless attempt of their parents to act as if they were still of the same age as their children. The parents fool themselves and others if they think that, when they act as their children's equals, they win their confidence. They are just being laughed at behind their backs. And they are in for big disappointments. They are mistaken if they think that their children will take them into their full confidence, telling them everything. And if a father acts as if he were the same age as his son, or if a mother tries to keep up with her daughter, they make big fools of themselves. At the same time they lose the confidence which they tried to win.

That they lose the confidence is not because they have used the wrong psychological approach; the reason is that they have not upheld their God-given authority and that they have not maintained the position which the Lord chose for them. Such an attitude cannot but end in failure and disappointment. Such an attitude does not provide the children with the security and the protection for which they long. Only there where authority is upheld and where the will of the Lord is acknowledged, only where the parents listen to the Lord and obey Him, only there the children will feel safe and secure. For there the Lord will grant His blessing.

It is, therefore, of utmost importance that the parents themselves listen to their God with their whole heart, and that they show this in their daily life and conduct, that it is their heart's desire to walk in this world as covenant children.

Only in that manner they are able to fulfil the command which the Apostle gave: Fathers, provoke not your children to anger, but bring them up in the fear and the admonition of the Lord.

Thereby the Apostle does not mean that the fathers are to do their best that they avoid making their children angry. Very little is needed to make a child angry. Especially when they are in their teens, very little is needed to make their anger flare up and to give them the chance to utter a few bad words. If, therefore, Paul had meant to admonish the fathers to avoid anything that could arouse the anger of their children, he would have asked the impossible.

No, what the Apostle means is this: that the fathers shall not bring up their children in bitterness.

One who lives in bitterness does not obey the voice of the Lord his God. One who does not have many good words for the Church and the life in the Church, or for the civil authorities, one who criticizes the one thing after the other, does not do what our heavenly Father requires of him. Such a bitterness and such a revolutionary attitude is forbidden by the Lord. But when nevertheless a father or a mother speaks in that manner and bring up their children in such an atmosphere, then they do what the Apostle forbids: then they provoke their children to anger, to bitterness. And then it is not strange at all if those children turn away from the Lord and hate Him and His Church, seeking fault with her on every possible occasion.

(To be continued)

W.W.J. VANOENE

* This article is the first part of an address delivered at this year's Easter Youth Conference in Toronto.

Hoek van Holland

DE TEKST VAN HET APOSTOLICUM IN ONS "BOOK OF PRAISE"

Een ander roeme u, en niet uw eigen mond, een vreemde, en niet uw eigen lippen.

Gedachtig aan dit woord van het boek Spreuken dat ons ware wijsheid leert, heb ik in deze rubriek geheel gezweven over de m.i. belangrijkste gebeurtenis in het leven van de Canadian Reformed Churches gedurende het jaar 1972: de verschijning van ons "Book of Praise, Anglo-Genevan Psalter, First Complete Edition".

Ondergetekende heeft wel is waar niet aan de voorbereiding en tot stand koming van dit "Book of Praise" meegewerkt, maar hij voelde zich toch zo met de kerken en haar "Committee for the Publication of the Anglo-Genevan Psalter" verbonden dat hij met veel belangstelling heeft uitgezien naar de reacties op de verschijning ervan.

Nu we eerst anderen aan het woord hebben gelaten, mogen we ook zelf wel een duit in het zakje gaan doen.

Ook dan blijven we bescheiden. De deputaten en met name zij die zelf Psalmen hebben berijmd zullen ongetwijfeld de grootste vreugde beleven, wanneer zij in het midden van de gemeente de lofzangen meezingen waaraan zij vorm hebben mogen geven. We weten dat alle mensenwerk gebrekkig is, maar ik acht het op zichzelf al een reformatische beslissing dat onze in mankracht zo arme kerken het hebben aangedurfd voor het eerst een complete berijming van de 150 psalmen op de oude Geneefse melodiën aan de Engeltalige wereld aan te bieden.

Elk van ons zal de ontvangst van het "Book of Praise" in de kerken zich als een bijzonder feestelijke gebeurtenis herinneren. Verschillende gemeenten zijn weer de oude melodiën aan het instuderen en geen enkele predikant roeft zich meer te beperken tot een klein aantal overbekende psalmen. Al de liederen des Verbonds kunnen weer klinken in ons midden. Juist in een Angelsaksische wereld die

zo sterk is beïnvloed door methodistische gezangen, is de betekenis van de verschijning van het "Book of Praise" niet te onderschatten. Ook in dit opzicht denk ik wel eens: we zijn nog net op tijd; de ouderen kennen de meeste melodiën nog en kunnen hun liefde voor de psalmen nog overdragen aan het volgende geslacht; de jongeren kunnen de kracht van het gereformeerde psalmgezag nog leren kennen. Maar wat zou er van de onderneming terecht gekomen zijn, indien we er nu nog aan hadden moeten *beginnen*?

U zult wel verstaan dat ik zelf ook grote belangstelling heb voor het gedeelte van ons "Book of Praise" dat naast gebeden vooral de belijdenisgeschriften en de liturgische formulieren bevat.

Met een glimlach heb ik enkele Nederlandse recensies gelezen, waarin opmerkingen voorkwamen die blijken geven van onvoldoende kennis van de geschiedenis van de gereformeerde belijdenis op dit continent. In een overigens bijzonder sympathieke recensie zag ik de blijdschap uitgesproken dat ook de Verwerping der Dwalingen bij de Dordtse Leerregels was afgedrukt. Had men dan iets anders van gereformeerde kerken verwacht? Is het niet een wezenlijk onderdeel van een van onze Drie Formulieren van Enigheid en hebben onze kerken niet beloofd de belijdenisgeschriften niet te veranderen zonder daar de corresponderende buitenlandse zusterkerken in te kennen?

Het heeft, dunkt me, meer zin er op te wijzen dat in ons kerkboek ook ditmaal de "Conclusion" van de Dordtse Leerregels is opgenomen. Dit Besluit van de Dordtse Leerregels ontbreekt voor zover mij bekend is, in de uitgaven die het meest door onze Nederlandse broeders en zusters gebruikt worden. Toch is het niet onbelangrijk voor het rechte verstaan van ons minst bekende Formulier van Enigheid. Het was een goede gewoonte dat - al lang voor onze komst als emigranten van de twintigste eeuw - Amerikaanse gereformeerden deze "Conclusion" in hun kerkboek had-

Reformed Churches deze gewoonte overgenomen.

Ook las ik met een glimlach een opmerking in een andere Nederlandstalige recensie over het gebruik van de Engelse taal in onze belijdenisgeschriften. "Het doet archaisch aan", of wat eenvoudiger gezegd: "het Engels klinkt ouderwets". Maar dacht de schrijver dan dat we zelf een vertaling hadden gemaakt? We hebben ook hierin voorshands niet anders gedaan dan de bestaande vertaling van onze Drie Formulieren eenvoudigweg overnemen. We mochten immers de geschiedenis van Gods werk en Gods kerk in Amerika niet vergeten of negeren. Dat neemt natuurlijk niet weg - maar sluit juist in - dat we met belangstelling volgen alle pogingen die van welke zijde ook worden ondernomen om het taakleed van onze belijdenisgeschriften te moderniseren. Maar dat is een onderwerp apart, waar voor we misschien later nog wel eens Uw aandacht mogen vragen.

Het heeft me verwonderd dat tot nu geen enkele recensent heeft gewezen op een m.i. niet onbelangrijke kwestie, waar ik nu in alle broederlijkheid onze deputaten op wil wijzen. Het betreft niet een drukfout, als bijv. in het opschrift van artikel 7 van onze Nederlandse Geloofsbelijdenis. Daar staat nu, evenals in de vorige uitgave: *The sufficiency of the whole Scriptures to be the only rule of faith.* Het woord "whole" moet worden vervangen door het woord "holy". (1)

In de bekende uitgave van De Drie Formulieren van Enigheid, verzorgd door Dr. A. Kuyper, leest U als opschrift: *Volkomenheid der H. Schrifture om alleen te zijn een regel des geloofs.* Dr. A. Kuyper plaatste bovendien deze opschriften boven de artikelen van de Nederlandse Geloofsbelijdenis tussen haken, ongetwijfeld om te doen uitkomen dat zij niet tot de officieel vastgestelde tekst behoren. Dr. J.N. Bakhuizen van den Brink laat ze weg in zijn gezaghebbende uitgave "De Nederlandsche Belijdenisgeschriften: Vergelijkende teksten", maar nam ze daarentegen weer op in de uitgave "De Belijdenisgeschriften volgens Artikel X van de Kerkorde van de Nederlandse Hervormde Kerk".

Ook betreft mijn opmerking niet de tekst die in de Schriftaanhalingen in onze Nederlandse Geloofsbelijdenis

is gebruikt. Wel kan men zich bijv. afvragen of het veel zin heeft bijv. in art. 14 de woorden "being in honour, he understood it not" nog steeds cursief te laten drukken. Ze werden al niet meer gevonden in de Statenvertaling van Psalm 49 en dat was in het jaar 1637! Een ijverige catechisant die aangespoord door ons "Book of Praise" in allerlei concordanties gaat zoeken naar de Bijbeltekst, zal hem nimmer kunnen vinden . . .

Mijn kritische opmerking betreft de tekst van de Apostolische Geloofsbelijdenis in een niet onbelangrijk onderdeel. Trouwens, elk onderdeel van deze echt oecumenische belijdenis is belangrijk. We belijden in haar woorden elke Zondag ons algemeen, ongetwijfeld Christelijk geloof "in gemeenschap met de Kerk van alle eeuwen", zoals sommige voorgangers het graag mogen uitdrukken.

Nu viel het mij op dat in de nieuwe editie van ons "Book of Praise" artikel 9 luidt: I believe a holy catholic *Christian* Church, the communion of saints". Indien mijn ogen mij niet bedriegen is de toevoeging "Christian" later opzettelijk aangebracht. De nieuwe editie is wel consequent te werk gegaan; U vindt de toevoeging niet alleen in de Heidelbergse Catechismus (blz. 395, 403), maar ook onder het hoofdstuk "Ecumenical Creeds" (blz. 468), in de gebeden (blz. 480, 490) en in het Avondmaalsformulier (blz. 512).

Mijn voorstel is nu dat we deze toevoeging weer haastig schrappen en terugkeren tot de tekst "I believe a holy catholic Church" en dan mag het woord "Church", wat mij betreft, ook wel met een kleine c worden gedrukt. U begrijpt dat dit laatste slechts een ondergeschikte bijzaak is en dat het mij vooral gaat om de schrapping van het woord "Christian".

Waarom? zult U vragen. Wel, eenvoudig omdat het woord niet in de oorspronkelijke tekst van het Apostolicum thuishoort. Misschien kijkt U daar een beetje verwonderd van op. We zijn immers gewend in de Nederlandse taal te zeggen: "Ik geloof een heilige, algemene, *Christelijke* Kerk". Het zal ook wel de Nederlandse achtergrond van onze deputaten zijn, die hen er toe gebracht heeft het woord "Christian" in de tekst op te nemen.

Laat me direct ieder mogelijk misverstand wegnemen: natuurlijk is er geen enkel Schriftmatig bezwaar tegen de kerk als Christelijke kerk te

belijden. De kerk is van Christus. Hij is haar Hoofd en Bruidgom; ze is Zijn lichaam en bruid.

Maar het punt in kwestie is of dit in de Apostolische Geloofsbelijdenis werd uitgedrukt en of dus het woord "Christelijk" in de tekst van het Apostolicum thuishoort. Dit nu is ongetwijfeld niet het geval.

Ieder die kennis neemt van betrouwbare tekstuitgaven van de zgn. ecumenische belijdenisgeschriften, kan het ontdekken. Laat me volstaan met te verwijzen naar twee bronnen. De eerste is Rooms Katholiek. In het bekende "Enchiridion Symbolorum" - een verzameling van symbolen, leerstellige definities en verklaringen van de Roomse kerk - kan men de geschiedenis van het ontstaan van de Apostolische Geloofsbelijdenis volgen. Niet alleen in de thans algemeen aanvaarde tekst, maar ook in de vroegere vormen, komt het woord niet voor. Oorspronkelijk sprak men slechts over "de heilige kerk"; later werd het woord "katholiek" of "algemeen" toegevoegd. Deze toevoeging stamt uit het slot van de vierde eeuw na Christus en is misschien onder invloed van de kerk in het Oosten ook in de Westerse formule aangebracht. Maar het woord "Christelijk" of "van Christus" wordt in geen enkele oude formule gevonden. 'k Raadpleegde de 33e uitgave, de zgn. Denzinger-Schönmetzer uit 1965; de tekst vindt men op blz. 28.

Een tweede bron is bijv. het bekende standaardwerk van J.N.D. Kelly, *Early Christian Creeds*. In de tweede uitgave, vierde druk, 1964, vindt men de gehele geschiedenis van het Apostolicum beschreven en ziet men de zgn. "received text" afgedrukt op blz. 369 in het oorspronkelijk Latijn en in de Engelse vertaling: Credo . . . sanctam ecclesiam catholicam; I believe . . . the holy Catholic Church.

Mijn eerste argument voor de schrapping is dus dat het woord "Christian" niet tot de oorspronkelijke tekst van de Apostolische Geloofsbelijdenis behoort.

Aangezien het hier een klassiek ecumenisch belijdenisgeschrift geldt, doet men goed zich aan de eeuwenoude oorspronkelijke tekst te houden.

Het tweede argument is dat indien wij het woord "Christian" invoegen, wij ons isoleren van de Angelsaksische Christenheid. Voor zover mij bekend wordt in geen enkele "denominatie" in de Engels sprekende

wereld gezegd "I believe a holy catholic *Christian* Church". Het woord "Christian" heeft in de Angelsaksische wereld nimmer voet aan de grond gekregen in de tekst van het Apostolicum. 'k Acht het ongewenst dat wij de goede Engelse traditie doorbreken en ons en onze kinderen op dit punt zouden isoleren van de Engels sprekende Christenheid.

'k Hoorde de nieuwe Engelse tekst al gebruikt worden in kerkdiensten. Mijn advies is: laten wij terugkeren tot de oorspronkelijke tekst en het woord "Christian" op de aangegeven bladzijden van ons kostelijk "Book of Praise" schrappen.

Misschien bent U inmiddels een beetje nieuwsgierig geworden naar de oorsprong van de afwijkende tekst in onze Nederlandse gereformeerde zusterkerken.

Nu, dat is een verhaal apart. Indien het U niet verveelt, schrijf ik daarover graag een volgende maal, zo de HEERE wil dat wij leven.

J. FABER

(1) Deze correctie is reeds aanstonds na verschijnen van de eerste oplage aan de drukker doorgegeven. vO

OUR COVER

National Arts Centre, Ottawa.
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Church Life Overseas

REVEREND J. HETTINGA

The younger generation in our Churches may wonder why *Clarion* would have a write-up on a minister from the Netherlands. However, there is a very good reason to do so since the older ones among us will remember the name very well.

Clarion extends congratulations to this brother on the occasion of his 75th birthday (March 24) and his 50th anniversary as Minister of the Word. The editor of *Nederlands Dagblad* had an interview with Rev. Hettinga. For our readers we quote the following:

Have you often been in Canada?

- I made five trips to Canada and the United States of America. Three of our children live in America and one in Canada. The first trip to Canada was made to assist in organizing and instituting Churches. The next time I went on behalf of the "Emigratie-Stichting" to see how the people made out. Reports of these visits were taped and were very convenient and instructive to the "Stichting."

At many place Rev. Hettinga has served the brothers in Canada with his advice. He, as he said himself, disagreed with Prof. K. Schilder, who had advised our people to join the Protestant Reformed Church, and he urged the immigrants to seriously consider institution of the Church.

Apart from his activities in the "Emigratie-Stichting" Rev. Hettinga's name is also connected with the (famous) "S.O.E.P.-actie". For his activities in this organization he has, with the Rev. W. Loopstra, earned much gratitude from the, at that time, poor Churches. S.O.E.P. means: "Steun Overtocht Emigrerende Predikanten" (Assistance for the Passage of Emigrating Ministers). Churches who called a minister and were not able to pay for the passage received assistance from the "Soep". In the conviction that the Churches in Canada owe this servant of the Lord gratitude for the work he has done in Canada and for our Churches, we

greet him on behalf of the Communion of the Saints in Canada.

* * *

“. . . THAT WE RIGHT THOROUGHLY KNOW OUR NEED . . .”

In the official monthly of the (Synodical) Reformed Churches in the Netherlands of March 1973 the Synod has called a day of "prayer and humbling". The Churches have received a so called "gespreksnota" (directive for discussion) to enable consistories and societies to consider the matter. This directive begins with the most serious problem, as *Nederlands Dagblad* writes, namely, "Who must humble himself about what?"

The committee which edited this directive made some remarks on this question. "Pointing to the question 'who is to blame' for the development in the Churches does not help. The real threat for the Church is not what happens openly, but the way one approaches it." The Committee hopes for a "true meeting of people with different opinions, or no opinion at all, a meeting where people believe again in the power of God's Spirit, where the participants must open up to the healing discipline of God".

Since it was published in an official monthly of these Churches we consider this directive to be a "Toelichting" (Explanatory Comments) of Synod. Since the 1940's we are not so keen on "Toelichting" of Synods

What e.g. is a "true" meeting of people with different opinions? For truly Reformed people that can only mean a meeting where the participants unconditionally submit to the authoritative and divine Word of God. Is a TRUE meeting possible with people "with no opinion at all", including the Word of God?

Once again the terminology opens the door for confusion. If with the expression "healing discipline" is meant an operation whereby sick tissue is taken away to prevent unhealthy growth, I fully agree. But it is very doubtful that this is meant.

The development in these Churches proves it. The Committee writes: "The first matter is: how do we accept the situation in the Church? This is a matter of dialogue, not of debate."

The main question is not answered. It remains a matter of "how do WE accept it". The healing power of the Spirit will be seen and felt only in faithful submission to the Word of God.

* * *

IS MAO TSE TUNG AMONG THE CHRISTIANS?

A few days ago one of the Toronto newspapers published part of an interview in which a minister of one of the large denominations declared that the Maoist teachings come close to the teachings of Christianity.

This opinion seems to be spreading. In the year 1974 or the beginning of 1975 representatives of the World-Religions will meet somewhere in India. This meeting is initiated by . . . the Vatican! Monseignor Rossano has contacted many religious leaders and is of the opinion that "the times seem to be ripe for this dialogue".

Last week (the end of April) the Vatican's Sacred Congregation for the Evangelization of People proclaimed in its Bulletin that Chairman Mao's thoughts contained "Christian Reflections". In a study on the Maoist doctrine it was said that "the People's Republic of China looks toward the mystique of disinterested work for others, to inspiration to justice, to exaltation of a simple and frugal life, to rehabilitation of the rural masses and to a mixing of social classes". At the end - eventually - the study got around to pointing out that "the Maoist Marxism is atheistic and that the Church in China is still severely treated and oppressed" (*Time Magazine*, April 30, 1973). How can these two statements ever be reconciled? Many Roman Catholics are plainly angered by this study. Daniel Lyons - I quote *Time* - said:

We have the right to expect Vatican spokesmen to speak out like Christ against the pharisees and not to try to create dialogue with them by compromising Christian teachings.

To this the *Time's* reviewer adds:

The Vatican shift appears to show more concern for the good works of Mao's China than for

the faith of its still persecuted Christians.

"D" comes after "C". Dialogue is always possible. Even with atheists and persecutors of the Church of

Christ as long as compromise has been given an opportunity to make inroads. It happens all the time and it happens at many places - far away and close by.

Modern prophets call this "moving with history". The Scriptures give us a clear indication of the direction of this movement. Do we see it??

D.V.

An Introduction To **CHRISTIAN LITERATURE** (4)

BIBLICAL INTRODUCTION [CONTINUED]

(d) *Geography*

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

This is a translation of a work written by an Israeli scholar. It is one of the best and most up-to-date historical geographies on ancient Palestine. It gives the really serious student a detailed look at the historical books.

2. Pfeiffer, C.F., and H.F. Vos. *The Wycliffe Historical Geography of Bible Lands*. (Chicago: Moody Press) 1967, \$8.95. (**)

A very useful reference work containing much geographical, historical, and archaeological material. It is complete with 459 excellent illustrations.

3. Smith, G.A. *The Historical Geography of the Holy Land*. (London: Collins) 1966, 512 pp. \$2.95 pb.

An old but still much used classic in the field of Biblical geography. This volume mixes history and geography and gives the reader a fascinating description of Palestine.

(e) *Archaeology*

1. Kelso, J. *Archaeology and our Old Testament Contemporaries*. (Grand Rapids: Zondervan) (***)

Abundantly illustrated, this work serves as a good introduction to the field of Biblical archaeology.

2. Pfeiffer, C.F. *The Biblical World: A Dictionary of Biblical Archaeology*. (Grand Rapids: Baker) 1966, 612 pp., \$8.95. (**)

A wealth of information which is not easily accessible elsewhere is found in this volume. It is faithful to the Scriptures.

3. Wiseman, D.J. *Illustrations from Biblical Archaeology*. (London: Inter-Varsity) 112 pp., \$4.75.

A lavish collection of over 100 illustrations plus explanatory notes, giving an interesting and accurate picture of Bible times.

(f) *Atlases*

1. Blaiklock, E.M. ed. *The Zondervan Pictorial Bible Atlas*. (Grand Rapids: Zondervan) 1969, 491 pp., \$9.95. (*)

Following the chronology of biblical events, this valuable reference work sketches the cultural and geographical background of the Scriptures.

2. Grollenberg, L.H. *Atlas of the Bible*. (New York: Nelson) 1956, 165 pp., \$20.00 (**)

A translation of an original Dutch work, this volume is now out of print. It may be attainable through a used book dealer. Complete with vivid illustrations, explanatory texts and annotated maps, it can be very helpful in the study of the Bible.

3. May, H.G. *Oxford Bible Atlas*. (London: Oxford) 1962, 144 pp., \$4.95. (**)

This is an inexpensive, well-illustrated atlas with perhaps the best maps available anywhere. It includes a rather extensive text dealing with geography, history, and archaeology. Some concessions are made to critical scholarship.

(g) *Miscellaneous*

1. Van Deursen, A. *Illustrated Dictionary of Bible Manners and Customs*. (New York: Philadelphia Library) 1967, 128 pp., \$2.00.

A translated Dutch work, this little volume will be of interest to teachers who want to give their pupils an idea of life in Old Testament times. A commentary on the item or custom under discussion is placed on the left side of the page and a picture is to be found on the right side.

2. *Everyday Life in Bible Times*. (Washington: National Geographic Society) 1967, 448 pp., \$9.95. (***)

A *must* for every home with growing children. This beautiful volume, complete with a host of fascinating pictures (all in colour), gives one a good idea of Biblical life from Abraham to Paul. Some of the best known archaeologists have contributed articles to accompany the illustrations. Read critically.

Note:

For those who want to know more about the intriguing world of archaeology, the works of the following authors are recommended: W.F. Albright, M. Burrows, F.G. Kenyon, J.B. Pritchard, W.M. Ramsay, D.J. Wiseman, G.E. Wright, J.A. Wilson.

(*) Recommended for individual purchase.

(**) Recommended for societies or church libraries.

(***) Recommended for both.

J. VISSCHER

Once one begins to do something, it is necessary to continue it, even though many dangers may be involved. One of the dangers connected with writing about couples who have been married for forty or more years is, that you say more about the one than about the other couple, and thus may make the impression as if you differentiate. You may even forget to mention a couple once in a while. Let it be known to all that I have no intention to "forget" anyone, nor have any intention of differentiating. If I do not know a couple too well or even not at all, I cannot say anything about them either. Whosoever, however, receives such a gracious gift from our heavenly Father that the forty-year mark may be reached, may be assured of our Christian interest in them and our co-rejoicing with them.

Brother and sister **S. Nienhuis** celebrated their fortieth wedding anniversary, the **A. van der Veen's** in Burlington their forty-fifth. In Edmonton brother and sister **Molenkamp** remembered that they were married forty years ago, and again in Burlington brother and sister **Hart** celebrated their 45th wedding anniversary. Finally, in New Westminster there were brother and sister **W. VanderMolen** who were married for forty years. All those special days of remembrance are past already: in many instances we have to learn about them when we receive our **Clarion**. Yet we mention them as yet to show that we took note of them.

It is only of the last-mentioned couple that I could tell something special, which, however, I am not going to do. May it suffice for them all that we express our gratitude with them for the blessings which the Lord our God bestowed upon them, their children, and their grandchildren. They all must belong to the first waves of immigrants and thus all have gone through the initial frustrations and difficulties which, on the other hand, caused the people to live more closely to the Lord and more in the awareness of their complete dependence upon Him than oftentimes seems to be the case nowadays. At least of brother and sister Vander Molen I know that they could tell of the hardships experienced when they had to work in the beets on the southern Alberta plains, a work to which they as city-dwellers were not accustomed at all. But we are certain that all the above-mentioned couples gratefully remembered how the Lord helped them through and granted them so many blessings that they cannot understand His goodness.

Now we turn to what happened in the various Churches.

One of the first things by which I was struck this time when browsing through the different bulletins was the total figure of **Calgary's** budget. The budget approved was \$6,755.00, we are informed. According to the Yearbook 1973, Calgary has 54 members, of whom 29 have made profession of faith. I do not know, of course, whether in that budget certain items are included which other Churches mention as a separate fund, but when I go by these figures, we here in Fergus/Guelph should have a budget of at least \$50,000.00. It shows that, percentage-

wise, the smaller the Church is the more faithful **everyone** in contributing.

Chatham's building-fund drive is going fairly well, according to the information provided in the Church News. And **Burlington-West** had a congregational meeting where the preliminary plans for a new Church building were shown, discussed, and favourably received. We may expect some more action and information in the future.

Church buildings and ministers belong together, so to speak. **Smithers** was disappointed when the minister called declined the call. That Smithers does not have a minister of its own does not seem to dampen the desire to go to Church. The bulletin mentioned that a neighbour phoned one Sunday morning, stating that some of the members drive too fast going to Church. That is always better than driving fast when leaving Church! However, we assume that it would help if those whom it concerned would rise a little earlier on Sunday morning; or, which seems even more likely, would contain their enthusiasm and would show their ability to let the tires live a little longer rather than let them squeal.

Staying in the Bulkley Valley a little while, we mention that **Houston** received the request to have more services in English. The Consistory would love to accede to that request but sees no possibility: there are not enough English sermons. They have some that have been read four or five times . . .

Edmonton decided to appoint a committee to come up with a shorter form for the celebration of the Lord's Supper. Edmonton's intention is, I hope, to come to a conclusion and then to propose this to the forthcoming General Synod. No Church would have the right to use such a short form without its having been generally adopted, as far as I can see. That we do need a revision of this form is something of which I am convinced. However beautiful it may be, there are some unnecessary repetitions. Besides, I deem it wrong to have the Apostles' Creed in a prayer and am of the opinion that we should abandon the practice of ending a prayer with the Lord's Prayer. Our Netherlands sister Churches have taken steps in this direction. Maybe we can have a proposal at our next Synod.

With some Church Visits which were brought in the **Fraser Valley** Churches I found something strange. It appears that in some instances the Church Visitors first met with the Consistory and the Deacons; then a prayer of thanksgiving was offered, after which the Deacons left the meeting. Then the Church Visitors continued with matters which concerned the Consistory only. Very strange, indeed. What could there possibly be that the Church Visitors are to know which the Deacons are not allowed to know? When Church Visiting is a matter of the Church Federation, and when usually the Deacons are present when the matters of the Church Federation are being dealt with, why, then, should the Deacons leave before completing of the visit as such? It appears to me that here an element is brought in which is not in harmony with our Reformed church polity.

This gives me the opportunity to touch upon another point.

Where the Churches are in the habit of having a meeting of the Consistory and of the Consistory with the Deacons, it is customary to offer prayer when the matters to be dealt with in the presence of the Deacons have been completed. Then the Consistory continues to meet

40th Wedding Anniversary



On May 5, 1973 Mr. and Mrs. J. van Dijk will commemorate that the Lord has kept them united in marriage for 40 years. They started married life in Melissant, Goeree Overflakkee, and lived there till Oct. '51 when they emigrated to Canada.

Coaldale, Alta. was supposed to be their place of destination, but with winter coming close, the farm work there was finished and they received word that Houston, B.C. would be their new address. But after a few months they decided that Smithers held more opportunities and this became their home for many years. Mrs. van Dijk became active in emigration work and wrote many articles in "Het Emigranten Blad", not without results: Many emigrants came and settled in Smithers and Mr. and Mrs. van Dijk saw the church grow from a small 2 family "house-church" to a large congregation with their own new churchbuilding. About 4 years ago they moved to Coaldale, Alta., where Mr. van Dijk helps his son with the farm work. They received 10 children from the Lord, one of whom was taken away by Him years ago, and they have 30 grandchildren.

Their address is: Box 862, Coaldale, Alta.



(without first asking for a blessing) and at the end of that part again prayer is offered. I know that we cannot pray enough. Yet it makes a strange impression and gives occasion for the question whether it is correct.

When we pray at the beginning of a meeting, this prayer concerns the whole meeting, to the very end of it. Then, I should say, a prayer at the end, at the conclusion of the evening, also concerns everything that has been dealt with. I would suggest that it is not necessary to give thanks before the close of the meeting as such, as little as it is necessary to pray again before a vote is taken. The only instance of which I could think it would be advisable to pray again is when the lot has to be cast. Then, in our prayer, we ask the Lord to directly show us His will, since we could not come to a definite conclusion or choice. As for the rest, let your prayers be few.

Many years after the official abolition of slavery, the young people of **Cloverdale** dare to advertise a Slave-Day Auction! And that in Reformed Churches. However, no one needs to become alarmed at that: it was all for a good cause (and does not the end justify the means?). The young people offered themselves for any job during one day, with the proceeds going to the Mission Aid Committee. A commendable action and auction! We presume that the day after was a day of Jubilee: they were all set free again.

Coming a little East, we stop in **Winnipeg**. The Church at Winnipeg obtained some information about the work which the Church at Rijswijk, Z.H., the Netherlands, is doing in Spain. It appears that this work is continuing

and that new contacts are encouraging. As for the state of health of the Rev. H. Stel, the doctors are still very satisfied with his condition. He is not able to do all the work, but he does do most of it.

Brampton, which has been vacant since the departure of the Rev. D. De Jong, is considering calling another minister. No particulars are known as yet.

The Consistory of **Ottawa** received a letter from the Board of the Ottawa Christian School in which the Board enquired if it would be possible to purchase another four Books of Praise for that school. The Consistory decided to present these four books to the school, one for each schoolroom. We are thankful to notice that our Book of Praise is being appreciated also outside the Churches.

Now that I am writing about the Book of Praise anyway, I have been told by the Publication Committee that the booklets which contain the Three Forms of Unity have arrived. There is the unavoidable effect of devaluation, revaluation, and whatever else there may be. Thus I was told that the price is 50 cents per copy. It is a help for evangelization committees which would have something to give to those who wish to be further informed about the doctrine of the Church. It would also be very handy in case any Church member wishes to give one to his or her neighbour or acquaintance. Some may have been waiting for the appearance of such a booklet. Now it is here. You know where you can order it; the address is in the Book of Praise.

Thank you for listening to me also this time.

vO

F.C.R.U.S. Lectures

Liturgy in the Church

In an age of confusion and apostasy, the place of liturgy and worship has come under increasing scrutiny and attack. It was therefore a timely topic for discussion among people of the church. Sponsored by the Fellowship of C.R.U.S., Rev. D. Vanderboom, M.Th., delivered a lecture on liturgy in Toronto on March 24, 1973.

The terms worship and liturgy are often equated in discussion today. This is not correct, however. In the New Testament we find many references to worship in the sense of adoration. To the charge that the Christian's whole life is worship, Rev. Vanderboom said that this is true but that does not mean that we should neglect a set time of liturgy. According to one Church father each day is the Lord's day but we should not profane the whole week by trying to make each day equally holy.

Liturgy is the ways and means by which the community worships and praises the Lord at set times and with set patterns. What the Scriptures teach us is what should determine the content of our liturgy. The basic principles of liturgy are not utilitarian or sociological but theological. It is the response of God's people to the covenant message of the Lord revealed in his word. That is why the preaching is a central element of Reformed liturgical practice. Liturgy springs from the activity of the Holy Spirit. It is not necessarily what we get out of it that counts. It is rather in the spirit of Psalm 29:2. It is to the glory of our God who comes to meet us.

Several changes have been made in the liturgy in various congregations and it is to be hoped that these can be more fully elaborated on at some other time. I have only touched upon a few points of the lecture here but I have been given to understand that all four lectures will be published in booklet form by the Fellowship some time this fall, at which time you may read about many of the important issues in preaching and interpreting the Scriptures in the 1970's.

Interpreting Genesis

Under this title Prof. H.M. Ohmann delivered the last in a series of lectures sponsored by the Fellowship of Canadian Reformed University Students, held April 28, 1973, in Toronto. Describing the title as too comprehensive for treatment in one lecture and saying that he would not go into too much detail, Prof. Ohmann turned around and did exactly that. However, this was probably only a reflection of our comparative lack of knowledge.

Concentrating on the first three chapters of Genesis, and especially the first, the lecture dealt with the meaning of the original text and the various interpretations which have been made of them, seeking to establish the true meaning of God's revelation.

Genesis is a fundamental part of God's revelation. It is God's self-disclosure, a foundation for himself, for his revelation. In verse one God is the subject and then proceeds to the acts of his creation. The Hebrew form of God is in the plural - Elohim, sometimes referred to as the "majestic plural". It reveals God's mighty powers. His name is in agreement with his essence and his deeds bear the stamp of his "creativity." The word "bara" (created) has the force of the phrase "creatio ex nihilo" - made out of nothing, although there are other passages in Scripture where it does not have this meaning. Wherever you find the word "bara" in the Bible you find as the subject "Elohim."

The first sentence of Genesis must be considered as an independent sentence, a closed whole, and not dependent on verse two or three as some scholars contend. "In the beginning God made the heavens and the earth." After this statement there is no further mention of heaven, instead the text turns to the earth and all that pertains to it. The earth is to be the future home, the abode of man. One can compare the creation of the earth and all that is in it to the decorating of a home for man's habitation.

Though we cannot deal in detail here with the verse by verse explication of these important chapters of Genesis, suffice it to say that Prof. Ohmann showed clearly the glory of the triune God which is revealed in his creation. The purpose of this creation was to show forth the majesty and power of God. Man was to be the instrument to deploy the resources of this creation. It is clear that the narrative of creation leads up to the formation of man who was to serve God in paradise. He was to dwell there not in idleness but working in the garden of paradise to the honour of God's name.

Prof. Ohmann also dealt with some of the erroneous theories which have sprung up about various aspects of creation and dismissed the views of such as Prof. Kuitert, who rejects the reality of the existence of the firmament as an obsolete word picture.

He reminded us of Art. 12 of the Belgic Confession which states that "all things were made to the end that men may serve God". He cautioned the students to distinguish between facts to be found in studying the earth and their interpretation in a wrong, unbelieving way. We should not be afraid of the various sciences or try to avoid their study but rather use them in the right way, remembering always that God is the creator of all. Genesis shows us clearly the wonderful role that man can play in the deployment of God's world through the use of the intelligence with which he has been endowed.

H. J. LUDWIG

Alberta - Manitoba Conference for Office Bearers

The first office bearers conference for Alberta-Manitoba was held in Edmonton April 7. The conference was organized by the consistory of the church at Neerlandia, and was both educational and edifying for all those in attendance.

The conference commenced with the singing of Ps. 138:1, 2 and the reading of Titus, Chapter 1, after which brother H. Van Assen of

Continued on page 15.

YOUTH COLUMN

FAIR OR FAITHFUL?

“. . . the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.”

In our first articles we dealt with the need for sound and healthy Scriptural standards to guide us through the temptuous teens and young adulthood. Hopefully you are already convinced of the need to seek Scriptural standards in order to walk the Way of God. From here on we will make an attempt to find such Scriptural standards for particular cases. This might involve a detailed searching through the Scriptures but we hope the result will be worth it.

Let us start with a matter which seems to cause particular concern for many young people - and parents. Indeed, it is a growing problem. This matter involves “love-relationships” between the sexes. To be specific, we shall address ourselves to the question: is it ever permissible to date off and on, to go steady with, to be engaged to or to marry someone who is an unbeliever? May a “love-relationship” between an unbeliever and a believer ever be allowed? That is the problem and question.

Girls ask (themselves, friends, or maybe their parents or even maybe their minister): this boy from work or school asked me out. Should I go? He’s a decent and handsome young man - much better than many boys from the church. Or another girl asks: can dating an unbeliever not be a laudable and valid way of bringing someone into the church? Yet another girl, being afraid of remaining an “old maid”, goes out with someone from outside the church. Then there are the boys who fall for a beautiful-looking girl and get involved in a “love-relationship”. One could cite so many varying cases! All these cases cry for an answer. Is it right or not? What is the standard?

However, before we tackle those questions, let’s dig into the history of this problem. When our parents first settled in Canada, this particular problem seemed minimal, comparatively speaking. The young people had closely-knit groups, which prevented young people from going their own way. Most everyone joined the group for Bible study and recreation. Young people looked for life-partners within these groups. That was the norm. Today, things are different and changed. We are socially acclimatized to this country and its ways. For better or for worse (I fear the latter) the result is that we show less need of each other. Through jobs, through attendance at secular schools, colleges and universities, and through friendships with unbelievers the cases of boys and girls going with unbelievers has steadily grown. The proportion to which

the problem has swelled certainly warrants an investigation into the Scriptures in order to seek standards by which we can assess this situation.

Apparently this is not a brand new situation. As the wise writer said, “there is nothing new under the sun”. That in itself is a source of encouragement for it kindles the hope that a solution to this age-old problem has also been found. And in this we need not be disappointed, for the Scriptures do offer a clear and consistent answer. For such a solution we turn to the text above this article, Gen. 6:2.

Man had multiplied on the earth. The two “seeds”, the faithful line of the seed of the woman and the rebellious followers of Satan, lived together on the earth. These two lines had totally different outlooks on life. One lived in accordance to God’s commands, the other busied himself in the god-less activities of day-to-day life. However, it seems that the faithful seed forgot their principles of faith, and their love for God waned and grew cold. Instead they became more and more united with the god-less seed. They became “girl-watchers” in the bad sense of the word. These young men of the church had only one standard - “the daughters of men were fair”. Outward beauty attracted them. And it can be quite an attraction. Do not kid yourself. Latest hairdo; short revealing skirts; a face painted with assorted cosmetics; and whatever else will entice a man’s eyes to survey the curvaceous figure a second time. It seems that some women dress with the express purpose “to kill”. Well, the sons of God fell for it.

You know what the reaction of God was? “And it repented the LORD that he had made man on the earth, and it grieved him at his heart” (Gen. 6:6). God had rather not created man at all than that man would give his heart to another who lived independently of God. It grieved God. He who gives his/her heart to an unbeliever breaks his covenant allegiance to God. Choosing girls who did not fear God nor thanked God was one of the sins primarily responsible for the downfall of that first world. And sad to say, the young men of the church - those whom God loved - these were responsible. They went and took these fair maidens as wives.

What do we learn from this passage? For one thing, we read in verse five that this decision caused corruption to infest the lives of the young church members. Moreover, they had caused God pain and grief to such an extent that God’s wrath came down on the world. These young persons also ended their lives in ruin, in the flood-waters of judgment along with the ungodly world. Does not this passage seriously warn us against being yoked with unbelievers? And this is not an isolated passage. Next time we will look at some other passages and try to arrive at a positive conclusion.

Till then, think about it - fair or faithful?

W. HUIZINGA

Press Release

PRESS RELEASE of the classis meeting of the Canadian Reformed Churches in Alberta-Manitoba, held at Edmonton March 27 and 28, 1973.

Art. 1 On behalf of the convening church, the church at Edmonton, the Rev. D. DeJong calls the meeting to order. Psalm 135:1 is sung.

Art. 2. Examination of the credentials. One of the delegates of the church at Coaldale reports that all the churches are legally represented by their delegates.

Art. 3. Constitution. Classis is declared to be constituted. The officers are: the Rev. D. DeJong, chairman; the Rev. C. VanDam, clerk; the Rev. J. Geertsema, vice-chairman.

Art. 4. Opening. Classis is officially opened now. The chairman reads Psalm 135. Psalm 135:2 is sung. The chairman mentions the serious illness of the Rev. H.A. Stel and expresses the thankfulness to the Lord, that Rev. Stel is able to do part of his work again, though he cannot attend this classis yet.

Further it is mentioned with thankfulness that the church at Coaldale has a new minister in the person of the Rev. J. Visscher. After this the chairman leads in prayer and thanksgiving.

Art. 5. Adoption of the Agenda. The provisional agenda is adopted after some matters are added.

Art. 6. Incoming correspondence. A. Letter of appeal from br. J.H. at Edmonton. This letter is read and declared admissible. The following motion is adopted:

1. Classis, *having read* the letter of appeal in which br. J.H. requests:

- that the classis convince the consistory of the church at Edmonton that the children of the congregation should receive Christian, i.e. Canadian Reformed school education;

- that in a time when it is not possible to have this education, Art. 21 C.O. is still 'richtsnoer', which means 'dat de roeping van de kerk is, de ouders tot de stichting van zulke scholen aan te sporen waar ze nog niet zijn'; *considering* that the same matter had been put before a previous classis (viz. Of March/April, 1970, see Acts art. 86); *decides* to refer br. J.H. to Art. 86 of the Acts of Classis March/April 1970; and *decides* to provide br. J.H. with the text of Art. 86 of the Acts of Classis March/April 1970.

2. Classis, *having read* the letter

of appeal in which br. J.H. requests:

That classis judge whether he or consistory is confusing regarding the advice of church visitors (Jan. 1970); *considering*

- that the consistory of Edmonton agrees with the advice of church visitors as mentioned under points 1 and 2 on page 2 of the 'Statement of the Consistory with respect to: Reformed or Christian Education' (hereafter referred to as 'the Statement');
- that the consistory rejects the advice "and therefore the 'own' school" as mentioned in point 3 on page 2 of 'the Statement';
- that br. J.H. writes "when you reject the conclusion no. 3: "and therefore the own school", you reject the whole advice, because it was one package";
- that the conclusion in the advice of church visitors as given under point 3 on page 2 of 'the Statement' does indeed go beyond Art. 21 C.O.; *judges*
 - that the consistory is correct in making a distinction in the advice of church visitors, between their reference to the form of baptism and Art. 21 C.O. on the one hand and their conclusion from this form of baptism and Art. 21 C.O. on the other hand; and
 - that therefore the consistory does not confuse the matter.

3. Classis, *having read* the letter of appeal in which br. J.H. requests: that classis answer the question whether the consistory of the church at Edmonton is on the way of deformation; *considering* the above considerations, decisions, and judgements; *decides* to declare that br. J.H. does not prove that the consistory is on the way of deformation because he does not go into the argumentation which the consistory directed to him via their 'statement' on education and via their correspondence."

B. Letter from the church at Winnipeg dated March 1973, informing classis about objections against articles of the Acts of the previous classis which will be brought to the next classis because of lack of time. Classis *decides* to receive this letter for information accepting the reasons given by the church at Winnipeg.

C. Letter of the consistory of the church at Barrhead, requesting remuneration of the wages of one of its delegates. According to art. 6 of the

Acts of Classis Alberta/Manitoba of March 1972 the request is granted.

D. Letter from br. J. Leffers, classical archivist, regarding a missing letter from the files of Classis Oct. 1971. The motion, "Classis accepts the letter and declares itself satisfied regarding the state of the archives and considers this archival matter closed," is adopted.

Art. 7. Reports.

A. Reports on Church-visitation. Reports which are brought to the churches at Barrhead, Calgary, Carman, Coaldale, Edmonton, Neerlandia, Winnipeg are read and taken note of.

In connection with the reporting of the church visitation a letter of the Rev. H.A. Stel is read. In view of this letter and the following discussion a motion which reads, "Classis decides to appoint a committee with the mandate to study the Church Order and the history of the church with regard to the position, duties, responsibilities and reporting of church visitors; to report to the next March Classis (1974); and to send copies of their report to the churches two months prior to the March 1974 Classis," is adopted.

Appointed as members of the committee are the Revs. D. DeJong, C. VanDam, J. Visscher.

B. Report of the clerk of the previous classis regarding receiving a document missing at the time Rev. J. Visscher did his peremptory examination. The motion is adopted that "Classis decides to take note of the received document and to file it".

C. Report of Deputies for Needy Churches. The following motion is adopted: "Classis, *having read* the report of deputies for needy churches in which it is clear that the church at Calgary did not receive the full amount of the requested support; *considering*

that deputies could only partially perform their task; *decides* to grant the request of the deputies that they receive the mandate from this classis to review the requested support further with the church at Calgary in order to establish whether the pledged support is adequate; and, if the deputies are convinced that additional support is necessary, that in the event the deputies are authorized to approach the Regional Synod on behalf of Classis, unless the next Classis be held before the convening of the Regional Synod."

D. Report from the church at Edmonton regarding the acquiring of a new classical treasurer. In accordance with the proposal of the church at Edmonton, Classis appoints br. E.C. Koning, Jr., as classical treasurer. The address of br. Koning is: 206 Thorncliff Place, Edmonton, Alberta.

E. Report of Deputies for

Investigation of the Procedures for Examinations. The following motion is adopted: "Classis accepts Proposal I: 'Classis decides to accept the following time table for whenever classical examinations are to be held (cf. Art. 188 of the Acts of Gen. Synod of Homewood-Carman, 1958):

A. PREPARATORY EXAMINATION:

1. Sermon - no time limit
2. Exegesis Old Testament - 20 minutes for the examiner (and possibly) 5 minutes for the other delegates.
3. Exegesis New Testament - 20 minutes for the examiner (and possibly) 5 minutes for the other delegates.
4. Doctrine and Creeds - 20 minutes for the examiner (and Possibly) 10 minutes for the other delegates.

B. PEREMPTORY EXAMINATION:

1. Sermon - no time limit.
2. Exegesis Old Testament - 20 minutes for the examiner (and possibly) 5 minutes for the other delegates.
3. Exegesis New Testament - 20 minutes for the examiner (and possibly) 5 minutes for the other delegates.
4. Knowledge of the Contents of Holy Scripture - 15 minutes for the examiner (and possibly) 5 minutes for the other delegates.
5. Doctrine and Creeds - 20 minutes for the examiner (and possibly) 10 minutes for the other delegates.
6. Church-history - 20 minutes for the examiner (and possibly) 5 minutes for the other delegates.
7. Ethics - 15 minutes for the examiner (and possibly) 5 minutes for the other delegates.
8. Church-polity - 15 minutes for the examiner (and possibly) 5 minutes for the other delegates.
9. Deaconology - 15 minutes for the examiner (and possibly) 5 minutes for the other delegates.

Classis also adopts amended Proposal II: 'Classis decides to have the subjects of the classical examinations distributed to the examiners as follows (see art. 39 of the Acts of Classis Alberta-Manitoba of Oct. 1971 and art. 32 of the Acts of Classis Alberta-Manitoba of Oct. 1972):

1. Sermon - deputies ad examina
2. Exegesis Old Testament - Rev. C. Van Dam.
3. Exegesis New Testament - Rev. H.A. Stel.
4. Knowledge of Holy Scripture - Rev. D. De Jong.
5. Doctrine and Creeds - Rev. D. De Jong.
6. Church-history - Rev. J. Geertsema
7. Ethics - Rev. D. De Jong.
8. Church-polity - Rev. J. Geertsema.
9. Deaconology - Rev. H.A. Stel.

Alternate examiner is Rev. J. Visscher."

F. Report from Deputies ad Art.

19 C.O. This is read and taken note of. No application for support was received.

G. Report of the Classical Treasurer. The treasurer requests to have his final report at the next classis.

Art. 8. Question Period according to Art. 41 C.O. The consistory of the church at Edmonton asks and receives advice in a matter of discipline.

Art. 9. Arrangement of Preaching Engagements for the church at Calgary is as follows:

In April	the Rev. D. DeJong
in May	the Rev. C. VanDam
in June	the Rev. D. DeJong
in September	the Rev. C. Van Dam
in October	the Rev. D. DeJong
in November	the Rev. J. Geertsema

Art. 10. Delegates to the Regional Synod. Classis adopts the following motions:

"Classis advises the church at New Westminster and the forthcoming Classis Pacific to postpone Regional Synod to an early date in 1974 with view to the forthcoming General Synod to be held in Toronto".

"Classis delegates to the next Regional Synod the Revs. D. DeJong, J. Geertsema, C. Van Dam. First alternate is the Rev. H.A. Stel and second alternate is the Rev. J. Visscher".

"Classis re-appoints as dele-

gates to the next Regional Synod the elders H.C. VandenBerg and as alternate J.M. Van Spronsen; C. Van Seters and as alternate W. Vogelzang (cf. Acts of Classis Alberta-Manitoba of March 1972, Art. 25)".

"Classis appoints as delegate to the next Regional Synod elder G. Veenendaal and as alternate elder D. Teitsma".

Art. 11. Appointment of Convening Church, Place and Time of the Next Classis. The church at Neerlandia is appointed as convening church for the next classis, which will be convened on Tuesday, November 13 at 8:00 p.m. in the church at Edmonton.

Suggested officers for the next classis are:

the Rev. J. Visscher	- chairman
the Rev. D. DeJong	-clerk
the Rev. C. Van Dam	- vice-chairman

Art. 12. General Question Period is held.

Art. 13. Censure According to Art. 43 C.O. No matter is brought up.

Art. 14. Adoption of the Acts and of Press Release. Acts and Press Release are adopted.

Art. 15. Closing. The chairman expresses the thankful appreciation of the delegates for the good care of the sisters of the church at Edmonton. The clerk leads in closing prayer and the chairman closes this classis.

On behalf of classis
J. Geertsema, vice-chairman.

Canadian Reformed World Relief Fund



This year is a happy one for Mr. Suh, the staff, and the children at Chang-Dong orphanage in Korea. As of March, the exterior of their new building had been completed. Our photograph shows some of the children standing in front of it. Their new home is to have two storage rooms, seven sleeping rooms, and

one bathroom. Mr. Suh writes, "I trust that the Lord who made all things possible will certainly complete this precious work, and with our prayers we are doing with all our best to progress it. I trust that this work [the building of the house] will be achieved under your precious co-operation, guidance and prayer."

our little magazine

Hello Busy Beavers,

Let's start with a poem for all the Busy Beavers who are celebrating their birthdays during the beautiful month of June. Let's hope you all have a very happy day!

Where sing the birds?

Where sing the birds? High in the firs God's creation beautiful The trees and the birds	Where go the flies? By and by God's creation beautiful The flies that go by and by.
--	--

Where flies the butterfly?

High, high in the sky God's creation beautiful The butterfly and sky	Thank you for this pretty poem, <i>Grace Bosscher!</i>
--	--

Arlene Harke	June 1	Wilma Van Woudenberg	10
Teresa Bouwman	3	Bonnie Boeve	16
Renee Van Oene	3	Ann Vanden Bos	19
Johanna Veldkamp	3	Norma Vander Pol	19
Nick Boersema	5	Debbie Medemblik	21
Henry Nieuwenhuis	8	Mary Oostdijk	22
		Harold Jansen	28



FROM THE MAILBOX

First of all we want to welcome some new members to our club. And today, we may welcome three new Busy Beavers who surely will be the ones who live farthest away from us all, because - they live in **BRAZIL!**

Hello, *Ronnie Kuik*. Welcome to the Busy Beaver Club. We are happy to have you join us. Do you like living in beautiful Brazil? Did you enjoy the Pyramid Puzzle? Keep up the good work!

Of course you may be a Busy Beaver, *Alinda Kuik!* Do you still write to your friends in Canada? Do you have some playmates where you live now?

And welcome to you too, *Jacob Kuik*. We are always very happy when three Busy Beavers in one family join us all at once! Especially if they live as you do, in a far-off country about which we would like to know more! Maybe you and your brother and sister would like to write to the Busy Beavers in Our Little Magazine some time to tell us what it is like to live in Brazil. We hope you have (had) a good birthday on the 27th.

Hello, *Sharon Koerselman*, a big welcome to you too! We hope you will really enjoy participating in all our Busy Beaver activities. Write again soon, Sharon.

Welcome to the Club, *Hetty Witteveen*. Congratulations with your baby sister! Does she smile at you already? We hope you'll have lots of good times reading Our Little Magazine and doing the quizzes.

Hello, *Greta Paize*. Nice to hear from you again. Congratulations on a good report card Greta! How are your organ lessons coming?

You had your Pyramid puzzle all right, *Sharon*

Kieneker! Do you still write to your friend in Australia? Bye for now, Sharon.

Thank you for your letter, *Vera Vandenberg*. Have you finished reading your big book already? Did you enjoy it? And have you started "The Little House in the Big Woods"?

How was your birthday party, *Lorraine De Boer*? Did you have lots of fun? I'm glad you had a good report card too. Do write again, Lorraine.

Thank you, *Jane Kobes*, for your letter, the quiz, the story, and especially for the pretty blossoms! The flower show must have been beautiful to see! How did you do on your report on B.C?

And thank you, *Grace Bosscher*, for your poem! I'm sure it made all the birthday people very happy, and the rest of us too! Write again soon, Grace.

Hello, *Eileen Bartels*. It was nice to hear from you again. How is the blanket of your sewing project coming? Have you thought of trading stamps with the new Busy Beavers in Brazil?

Thank you for your very nice letter, *Teresa Bouwman*. I really appreciate your writing me what you did!

What do you think, *Jeannette Bouwman*, is the lake warming up nicely for swimming? But I see you're keeping busy reading in the meantime!

BOOK NOOK

Title: Cherokee Run Author: Barbara Smucker

Katie Becker and her family were moving to Kansas. Since they had no house yet, they were going to stay at their aunt and uncle's. Thousands of people were going to go in a run to claim land. The Beckers and their aunt and uncle were going to claim some of this land because their land was eaten by grasshoppers. At this claimed land a man took the house; he was an unbeliever. Later, after Katie had saved his life in a prairie fire, he received a Bible from Mr. Becker and became a Christian. Then he went back to his own home where he owned some honest land.

I like this book because it is a Christian book, and I like the way the man who took the Becker's house became a Christian.

(Book Look by *Teresa Bouwman*)

* * * * *

"A" Quiz

How good are you at remembering Bible names. Here's a good way to see! All the answers start with "A".

1. Who was the brother of Moses?
2. Who was killed by Cain?
3. Who was Isaac's father?
4. Who was the son of David?
5. Who was Peter's brother?
6. Who was created out of the dust of the earth?
7. Who was the king that was a leper?
8. What minor prophet was a shepherd?
9. On what mountain did the ark rest?
10. Who was saved in the furnace?

Thank you for the quiz, *Jane Kobes*.

Did you enjoy that one? Now see how well you did on last time's Benjamin Puzzle.

B - Brethren, E - Eldest, N - Now, J - Joseph, A - Anger, M - Money, I - Instead, N - Near.

Did you have it all right?

Bye for now, Busy Beavers. Till next time!

Yours, Aunt Betty.

Conference - cont'd from page 10
 Neerlandia opened with prayer. He spoke a few words of welcome to those in attendance and especially to the guest speaker, the Rev. G. Van Dooren, M.Th.

Rev. Van Dooren's speech dealt with "The Training For The Office of Elders and Deacons". Some of the points dealt with were:

1) *Inequality in Equality* - Under this headline Rev. Van Dooren pointed out the intensive specialized training a minister obtains (B.A., B.D.) versus the little training and preparation elders and deacons receive once being ordained.

2) *Possibilities of Training for Elders and Deacons* - Self-training before the office bearers commence their terms, and during their terms of office, were discussed by Rev. Van Dooren:

- A. Team spirit and team work.
- B. Special education during consistory meetings.
- C. Preaching of the Word of God.

The guest speaker also made special mention with regard to the position of deacons, noting that deacons are also pastors in their special calling by the Lord.

During intermission an excellent lunch was served by the sisters of the Edmonton church, after which those attending had an opportunity to review the many books on display.

During the general discussion that followed many questions were directed to Rev. Van Dooren dealing with congregational meetings, family visitations, counselling, church discipline, and special training possibilities such as correspondence courses through the theological college.

The guest speaker also suggested

that consistory libraries be set up, and for this purpose a list of literature dealing with the offices in Christ's Church was distributed.

The chairman expressed his appreciation on behalf of all those attending, and to Rev. Van Dooren for his special contribution at this conference.

The meeting expressed its hope that future office bearers conferences would be held and to this end a committee was appointed to study the possibilities, (how often, when, and where). The committee consists of P. Van Bostelen, Edmonton; P. Doorten, Edmonton; and W. Vogelzang, Barrhead.

In closing Ps. 40, stanzas 4 and 7, was sung, after which the Rev. D. de Jong of Edmonton ended the conference.

A. Luiten C. M. Van Vliet

With thankfulness to the Lord we announce the birth of our son and brother:

EDWARD JOHN

Bert and Diane Niezen
 (nee Jonker)

Brian and David

April 24, 1973

R.R. #2, Orangeville, Ont.

Engaged:

DINA KOK

and

TALO TAMMINGA

March 31, 1973

R.R. #3
 Kerwood

R.R. #3
 Kerwood

With thankfulness to the Lord and great joy we wish to announce the birth of our daughter and sister:

CHRISTINE RENEE

Jake and Henny Riemersma
*Ingrid - Ken - Albert
 Anna - Jacqueline*

April 19, 1973

Fergus, Ontario.

With thankfulness to the Lord and great joy we wish to announce the birth of our son and brother:

BRADLEY HILTON

Bert and Alice Kuik
*Raymond - Gertrude
 Bert - Audrey*

May 3, 1973

Winnipeg, Manitoba.

WANTED

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Grateful to the Lord who has made everything well we announce the birth of our son and brother:

GEOFFREY SCOTT

on April 16, 1973 A.D.

Henk Hoogstra
 Minnie Hoogstra - nee Plantinga
Derek

306 Delaware Ave.
 Burlington, Ont.

REQUEST TO READERS

Volume 22 - No. 2 of Clarion is now out of print. Subscribers who received extra copies of this issue are asked to return them to us, in order that we may pass them on to readers who have not received a copy of this magazine. Your cooperation will be greatly appreciated. Send copies to Premier Printing Ltd., 1249 Plessis Road, Winnipeg, Man. R2C 3L9.

CHURCH NEWS

Theological College

The Convocation (graduation) will this year not be held at the end of May but on Friday, September 14, D.V., which date coincides with the planned College-evening on the occasion of the opening of the new course.

L. Selles, Secretary of
 the Faculty.