

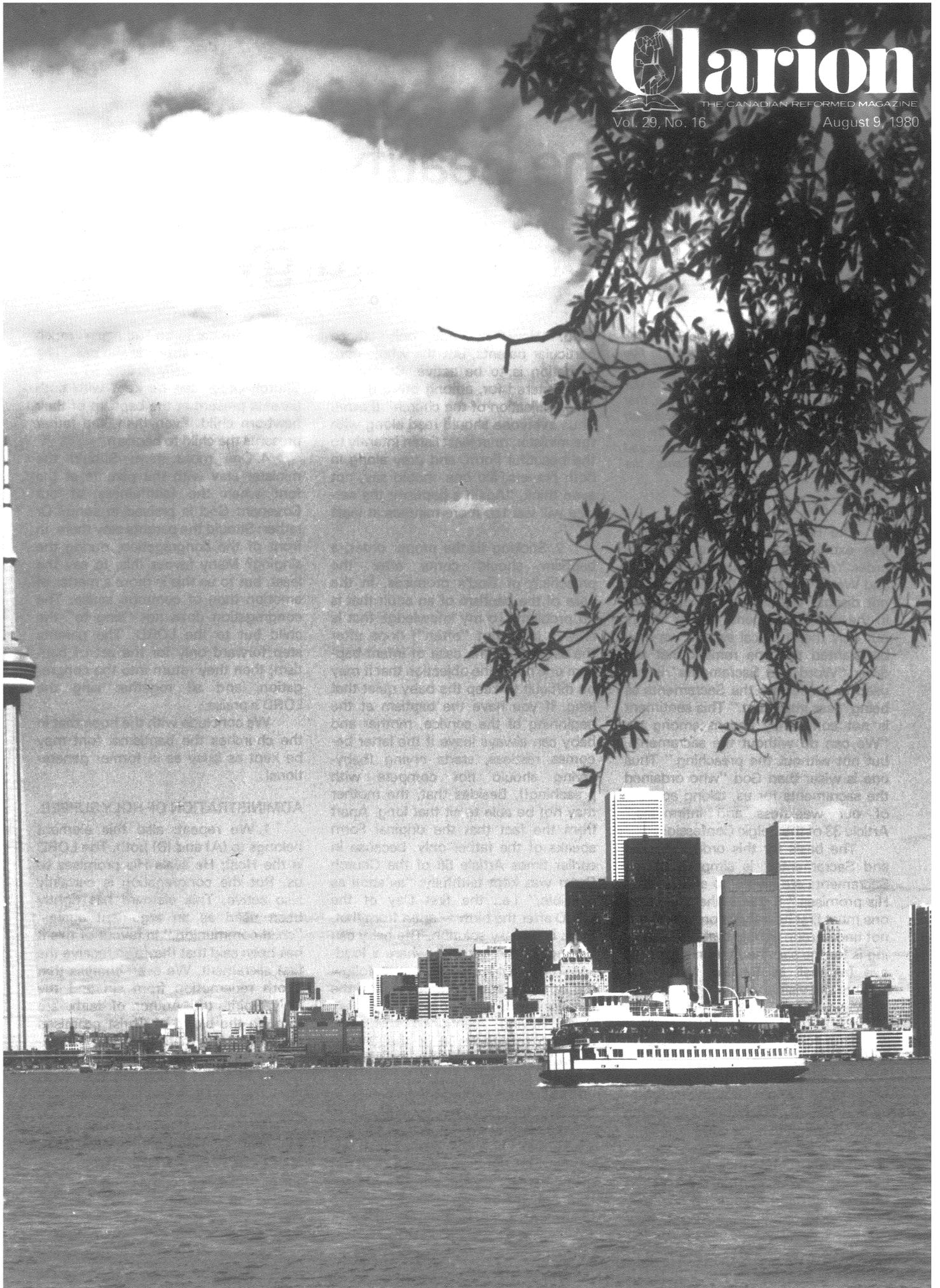


# Clarion

THE CANADIAN REFORMED MAGAZINE

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# The Beauty of Reformed Liturgy <sup>8</sup>

*Part 7 dealt with the "third block" of the classic Order of Reformed Liturgy: the five components of the "preaching event." This is the central and most-important part of our corporate worship. We hope, therefore, that the stress on congregational participation and activity during this part will not be forgotten. The logical order is now to proceed from the Word to the Sacraments, the "fourth block."*

## "WORD AND SACRAMENTS"

The Reformed Creeds often use this expression, and always in this order. You will never read "Sacraments and Word." Although these articles do not discuss the doctrine as expressed in the various elements of our liturgy but only the liturgical aspect, we may be granted the one remark that the order "Word and Sacraments" is not used to depreciate the Sacraments as being "less important." This sentiment is not completely absent among us. "We can do without the sacraments, but not without the preaching." Thus one is wiser than God "who ordained the sacraments for us, taking account of our weakness and infirmities," Article 33 of the Belgic Confession.

The basis for this order, "Words and Sacraments," is simply that the Sacraments are given "to seal unto us His promises." If that is the case, then one must first hear those promises! It is not uncommon to hear that the preaching is for the *ear*, the sacrament for the *eye* (as well as for the taste c.a.): audible and visible word.

## MINISTRATION OF HOLY BAPTISM

The following liturgical aspects should be mentioned.

1. First of all, in the Sacraments we have — again — a combination of *both* elements of Reformed liturgy: the LORD is acting (A); the congregation is also active (B).

Parents bring their children to baptism; they (again) make profession of their faith and accept the responsibilities for a godly upbringing of their

seed. However, not only those particular parents, but the whole congregation is to be active. Baptism is administered for, among other things, "the edification of the church" (Form). Thus everyone should read along with the minister, or at least listen intently to the beautiful Form, and pray along in both prayers. No one should say, not even think, "Again a baptism; the service will last ten more minutes at least . . ."

2. Sticking to the proper order, a baptism should come *after* the preaching of God's promises. In the case of the baptism of an adult that is no problem. To my knowledge that is always (alas, not "often") done after the sermon. In the case of infant-baptism one hears the objection that it may be difficult to keep the baby quiet that long. If you have the baptism at the beginning of the service, mother and baby can always leave if the latter becomes restless, starts crying (baby-crying should not compete with preaching!). Besides that, the mother may not be able to sit that long. Apart from the fact that the original Form speaks of the father only, because in earlier times Article 56 of the Church Order was kept faithfully: "as soon as possible," i.e., the first Day of the LORD after the birth — apart from that, there is an easy solution. The baby can be kept in the nursery (where a loud-speaker should enable one to follow the sermon), and brought in when the time for baptism has come.

3. Having mentioned this, and referring to Article 56 of the Church Order, we could elaborate on the fact that old baptism-registers prove that our forefathers brought their babies to baptism the first service after birth. Nowadays, however, nearly all children are born in a hospital, and the staff will not permit a father to take his child out of the nursery for the purpose of baptism and then bring it back. Modern treatment of the mother has made it

possible for her to be "up again" much sooner than her sisters in the past. The result is that usually Article 56 of the Church Order can be kept with both parents present at the baptism of their newborn child. Even then, the father presents the child to baptism.

4. One more item: Should the minister stay with the parents at the font when the faithfulness of our Covenant God is praised in song? Or rather: Should the parents stay there, in front of the congregation, during the singing? Many favour this, to say the least, but to us this is more a matter of emotion than of common sense. The congregation does not "sing to" the child but to the LORD. The parents step forward only for the act of baptism; then they return into the congregation, and all together sing the LORD's praise.

We conclude with the hope that in the churches the baptismal font may be kept as busy as in former generations!

## ADMINISTRATION OF HOLY SUPPER.

1. We repeat: also this element belongs to (A) and (B) both. The LORD is the Host; He seals His promises to us. But the congregation is certainly also active. This element has rightly been used as an argument against "child-communion." In favour of this it has been said that they also receive the first sacrament. We even confess that "both redemption from sin and the Holy Spirit, the Author of faith, are through the blood of Christ promised to them no less than to adults," Heidelberg Catechism, Answer 74. Yes, that is fully true; but in baptism God takes the initiative; He is first and the baby is passive ("although our children do not understand these things," Form for Baptism). In Holy Supper, however, man takes an active part, performs an act of profession, comes and eats and drinks and remembers. Little children can not yet do that.

2. The question may be asked whether — although we by far do not follow the example of the ancient church as to the frequency of supper-celebrating — too much stress has been and is being laid on the “fringes” of the Lord’s Supper. The question may also be asked, “Whence comes this?” In addition to three weeks of Catechism preaching on the Holy Supper, Lord’s Days 28, 29, 30, we have (or: had) a “preparatory sermon” followed by “the week of preparation.” Then, on the Supper Sunday again a sermonette plus a long Form and after that (as I remember from my youth) an evening service of “*nabetrachting*”: looking at the Supper in retrospect. This sermon dealt not only with what we had tasted and enjoyed at the supper table, but contained a serious word for those who had not come to the table for all kinds of reasons. It all came close to Pietism, treating the supper as a very extraordinary event for which one had to prepare in a very special way, examining and analyzing himself, whether there were the marks of the true believer, and so forth. If we celebrated the supper six times a year, that would amount to twelve plus three (Catechism sermons), that is at least fifteen Sundays per year, close to one third of the yearly preaching program. On the Supper Sundays, then, no Catechism preaching, in conflict with Article 68 of the Church Order. And far too much attention for what a communicant member might or might not feel in all those weeks. This whole development is far from classic-Reformed, and even farther from the apostolic age.

Because we strongly favour a greater frequency of the Supper, we suggest that all those “fringes,” or most of them, be cut away. This brings us to some more liturgical questions.

3. Supper-celebration, when taking place at tables in a large congregation, is time-consuming. I myself have for years ministered at eight to eleven tables in a row; the maximum was in Utrecht: thirteen tables. The main problem is not time-consumption (although that is important: there can be no preaching in such a situation), but the repetition (some say, “the vain repetition”) of the words of the institution. Is that right? Our churches form an exception to what is seen all around us: the minister sits in front of the congregation, together with some office-bearers. People stay in their pews, the bread and the wine are brought to them by office-bearers, and then they all eat

at the same moment, and drink at the same moment. To those who right-away stick up their feathers, I would say, “Do you not know that this has been practised in several good old Dutch *Gereformeerde* churches for ages, especially in the northern provinces?”

#### 4. PROS AND CONS.

Celebration at tables has as a “pro” that we have to rise, go forward and sit down at the table. That is an act, an act of obedience. Instead of many small cups we drink from a large cup (although there are four such cups going around). That expresses unity (as many grains ground together). The “con” is that, by the four, five, six, or more tables, which become necessary with the size of the congregation, that unity is broken again. As to the other method, common on this continent, but not unknown in Reformed churches of the past and present, here indeed the wine is poured into individual cups. However, try to picture in your mind the strong stress on unity: after the minister has, visible to everyone, broken the bread, while using the words of the institution, all members get a piece of bread, and, when they hear the words, “Take eat, do this in remembrance of me,” they all eat at the *same moment*. Similarly with the wine: all drink together. In a small congregation, where all can sit at one table, that is no problem. But there are not only (very) small congregations. If we would do it the way just described, the whole celebration would not take more than 15 to 20 minutes.

#### 5. SOME BENEFITS.

This method does not take away much from preaching time. That’s the first reason why we should favour it. Then it makes a more frequent celebration, e.g., once a month, easier to realize. Further, every good sermon in the style of Catechism, Lord’s Day 31 (opening and closing of the kingdom), is a preparatory sermon, and thus we do not need special “preparatory sermons.”

Also, we should try to get rid of a “continuation of the supper” in the afternoon or evening service. Often there are only five, seven, nine, or a few more coming to the table, and they get the “remaining morsels”; a piece of the Form, a shortened prayer, and then, of course, bread and wine. It is a bit “individual,” maybe “individualistic.”

Mind you, when I say we should try to get rid of this, I do not mean that it is not worth the trouble or the time to sit at the table with five or seven brothers, but mostly sisters. I once flew to Aruba and to South America to administer the sacrament to four, to five believers. But I suggest that we do our utmost, by means of baby-sitting and the like, to get *all* communicant members to the morning service (or, for that matter, evening service, if we want to stick to “*avondmaal*,” “*Nachtmahl*,” “supper”). We would “kill two birds with one stone” by not only realizing the “onewine, one bread” idea, but also by correcting older and younger couples who stay home in the morning (“it is only supper . . .”) and show up in the afternoon.

#### 6. THE FORMS.

The consistories have received concepts of two Forms for the Supper. They are shorter than the present one, although nothing essential has been left out. On the contrary, an important element is added that is hard to find in the present Form: “until He comes.” Holy Supper is as much a looking forward to Christ’s return as a remembrance of what He did for us in the past. The eschatological element should never be lacking: the LORD is at hand! Shortly after the Reformation the followers of the reformers had to be indoctrinated in the scriptural teaching of the sacraments, and to be brain-washed of romanist superstitions. Therefore such long answers in the Catechism and such long Forms. The desire expressed in past years to shorten some Forms had a double, positive motive: make more room for preaching and make room for more frequent celebration of the Supper. These motives are to be complimented.

#### 7. “TAKE PART!”

It bears repeating: take full part in everything. Listen intently to the teaching of the Form, which is, in fact, ministry of the Word. Look at the minister when he breaks the bread and pours the wine. Concentrate on your eating and drinking: “as surely as . . .” And let Synod 1980 adopt the suggestion of the Liturgy Committee (the Faculty of the College) that the congregation together recites the Creed and prays the Lord’s Prayer, as was the intention of the Reformers.

(To be continued.)

G. VANDOOREN

# press review

## DID CALVINISM BREED CAPITALISM?

Under this title I found a good and interesting article in *Vanguard* of May-June 1980. It is written by Dr. Peter Nijkamp of The Netherlands. We received permission to take over the whole article. At the end I would like to give a few remarks. But here follows the article:

Our Western world is very often being characterized as a capitalist society. This is a society marked by a free enterprise economy in which the aim of making profits is the driving force of all economic activities. According to Adam Smith, such a society — composed of small dispersed and relatively disconnected producers each pursuing his own interest — would lead to the most favorable economic outcome. The “invisible hand” would guarantee that self-interest would ultimately serve the interest of society as a whole.

It is clear that our Western society cannot be called capitalistic in the above-mentioned sense. Instead of numerous single firms there are big companies and multinationals; instead of atomistic individuals there are organized consumer groups; instead of the “invisible hand” there is an “invisible foot” that threatens to destroy air, water, land and nature; instead of producer and consumer autonomy there is much governmental involvement and bureaucracy.

Though there are many features in our society showing a post-capitalist trend, it has to be admitted that many driving forces of traditional capitalism do still exist: self-interest and utilitarianism, restless money-making, lack of altruism are some of these. These deeper motives have led to many disturbances and negative developments in our post-war society. Many writers have made an attempt to connect the deeper motives of our Western economies with Christianity, and several of them claim that Christianity can be held responsible for the negative externalities (such as ecological disturbances) of our society. In this debate, very often the thesis of the German sociologist Max Weber on the relationship between Calvinism and (the spirit of) capitalism is referred to. It is therefore important to pay further attention to this thesis.

### CALVINISM AND THE SPIRIT OF CAPITALISM

According to Max Weber, the birth of

capitalism was not a pure accident. The rise of Western capitalism is somehow connected with the characteristics of our Western society; and the rational duty in a capitalist society of making money cannot be explained without taking into consideration deeper religious roots.

Weber observed that many people involved in business and commerce had a protestant background. And then he raised the question whether there might exist a deeper link between the protestant ethics and the economic behaviour of individuals. He analyzed especially the relationship between the ethics of English Puritanism and the historical development of capitalism.

Max Weber found that in Western capitalism money-making had been an aim in itself from the seventeenth century onwards. It was surprising, however, that many people who had earned a lot of money in business and commerce led a fairly sober life and did not have much fun. This intriguing combination of making money and leading an ascetic life could, in his view, only be explained from a deeper religious background.

In Weber's opinion, the deeper background of the spirit of capitalism is formed by ascetic Calvinism, as was also reflected by the high participation rate of Calvinists in commercial and business life. In the Calvinist view of the world, the entire human life (including economic activities) is subject to the commands from the Holy Scripture. The Word of the Lord is decisive for all things to be undertaken on earth. Spiritual life as such is not more important or of a higher order than economic life. The Lord wants to receive honor from all activities, not only in the purely religious sphere, but also in daily life. Therefore, man should not refrain from economic life, but instead work in honor of the Lord. In other words, man should not shape his life according to his own desires and aspirations, but should devote his whole life in an ascetic sense to his Maker (the so-called “inner-world asceticism”). Just by placing more emphasis on earthly and daily life, glory is brought to the Lord.

According to Weber, this attitude has led to much attention for commerce and business: economic life was no longer being considered inferior. But how can the restless strive for money-making be explained?

### A REVERSED PREDESTINATION

The major concern of Calvinists for ac-

tivity in business and industry stems, in Weber's view, from the Calvinist dogma of Predestination. The Lord is absolute and omnipotent. He elects and reprobates man according to his own view. Man is merely a tool in his hands. He calls man to belief. This Calvinistic dogma of Predestination — which provides man with security on the basis of the clear promises from the Word of the Lord — has, however, led to religious doubts in the course of time. Instead of comfort, the dogma of Predestination has led to religious uncertainties: how do we know that we are elected?

In Weber's view, the Calvinists were then trying to find certainty in outer things: prosperity in business was more and more regarded as a particular blessing and a sign that one was elected. The direct consequence of this reverse view of Predestination was that restless work was regarded as the only means to be secured of one's election. Especially in puritan theology, Weber discovers many elements which may support his idea that self-discipline and restless work were an outgrowth of religious doubts about one's election by the Lord. A life of emptiness is not in honor of the Lord, but success in business may symbolize one's particular calling and election by God.

The consequence of this reverse Predestination is a great economic and commercial activity by Christians. This however does not lead to luxury and wealth, but rather to a sober life characterized by an ascetic style. A life of luxury would be in conflict with the commands of the Lord and would certainly not be reconcilable with one's election. In other words, in Weber's view, the Calvinist ethics has led to an enormous accumulation of capital and to a restless striving for economic growth. In this sense, Calvinist ethics has formed the deeper roots for the rise of the rational spirit of capitalism.

### CRITICAL REMARKS ON WEBER'S CALVINISM

The above-mentioned Weber thesis has evoked many debates and much discussion and criticism. It is indeed an intriguing contribution to the field of religion-sociology. On the other hand, several critical remarks concerning Weber's thesis can be made. In the framework of this brief article only a brief sample of counter-arguments against the Weber thesis on the role of Calvinism will be presented.

— Despite Weber's attention to Calvinism, he only deals with historical Calvinism in a fairly superficial manner. Weber does not discuss the biblical theology of Calvin himself, but only the adjustments made by later Calvinists, especially the idea of a reverse Predestination. It is, however, amazing that Weber is not aware of an arbitrariness in selecting the idea of Predestination from the whole of Calvinistic theology. This choice is indeed very subjective.

— It is doubtful whether one does justice

to calvinistic theology by selecting a part (viz. the Predestination) from it and by next reinterpreting it in such a way that its contents are reversed and religious certainty is substituted for doubt. This reverse Predestination cannot be found in calvinist theology and hardly in puritan theology. Weber's construction of a reverse Predestination rests more on subjective thinking than on a historical reality.

— The restless commercial and business involvement is hardly reconcilable with calvinist ethics. Wealth — in the calvinist view — is never an ultimate aim *per se* nor a means to be assured of one's election. This ethics on the motives of daily work cannot be derived from calvinist theology.

— It is highly unlikely that Calvinists and Puritans would have had this commercial and business ethics without finding a justification for this ethics in official dogmas and unofficial scriptures. On the contrary, Calvinism is a unity and its dogmas were disseminated via preacher, books, house visits and the like. A separation between the official calvinist ethics and the daily practice is therefore very improbable and anyway not proven by Max Weber.

— Weber speaks about Calvinism, but he attempts to prove his thesis by referring to the English Puritans. But these Puritans were not the most straightforward followers of Calvin and certainly not its purest representatives. Furthermore, the English Puritans have never had a majority in England.

In conclusion, in our view Max Weber has created a biased picture of Calvinism and has incorrectly used this false picture to support his thesis.

#### CRITICAL REMARKS ON WEBER'S CAPITALISM

One may also doubt Weber's view of capitalism. As set out above, capitalism is based on an individualistic free-enterprise economy. In its pure form it has never come into existence, although its spirit can be observed in many countries. But it is doubtful whether this spirit can be ascribed to the calvinist ethics. The following critical remarks may be made:

— In many developed countries the Calvinists have never played a dominant role in business. On the contrary, in many countries especially the Jews and the Arminians (Remonstrants) have shown much activity in commerce and industry. But these religious streams have no link whatsoever with calvinistic theology. It may equally well be possible that the lack of hospitality towards the Jews has motivated many of them to go into business. Furthermore, it may also be possible that the emphasis on a potential good human nature by Humanists and Arminians has led to much attention for progress and control of the earth.

— In several countries (for example, Germany and Italy), other factors may also have played a dominant role. For example, long before the rise of Calvinism, many

banking and commercial institutions from Roman Catholic origin exerted a strong influence in a precapitalistic era.

— There are also many countries where, despite the presence of Calvinism, (for example, Hungary and Scotland) hardly any influence of capitalism can be observed.

— The relatively purest forms of capitalist societies can nowadays be found in fast-growing developing countries such as Korea, Hong Kong and Singapore. But in these countries, no clear impact of calvinist ethics has ever existed.

In conclusion, Weber's view of the nature of capitalism, its representatives and its origins can hardly be verified by means of historical facts. In my view, it is an almost impossible task to connect calvinistic theology as an obedient following of the Holy Scripture with capitalism as a consequence of the Enlightenment. Therefore, the dogma of Predestination cannot be linked to the spirit of capitalism either.

#### LESSONS

Despite our criticism of Weber's thesis, it should be noted that we may learn several lessons from his analysis. First of all, we should be aware of the fact that all our work should mean a contribution to the Kingdom of the Lord, a Kingdom to which we are invited and elected.

In consequence, our work should not be done on the basis of an enlightened egoism, but should reflect our willingness to serve the Lord and our neighbor. Income and money never have an aim in themselves; our task is to use money in the spirit of responsible stewardship.

Our stewardship does not only concern our work, but also our attitude towards nature. Nature belongs to God's creation and we are held responsible for this part of the creation.

In conclusion, there is an immense spectrum of activities for Christians. These activities should not focus on self-interest, but on support for the Kingdom of God.

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In our times we see that people (again) are so very much "lovers of pleasure rather than lovers of God" (II Tim. 3:4). Professors and teachers, doctors and social workers, and many other people, no longer "believe" in what is called the old and outdated "calvinistic work ethics." According to them life is not to be taken all that seriously. We have to get rid of all those old-fashioned ideas of responsibilities and duties and hard

work. For this life is a game. And we have to play it (along), although in this game of life we do have our rights, of course. Rights on this and rights on that.

However, when one has become a believer and is redeemed by Christ unto a new life for God, and is again image of God, then there is the joy of living and working as a child of the LORD and as His servant. When the apostle Paul writes to the Colossian slaves he says: work heartily, not with eye-service, but in singleness of heart, as for the LORD. You are serving Christ, namely, in your daily slave-work. That is the redemption of daily labour through Christ. And the fact that the redemption work of Christ also includes that daily work (as now being for the Lord), means that the believer can and will do his daily work as well as

*Continued on next page.*



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*News items are published with a view to their importance for the Reformed Churches. Selection of an item does not necessarily imply agreement with its contents.*

Anglican Archbishop Robert Runcie scored points with Orthodox Christians during his April enthronement. He saw to it that the "filioque" clause was omitted from the recitation of the Nicene Creed. The clause denotes that the Holy Spirit proceeds from the Son as well as from the Father. Its insertion into the creed by Western churches was a factor in the East-West split in Christendom. A member of an earlier Anglican-Orthodox theological dialogue, Runcie concluded that the "filioque" clause should be excluded on canonical as well as on some theological grounds. (CT)

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#### GRAND RAPIDS.

The annual Synod of the Christian Reformed Church, convened in Grand Rapids in June 1980, turned down a

challenge to the Canons of Dort. Challenger was Dr. Harry Boer, author-theologian and a retired missionary to Nigeria.

In a grievance — gravamen — lodged against the Canons in 1977, Dr. Boer contends that the Canons teach that some persons are eternally rejected without regard to any merit or demerit on their part. Boer holds that God's election of some does not inevitably require the reprobation of others. He particularly challenged the validity of the Scriptural proof adduced by the Canons.

After listening to three hours of speeches, Synod dispassionately decided by voice vote that Boer misreads the Canons. In Synod's judgment, the "Canons do not teach what the gravamen erroneously understands the doctrine of reprobation to be: namely, a decree by means of which God has from eternity consigned certain human beings to damnation apart from any merit or demerit on their part." Synod furthermore decided that "The Scriptures do teach a doctrine of election and reprobation in that they teach that some but not all have been elected to eternal life." Boer had asked that Synod excise from the Canons certain phrases in I, 6 and I, 15 or make them a non-binding element in the creeds of the Christian Reformed Church.

This decision is in agreement with a 72-page study report that formed the basis for Synod's decision. That report agreed with Boer's contention that the Scriptural proof in the Canons lacks cogency but disagreed with his assertion that election and reprobation are correlative in the Canons. In the judgment of some this synodical decision has pulled the Scriptural teeth from the

Canons, leaving reprobation as no more than an inferential doctrine without positive Scriptural proof. It also leaves room, according to some, for the view that all children dying in infancy may be saved. (RES NE)

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#### MYRTLE BEACH, NORTH CAROLINA

Commissioners to the General Assembly of the Presbyterian Church US (PCUS), meeting here, were all set to attack a recommendation asking the Assembly's Mission Board "to provide information regarding alternatives to and advantages of draft registration and induction." One commissioner said, "We are a peace-promoting church." He was challenged by two youth delegates. One of them stated: "The church is called to be peacemakers, but not draft-dodgers." A somewhat stunned Assembly left the recommendation as originally proposed.

Three cheers for those youth delegates. They show a better insight than the commissioners and their superficial quoting of words without understanding or bothering to investigate what they mean.

A proposal concerning labour relations led to another surprise vote. The original proposal had spoken of the right of *all* workers to join labour unions. This was softened by exempting workers "on whom national or community security depends." Other amendments further weakened the position of labour unions in the proposal, leading some commissioners to fear the presence of a pro-management bias. One commissioner said, "With our anti-labour bias the world may be thanking God that our tribe is

#### PRESS REVIEW — Continued.

he can. Because it is for the Lord, he puts his heart into it; he puts himself behind it. When you love the Lord and learn from Him that He redeems you also in your daily labours and gives meaning to that work, then you want to do a good job. Love for the Lord drives you, as well as thankfulness that you with your work may serve Him and His Kingdom. So faith makes the believers who are in Christ dedicated to their task with complete devotion. And the promise still is that the LORD will bless His children who live and work in

faith. Diligence is very much praised in the Book of Proverbs, while laziness is much rebuked and leads to ruin.

Therefore, I see a connection between faith (calvinism, if you wish; although also the Mennonites [to mention only them] are industrious), and building something up under the blessing of the LORD. This can lead to capitalism when faith is abandoned. But when faith in the LORD and obedience to what He says and a life in His service directs a person, then the wrongs of capitalism will be prevented, as Mr. Nijkamp states.

Let us, then, as older people and parents, work heartily, as for the Lord, with responsibility and devotion. May the youth of the Church therein also see the grace of God in Christ which redeems life from destruction and gives meaning to it, so that they also will have or receive the same dedication to their work ... because it is for the LORD. And may we so through faith, from God's Word, receive the strength to be dedicated, hard workers, because it is for Him. And may He provide work. It does all need His blessing.

J. GEERTSEMA

not increasing." Defending the alterations, Warren Herron of Marietta, Georgia, declared, "The truth is that unions, through their monopolistic powers, often have forced settlements that were damaging to both management and themselves." By a great majority the Assembly voted to agree. (RES NE)

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#### LUNTEREN, THE NETHERLANDS

The Zwolle Synod of the Reformed Churches in The Netherlands (GKN) (Synodical, vO) decided two years ago against elevating the Testimony of Faith, prepared by Professors G.C. Berkouwer and Herman Ridderbos, to official creedal status in the churches. Yet it did recommend its use to the churches. The present Synod of Delft has formally included this use in the Church Order, thus giving this Testimony semi-official status. (RES NE)

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#### ST. LOUIS (RNS)

Trustees of seminaries and other institutions affiliated with the Southern Baptist Convention (SBC) have been exhorted by the denomination to "faithfully discharge their responsibility to carefully preserve the doctrinal integrity of our institutions."

The statement was adopted at the denomination's annual meeting here by an overwhelming vote. It told the seminary trustees that they should employ and continue to employ only faculty members "who believe in the divine inspiration of the whole Bible, the infallibility of the original manuscripts and that the Bible is truth without any error." (CN)

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#### TORONTO (RNS)

Presbyterian Church ministers opposed to women clergy have been given ten years to change their minds or get out, the 106th General Assembly has decided.

The Assembly meeting in Windsor also decided to ban from now on the ordination of anyone opposed to women clergy.

The ruling requires Presbyterian ministers to cooperate fully with female elders and clergy, but will not — until 1990 — force them to take part in ordaining women themselves. (CN)

#### ALBANY, N.Y. (RNS)

The New York Senate has given final approval to a bill legalizing attempts by parents to forcibly "rescue" their grown children from religious groups alleged to practise deception and mind control.

The so-called "cult" bill would empower parents or guardians to remove children over age 15 from the allegedly deceptive cults and supervise them for up to 90 days while attempts are made to shake the children from the beliefs and lifestyles of such groups.

A parent or guardian may be appointed "temporary conservator" of an adult child if it can be proven in court that deception was used to recruit the child and that the cult used "systematic" food or sleep deprivation and forced isolation from the child's family. (CN)

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#### FRANKLIN PARK, ILL. (RNS)

Modern Peoples News, a "Hollywood gossip" magazine, is sorry it decided to take a poll of its readers in 1977.

The survey was based on an article it ran giving details of a film on the "sex life of Jesus Christ" which had been contemplated by Danish producer Jens Jorgen Thorsen. The magazine's editors asked its readers to offer their views on the project, which was later abandoned.

Readers of the 300,000-circulation magazine responded with an overwhelming "No." The periodical sent a copy of the results to Mr. Thorsen, reported on them in an article, and decided to forget the whole thing after a later article noting that the project had been cancelled.

But readers were not willing to forget it. Despite having been told that the film was no longer being considered, they continued to flood the magazine's office with letters and petitions protesting the film.

The flood of mail continues unabated today — three years after the project was cancelled. A secretary has been hired by Modern People News just to send out a printed disclaimer on the issue. Letters have been arriving at the magazine's office at a rate of 2,500 per week to complain. (CN)

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#### ANCHORAGE, ALASKA (RNS)

Worried that "Our country is rapidly turning into a 20th century

Sodom and Gomorrah," a group of evangelical Protestants has taken over Alaska's Republican Party in hopes of doing something about it.

Under the banner of Moral Majority of Alaska, coalition members unexpectedly swamped party district caucuses last February and elected a majority of the delegates to the state Republican Convention. As a result, the Moral Majority's official candidate, Ronald Reagan, won all nineteen of the state's candidates to the Republican convention this summer.

The resolutions at the April 19 state convention read like a piece of Moral Majority political literature. The Republican Party of Alaska came out against abortion, in favour of a boycott of the White House Conference on Families because, "it is stacked against family life which is traditional in the United States; in favour of the parental right to spank children; for the elimination of welfare for employable persons; and in opposition to drafting women." (CN)

vO

### Consulaat-Generaal Der Nederlanden CONSULATE GENERAL OF THE NETHERLANDS

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Suite 2106, Box 2,  
Toronto, Ontario M5G 1Z3  
Phone: (416) 598-2520

#### OPSPORING ADRESSEN:

HARDEVELD, Leendert M. geboren te Haarlem op 15 januari 1947, naar Canada vertrokken op 13 augustus 1979.

HOVIUS, B. laatstbekende adres te Listowel, Ontario.

LEMCKERT, Johannes Willem Hendrik, geboren te Den Haag op 10 juni 1915, naar Canada vertrokken in 1957.

POST, Huibert Jan, geboren te Ede op 2 mei 1940, laatstbekende adres te B.C.

SLAVENBURG, C.A. laatstbekende adres te West Hill, Ontario.

WIELDERS, P.H. laatstbekende adres te London, Ontario.

VAN ZANDVOORT, Wilhelmus, geboren te Dinter op 26 juni 1915, naar Canada vertrokken op 14 november 1966.

De Consul-Generaal, voor deze:  
MEVR. G. SCHNITZLER

# Our Reformed Response to the Secular Labour Unions<sup>4</sup>

## VII. MODERN UNIONISM

### a) *Its Origin and History*

Most historians agree that on the North American continent the modern labour movement began in and around the years 1820 to 1830. During this time the carpenters, masons, printers, and other skilled tradesmen organized themselves in various cities in order to obtain better pay and working conditions. The first national union was founded in 1859 (i.e., The National Union of Iron Moulders). This was soon followed by many other National as well as International Unions. In 1886 the American Federation of Labour (AFL) was formed. One of its tactics for the promotion of unionized labour was to see to it that the products made by its members were marked with "union made" labels. The Federation then urged shoppers to "look for the union label" and buy only these union-made products in order to support them in their union jobs. The C.I.O. was formed in 1938. This was the result of the endeavours of the AFL to organize factory workers. In the early 1900s the AFL set up a Committee for Industrial Organization (CIO). Millions of members were gained in this way, but a union dispute led to the expulsion of these newly-gained members. These members in turn formed the CIO. The AFL was strongly anti-Communist at that time, but many of the officials of the CIO were Communists or supported Communist ideals. The above could be clearly seen in the constitutions of many of the unions affiliated with these labour federations. The Trade Unions (AFL) often made reference in their constitutions to the human rights principles as we now find them in the United Nations Charter or the Canadian Bill of Rights. They also stressed the claim that in their organization there was the freedom to worship God (which god is never mentioned). On the other hand, the unions affiliated with the CIO clearly revealed the marxist principles promoting the class struggle. However, both were committed to the adversary ideal in labour-management relations.

During the late 1800s and early 1900s there was much opposition to the unions. Employers used and exchanged "blacklists." These were lists of workers suspected of union membership, and were intended to prevent them from being employed. There were a number of violent strikes and labour riots in the late 19th and 20th centuries, such as the ones in Chicago and in Winnipeg. Employers employed strike breakers in attempts to break the backs of the unions. However, in spite of all the set-backs, the unions steadily gained strength, especially after the Great Depression. Before this Depression (1929) most people regarded the business executives as the nation's leaders and the union members as dangerous radicals. This changed after the Depression since, in general, people had lost faith in the business leaders on account of their inability to relieve the Depression. Then, a pro-labour sentiment set in. In the U.S.A. (1932) this resulted in the first Pro-Labour Laws, e.g., the "Norris - La Guardian Act," which made the yellow-dog contracts unenforceable and limited the power of the Federal courts to issue injunctions in labour disputes. (In a yellow-dog contract the workers promised not to join a union or to take part in any group action against the employer.) This unbalanced pro-labour sentiment also produced the 1935 (USA) Wagner Bill, which legalized the adversary approach in labour-management relations.

### b) *AFL - CIO*

During the years of World War II the labour unions experienced a tremendous increase in membership, and, consequently, they began to flex their new-found muscle after the war. The result was a wave of strikes and work stoppages. These were the attempts of the union to forceably share in the economic growth and prosperity of the nation. Some of the most impressive union gains were made in 1946. However, this, in turn, resulted in a backlash of concern and had as outcome the passing of the "Taft-Hartley Act" in 1947 (USA). This Act severely curbed

the power of organized labour (labour leaders refer to it as the "slave labour law").

Faced with growing opposition, the AFL and CIO began to consider ways and means of unification. To make a long story short, this resulted in their reunification in 1955. It is now a single organization with the official name of "American Federation of Labour and Congress of Industrial Organizations" (AFL-CIO), and it chose George Meany as its first president.

### c) *Canadian Labour Unions - CLC, CNTU, CLAC*

So far we have primarily spoken of the union development in the USA. In Canada the history of the labour unions is quite similar to its U.S. counterpart. Most trade unions in Canada belong to a federation called "The Canadian Labour Congress" (CLC). This Federation includes most of the Canadian locals of many international unions which in the USA belong to the AFL-CIO. There is also a smaller federation called "The Congress of National Trade Unions" (CNTU). This is made up mostly of the French-speaking unions in Quebec. There is also the much-smaller Christian Labour Association of Canada (CLAC). This trade union was founded on the Christian principles of labour as taught in God's Word. Even though this union has been certified by the Governments of Alberta, British Columbia, and Ontario on more than 500 occasions, and legally represents the workers of more than 200 Ontario companies, it has never been accepted by the international trade unions affiliated with the AFL-CIO and the CLC as a *bona fide* trade union. Today the AFL-CIO and the CLC are doing everything in their power to destroy it via legal or illegal means. Their legal means is via political pressure which resulted in the anti-Christian labour legislation passed in B.C. and Ontario. For example, in 1977 the B.C. Labour Board declared, among other things: "Now along comes the CLAC. It is not a traditional trade union . . . because it has a different philosophy of collective bargaining; the standards developed in its collective agreements differ markedly from those of the traditional building trade unions . . . . If they (CLAC organized workers) wish to work on major construction projects in this Province . . . they will have to join one of the traditional unions." So much for the "Canadian Bill of Rights" which guarantees freedom of association, or the

United Nations "Universal Declaration of Human Rights" passed on December 10, 1948. This Declaration says in Article 20(2): "No one may be compelled to belong to an association" and Article 23(1): "Everyone has the right to work, to freedom of employment." These fundamental rights are now being denied to many citizens in our country, even though Canada has pledged to uphold the above declarations, (shades of Rev. 13:16-17 indeed).

The illegal means employed by the AFL-CIO and the CLC become very much apparent when we are informed how these anti-Christian unions have managed to pressure many general contractors in the building industry into signing agreements which stipulate that work will be subcontracted only to firms which have a collective agreement with one of the AFL-CIO and CLC-affiliated trade unions. This will then effectively close out any sub-contractor who employs CLAC-affiliated employees (regardless of how much lower their bids may have been).

The AFL-CIO and CLC-affiliated unions have also engaged numerous illegal work stoppages by setting up picket lines on job sites where CLAC workers are employed. These illegal picket lines had to be removed time and again via court injunctions. CLAC workers are frequently being harassed and sometimes their work damaged, etc. All this can only be seen as an ill-disguised satanic attempt to kill or effectively squash the Christian voice on the job site.

This sad situation, as well as the anti-Christian labour legislation, has been protested about to the B.C. and Ontario Ministers of Labour, but so far (to my knowledge) it has been to no avail.

#### VIII. THE CAUSES IN THE DEVELOPMENT OF THE MODERN LABOUR MOVEMENT

##### *a) The Original Cause as Seen by Society*

The question of what caused the development of modern unionism is often answered with the assertion that this was entirely due to the slave labour conditions under which workers used to exist. There is much truth in this, but to consider such an answer to be complete is rather naive. You probably all know about the industrial development in our modern era and how in its beginning there were terrible abuses against the labouring masses.

We need only think of child-

labour, and of the regular fifty to sixty or more hour work week for wages which were often "too little to live from decently and too much to die on." Besides this, many of these workers had absolutely no job security, and it often happened, simply for reasons of sickness or aging, that employees lost their jobs, even after many years of faithful service. There were no unemployment benefits or pension plans; as such these workers often had an existence worse than slaves. At least slaves always had the assurance of belonging to someone and as such could expect to be cared for. (Often not true either.)

It is very sad that we must admit that these often terrible and shameful labour conditions were found in countries which professed to be Christian. However, when we look back at the "general Christianity" of the last two centuries, we will discover that it was not much different from the general Christianity of today. Canada and the U.S.A. are supposedly Christian nations; at least, that is what many of their citizens would like to think. This I flatly deny. There have been, and there still are, many sincere Christians in these countries, but they were never truly Christian nations, i.e., entirely founded on the righteous principles and laws as found in God's Word. Think only of the U.S. Declaration of Independence and you will agree that this nation was also conceived and born in iniquity. Its Constitution is purely humanistic and pays only lip service to God. Even the motto, "In God We Trust," as found on its currency, is a ridiculous farce, for, in general, its trust is in its economic and/or military power, i.e., in man.

##### *b) The Real Cause — The Unregenerate Man*

What then is the root cause of the development of modern unionism? This can only be found in the corrupt nature of man — man, who is by nature greedy, selfish, and power hungry. Therefore, the cause of all labour misery has always been man himself.

The unregenerate person loves only himself. His main concern is himself. If such a person becomes an employer, he will invariably treat his employees only as commodities which are necessary in order that he may gain from their labours. By nature, such an unregenerate person will endeavour to gain as much as possible for as little as possible, without any real regard for

the employee. They often do not even see them as persons with needs, feelings, and dignity; but instead they despise them and tolerate them only as a "necessary evil," i.e., necessary in order to increase their wealth, or at least to maintain their status.

##### *c) The Capitalists*

Such people may justly be called capitalists in the derogatory sense of the word, for they use their capital only as a means of legalistic coercion. They are often morally guilty of extortion, i.e., of legally milking the helpless labourer. These things have happened in the past, and (at least in principle) they are still with us today.

All this may sound somewhat bitter, and perhaps even strange, coming from a former businessman. It may even be that you are somewhat taken aback by this and ask: "But what is wrong with capitalism?" I am glad you asked. My answer: "Practically everything." That's right. Capitalism is in many ways just as anti-Christian as socialism or communism, i.e., when it is practised by unregenerated people.

Both Capitalism and Socialism have basically the same philosophy; i.e., the Capitalist says: "I want to increase my capital as much as possible, for this I need people who will work for me. I want to use their labours for my personal gain so that I may be enabled to live luxuriously and maintain my superior status." The Socialist says: "I am dissatisfied with my position in life. I have looked around me and I like what the Capitalist has in his possession and the things which money can do. I want it, and when he won't give it to me, I will take it." This is then done either by law (Socialism) or by force (Communism).

##### *d) The Christian Businessman (Capitalism vs Free Enterprise)*

It may be that someone will say: "Well, if you don't like Capitalism or Socialism, then what do you like?" First of all, I would like to make a distinction between Capitalism as an "ism" and Free Enterprise. The unregenerate invariably thinks that Capitalism is unrestrained Free Enterprise, i.e., take or charge as much as you can get away with. (We will say a few words about Free Enterprise later.)

The true Christian businessman on the other hand is able to make a strong distinction. Keep in mind that he has been liberated from the dominion of sin; i.e., greed no longer rules his life.

By the grace of God he is able to love again. His desire is to obey all the commands of the One who freed him, i.e., the One who says that the labourer is worthy of a just wage. Cf. Luke 10:7, I Timothy 5:18. He also knows that every human being is created in God's image, even though unbelieving employees don't realize this. For that reason, he or she will treat each employee as a person with dignity and certain God-given rights. Their desire is to love their neighbour as themselves and for that reason they will endeavour to pay their employees the highest wages possible, and will also endeavour to provide the best possible working conditions and benefits. However, it stands to reason that both high wages and good working conditions and benefits depend to a great extent on the productivity of the employees.

In brief, the Christian businessman will endeavour to conduct his business and employee relations in such a way that all may have reason to praise God.

#### e) *Did Christianity Fail?*

In answer to the above question, we can only say that this seems to be the case. In the past, there have been — and there still are — many businessmen who under the name "christian" were/are engaged in anti-Christian business and labour practices. Many have — and still do — conform to the world instead of to Christ. Idealistically, we could say that, if the majority of the businessmen of the past had been true Christians, then a labour movement as we see it today would never have developed. By the same token we could also say that if the Christian church in Russia had not been so terribly unfaithful and so terribly hard-hearted to the poor, then communism would probably never have had a chance in Russia either. You could even say that in many respects Communism and the modern labour movement in the Christianized countries are the unpaid bills of the Christian church.

In brief, Christ did not fail. He taught clearly what the relationship between employer and employee must be like. The failure has been entirely on the part of those who under the Christian name were guilty of un-Christian practices.

#### f) *Is Free Enterprise Just, and Does It Work?*

Free Enterprise in terms of business and labour is the only system which can be used in a Christian man-

ner. This system stresses individual economic freedom and responsibility, i.e., private economic decisions by both individuals and businesses. The first person to describe and analyze this system was Adam Smith, a Scottish philosopher and one of the world's first great economists. His book, *The Wealth of The Nation* (1776) defends Free Enterprise on moral grounds. It stands to reason, in keeping with this system, that to the greatest extent possible government should keep its hands off the economy. This system of "supply and demand" stresses that the individual or company must judge the market correctly as to demand, in order to be enabled to produce the necessary supply. Correct judgment is then rewarded by success, and poor judgment by a lack of same. This also applies to all areas in agriculture. Setting artificial prices or limits of production will never succeed.

In this system, the stress is on providing a necessary commodity and on profit, i.e., a net return over and above the cost of labour and material. In a Christian's terminology the word "profit" is not a dirty word. On the contrary, it must be his endeavour to be profitably involved in whatever he undertakes (cf. parables of the talents for an analogy). A fair profit is essential for any business. This system, when left in the freedom of the individual, usually eliminates exorbitant profits due to the role of free competition. However, we must keep in mind that abuses will always be with us due to the corrupt nature of man. It is for that reason alone that unfettered Free Enterprise will never work. Just laws are needed for the protection of the poor, lest they become the serfs of the capitalists. The need for such laws (controls) has been recognized long ago.

#### g) *The Ancient (British) Common Law Against All Combines*

This system (Free Enterprise) can be terribly abused by agreeing to rig prices at an artificially high level. This was also known in the past. Therefore, for hundreds of years prior to our twentieth century, the ancient British common law forbade manufacturers or employers or any other group to "combine" or "confederate" or "conspire" together to fix or rig prices. This was clearly pointed out by Lord Justice Mansfield in *Rex V. Eccles*, "Persons in possession of any articles of trade may sell them for such prices as they indi-

vidually please, but if they confederate and agree not to sell them under certain prices, it is conspiracy. Similarly, every man may work at what price he pleases, but a combination not to work under certain prices in an indictable offence."

It is unfortunate for both our country and its citizens that the above ancient common law is only partially retained in our Canadian Law, i.e. We still have a "Combines Act," but the labourers are free to conspire and fix a price for their labours as much as they wish. In other words, there was a time in our country when both employers and employees were legally prohibited from coercing or exploiting the public by combining to fix prices, whether in goods or wages. This legal prohibition is still retained in part in most Western countries in various "anti-trust" laws, i.e., for the businessman. However, due to the humanistic democratic ideals, such anti-trust laws were removed from the field of labour. This affected Canada when in Britain the Combinations Laws relating to labour were repealed (1824), and thus awarding privileged status to the Labour Unions. Think only of the "Rand Formula" in Ontario. (We will come back to this later.)

You will realize that the above is very brief and sketchy. Much more could be said about the Free Enterprise system, e.g., about the pros and cons of a planned economy or the needs for certain controls to assure good progress, stability, justice, and continued freedom, etc. But this is not the intent of this article. Perhaps some economists among us can serve us with an article on this topic in the future.

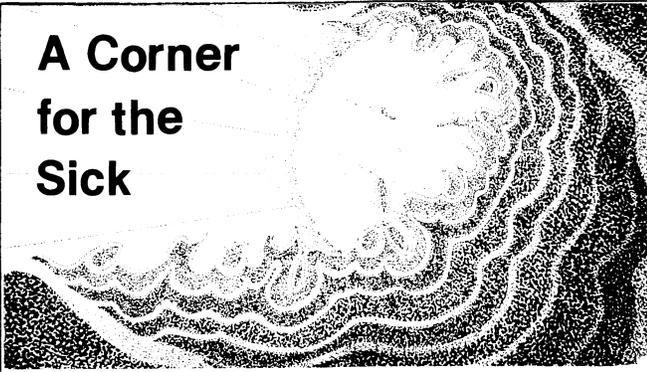
Now that we have received a little more information about the social background and causes which prompted the development of the modern labour movement, let us continue by having a close (be it brief) look at its purpose and principles.

*(To be continued.)*

S. DE BRUIN

OUR COVER  
Toronto, Ontario. (Photo courtesy Ontario Government, Ministry of Industry and Tourism.)

## A Corner for the Sick



“And be kind to one another . . .” Ephesians 4:32

Paul is speaking to brothers and sisters of the congregation at Ephesus. They had to be reminded not to live according to their former lifestyle, before they had learned about the truth in Christ. Paul reminds them that they have to live contrary to their “old” nature, and they therefore have to put away falsehood and to speak truth with their neighbour.

When we read Chapter 4, we will probably realize that the advice Paul gives them is not “outdated.” Do we, too, not often experience how hard it is to love our neighbour as ourselves? Contrary to all the evil practices named in this chapter, we are urged to be kind to one another. The only way we can accomplish this is to take to heart the advice given to us in verse 32: “Forgiving one another, as God in Christ forgave you.” How much did God in Christ forgive you? “As far as east is from the west, so far does He remove our transgressions from us” (Psalm 103:12).

God does not deal with us according to our sins, nor requite us according to our iniquities. Do we, then, have any reason left to nourish our resentments? “Let all bitterness and wrath and anger and clamor and slander be put away from you, with all malice, and be kind to one another, tender-hearted, forgiving one another, as God in Christ forgave you” (Ephesians 4:31, 32).

In our form for the Lord’s Supper we read: “Let everyone examine his conscience whether he is minded henceforth to show true thankfulness to God with his whole life, and to walk sincerely before His face; likewise, whether he, without hypocrisy, heartily laying aside all enmity, hatred, and envy, earnestly resolves henceforward to live in true love and unity with his neighbour . . . . So shall we all who by true faith are incorporated in Christ be all together one body, through brotherly love, for Christ our dear Saviour’s sake, who before has so exceedingly loved us, and show this towards one another, not only in words but also in deeds.”

May our merciful God and Father help us in this, through His Holy Spirit.

O Lord, let Thy commandments teach us  
Our sins and misery to see,  
That we, delivered from all evil,  
May live in thankfulness to Thee.

Hymn 7:9  
Book of Praise (1979)

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*Arlene DeWit thanks everyone who sent her a card. She enjoyed the many cards she received very much.*

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*Joan Koerselman sent us a note of thanks for the many cards she received. She is going to put them on the wall with ribbons. She wrote that her hobbies are swimming and bikeriding. She likes to play with felt pens and doodle arts also.*

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*A personal note of thanks to all the brothers and sisters who sent cards to us on our 25th Wedding Anniversary. It made me realize how much our “calendar children” must appreciate all the attention. Thank you for remembering!*

H.R.

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*We have two more birthdays for August. Please mark them on your calendars.*

**FENNY KUIK**  
38 Rizzuto Bay,  
Winnipeg, Man. R2C 3Y8

*Fenny works in her father’s printshop, and, although she is not able to hear or speak, she enjoys being among people. The Lord willing, she will celebrate her 28th birthday on August 18th. Shall we make it a memorable day for her, brothers and sisters?*

**JACK DIELEMAN**  
307 Connaught Ave.,  
Willowdale, Ont. M2R 2M1

*Jack hopes to celebrate his 8th birthday on August 27th. He is thrilled every time the mailman arrives. Shall we give him many opportunities to be excited, brothers and sisters? Jack is confined to a wheelchair due to birth injuries. He likes pictures of animals.*

Send your requests to:

**Mrs. J.K. Riemersma**  
380 St. Andrew Street E.,  
Fergus, Ontario N1M 1R1.

# news medley

Here we are again after an absence of a few weeks.

It was good to be away from everything for some time; it is good to be back in action and to see one's tasks lined out once again. One of the tasks is the writing of a news medley, a labour of which we have acquitted ourselves with love and dedication. No, I do not mean that in this sense that I am sort of satisfied and think that I have reason for conceit. All I wish to express is that I do this work with love, love towards the church and love towards the brotherhood, and with dedication: weighing whether I should say something about this point, pondering whether I should keep silent about that point. It happens more than once that I decide against writing about certain events or decisions in our medley and that I write a personal letter when I am convinced that the cause warrants it. No one should construe that as sprouting from a desire to interfere. My only motive is: IF something goes wrong I at least should have a clear conscience that I have not been sitting on the bleachers just shaking my head or snickering. Besides: everyone can know where I stand.

The above certainly is no "*oratio pro domo*," as one might think. There is nothing I need less than that.

During our holidays we talked with many members from various churches. Some expressed the expectation that now they were going to read in the next medley what our experiences were during those weeks. I could indeed tell you much about the beauty of the Lord's creation which we were permitted to enjoy and admire; I could tell you about the bond we experienced with brothers and sisters wherever we were; I could report on talks with colleagues; I could tell you about my impression of the Abbotsford organ which I heard for the first time; I could write about the dust-storm we went through in the neighbourhood of Swift Current and of the difference we noticed after a few weeks, after the prairies had been blessed with a substantial rainfall; I could . . . .

But no, let's not do that. There are others who could write much more beautifully about the beauty of creation that I would be able to do and who could describe with much greater accuracy the effect of drought and rainfall, of elevation and deforestation than I could do that. Besides, that's not what our medley is for, and therefore we shall proceed to the subject proper: the news from the churches, accompanied once in a while by evaluating remarks.

The anniversaries come first. Unfortunately, I have not yet received the second July issue of *Clarion* and therefore I do not know whether any more names are to be mentioned than the ones I found in previous issues. However, we can always make up for things next time, can't we?

In London, Ontario, we find brother and sister C. Lindhout who celebrated their forty-fifth wedding anniversary on July 25th. On the occasion of their fortieth anniversary I mentioned a few things about them and therefore shall confine myself this time to offering our heartfelt congratulations on this happy occasion. We do not know how long it will please the Lord to leave you together after this

celebration, but we do wish you His nearness and constant mercy for all your days.

That we do not know how long it will please the Lord to keep husband and wife together applies also in the case of brother and sister B.J. Harsevoort of Burlington, who celebrated their fortieth wedding anniversary on July 12th. If I am well-informed, sr. Harsevoort is seriously ill, but there was great thankfulness in their hearts when they were allowed to reach that milestone of forty years. During those years our gracious God has blessed them abundantly and filled their lives with His mercies. Those mercies are forever. May you experience that in richest measure.

It is our custom to confine our recognition of wedding anniversaries to those who have reached the forty-year mark. An exception has been made when ministers were involved. The reason for that is not that ministers are more important than other people, but the place they occupy in the midst of the churches is such that every one likes to be kept informed about their weal and woe (sometimes a little too much so) and in the second place they are far fewer in number and therefore we do not have the opportunity to mention them as frequently as other church members.

On July 2nd, the Rev. and Mrs. VanRietschoten celebrated their twenty-fifth wedding anniversary and they did so with the Carman congregation. I am certain that also from Winnipeg there were members present at that celebration. The congratulations which have already been offered may be supplemented by those we offer now on behalf of the brotherhood. May the Lord continue to strengthen our brother and sister to the important task which they have received in the church of Christ.

And on July 15, it was twenty-five years ago that the Rev. and Mrs. Mulder became husband and wife. On July 31 it will be twenty-five years ago that our brother was ordained as a minister of the Gospel. In olden days it was very unusual if a student got married. Marriage was something that took place a few weeks before one's ordination. Such was also the case with the Mulders. We wish them also the Lord's blessing upon their further pathway and work. Rev. Mulder is thus far the only minister in our midst who served in each province where a Canadian Reformed Church is found. Thus there will be congratulations coming in from every corner, I'm sure. We rejoice with you and the boys.

We remain in the personal sphere for a few more moments, but this time via a quotation. It has been taken from the Hamilton bulletin.

It has been reported to me that Prof. H.M. Ohmann was in a serious car accident as he returned from Ottawa through the States. He suffered a separated shoulder and had to be admitted to hospital. Thankfully he could return home already. Thankfully the Lord spared him from further serious injury — I say this because his car was a total ruin.

We are thankful as well that the Lord has spared our brother's life and wish him a complete recovery so that he can resume his work at our College when the new course is opened. That won't be too many days from now. Perhaps our readers will receive some more official information about it, but I may say that we can expect a few more students and that after some years the vacancies can be filled, humanly speaking. That's as far as we can look ahead right now. A vacancy can occur soon and unexpectedly enough, as we have seen in the past. We also hope for such growth that new congregations are formed, and

these new congregations also will need a minister. It certainly is not that far that we are to discourage young men from studying theology (if we should ever do that!).

Meanwhile, we have not yet had much news about the churches, have we! That's coming now.

Let us go to Grand Rapids first. Actually, what I am going to quote is not something concerning the church there. I wished I could mention, e.g., that a large number of members of the Christian Reformed Church had come and joined the brotherhood there. Or that the Christian Reformed Church at Dutton had sought such contact with the American Reformed Church that a union was being sought. That would be a great joy. We should not say that such is completely unthinkable. With the Lord all things are possible, and when I read an article such as the Rev. H. Vander Kam wrote in *The Outlook* of July 1980 ("A Break Overdue!"), my hopes are growing. Although the News Medley is not a Press Review — that I leave in the capable hands of brother Geertsema — I cannot but pass on to you the last two paragraphs of that article.

#### OUR INTER-CHURCH RELATIONS: WHO ARE OUR RELATIVES?

The CRC continued its relationship to the GKN. In fact, when Schilder again came to the U.S. in 1947, the denomination was warned by the "Synodical Committee" not to invite him to preach or speak in our churches! Today the Synodalen (GKN) meet for worship with Hervormden and Catholics! But Schilder, whose Reformed character was never questioned, had no place in those churches!

Do we wonder why the Vrijgemaakten and the Canadian Reformed Churches ask us to terminate our fellowship with the GKN before they will have fellowship with us? With which church should we stand in ecclesiastical fellowship? "The time has come to take steps to sever the existing relationship with the Gereformeerde Kerken in Nederland." (*The Banner* 4-25-80). These steps should have been taken long ago.

Such words give hope. We are not people who seek isolation and who feel best when we are together with our own select group. I do not claim that there are no sectarian tendencies among us, nor do I deny that, on the other hand, there are symptoms that make me concerned about the future if, what I consider to be ideas that result in effacing the boundaries of the church, should become prevalent. But the Canadian Reformed people are people who long for the unity of all that love the Lord and serve Him in accordance with His Word. They are also people who believe that such unity will be pleasing to the Lord and beneficial to His children only when we preserve the "faith of our fathers" as Jude puts it (verse 3) and do not deviate from the ancient landmarks.

However, let me return to what the Rev. Kingma wrote in the bulletin *Pro Ecclesia*. Sometimes people are wondering what a minister is doing all the time. I must admit that the position of a minister is a very dangerous one as far as this is concerned: it is extremely difficult to check up on him. He can be very lazy while giving the impression that he is doing a lot; he can appear very relaxed and in the meantime work harder than any member in the neighbourhood. If he sleeps in, he can always say that last night it was very late before he got to bed and that he needs his rest just as everyone else; and so on.

When I, therefore, quote some words of the Rev. Kingma I do not intend at all to give an explanation or des-



*Mr. and Mrs. Henry and Sophie Kippers (nee Wierenga) will celebrate their 45th Wedding Anniversary on August 18th, 1980, the Lord willing. Mr. Kippers was born in Nyverdal and Mrs. Kippers in Groningen. Their parents emigrated in the years 1909 and 1928 to Edmonton, and then worked their way to Neerlandia to clean bush and start farming. They were married in Neerlandia on August 18th, 1935 by Rev. VanderWoude. They have eleven children of whom all are married and living in Alberta and British Columbia. They are both in reasonably good health and enjoy visiting their children and grandchildren. At the time of their anniversary they will have 42 grandchildren and later on this year their first great-grandchild, the Lord willing. Since their emigration they made their first trip back to Holland in 1977.*

cription of what a minister does or does not do. He writes about the work that had to be done for the churches of the Regional Synodical area. There were three sessions of the latest Regional Synod: two days in a row and the one week and one day in the next week. However, the Grand Rapids brethren had to go back and forth just as the others. The week after that Rev. Kingma had to go to Ontario again, this time for church visiting. "The miles driven during the last three weeks, including the coming week, will then be approximately 2500." This is quite something, isn't it? We think then not only of the number of miles, we also think of the time involved. When you are driving, you have to keep your eyes on the road and cannot take a book to study in the meantime. That was different when preachers went around on horseback or with horse and buggy or went from place to place *per pedes apostolorum*, or, plainly, by foot.

The time which has to be spent in the service of the churches in general is oftentimes considerable. Thus the cooperation of all and every one is required to cut down on that time as much as possible. One way in which such cutting down can be achieved is, of course, not to send appeals to broader assemblies. However, if one is convinced that the Lord demands of him or her that he shall

send an appeal, and if the matter is so serious, then we may expect that the person in question will also see to it that the broader assembly can judge and can do so within a reasonable time. Such can be achieved by providing a copy of the appeal and of all the relevant documents for all members of the assembly. That means that for a Regional Synod there should be at least sixteen copies of all documents, and likewise for General Synod. If someone deems his cause to be so important that he has to call for the help of the broader assembly, he should bear the consequences of that himself and not let the churches in general pay for what he pursues.

In order to enable the latest Regional Synod of Ontario to deal properly with some of the appeals that were sent, two brethren (after having met the whole day) spent from 11:00 p.m. till 2:30 a.m. to photocopy letters and appendices which were to be in the hands of the members of Synod by 10:00 a.m. that morning. That should not have been necessary, nor should it have been necessary that the Regional Synod's treasurer paid for that. I would be in favour of making a general rule that appeals and relevant documents are to be sent in in as many copies as there are members of the broader assembly and that any cost involved in multiplying them should be borne by the person sending the appeal, payable in advance. When one deems his cause to be serious, he should take things seriously.

Again I have to remind myself that this is not an article. Let us now finally go to the news from the churches.

Starting in the Fraser Valley, we may report activity within the Rest Home Society. Both the building committee and the finance committee are busy figuring out what kind of a set-up would be best and would be feasible. What kind of accommodation would the people wish to have? How many self-contained units should be built and how many care-units? How are things to be financed?

As for financing projects, the young people in the Valley have hit upon an idea which may bring in some money for the High School. Last year the citizens of British Columbia received some free shares in the B.C. Development Corporation (if I am not mistaken). Now some of the young people are going to ask people whether they wish to part with those shares, so that the money raised by selling them can be used for the erection of a new building for the High School. I am wondering how many of those shares they will collect. I mention this effort to show that there are many means to fatten the purse or to prevent it from shriveling all the way.

As far as buildings are concerned further, the Chilliwack Consistory received two letters from the solicitors for the East Chilliwack Mennonite Brethren Church, but it does not say what those letters were about nor whether anything can be said about a transfer date.

In Langley the building of a church building has started and the promise was given that the whole process would soon be speeded up.

We take leave of British Columbia and move on to Alberta.

The Neerlandia Consistory "had to come to the conclusion to discontinue the Dutch services. It was not without mixed feelings that this was decided. But there are too many of our members who do not get anything out of the Dutch services. We hope that this does not discourage our teachers and students to continue with their Dutch lessons."

The Edmonton bulletin contained a few remarks which

I liked. It is nice, I thought, when things like that can be written openly, without regret, without bad feelings, just teasing a little. Here they follow.

Additional letters have been ordered for our hymn boards. The reason for not having sufficient letters is caused by the Pastor. He wants to read out of two or three Bible books. The problem will soon be solved at 90¢ a letter. (If you had bought enough letters you would not have had to "pass the buck." Ed.)

In Winnipeg the "Evangelism Committee requested permission to purchase two church signs from the City of Winnipeg at a cost of \$50.00 each. The City allows only two signs. The signs will be placed at Regent/Rougeau and at Highway 15 (Dugald Road)/Bournaish."

I have seen those signs and I noticed them even without knowing beforehand that they were there. It will help visitors to the City of Winnipeg to find the church building. Just follow Rougeau Avenue and you'll get there. By the way, Winnipeg's school building is finished, too. I did not have an opportunity to see it, but we hope to go inside next year. The brotherhood in Winnipeg is quite happy with this acquisition.

Oh, there I notice all of a sudden that we have forgotten to stop in Calgary. Let's make up for that by retracing our steps for a moment.

From the Calgary bulletin we learn that the topics for next year's Minister's Workshop or conference are: "The Christian in Society, Specifically in the Early Church," "Divorce," and "Church Education."

The Calgary bulletin also speaks about a family that has moved to Kelowna, British Columbia. For the time being they will remain members of Calgary, but they hope that more families will come and settle in the beautiful Okanagan Valley. "It is their hope and expectation that more families from elsewhere will move to Kelowna, and that in this way a Canadian Reformed Church may be established there also."

I have never understood why so few of our people have ever moved to the Okanagan Valley. Surely, when one wishes to grow something there, irrigation is indispensable. However, others do it, so why not our people? And: services are needed. Homes are built, electricity has to be provided, wiring has to be done, and so on. There are cars and trucks also in the Okanagan Valley, so mechanics are needed. The list can be made much longer. Especially when people move down there as a group, the possibility of instituting a church is sooner there than if now the one goes, then the other. Experience has taught that this leads so easily to a becoming alienated from the church or to a decision to return to the regions where a church is found and where the children can attend a Reformed school. May this time the wishes be fulfilled. How long ago since a church was instituted because people moved to that place in the old pioneer spirit?

Alright, we'll skip Winnipeg this time and go to Carman.

Whether we should continue with the church collection was next discussed. After quite some discussion the consistory decided to discontinue this collection. Some boxes will be made and placed in the church building by July 1st, 1980, for all voluntary or free will offerings.

The Rev. VanRietschoten gives an explanation and argumentation for that decision of the Consistory's. He quotes various texts and then comes with his conclusions.

From the Scriptures we may gather the following con-

*Continued on next page.*

# "May we, then, sing all Psalms?"

## WHY THIS STRANGE QUESTION?

Among the reactions received by the Committee for the *Book of Praise*, re: the provisional Hymn section, one letter caught my special attention. The "my" expresses that what follows is not the opinion of the Committee, but is for the personal responsibility of the present writer.

The brother asks, "Are we allowed to sing Hymn 12, 'O Come, O Come Emmanuel . . . ' while this prayer was already heard by God twenty centuries ago? Can we pray with a straight face that Emmanuel may come to ransom captive Israel . . . ? How can we as New Testament churches 'mourn in lonely exile here until the Son of God appear' while Christ has promised, 'See I am with you all the days, even to the end of the world?' " He fears that, in singing this hymn, we become infected by a romanist "dramatization" of events that have passed long ago, and "act them out," "play them," so to speak, as though they happen today, or still are to happen.

An interesting and legitimate question, indeed! The first purpose of these lines is not to answer his questions and/or defend the singing of Hymn 12. Instead, I counter this question with a question of my own.

## MAY WE SING ALL PSALMS?

This question sounds heretical, as though not all Psalms are divinely inspired. Yet, if we should not sing Hymn 12 that prays for the coming of Emmanuel, may we then sing those Psalms or parts of Psalms which speak from the point of view that Christ Jesus has not yet come in the flesh and has

not yet died for our sins and risen again, and so forth?

This question is valid, especially when we remember the word of Paul, "I will sing with the spirit and I will sing with the mind also," I Corinthians 14:15. We must realize what we sing, and not thoughtlessly repeat well-known words that for us as New Testament congregation are "obselete," Hebrews 8:13. Everyone who "sings with the mind" will in due time feel this question arise in his own heart.

## NO MISUNDERSTANDING

The intention of this article is *not* to say that we ought not to sing about events that happened to Israel long ago, like the deliverance from Egypt and so many more mighty acts of the LORD. The Church is one: the author of Psalm 66 teaches that very clearly when, having mentioned the deliverance from Egypt (in his days: long ago), he adds in verse 6, "There did we rejoice in Him!" What the LORD did for His people in olden days He did for us also.

Thus, in asking whether we can still sing all Psalms, we must narrow down the question to those (parts of) Psalms which clearly refer to the future coming of the Messiah, and also those which speak about situations, conditions, and ceremonies which have been fulfilled and abolished by the one sacrifice of Jesus Christ on the cross.

## "READY TO VANISH AWAY"

We wonder if the author of the Letter to the Hebrews, who wrote these words, would be enthusiastic about singing all Psalms, without (as the brother wrote) "dramatization,"

"acting out" things that have passed away.

It is time for some examples. They can be divided into at least four categories. 1. those Psalms that have a clear "advent"-sound: the Messiah must yet come; 2. those that picture God's Covenant people as a special nation, separated from the whole world by the "wall of partition;" 3. those that sing about Jerusalem as the city of God; 4. and of the temple with the altar; 5. what about the Psalms that make us sing about bringing bullocks, etc., to Thy altar?

As to the first category (the Messiah not yet come), one may, without giving specific examples, say that to a degree all Psalms have that "tone." When we sing them ("with the mind"!), we kind of "dramatize" them, interpreting them as New Testament congregation as now fulfilled. Therefore, we cannot sing them literally, when Zion (mentioned about forty times in the Psalms) was still the Old Testament prefiguration of what was to come.

Of the second category we mention, as an example, Psalm 147:20. Although various rhymings have changed the text, the literal, inspired wording is, "He has not dealt thus with any other nation; they *do not* know His ordinances." Since Pentecost this simply is no longer true. The wall of partition has come down: "You are no longer strangers but fellow-citizens with the saints and members of the household of God," Ephesians 2:11-22. The LORD would not be pleased if we meant, with singing this Psalm, that Jacob's people is the only nation that received His ordinances. *ALL* nations may and must receive them, Matthew 28:19, 20.

Then come the Psalms that sing about the tabernacle and the temple of Solomon, and the city of Jerusalem in which God has chosen to dwell. Moses

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## NEWS MEDLEY — Continued.

clusions. The believers are obliged to voluntarily bear the financial load of the service of the Lord's church. Each is to do this as the Lord has prospered him or her. The manner in which the regular offerings are given is not secret but open to the oversight of the appointed elders of the church.

The budget for the several aspects of the maintenance of the Word proclamation should be met not in secret collection but open.

Were the "collection for the church" to be continued in the worship service it would have to be treated as a "free

will offering" and not as a post to meet the regular budget.

There was more, but the above may do as a sample of how the Consistory's decision was reached and on what grounds it was based.

I am afraid that this is then the end of our first meeting after the holidays. The work will soon start in all its aspects. Use the time which still rests until that moment to relax and gather strength so that you can carry the full load again. Much insight and understanding be given you with your preparation.

vO

was inspired when he gave the details of how the sanctuary had to be built. But Paul was also inspired when he wrote that now, in the dispensation of fulfilment through Christ, the city of Jerusalem is "Hagar," to be abolished and replaced by "Jerusalem in heaven which is the mother of us all."

This means that when we sing these Psalms (quite a few!), we no longer think of the same "object" that the poet had in mind. The temple of Solomon is gone, and when "we go about Thy altar" we must exercise our mind quite a bit. Examples: the beloved Psalms 48, 84, 122.

Psalms 26:6, 43:4, 51:19, 118:27 speak about the altar. When one has understood the central message of the Letter to the Hebrews, one knows that that altar, meant in these Psalms, has become obsolete, and has vanished away. The same goes for the sacrifices, Psalms 20:3, 54:6, 107:22, 116:16, 118:27, 141:2, etc.

It must be admitted that the Psalms, like 51:19, say the same as the later prophets, i.e., that the LORD is more interested in a broken heart and a contrite spirit than in many sacrifices that are brought without such a heart and spirit. It is also true that most of the time, when the Psalms speak of sacrifices, they think of sacrifices of thanks and praise. Nevertheless, they breathe the climate of the old and obsolete temple with its altars and sacrifices which were ceremonies and shadows, pointing to the coming Messiah, Who *has* come.

One more example should be mentioned. This writer knows that not everyone shares his problem, namely, how can we sing Psalm 22:1, "My God, my God, why hast Thou forsaken me?" when at the Holy Supper we confess that Christ was forsaken "that we might be accepted by God and nevermore be forsaken by Him?"

#### WHAT THEN?

Those who have no objection to singing this, sing these words not of themselves. They "present" the words of the Son of David. We do not wish to use the term "play acting" for this, but it cannot be denied that we put ourselves then, for a moment, in the "role" of our Saviour, remembering with gratitude that they do not refer to us!

The same goes for the above-mentioned Psalms. There is no Jacob's nation any longer that lived within the wall of partition. There is no temple and altar any longer. Our only sacrifice is giving our lives as a living sacrifice of

thanksgiving. We no longer sing the songs *hamaaloth*, as though we leave our hometown and travel to the earthly Jerusalem. We *transpose* all such Psalms into New Testament terms, taking into full consideration what the New Testament (Paul, Hebrews, etc.) teaches about the passing away of the shadows. As a minister once exclaimed from the pulpit: "We do not sing *Jewish* Psalms anymore!"

#### CONCLUSION

If the brother, who has objections against Hymn 12, "O Come, O Come, Emmanuel," would be consistent, he should also ask, "How can we with a straight face sing about the temple in Jerusalem, the altar, and other ceremonies, when we know that in Christ they have all vanished away?"

As to Hymn 12, it must be kept in mind that for the Old Testament "seer" the first and second coming was one-and-the-same event, as, for example, Joel saw Pentecost, and Peter quoted

him, speaking about a darkened sun and a bloodred moon: "in the last days."

We learn from Paul, I Corinthians 16:22, that there is room in the New Testament church to sing, "Maranatha!" or in other words, "O Come, O Come, Emmanuel!" When we sing all five stanzas of this Hymn, we do it the way we sing many Psalms. The last lines are that paradise will be regained and hell forever shut.

Thus we combine the longing for the future as old Israel sang it, with our own longing, and these two are, in the terms of the prophecy, one.

That's why we can indeed sing *all* Psalms, also Psalm 126, 137, and others which speak about "lonely exiles here." The days of Antichrist will teach us in a cruel way what this "exile" means for those who have refused the mark of the beast.

G. VANDOOREN

## MISSION AID BRAZIL



Br. and sr. G. Glas.

Mission Aid Brazil, which draws its support from the churches in Western Canada, has appointed as Mission Aid workers in São José, Brazil, brother and sister G. Glas, of Heerenveen, The Netherlands, in the place of the J. Kuik family who hope to repatriate in 1981. Mr. Glas was born in Uruguay and had all his basic schooling in Brazil. He speaks Portuguese fluently and is an office-bearer in the church at Heerenveen. He also is a registered nurse and works in a hospital in Heerenveen. His wife also has a wide experience in the medical field. She is a lab technician and works in the same hospital as her husband. Br. Glas has lived in Brazil for

the greater part of his life. The fact that he was raised in Brazil and speaks the language is certainly a great asset, not only for the Mission Aid but for all those who are involved on the mission field. Br. and sr. Glas are 29 and 25 years of age, respectively, and have no children.

In the Glas family, Mission Aid of the Western churches again has a qualified couple to carry on the work. Mission Aid Brazil received a request from the sending church and both missionaries to send a second Mission Aid couple to Marigogi, Brazil, where the Rev. Meyer has started mission work in the meantime.

# FOOD:

## Facts and Fallacies

### HOME CANNING—IS IT SAFE?

The patient had trouble reading the fine print of his morning newspaper. He found his sense of balance disturbed, and he had trouble speaking. Gradually his limbs began to feel weak. Only quick intervention by a doctor to counteract the symptoms and the administration of antitoxin saved this person from the usual fatal ending to this sequence of events. The cause of it all was the canned soup eaten for dinner the night before.

### DOES FOOD CAUSE ILLNESS?

The above describes a case of botulism — the most deadly type of food poisoning known. Each year in Canada there are in excess of 5,000 reported cases of food-borne disease. Documentation by Health and Welfare Canada<sup>1</sup> shows that well over one-third of these are caused by bacterial vectors, while another 20% or so, although of unknown etiology, are probably of a microbiological nature as well. In 1976 only five deaths occurred. Three patients died from botulism, while staphylococcal intoxication appeared to be the cause of death in one of three patients in an outbreak. These numbers may seem unrealistically low. They probably are since they represent only those cases of food poisoning that are reported to medical authorities. Many other cases are written off as flu or "just something that didn't agree with me."

Numerous types of organisms and many different types of foods are involved in food poisonings. Fortunately, the organism causing botulism has not been prominent in listings of causative agents. Salmonella and staphylococci are more frequently the cause. As far as foods go, meat is usually involved in a far greater number of incidents than any other food. Poultry, specifically, comprises the next largest class. Bakery foods, Chinese foods, vegetables, and fruits also contribute significantly.

In 1976 food-service establishments were claimed to be the place where the incriminated food had been obtained in over 43 and 71% of the incidents and cases, respectively. Most guilty foods eaten at home were

purchased from retail stores. Furthermore, it is interesting that, of the places where problems occurred which led to illness, food service establishments accounted for 18.9 and 52.7% of the incidents and cases, respectively, whereas mishandling in the home accounted for 6.8 and 20.3% of the cases in 1976 and 1975 respectively. Three of the botulism incidents occurred as a result of food mishandled in the home. In contrast to these statistics, it is noteworthy that only 2.8 and 1.1% of the cases reported in 1976 and 1975 respectively, were associated with problems arising at food-processing establishments.

### WHY THE DIFFERENCE?

There are a number of reasons for the above statistics. First of all, even though commercial processing establishments manufacture many times the amount of food produced at home or in food service establishments, it is done under well-established, safe-handling procedures. The processes are designed and controlled according to well-established scientific facts. Another reason is that commercial products are made for distribution and sale in a form which is shelf-stable but requires some preparation prior to consumption. In the home and in away-from-home eating establishments, most of the problems arise because of improper heating or storage and unsanitary handling steps. After heating it is often held at improper temperatures, or the left-overs are not properly cooled and stored in a cool place after serving. Too often cooked, clean products are handled on the same surfaces and with the same utensils as uncooked, contaminated products. Bacteria are everywhere and are very easily introduced into almost any food. Given the right temperature they will grow rapidly, causing illness when that food is subsequently eaten. Commercial processing of food is faced with these same potential problems, but, recognizing this, appropriate control measures are put in place. Because of this, the commercial canning industry has a much better track record than its home-canning counterpart. Just think of the billions of tins of product produced and consumed each year and the disproportional

number of illnesses attributable to commercially canned foods. The canning process is based on the need to destroy the organism responsible for botulism. It turns out that the conditions needed to achieve this are more easily attained commercially than in the home.

### HOW CANNING WORKS

As more and more homemakers are preserving their own foods, it is important to take a little space to discuss the scientific basis of safe canning. Canning intends to prevent spoilage of food occasioned by the growth of microorganisms. It depends for its effectiveness on the combined effect of time and increased temperature on microorganisms. As the temperature is raised to the lethal temperature, the microorganisms die. If the food is held at this lethal temperature for a sufficiently long time, it becomes essentially sterile. The ideal heat treatment would sterilize the food by killing all the microorganisms present. To achieve such sterilization, every particle of food in the jar would have to reach or exceed the lethal temperature and be held there long enough to destroy all microorganisms.

If a food-spoilage bacterial cell is actively growing it can be destroyed by heating to boiling water temperature for just a few minutes. However, some bacteria can also exist in a dormant, spore state. These spores are very heat resistant and, depending on the acidity of the food, may require temperatures above the boiling point of water for significant lengths of time before they are destroyed. The higher the temperature above boiling, the shorter the time needed to kill the spore forms. Therefore the length of processing time needed to achieve acceptable sterility depends on the type and number of organisms present in the unprocessed food and on the rate at which heat will reach the coolest or innermost portion of the container, to bring it up to a killing temperature.

It should be obvious, therefore, that the most heat-resistant organism must be destroyed. It turns out that *Clostridium botulinum*, the causative agent of botulism, is extremely heat-resistant. It is universally found in soil and water and as such is a common contaminant of many food products. However, for it to grow, it needs the right conditions, namely, a temperature between 3 and 50 degrees C., an absence of oxygen, and an environment

with a low concentration of acid. These conditions almost perfectly describe quite a number of canned foods.

The accompanying table shows a classification of various foods according to their acidity. A product with more acid will have a lower pH. The cut-off point for *Clostridium botulinum* is about 4.5-4.7. Above this point the organisms will grow; therefore the heating treatment must be quite severe. Below this point, the environment is too acidic and the organism will not grow. Because of that the processing requirement is not as stringent at low pH. It has to be sufficient to kill spoilage organisms, of course, but these don't exist in the heat-resistant spore form.

The basis for deciding how long low-acid foods must be processed rests with an understanding of how organisms are killed. Microorganisms in a given food, held at a lethal temperature, die at a predictable rate which food scientists term the "D value," standing for "decimal." This D value designates the length of time needed at a specific lethal temperature to reduce the population of microorganisms to one-tenth; i.e., to kill 90% of the microorganisms present.

For example, if a given volume of food product inoculated with 1,000 bacterial spores of a certain type is heated at 235 degrees F., and if at the end of five minutes 900 spores have been destroyed, the D value for this spore at 235 degrees F. is five minutes. Another five minutes at that temperature (a second D value) will kill 90% of the 100 spores remaining, so that after 2Ds, 99% of the spores will be killed and ten spores will remain. After 3Ds, only one spore, 0.1%, of the original spore population will remain.

In commercial canning, food technologists go well beyond the minimum theoretically needed to achieve a 90 percent kill of the spores present, or even a 99.9 percent kill. They determine, through extensive laboratory testing, the D value for each type of bacterial spore likely to be present, and then apply what they call the "12D" concept. Essentially this means that to achieve acceptable sterility in a canned low-acid food, the point in any can or jar which is slowest to heat must be heated for a period equivalent to 12D values for the most heat resistant spores that might be associated with that particular food. In the above example, this would mean that in a given volume there would be only one out of

one billion microorganism spores that would survive, germinate, and produce a toxin.

Once the heat-resistant characteristics or the D value has been determined for spores in a given food-stuff, the rate of heat penetration into the food must be determined. This information is used to calculate the sterility value or the "F value," which is the length of time necessary to obtain a 12D destruction of spores in the food at a given processing temperature.

In practice the D value that is used is that for every two very heat-resistant spore forming bacteria. If the heat process kills the spores of these two bacteria, then it will also destroy the spores of *Clostridium botulinum*.

#### HOW LONG DOES IT TAKE TO HEAT FOODS?

The time required for the heat to penetrate to the centre of the food in the container (the slowest heating point) is extremely important, and it varies widely with the food and the size

and shape of the container. Heat is transferred from the outside of the containers through the food, the rate being dependent on the consistency of the food and the amount of liquid present. Thus the heat penetration rate is dependent on a number of factors:

- The size and shape of containers; quarts take longer to heat than pints.
- The ratio of solids to liquid; dry-pack fruit takes longer to heat than fruit in a syrup.
- The type and size of the pieces packed in the container; peas and corn heat up faster than boneless chicken breasts.
- The amount of fat; fat is a thermal insulator.
- The type of heating medium used; wet steam heats cans faster than dry air.

#### WHAT MUST ONE DO?

So far the theory and basis of canning has been discussed. Nothing

*Continued on next page.*

#### CLASSIFICATION OF CANNED FOODS ON BASIS OF ACIDITY AND PROCESSING REQUIREMENTS

Acidity Classification	pH Value	Food Item	Food Groups	Heat and Processing Requirements
Low acid	7.0	lye hominy ripe olives, crabmeat, eggs, oysters, milk, corn, duck, chicken, codfish, beef, sardines	meat fish milk poultry	high temperature processing 116°-121°C (240°-250°F)
	6.0	corned beef, lima beans, peas, carrots, beets, asparagus, potatoes	vegetables	
Medium acid	5.0	figs, tomato soup	soup	
	4.5	ravioli, pimientos	manufactured foods	
Acid		potato salad tomatoes, pears, apricots, peaches, oranges	fruits	boiling water processing 100°C (212°F)
	3.7	sauerkraut, pineapple, apple, strawberry, grapefruit	berries	
High acid	3.0	pickles relish cranberry juice lemon juice lime juice	high acid foods (pickles) high acid-high solids foods (jam-jelly)	
	2.0		very acid foods	

Taken from: *Food Science*, 3rd Ed. N.N. Potter, AVI Publ. Inc. Westport, Conn.

# PRESS RELEASE

of Classis Ontario South, held May 28, 1980, at London, Ontario.

1. Opening: On behalf of the convening Church of Hamilton, Rev. W. Huizinga requests the meeting to sing Psalm 125:1. He, then, reads from the Word of God Haggai 1, and leads in prayer. A cordial welcome is extended to the brethren.

2. Credentials: The delegates of the Church of Lincoln report that the Churches are duly represented. None of the Churches gave instructions to be dealt with.

3. Constitution of Classis: The appointed officers take their seat. The moderamen consists of: Rev. Cl. Stam, chairman; Rev. W. Huizinga, clerk; and Rev. P. Kingma, assessor.

4. Adoption of the Agenda: The provisional Agenda, including some additions, is adopted.

5. Instructions: There are no instructions.

6. Reports: a) Report on audit, Article 19 Church Order, fund is read. A

proposal by the Church of Chatham regarding support ad Article 19 is dealt with.

b) Report by the treasurer of the Fund for Classis Expenses is read and discussed. The treasurer reminds the Churches of forwarding the suggested amount of \$9.50 per communicant member to his address.

Classis adopts the suggested amount of \$9.50 to be paid by the Churches per communicant member and to be sent to the treasurer, br. Ouwersloot.

Br. C. Ouwersloot's proposal to compensate the delegates' car expenses 10 cents per km. is adopted.

Classis hears the Auditor's report presented by the Church of Lincoln. The records were found in good order.

c) Report re: Classis Archives: the Church of Watford reports that the Archives are in good order.

7. Appointment of Delegates to Regional Synod: The brethren appointed as delegates to the Regional Synod are reappointed, except two whose term of office has expired: br. G.

Gritter, primus, is replaced by br. L. Knegt, primus; br. J. Jansens, secundus, by br. A.E. Smid, secundus.

8. Question Period ad Article 41 Church Order: is held.

9. Personal Question Period: held.

10. Arrangement for the next Classis: Convening Church: the Church of Lincoln. Date: September 10, 1980. Place: London. Moderamen: Officers: Rev. P. De Boer, chairman; Rev. Cl. Stam, clerk; and Rev. W. Huizinga, assessor.

11. Adoption of the Acts: The Acts are read and adopted.

12. Approval of Press Release: The Press Release is read and approved.

13. Censure ad Article 43 Church Order: No censure is needed.

14. Closing: The ladies who served the brethren are thanked for their service. The chairman Rev. Cl. Stam requests the delegates to sing from Hymn 46:3. After the singing Classis is led in prayer of thanksgiving and adjourned thereby.

For the Classis, h.t.,  
P. KINGMA, assessor.

## FACTS AND FALLACIES — *Cont.*

has been said about how to go about the canning job to avoid potential problems associated with home-processed foods. It is extremely difficult to provide fail-safe instructions without reference to a number of factors such as container size, product type, and processing equipment. Some generalized recommendations can be given:

- Use a properly-functioning pressure canner for canning all low-acid foods, and follow reputable recommended time and temperature schedules exactly. Low-acid foods include all vegetables, meats, poultry, milk, seafood, and specialty products such as soups.
- Have the seal and pressure gauge on the canner checked regularly to assure accurate temperature control.
- Use the boiling-water-bath method only for fruits, fruit juices, and fruit purees, tomatoes, and pickles in acid (such as vinegar). Follow the recommended time tables exactly.
- Use open-kettle (hot pack) canning only for jams and jellies containing sugar. Follow the recommended time tables exactly.
- In "combination foods," such as stews or similar items, select processing times and temperatures on the basis of the ingredient with the high-

est pH — the least acid food. A few tomatoes in a canned beef stew do not necessarily turn it into a high-acid food.

- Do not overpack jars; allow adequate "head space" above the food.
- Do not re-use sealing lids or cracked, chipped jars.
- Do not use jars not designed for canning.
- Do not use canned foods showing any signs of spoilage. Especially DO NOT TASTE DOUBTFUL FOOD.

The last point of the above list cannot be stressed enough. It must always be remembered that canned foods that were not properly processed have the *potential* of containing the deadly botulism poison. When in doubt, throw the food away; don't even feed it to pets. If it is a commercially-canned food, put it in a safe place and call the food distributor, the public health office, or your local federal Health Protection Branch office. The particular product can be traced and possible further problems prevented.

As an added safety, home-canned products should be boiled for ten to fifteen minutes before serving whenever possible. Fortunately, the toxin produced by the botulism organism is

readily destroyed by heating, so this will be further insurance should any have formed in the can or jar in spite of all precautions.

Some readers are sure to react to this article by commenting how they and their mothers before them have canned for years using water baths, ovens, and even the open-kettle method. In this latter method, cooked food is packed into sterilized jars and sealed without further processing. None of these methods can achieve the time-temperature combinations possible in pressure canners. Lethal conditions can be achieved, but only after very long heating times. The nature of the *Clostridium botulinum* bacteria dictates that in order to get the same killing effect at 100°C (the boiling point of water) as at 121°C (the temperatures used commercially) one has to process for about 100 times as long. If that is properly adhered to, there need not be any safety problem. However, any shortcuts increase the risk of food poisoning. Fortunately, risks that have been taken have not always translated into fatalities. The potential for harm is just too great to warrant any risk-taking.

J. VANDERSTOEP  
Health and Welfare Canada, 1980. Food-borne and Water-borne Diseases in Canada, 1976 Annual Survey, Ottawa.

# our little magazine

Dear Busy Beavers,

Wouldn't it be exciting if all of us Busy Beavers could get together in one place to talk to each other about our summer holidays?

Can you just imagine!

What stories we could tell!

What a time we would have!

For now, though, we'll just have to be happy "talking" to each other in Our Little Magazine.

You've all had a really good holiday, so far, I hope.

And there's still a little time left!

Did you send in your entry for our Big Summer Contest?

And did you remember our Birthday Fund Project, too?

That's just great!

I hope to hear from each one of you!

\* \* \* \* \*

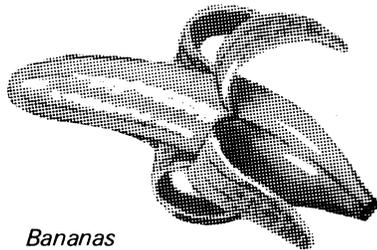
Busy Beaver *Marianne Hart* has a real summer poem for us. Thanks Marianne.

## Rain

Lightning flashes  
Thunder crashes  
Pouring down  
Just in town,  
Oh! what a noise  
For girls and boys!  
Claps and flaps  
Pitter, patter,  
RAIN.



Do you remember the poem about bananas that we had earlier? Busy Beaver *Joanne Hamoen* has sent us another part!



## Bananas

There's nothing like bananas  
In the evening, with your wine.  
There's nothing like bananas  
That are boiled in turpentine.  
And barbecued bananas  
Are a very special dish  
They taste like pickled elephant  
And boy, are they delish!

## Riddles

by Busy Beaver *Anne Kottelenberg*,  
*Jim Witteveen*, and *James Slaa*.

1. Why is a baseball game like a pancake?
2. Why are you tired on April Fool's Day?
3. What do you call a sleeping bull?
4. What's the hardest thing about ice skating?
5. What did Tennesee?
6. Why do cows wear bells?
7. What is the capital of Canada?
8. What is all over the house?
9. What is the biggest jewel in the world?
10. If you eat six apples, how many do you have in you?

Answers: 1. both need a batter; 2. Because you've just had a March of 31 days; 3. a bulldozer; 4. the ice; 5. It saw what Arkansas; 6. Because their horns don't work; 7. the letter "C"; 8. the roof; 9. a baseball diamond; 10. Seven, the six you ate and your Adam's apple.

## QUIZ TIME

### Mystery Boxes

by Busy Beaver *Cathy Van Delden*

### CODE

1	2	3	4	5	6
A	C	E	F	I	L

7	8	9	10	11
N	O	R	S	W

8	9	4	6	9	5
<u>-4</u>	<u>-3</u>	<u>+4</u>	<u>+5</u>	<u>-6</u>	<u>+4</u>

15	12	6	19
<u>-5</u>	<u>-11</u>	<u>+3</u>	<u>-16</u>

4	5	2	16
<u>+3</u>	<u>-0</u>	<u>+0</u>	<u>-13</u>

Did you all enjoy the puzzles?  
Enjoy the last of your holidays! Keep busy!

Can you find these words in the puzzle on the following page?

swimming	gardening
camping	tan
hike	burn
biking	skipping
ice cream	hopscotch
ice	baseball
	soccer

Yours  
Aunt Betty