

# Clarion

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# On to the Next Edition of the Book of Praise !

WHAT?!

This may be the first reaction when you read the title: What?! After just having been a "Report", the Book of Praise was finally adopted by Synod Toronto 1974 and thus made official - and now you start talking about the "next edition"?

Indeed we do; and for several reasons.

Synod 1974 indeed adopted the Book of Praise "with great gratitude", not only the first or Psalm Section, but also the second or Hymn Section. Synod, however, did so conditionally. When the Acts have been made available everyone may read the literal text of the various decisions, which we for the reason will not quote here literally. The term 'conditionally' refers to the fact that everyone realized that a Song Book for the Church is never 'final' because it is never perfect. Nearly all Churches have standing Committees which work constantly on improvement: all these successive editions of various churches would easily fill a whole book case.

Thus, even after having made the present edition of the Book of Praise official, Synod decided to continue the Committee, and we expect that future synods will do the same.

In this brief article, by means of which we hope to awaken the interest of our membership, we will explain the need for further improvement, such in keeping with the 1974 synodical decisions.

## THREE PARTS

Synod 1974 introduced a very fitting terminology for the B.o.P. by speaking of its *three* sections. We want our Book of Praise to be or to become a *complete* Church Book. Alas, our community is too small to combine within one cover the Bible and the Book of Praise. Alas, because a complete Church Book includes both. This would, however, become far too expensive.

The three sections, then, of which Synod spoke in its decision are (and we had better get well acquainted with this wording), first the *Psalm Section*, then the *Hymn Section*, finally the *Form Section*.

## THE PSALM SECTION

Of this section as well as of the second must be stated that the Committee received hardly any criticism, in any at all, from the churches or individual members. The Committee urgently asked for that. If it had received such criticism, it could have evaluated and subsequently incorporated it in its Report to Synod.

There came to Synod quite some criticism on the *Hymn Section* (see below) but hardly any on the *Psalm Section*.

This was not only disappointing but also remarkable. It betrays a certain trend. People thought: Oh well, Psalms are Psalms and they are all right, because they are taken from the Bible.

But with hymns it's a different case. And therefore they (or some) used a magnifying glass to scrutinize the hymns, because they are 'manmade'.

It should be stated that the rhyming of Psalms is equally manmade! The Committee itself is, after having

used the latest (not the last!) edition of "its" Book of Praise for some time, firmly convinced that several Psalm-versifications need improvement, even in some cases replacement.

Thus as Committee we plan to keep on working for such improvement, hoping that we will receive much cooperation from the membership. Someone has, deprecatingly, called our Psalm Section a "wooden shoe book" filled with Dutchisms. If that be the case (ever partly), then we should certainly get rid of these Dutchisms. We may hope that the farther we get away from the pioneer era, the LORD will give us more talents, linguistic and poetical, to produce better rhymings. The best is never good enough for the praise of His Great and Glorious Name.

## THE HYMN SECTION

As said, against this second part of the B.o.P. quite some, and in several cases detailed, criticism was put on synod's table. Synod did not so much evaluate it but adopted the general tendency of this criticism. First, removal of any words or expressions which were, maybe (I add this word because I believe that the criticism also contained some misunderstanding which should be rejected), not fully biblical. Second, a strong preference for rhymings of Bible passages above so-called "free" hymns. Third (indeed!), a desire for more, instead of less, hymns of that kind. Fourth, a deletion of what was thought of as unnecessary duplication (example: two hymns on the last part of Romans 8).

I am sure that the Committee will be all too happy to start working on this part of its mandate and will appreciate any positive contribution and cooperation.

From the many suggestions that could or have been made, we mention two possible additions to the Hymn Section. In the first place the so-called *Cantica* which John Calvin liked to be included in his Genevan Psalter: poetic parts of the Old Testament outside the Book of Psalms. This suggestion came from South Africa. From Australia came the suggestion (and contribution) of rhymings of what are called "creedal elements in the New Testament." It is clear that the New Testament contains quotations either from Early Christian hymns or Early Church Creeds. Rev. VanRongen was so kind as to send us some of the results of the Australian efforts. Among them are some 'Cantica', like The Song of Moses, Exodus 15:1-18, and the Song of Hannah, I Samuel 2:1-10. Then some N.T. creedal passages, or early hymns, like Ephesians 5:14, I Timothy 3:16, and II Timothy 2:11-13; this is one of the well-known "faithful sayings" which Paul quoted in his letters to Timothy and Titus. Here is the Australian rhyming of II Tim. 2:11-13:

O, faithful is the well-known word;  
if we be buried with our Lord,  
we shall rise up with Him again  
unto new life without a stain.

If we endure, the Lord has said,  
we then shall reign with Him, our Head.  
If we on earth His Name betray,  
He will disown us in dismay.

If we are faithless and do stray,  
faithful He will remain for aye,  
for He cannot Himself deny.  
Let us be steadfast lest we die.

The reader will agree that such additions would greatly improve our Hymn Section. I myself would like to see the "Holy, Holy, Holy is the LORD God Almighty" (Isaiah 6:1-5) receive a place too.

Conclusion: much can and has to be done to improve the second section of our B.o.P. Suggestions will be thankfully received, I'm sure. And also in this respect we expect much from more and younger talents than we could make use of till now.

## THE FORM SECTION

That is quite a section!

To it belong not only the liturgical Forms (for sacraments, ordination, wedlock, but also the prayers). Then the most important: The Forms of Unity, our Reformed Creeds. Furthermore, the Church Order, being a "Form" of and for our church life, locally as well as federally, will find a place in a next edition of our B.o.P.

This section needs even much more preparatory work than the second one and is not ready by far to be adopted in a next edition.

We mention only the most obvious needs.

Synod 1974 did not, could not yet, adopt the submitted new version of the Heidelberg Catechism. That was a pity because our catechism classes need it, are waiting for it.

Then, the same synod discovered at the eleventh hour of its sessions that up till now the English text of our Forms of Unity have never yet been officially adopted as binding for the Churches (only the Dutch text). That can certainly not wait much longer anymore.

Then, the same Synod appointed a Committee to scrutinize the English translation of the Confession of Faith, to correct and modernize it wherever necessary. Also to add the proof texts. That will take some time!

Next, only a draft revision of the first part of the Church Order was submitted to Synod 1974. It was not adopted because several emendations were recommended. The whole file was returned to the Committee. Much water will flow under the bridge before a whole revised and up-to-date Church Order can be adopted and become part of the B.o.P. The Committee for the B.o.P. has no mandate for this part but, even if it had completed its mandate for the first and second part, would have to wait for the other committees to have their mandate completed and adopted.

And that is not all yet.

All the Forms should be subjected to scrutinizing and modernization (just as our Dutch sister churches are in the process of doing). The Form for Holy Wedlock can stand some improvement. The present writer would love to see a second, alternate, shorter Form for the Holy Supper composed and adopted for use, for example, in the afternoon services.

A long list, indeed, and maybe not even complete yet.

The reader has, by now, discovered how much is still to be done before we are ready for the next edition.

All kinds of other problems are related to it. We mention only that it is questionable whether there is a sufficient stock of the present B.o.P. to fill the need for a sufficient number of years to come. If not, what then? Just reprint the present edition literally, after removal of printing errors, and without any changes as recommended by the churches and provisionally adopted by synod? And if not, do we then have to throw away all present Books of Praise (we cannot use two different editions together)? Does this throwing-away have to be repeated after the Forms Section has been made ready for printing?

We put these questions here to help you in thinking about these things.

One thing is sure: an awful lot of work has to be done by various committees before the next, improved, edition can be put on the market. But it is a great challenge to which all available talents should contribute.

G. VANDOOREN

# Israel - Its Past, Present, And Future

## 7. PROPHECY REGARDING ISRAEL'S FUTURE: MOSES, JOEL, AMOS

We shall learn now what O.T. Prophecy tells us about the future of Israel. At the same time we'll have the opportunity to make references to the viewpoints of Premillennialism and Dispensationalism, as outlined in the previous articles. For the texts we are going to discuss are put in our way by, among others, the authors in those circles in their efforts to defend their standpoint. On the other hand, the present writer considers them to be valuable instances in Holy Scripture with regard to the view that we have to take. We shall keep in mind that in O.T. Prophecy judgment and restoration always go together.

For the prophecy concerned, we

can go further back than the time of the prophets whose writings are preserved in the Bible, those who successively appear in the time of the kings. Prophecy about Israel's future we meet already in Deuteronomy. Maybe some readers are surprised to hear this. Was the exile already prophesied in the book of Deuteronomy? Some 800 years before it became a fact? Is that possible?

Yes, indeed, I answer. And first I point to Deut. 4:27-31, where Exile and Restoration are predicted as if it were something to be inferred from an accepted law of nature; anyway, a thing to be expected. The time will come that the LORD will scatter his people among the nations, "and you will be left few in number among the nations where the LORD will drive you." Worst of all, however, is that

Israel is going to serve the idols out there. But didn't we read in vs. 25 that, by making a graven image in the form of anything, they already acted corruptly? So, does it make so much difference whether they are in their homeland or somewhere abroad? Sure, it does. For what they did on their own accord while still in Palestine, becomes a must in Assyria or Babel. They are compelled by their enemies. Moreover, they themselves may have their doubts, e.g.: What is the use of serving the LORD who had suffered them to be led into captivity? And since peoples in those times were used to practising religion in some form or other, they went the heathen way. However, it was all but satisfactory. How empty it was! Israel felt it deeply. In this way the LORD made his punishment felt. Not because the

LORD has a pleasure in the blow his people suffers, but in order that they might seek Him. And behold, that is what will happen. As if it were bound to happen! In vs. 29 we are assured of that. In their misery they shall remember Him. They shall seek and find. The LORD lets Himself be found by them. In the misery His is close by. Perhaps someone wonders: Is it that easy? It should be borne in mind that the LORD does so for His name's sake. Of His own accord. And we hear Yahweh impress the conditions upon the people: *"If you search after Him with all your heart and all your soul."*

However, when they are in tribulation, and all these things come upon them in the latter days, and they return to the LORD their God and obey His voice - on that condition - then the LORD their God will show Himself a Merciful God. He will not fail them or destroy them but is ready to come to the rescue. Why? On account of that repentance? No, but on account of the covenant with their fathers which He swore to them.

In this passage of Deuteronomy we find outlined long ahead of the facts what will be said by the prophets centuries later. In general lines it is the same; the same basic pattern. Israel may learn that Yahweh's plan will not come to naught.

When you ask me in which time this prophecy was fulfilled, I can point to the exile of the ten tribes in 722 B.C. and of the two tribes in 586 B.C., with this reservation that not each and everyone did come back. I mean, the majority of the ten tribes and a minority of the two tribes did not return. Taking into account what was to happen, we see that it was but a remnant that returned. Not only because of circumstances - which may in part hold good for the ten tribes, but also in the case of the two tribes - so many have themselves to blame for it, for preferring a stay in Babel to a taking advantage of the opportunity given in the proclamation of Cyrus.

As for the question whether this prophecy applies to Israel after the exile and to the New Testament era, Prof. G. Ch. Aalders answers in the negative. Only the two mentioned captivities are meant, he says. Prof. Holwerda thinks it is applicable, relevant, to the other exile, after 70 or 135 A.D. as well. I can agree with the latter, as far as it is a return to the LORD rather than to the land that is

decisive. In the verses 30 and 31 I do not read of the land in so many words. I do not deny that it may be implied, but it is not the first thing that matters.

Prof. J.F. Walvoord, presenting the contrary view, stresses this point: "Important in this promise of restoration is the first reference to a time of special tribulation in the latter days which will be related to their return to their ancient land. This seems to be a reference to events which are yet future, connected with God's dealings with Israel in the time of trouble preceding the millennial kingdom."

In Deut. 28:62-67 we hear Moses speak in the same vein. Again a return to the land is not mentioned in so many words there. But we do read of it in the first verses of Deut. 30: "And the LORD your God will bring you into the land which your fathers possessed, that you may possess it." Again I ask: To which event does it refer? In my opinion, to the Babylonian exile in the first place. Why so? Well, since the people of Israel is before the gates of the promised land now, about to enter the inheritance, in all likelihood they have understood Moses' words of blessing and curse, of exile and return, as applying to this very land. That is what was within the scope of their imaginative faculty then. We should be aware of that in explaining the Old Testament as often as it speaks of the future: With what ears did the first addresses listen to the Word?

Prof. Walvoord can partly agree with me. He writes: "The second dispersion is the subject of prophecy by Moses in Deuteronomy 28: 62-65 and is mentioned in Deut. 30: 1-3." I for one do not like his speaking of a second dispersion, however. In this manner of speaking it is implied that there had been a dispersion ahead of it and in the framework of Premillennialism the going down of father Jacob must have been meant by it. However, that was not a dispersion at all, but rather a following of God's call. Prof. Walvoord sees a still greater prospect held out here when he writes on pages 73-74: "The third and final dispersion began in A.D. 70 . . . From this dispersion, Israel has begun to return in the twentieth century, as witnessed in the establishment of the nation Israel. Two million of these people are now established in their ancient land. The present regathering being witnessed by our generation is

the largest movement of the people of Israel since the days of Moses, and may be understood to be the beginning of that which will be completed subsequent to the second coming of Christ and the establishment of His kingdom on earth . . . This regathering is connected with the return of Christ mentioned in Deuteronomy 30:3 and involves the restoration and regathering of all the children of Israel scattered over the face of the earth including righteous Israelites who have died and gone to heaven. As stated in Deut. 30:4: 'If any of thine outcasts be in the uttermost parts of heaven, from thence will Jehovah thy God gather thee, and from thence will he fetch thee'."

Perhaps you are astonished at such an exegesis, which deems the being taken up in heaven of those who have passed away and the second coming of Christ to be spoken of here. So am I. Are we to read such things in our text? Suffice it to quote O. Allis (page 313): "The words 'I will return and gather you' (Deut 30:3) are treated as an express prediction of the second advent (by pre-millennialists). Yet it is a well-known fact that 'return and do something' is frequently in Scripture an idiom for 'do it again'." So it is a matter of Hebrew idiom and the reader is given a striking example of how necessary it is for theologians to study and know this language thoroughly so as not to draw wrong conclusions!! The same holds good for the use Walvoord makes of the word "heaven" in vs. 4 of ch. 30, by which obviously the points of the compass are meant rather than the place to which the soul is taken up after death.

In summary, what is said in these passages of Deuteronomy may be applied to the Israel(ites) of all centuries, as far as this is the basis on which the LORD Yahweh has dealt with Abraham and Moses and will continue to deal with their seed throughout their generations, without regard to their being Jew or Greek.

What is to take place in the future is further unfolded by the prophets, among whom Joel comes first in point of time. In ch. 2 and 3 he speaks of "the Day of the LORD", a well-known expression in the prophets; in ch. 2 he speaks especially of that which precedes it. For prophesying and dreaming dreams implies that the end has not come yet. This prophecy, which is famous for the fact that

the descent of the Holy Spirit is announced here in such a clear way as well as the portents accompanying it in the heavens and on earth, speaks not only of a day striking fear into man but filling with gladness as well, since *"it shall come to pass that all who call upon the name of the LORD shall be delivered."*

Whom is it meant for, you wonder. In reply I say: First of all for Israel. It is they who are the addressees. Let us not spiritualize too soon. This promise will come true for Judah when it turns to the LORD with sincere repentance. When it will be fulfilled to the Gentiles then it will anyway be via Israel. That is why we find added those words: "for in Mount Zion and in Jerusalem there shall be those who escape." N.B.: It was Joel's contemporaries in the late 9th century B.C. who were privileged to hear the message from his mouth and who were supposed to understand. Mount Zion and Jerusalem are references to the place where the people can meet the LORD. The calling upon the LORD's name ought to be done at the place designated for it. "The Church should have an address," we were accustomed to say in the days following the Liberation, and especially in sermons on Pentecost it was brought out. The calling upon the LORD's name is not a mere cry of distress, some short prayer ("schietsgebedje" in Dutch), but rather cultic worship, a worship service.

Well, that is the point at issue now. Not the fact of being an Israelite or an inhabitant of Jerusalem but that of partaking in the public worship of the LORD will be unto salvation.

This way Joel is simultaneously drawing a narrower and a wider circle. Narrower, since not somebody's being a pure-bred Israelite but his invocation of the LORD's name is decisive. And Yahweh Himself shall take care that there are such in the Day of the LORD: "and among the survivors shall be those whom the LORD calls". Wider, for so the door is opened to the congregation of the new dispensation of Acts 2: "every one whom the Lord our God calls to Him." First the Jew, then the Greek, both admitted on the same conditions.

That is to say, the door is opened to the congregation of true Christian believers, all expecting their salvation in Jesus Christ, being washed by His blood, sanctified and sealed by the

Holy Spirit. So, not to the millennium, as Walvoord puts it. I quote (page 125): "The millennial period for both Israel and the Gentiles will also be a time of special ministry of the Holy Spirit." He refers to Is. 32:15; 44:3; Ezekiel 36:27 and 39:29. I go on quoting: "A number of Scriptures also describe the temple worship which will characterize the millennial kingdom. According to Ezekiel a magnificent temple will be built, and a system of priesthood and memorial sacrifices will be set up. Scholars have not all agreed as to the interpretation of this difficult portion of Ezekiel. Some have felt it impossible to have a system of animal sacrifices subsequent to the one sacrifice of Christ on the cross in the light of N.T. passages stating that the sacrifice of Christ makes other sacrifices unnecessary. Though varied explanations have been given for Ezekiel 40-48, which unfolds these details, no satisfactory explanation has been made other than that it is a description of the millennial worship. In any case, it is clear that the sacrifices are not expiatory, but merely memorials of the one complete sacrifice of Christ . . . While problems remain, it seems clear that Israel will have an ordered worship with Jerusalem once again the center of their religious as well as political life." Over against these impossible statements I refer to O. Allis, who writes on page 135 of his book: "Peter not merely quotes the first verse of the prophecy . . . but he extends it to include the words: 'And it shall come to pass, that whosoever shall call upon the name of the LORD shall be saved.' This passage certainly applies very definitely to the Church age and describes its most marked characteristic. It does not enter into the details of the mystery. It does not state in so many words that the Gentiles are 'fellow-heirs.' In fact Peter concludes his sermon with an appeal to 'all the house of Israel' (vs. 36). But it does declare emphatically that the 'whosoever will' stage of God's dealings with mankind has been reached. It took Peter a long while and required a further special revelation before he fully understood the import of the words which he had quoted from Joel. But the words themselves are clearly applicable to that mystery Church in which there is neither Jew nor Greek, the nature of which was most fully revealed to and declared by the apostle Paul."

In Joel 3 it is the Day of the LORD itself that is pictured. The contrast between Israel and the peoples is not only a national one. Is not Judah called to repentance? When He is to bring down the peoples to the Valley of Jehoshaphat and enter into judgment with them there, the people of Judah is to appear in court as well, as we learn from vs. 20, where I follow the footnote rather than the text of the R.S.V.

It is the prophet Amos in whose picture of Israel's future the Dynasty of David is given a significant place. I mean: Amos 9: 11f. The promise of restoration is linked up with the House of David in a special way. To the prophet the Dynasty of this king is the bearer of great promises.

"A booth that is fallen", David's house is called. Scholars disagree whether this applies to the days of the prophet, and they wonder whether it holds good for the days of king Joas of Judah (836-797 B.C.) or for the future. I think the latter is preferable. For in later times it came true. Be that as it may, the LORD will raise up this booth, repair its breaches and raise up its ruins, and rebuild it as in the days of old. A memory of days gone by, of the days of the Davidic kingdom - I may say: empire, comprising not only the people of Israel but also other peoples, first and foremost Edom. There we see of how great an importance it was that Israel became a kingdom in the days of Samuel, even an empire under David and Solomon. Now the prophecy can refer not only to Abraham or Moses, but to David's glorious time as well, in which the reign of the Messiah was foreshadowed. In Acts 15 James makes a reference to it, in which "the language of Amos' prophecy is followed in the main; but instead of the words of Amos, 'that they may possess the remnant of Edom,' we read 'that the residue of men may seek after the LORD.' This represents, it is true, the Septuagint rendering of the Amos passage" (O. Allis, page 146). The Septuagint rendering is a kind of paraphrase of Amos in the spirit of Isaiah 11:10, where the Gentiles, of whom Edom may be regarded as the most recalcitrant, are represented as seeking the LORD. The words of Amos, "all the nations upon whom my name is called", clearly imply that Edom and all the Gentiles are to be incorporated with Israel as the people of the Lord.

H.M. OHMANN

# schoolXcrossing

After too long an absence, I had better go through the various school bulletins, newsletters, etc., again. Unfortunately not all the news of the various schools can be mentioned this time. But that leaves something for the next article.

BURLINGTON had a very enjoyable P.T.A. (Parents and Teachers' Association) evening, with 125 people attending. The president, with justified pride, reported that in the 4 years of operation, through various activities, \$23,000 was raised, all of which is being used for the school in one way or another. The grade 6 teacher, Mr. B. VanRaalte, presented an enlightening speech on the subject "Evaluation of Students" which gave the parents a better insight into this aspect of a teacher's job. The membership voted overwhelmingly in favour of the plans to expand the present building with a gymnasium, kitchen, washrooms, library and 3 classrooms. The portable classrooms, now in use, will not be necessary anymore then. The project will cost about \$100,000, for which the Society plans to obtain a mortgage, repayable in 11 years at \$17,000 annually. We wish them good success in this courageous action!

CARMAN has plans to build an outdoor skating rink in the school yard. They hope to have it ready by next winter. An *outdoor* skating rink should not be too hard to make with the low temperatures in Manitoba! Until then they rent the Carman arena at a reasonable rate. They have almost completed an addition to the school building. Most of this work is done in the evening hours after the regular work. According to the treasurer, the members are very faithful in paying their dues and keeping up their promises. It is wonderful to experience how people *enjoy* parting with their (or the Lord's?) money when it comes to reformed education. Everything is going up and so did the cost of the school bus. It went up from \$600 to \$800, which is still reasonable. The country students are using the Midland School bus without any charge.

COALDALE is in its first year of operation and things seem to be going well; 48 students are taught by

two teachers and two teacher's aids. An older brother is making pen and ink drawings which he sells, with the profit going to the school. Any more artists among us?

HAMILTON'S ladies had a bazaar towards the end of last year and raised close to \$1000. They decided to split this amount and pay for the paving in front of the school (they want the teachers to have more solid ground under their feet) and to put \$500 aside to start a Library Fund. An excellent idea, for a good school needs also a good library! The grades 3-5 had in the last part of the year a merry afternoon when they finished off their studies of "the Netherlands" with a "Dutch" afternoon: Dutch games, Dutch songs, Dutch goodies, guaranteed a true Dutch "gezelligheid". They are really going "Dutch". The principal is wondering already what will happen when they finish their studies on Korea! The grades 6-8 were "spoiled" when they went on a trip in November, to Toronto. In the morning they visited the session of the General Synod and in the afternoon they had a thorough look at the Royal Agricultural Winter Fair. Which part of the day was more enjoyed or more educational is hard to say. But the children were shrewd observers.

In LONDON many young people see the need for reformed education and are financially helping to realize the goal of opening a reformed elementary school. Money is not the only thing needed. Mrs. J. Lindhout spoke to the congregation of Watford in February on "Learning stages in school children". During 1974 the Society bought a property but the drawbacks were that it was rather small for a school and that zoning would have to be changed for school purposes. That would have been a long and tedious process. Therefore the Board decided to obtain a more suitable property. A 2¼ acres property was bought in the second week of January 1975 so that the first property is now for sale. Approval from the authorities has already been obtained to build a school there. An older brick home on it is now being rented out. The opening date had to be postponed till September 1976. A

school will have to be built before then, supplies bought, transportation arranged and teachers hired. The membership now stands at 25 (!), consisting of family and single membership. This is an increase of 9 since November 1972. They hope to attract more members from the Watford congregation. They write: "Even though our numbers are small we can see how greatly the Lord has blessed us in this work, contrary to the feeling of many of us when the Society was established. This must encourage all of us, who are one in faith, to work together, with trust in the Lord, so that we may teach His children in His ways, for the upbuilding of the communion of saints." Indeed, Rev. J. VanRietschoten was right when he wrote in the Church Bulletin of Smithers: "May we, not only as parents, but also all members of the Church, remain diligent in promoting and seeking Canadian Reformed elementary and secondary education for our children. Our children of today are God's servants of tomorrow, and they must be well equipped."

Yes, also our highschool children must be well equipped. It is heartening to hear that the decision was taken to start reformed high school education in Ontario in September 1975. May many teachers be found, or rather, present themselves, who are well equipped themselves, to teach others also.

Not only the PARENTS have a duty towards reformed education. *All* the members of the Church have. Also the OFFICE BEARERS. As Rev. G. VanDooren once wrote under the title "Mother or daughter": "What, then, of art. 21 of the Church Order? 'The consistories everywhere shall see to it that there are good teachers who shall not only teach the children reading, writing, languages and arts, but also instruct them in godliness and in the Catechism'. . . . One must admit that the situation has changed quite a bit and that therefore this article is no longer applicable. This conclusion does not in any way deny the close relationship between Church and School. Office bearers have to encourage parents from the pulpit as well as during family-visitation, to promote the cause of the reformed school. The whole membership has to be encouraged, not only the parents. . . . We must be so grateful for the fact that the Lord adopted us and our children in His Covenant that we, with

# mission news

## FROM A RECENT LETTER:

The appearance of the village of Butiptiri has become quite different from what it was before. The Butiptiri people have moved from the riverside in front of our house to the interior, a place at the end of the airstrip, somewhere at the back of our house. Formerly, we could see part of the village, but now we can hardly see any of the houses from our place.

The Quiptiri people have now definitely settled in Butiptiri. They live in a subdivision of their own, closer to our place. They are Roman Catholics. The number of inhabitants here now amounts to 300 people. The number of the original Butiptiri people is just over 200 souls. When we started to work here in Butiptiri the number of the registered people was about 180. Taking into account that people also moved into and from the village, we may conclude, that the population increased a bit. Most villages, especially those that do not have a polyclinic, become smaller in the course of years; there the death rate is higher than the birth rate. It is a blessing of the Lord that it is different here.

Not yet all the Butiptiri people have moved. Among others, the teachers still live in the old village. The village people have built their own houses first, and, though they are now engaged in building houses for the teachers too, it still may take several weeks before they will have been finished. Also the school and the church are still in the old village. On Sundays people walk over to the old village - quite a trip - to attend the services. That it is a long way to go, you can especially notice in the attendance of the afternoon service: mothers with their youngsters are apt

## SCHOOL CROSSING - Cont.

great joy, build for Him a monument of gratitude: a school! The school the daughter of the church. That's the lesson of history. Whenever the church was 're-formed' the first direct result was seen in the field of education; the first result was a reformed school."

M.C. WERKMAN

to stay at home, so as not to make the trip in darkness. The people intend to dismantle the old building and to set it up again in the new village. They have not yet started to build a new school either; only cleared the place for it. It is quite a job to move an entire village; it can't all be done in a day's work.

At the end of last year five pupils passed their exams. They are the first of Butiptiri. They could apply for high school. There is a public high school in Tanah-Merah; some christian ones in the mountains. We however hoped that some of them would apply for the Central Bible School in Boma; though we would not accept every-

one - they have to be co-operative and of good behaviour, and at least openhearted towards the gospel - we were hoping especially for one of the pupils. But all of them, one following the others' example, wanted to go to Tanah-Merah. They have gone already; meanwhile one of them returned today because he could not find a boarding house there. It is a pity that besides Paulus no one from Butiptiri attends the Bible school in Boma. One day Ambrose told me that he also should like to go. But as long as Paul still is in Boma he can hardly be missed here for the work in the congregation. Paul and his family spent their Christmas vacation here in Butiptiri. The elders have asked him to preach here again. So he has done several times. I had the opportunity to listen to him. I was very pleased to notice that he had made progress during his time in Boma. H. KNIGGE



*Miss Park, on the left, and her sister stand in front of the orphanage house with some of the children, showing the five boxes of clothing received from the ladies of the church in Toronto.*

The past few months have seen a great increase in the interest and support from the Canadian Reformed memberships for the children of Love Home in Korea. The results of our love here in Canada are written in the bricks of the new addition to the orphanage house there, thousands of miles away. This addition includes bathing, toilet and laundry facilities, as well as a much larger study room for the children. The new laundry room now has a washing machine, paid for by a private donation made in January 1974. The generous gifts of many people here have resulted in the purchase of sixty sleeping bags, which have arrived and are keeping

the children warm every night. Then the hard work of many ladies in several congregations has helped to clothe the children with clothing donated and sent to Love Home. These are all visible signs that the love for our needy brothers and sisters and orphans in Korea is living and growing among our people. Surely the Lord will reward every gift of love made in His name and to His glory. "And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.'"

Mrs. F. VanderBoom,  
Secr. CRWRF, Burlington

# news medley

Once more a group of distinguished public employees has decided to go on strike and thus to disrupt life in more than one aspect. Thus far, air travel has not been affected too much, but grain shipments appear to suffer from it and, of course, the mail service is badly hampered by it. At the moment when these lines are written, I have not yet received the previous **Clarion**, I do not know whether these sheets of paper will reach Premier Printing in time for the next issue; and when the product of my endeavours will reach our readers is everybody's guess. The quantity of news has also been affected, for I presume that many copies of various bulletins will be "holed up" somewhere between their point of departure and their point of destination. Maybe the Toronto Postal Station "A" where, as I hear time and again via the radio, one quarter of all the Canadian mail is handled, is the temporary resting place of this vital link between the writers of bulletins and the readers of **Clarion**. One wonders whether there really is no other possibility than just letting life be disrupted by a small group of people who sacrifice progress and relations for the sake of their outrageous demands of more than a one-third increase in salary. Apparently they do not care about it when people miss their connections, when badly needed grain cannot be shipped, when those who are waiting for their cheques to arrive by mail have to wait until the distinguished picketers have their way. Recently, I heard a statement attributed to our Prime Minister, in which it was stated that people should not forget that governments make those decisions which they deem to be best; if the people do not like those decisions or actions, the only way to have them changed is: elect others to the task of governing the nation. There seems to be a sound conviction behind that statement, namely, that the government is not called upon to execute the will of the people. One would wish, however, that more of that conviction becomes evident in the refusal to give in to blackmail. But the gate seems to have been opened when the Pearson government gave in to the demands of the striking Seaway workers.

All right: let's come to our news.

The news begins this time close to home. In this same issue, you will find a picture of Mr. and Mrs. P.H. Wildeboer of Orangeville. They will celebrate their fortieth wedding anniversary, the Lord willing, on March 12th. On behalf of the whole community, I extend our heartfelt congratulations to them on this occasion. When I mentioned it a few months ago that we would pay some attention to this celebration in our **Clarion**, brother Wildeboer gave me to understand that he did not want "any drukte". We respect that wish, but I trust that a public word in congratulation is not included in such "kouwe drukte". May the Lord leave them together for several more years, also for their children and for the Church.

From Orangeville we go to Guelph. The Consistory decided to choose as name for the Church "Immanuel". Thus the Guelph Church will be known from now on as the "Immanuel Canadian Reformed Church at Guelph". This

choice was the result of suggestions which came out of the Congregation. Also from the Congregation came the urging to come to the calling of a minister. Everything is just in the beginning stages, of course, and we do not know when the desire will be fulfilled; this much is certain that these things keep the Congregational life lively and also strengthen the bond. And, as a last piece of information about Guelph, the Consistory decided to request the Congregation not to smoke on the Church premises.

More and more Churches make such requests or take decisions to that effect. One which has joined the group is Ebenezer Burlington. There the Consistory simply decided "No smoking in this building". "Reasons? 1. Smokers should not impose upon non-smokers who regard smoking as a danger to their health. We shall love our neighbour as ourselves. 2. Although many older members have stopped smoking lately, we must state that it has much increased among younger people, especially (very) young girls. We feel responsible for them and should set a good example. He who wants to smoke, let him smoke at home, or outside."

Ebenezer Burlington also decided not to abolish the singing before the services. As in several Churches, so there they sing a song before the service starts. Now it was suggested to drop that, because some members arrive late (although not too late for the purpose for which they come: the service); others are reading the bulletin, others just sit and don't sing. Yet, these reasons were not deemed sufficient to discontinue the singing. We'll see how it goes.

Another decision which was made was to place a literature rack in the front hall of the Churchbuilding. This is done in more places, and it will be nice for strangers who come to attend the services and wish to know something more about the doctrine of the Church and the way of salvation. I sincerely hope that there will be sufficient truly Reformed material to have in these racks. Oh! what a tremendous work is awaiting us and what a giant task is facing us or are we facing; and how many do anything beyond their immediate duties? Wake up!!!

Thus far the things I mentioned were points which had my full support. The bulletin of Ebenezer also contained an item which I deem to be wholly wrong. Everyone can know what I think about borderlines between Churches. They are artificial lines drawn on a map which compel people to go to either this or to that Church. Usually a free choice is given when a new Church is instituted, but after that the line decided. I would deem it much better not to have such (always artificial) lines; frequently financial aspects play a large role in the determination of the place where the line shall be drawn. On the other hand, if there is such a borderline and for as long as it is maintained, everyone should honour it. If two Consistories have agreed upon a certain dividing line, the choice is **no longer** up to families or members! That's where I disagree with Ebenezer's argument when they state that they are of the opinion that a member or family has a free choice and that they will not influence anyone's decision in any way. Here I say a profound, "No!" One may disagree with the fact that these lines are there; but for as long as they are there, they should be honoured and respected by everyone, Consistories in the first place. And as long as the lines are there, no Consistory should receive any member who has not received permission from the other Consistory to change. Any member who does not wish to submit to such



## 45th Wedding Anniversary

*Mr. and Mrs. P.H. Wildeboer were both born in 1907 and became husband and wife on March 12, 1930. Thus they will celebrate their 45th wedding anniversary this year. They immigrated into Canada in May 1950, and thus belong to the first groups of immigrants who came from the Netherlands. They farmed for many years in the Orangeville region, but have now retired, although Mr. Wildeboer still puts in quite a few hours as a carpenter. The couple have five children, twenty-four grandchildren, and one great-grandchild.*



a decision and refusal is most likely to cause a lot of trouble also in other respects. During a discussion here in Fergus at the Consistory meeting, one brother remarked that, even though a Consistory may be "unreasonable" in its refusal to grant such permission, yet the member has to submit himself to this and if he does not do so, his heart is not right before the Lord. However, that's enough about this subject.

In the Burlingtons, the P.T.A. organized a dinner. They realized some \$270.00 profit, but the interest shown was so great that they are organizing a second one on March 7, and are planning on a third one on April 5. The food must have been terrific that it is necessary to have a whole series of dinners. However, my experience is that it is not just the food that brings the people together and causes them to enjoy such evenings: there is a large measure of fellowship at those occasions. That's what attracts people most of all. Were they not used to having such meals in the ancient Church, too? I can well understand it. The Church certainly is not a social club and we should avoid anything which would lead us into that direction. But it also holds true that as Churchmembers it is good to meet socially; the Congregations where they meet at regular intervals after Church for coffee do practise this in this respect. That is one of the reasons why I enjoy going to Choir; there you meet each other in a somewhat different relationship which yet is determined by the bond as Churchmembers.

I am meditating again! And now that I am doing this anyway, we may as well draw a good lesson from what I found in the Neerlandia bulletin. In a report of the schoolboard, we are informed that "the board was approached by the Women's Society to ask if they could have a bazaar on the same evening as when we have the Saturday School Evening at the end of the school term. The board decided that it isn't advisable to have two events on the same evening, mainly because there would not be sufficient time to have both, and also, because both

events are of an altogether different character, the evening might tend to be a failure instead of a success."

While meditating on the profound wisdom which comes to us from the above decision, I was thinking that this may be the reason why many people are always running around and always are tremendously busy, so busy that they hardly ever produce anything. They have too many irons in the fire with the result that none of them gets hot enough to become malleable. How much more fruit would their lives and endeavours bear if they confined themselves to one thing at the time. Then, at least, they may produce something tangible; otherwise they keep running around in circles, from the one project to the other, and none of them will ever get finished. I was also thinking of the first sermons I prepared: they were like sausages: everything I could possibly think of was stuffed into them. Only gradually one learns to confine oneself to the text and to speak only on that text, leaving something to be said till next week. Only in this way one can let the text itself speak.

There I went again. Let me conclude, therefore, with telling you that in Calgary they enclosed a calendar for the whole month with the bulletin. This Calendar informs the Congregation of every activity that is going on on a specific night. It would be a good idea to have such a Calendar in every Congregation: then everyone would be aware of everything that is going on. Now it sometimes happens that someone phones and (of course without saying who is speaking, O impoliteness!!) asks, "Is the minister there?" and then is most surprised not to find him at home although the poor man has been conducting Catechism Classes on that very same evening for many years . . . It would also be prevented that more than one meeting is scheduled for the same evening, and it would render it possible for people to plan ahead, which would be a marvelous thing in my opinion.

Now we have returned to Neerlandia's point, and I had better quit for this time.

vO

# Country Walks

One of the reasons that studying nature around us will always remain interesting to most people is the never-ending variety in the weather, in its snowfall, so different from year to year, in its prolonged cold spells or milder periods affecting not only us but to a larger extent the world of animals, insects, birds, and wildflowers around us.

This winter will probably go on record as being the mildest in memory in Southern Ontario. Who ever heard of the temperature reaching 59 degrees on a Saturday in January? This is what happened a few weeks ago. At noon that day it had dropped to 40, but it was a clear, sunny day; the weather was perfect for a hike.

Except for a few patches in the shadier areas, the country appeared snow-free near the Credit River. The river itself was open along its centre, the sides being still ice-bound. We had chosen this area as especially during winter, when the variety of birds is at its least, the wooded gullies along the river plus the open water with sand and gravel banks should offer us both woodland birds and water fowl.

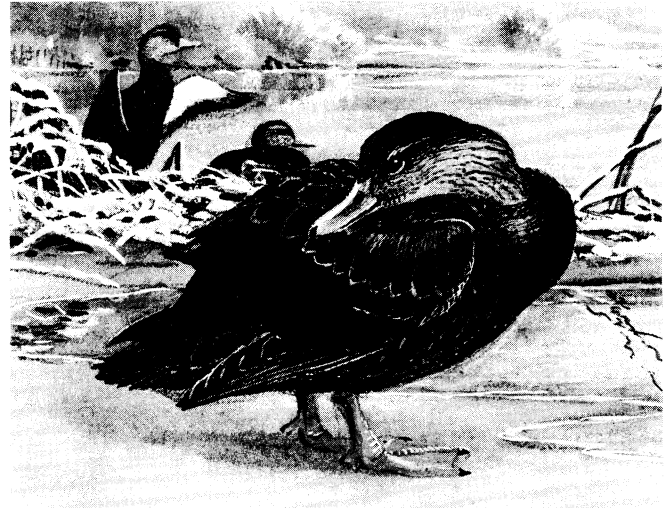
Long before we spotted a group of mallards, three females and a male, they had seen us and with the assistance of the current were speedily out of sight around the bend. Carefully we this time headed through the brush and undergrowth towards another part of the river. Hiding behind a huge dead elm we spotted a large group of feeding ducks. Twelve were mallards and black ducks, feeding in their own characteristic manner, by tipping. The five common golden-eyes and the single common merganser disappeared altogether by diving to pop up again in unexpected places.

About a hundred yards upstream a ring-billed gull was feeding on what seemed to be the carcass of a muskrat. That the winter had been mild was illustrated again as within a few minutes we spied a belted kingfisher and a great blue heron, birds so very dependent on open water. At the spot where the river makes a sharp turn south and the river bank has become high and steep, we were forced to do some slippery climbing in order to reach the top and a stand of mixed trees.

Enclosed by a gully on two sides and by the river and the CPR tracks, this bit of woods apparently was left as it just wasn't worthwhile to bring it into cultivation. What made this area so interesting to me during all the years I have visited it was the great variety of trees, as in this comparatively very small area all the trees of Southern Ontario seem to be represented. Ironwood, birch, beech, several varieties of maple and oak, ash, elm, basswood, hawthorn, cedar, spruce, and pine freely intermingle. Every spring a few of them, too close to the river bank and undermined by the current, lose part of their foothold and topple over. Even then some of them, as they haven't lost all their foothold, will keep on growing until a next spring break-up finishes them.

This is the spot where I saw my very first yellow-shafted flicker and a great horned owl years ago and where a robin spent the winter of 1962-63 near a warm-water spring in one of the gullies.

As always, the downy and hairy woodpeckers were in the neighbourhood and, true to their habit, pretended that



*Black Duck [National Museum of Canada, Ottawa]*

we didn't exist. Their larger relative, the pileated woodpecker, also pays regular visits to these woods, and although we failed in our efforts to spot one, we saw several signs of these visits. Several dead trunks of pine trees, still standing, showed oblong holes made by these crow-sized birds. Some of them were dark or green with age, but others, to judge by the freshness of the inch-long chips on the ground, were less than a week old.

Coming out of the wood we followed the river once more into a part of the county where dairy farms once flourished, separated by cedar rail fences and rows of elms. Every year the fences collapse a bit more and some more elms have died. That most of these farms have been sold to developers who haven't even bothered to rent the land, has been a blessing to the hawk population during the last decade. That afternoon we saw several red-tailed hawks and a few sparrowhawks sail by or sit motionless on telephone poles or far-away trees. Only one Cooper's hawk came by, heading for a thicket where a flock of cedar waxwings had just arrived.

Considering that the part of the Credit we visited was in Mississauga, supposedly the fastest-growing suburban city in Canada, and adding the flock of about three hundred snowbuntings we spotted landing in a neighbouring field, the results of this afternoon were better than hoped for.

Yet, the most remarkable thing we saw, on our way back, was a fresh green patch of moss with a perfectly green dandelion growing out of its centre.

COR TENHAGE

## FOR OUR READERS INFORMATION

Lately we have received complaints about late arrival of Clarion. For your information Clarion is always mailed 8 days before the date printed on the front page of the magazine and all copies are mailed at the very same time at the Central Post Office in Winnipeg.

We are sorry for all the inconvenience but we are faced with a Post Office monopoly service, which is at least to say deplorable.

This issue was mailed Friday, February 28th.

## Letters-to-the-Editor

As you are well aware by now after reading the latest report as to the progress of our young High School Association, we have in the past collectively attempted to solve many of the problems that have arisen during the course of our growth. A young association such as ours will inevitably be forced to resolve many differences of opinion, and various resolutions on these differences must be drawn. Through time and painstaking efforts an organization is formed in which the vast majority is of one opinion and in which everyone of us shares a part and a responsibility, allowing us all to achieve the goal we have set for ourselves. As Canadian Reformed High School Association of Ontario we realize our goal and responsibility, namely to provide good Reformed education for our children, and must always keep this main objective in mind.

Problems will arise at various stages of our growth and we are now facing a possible problem which we must all attempt to resolve. This possible problem, and I believe it to be a possible one only, for it can be averted, is one of providing adequate staffs for all the institutions we as Canadian Reformed Churches built to instruct the children God has entrusted in our care, in a manner pleasing to Him. When we assumed this responsibility, we assumed all the consequences of such a commitment and now we must each individually seek to find a way in which we can assist. We all must somehow fulfil a role in order that we may achieve this objective and for all of us this role may differ. One of the more important aspects in this respect is definitely the teaching one, and it is one which has been given considerable attention in the immediate past.

As you are well aware of and are probably as concerned with because of several reasons, our schools have had to fill in the past two or three years many vacancies. New schools have been built, present ones have expanded their facilities, staff has left, and this has created a vacuum which we as Canadian Reformed membership have been hard pressed to fill adequately. We are now faced with staffing a High School and this will once again compound the situation and produce extra strain, it seeming to become more critical as time passes. Why is this vacuum so hard to fill? Why is it that school boards are unconsciously competing in order to obtain the necessary

number of teachers? Are teachers in such short supply among us that we cannot meet the requirements of our school societies? There is an obvious real need here that we must endeavour to rectify.

It is apparent that we cannot all help in this situation for we are not all qualified to do so, but all who are so qualified must make themselves available in order that we can fill a need in a situation that has been created for us. The LORD has richly blessed us in providing us with the means possible to educate our children in a fashion that glorifies His Name, and has entrusted us with that great responsibility. It should be very obvious to all of us that we all play a role in this responsibility; this we must accept. We must provide the best possible education for our children and cannot afford to allow this problem to become a stumbling block in fulfilling this mandate. Let us all realize what we must do and pray for the LORD's guidance so that we all may be better prepared to resolve our problems.

J. JAGT,  
Chairman of the Promotion  
Committee of the Canadian Reformed High School Association of Ontario.

\* \* \* \*

Dear Editor,

I would like to make some comments on the article of Rev. VanDooren published in *Clarion*, No. 2, Volume 24, regarding "Synod Toronto 1974 in Retrospect", in particular the part under the heading "APPEALS".

Although I wholeheartedly agree with Rev. VanDooren that we should try to minimize appeals as much as possible, I did get the impression that the appellants are the greatest "sinners". Delegates to an ecclesiastical meeting (including members of the consistory) and appellants are sinners, according to Rev. VanDooren. I missed however a warning towards the ecclesiastical bodies (minor and major assembly-members). Should not they be very careful in making decisions? Would there not be a lot less appeals if decisions were a little bit more considered? In the consistory room and in the rooms of Classis, Regional Synod and Gen-

eral Synod. Think about the years 1942 - 1945 in the Netherlands and also in later years. But to stay close to home:

Does Rev. VanDooren realize that the decision of the General Synod of Toronto to my appeal has laid the foundation for another appeal? On formal grounds (no jurisdiction of General Synod) my appeal was laid aside. Formality is OK, but being TOO formal in the Church of our Lord Jesus Christ can be very dangerous. I am of the opinion that the decision of the consistory of Chatham was in conflict with the General Office of the believer. It is up to the male confessing member to vote or not to vote or whom he wants to vote (this last item was at stake in my appeal). I went the appeal-road from A to Z. Classis decided that the consistory was partly wrong; the Regional Synod decided that the classis was partly wrong and the General Synod said the same, but still - no jurisdiction to comply with the request and the appellant was, to say it in Dutch, "met een kluitje in het riet gestuurd". That classis and regional synod did go wrong was not my mistake, was it? *Therefore* I appealed to the General Synod. What else could I do?

Finally the long list of appeals. Does Rev. VanDooren realize how many decisions a consistory makes during the period of three years? And multiply that number then by the number of churches. Compared with that long, long list, the appeal list was quite small. Rev. VanDooren's chapter in *Before Many Witnesses* about "Your place within the church" is one of the best chapters. He emphasizes that the new confessing members should become active members. Have you ever seen that IN-active confessing members sent appeals to an ecclesiastical meeting? They usually don't care and take everything for granted. One of the activities is to watch the pulpit and the ecclesiastical meetings. Think again about the IN-activity of the majority in the years 1942 - 1945 in the Netherlands. Please let us not kill that part of the activity.

To conclude: I agree with Rev. VanDooren's warning sign, but please let it be indicating in BOTH directions.

A.J. YTSMA  
Chatham, Ont.

### COMMENT

I can not find much in the above letter with which I would DISagree. I may be mistaken but the tendency of my whole article was not to expect too much from major assemblies in the sector of appeals.

Let the peace of Christ be our referee in the local church, thus said my text in the prayer meeting before synod. The warning sign should, indeed, point in *both* directions.

vD

# Some Comments Concerning Financial Matters

In his News Medley in *Clarion* of September 21, 1974, our editor commented about a letter received by some consistories from someone proposing "to look into various aspects of insurance, financing etc. as found in Mennonite communities". His remarks drew a response from the author of the letter and I have been asked to comment. In doing so I shall, however, not attempt to describe in detail the proposed plan since that would be unfair to other non-profit organizations who must pay for their advertising. Moreover, this article is not restricted to this subject but I am taking this opportunity to discuss some other matters concerning financial relationships in our "community". Hence our title.

The proposal, then, is "that a wide variety of institutions currently organized, operated and funded by the Reformed community in Canada unite to provide a variety of services of benefit to all". Each "institution" would send directors to manage the new organization. It is suggested that "the church and God's work could be boosted significantly financially through the administration of a number of these plans" and that the proposal would be important "in the education of our Christian friends in Christian stewardship".

In his comments Rev. VanOene stated that "churchmembers should help and assist each other, but we should watch out for becoming a financial institution or a big investor either as a Church (which would be totally wrong!) or as groups of churchmembers". While I would agree that a Church should not *be* a financial institution or a *big* investor, this should not prevent the officers of a church or churches to make prudent arrangements for the safeguarding of the assets necessarily held by them in the exercise of their stewardship. Nor does it automatically follow that, as churchmembers, we should not band together and form a financial institution, e.g., a credit union, if this would be mutually beneficial.

Our editor pointed out that such a credit union might create practical problems since it might be necessary to take back a churchmember's car if he did not make his payments. I don't

really share this concern. Repossession is usually only a last resort which financial institutions use when faced with total inability or unwillingness to pay. Rarely is the value of the repossessed vehicle as much as the debt owing so that it does not pay to take such action when there are reasonable grounds to expect repayment at some future time. A professing Christian can be expected to do his very best to honour his commitments; an unwilling debtor would have no grounds to "appeal to synod". We are left then only with the case of the member willing but unable to pay.

In such extreme cases, it may be that the institution is financially strong enough to carry the loan until a more favourable time or even to forgive the loan. However, if that is not so, it must be the task of the church, through its office-bearers, the deacons and the churchmembers, to provide.

As an aside, it should be noted that God requires us to show charity as we are able but this is a relationship between God and us individually. We may not *require* it of our brethren by, automatically, without discussion, delaying our payments to our fellow churchmembers or institutions such as our schools, when we are in difficulty or when it is merely inconvenient. These commitments should be considered just as binding as debts to outsiders and we should treat them with the same respect. While, in many cases, if the situation is explained, our brethren will be able to exercise special forbearance, in other situations they may require our payment to meet their obligations and we must look elsewhere - if necessary to the diacony. It is sometimes thought that our small businessmen are much better able to raise the necessary credit but this impression will often be mistaken. Let us, therefore, treat all our debts equally and not *except* favours that cannot be granted or *force* our brother to give grudgingly. On the other hand, if the Lord has blessed us, let us not refrain from sharing as we are able and opportunity presents itself. "For God loveth a cheerful giver", II Cor. 9 vs. 7.

This aside, however, does not bring us any nearer to an answer to

the question whether we as individuals or Church or Church-related groups should take part in the proposed service organization. The idea does have certain advantages and should therefore not be immediately rejected out of hand. With a larger group it may be possible to afford a professional and competent staff which as a non-profit organization may be able to provide services at a more favourable cost than say the chartered banks or private insurance companies. Various retirement and life insurance funds are for instance suggested.

In this regard our consistories might do well to explore these potential retirement arrangements for our ministers. Our Foundation for Superannuation, if it were differently set up, could probably not be improved upon by the proposed plan. However, in its present form, as basically an insurance scheme, it is likely that a larger group could provide a better plan. As it is, each congregation, large or small, pays an equal amount (premium?) to have its minister covered by the plan. If it were set up so that we as members of the Canadian Reformed Churches would share our burdens equitably, the payments would be made on the basis of membership so that the larger congregations would pay the larger share and the per member costs would be the same for each congregation. This principle is used for all other inter-church activities, i.e., Theological College, Mission, Mission-Aid. It is no wonder that the small congregations are finding it cheaper to turn to private plans. For such congregations certainly, the proposed non-profit plans might have an advantage.

The proposed plan might also be better able to use the money accumulated in such a fund to lend out for church-building, etc., since a larger group may provide more liquidity. An additional "savings" plan is envisioned for this purpose for which it is suggested that interest might be paid at 1% below the banks' prime rate and charged at 1% above. While this interest rate to be paid is perhaps somewhat unrealistic it would certainly be a little higher than what the Rehoboth (Burlington) church proposed to pay to its bond-holders which leads me to another topic.

This church recently ran an advertisement in *Clarion* in which it sought to sell bonds to finance its

new churchbuilding. The ad read in part: "Please take part in this, it is much nicer to pay the interest to the membership of the churches than to mortgage holders outside the church". It might have said also that it is much nicer to pay 7½% instead of the going interest rate. In fact, at the time, it was probably possible to get at least 9% on bank or trust company long-term deposits so that churchmembers were asked to forego 1½% to be able to take part in this "best investment you ever made".

Now, don't get me wrong! I am not saying that we should not, if we are able, lend money to the church at less than going interest rates when the need arises. However, let's be clear about what is expected and not give pseudo-reasons. An appeal should have been made on the basis of need or opportunity to help other churchmembers.

In addition, I would suggest to those who devised this ad that another item of information might have been in order. The readers were asked to send cheques or money-orders without any idea when they might get their money back. It is stated "not less than \$5,000 in principal will be paid off yearly". But, generally, bonds are paid off in total, not in part. That is, if you bought a \$500 bond, you could not receive part payment of it but only the total. To repay \$5,000, then, the Rehoboth church must choose at random or on the basis of expressed preference which of the bond-holders to repay. The bondholder might then get his money back next year or in twenty-five years. At least, this is the impression that I got. Perhaps, I am wrong and the brethren in Burlington have devised a different system. In any case I think information concerning maturity should have been given in the ad and the reader not be asked to buy blindly.

Returning then once again to the "proposal", I noticed another item which might prove of interest. Concerning the suggestion of education in Christian stewardship, it is stated that "it would knowledgeable and tactfully conduct conferences and seminars on the stewardship of accumulated possessions. Presentations would be made on wills, taxes, lifetime giving methods, estate planning and investments".

I would think that this aspect of the proposal might have benefit for many

among us. Estate taxes, gift taxes and income taxes are a complex matter in which expert advice can be very helpful, particularly for planning in such a way that our churches and other organizations may also benefit.

I also have some reservations about this proposal. These are, however, mainly of a practical nature. The proposal includes very few details and therefore it is very difficult to judge whether the whole thing will be feasible. Before definitely taking part in such a scheme we should be sure that it is financially safe and well-planned, with competent staff available. However, I got the impression that the details are still to be worked out, for the writer suggests that we not get caught in details but look at the overall intent and purpose.

In this spirit, I would conclude that the intent is not wrong. There are potential benefits to be gained and the idea deserves explanation. On the other hand, I am not convinced that this organization is a must and that therefore we are all obligated to become involved. Any exploration of the idea should, however, probably not be done by consistories or our other organizations. Their task is different. The church must preach the Word. Our school boards have been elected to establish and operate schools. Any response to this proposal will have to come from individuals. Once established, our organizations can make use of those services which may meet their needs.

JOHN M. BOERSEMA

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## Canadian Reformed Rest Home Inc.

Slowly but surely, we are making progress. At the end of the month of February the membership had reached the 100 mark and there is no doubt in our mind that we will reach the 200 mark or even higher. When we consider that we started off with 20 members and early in September had 33 members, we feel happy with the results of the last six months.

There is also a good indication that we will succeed in our effort to make it a regional enterprise. But in order to pave the way to this end, we believe that several questions remain to be answered. In our action for more members we are often faced with questions like:

- a) Could we not have such a Home *locally*?
- b) Should it not be a *Nursing Home* instead of a Rest Home?
- c) Will there be *nursing care* in such a Rest Home?
- d) How big should such a Home be?
- e) Will there be a common dining room?

In addition to this, we could name more matters, such as we recently read about in a Church bulletin of the Fraser Valley, namely:

- 1) When can we build?
- 2) How big or how small will the Home be?
- 3) How can such a project be financed?
- 4) Who should live in our Home and/or is there sufficient interest?

Although we can see, that these questions are interwoven, we make an attempt to give our opinions on the grounds of information already gathered in the very beginning of our actions.

On visits to several Rest and Nursing Homes we were advised, that (1) a non-profit organization would be

the most ideal set-up, (2) a Nursing Home would be almost impossible because of the extremely heavy and complicated regulations wherewith we would have to comply to obtain a *legal license* for such an operation.

Furthermore we learned that Rest Home with Nursing Care without government involvement would be a good solution, but not on too small a scale to make it practical and economically possible. Along this line we have become convinced that all this could only be realized on a *regional* basis.

By now you will understand that it would not be wise to make any firm decisions before we have our membership increased to such an extent that a Board of Directors can be elected and a good regional representation can be established.

To go into more details at this moment seems premature or at least could be a waste of time, simply because decisions should not be made by a few Directors, but by the Membership.

At this point we solicit for several volunteers to promote our cause in our Canadian Reformed communities in Ontario. There are several congregations which already have a "contact man" or a committee, but there are still a few congregations where there are no committees. Please check with the undersigned. We will gladly come to discuss matters pertaining our goal on your meetings if so desired. We also have to sell some more bonds to fulfill our financial obligations in connection with the purchase of the property beside the cornerstone Church in Hamilton.

Correspondence address for the society: 25 St. Clair Ave., Hamilton, Ont.

A. DEJONG, Secretary

# our little magazine

Dear Busy Beavers,

Here it is March already again, and before you know it you'll be having your holidays! Are you looking forward to them? What are you planning to do? Just think of all the time you'll have! Maybe you'll be able to find an odd job or two, and just maybe we'll have some dimes or even quarters rolling into our Birthday Fund! What do you think?

And did you remember our Finish-the-story Contest? Have you written your story "One Saturday" yet? Get yours in just as soon as you can! Remember there's a prize for the best story!

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Busy Beaver *Evelyn Geusebroek* wants to share a poem with you that has some very GOOD ADVICE!

### *What Should I Do?*

When I was walking down the street  
A strange man I did meet.  
He whispered in my ear,  
"Follow me. Is that clear?"  
What should I do? Run away?  
Or ask him politely "What did you say?"  
This is what you should do  
If this should happen to you:  
Run away!

And now Busy Beaver *Joanne Kuipers* has a nice story poem for us.

### *My Dog Jenney*

I had a dog named Jenney.  
She is small and funny.  
She is black and white all over  
And always roars like a rover.  
She had puppies one time.  
There were eight or nine.  
That's my dog Jenney  
With all her pups that were funny.



## From The Mailbox

Hello *Henrietta* and *Carolyn Stieva*.

Thank you for the Valentine. It was nice to hear from you again. I'm glad you had fun in the snow and on the ice. How is your baking coming, Henrietta?

Thank you very much for your very tricky riddles, *Andrew Vink*. They really are funny! I laughed and laughed over them. Write again soon, Andrew.

Hello *Mary Van Woudenberg*. Thank you for your letter, and the quiz, too. Isn't it funny the way your family has its birthdays all in a row? Have a nice birthday, Mary.

How did you do saying your poem at your grandparents' party, *Tammy Alkema*? It really is a nice poem. Are you all better again, Tammy? You had both quizzes right. Keep up the good work!

Congratulations on getting your swimming certificates, *Anneke 't Hart*. I'm sure you're the only Busy Beaver doing

any outdoor swimming this time of year! Except of course our Busy Beavers in South America. How do you like going to your new school, Anneke? Thanks for the quiz. Write again soon!

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## QUIZ TIME

Busy Beaver Andrew Vink has some tricky riddles for you! Real brain teasers! See how many you can get right.

### *There's a Trick in It*

1. While standing on a hard wooden floor, how could you drop an egg three feet without breaking the shell? Nothing must be used to cushion the fall.
2. A little Eskimo and a big Eskimo were walking in the it stop and come straight back to you without having to hit a wall, or any obstruction, and without having anything attached to it?
3. How can you throw a ball with all your might, and make it stop and come straight back to you without have to hit a wall, or any obstruction, and without having anything attached to it?
4. There are 10 red socks and 10 green socks in a drawer. If you reach into the drawer in the dark what is the smallest number of socks you must take out of the drawer before you are sure you have a pair that match?
5. On February 28th you go to sleep at seven o'clock at night having set your alarm clock to waken you at eight the next morning. If you sleep soundly all the time how many hours of sleep would you get?
6. Which is correct: "8 and 8 are 15" or "8 and 8 is 15"?
7. Mr. and Mrs. Smith had seven daughters, and each of the daughters had one brother. How many people were in the Smith family?

## ANSWERS:

1. Drop the egg from a height of 4 feet. It will drop three feet without breaking. After that, what a mess!
2. His mother.
3. A ball will stop and come right back to you if you throw it straight up.
4. Three. You might have a pair after taking out two; otherwise the third must match either the red or green sock already removed.
5. One hour. The alarm would have gone off at eight that night.
6. Neither: 8 and 8 are 16.
7. Ten: Mr. and Mrs., the seven daughters, and one brother. Each daughter had the same brother!

Busy Beaver Anneke 't Hart wants to give you some practice at:

### *Matching Halves of Proverbs*

- |                     |                            |
|---------------------|----------------------------|
| 1. A bad excuse     | a. has nine lives.         |
| 2. A cat            | b. saves nine.             |
| 3. A bully          | c. never boils.            |
| 4. A stitch in time | d. is better than none.    |
| 5. A drowning man   | e. is always a coward.     |
| 6. A watched pot    | f. blames his tools.       |
| 7. A bad workman    | g. will clutch at a straw. |

Answers next time!

## LEADERS

Give the name of the leader of each of the following:

1. The Exodus .....
2. The Conquest of Canaan .....